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GOD'S WITNESS TO THE WORK

After my having preached the first time in Calvary Presbyterian Church, San Francisco, California, on April 26, 1878, Mr. Wilkinson, who has a respectable situation in that city, introduced himself to me. I had not seen him for about twenty years. He holds fast the Lord Jesus, and is a happy Christian; and, as he told me, is even happier now than during the American civil war, to which the preceding narrative refers. It was a real joy to me to meet this former Orphan, about 6,500 miles from Bristol. I have to state, that thousands of similar instances of blessing have been the result of our labours. While engaged on a preaching tour in England, Scotland, and Ireland, I met converted Orphans in every one of the large cities in which I preached, and sometimes 10 or 15 at once, who after the service, came to shake hands with me, some of whom had left the Orphan Houses more than ten or fifteen years, and are now fathers or mothers of families. Thus we reap in a small degree even now; but how vast will be the harvest in eternity! Nothing has so abundantly shown to me the blessed results of my labours in connection with the Scriptural Knowledge Institution as going from city to city, and from country to country, on my preaching tours. In every city in England, Scotland, and Ireland where I preached, I had testimony from the mouth of multitudes of the great blessing which they have received through reading the Reports of the Institution, or the Narrative of the Lord's Dealings with me, which contains the substance of the Reports. The same I found to be the case in the sixty-eight cities where I preached in Switzerland, the German Empire, and in Holland, also in all the many cities in the United States of America, where I have been preaching. While I am writing this, I am in San Francisco in California, where I shall, God willing, be preaching some time, as well as in seven or eight other cities in California, and where such labours are greatly needed. I am now about 6,500 miles from Bristol; but even here, though I have been only two days in the city of San Francisco, I have met already with many pastors of churches and other Christian gentlemen, who have been abundantly blessed, as they say, through reading the account of my trials of faith in connection with the Institution, and my practical remarks made regarding them. Thus, great as my expectations of blessing were, when I began this Institution more than forty-four years since, they have been increased a thousand times beyond my expectations. I refer to all this, in order that Christians, labouring in any way for the Lord, may be encouraged to go on in their service, being assured that, if we seek to be vessels meet for the Master's use, and go on patiently and perseveringly with our work, in due season we shall reap.

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

What does Pierson mean when he refers to Hebrews 11 as “*that Westminster Abbey*”?

In what ways did God testify to His hearing of George Müller’s prayers for the orphans?

In what ways did God multiply the answers to prayer concerning the orphan, beyond the orphans themselves?

How did some of those orphans brought up at Ashley Down replicate the ministry of George Müller?

How did God witness to the fruitfulness of Müller's work in preparing the Annual Reports of the SKI and his autobiography?

What assurances did George Müller receive from the reports he received of God's answers to His prayers?

Müller labored greatly to publish his autobiography in German for the benefit of his kinsman. How did God bless the spread of that work beyond what was even asked?

How was the life of George Müller used by others to challenge unbelievers?

What does Pierson mean when he states: "*The fact is that one half of the infidelity in the world is dishonest, and the other half is ignorant...*"? Is he correct?

Why is it important to note how God pours out answers to our prayers, not just in the life to come, but in this life as well?

How has that truth been abused by those who preach a “*prosperity gospel*”?

What is the danger in neglecting the truth that God pours out blessings in this life?

How is God still witnessing to the work of George Müller?

NEXT LESSON:

LAST LOOKS, BACKWARD AND FORWARD

REMARKABLE USEFULNESS OF ONE OF MR. MÜLLER'S ORPHANS

LINDALE, Modoc County, California, October 7, 1877. To the Editor of the "Witness."

The report of Mr. Müller's addresses in Dr. Budington's Church, as given in a late copy of the "Witness," calls to my mind some pleasant remembrances.

During the war I spent some time at Washington, N.C., as agent of the Christian Commission. Having been informed that there was a band of earnest Christian seamen on board of the gunboat "Louisiana," then guarding the town, I improved the earliest opportunity to visit the vessel. On being introduced to them by one of the officers, the young men gathered about me, and spoke of the great joy they found in the service of Christ. Their whole conversation was religious. With no marks of fanatical enthusiasm, they seemed literally filled with Christian zeal. The interest I felt in them at the first introduction was greatly enhanced on learning from one of their number, by name Wilkinson, that he was one of, Mr. Müller's Orphans. (I had previously read Mr. Müller's book, "The Life of Trust," and was greatly interested in the Bristol Asylum.) Wilkinson I found to be the leading spirit, and the recognised head of this little Bethel church. He, it was, who some months before, when the cloud of impending battle was hanging over the ship's company, was one night pacing the deck with a comrade, when their conversation took a religious turn. Mutually impressed, they agreed to meet the following night in the "chain locker" for prayer. This was the beginning of one of the most remarkable series of meetings of which I have ever had any knowledge. The "chain locker" prayer-meetings were continued with increasing interest and attendance for about twenty months without the intermission of a single night. At a stated hour every day the whole company (the exact number of converts I am unable to state, but they were many) met to read God's Word, and to exchange views upon it, Wilkinson being the chief interpreter. He alone of the whole group had any previous knowledge of the Bible.

Up to the age of fourteen years and a half he had been faithfully taught at the Orphan Asylum. At another stated hour of the day Wilkinson, with some selected helpers, met the coloured sailors belonging to the ship, and taught them reading, writing, &c. Wilkinson seemed to me, through several months of intimate acquaintance, to be a product of Mr. Müller's faith. The calm confidence of God; the method in his whole manner of life; the persistence of purpose, and the quiet, spiritual power, which so characterise the founder

of the Bristol Asylum, were, in an eminent degree, characteristics of my young friend. An incident illustrates the quality above mentioned. On one occasion he, with two other sailors, was detailed to make an awning for the ship, the work to be performed in a sail-loft on shore. The two associates were very rough, wicked men, and to sit down in their company, and be compelled for two weeks to listen to their lewd and profane conversation, was to Wilkinson no light affliction. At the time, he spoke of it with great depression. It was to him a providence he could not understand. But God had a purpose. His manner with his unconverted shipmates was commonly characterised by extreme reticence, so, during his stay in the sail-loft, he took scarce any part in their conversation; but it happened that a single sentence dropped from his lips by which the Spirit of God carried conviction home to the hearts of both his comrades. Before the two weeks were ended he led both of the men to my office for Christian counsel and prayer. Both came to trust that God, of whom they had been living in utter disregard, and almost utter ignorance. In three months from his conversion one of these men had read the Bible through from Genesis to Revelation. If Mr. Müller were able to trace the work which, under God, the Bristol Orphan Asylum has accomplished in the world, he might well exclaim, "What hath God wrought!" For some years I have lost sight of my friend Wilkinson. If this should meet his eye, I would be glad to hear from him.

J. R. HAMMOND.

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