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THE WORLD'S WORKERS

GEORGE MÜLLER.  
ANDREW REED



*John Reed*



*George Willard*

THE WORLD'S WORKERS.

George Müller 1805-

AND

Andrew Reed. 1787-186

BY  
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## CONTENTS.



### GEORGE MÜLLER.

| CHAPTER                                       | PAGE |
|---|------|
| I.—EARLY LIFE ... ..                          | 5    |
| II.—A NEW CAREER ... ..                       | 13   |
| III.—BEGINNINGS OF WORK FOR THE DESTITUTE ... | 26   |
| IV.—TRIALS OF FAITH AND PRAYER ... ..         | 35   |
| V.—EXTENSION OF HIS WORK ... ..               | 46   |
| VI.—MISSIONARY AND EVANGELISTIC WORK ... ..   | 55   |



### ANDREW REED.

|   |     |
|---|-----|
| I.—BOYHOOD ... ..                               | 65  |
| II.—YOUTHFUL PURPOSES ... ..                    | 76  |
| III.—MINISTERIAL WORK ... ..                    | 85  |
| IV.—ORPHANAGE LABOURS ... ..                    | 96  |
| V.—LOVING EFFORTS FOR IDIOTS AND INCURABLES ... | 105 |
| VI.—CLOSING YEARS OF LIFE ... ..                | 123 |

# GEORGE MÜLLER.



## CHAPTER I.

### EARLY LIFE.

ON Ashley Down, near Bristol, may be seen a cluster of noble buildings, celebrated as the homes of friendless orphans. Five immense Orphan Houses, containing over 2,000 inmates, are standing witnesses to the piety, philanthropy, and faith of their founder, George Müller.

And yet his youth was not remarkable for either sober or serious conduct. In his own account of his early days, he tells us of frequent offences against the strict law of rectitude and uprightness of life; and narrates, with penitence, many faults which he then committed.

A German—or rather a Prussian—by birth, he first saw the light on September 27th, 1805. It seems that there was an elder son, but the father unwisely preferred George to his brother, “which was very injurious to both boys, and caused the latter to entertain a feeling of dislike both to him and his father.”

George's birthplace was the little Prussian town

of Kroppenstaedt ; and his father occupied an official position there. But when his younger son was between four and five years of age, Herr Müller removed to Heimersleben, a town about four miles off. There he was appointed to a position in the Excise; and, although by no means a rich man, indulged his two sons considerably as far as pocket-money went. Wishing them to know how to possess money without spending it, and by this kind of discipline to practise its right use, Herr Müller gave his boys very liberal allowances. Unfortunately, however, they spent their money in ways not very creditable to themselves, with the natural results of vexation and punishment.

When between ten and eleven years of age, George was sent to the Cathedral Classical School at Halberstadt, in order to be prepared for the University. It was his father's intention to make a clergyman of him as soon as he should attain a fitting age ; but, first, he resolved to give him the priceless boon of a good education. Still, it appears, from Mr. Müller's own account of himself, that at this time he was very far from being either studious or prayerful. The father's idea of making the lad a clergyman seems to have been prompted by a desire to see him in a good position of life; while the question of special fitness for the work of the ministry was either ignored or forgotten. But, though he never became a Lutheran clergyman, as his father desired, God overruled the whole in a most wonderful manner,

so that no minister of this generation has accomplished a greater amount of good.

When George was about fourteen years of age, he lost his mother by sudden illness. It does not appear that she exercised any very powerful influence on his life; but, undoubtedly, the boy was worse off, as far as regarded loving guidance, by her removal. For a little time he mourned her loss sincerely, but her death made no lasting impression on him, and, although so young, he sometimes went to taverns, where his health and time were wasted in drinking and card-playing.

The time of George's confirmation now drew on, as he was nearly fifteen, and quite old enough to appreciate serious instruction. Sometimes the solemn nature of this new engagement caused him to be very sad and thoughtful for a few days; but he would be led away by bad companions, and spend his time in such a manner as to lay up very bitter memories. Yet the lad's conscience pricked him, and he looked around for some way of deliverance; believing that, with a new mode of life and new companions, he should be able to reform.

He was confirmed, and partook of the Lord's Supper at Easter, 1820. After this he spent some time in private meditation, and formed many good resolutions. "But," he says, "as I had no regard to God, and attempted the thing in my own strength, all soon came to nothing, and I grew worse."

Just at this juncture, his father was appointed to a Government office at Schoenebeck, near Magdeburg; and George entreated that he might be permitted to leave the school at Halberstadt for that of the city of Magdeburg. Desiring to break off certain friendships he had formed which were hurtful to him, his father acceded to this request, so far as to permit him to leave Halberstadt, and to remain at Heimersleben, under a classical tutor. Some months passed in this way; and during the intervals of study, the young man superintended certain alterations which were being made in his father's house in that town.

One day, when he was about sixteen years of age, he started on an excursion to Brunswick, spending about a week at that place. Going to an expensive hotel, he boarded somewhat luxuriously, although he had previously spent all his money, and was compelled to give up to the landlord his best clothes in lieu of payment. After this he had a similar escapade at Wolfenbüttel, which ended far more unpleasantly.

On attempting to leave this hotel, without having settled his bill, he was followed and arrested. Being taken to prison, he spent three weeks of the Christmas holidays of 1821 there, awaiting remittances from his father. These coming to hand after some little delay, the debt at the hotel was paid, and George was set free. Going to his father at Schoenebeck, he received a severe beating, which he most certainly deserved.



About this time the intention of placing him at Magdeburg was finally abandoned ; but a very satisfactory improvement took place in his conduct. He became very penitent and remorseful for his past follies, and applied himself so diligently to study as to be able to take pupils in French, Latin, German and arithmetic. After some months of exemplary labour, he was sent to Nordhausen, and was admitted into the Gymnasium there. He continued in this school two years and a-half, becoming proficient in Latin classics, French, history, and other subjects, as well as studying Hebrew, Greek and mathematics ; and so diligent did the young man become that he rose at four o'clock in the morning, and worked at his books all day until ten at night.

He was now about twenty years of age, and, in some respects, had decidedly "turned over a new leaf." He possessed a very fair library of three hundred volumes ; but had not a Bible. He took the Lord's Supper, along with the other young students, about twice a year ; but notwithstanding this outward reformation, as his heart remained unchanged, it was not right in the sight of God, and at a later period he says in his journal : " I had now grown so wicked that I could habitually tell lies without blushing. And, further, to show how fearfully wicked I was, I will mention, out of many others, only one great sin of which I was guilty before I left this place. Through my dissipated life, I had contracted debts which I

had no means of discharging, for my father could allow me only so much as would suffice for my regular maintenance.

“One day, after having received a sum of money from him, and having purposely shown it to some of my companions, I afterwards feigned that it was stolen, having myself by force injured the lock of my trunk, and having also designedly forced open my guitar case. I also feigned myself greatly frightened at what had happened, ran into the director's room with my coat off, and told him that my money was stolen. I was greatly pitied. Some friends also gave me now as much money as I pretended to have lost, and the circumstance afforded me a ground upon which to ask my creditors to wait longer.”

Yet Müller owns that he felt many convictions of conscience over this escapade. The wife of the director of the school had waited upon him in a long illness like a mother; and as he thought of this deception, he could never afterwards feel easy in her presence. In a short time, however, he exchanged the school for the University of Halle.

After having become a member of this University with very honourable testimonials, he obtained a licence to preach in the pulpits of the Lutheran Church, a permission which led him to consider his mode of life, and to resolve to amend his ways, knowing full well that if he did not, no parish would make choice of him for a pastor; and as in Prussia

no minister can obtain a good living who does not pass his examination with some honourable degree, when entering upon this final and important stage of his ministerial training he formed many serious resolutions.

But they all came to nothing. Almost from the day of his entering Halle, he renewed his profligate life. He first spent his money, then pawned his clothes and watch, in order to raise more funds wherewith to frequent taverns and other places of doubtful amusement; so that months passed away, in alternate sin and remorse. Sometimes, for a change, he and a few of his fellow-students would unite to make up a pleasure party, pledge their most valuable books, and travel about the country. One of these journeys lasted forty-three days, and Müller owns that he contrived to lessen his own expenses by pilfering from the common purse. Then, on returning home, he had to tell a number of lies to satisfy his father in relation to the expenses incurred in this long journey. It seems that during those weeks spent at home he experienced much sorrow of heart as well as conviction of his sinful course, and made earnest resolves to do better; but, on returning to the University, these good resolutions faded away once more, and the young man returned with avidity to his evil ways.

It appears, however, that this time was a memorable one in Müller's history, in spite of sins and falls. He tells us that, although a divinity student of twenty years of age, and licensed to preach, he had not read

the Bible for years, and indeed did not possess one; yet he owns that God strove with him by His Holy Spirit, and laid bare before him the sinfulness of his life, alarming his conscience so much that he could not rest. He acknowledged, too, that he had never, up till this time, heard the Gospel preached, or met with a person who was determined to fashion his life according to the Scriptures.

Dissipation and study, alternated with serious resolves at times, seem to have made up the greater part of his youthful life. It was a most unpromising one, and to any thoughtful observer it would have seemed *impossible* that George Müller—the idle and untruthful boy, the thoughtless and dissipated student—could ever have developed into the pious pastor, the practical philanthropist, and the faithful, prayerful Christian of later days. But Mr. Müller recorded these incidents in his diary, as he tells us, for the encouragement of any like-minded youths who may yet experience serious impressions, and to the praise of that God who so graciously brought him out of darkness into His marvellous light. His whole history is full of instruction to young men, for, from having been a dissipated, careless student, he became remarkable for piety, prayerfulness, and usefulness; and the foregoing particulars may be received as a strictly true account, as the incidents given in this and the following chapters have been gleaned from Mr. Müller's own works.

## CHAPTER II.

## A NEW CAREER.

SOME time in November, 1825, soon after he had passed his twentieth birthday, he met with another student named Beta, an old acquaintance. This young man had formerly been quiet, and even serious ; in his old schoolboy days he seemed to have had convictions of sin and a desire to serve the Lord, but the associations and influences of University life had made him as careless and prayerless as his comrades. Müller joined him now, however, hoping to find that the serious thoughtfulness respecting divine things which he formerly remembered in his friend was still existing, and would be helpful to him ; but he found that Beta was a backslider, though there still remained in him some desire after good things, and a faint desire to live a better life. Müller also experienced enough of this feeling himself to sympathise with his friend ; so that when Beta told him he was in the habit of meeting with a few friends at the house of a Christian man each Saturday evening, for the purposes of prayer and Bible study, his heart responded to the invitation. He says : " He told me that they read the Bible, sang, prayed, and read a printed sermon. No sooner had

I heard this than it was to me as if I had found something after which I had been seeking all my life long." He begged to go to the meeting at once, and Beta took him to the house in question on the next meeting night, where a tradesman named Wagner, who was a good Christian man, was the head of the household.

That evening was the turning-point in Müller's life. It was only a simple meeting for prayer, praise, and the reading of a printed sermon; yet by means of it he saw for the first time his lost and ruined condition by nature, and was enabled to trust in the Lord Jesus Christ *alone* for salvation. A young man, who afterwards went out to Africa in connection with the London Missionary Society, read a chapter and the sermon, and doubtless could have given an address, but at that time "no regular meetings for expounding the Scriptures were allowed in Prussia, except an ordained clergyman were present." The impression made on Müller's mind was so great that he went to the house for three or four succeeding evenings to study the Bible with Wagner, and from that time lived a new life. He says of himself: "Now my life became very different, though not so that my sins were all given up at once. My wicked companions were abandoned, the going to taverns was entirely discontinued, the habitual practice of telling falsehoods was no longer indulged in; but, still, a few times after this I spoke an untruth. At

the time when this change took place I was engaged in translating a novel out of French into German, for the press, in order to gratify my desire to see Paris. . . . . At last, however, seeing the whole was wrong, I determined never to sell it, and was enabled to abide by this determination."

Müller was sometimes laughed at by his fellow-students because of his changed habits. They could not understand a man who read the Bible, prayed often, went to prayer-meetings, avoided open sins, and stood out on the side of Jesus Christ. But he cared not for this. He loved Christ because He had saved him from his sins ; and the love of Christ, as a constraining power, was strong enough to keep him courageous and steadfast ; for he was prepared to sacrifice any company, to forego any indulgence, and to perform any task, if only he might "win Christ" and live a Christian life.

After George Müller once understood the plan of salvation himself, he desired to become the instrument of saving others. He could not endure the thought of being an *idle* Christian, but looked about for some means of benefiting and instructing others. He became much interested in missionary work, and circulated many papers bearing on this subject. Further, he desired to enter the missionary field himself, and sought out those young people of his acquaintance who were really like-minded. Dr. Tholuck, a sincere and evangelical Christian, entered the University of

Halle at this time as Professor of Divinity; and this circumstance proved of much help to him.

Very soon he sent a letter to his father and brother, telling them of the great change which had passed over him; but, to his astonishment, received only an angry letter in reply. After this, it was not very surprising that his request to be allowed to engage in missionary work should meet with no encouragement. Müller says: "My father was greatly displeased, and particularly reproached me, saying that he had expended so much money on my education in the hope he might comfortably spend his last days with me in a parsonage, and that he now saw all these prospects come to nothing. He was angry, and told me he would no longer consider me as his son. But the Lord gave me grace to remain steadfast. He then entreated me, and wept before me; yet even this far harder trial the Lord enabled me to bear. Before I went away, I took an opportunity of reminding my brother of my former wicked life, and told him that now, having been blessed by God, I could not but live for Him. After I had left my father, though I wanted more money than at any previous period of my life, as I had to remain two years longer in the University, I determined never to take any more from him, for it seemed to me wrong, so far as I remember, to suffer myself to be supported by him, when he had no prospect that I should become what he would wish me to be, namely, a



clergyman with a good living. | This resolution I was enabled to keep."

Now began that remarkable life of faith which has been one of the wonders of the religious world during this century. Müller had to look about him for supplies of money, and just at this juncture some American gentlemen came to Halle to pursue their studies. Dr. Tholuck recommended young Müller to their notice, as competent to teach them German, and to write out for them the lectures of certain professors in the University not translated. He did this, and so handsomely did the Americans remunerate him, that he had enough money and to spare.

After this, he was recommended to renounce all idea of engaging in missionary work ; but still the desire lingered in his heart. He spoke seriously to some of his former companions, not only confessing his own sins and shortcomings, but urging *them* to seek the same Saviour that he had found ; and in one or two cases was instrumental in the conversion of these companions. Then, his mind still inclining to missionary work, he endeavoured to decide the matter to the best of his own judgment, but afterwards, upon obtaining clearer light, he felt that it would be right to seek guidance by waiting only upon *God*. He records that the providential leadings of his life did not seem to point distinctly to missionary work in foreign lands, although at one time he earnestly longed to labour among the heathen in

the East Indies ; and although he relied on his own judgment concerning different matters, when puzzled to know how to act, he invariably found that on each occasion he went wrong ; whereas, by cultivating a spirit of humble, believing prayer, his course was marked out rightly. Thus was developed a spirit of simple, trusting, childlike confidence in God.

