

asked why I was happy, I could not clearly have explained it."

"When we walked home, I said to Beta, all we have seen on our journey to Switzerland, and all our former pleasures, are as nothing in comparison with this evening. Whether I fell on my knees when I returned home I do not remember; but this I know, that I lay peaceful and happy in my bed. This shows that the Lord may begin his work in different ways. For I have not the least doubt that on that evening He began a work of grace in me, though I obtained joy without any deep sorrow of heart, and with scarcely any knowledge. But that evening was the turning point in my life. The next day, and Monday, and once or twice besides, I went again to the house of this brother, where I read the Scriptures with him and another brother; for it was too long for me to wait until Saturday came again."

"Now my life became very different, though not so, that my sins were all given up at once. My wicked companions were given up; the going to taverns was discontinued; the habitual practice of telling falsehoods was no longer indulged in, but still a few times more I spoke an untruth... I now no longer lived habitually in sin, though I was still often overcome and sometimes even by open sins, though far less frequently than before, and not without sorrow of heart. I read the Scriptures, prayed often, loved the brethren, went to church from right motives and stood on the side of Christ, though laughed at by my fellow students."

For a few weeks after his conversion Muller made rapid advancement in the Christian life, and he was greatly desirous of becoming a missionary. But he fell in love with a Roman Catholic girl, and for some time the Lord was well nigh forgotten. Then Muller saw a young missionary giving up all the luxuries of a beautiful home for Christ. This opened his eyes to his own selfishness and enabled him to give up the girl who had taken the place of Christ in his heart. "It was at this time," says he, "that I began to enjoy the peace of God, which passeth all understanding. In this my joy I wrote to my father and brother, entreating them to seek the Lord, and telling them how happy I was; thinking, that if the way to happiness were set before them, they would gladly embrace it. To my great surprise an angry answer was returned."

George could not enter any German missionary training institution without the consent of his father, and this he could not obtain. His father was deeply grieved that after educating him so that he could obtain a comfortable living as a clergyman he should turn missionary. George felt that he could no longer accept any money from him. The Lord graciously sent him means with which to complete his education. He taught German to some American college professors at the University, and they handsomely remunerated him for his services. He was now the means of winning a number of souls to Christ. He gave away thousands of religious tracts and papers, and spoke to many persons concerning the salvation of their souls.

Although, before his conversion, Muller had written to his father and told him about sermons he had preached, he never really preached a sermon until some time after his conversion. He thought to please his father by making him believe that he was preaching. His first sermon was a printed one which he had memorized for the occasion. He had but little liberty in preaching it. The second time he preached extemporaneously and had some degree of liberty. "I now preached frequently," says he, "both in the churches of the villages and towns, but never had any enjoyment in doing so, except when speaking in a simple way; though the repetition of sermons which had been committed to memory brought more praise from my fellow creatures. But from neither way of preaching did I see any fruit. It may be that the last day will show the benefit even of those feeble endeavors. One reason why the Lord did not permit me to see fruit, seems to me, that I should have been most probably lifted up by success. It may be also because I prayed exceedingly little respecting the ministry of the Word, and because I walked so little with God, and was so rarely a vessel unto honor, sanctified and meet for the Master's use."

The true believers at the University increased from six to about twenty in number before Muller left. They often met in Muller's room to pray, sing and read the Bible. He sometimes walked ten or fifteen miles to hear a really pious minister preach.

Copied by Stephen Ross for  
WholesomeWords.org from *Deeper Experiences  
of Famous Christians...* by J. Gilchrist Lawson.  
Anderson, Ind.: Warner Press, 1911



**Mary Groves (1797-1870)**  
Married George Müller October 7, 1830. Faithful wife and co-worker in establishing orphanage houses in Bristol, England. Their lives together were characterized by prayer and faith and a mutual self-denial for the cause of Christ.

They had two children, a daughter, Lydia, born in 1832 and a son, Elijah born in 1834, who died at 15 months. Mary died February 6, 1870.



**Susannah Grace Sangar (1817-1895):**  
Second wife of George Müller.

They were married November 30, 1871. She continued with the ongoing work of the orphanages and assisted in making the ministry known elsewhere. Beginning in 1875 they began a series of tours that lasted for seventeen years and took them to forty-two countries. Evangelistic in nature, these tours also raised money for the orphanages and the caring of thousands of children.

### BIRTHDAYS & SPECIAL EVENTS IN:

## January

9<sup>th</sup> – Mrs. Virginia

21<sup>st</sup> – Mrs. Lolita

24<sup>th</sup> – Feb. 2<sup>nd</sup> / Pastor in Germany

24<sup>th</sup> – Schoolfield Anniversary!



