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THE PERIOD OF WORLD-WIDE WITNESS

During the past year, as intimated in the last Report, I have been on a preaching Tour in the United States of America, in order that I might comply with the oft repeated request to labour in the Word for a time in that vast country also. This earnest request I at last considered, after much prayer, to be God's call; and, accordingly, sailed for America with my dear wife on August 23, 1877, where we remained until June 27, 1878. After having preached a few times at Quebec, where we landed, we proceeded to the United States, in which I preached about ten months. In the State of New York I preached in the City of New York, Brooklyn, Hudson, Harlem, East New York, Staten Island and Williamsburg. In the State of New Jersey, in Newark, Bloomfield, Orange, Jersey City, Elizabeth, Morristown, Camden and Haddonfield. In the State of Massachusetts, in Boston, Wellesley College, Charlestown, Cambridge, Newburyport, Amherst College and Mount Holyoake Seminary. In the State of Rhode Island, in Providence. In Pennsylvania, at Philadelphia, Germantown, Howard University and Gettysburg. In the State of Maryland, in Baltimore and in Washington (District of Columbia). In Virginia I addressed the Students of Virginia Episcopal Theological Seminary, preached at Salem and addressed the students of Roanoke College, and of the Theological Seminary. In the State of South Carolina, I preached at Columbia and addressed the students of the Presbyterian Theological Seminary, and preached in Charlestown. In Georgia I preached at Savannah. In Florida Jacksonville. In the State of Alabama I preached at Montgomery and at Mobile, and in Louisiana, at New Orleans. I also addressed the students of Lealand University and of Strait University, and preached many times at St. Louis, Missouri. In California I preached at San Francisco, Oakland, Santa Cruz, San José, Santa Clara, Stockton, Yo Semite and Sacramento. In the State of Utah, at Salt Lake City. We went out of our way, in going to Salt Lake City, that thus, at the very seat of the fearful errors of Mormonism, I might deliver a testimony for God, and strengthen the hands of Christians who are sound in the foundation truths. I preached both among Congregationalists and Methodist Episcopalians, and had also many Mormonites to hear me. In Illinois, at Chicago; and in the State of Ohio, at Cleveland.

Müller, George. A Narrative of Some of the Lord's Dealings with George Müller. Vol. 4. London: J. Nisbet & Co., 1886. Print.

George Müller had often offered himself to the Lord for missionary service, but the Lord did not permit him to serve Him in this way during the prime of his life. However, at an age when many would consider how they might spend the rest of their years enjoying retirement, the Lord opened a door to the world for George Müller. Pierson captures the scope of the enormity of Müller’s service during these “golden years”:

These extensive missionary tours occupied the evening of Mr. Müller’s useful life, from 1875 to 1892. They reached, more or less, over Europe, America, Asia, Africa, and Australia; and would of themselves have sufficed for the work of an ordinary life.

Seven motives drove Müller to preach Christ wherever the Lord would send him throughout the world. We’ll examine each motive in turn.

1. To preach the gospel in its simplicity, and especially to show how salvation is based, not upon feelings or even upon faith, but upon the finished work of Christ; that justification is ours the moment we believe, and we are to accept and claim our place as accepted in the Beloved without regard to our inward states of feeling or emotion.

How does Müller’s desire to “*preach the gospel in its simplicity*” during this time of missionary service differ from his preaching up to this point?

What does that tell us about the gospel and Müller’s view of it?

What lesson can we derive from this truth as we seek to serve God in Suffolk in the 21st century?

Why did Müller believe it was important to demonstrate that salvation was not based upon feelings?

Why does Müller say that salvation is not based “*even upon faith*”?

Why is it important that we “*accept and claim our place as accepted in the Beloved without regard to our inward states of feeling or emotion*”?

2. To lead believers to know their saved state, and to realize their standing in Christ, great numbers not only of disciples, but even preachers and pastors, being themselves destitute of any real peace and joy in the Lord, and hence unable to lead others into joy and peace.

How might you summarize motive number two in one word?

Why is this so important in the Christian life?

3. To bring believers back to the Scriptures, to search the Word and find its hidden treasures; to test everything by this divine touchstone and hold fast only what will stand this test; to make it the daily subject of meditative and prayerful examination in order to translate it into daily obedience.

What is the first Spiritual Discipline?

How does this third motive relate to the first two?

What does Müller, in the above motive, say is the purpose of Bible Intake?

4. To promote among all true believers, brotherly love; to lead them to make less of those non-essentials in which disciples differ, and to make more of those great essential and foundation truths in which all true believers are united; to help all who love and trust one Lord to rise above narrow sectarian prejudices, and barriers to fellowship.

Why is “brotherly love” so high up on Müller’s list of motives?

When Müller says that he wants others to “make less of those non-essentials in which disciples differ,” is he saying that non-essentials are unimportant and should be ignored?

What are some of “those great essential and foundation truths in which all true believers are united”?

How do we differentiate essential truths from non-essential ones?

Why is it important for believers to “rise above narrow sectarian prejudices”?

5. To strengthen the faith of believers, encouraging a simpler trust, and a more real and unwavering confidence in God, and particularly in the sure answers to believing prayer, based upon His definite promises.

Why might some think it odd that encouraging believers to a “simpler trust” and “believing prayer” is motive five and not higher on the list? Why is it not odd at all?

6. To promote separation from the world and deadness to it, and so to increase heavenly-mindedness in children of God; at the same time warning against fanatical extremes and extravagances, such as sinless perfection while in the flesh.

Why might Müller need to promote “*separation from the world and deadness to it*” in his day?

Is such separation needed in our day?

Why was it necessary for Müller to also warn against “*fanatical extremes and extravagances*”?

Are such warnings necessary in our day?

7. And finally to fix the hope of disciples on the blessed coming of our Lord Jesus; and, in connection therewith, to instruct them as to the true character and object of the present dispensation, and the relation of the church to the world in this period of the outgathering of the Bride of Christ.

Why is the hope of the Second Coming so important for believers to have?

What is the “*relation of the church to the world in this period*”?

These motives drove George Müller for seventeen years in which he, “*travelled in forty-two countries and over two hundred thousand miles, a distance equivalent to nearly eight journeys round the globe! He estimated that during these seventeen years he had addressed over three million people; and from all that can be gathered from the records of these tours, we estimate that he must have spoken, outside of Bristol, between five thousand and six thousand times.*”

How might these motives lead us to serve the Lord in the time and place in which we live?

NEXT LESSON

FAITH AND PATIENCE IN SERVING

*I have given these extracts from my journal, to show the blessedness of waiting upon God. That, which came in from one prayer meeting to the other, which I had with some of my fellow-labourers, is recorded in the previous pages. Besides this we received many answers to prayers for rain, for helpers in the work, for the restoration to health of the labourers in the work, and for the recovery of the children, also for spiritual blessing upon the various branches of the Institution, etc. One particular point I have especially in view in giving these extracts, is, to bring before the reader, that in April, May, June and July, 1874, while the income for the funds of the Institution was so exceedingly small, my soul was, **THROUGHOUT**, without the least wavering, stayed upon God believing that He, who had through me begun the Institution, enlarged it almost year after year, and upheld it for forty years in answer to prayer by faith, would do this still, and not suffer me to be confounded! I believed that He would help still, and supply the means; but I was willing, and **THOROUGHLY** in heart prepared, if necessary, to pass again through the same seasons of trial, through which I had passed from Aug. 1838 to April, 1849.*

Müller, George. *A Narrative of Some of the Lord's Dealings with George Müller*. Vol. 4. London: J. Nisbet & Co., 1886. Print.