After this, with the instinct of a truly converted soul, he looked about for opportunities of usefulness. He visited sick people, gave away many hundreds of tracts, and spoke to persons whom he met walking in the fields about their souls. Then he began to preach. His first sermon was delivered just before he attained the age of twenty-one. After writing a sermon he committed it to memory, and delivered it before two audiences, and desiring to preach a third time, but having learned no other sermon by heart, he began to expound Matt. v., when he was exceedingly helped and blessed in doing so. After this he preached in both ways to different audiences, and observed that while those sermons committed to memory were more praised, those delivered as extempore addresses were the means of doing the most good. This encouraged him to adopt the extempore plan.

About this time, through particular circumstances, he was glad to live in free lodgings, provided for poor divinity students in Franke's Orphan House at Halle, where much of his time was spent in attending

meetings, studying the Bible, and preparing for public ministrations. When he did not preach himself, he frequently walked fifteen miles to hear some godly clergyman preach.

After another year had passed by in this manner, Müller applied to Dr. Tholuck for a recommendation to a post at Bucharest as minister under the Continental Missionary Society, and, quite unexpectedly, his father consented to this step, although Bucharest was over a thousand miles from his home ; but as circumstances turned out unfavourably, on account of the war at that time raging between Russia and Turkey, the purpose was given up. This opening being closed, Dr. Tholuck asked the young man whether he would like to be employed as a missionary to the Jews ; and on receiving an answer in the affirmative (as Mr. Müller greatly loved the Jews, and was very fond of Hebrew), opened negotiations with the London Society on Müller's behalf. At last, after some delays, an offer was made that, if he would come to London and become a missionary student for six months, on approbation, the Committee would be happy to treat with him. This answer was somewhat disappointing, seeing that it postponed his time for active service indefinitely ; but Müller went.

Before he could leave the country, however, he had to encounter an obstacle which every German male subject has to meet on leaving his native land. In speaking of this difficulty, he says: "Every

Prussian male is under the necessity of being for three years a soldier, provided his state of body allows it ; but those who have had a classical education up to a certain degree, and especially those who have passed the University, need only to be one year in the army, but have to equip and maintain themselves during that year. Now, as I had been considered fit for service when I was examined in my twentieth year, and had only been put back at my own request till my twenty-third year, and as I was now nearly twenty-three, I could not obtain a passport out of the country till I had either served my time, or had been exempted by the king himself. The latter I hoped would be the case ; for it was a well-known fact that those who had given themselves to missionary service had always been exempted. Certain brethren of influence, living in the capital, to whom I wrote on the subject, advised me, however, to write first to the Government of the province to which I belonged. This was done, but I was not exempted. Then these brethren wrote to the king himself ; but he replied that the matter must be referred to the ministry and to the law ; and no exception was made in my favour."

Müller was now placed in circumstances of much difficulty. He dared not leave the country, and he longed to be actively engaged in Christian service. Illness came on, probably induced, either wholly or partially, by anxiety of mind, and he suffered much

weakness, consequent on breaking a blood-vessel in the stomach. After his recovery, he received a letter from the American Professor to whom he had been indebted before, inviting him to come to Berlin; offering him employment in teaching, and suggesting that by residing near the Court, he would be more likely to obtain exemption from military duty than if he remained at Halle.

January, 1829, drew on, and Müller was in his twenty-fourth year. It seemed that there was no help for it, but he must become a soldier. A Christian officer, who knew of the circumstances, proposed that the young man should offer himself for military service, so that on examination, he being manifestly too weak for the army, would by this means gain his full discharge. This suggestion was entertained. Müller was examined, and to his joy was declared unfit to serve. With a medical certificate to this effect, Müller went to the chief general, who passed him on to a second physician, enjoining a second and strict examination. This took place, but the opinion of the first surgeon was confirmed, and Müller was free. The chief general made out his papers with his own hands, exonerating the young man from all army service, *for life*, and spoke kindly to him respecting his prospects of usefulness among the Jews. Thus he was at liberty to accept the offer of the London committee, which he did as soon as the winter weather admitted. But his time

at Berlin had not been lost; each week he had visited, and preached in the wards of the poor-house and the cells of the prison, doing good, as he found opportunity, to all men.

He first paid a short visit to his father, and then departed for London, arriving in the metropolis in March. He soon found the regulations of the seminary in which he was appointed to study rather irksome; insomuch that he owns that had there not been a degree of grace in him, he could not have submitted to them. Still, for the sake of his chosen work, he plodded hard at Hebrew, Chaldee, and German-Jewish, alternating these studies with prayer that God would bless and prosper them. After some months of study, however, varied by occasional labours among the Jews in London, Mr. Müller dissolved his connection with this society from conscientious motives. After this, he went into Devonshire, and preached to different congregations of Christians belonging to the Plymouth Brethren. This step ultimately led to his settling at Teignmouth as minister of a small church there.

He tells us that by this time his views had undergone a very decided change in relation to the support of the ministry, and the second coming of our Lord Jesus Christ. He had not long been in this position before he informed the Church to which he ministered that he should decline to receive any stated salary, but should accept only that which each hearer felt volun-

tarily inclined to contribute towards his support. (As he married just at this juncture, and his total salary amounted only to about £55, it may be supposed that both his wife and himself were people of faith and prayer. Pew-rents were abolished ; and Mr. Müller adopted the principle of believers' baptism only, although by this step he lost £30 of his annual salary. From October 1830, however, he received only those voluntary offerings contributed by Christian people towards his support.

This new manner of life sometimes brought him into straits and difficulties, but they were only temporary. Sometimes he and his wife would be reduced to their last penny, or their last piece of bread, but in answer to prayer abundant supplies would be forthcoming in a few hours. For instance, on one occasion, they had only a little butter left for breakfast, but within a short time £1 8s. 10½d. were given him out of the contribution-box at the chapel. (Speaking of these experiences Mr. Müller says :—" Whilst we have often been brought low, yea, so low that we have not had one single penny left, or so as to have the last bread on the table and not as much money as was needed to buy another loaf, yet *never* have we had to sit down to a meal without our good Lord having provided nourishing food for us." Sometimes while he was praying supplies would come, and these supplies were either money or food or clothing necessary *just at that time*. On principle, he never contracted bills,

preferring to suffer privation than to live in debt. If they had not the money to buy supplies, they waited until the Lord inclined some friend to send the means, and in no case were they disappointed.

On commencing this life of faith, Mr. Müller records that he gave up to the Lord all he possessed, amounting to about £100 a year at most, but that God so blessed the sacrifice, that on reviewing the first four years of this kind of life, he found that he had received from all quarters, for the first year, £130; for the second year, £151; for the third year, £191; and for the fourth year, £261. Thus his wants had not only been supplied, but God had greatly honoured the faith of his servant; while by this mode of life he experienced less anxiety as to temporal things than when taking a regular salary and managing accordingly.

After about two years and a-half spent in Teignmouth, Mr. Müller went to Bristol, feeling guided thither by providential leadings, and commenced preaching in company with Rev. Henry Craik, whose acquaintance he had made while residing in Devonshire. These gentlemen occupied the pulpits of two chapels, named respectively Gideon and Bethesda Chapels, and soon gathered large congregations of hearers and professed believers. Mr. Müller, together with Mr. Craik, made the condition on accepting the invitation to preach there "that pew-rents should be done away with, and that he should go on, respecting



the supply of his temporal wants, as in Devonshire." The people assented, and Mr. Müller commenced his life among the Christians of Bristol.

Soon after settling there cholera broke out in the city, and numbers of persons were anxious about their souls. Many were added to the Churches, so that the word of God seemed to prevail mightily; while the life of simple faith which Mr. Müller and his friends lived became a striking witness to the truth of God's promises. But greatly increased mercies seemed to point to increased responsibilities. It was not in George Müller to be an idle or indifferent worker in the Master's vineyard; accordingly, as soon as possible, he looked about for more work to do on behalf of both the bodies and souls of those around him.

That this work was needed was very evident. Hundreds of destitute children were running about Bristol, cared for by no man. When Mr. Müller saw them, his mind reverted to the institution opened at Halle by Francke, the German philanthropist, for orphan children; and he desired greatly to be able to do something for them. But he knew that if supplies came they must come through the same channels as those made use of for the satisfying of his own wants. It seemed difficult to attempt to feed, clothe, and educate poor destitute children while from day to day he himself was dependent upon those gifts sent only in answer to prayer. But faith

reasoned, that if by this means he could strengthen and establish the confidence of his fellow Christians, it was his duty to try the experiment. He judged that if he should be enabled thus to provide everything for the orphans by waiting habitually upon God, *indisputable* proof would be given, both to the world and the church, that He is not only able but willing to provide for His children, and to honour the faith and reward the confidence of those who put their trust in Him. In this way Müller's Orphan Houses have become standing witnesses to God's faithfulness.

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### CHAPTER III.

#### BEGINNINGS OF WORK FOR THE DESTITUTE.

THE first entry in Mr. Müller's journal relative to his special work for orphan and destitute children, is dated June 12, 1833, and runs thus:—

"I felt this morning that we might do something for the souls of these poor boys and girls, and grown-up or aged people, to whom we have daily given bread for some time past, in establishing a school for them, reading the Scriptures to them, and speaking to them about the Lord. As far as I see at present, it appears well to me to take a place in the midst of the poor streets near us, to collect the children in the morning about eight, giving them each a piece of bread for breakfast,

and then to teach them to read, or to read the Scriptures to them, for about a hour and a-half."

This plan was carried out for some time, but the beggars of the city, to the number of sixty or eighty each day, infested the street and caused such complaints to arise that the practice was dropped, and for some time Mr. Müller was led to pray about the right course to pursue. Ultimately he formed a new society for this and other objects, called "The Scriptural Knowledge Institution for Home and Abroad."

This institution was different from most other religious and benevolent societies in many ways. Mr. Müller decided that it should have no patron but the Lord, no workers but believers, and that no debts should be contracted. The special *objects* of the institution were to assist day schools, Sunday schools, and adult schools; to circulate the Holy Scriptures; to aid missionary work; and to board, clothe, and educate scripturally destitute children who have been bereaved of both parents by death. This institution has been so successful, that from the time it was originated until the year 1884, it provided for the education of 95,143 children or grown persons in its schools; circulated over one million copies or portions of God's Word; spent £196,633 12s. 5d. on missionary work; and trained up 6,892 orphans at a cost of £661,186 9s. 2d. All this was accomplished by prayerful waiting upon God. Not a single

person had ever been asked for a penny; but He who owns the gold and silver of all the earth had inclined people to send donations from all parts of the world. It is remarkable that the *largest* donation ever given for the orphans was nine thousand one hundred pounds, and the smallest *one farthing*.

But this was the day of small things. Müller had neither a place wherein to house the children, nor a farthing to commence with. He prayed frequently over the matter, asking God to give them a suitable house, assistants for the work, and a thousand pounds in money, so that he might distinctly see the hand of God in the matter. The first donation he received was the sum of one shilling from a missionary who was staying with him. A few days later, a poor young needlewoman brought the large sum of £100 wherewith to help forward the project. Mr. Müller at first declined to take it, feeling the sacrifice to be too great for her. After the donation was declined, however, she came again, and urged him to accept it. Upon inquiry as to how she came by so large a sum, it appeared that this was part of a legacy left to her by her grandfather, and that she desired to devote this portion to the Lord. This young woman was very infirm, and sickly in body, and was unable to earn more than about three-and-sixpence weekly; but so charitable was she, that Mr. Müller records various other gifts besides this £100, to poor and sick people out of her little fortune of £480. Other con-

tributions followed, together with articles of household furniture and wearing apparel, until he felt justified in believing that the Lord had answered his petitions, and was pleased at the thing which was in his heart to do. Among these early donations of furniture and useful articles we find named, a wardrobe, three dishes, twenty-eight plates, three basins, one jug, four mugs, three salt-stands, one grater, four knives and five forks. Just afterwards, another brought three dishes, twelve plates, one basin and one blanket; while a third individual unexpectedly sent £50.

Mr. Müller felt convinced by this time that he should go forward, and establish a home for orphans, which should be a standing witness to the power of prayer and the faithfulness of God in answering prayer. He strictly adhered to his decision respecting solicitation for money or help, sternly setting his face against the practice, and preferring to test God's promises in earnest continued supplication.

Writing at this time, he says, "All this money and all these articles have been given, and all these above-mentioned offers have been made, without my asking any individual for anything; moreover, almost all has been sent from individuals concerning whom I had naturally no reason to expect anything, and some of whom I never saw. Upon the consideration of these facts, therefore, I am clearly persuaded that it is

the will of the Lord I should proceed in the work." For Müller to see a thing was to do it.

Accordingly, he laid his plans. He would commence by renting a house at about £50 per annum, make it fit to accommodate thirty orphan girls, between the ages of seven and twelve years, and keep them in the house until they were old enough to go to service. This was the germ of the great Orphan Houses on Ashley Down—the beginning of a great enterprise.

A house of the requisite size and rent was secured in Wilson Street, two helpers volunteered their services, and then Mr. Müller appointed a time for interviews with any person desirous of recommending children for the benefits of the home. These interviews were to take place in the vestry of his chapel. Marvellous to say, however, after waiting two hours on the morning in question, no applicants appeared. Müller began to examine himself to see if he had been remiss on any point, and he found he had never prayed *for children*, taking it for granted that plenty of applications would be made, once the provision was known.

"So far as I remember," says he, "I brought even the most minute circumstances concerning the orphan-house before the Lord in my petitions, being conscious of my own weakness and ignorance. There was, however, one point I had never prayed about, namely, that the Lord would send children, for I naturally

took it for granted that there would be plenty of applications. The nearer, however, the day came which had been appointed for receiving applications, the more I had a secret consciousness that the Lord might disappoint my natural expectations, and show me that I could not prosper in one single thing without Him. The appointed time came, and not even one single application was made. I had before this even repeatedly tried whether I might not, after all, against the Lord's mind have engaged in the work."

He now made earnest prayer that God would manage even this part of the matter, and bring the project to nought, or send children, just as it seemed good to Him. The *very next day* an application was made, and this was followed by numerous other applications.

The house in Wilson Street became filled with motherless and fatherless orphans, the matrons were busily at work, and assistance came from all parts of the United Kingdom, and even from other countries. Some of the gifts and offers of help were of a curious character. One man offered to make a bedstead if anybody would give the wood; while his wife, a straw-bonnet maker, offered to make the girls' bonnets gratuitously if any other friend would give the straw. Some sent necklaces and brooches to be sold for the good of the orphans; others sent articles of food, coal, clothing and furniture. As

samples of the whole, the following gifts may be mentioned as having come to hand at the time of the opening of this first house: six yards of calico, one ton of coal, plates, cups and saucers, jugs, tin plates and dishes, two waiters, two candlesticks, a tin kettle, a fire-guard, a tea-pot, a grater, two saucepans, fifty-five thimbles, a clothes-horse, a coffee-pot, a washing-tub, a coffee-mill, two dozen bodkins, 300 needles, six pots of blacking, a pound of thread, a deal table, thirty-four yards of print, one dozen pocket-handkerchiefs, four pairs of stockings, twelve yards of gingham from Switzerland, two large iron pots, ready-made garments of various sizes, and many donations in money.

The house was opened on April 11th, 1836, and a few days afterward a special day was set apart for prayer and thanksgiving.