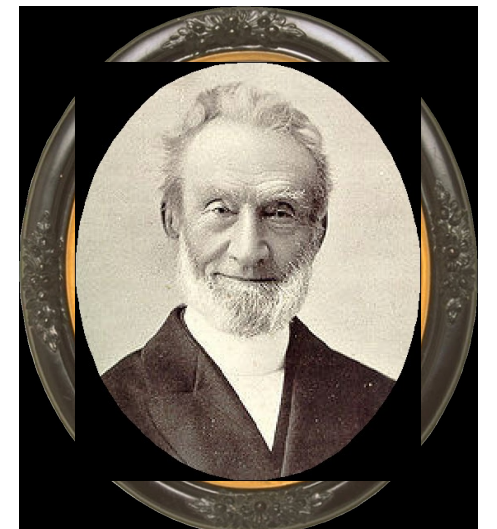
# NCO Kids

## Monthly News

January 2013

# George Müller

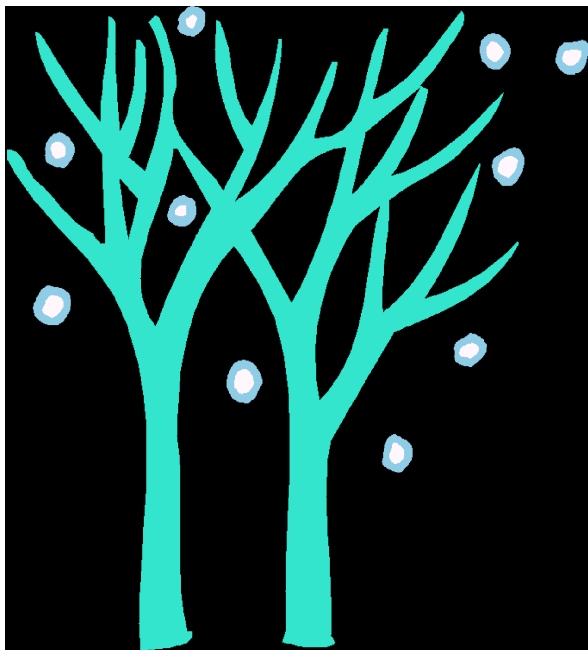
Among the greatest monuments of what can be accomplished through simple faith in God are the great orphanages covering thirteen acres of ground on Ashley Downs, Bristol, England. When God put it into the heart of George Muller to build these orphanages, he had only two shillings (50 cents) in his pocket. Without making his wants known to any man, but to God alone, over a million, four hundred thousand pounds (\$7,000,000) were sent to him for the building and maintaining of these orphan homes. When the writer first visited them, near the time of Mr. Muller's death, there were five immense buildings of solid granite, capable of accommodating two thousand orphans. In all the years since the first orphans arrived



the Lord had sent food in due time, so that they had never missed a meal for want of food.

Although George Muller became famous as one of the greatest men of prayer known to history, he was not always a saint. He wandered very deep into sin before he was brought to Christ. He was born in the kingdom of Prussia, in 1805. His father was a revenue collector for the government, and was a worldly-minded man. He supplied George and his brother with plenty of money when they were boys, and they spent it very foolishly. George deceived his father about how much money he spent, and also as to how he spent it. He also stole the government money during his father's absence.

At ten years of age, George was sent to the cathedral classical school at Halberstadt. His father wanted to make a Lutheran clergyman of him, not that he might serve God, but that he might have an easy and comfortable living from the State Church. "My time," says he, "was now spent in studying, reading novels, and indulging, though so young, in sinful practices. Thus it continued until I was fourteen years old, when my mother was suddenly removed. The night she was dying, I, not knowing of her illness, was playing cards until two in the morning, and on the next day, being the Lord's day, I went with some of my companions in sin to a tavern, and then, being filled



with strong beer, we went about the streets half intoxicated."

"I grew worse and worse," says he. "Three or four days before I was confirmed (and thus admitted to partake of the Lord's supper), I was guilty of gross immorality; and the very day before my confirmation, when I was in the vestry with the clergyman to confess my sins (according to the usual practice), after a formal manner, I defrauded him; for I handed over to him only a twelfth part of the fee which my father had given me for him."