The applications increased in number until it became evident that a new home must be opened for younger children. Several applicants pressed claims of young children between the ages of four and seven, and Mr. Müller felt that it would be doubting the Lord if he refused them. He reasoned that infancy constituted the most tender age, that its very helplessness created a stronger tie upon Christian philanthropists, and that if left to itself would almost certainly be a time wherein much evil could be communicated, and many bad habits learnt. Beside this, there were at that date scarcely any institutions in



the kingdom open to infant orphans; while, in addition, many friends had urged the claims of infant orphan *boys*. Looking at the matter all round, Mr. Müller resolved on another bold venture of faith, not, however, without prayerful consideration. "Partly on account of these considerations," he says, "and partly because the Lord has done hitherto far above what I could have expected, I have at last, after repeated prayer, come to the conclusion in the name of the Lord, and in dependence upon Him alone for support, to propose the establishment of an infant orphan house."

Mr. Müller looked about him for suitable premises and fitting helpers, two things without which it would have been useless to begin. He decided to receive into this home boys and girls from the earliest ages to the seventh year, when they would be eligible for the other orphan houses; for it is no secret that he contemplated the growth of this enterprise. Both the homes were to be open to any orphans living in any part of the United Kingdom, as far as the accommodation permitted.

This second orphan house was opened about eight months after the first. Another house was taken in Wilson Street, with a nice piece of playground attached. Mr. Müller says that had he laid out many hundred pounds in building a house, he could not have obtained better premises. Some of the elder and stronger girls belonging to the first orphan

house were employed in the infant orphan house, under the direction of the matron and governess, thus inducting these girls into household and nursery work, and indirectly fitting them for service. In this way, Mr. Müller and his assistants had, in the two houses now occupied, sixty-six orphans under their care. So he proceeded until the whole of his money was expended.

Then was the time to put his God and Father to the test. It became a struggle with him whether he should go on with the work to which he had voluntarily set his hand, or faint and grow despairing. But George Müller never knew defeat in the Lord's work. He judged it impossible that God could fail of keeping His promises, provided His people were only earnest and persevering in prayer. Besides, he had received too many answers to prayer in the past to sit down despondently now, because of the apparent lack of means. His feeling was :—

“ Why should we ever weak or heartless be,  
Anxious, or troubled, when with us is prayer,  
And strength, and joy, and courage are with Thee ? ”

## CHAPTER IV.

## TRIALS OF FAITH AND PRAYER.

IN commencing his labours on behalf of destitute orphans, Mr. Müller had prayed that £1,000 might be given to him as a token that the Lord looked favourably upon his enterprise. By June, 1837, every penny of that sum had been sent to him, without one single individual having been asked for any contribution. This fact so encouraged him to pray and trust for further supplies, that he determined to proceed in his chosen mission to the friendless. He decided to open a *third* orphan house. "As an orphan house for boys above seven years of age seems greatly needed in this city, and as also without it we know not how to provide for the little boys in the infant orphan house when they are above seven years of age, I propose to establish an orphan house for about forty boys above seven years of age."

He accordingly rented a large and commodious house which he intended to serve as the boys' orphan home; but some persons living in that part of the city threatened the landlord with an action on account of his having let the house for a charitable institution. Mr. Müller at once gave it up to avoid litigation, feeling sure that the Lord would soon provide other

premises; and shortly after a house was offered in Wilson Street, near the others, while a sister sent £50 to assist in furnishing it. This house would accommodate thirty boys, so that when filled, as it soon was, Mr. Müller's whole number of orphans was ninety-six. A pretty large family this.

But at the end of twelve months he was penniless. All the money which had come in by subscriptions had been expended; and unless the same One who "feeds the young ravens when they cry," sent supplies of money, or food, or clothes, the enterprise would come to an end. What was to be done? Summoning his co-workers to meet him, Mr. Müller commenced united meetings for prayer, beseeching the Lord to grant supplies to those who were so manifestly looking up to Him for their next meals. Sometimes it happened that they actually came to their last bit of meat, or loaf of bread. The barrels of treacle were empty, wages were unpaid, and no money remained wherewith to purchase milk for the young children. As under no circumstances were bills contracted, it may be imagined how constantly recurring was this trouble. Mr. Müller had laid down the rule that no purchases were to be made beyond those sufficient for the week, or day, or month, as the case may be; that the rent was to be put by weekly, and that no credit was to be asked for. As the consequence, he was brought into innumerable straits and difficulties; but *invariably* the Lord sent him deliverance upon all

these occasions. Sometimes he would receive a large donation of fifty or a hundred pounds. At other times, only a few shillings or a box of jewellery, clothes or books, which could be turned into money; but it was always sufficient to tide over the existing distress./

Speaking of these early years of trial, difficulty, faith and prayer, Mr. Müller tells us that in his supplications for the orphans and their needs, he pleaded the following arguments before God :—

1. That as he set about the work for the glory of God, there might be a *visible* proof to the world that God did supply answers to *prayer only*.

2. That as God is the Father of the fatherless, He would be pleased to provide for these fatherless orphans.

3. That having received these children in the name of Christ, and therefore, in a measure, Christ Himself, He would be pleased to consider and own this.

4. That the faith of many of God's children having been strengthened by this work, and its manifest support, those who were weak in faith would have been staggered by the withholding of the blessing.

5. That many enemies would laugh were the Lord to withhold supplies.

6. That many of the children of God would feel themselves justified in continuing their alliance with

the world, so far as the obtaining of means for the support of similar institutions were concerned, if He would not help them.

7. That the Lord would graciously pity him, and not cast all the burden upon him long without sending relief.

8. That the Lord would likewise remember all the workers who trusted in Him, but who would be sorely tried were supplies withheld.

9. That in case supplies did not come, the children must be dismissed to their former evil associations.

10. That Providence might show those to be mistaken who said that although help might be looked for while the *thing was new*, it could not be expected afterwards; and also that if answers to prayers failed now, he would be at a loss to understand what construction to put upon the many remarkable answers to prayer he had experienced in the past.

Most remarkable interpositions of Providence were manifested in answer to these supplications. Sometimes an orphan child would be sent in, and a £5 note with it from some generous donor. Another time, a friend would sell a number of trinkets and devote the produce to the orphan houses. Sometimes one of the assistants would give a donation from his or her own pocket. Sometimes the matrons of the houses would send to him for supplies, and he would request them to come to-morrow, depending only on God to send the means to give them. Occasionally,

Mr. Müller would remain late overnight at one of the orphan houses, praying unitedly with the helpers that means might be sent before breakfast next morning, and in some way the breakfast always came. *Never* was he disappointed.

One morning when everything was finished and no food remained in the house, a brother sent twenty-nine pounds of salt, forty-four dozen of onions, and twenty-six pounds of groats.

Another time there was no money wherewith to take up bread for the next day's consumption. Mr. Müller and his associates prayed, and £1 10s. 6d. came in wherewith to take up sufficient; another day they had only £1 8s. to spend, but after spending it and laying the matter before the Lord in prayer, a lady called and gave £3 2s. 6d. for the houses.

At another time Mr. Müller raised £7 by selling ten pairs of new blankets, which had been given to the institution either for sale or use.

One or two extracts from Mr. Müller's journal will prove the trials and extremities of this time :—

"Never were we so reduced in funds as to-day. There was not one single halfpenny in hand between the matrons of the three orphan houses. There was a good dinner, and by managing to help one another by bread, &c., there was a prospect of getting over this day also; but for none of the houses had we the prospect of being able to take in bread. When

I left the brethren and sisters at one o'clock, after prayer, I told them that we must wait for help, and see how the Lord would deliver us at this time. About twenty yards from my house I met a brother who walked back with me, and after a little conversation gave me £10 towards providing the poor people with coals, blankets, and warm clothing ; £5 for the orphans, and £5 for the other objects of the Scriptural Knowledge Institution. This brother had called *twice* while I was gone to the orphan houses, and had I now been one half-minute later I should have missed him."

On the next day more help arrived, and two days afterward, three sacks of potatoes, and a watch, which sold for fifty shillings. Four days later, the funds were gone, and although there was everything needful for dinner, there were no means to provide bread or milk for tea. Meeting his co-workers in prayer, at mid-day, Mr. Müller felt that help would surely come. And come it did ; for while they were bending in prayer, a letter containing £10 was put on the table, and the donor followed up this amount with a second gift of £10, for new clothes for Mr. Müller and Mr. Craik. Two days after this arrived a gift of £80 from a lady in Suffolk, £50 of which were meant for the orphans, and £30 for the pastor. About a week later £100 were received from a friend, who, while earning her bread with her own hands,



chose to give away the whole of a legacy which she had received.

"There was to-day the greatest poverty in all three houses; all the stores were very low, as the income throughout the week had been so small. In addition to this it was Saturday, when the wants are nearly double in comparison with other days. At least £3 were needed to help us comfortably through the day; but there was nothing towards this in hand. My only hope was in God. The very necessity led me to expect help for this day, for if none had come, the Lord's name had been dishonoured. Between twelve and one, two sisters in the Lord called on me, and the one gave me £2, and the other seven-and-sixpence for the orphans.) With this I went to the boys' house, where I found the children at dinner. There came in still further this day several shillings, by sales and donations, so that we had £3 6s. 6d. to meet all necessities, and were brought to the close of another week.

"There was not one penny in hand when the day commenced. Last evening, the labourers in the orphan houses, together with the teachers in the day-schools, met for prayer. This morning, one of the teachers, who had money of his own, brought £1 5s. 6d. Thus as we had hoped, we were able again to provide for dinner. In the afternoon, all of us met for prayer. Another

teacher of the day-schools gave us 2s. 6d., and 1s. came in beside.

"But all this was not enough. There was no dinner provided for to-morrow, nor was there any money to take in milk to-morrow; and besides this, a number of little things were to be purchased, that there might be no real want of anything. Now, observe how our kind Father helped us.

"Between seven and eight this evening, a sister, whose heart the Lord has made willing to take on her the service of disposing of the articles which are sent for sale, brought £2 10s. 6d. for some of the things. The sister stated, that though she did not feel at all well, she had come because she had it so laid on her heart that she could not stay away."

Within six days after this, nearly £100 were received from various parts of the country, either in money, or in the produce of articles sent for sale. Many ladies sacrificed jewellery in order to aid the project. One lady sent from Scotland, at this very juncture, two clasps, one ring, two pairs of ear-rings, a slide, a pin, a cross, and two bracelets, all of gold. From Leeds, two Christian ladies sent a box containing two silver dessert-spoons, one pair of silver sugar-tongs, one silver caddy-spoon, six plated forks, four knife-rests, a cream-spoon, six metal tea-spoons, one silver watch, one metal watch, a small telescope, three purses containing

money, one silver pencil-case, two silver pocket-knives, besides a large number of articles of clothing.

And these boxes of goods are only specimens of the presents Mr. Müller and his friends were constantly receiving, in answer to prayer. His own opinion was, that in leaning upon God alone for supplies, he was *beyond disappointment*, and beyond being forsaken because of death, want of means, or decay of love.

One morning, after breakfast, there had been a prayer-meeting among the workers, to ask the Lord for means to get a dinner. This came in, and then there was a second prayer-meeting to ask for means to supply a supper. But only just enough came in response to provide these two meals; consequently, it became necessary late in the evening to entreat the Lord again, to send the means for the support of the orphans next day. After this was over, Mr. Müller returned to his own house; he found that no money had come in, so he retired to rest, leaving the matter in God's hands. Early next morning he went over to the orphan houses, to see if God had sent anything, and found that £3 had just come in: so that supplies of food sufficient for the orphans had been secured. Some time afterward it came out that a merchant of Bristol was so worked upon by the recollection of the orphans,

and their needs, on that particular morning, that he could not rest. He set out to go to his counting-house, expecting to receive some important letters, but could not proceed until he had gone to the orphan house and left the three sovereigns referred to above as a donation.

On reviewing these experiences, Mr. Müller remarks that though very often reduced to the greatest extremity, the orphans had really lacked nothing ; for they had always good nourishing food and necessary clothing. He also declared that this mode of living by faith entailed less anxiety, and less worry upon himself and his helpers, than if they had adopted the more usual course of *soliciting* subscriptions from the public, inasmuch as the burden of support and care was laid upon a Heavenly Provider, and not carried at all by them. As surely and as regularly as the wants recurred, God sent the means to supply those wants. "Perhaps you may say, 'But how would you do in case there were a meal-time to come, and you had no provisions for the children? or they really wanted clothes, and you had no money to procure them?' Our answer is, such a thing is impossible, as long as the Lord shall give us grace to trust in Him, and as long as He shall enable us to carry on the work in uprightness of heart. But should we be ever so left to ourselves as to forsake the Lord, and trust in an arm of flesh, or should we regard

iniquity in hearts, or wilfully and habitually do any thing, either in connection with the work or otherwise, which is against the will of God, then we may pray and utter many words before Him, but He will not hear us."

The principle of self-renunciation was carried out most fully, by both Mr. Müller and his associates. *On principle*, they laid up nothing for a "rainy day," throwing even that emergency on the Lord. One of the Christian sisters, on receiving a legacy, sold out every penny, it being invested in Consols at different times, and gave it to the orphanages and schools, preferring to lay up "treasure in Heaven" rather than in stocks and shares. Mr. Müller put by nothing against illness or misfortune; believing it to be his duty to live, day by day, a life of simple faith upon the loving care of the Heavenly Father. Such an instance of childlike confidence and unaffected piety could not but have its influence upon those with whom he came in contact. Indeed, the whole matter affords an illustration of simple faith which is scarcely to be paralleled in this century, if in any other.

Regarding Mr. Müller's large family of orphans, it may be literally said "The eyes of all these wait upon Thee, and Thou givest them their meat in due season." But of the faith which produces such wonderful fruits, which stands firm, amid all

the assaults of unbelief and the chances of failure, it may also be truly said that it is of the kind which removes mountains, which

“Laughs at impossibilities,  
And cries ‘It shall be done.’”

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## CHAPTER V.

### EXTENSION OF HIS WORK.

THESE labours were not always pleasant. In addition to the care of all these orphan houses, the schools, and other departments of the Scriptural Knowledge Institution, Mr. Müller was subject, like most other servants of the Lord, to misrepresentation and slander. False reports were spread about by the enemies of the work, to the effect that the orphans had not enough to eat, and that they were cruelly treated; while others tried to discredit the undertaking, by representing that Mr. Müller's chief object was money-getting. But he took these matters, in common with his other anxieties, to the Throne of Grace. He never shrank from meeting the accusations and refuting them: at the same time, he looked upon painful trials of this sort as circumstances adapted to try his faith. He laid down two good rules for his own guidance in respect to these painful experiences, rules which

might be equally advantageous to other Christians. They were—first, that believers should not shrink from situations, positions and circumstances, in which their faith may be tried; and second, that they should let God work for them when the hour of the trial of their faith came, and not work out a deliverance of their own. It is not wonderful that he was kept in “perfect peace” amid all emergencies and anxieties, sustained as he was by these principles.

Strengthened by experience of the past, Mr. Müller opened a fourth orphan house, in Wilson Street, in March, 1844. He had, not long before this, received £500 for the funds of the Institution; and with a part of this money he resolved to furnish a house for the reception of thirty additional orphan girls above eight years of age. The house was quickly filled; but about a year and eight months afterwards some complaint was made by people living in the same street that the noise of the children in their play was a serious inconvenience to them. These complaints raised the question of removal to another locality.

It appears, that for ten years Mr. Müller had been looking about in different places for accommodation for the children, but not finding any, had allowed the matter to remain in abeyance. Now, however, the necessity appeared imperative; even works of benevolence could not be suffered to interfere with the com-

fort of other residents. But to contemplate building a large house, when only money sufficient for present need came in, appeared to some to be the height of madness. From calculations which he made, he found that to secure land and build a suitable orphanage fit for accommodating 300 children, which was the lowest number he intended to commence with, he required a sum of £15,000. Whence could this be obtained? It seemed ridiculous to entertain the project. But Mr. Müller felt convinced that he must build, or give up the orphanage part of his enterprise; for, to whatever locality in Bristol he might remove, the same objections were liable to arise; while the construction of ordinary dwelling-houses was such that complete isolation could not be obtained in outbreaks of infectious disease, or even suitable accommodation.

This point being settled, Mr. Müller debated within himself whether it would really tend to the honouring of God to give up a work which had so marvellously been blessed by Him. And having prayed much over it, he came to the conclusion that the increased and sustained dependence upon the Almighty alone, which would be requisite in carrying forward such an undertaking, would be far more to the praise and glory of God than if he resigned the work. Assured that the Lord would provide, Mr. Müller decided to build a house capable of accommodating 300 children, so providing room for the 126 already in Wilson Street, and for many other applicants who



were waiting for admission. He then applied himself to prayer that money for the building fund might come in.

During the first fortnight not a penny was sent for this purpose.

Thirty-three days passed by, and still only a few small amounts had come to hand. At last, on the thirty-fourth day, he received a large donation of £1,000 for this purpose—the largest donation, in fact, which had ever reached him. Other contributions followed, and soon, a second £1,000. After this, he prayed for a piece of land on which to build. Some weeks passed in this way, when he heard that a suitable site was for sale on Ashley Down, and he promptly sought out the owner.

After two or three unsuccessful efforts to see this gentleman, who was a merchant of Bristol, he secured an interview. To his delight, he found that although the land was worth £200 an acre, yet he might have it for that particular purpose at £120 an acre. A contract was immediately signed for the purchase of seven acres, so saving £560 upon the market price. After this, little by little, the money for building came in, so that in two years Mr. Müller felt himself justified in giving orders for the erection of the first orphan house. It was finished and fitted up for the reception of 300 boys, girls, and infants, under eight years of age; and when all was done and paid for, more than £600 remained in hand. The training of

the children and household arrangements remained just the same as in Wilson Street ; while the means for the support of this enlarged home came to hand in reply to the prayers of faith.

No. 2 orphan house followed, because admission was sought for hundreds of children who could not possibly be accommodated in the first house. Indeed, Nos. 2 and 3 were erected next ; but the undertaking involved the purchase of additional land, so that the total expense amounted to about £40,000. Some friends discouraged Mr. Müller from such a gigantic task, representing to him that it savoured of presumption, and some enemies said that he had already £30,000 in hand toward this matter, thinking thereby to deter subscribers and donors from sending any money.

Six years were spent, however, in praying and looking to God for the means, when the second house was finished, and opened, with 400 girls. No. 3 house was built upon the newly-purchased portion of land, and accommodated 450 girls. Thus, altogether in the three houses, homes had been provided for 1,150 children. This last was opened in March, 1862, and at this date £1,400 remained in hand./

Still, 900 orphans requested admission, for whom no room could be found ; and Mr. Müller, in his large-hearted dependence on God, determined to do something more for them. He thought of his old

text—"Open thy mouth wide, and I will fill it"—and resolved to put the promise to a fuller test. After laying the matter fully before the Lord in prayer, he came to the resolution to build two more orphan houses, large enough to hold together 900 children; one house to be reserved for girls of all ages, and the other for boys. The total number of orphans, therefore, when the scheme should be carried out, would amount to 2,050, while these would require 110 assistants, in the shape of matrons, masters, mistresses, and nurses.

It was a long time before his desire was accomplished; seven weary years passed by in patient waiting; but at length, in 1869, the last house was opened.

Amid the thankful rejoicing at the completion of the labours, Mr. Müller experienced sorrow. His wife, who had been the faithful friend of the orphans for so many years, died in February, 1870. The funeral took place at Arno's Vale Cemetery, Bristol, when many hundreds of these children followed her to the grave. They, together with many who had left the homes to go out into life, erected a simple monument over the grave, testifying by this act their loving esteem for her. The work went on, however, though it had lost so unwearied a friend, and has so gone on until this day. All the branches of the Scriptural Knowledge Institution have continued in vigorous activity, supported entirely by voluntary con-

tributions, and managed according to the rules of God's Word.

It is interesting to peep inside one of the orphan houses, and observe the daily routine. The education includes reading, writing, arithmetic, history, grammar, geography, music, needlework, domestic economy, laundry, and household work ; the elder girls taking their turns at the household duties, in order to become efficient as domestic servants. The girls are also taught to make and mend their own clothes, as well as how to nurse properly younger children. Boys learn to knit their own socks, make their own beds, scrub the floors, go errands, assist in the garden, and pick up many other useful ideas. They are generally apprenticed to various trades, when the school course is ended ; but in the case of both girls and boys, where any special aptitude of talent, or delicacy of constitution exists, these children are educated for the profession of teachers. Every boy and girl is expected to read the Bible, *privately*, each day ; while systematic instruction in Scripture knowledge forms one of the school subjects.

The holidays consist of a week at Whitsuntide, a week in September, a week at Christmas, and a few days at Easter. These holidays are spent in play and recreation, or in visits to friends. A day in July is also granted for an outdoor picnic and excursion, when the children take their meals in the open air, and much enjoy the ramble.

From the beginning of the work in 1836, up till May, 1884, 6,892 orphans had been received. The conditions required for their acceptance are, 1st, that they must have lost both parents by death ; 2nd, that the marriage certificate of the parents can be produced, and 3rd, that they must be left in destitute circumstances. The girls are retained until they are seventeen or eighteen years of age, and then being fitted for domestic service, are dismissed to situations ; while the boys are apprenticed at fourteen or fifteen years of age to those trades which they express a preference for ; an outfit being provided, and a premium of £13 being paid with each lad. After apprenticeship, or going out into situations, correspondence is kept up with the orphans, by teachers and friends at the orphan houses, so that the tie between them and their benefactor is not broken.

These orphanages have had their dark days also. At one time 526 children were ill with fever ; at another time, small-pox entered a house, and while large numbers were ill, two teachers and several children died. Sometimes a boy or girl behaves so badly that reproof fails ; and proving incorrigible, he or she is sent away, sorrowfully, and this for the sake of the evil influence which such a one would have on all the rest. But Mr. Müller casts all these matters on the Lord, as well as all cares connected with the maintenance of the houses. His life is most emphatically one of faith.

Speaking of his absolute dependence upon God, as far as it concerns the time to come, and the future of the orphanages, he says: "Through grace we have learned to lean upon the Lord only, being assured that if we were never to write or speak one single word more about this work, yet should we be supplied with means, as long as He should enable us to live on Himself alone. . . . . I have given instance upon instance, I have brought before you, not this particular case, nor another particular case, but I have purposely shown you how we have fared day after day in our poverty, in order that you may adore the Lord for His goodness to us, and that you yourself may be led to depend upon Him for everything, should you not have done so before. Suppose, now, all is gone. Suppose the expenses are great, but very little, comparatively, is coming in. What shall we do, now? If we took goods on credit, or if we made known our necessities to the liberal Christians who have means, and who are interested in the work in our hands, then, humanly speaking, there might be little difficulty; but we neither take goods on credit, nor do we speak to any one about our need, but we wait upon God. He always helps us, and has done so for more than forty-five years with reference to the orphans. . . . . The first and primary object of the work was, to show before the whole world, and the whole Church of Christ, that even in these last evil days, the living God is ready

to prove Himself as the living God, by being ever willing to help, succour, comfort, and answer the prayers of those who trust in Him. From the beginning when God put this service into my heart, I had anticipated trials and straits, but knowing, as I did, the heart of God, through the experience of several years previously, I also knew that he would listen to the prayers of His child who trusts in Him, and that he would not leave him in the hour of need, but listen to his prayers and deliver him out of the difficulty."

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## CHAPTER VI.

### MISSIONARY AND EVANGELISTIC WORK.

ALTHOUGH pre-eminently a worker for the benefit of orphans and destitute poor, Mr. Müller had also been very successful as a preacher of the Gospel. The congregations to which he has ministered have increased in numbers, while their faith and charity have been manifested by deeds. The companies of believers meeting at Bethesda and Gideon chapels increased until they were counted by hundreds, so that the cares of these churches formed a heavy burden. Mr. Müller has dealt with these things, however, in the spirit of simple prayer and faith during a long series of years, in which he has acted as a beloved, painstaking, and faithful "teacher

in Christ" to his people, instructing them, and imparting to them much of that light which has irradiated his own soul.

His interest in mission-work has been constant and intense. At different times of his life he was moved to work personally in the foreign missionary field ; indeed, it was the inspiration which first animated him when he experienced a change of heart ; but events have combined to point out both to him, and to his friends, that his chosen sphere of usefulness lay in England. Part of the influence and funds of the Scriptural Knowledge Institution have been given to the support of missions and missionaries in all parts of the world. From the time when this branch of work was commenced, the total amount spent upon missionary operations down to May, 1884, was £196,633 12s. 5d. It would be impossible even to conjecture the amount of good accomplished in this direction only.

Mr. Müller has also taken long missionary journeys, with the avowed objects of stirring up the Lord's people to greater activity and faith, and to see for himself those Christian friends in whom he felt an interest. After a long ministry of fifty-seven years, he felt that he could speak words of help and cheer to those with whom he should meet, and possibly, lead them to exercise a more simple, unquestioning faith in that same God who had so marvellously helped him in his varied career. In these objects



he has been singularly successful, having addressed students, professors, ministers, missionaries, and Christian workers of all grades, ages, sects, and opinions.

And this he has done in many lands, having visited Switzerland, Germany, Holland, France, Spain, Italy, Canada, the United States, Egypt, Palestine, Syria, Asia Minor, Turkey, Greece, Austria, Hungary, Poland, Bohemia, Russia, and India. It will be interesting to our young readers to give a few incidents of travel and labour on these missionary tours.

In Holland, during the spring of 1877, he visited an orphan asylum, established at Nimeguen, after the pattern of those on Ashley Down, and capable of accommodating 450 children. Mr. Müller addressed the children, and afterwards visited each department of the asylum. From this place he passed to Amsterdam. The diamond industry of this city is the most extraordinary in the world, and gives employment to about 10,000 workmen. Here he preached in German; an interpreter, however, sometimes translated his sermons into Dutch.

In the autumn of 1877, Mr. and Mrs Müller (for he had married a second time), sailed for America. They visited Niagara, New York, Charleston, Boston, Jersey City, Philadelphia, Baltimore, Washington, and many other towns and cities, discoursing to large congregations, of the "old old story" of Christ's love. At a missionary college at

Amherst, the following story, related by the Principal to Mr. Müller, seems to have made a deep impression on him.

One of the former students was a young Japanese. While in his native land, many years previously, the young man had grown dissatisfied with the old system of idolatry pursued by his countrymen, but found nothing to substitute for it. One day, however, he happened to meet with a primer for children, written by a missionary, in Japanese, and which contained these words: "In the beginning God created the heavens and the earth." Genesis i. 1. From that time he worshipped this great Creator, though ignorantly. Desiring to learn more about God, he left the country, secretly, and went to China, hoping to find instruction there. At Shanghai, somebody gave him a Chinese New Testament, and the first verse that claimed his attention on opening it was that glorious epitome of Gospel truth in John iii., "God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Taking that word "whosoever" to include himself, he believed what he read, and by the teaching of the Holy Spirit, became a decided Christian. But he desired to know more of Christ, and obtained a passage to America, on board a ship bound for Boston. A Christian gentleman of that city became so interested in the young man that he sent him to school

for three years, and afterwards to college, where he became fitted for the Christian ministry. He then returned to Japan, as a missionary ; and was the instrument of the conversion to Christianity of his parents, brothers, and sisters.

In April, 1878, Mr. and Mrs. Müller went to San Francisco. "Soon after leaving Omaha," he writes, "we entered upon the prairies, which consisted of millions of acres of wild, barren, uncultivated land, stretching away for hundreds of miles in all directions, with scarcely a bush, tree, or plant of any size among them, and covered only with short, dry, stunted grass.

. . . Some idea could be formed of the wilderness through which the children of Israel passed on their way to Canaan." At Sherman, the highest railway station in the world (8,235 feet above the level of the sea, and higher than the summit of the Righi), the cold was intense, and the snow several feet deep. When they reached California, however, they found the "fields covered with grass, intermingled with brilliant masses of wild flowers, lupines, wild roses, geraniums, and millions of Californian poppies, of an intense yellow, deepening into orange colour."

At San Francisco, Mr. Müller preached to overflowing congregations, and among the rest of his hearers, met with a waiter at an hotel, who was the brother of one of the orphans at Ashley Down. Among the sights of the city, they were shown some immense trees growing in the neighbourhood,

one of which was 62 feet in circumference, and 296 feet high.

At Chicago they were spoken to by several orphans, who had gone out to America, to make their new homes, but who remembered and honoured the benefactors of their youth.

Near Gettysburg, Pennsylvania, they visited the soldiers' cemetery, famous for containing the remains of 32,000 soldiers who fell in the Civil War. They returned to England safely, after having travelled over nineteen thousand miles, and conducted 308 public services.

In the winter of 1878—79, they visited the continent of Europe, going by way of France into Spain and Italy. At Montpellier, a gentleman descended from the Huguenots gave Mr. and Mrs. Müller some interesting incidents of the past persecutions. In front of the hotel where they lodged was a piece of ground—then laid out as a public garden—but formerly used as a place of execution for Protestants. Some were hung in chains till dead; others had both legs and arms broken only, so that they might suffer hours of excruciating agony, and then, in mercy, a blow on the chest, from an iron bar, terminated their agonies. These cruelties took place in the reign of Louis XIV.

At Barcelona, they visited ten day-schools, which were supported entirely by the Scriptural Knowledge Institution, and saw some hundreds of

Spanish children who were being educated in the religion of Jesus Christ. Mr. Müller spoke to them through an interpreter. In Madrid, they visited five schools sustained in the same way. Both teachers and children were delighted to see their benefactor.

In 1881 Mr. and Mrs. Müller visited Egypt, Palestine, Turkey, Asia Minor, and Greece. He preached habitually in English or in German, and the services of an interpreter were called into requisition in order to reach the audiences of native Christians ministered to by him. Speaking of the streets and people of Alexandria, Mrs. Müller says: "In going to and from the meetings we noticed the great variety of costumes worn by persons who passed us in the streets. Loose, white garments and red turbans with gold ornaments were worn by the Turks; most of the women were closely veiled, so that their eyes only could be seen, and a few had veils arranged in such a manner that one eye alone was visible. Brass ornaments, too, fixed between the eyes were generally worn by unveiled women, which disfigured their countenances much. Most of the poor walked about barefoot, and some Arabs, in thin clothing, slept soundly as they lay stretched at full length by the side of the pavement in the street." Beside this interesting little peep at the social customs of the city, Mrs. Müller tells us that they had some nice conversation with several Jewish school-girls, by means of an Arabic interpreter,

From Alexandria and Ramleh they proceeded to Jaffa and Jerusalem. "In the streets of Jerusalem, day after day, we saw numbers of men, women, and children standing about half-naked or clothed in miserable rags; and strangers cannot walk a short distance without being besieged for alms by the beggars that abound, not a few of whom are lepers. They hold up their disfigured hands and arms, and, pointing to their dreadful sores, follow visitors, persistently entreating them, in piteous and lamentable tone of voice, to have compassion on them and help them."