A few solemn thoughts and desires to lead a better life came to him, but he continued to plunge deeper and deeper into sin. Lying, stealing, gambling, novel-reading, licentiousness, extravagance, and almost every form of sin was indulged in by him. No one would have imagined that the sinful youth would ever become eminent for his faith in God and for his power in prayer. He robbed his father of certain rents which his father had entrusted him to collect, falsifying the accounts of what he had received and pocketing the balance. His money was spent on sinful pleasures, and once he was reduced to such poverty that, in order to satisfy his hunger, he stole a piece of coarse bread, the allowance of a soldier who was quartered in the house where he was. In 1821 he set off on an excursion to Magdeburg, where he spent six days in "much sin." He then went to Brunswick, and put up at an expensive hotel until his money was exhausted. He then put up at a fine hotel in a neighboring village, intending to defraud the hotel-keeper. But his best clothes were taken in lieu of what he owed. He then walked six miles to another inn, where he was arrested for trying to defraud the landlord. He was imprisoned for this crime when sixteen years of age.

After his imprisonment young Muller returned to his home and received a severe thrashing from his angry father. He remained as sinful in heart as ever, but in order to regain his father's confidence he began to lead a very exemplary life outwardly, until he had the confidence of all around him. His father decided to send him to the classical school at Halle, where the discipline was very strict, but George had no intention of going there. He went to Nordhausen instead, and by using many lies and entreaties persuaded his father to allow him to remain there for two years and six months, till Easter, 1825. Here he studied diligently,

was held up as an example to the other students, and became proficient in Latin, French, History, and his own language (German). "But whilst I was outwardly gaining the esteem of my fellow-creatures," says he, "I did not care in the least about God, but lived secretly in much sin, in consequence of which I was taken ill, and for thirteen weeks confined to my room. All this time I had no real sorrow of heart, yet being under certain natural impressions of religion, I read through Klopstock's works, without weariness. I cared nothing about the Word of God."

"Now and then I felt I ought to become a different person," says he, "and I tried to amend my conduct, particularly when I went to the Lord's supper, as I used to do twice every year, with the other young men. The day previous to attending that ordinance I used to refrain from certain things, and on the day itself I was serious, and also swore once or twice to God with the emblem of the broken body in my mouth, to become better, thinking that for the oath's sake I should be induced to reform. But after one or two days were over, all was forgotten, and I was as bad as before."

He entered the University of Halle as a divinity student, with good testimonials. This qualified him to preach in the Lutheran state church. While at the university he spent all his money in profligate living. "When my money was spent," says he, "I pawned my watch and part of my linen and clothes, or borrowed in other ways. Yet in the midst of all this I had a desire to renounce this wretched life, for I had no enjoyment in it, and had sense enough left to see, that the end one day or other would be miserable; for I should never get a living. But I had no sorrow of heart on account of offending God."

At the University he formed the acquaintance of a miserable backslider, named Beta, who was trying by means of worldly pleasures to drown out his conviction of sin. They plunged into sin together, and in June, 1825, George was again taken sick. After his recovery they forged letters purporting to be from his parents. With these they obtained passports and set out to see Switzerland. Muller stole from the friends who accompanied him and the journey did not cost him so much as it did them. They returned home to finish up the vacation and then went back to the University, Muller having lied to his father about the trip to Switzerland.

At the University of Halle there were about nine hundred divinity students. All of these were allowed to preach, but Muller estimates that not nine of them feared the Lord. "One Saturday afternoon, about the middle of November, 1825," says he, "I had taken a walk with my friend Beta. On our return he said to me, that he was in the habit of going on Saturday evenings to the house of a Christian, where there was a meeting. On further inquiry he told me that they read the Bible, sang, prayed, and read a printed sermon. No sooner had I heard this, but it was to me as if I had found something after which I had been seeking all my life long. I immediately wished to go with my friend, who was not at once willing to take me; for knowing me as a merry young man, he thought I should not like this meeting. At last, however, he said he would call for me."

Describing the meeting, Muller said: "We went together in the evening. As I did not know the manners of the brethren, and the joy they have in seeing poor sinners, even in any measure caring about the things of God, I made an apology for coming. The kind answer of this dear brother I shall never forget. He said: 'Come as often as you please; house and heart are open to you.'" After a hymn was sung they fell upon their knees, and a brother, named Kayser, who afterwards became a missionary to Africa, asked God's blessing on the meeting. "This kneeling down made a deep impression upon me," says Muller, "for I had never either seen any one on his knees, nor had I ever myself prayed on my knees. He then read a chapter and a printed sermon; for no regular meetings for expounding the Scriptures were allowed in Prussia, except an ordained clergyman was present. At the close we sang another hymn, and then the master of the house prayed." The meeting made a deep impression upon Muller. "I was happy," says he, "though if I had been