At Constantinople, Mr. Müller addressed a congregation of 500 Armenians by the aid of a Turkish interpreter. At Athens, he spoke to 257 Greek boys—scholars of the Ragged School there under missionary care, and a few days later to 700 children belonging to Mrs. Hill's mission school. These addresses were translated as delivered, into Greek.

Another Continental journey was undertaken in 1882. While at Brunn, in Moravia, the travellers were shown over the dungeons of the Spielberg, a gloomy castle, in which Baron Trenck, Silvio Pellico, and other notable prisoners had been confined. Mrs. Müller writes of these gloomy abodes: "One of these dark vaults contained a stone figure representing a man stretched out at full length upon a rack, with his arms drawn up above his head to show the manner in which the limbs of victims used to be

gradually torn from their bodies by means of machinery, which ruptured their blood-vessels and dislocated their bones. Then on the walls were iron rings, to which, with outstretched arms, condemned criminals were fastened in such a way that it was impossible to move, and there, without food or water, they were left to perish. In another of the dungeons was a second figure of a man in chains, standing upright, but fettered so cruelly that if he had been a living human being, the agony occasioned by the bonds would have been excruciating. Some of the prisoners not killed by cold and hunger were partially devoured by the rats, whilst others were slowly put to death by atrocities that rivalled even the dread punishment of the Inquisition . . . Many of the Lord's people had in time past to pass through trials such as these."

On this visit Mr. Müller visited his native place, together with some other spots familiar to his youth, and preached "the unsearchable riches of Christ" to crowded assemblies.

After returning from this tour, he visited India, and much encouraged the hearts of numbers of devoted missionaries who were eager to see him. Many schools and missionary workers in India are supported by the Scriptural Knowledge Institution, consequently his visits to them partook of a fatherly character, being calculated to inspire with fresh vigour each servant of the Master who labours in the same

\* word and doctrine." Quietly but prayerfully he is helping to win that vast land for Christ.

For nearly sixty years now, the principles of which George Müller is the cheerful saintly embodiment, have inspired his life and urged him to new deeds of faith—deeds which have been the wonder of the age. Let the sceptic point to the Orphan Houses on Ashley Down, and say whether they do not afford incontrovertible proof that there is a God, and that He answers fervent, believing prayer.



# ANDREW REED.



## CHAPTER I.

### BOYHOOD.

IN one of the closing years of the last century a couple of fair-haired children might have been seen playing about in the Spa Fields, or in the Temple Gardens, in charge of a nursemaid. The elder of them was a boy about eight years of age, the other a little delicate girl of about three. They were born in London, but because of their frail appearance and tender health, their anxious parents desired a purer and more bracing air for them than could be obtained in the City. The nursemaid was instructed to take her little charge out into the suburbs, that "they might be all day long out of the close city." But sad mishaps were to follow this plan. One day the little boy fell into the river, and was discovered only just in time to be rescued by a gentleman, who happened to be passing, from a watery grave. We may fancy the consternation which prevailed in the little family circle when this adventure was related.

Another time, the nursemaid fell into so careless a way with these little ones, that they strayed away, and were decoyed to a distance by a tawny gipsy girl, who, taking a hand of each, led the unsuspecting children off towards the encampment. They were very soon out of sight and sound of the careless nursemaid, and, had the scheme succeeded, they would probably have been subjected to the indignities of ragged apparel, dyed skins and hair, and other treatment, in order to elude discovery. But providentially, a lady was passing in a post-chaise; and observing, as she did, that the two children did not belong to the gipsy girl, she raised an alarm, by means of which she succeeded in restoring the little wanderers to their mother's arms. After this, the two children were placed at school together for safety, and the nursemaid dismissed.

These children were Andrew Reed and his sister, Martha, the children of a watchmaker, residing in Butcher Row, St. Clement Danes. Mr. Reed occupied part of a building known as Beaumont House. It was entirely built of wood, "had many rooms with low ceilings, supported by heavy transverse beams, and furnished with rickety case-ments." Beaumont House had many historic memories. It was built in Tudor times, and was the residence of the great Duke of Sully, who was the French Ambassador to England during the reign

of James I. Here Andrew Reed the elder plied his trade of watchmaking ; and here, on November 27th, 1787, Andrew, the little son, was born. Martha first saw the light in 1793, and a younger brother, named Peter, some years after. Beside these, there were several other children, who died in infancy.

They not only lived in an historic house, but they were descended from a family who were somewhat famous in history. The Reeds were distinguished among the yeomen of Dorsetshire for honesty and uprightness, as well as for God-fearing qualities, and one of them—Lieutenant-Colonel John Reed—defended the town of Poole against all attacks, on behalf of the Commonwealth of England, in 1649. Among some old archives is still existing a "Covenant of the Mayor, Justices, Burgesses, Townsmen, Natives, and Inhabitants of Poole, to adhere to, assist, and maintain the present Governor, Lieut.-Col. John Reed, April 16, 1649." It would however, seem that after this struggle was over the Reeds retired into private life, and sought only to adorn their stations by quiet uprightness and self-denying religion. Some of them settled at Maiden Newton ; and of them the clergyman of the parish was accustomed to say "that he was sure of a welcome, and found more godly discourse in the dwellings of these pious Nonconformists than in any other household of his parish." Descended from such ancestry, it was no wonder

that Dr. Andrew Reed became noted for piety and philanthropy.

Mr. Reed, the watchmaker of Beaumont House, was one of the Maiden Newton family. He journeyed on foot to London, set up his sign, and soon became united with a Christian Church. During one of his Sabbath errands of mercy he met with a Miss Mary Ann Mullen—an orphan lady—who was visiting and praying with a sick woman. This introduction led to a further acquaintance, and that to love. Miss Mullen was a schoolmistress—driven to this mode of gaining a livelihood because she had been robbed of her inheritance, and cast out of her home, on her father's death, "with no worldly property but a fair name and a good character." She was a member of Dr. Winter's Church, and after attending to her school, gave all her spare time to works of charity. Mr. Reed found a treasure when he made Miss Mullen his wife, for through all the years that followed Mrs. Reed exercised her influence, and denied herself, in order to secure leisure and opportunity to both her husband and son for works of charity and usefulness. Being an orphan, she naturally cared for the orphan; and being a true Christian, she sought to train up her children in the way they should go. There can be no doubt that much of Dr. Reed's after usefulness was the consequence of this early education and training by his mother.

Mr. and Mrs. Reed began to see that it was neither safe nor wise to trust the children to the servant's care after the incidents we have related in the beginning of this chapter. The brother and sister were put to good village schools at Mitcham, and permitted to pass the play hours together. Of this time Dr. Reed wrote in after life: "We were no longer in circumstances to tempt the bad passions into exercise. The hours not engaged by the duties of our separate schools were spent together; we were nearly each other's sole companions. With me she spun the top, trundled the hoop, and taught the kite to fly on the wings of the wind. With me she chased the butterfly, surmounted the stile and hedge, and wandered from corn-field to corn-field, collecting gay flowers; at last returning home each other's king and queen, crowned with the garlands our busy fingers had weaved.

"Fancy, too, had her reign, and active pursuits would be resigned for those which would be more pensive. When the summer shower has been falling, we have sat gazing up into heaven, till we thought we saw it sprinkled from the hands of angels, and have run out to the garden that it might fall on us. Often have we sat beneath the elm-trees while the glorious sun was setting, imagining his rays, broken as they were by the branches and foliage, to be a thousand separate stars, and amused ourselves in a vain attempt to number them. We have

wandered far from home, and penetrating the coppice-wood, and burying ourselves in the leaves, have represented the Babes in the Wood, till we reproached the birds for not bringing us blackberries. We have made to ourselves wings, and flown to every part of the earth with which we had any acquaintance ; we have travelled to the edge of the world (which we could never think of but as a plain), and have shuddered to look down on nothing ! What joys have been ours in the midst of these childish engagements ! Free from care and from fear, we desired nothing, we regretted nothing."

Of the home-life, and its Sabbath exercises, Dr. Reed wrote thus in after-days : " I recollect nothing at this period that gave me such an elevated idea of my father's goodness as his acts of prayer ; and my mind returns to few things in childhood with more pleasure than to many of our Sabbath evenings. At these seasons we were required to repeat what we could remember of the public services. We then went through our catechetical exercises ; and at the end of these we generally took our places, my sister on the lap, and myself between the knees of our beloved parent. His countenance, naturally grave, would wear a serene smile ; and he would enter into familiar conversation with us, not talking about religion, but talking religiously, answering our questions or proposing his own. We then chose a hymn, and he sang it with us.

We thought no one could sing so sweetly. Afterwards he would press us nearer to his side, and say, with a feeling we could not then understand, 'God Almighty bless ye, my children!' It was an hour of gladness."

But young Andrew was growing up out of childhood, and getting past the *status* of the scholars at the Mitcham village school. It therefore became incumbent to find some other school more suitable for his age and requirements. It was a maxim with Mrs. Reed that "a good education is a fortune a child can never spend, and a parent can always bestow." But the mother confessed that it was not so easy to give this education in those hard times; for in a diary which she kept at that date she wrote: "This we do at some sacrifice; for war taxes are fearful, and bread is 16½d. the quartern loaf. Yet it was said in Parliament that the wheat wasted every year in hair powder would make more than a million loaves; and Mr. Pitt could not deny it. Still the best education we can get the lad shall have, for he is a boy of good promise." In pursuance of this resolve, the lad was sent to a good classical school at Islington, kept by a Mr. Anthony Crole. There he remained two years. After this, he went for a short time to school at Hayes, but his progress was so slow that he begged his parents to take him back home again.

Next, Andrew was put to his father's trade, and with his usual love of thoroughness, he took a pride in

becoming an expert clock and watch maker. Still, his opportunities of mental development and education were not permitted to end. His father took him to various scenes, now become historic, and recounted to him such stirring episodes in our nation's story as the Gordon riots, and the trial of Warren Hastings. Indeed, he went with his father to see the rejoicings at the West End upon the acquittal of Hastings. Mrs. Reed took her son to see the newly-erected statue of John Howard, in St. Paul's, in 1796. He was also acquainted by means of various little conferences in his parents' parlour with some of the fathers and founders of the London Missionary Society. Soon after this Mrs. Reed took her son to witness the setting apart and sailing of two young men for the missionary work, and next morning, being the Sabbath, she spent some time praying that Andrew might grow up to be a God-fearing and God-serving man. So passed the time until he left his father's roof to be regularly apprenticed to the watchmaking trade under another master. This step was rendered necessary by the fact that Mr. Reed spent most of his time in preaching to various village congregations around London, the family obtaining their support from a "Staffordshire warehouse," conducted by Mrs. Reed, in order to set her husband at liberty to follow his preaching labours.

But the new associations of his master's house were not such as tended to the moral benefit of the



youth. He was led astray, both by example and influence, in the direction of worldly amusements and pursuits. Writing in his diary at this time, he said: "By the wicked behaviour of my master's son, I was led astray, and this year (1802) I went twice or thrice to the play-houses; but restrained by my conscience, and many admonitions from home, I was constrained to pray against my temptations. One Sunday I heard a sermon from Mr. Lyndall on these words, '*And the door was shut*' (Matthew xxv. 10), which made a great impression on my mind, and forced me to pray. But Monday came, and with it worldly scenes, and I partly stifled my convictions. Providentially, going home that night to my father's house, I saw a pamphlet—Dr. Watts' '*Advice to a Young Man*,' which my mother was going to send to me. I read it; conviction of my sins took fast hold upon me, and I spent the night in prayer. I resolved to read Mr. Alleine's '*Alarm to Unconverted Sinners*,' which led me to make this covenant." The covenant referred to his future life and conduct, and contained a solemn surrender of himself to God. It was signed in this manner—"This is my act and deed. A. Reed, aged sixteen November next. June 8, 1803."

After this crisis of decision for God, he resolved to sacrifice everything which could be the cause of temptation at this juncture, even to the loss of his apprenticeship. It shows the confidence and affection which

existed between himself and his parents in a striking degree ; and proves that he was certain of their approbation. He requested his master to cancel his indentures, and agreed to sacrifice the premium paid with him, provided he could return home free. The master agreed, doubtless wondering what sort of a principle actuated young Reed ; and then the lad walked home with the cancelled indentures in his pocket. He explained to his parents that he had taken this step in order to be released from ungodly associations, and "whatever the pecuniary loss, they were secretly grateful for his decision." A neighbour, prompted by kindness, offered to bind Andrew to himself, free of all expense, but as the transaction was to be of nominal character, the lad respectfully declined the offer. He would not bear the name of an apprentice where he did not intend to serve. Still, it was a serious and perplexing time for all.

Andrew had, however, achieved some proficiency in the watchmaking art. His children long possessed watches made by him, bearing his name, and proved to be trustworthy as timekeepers. A story is told of his skill having been held in such high esteem by those who had occasion to test it, that it speaks conclusively of the pride and diligence displayed by him in the calling. A pair of ancient dames, living on Highgate Hill, invited him to come once a year, and put their old upright clock into complete repair. It was their humour to make him take a whole week about it,

during which time he lived with them ; and when he departed with a new guinea in his pocket, they repeated the old declaration. "No one shall make or meddle with our time-piece, but young Andrew Reed, the London clockmaker."

But now he was at home, in a fair way to become neither watchmaker nor anything else ; and with his usual seriousness, he sought solitude and prayer, while he contemplated the future. A public fast-day drew on—fast-days being very frequent then, owing to war : and he spent the day in Highgate Wood, resolving to ask God for special providential leading at this juncture. As one result of this day's fasting and prayer, he returned to his father's house, resolved to become a thorough master of his trade, and to await whatever opening might present itself. At the same time, he continued his studies ; read very diligently all that came in his way ; learned shorthand ; and laid a good foundation for future usefulness. That all this would ultimately tend to the profession of the ministry was not very difficult to foresee. His father was "instant in season and out of season" in preaching ; his mother not only laboured hard in business to keep the father free to study and preach ; but yearned and prayed also over her boy, that he might grow up to be a good and useful man.

About this time Andrew became a Sunday-school teacher at a small village school at Scotland Green, Ponder's End. So attached was he to this school,

that he walked out to it each Sunday morning, summer and winter, by eight o'clock, breakfasted at an old woman's cottage, and opened the school by nine o'clock. The school soon increased; and so fond were the little scholars of their self-denying teacher, that they would flock out to join him as he passed their cottage-doors. Other youths, like-minded, joined him, and before long, beside a class for mutual study of the Bible, and regular visitation of the scholars, a Sunday evening cottage service was established for the reading of the Scriptures and the "Pilgrim's Progress." Thus the pursuits of the boy were shadowing forth those of the man.

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## CHAPTER II.

### YOUTHFUL PURPOSES.

WITH increased opportunities for study came intenser delight in it, and willingness to make all available sacrifices for it. His own watch was the first that he had fairly made, and was correspondingly prized; but he gave it to a young man in exchange for "Halyburton on Salvation," and Fenelon's "Dialogues Concerning Eloquence." His whole days were devoted to study in a most systematic fashion. Monday, Wednesday, and Friday mornings were devoted to Hebrew; Tuesday and Thursday mornings to Greek

and shorthand ; Saturday morning to mathematics, which he had studied under the tuition of a young clerk at a brewery. Each afternoon was given up to miscellaneous reading and composition ; and each evening, after making up his mother's daily accounts, to writing, digesting, correcting, and condensing. Beside this, he formed a friendship with a young man who was well versed in theology, and walked and argued with him until Mrs. Reed feared that her son "was losing himself in philosophical nothings."

She need not have troubled. One day Andrew's desk fell over upon the floor, and while putting the displaced manuscripts to rights, her eye caught the titles of several of his exercises. Among them were papers on "Living Faith," "Hypocrisy," "Carnal Security," "Cowardice in Christian Service," and many others of a like nature. These satisfied her that her son was in the right track, an earnest seeker after truth. Going to Bunhill Row, she bought the "Life of George Whitefield," in two volumes, took them home, crammed them into her boy's desk, and then went to her own room to pray that Andrew "might be like that man." Andrew thanked his mother, and read the volumes twice with deep and evident admiration of the character of Whitefield ; and as the result, his own character became more devoted and earnest, and his efforts to do good more constant and self-denying.

His favourite work of caring for orphan children first showed itself about this time. Mrs. Reed had adopted a little fatherless girl—illiterate and poor—employing her in the capacity of nursemaid. During one of Andrew's visits to Highgate in order to clean the old ladies' clock, they had obtained for him, by way of favour, an introduction to an old *charity* school known as "The Orphan House." What he saw there made such an impression on his mind, that he returned home at the end of the week, and begged his mother to permit their little nursemaid to enter this "Orphan House," in order that she might receive a good education. But Mrs. Reed's hands were too full of business to admit of giving up the girl; therefore, nothing remained but to test the kindness of those who were about her. Young Andrew exclaimed, "Well, mother, she shall have as good an education as I can give her here," and from that day, he and his sister Martha made the girl's education their own peculiar care. Doubtless, the story of Whitefield's Orphan Home in Georgia had somewhat filled his mind with philanthropic projects.

As another essay to do good, he carried on an adult reading class in his father's house; thus keeping his sympathies warm and active. While waiting for providential leadings on his life's path, he performed diligently that work which lay nearest to his hand. So he gained strength and experience for greater and more important enterprises. Unconsciously, he ful-

filled the command of the wisest of men, in doing "whatsoever" his hand found to do, "with all his might."

His next step was to become a communicant with a Christian Church. He joined the Congregational church meeting in the New Road, where his mother attended, and where he had also been accustomed to attend for some years. He was duly admitted into membership, the entry in the church book reading thus, "January 31, 1806. Andrew Reed, aged 18 years." After this, he definitely adopted the idea of studying for the ministry.

As one of his first steps, he sold his watchmaking tools, and his stock in trade. These were parted with at a great sacrifice, and not without some very natural regrets; but Andrew did not waver. With the money received by their sale, he bought a small library of books; among them, his biographer gives the titles and cost of the following volumes:—

|  | £  | s. | d. |
|--|----|----|----|
| "Encyclopedia Perthensis" (23 vols.) . . . . .         | 17 | 0  | 0  |
| "Hervey's Works" (6 vols.) . . . . .                   | 2  | 7  | 0  |
| "Mosheim's Ecclesiastical History" (6 vols.) . . . . . | 2  | 17 | 0  |
| "Witsius On The Covenant" (2 vols.) . . . . .          | 0  | 14 | 0  |
| "Parkhurst's Hebrew and Greek Lexicons" . . . . .      | 2  | 10 | 0  |
| "Calvin's Institutes" . . . . .                        | 0  | 8  | 0  |
| "Diodati's Annotations" . . . . .                      | 0  | 4  | 0  |
| "Johnson's Dictionary" . . . . .                       | 0  | 10 | 0  |
| "Lives of The Poets" . . . . .                         | 0  | 12 | 0  |
| "Fenelon's Dialogues" . . . . .                        | 0  | 3  | 6  |
| <i>Spectator</i> (8 vols.) . . . . .                   | 1  | 0  | 9  |

Besides this sum, his mother gave him sufficient money to obtain books to the value of another £20. With these he felt somewhat furnished as a theological student, and the little workshop was transformed into a proper place for study. In this study Andrew laboured not only during the daylight, but far on into the night, getting his mind well furnished against the time when he should go forth to do a man's work in the world. This thirst for improvement continued with him throughout life.

But, although hungering after knowledge, he had few advantages compared with the student of later days. There were no public libraries, no good elementary schools, no Mechanic's Institutes, and few cheap books. Literature was scarce and dear; the taxes upon knowledge were heavy, and war and poverty pressed hardly upon the nation. So Andrew Reed looked about him thoughtfully for means of self-culture.

In 1806 he joined, with some of the young teachers with whom he was associated at Ponder's End, in forming a society for debating and lecturing on subjects connected with the Bible. This little band called themselves "The Society of Contending Brethren." Among the young men were one Jardine, a shoemaker; Francis Barnet, a merchant's clerk; Palmer, a journeyman picture-frame maker; Linniker, a currier, and some others. Their meeting-place was a back room in Chiswell Street. They had



a small library of standard works, and studied English classics, history, philosophy, theology, Greek, Latin, and Hebrew. Each member was expected to read essays of his own composition, at stated times, on moral and religious subjects, while the other members gave friendly criticisms on their productions. These essays tested the powers of the young writers in respect to their mastery of grammar and composition, and proved most helpful to them all.

Among some of the essays composed by Andrew Reed, and read before this society, we find such titles as these—"On Reconciliation," "The Authenticity of The Bible," "Instinct and Reason," "Degrees of Glory," "The Origin of Moral Evil," "The Cherubim," "On Pulpit Eloquence," "On the Law," "The Iniquities of Fathers Imputed to the Children," "The Sovereignty of God," "Providence," and "Scriptural Qualifications for the Christian Ministry." These subjects show how wide was his reading, and how deep was his thoughtfulness. After this he joined a class of young men under the tuition of the Rev. Matthew Wilks, minister of the Tabernacle in Moorfields, and derived much help and encouragement from this gentleman.

During this winter, Andrew prepared a catalogue of Mr. Wilks' library, "living upon a ladder for many weeks," in order to accomplish the work satisfactorily, and so got to be more known to his teacher, who seemed to have been much taken with the young student.

In 1807, Mr. Wilks made a proposal to Andrew that he should study for the Christian ministry. Writing of this in his diary, the young man says: "This evening, when I was leaving the class, Mr. Wilks desired me to call upon him the next Thursday. This much agitated my mind, for I had some reason to suppose that he wanted me to engage in the Christian ministry. I was earnest in prayer for direction from above. On the 20th January, in the evening, I accordingly went. Mr. Wilks knew to what church I belonged, and asked me what I thought of entering the Christian ministry, and whether I supposed my parents would be agreeable to the proposal. . . . . I was much pleased with the idea of God's government over the hearts of men, and I particularly prayed that He would take Mr. Wilks' heart under His control, and make him His own voice to me; and that if He did not design me for the work, he would use some means to hinder my entrance on it, but that if He did He would qualify me for it.

"On Saturday morning, I told Mr. Wilks that I was willing to take his judgment on the matter, and that I had long had inclinations towards the ministry, but could not believe that I had abilities equal to it. He said he thought that I had abilities, which, helped by prayer, study, and spirituality of mind, might be useful in the cause of Christ. He then read me several of the rules of Hackney College, into which he wished me to enter.

"He behaved very kindly, and said he would call on my parents. On the next Friday, in company with Mr. Collison, the theological tutor, he fulfilled this promise ; and it was agreed that I should go to the college as soon as possible.

Andrew had to meet the Committee of the college, some few days afterwards, and deliver a short extempore discourse, which he did to the satisfaction of all the gentlemen present. He was definitely accepted, then and there, and entered the college, as a student, on March 13th, 1807. Soon after his entrance, the little household spent an evening in company with some ministerial friends, in praying for a blessing upon the future life-work of Andrew. Going from such a home, and descended from such parents, it is little wonder that he subsequently became so renowned for usefulness and goodness.

Some few months after this entrance upon college life, he received an offer of a University education. A Dr. Blair, who had heard him preach one of his earliest sermons, offered to get him into the University of Cambridge, in order that he might be trained for the ministry, under the Rev. Charles Simeon. The proposal must have been both flattering and tempting ; but it was, from conscientious motives, declined. There is no doubt that the Established Church lost, by this decision, one who would have ranked among her brightest ornaments.

His deportment as a student was uniformly consistent, diligent, and prayerful. He seemed to be always looking out for opportunities of usefulness. Even the servants came under his influence, so that several of them owned how greatly benefited they had been. One of them could not read, and in his hours of recreation Andrew taught her the art, and then gave her Doddridge's "Rise and Progress of Religion in the Soul," as a reward for her diligence. Beside these marks of devotedness to duty, he was remarkable for early rising, regular attendance at classes, and punctuality at his studies. Indeed, so diligent was he, that he seldom joined in the recreations of the students, but spent the time in the quiet of his own room.

During the vacations, he preached frequently to congregations in need of pastors, in common with the other students. This practice tended to draw out the young men's ideas, to strengthen their powers of mind, to give them a flow of language, and accustom them to pulpit exercises. In his diary, he recorded many interesting adventures which befell him in the course of these ministrations up and down the country. But so seriously did he view his coming work, that several times he "set apart" hours and days for examination, prayer, and praise, in order to seek God's blessing upon his life-work, which he was now soon to take up. Upon completing his majority, he especially made it a matter of much prayer that he might "be

qualified to discharge every duty, and to preach the Gospel with abundant success." Surely this fact furnishes one of the secrets of his after usefulness!

While at college, he preached at one time or another to congregations at Bristol, Plymouth, Lancaster, Dublin, Newcastle, Hexham, Cheltenham, Moorfields Tabernacle, and Selby in Yorkshire, beside a number of other places. It is a remarkable fact, that from all these places he received invitations to become the settled pastor of the congregations to which he had ministered, but the college committee restrained him from making a hasty decision.

The metropolitan friends were not willing to give him up. The young student had so endeared himself to those who knew him, that more than one city congregation made proposals to him to become their minister. And so hard a student was he, that his health began to fail.

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## CHAPTER III.

### MINISTERIAL WORK.

BEFORE he was quite twenty-one years of age, Mr. Reed received an invitation to become quarterly lecturer at the New Road Chapel, where, from his youth, he had been in membership. And so attached were the people to him, that on the resignation of Mr.

Lyndall, the minister under whom the youth had sat and learnt, they offered the pastorate to him ; although then he had not completed his college course. A meeting of the Church was called, to decide on the choice of a pastor. Four names were submitted to the meeting, but the vote was so large and unanimous in favour of Mr. Reed, that the circumstance proves, overwhelmingly, the high esteem in which the young man was held.

Unquestionably, he had begun to make his mark as a diligent worker and a consistent Christian minister. As might have been expected, his parents felt deep joy and gratitude at this turn of events. Contrary to their expectations, their son would remain at home, and his own family would listen to his voice in the pulpit. This circumstance would however, prove, without doubt, somewhat of an ordeal to the youthful preacher. But there had been such perfect sympathy between the parents and the son, in relation to Christian experience and work, that much of what would otherwise have been naturally shrunk from, was accepted, and enjoyed between them.

In writing of this invitation to New Road Chapel, Mr. Reed said, "When it is remembered that at New Road Chapel I attended for many early years ; that there I first gave myself to the Lord, and afterwards to his Church, and that there I have enjoyed most of spiritual communion, I think you

will cease to wonder, yea, I almost imagine you will commend my choice." After preaching on probation for some time, his ordination was fixed for his twenty-fourth birthday—November 27th, 1811. This solemn service was conducted according to the usual mode of the Congregational or Independent denomination. First of all Dr. Robert Winter gave a short introductory address on the constitution of the Congregational Churches; then the senior deacon of the Church related the circumstances connected with the invitation to the young pastor; and a venerable minister put a number of questions to Mr. Reed concerning his faith and doctrine. Having answered these questions, seriously and thoughtfully, the ordination prayer was offered by the Rev. Matthew Wilks, while the hands of several ministers present were laid on Mr. Reed's head. A solemn charge to the newly-ordained minister was then given by his old college tutor, the Rev. George Collison; while the Rev. John Clayton followed with an exhortation to the people.

As might be supposed, the place was crowded. About one hundred ministers and students were present, to say nothing of the general congregation. It was a very solemn time for all present. Earnest desires for the young preacher's usefulness pervaded every breast, while he himself constantly prayed "Lord, make me eminently and extensively useful." The whole after-life of Mr. Reed proved that this

prayer was abundantly answered. As a faithful minister of Christ for fifty years, he served God's cause, and taught the people; while throughout that long period, the congregation were accustomed to keep up the anniversary day of their pastor's ordination with ever-increasing love. The high standard which Mr. Reed set before himself, in the ministry of the Gospel, was never suffered to be lowered; and added years only brought with them riper experience and greater usefulness.

From this time the services in the quaint old chapel were attended by crowded congregations. Numbers were admitted into Church membership, and students from different colleges were so attracted by Mr. Reed's style of preaching, that each Sunday saw crowds of them sitting attentively under his ministry.

But soon after his ordination,—within six months, an accident occurred which nearly put an end to Mr. Reed's usefulness and life together. One morning he and a friend started on an excursion; and while driving down Wood Street, Cheapside, the horse took fright, and started off at so terrible a rate that no efforts of theirs availed to check the animal. Two large waggons were coming down the very narrow roadway; the hinder wheel of Mr. Reed's chaise caught in one of the waggons, and the two friends were pitched on to the road. The other gentleman escaped without injury, but Mr. Reed himself



was thrown under the horses in the second waggon, and was too much stunned to rise immediately. Two of the horses passed over him, and one of them mercifully grazed his cheek with its hoof. This seems to have partially restored his senses in time for him to perceive that an enormous twelve-inch wheel was rolling towards him. Had it passed over his prostrate body, his course would then and there have been ended ; but strength enough remained to enable him to spring to his feet, at the last moment, and stand aside. The danger was averted, but Mr. Reed himself relapsed at once into unconsciousness,—the strain on mind and body was too terrible. A bystander caught him as he was falling, and carried him into a neighbouring house, where medical aid was obtained ; and after a while strength sufficient to return home was given. We need not wonder that Mr. Reed observed this day during the whole of his after-life with gratitude and prayer.

Among the good works of Mr. Reed's early ministry were efforts to promote the circulation of the Bible, and plans for more efficient Sunday-school organisation. As the result of these efforts, an Auxiliary Bible Society, and an East London Auxiliary to the Sunday School Union, were formed. He became the honorary secretary to the Society for the Circulation of the Bible ; and devoted himself to the maintenance and instruction of preparation

classes for teachers, in the East End. He further took a deep interest in all missionary proceedings, being as anxious to send the Gospel to the far-away regions in heathen lands as to the Londoners at his own door. It was during this time also that his desire to help the orphan was developing itself; but as that work was, strictly speaking, outside of his purely ministerial work, we shall treat of that at length in our next chapter.

About four years and a half after his ordination, Mr. Reed was married to Miss Holmes of Castle Hill, Reading. This union, however, only stimulated his ardour in good and self-denying works; for within about a year after we find him busy on a selection of hymns, intended to be used in public worship. He composed many hymns for this selection,—hymns which are still in use in the Congregational and other Churches of England.

At the end of seven years of this ministry, the church at New Road grew so strong in numbers and in financial matters that Mr. Reed's salary was doubled. It was done unknown to him, and he was very diffident about accepting it. However, after consideration, we find him writing thus in his diary about it, and devoting his surplus income to works of charity. "I would rather have relinquished it for ever, than have incurred the reproach of being avaricious. Nothing weakens a minister's character more than that vice. The

advance, now I have it, affords me pleasure from two considerations. I shall feel perfectly at ease about household expenses, and shall be able to give a guinea to distress where before I have been obliged to withhold it. I have resolved with my dear wife, first, not to lay by a shilling of my salary; second, to live as economically as is suitable to our station and character; thirdly, to devote the surplus to objects of benevolence."

This last resolution gives the key to his constant and surprising charity. Amounts which would have been deemed generous from a millionaire, were given, or guaranteed by him, on behalf of the different benevolent Asylums which he was the means of founding; but the secret of his liberality is to be found in this resolution of his married life. And his sons tell us that he never permitted an increase of salary afterwards; while he discharged gratuitously his official duties in connection with the various institutions, even defraying out of his own pocket the travelling and other expenses incurred in so doing. And so truly generous was his heart, so benevolent were his intentions, and so deep his sympathy for all forlorn and suffering ones, that these acts of self-denial only delighted him. So far from being sacrifices, they were actually pleasurable actions, because done in the service of God and of humanity.

When he had been about ten years in the ministry,

he lost his only sister, Martha. From the references made to her in the first chapter of this sketch as his beloved schoolfellow and playmate, it will be understood how very near and dear she had become to him. But she was struck down now by severe illness ; and after months of suffering, passed away to that heaven whose glories she had so longed to know. Mr. Reed suffered intensely under this blow, so intensely, that for five long years he could not trust himself to write in his journal, as heretofore, of his daily work and experiences. But he summoned courage to write a memoir of Miss Reed, which memoir was the means of doing much good, not only in the circle in which the young lady had moved, but throughout the denomination. A few extracts from it will serve to show the intensity of his sorrow for his only sister.

Writing after her death, he says : " I crept to the room as if detection would have made it absolutely impossible to take this last look. The room was associated with manifold recollections of the most cheerful, pleasant, and blessed kind. Now it presented a picture of the most entire desolation. Its furniture was a coffin, its inhabitant a corpse. The only sign of life about it was derived from a poor robin, which sat in the opened frame of the window, repeating its short wintry note as if asking for the food it had often received, but had now sought many days in vain. I approached the coffin. Those eyes, those ears, those hands had never been utterly insen-

sible to me ; but now they were so. It was not to be endured."

"Then it was that I felt the kindred tie of blood, the dearest attachment of the heart had been rudely burst asunder ; that she who had shared in my earliest recollections, my best enjoyments, my deepest affections, that she who had grown up at my side, shedding the light, and love, and gladness of her presence around me, till it seemed almost the necessary element of my existence ; that my sister, my only sister, was no more, that I was *sisterless*, and could not be otherwise."

After seventeen years of constant service at New Road, the people there decided to build another chapel, larger and more handsome than the old one, at a cost of nearly £8,000. Of this sum, Mr. Reed gave a large proportion. The new erection was called "Wycliffe Chapel," in honour of him who has been so aptly styled, "The Morning Star of the Reformation."

Mr. Reed had a singular experience during the erection of this chapel. It was his custom to pay daily visits to the building, as it arose under the workmen's hands, so satisfying himself that all was proceeding as it should be. But one night he had a very remarkable dream. He dreamed that a person came to tell him that a serious accident had happened, and that his presence was required on the spot immediately. In obedience to the vision, which

preyed on his mind, after he had entered his study at the usual time after breakfast he put by his books and went down. At the works he found everything in confusion; the masonry of the vaults had given way, so that the rain had made an entrance during the night. "The workmen were hastening to patch up the flaw before anybody should detect it," but Mr. Reed's providential appearance on the scene led to the work being properly performed, and the risk of future accident avoided. Some of the work had to be rebuilt under the surveyor's direction; but ultimately, through this warning dream, all mischief was averted. Mr. Reed ever referred gratefully to this incident.

During this part of his ministry, Mr. Reed entered the field of authorship, by publishing what was then called a "a religious novel." He had written sermons and tracts before, but this was an entirely new venture. The work was entitled "No Fiction," and purported to give in the guise of a tale the history of a young man who had rebelled against early religious light and teaching, had left his home, enlisted in the army, gone out to Canada, and after passing through very severe mental experiences, had found peace and pardon at the feet of Jesus. The tale was wholly founded "on the erratic and dangerous course" of a dear friend who formerly lived under the roof of Mr. Reed's parents, and who cast away chances of honourable usefulness in his young manhood in order to indulge

his fits of eccentric and drunken wilfulness. He was afterwards partially reclaimed, and returned to England an altered man; but from some evil influences he fell again into sin and sorrow, and turned against Mr. Reed, accusing him of unkindness and insincerity. Nevertheless, as the design of the volume had been to give a warning to young men by means of a narrative founded on facts, the book amply answered its end. Numerous instances of conversion and blessing to its readers were brought to the knowledge of the author, not only in England but also in foreign lands. The book was translated into Dutch and into French, and had an unprecedentedly large sale in America.

The hero of the book afterwards became so deranged as to need putting under restraint, but in after years, when partially restored again, he sought earnestly for Mr. Reed's friendship and forgiveness. And when, after the lapse of fifty years, Mr. Reed retired from his pastoral duties, this man wrote a warmly sympathetic letter to one of the good minister's sons. In it he acknowledged his mistakes in the past, and paid a high tribute to the writer's rectitude of life and principle. It was a striking proof that in the end right always triumphs.

## CHAPTER IV.

## ORPHANAGE LABOURS.

MR. REED'S first effort on behalf of the orphan was made in youth, when he undertook to instruct the little nursemaid in his mother's family. Again, about the time of his ordination, he and his sister adopted partially a poor motherless family at Wapping, at first supporting them entirely out of their own resources, and then placing them out in suitable homes. In this last effort really lay the germ of the London Orphan Asylum. Further, Mr. Reed's mother had been an orphan, so that by her means he had been imbued with tender sympathy for all who were similarly placed ; and, during his boyhood, he had seen that noble-hearted mother carry her self-denying precepts into practice, by affording a home to more than one desolate orphan child.

In 1812, Mr. Reed heard of a person residing at the east end of London, who was in the habit of giving home, food, and employment to orphan children in his spinning factory. He sought out this individual, intending to place the young orphans then on their hands under this person's care ; but to his great surprise and indignation he found that a mean advantage was taken of the children, so that they were bound apprentices for a long term of years to a



severe employment, receiving only in return board and lodging. Infants but five years old were kept at the spinning wheel from eleven to thirteen hours a day, and on attaining the age of twelve were bound for seven years to work at a shoe-factory, which this flourishing "philanthropist" had established on Tower Hill, receiving a very small weekly allowance in return for their services. This person remarked to Mr. Reed that "his was a kind of charity which might be made to answer well if more capital could be brought into the concern!" To this Mr. Reed could only reply that such a speculation was not charity. He was disgusted at the idea of thus making capital out of poor children's labour and loneliness, and went away resolved to found an asylum which should be truly worthy of the name.

On June 24th, 1813, Mr. Reed met a few friends at his house, and explained his new plan. Some of them would have preferred to make the orphan institution self-supporting; but Mr. Reed had seen quite enough of the proceedings in the Wapping spinning-rooms and the Tower Hill shoe-factory, to determine that the new orphanage should not be formed upon this model. A second meeting was held, at which only two persons besides himself attended; but it was not in his nature to be daunted by difficulty. These three gentlemen adopted an address to be submitted to the public, agreed to the name of the asylum, and drew up a code of rules for

its guidance. It was to be called "The East London Orphan Asylum and Working School," the objects, as stated in the prospectus, being "to relieve destitute and orphan children, to afford them clothing and maintenance, to fix habits of industry and frugality, to inculcate the principles of religion and virtue, and to place them out in situations where their morals should not be endangered, and where a prospect of honest livelihood should be secured." With this statement of their aims and ends they appealed to the public.

Even then the response was small. At the public meeting only about seventy persons were present, but £66 were subscribed, a treasurer and committee elected, and a beginning fairly made. In order to counteract the despondency which crept over him, while waiting at this meeting, Mr. Reed took out his pocket-book, sketched a cross, and encircled it with the motto "*Nil Desperandum.*" Then, he wrote under these words "What! despond with the Cross before you?"

In spite of difficulties arising from one cause and another, a house was taken for the first home of the orphans. Three children were elected at once, and a matron appointed, while Mr. Reed stripped his home of everything but the barest necessities to help in furnishing the orphanage. More children were admitted, and sermons preached on behalf of the scheme. Finally, a public dinner was held, at which the Duke

of Kent, the father of Queen Victoria, most kindly presided.

The Duke was delighted with what he saw and heard, and next day sent a letter from Kensington Palace, suggesting measures for the improvement and support of the charity, and giving permission to use his name as patron.

As soon as this was made known, some of the leading bankers and gentlemen of the City offered their support. The King gave his name to the enterprise; and subscriptions flowed in so freely in response to Mr. Reed's personal canvassing, that he resolved to build as soon as £10,000 should be obtained. But both the King and the Duke died before the London Orphan Asylum possessed premises of its own.

The foundation-stone was laid by the Duke of York on a site at Clapton; and in 1825 the building was opened by the Duke of Cambridge. Mr. Reed's own plan for the building was adopted by the architect, and ultimately cost about £25,000. At the laying of the foundation-stone an accident occurred by which the platform gave way, and one man was killed. It turned out that this was caused by the carelessness of the poor man who perished. Presence of mind and forethought, however, averted a panic, and the ceremony proceeded. Prince Leopold presided at the dinner held at the London Tavern, and urged the friends present to support the institu-

tion in such touching and manly words, that the largest subscription ever known in the City for such an object was obtained that evening. The asylum was built to hold 300 orphans, and afterwards enlarged to accommodate 400, while thirty were elected to the benefits of the home each year. As the elder children passed out, they were placed in situations by which they could obtain a respectable livelihood.

It was found, however, that the London Orphan Asylum could not take very young children; and, as soon as he had seen this work successfully carried out, he determined to start one which should provide for little orphans under seven years of age. Mr. Reed's sister, while visiting one day, found a family of orphans entirely destitute, and on urging their piteous case at the office of the London Orphan Asylum, was told, "they are all under age." There were four little ones under seven, and in her trouble Miss Reed applied to her noble-hearted brother. He bravely decided that "the greater the necessity the greater the charity; we must have a home for infants." He at first thought of a wing in addition to the new asylum, to be called a "nursery," but the counsels of the managers overruled this idea.

Then he called a meeting of like-minded friends at his own house. Only two came, but they settled the plan of operations, and drew up a scheme, which was made public at a meeting held at the London

Tavern, in July, 1827. So great was the interest taken in the scheme by the people, that "the avenues to the room were crowded with poor women bearing in their arms infant children, intended candidates for admission." So fully did this institution commend itself to the public mind, that royalty supported it both by word and deed. The Dukes of Gloucester and Clarence, with their duchesses, became some of the earliest subscribers. The Duchess of Kent honoured Dr. Reed with a communication to the effect that he should have her help, "and that of her little orphan daughter Victoria, in a cause which, had he lived, her father would have espoused." Thus encouraged, some infants were received, and a home secured in a private house until he should feel sufficiently rich in contributions to build. A second and third house were taken, but so large were the numbers seeking admission, that a building subscription was opened, to which Queen Adelaide subscribed £50.

But at this juncture Mr. Reed was summoned away to the United States on a ministerial deputation. A year was taken up by this business, so that the project for a building remained in abeyance. He came back honoured with the title of Doctor of Divinity, but still the same hard-toiling, self-denying worker as of old. Land was secured at Wanstead, and on June the 24th, 1841, Prince Albert laid the foundation-stone. After this ceremony was over, the

Prince called Dr. Reed to himself, and said before the assembly, holding out the mallet, "This, Dr. Reed, belongs to you, and I beg of you to accept of it." The charity festival took place three days afterwards in the splendid hall of Christ's Hospital, and was described by the newspapers of the day as the most magnificent occasion of the kind held in London. At last a noble pile was raised at Wanstead, capable of accommodating 600 infant orphans. But circumstances arose which impelled him, from conscientious principles and motives, to leave the committee of management, and to sever his connection with both the Infant Orphan, and London Orphan, Asylums. This step turned out, however, in the end, productive of wider usefulness and more noble charities. The committees of both those institutions had decided to teach the Church of England catechism to the orphans, thereby closing the homes against the children of Dissenters. Dr. Reed felt this to be unjust, and determined to found an asylum for fatherless children which should be open to the children of all, without denominational tests or particular catechisms.

One day, in 1844, a few friends met in his study, and talked the matter over. As the result, it was determined to erect another asylum, and £1,200 were subscribed to start with. Many of the nobility came to his aid, among them, Lord Dudley Stuart, the members of the Duke of Bedford's family, Lord

Robert Grosvenor, Miss (afterwards the Baroness) Burdett-Coutts, the Gurneys, the Morleys, and Baron Lionel Rothschild. It was felt that room existed for another charity of this kind, secured to all generations on a perfectly undenominational basis. A house was taken at Richmond to begin with, and the first year an income was obtained of £2,400. About this time Dr. Reed attended a Lord Mayor's banquet at the Mansion House, and being recognised, was called upon to acknowledge the toast of "The Orphan's Friend." His note-book records the fact in these words, "Dined with the Lord Mayor. His lordship surprised me into a speech. He could not have given my name a more grateful connection. If I know my heart, I am everywhere the friend of the orphan."

The Asylum for Fatherless Children grew and prospered, until larger premises were necessary. The house at Richmond had been exchanged for one in the Hackney Road, and this again for a "fine old mansion" on Stamford Hill. But this made a run upon the funds ; insomuch that Mr. Reed had to visit large towns in the midland and northern countries in order to obtain subscriptions. He raised several hundred pounds thus, and was able to say, "The orphans were once more provided with a home. I love to think of them as resting in a better dwelling than my own."

After this, while playing with the little orphans at

Stamford Hill, one day, Dr. Reed met with a severe fall, and injured his right arm. He endured much suffering for some weeks, and preached on two or three Sundays with his arm in a sling. Still, during those sleepless, suffering nights, he planned and thought for his orphans.

At last, in 1853, an estate was purchased, near Croydon, and active measures were taken to secure the erection of the building. In August, 1856, the foundation-stone was laid, but two years passed before the asylum was erected. Then, after a joyous opening service, the little ones were removed from Stamford Hill to their new home. After this, the Board of Management, out of respect for Dr. Reed's labours in the work, and his untiring exertions on behalf of the orphans, proposed to alter the name of the estate from Coulsden to Reedham. Dr. Reed protested strongly against the change, and could never be brought to speak of the place by any other name than Coulsden; but eventually the proposal was carried, and the new name, Reedham, remains to this day, and for all coming days, as a memorial to the untiring, loving benevolence of him by whose means it was chiefly raised. It is a noble monument to Dr. Reed's memory, and has afforded shelter to thousands of orphans between the ages of three months and fifteen years.

As one specimen of his private charity, we are told that he adopted, about this time, a babe, and supported



her at his own cost. A poor labourer, residing at the east end of London, fell from a scaffold, and was killed on the spot. His wife felt the shock of his death so much, that she, too, soon followed him, leaving eight children, fatherless, motherless, and friendless. Upon this, Dr. Reed adopted the youngest child, but the fact was not known, until he had passed away, when she was elected into the Reedham asylum, in honour of the memory of her noble benefactor. Far and near, Dr. Andrew Reed was known and revered as the friend of the destitute fatherless or motherless orphan.

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## CHAPTER V.

### LOVING EFFORTS FOR IDIOTS AND INCURABLES.

WHEN Dr. Reed pledged himself to erect a new Asylum for destitute orphans of all denominations, without distinction of creed or catechism, he knew full well that he had put his hand to a difficult task. A third asylum for orphans might seem to most people superfluous; while others, inclined to sneer, were disposed to say that Dr. Reed had gone "asylum crazy." But while, on the one hand, the numerous applications for admission to the existing orphanages proved the need which remained for another institution, it became Dr. Reed's cherished

work to raise homes for the destitute, the incapable, and the suffering. This, he more than once publicly owned.

As he looked around him, however, after Reedham was finished, and placed on a secure basis, he noticed another class, for whom nothing had been done. These were *idiots*. "Now," said he, "I will go to the lowest," and forthwith he commenced work for them.

Writing at different times upon this subject, while it lay maturing in his mind, he said, "I think from the observations I have made, that an asylum is greatly needed for indigent idiots. Inquiry must yet be made ; and if needful, action must follow. . . . I hope to do something for a fellow-creature who, though human, is separate, alone, can do nothing, and wishes nothing. Some are better, some worse ; this is the maximum of incapacity ; but the Divine image is stamped upon all. . . . I have naturally a love for the beautiful, and a shrinking, almost a loathing of infirmity or deformity. Alas ! poor idiot ! while he is the greater sufferer, I am the greater sinner." From that time, he made diligent inquiries respecting the condition and treatment of idiots in different European countries, going himself to the Continent to obtain information, and corresponding with America. The results of all these inquiries and investigations were laid before the English public in his plea for this new asylum, and induced many to consider seriously the sufferings and necessities of a

very large class which had hitherto been almost wholly neglected.

From these returns, he found that in Massachusetts, America, there was one idiot to every six hundred of the population ; in France, Denmark, and Sweden, one to every thousand ; and in the Alpine districts, the proportion was unusually high, on account of the prevalence of goître. Indeed, in one mountainous hamlet, out of 1,472 inhabitants, no fewer than over 1,000 were crétins of more or less pronounced idiocy. Then he communicated with the Poor Law Board and the various workhouses throughout England, and discovered that, as nearly as possible, there were in England and Wales about 19,000 idiots, for whom no provision was made, other than that existing for lunatics ; and that when not under restraint, they were suffered to wander untaught, uncared for, and unprotected. This was in 1847.

Some hospitals and asylums for idiots existed in Continental countries, and certain of the physicians superintending those institutions had gained almost world-wide fame. From them he obtained many hints, and much instruction ; besides this, a lady, a member of his own Church, came to consult him about her son, an idiot boy, desiring earnestly to find an establishment where he might be trained to know and do something, in a way suited to his feeble powers. This fact so interested him that he subscribed the first gift to the newly-started charity, while the poor

mother became the second subscriber, giving ten guineas, hoping that from this movement some blessing would accrue to her son.

At last, in October, 1847, after pleading with the clergy, capitalists, merchants, and philanthropists of the country, he announced a meeting for the formation of this new asylum. The meeting was presided over by the Lord Mayor, and a vigorous, heart-stirring address was prepared for the occasion by Dr. Reed. From it we extract two or three sentences. "It is for the poor idiot we plead ; for the idiot, the lowest of all the objects of Christian sympathy ; for the idiot, most needing charity, and for whom charity has done nothing. We ask that he may be elevated from existence to life—from animal being to manhood—from vacancy and unconsciousness to reason and reflection. We ask that his soul may be disimprisoned ; that he may look forth from the body with that meaning and intelligence on a world full of expression ; that he may discourse with his fellows ; that he may cease to be a burden on society, and become a blessing ; that he may be qualified to know his Maker, and look beyond our present imperfect modes of being to perfected life, in a glorious and everlasting future."

At last the enterprise was fairly started. A large mansion, standing on Highgate Hill, surrounded by about sixteen acres of pleasure and garden ground, was taken, and made ready for its new inmates, in April, 1848.

But the entrance of the poor idiotic patients was a sight never to be forgotten by those who witnessed it. "Distraction, disorder, and noise reigned supreme—noises too, of the most strange and unearthly character. Some were unable to talk, others were blind, or nearly so; many were lame, and useless; all were weak in mind. All had been either ill-used, neglected, or indulged till they were spoiled. Some were clamorous and violent, others sullen, others stupid and senseless. Some were bold and defiant; others shy, timid, and scared. Windows were smashed, wainscoting broken, boundaries defied, and the spirit of lawlessness was triumphant. It seemed to me that nothing less than the accommodations of a prison would meet the wants of such a family. Some who witnessed the scene retired from it in disgust, others in despair." Surely here was a work requiring the exercise of faith and patience!

Very soon this family grew to number fifty persons, while the home itself was fitted up with every regard to health and the convenience of the inmates. There were baths of all kinds, a gymnasium, and small patches of garden ground, in which each inmate, capable of holding a garden tool, could work. Under this training the mental and bodily health of the idiot began speedily to improve; while the amazing quickness of some of them in learning surprised even the teachers. Instructors, nurses, and servants were all astonished to find how soon they could awaken

interest and intelligence in hitherto dormant minds.

One day the late Duke of Cambridge walked in unannounced, and entered the play-room, where Dr. Reed was standing surrounded by several of the boys. Of course the visitor was addressed by Dr. Reed as "Your Royal Highness," and the boys hearing this moved off quietly, obtained their musical instruments, and formed up into a band in order to play the National Anthem to the Duke. His Royal Highness listened attentively to the performance, and then politely lifted his hat to the idiots in response. One lad who had hitherto stood by, taking no part in the music, then approached him, and asked, "Sir, who are you?" "My name," replied the visitor, "is Adolphus, and I am the Duke of Cambridge." "I am a prince's son," replied the lad, and he cordially shook the Royal visitor's hand. He then kept hold of the Duke's hand and walked by his side during the remainder of the visit. This lad's progress was always inquired after from this time as long as the Duke lived. Indeed, he manifested the greatest interest in most of the youths.

Among the remedies used for weak minds and muscles were swings, climbing poles, marching to the sound of the music of their own band, pictures, and live pets. Some had to be taught as patiently as if they were infants, how to lift weights, walk, hold things, and feed themselves. The way in which they

attached themselves to live pets was remarkable. One of the boys had taught a robin to come and pick up scattered crumbs; but one day the bird was dead on the garden path, and Dr. Reed found the little fellow crying piteously over it. This was the first sign of healthy emotion that the boy had ever shown. Going home, Dr. Reed told the story to his own grandchildren, begging of them to supply the lack. Immediately they gave up their own pigeon-house, with the birds, to the inmates; and next day the whole was carried over to Highgate, where, as may be imagined, the present was received amid manifestations of delight.

So successful had the work become that it was necessary to seek for fresh accommodation. Essex Hall, near Colchester, was secured in January 1850, and the younger children were drafted off to that home under the direction of a wise and worthy matron, and a trustworthy staff of assistants.

Soon after getting into Essex Hall, a dreadful storm occurred, which shattered the windows and doors, blew down the chimney-stacks, and crushed in the roofs. Providentially, however, nobody was hurt, although some narrow escapes were experienced. Speaking of the difficulties connected with that time, Dr. Reed said, "In two years we have been burnt out, blown down and robbed, besides which, our whole course was on untrodden ground." At this time about one hundred and forty-five idiots were under

his care, and one hundred and seventy more awaiting admission.

Seeing this, there seemed no help for it but to build. The results at Highgate had been marvellous. Instead of being exposed as heretofore to the gibes, and sneers, and scorn of the unfeeling, the idiots were gaining an education, and actually qualifying for easy employments ; while the discipline of the asylum was observed, and its property sacredly respected. Yet all this was accomplished without any correction or punishment ; for Dr. Reed made it an imperative law that Love should be the ruling power in his institutions.

While waiting and planning for the new building, Dr. Reed continued his oversight of the two homes at Highgate and Colchester. At both his presence was eagerly welcomed by all the patients. They even knew and could speak his name, when they could not remember their own. He would take the little ones by the hand, and go round with them to inspect the growing seeds, the birds and the rabbits in the hutches. These things made his presence very welcome to each inmate, and always anticipated with delight.

About this time Dr. Reed received the royal command to attend at Buckingham Palace, to explain his plans and purposes. He did so, and was told that Her Majesty would graciously subscribe two hundred and fifty guineas to the fund of the institution, in order to entitle Prince Albert to a life presentation.



The Prince's first nomination was the son of a poor dissenting minister in Wales.

Dr. Reed spent the Christmas of 1851 at Essex Hall among his patients. He states that seventy or eighty of them filed into the dining-room and sat down in the most orderly manner to the dinner of roast beef and plum pudding, never offering to touch anything on the table until they were served with it. Then, afterwards, they partook of dessert, consisting of oranges, apples, and figs in the most perfect order, and with a neatness and quietness which would have reflected credit on the most rational guests. Then, after a happy evening with music and games, tea, and magic lantern, they retired orderly and quietly to their dormitories, first singing the Evening Hymn, and offering a simple form of prayer.

At length—it having been determined to build a larger institution—in June, 1852, the Prince Consort consented to attend the ceremony of laying the foundation-stone at Earlswood, where the idiots' new home was to be established. A dinner was held in the city the same evening, attended by numerous noble personages. Many kind friends gave their testimony to the benefits conferred on the two hundred and fifty idiots already in Essex Hall, and pleaded eloquently for the extension of the same benefits to others just as helpless and incapable. Among the rest, Mr. Sidney, a clergyman, published an interesting report of a visit which

he had made to the idiots at Essex Hall. In it he said—

“I proceeded to the schoolroom, where the pupils were arranged on benches, in front of the patient and gentle master. To the eye the group appeared most extraordinary; the countenances, the forms of these poor creatures are so different from all one ever sees of human beings collected together. Some are of large size, others excessively small for their ages; a few have no proper use of their limbs, while every one has a distinct expression, either of drollery or of vacancy, with here and there an example of almost stupor. The greater part, however, seemed quite alive to a singing-lesson that was going on, but the voice was throughout characteristic—the voice of imbecility which must be heard to be understood. They took the various signals in most instances with as much quickness as in ordinary schools, and were equally obedient to them, only often responding with a laugh or sound of vacancy, or an odd, and often quaint remark.

“Teaching them numbers, arithmetic in a small way, addition and multiplication, is now and then possible; but I only heard one boy count, and that with difficulty. They delight in drawing. Some have lost, to a surprising degree, not only the vacant look, but the slouching air that they had when the mischievous boys of their native place used to tease them in the streets, and stand erect as soldiers. . . . The writing in the copy-books I saw was quite as

good as is generally seen in any beginners ; and the way in which certain of them learn trades is beyond what might be expected. One boy who could not speak plainly, could not tell where he came from, and in all his replies to questions manifested what he was, had, nevertheless, just put a large pane into one of the windows, as perfectly as a regular glazier." In some cases the improvement was so marked that mothers failed to recognise their own children at first.

Dr. Reed spent the Christmas Day of 1852 also with the patients at Essex Hall, and was "four hours getting back through fields of snow." Then he had to walk two miles between one and two o'clock in the morning to his home "in the teeth of a biting north-east wind," because of the absence of conveyances. But the good man's heart was warm with love to the objects of his pity.

At length, in April, 1855, Earlswood was declared open by the Prince Consort, and a religious, dedicatory service was held by the Bishop of Oxford. This noble building had cost £30,000, and was capable of accommodating 500 inmates. Although Highgate was given up, Essex Hall was not closed, but still retained in full working order as an idiot asylum for the Eastern counties.

Many incidents are recorded, of an interesting character, of the boys at Earlswood. One of them manifested a remarkable taste for drawing, and at last made an excellent copy of one of Landseer's

celebrated pictures. This drawing was sent to Windsor Castle for presentation to the Queen, and was very kindly received by her. She sent a present back by way of encouragement to the young artist. After this the lad constructed, from a picture on a cheap cotton handkerchief, the model of a man-of-war fully equipped for sea. Dr. Reed was so proud of this performance that he sought admission for it to the Exhibition of 1861, styling it a "Work of Art, by an Idiot."

Among other touching cases at Earlswood, Dr. Reed relates this one: "Near the fireplace, in one of the beds, was a boy with a countenance of tranquil resignation. His face was of singular fairness, tinged with a hectic flush, which contrasted strongly with the white hue of his cheek. His gentleness and patience were indicated in his every look. I asked him what made him so comfortable, and in whom he trusted. He replied quietly, but with evident emotion, 'My Saviour.' 'What did He do for you?' I asked. 'Died for me,' was his answer. 'Why did He die for you?' I continued, and he answered, 'For my sins; that I might go to heaven.' All this was said with a simplicity of manner which it was profitable to witness, and showed what a gracious compensation God had given him for the defects in his bodily powers and mental abilities, and the illness that was now wasting his feeble constitution."

But the evening of old age was now drawing on;

and, conscious that life's shadows were lengthening, Dr. Reed made haste to do one more work. This work had lain on his conscience for some time; so that, even when pressed down with anxiety about the erection at Earlswood, he ever kept it before him as his *last* public service. He knew that in the very nature of things he could not expect to accomplish more, but that he might be spared to do this was his earnest prayer. Already one or two warnings had reached him that he was breaking down: a paralytic stroke had, for a little time, taken away the use of his left arm and hand, and the permanent weakness which remained acted as a powerful warning, telling that his time was growing short, and stimulating him to work while it was yet called day. His constant prayer was that he might be permitted to found yet another asylum.

This Asylum was to be one for incurable people dismissed from the various hospitals of the land as past cure, for whom nothing remained but a slowly lingering death through poverty and pain. On making inquiries, Dr. Reed found that many poor sufferers were in this case. After a certain time spent at some hospital in hope of cure, they were dismissed, hopelessly diseased, penniless for the most part, unable to procure the means of subsistence, and often utterly friendless. There existed no institution wherein these poor creatures could find a home; and yet, according to a calculation which he made,

founded on the returns of different hospitals, the number so situated could not be fewer than many hundreds yearly. He did not propose to provide for "the worthless, the dissolute, or the mere pauper;" but for those who, next above the pauper class, were yet unable to provide wholly for themselves.

Charles Dickens, in his "Household Words," had advocated such a work about this time; and two or three efforts had been commenced in response to this appeal. From one cause and another, however, they all broke down, or died a natural death, so that the way still remained clear for Dr. Reed's undertaking. He had watched all these tendencies of public opinion with an attentive eye, hoping that something would be done; but as he saw that these efforts had failed, he at once brought his own plans into public notice. In July, 1854, he made this entry in his note-book, "Proposed asylum for the permanent care and comfort of those who, by disease, accident, or deformity, are hopelessly disqualified for the duties of life. Bless Thou the springing thereof."

He obtained medical testimony as to the need of such an institution, and statistics from all quarters, at home and abroad. Fortified by these, he called a public meeting, and laid his plans and appeals before his audience. The leading surgeons and physicians attached to the great London hospitals united in saying that such a home for incurable

discharged patients was imperatively needed. This declaration, signed by the gentlemen in question, produced a remarkable effect on the public mind; the sympathy of both great and good was secured, and subscriptions came in, in order to start the charity.

A house at Carshalton, in Surrey, was taken, pending the erection of the asylum, and in November the first election of inmates took place. Speaking of this election Dr. Reed says, "I was strikingly reminded of the groups which must have often surrounded the blessed Saviour—the maimed, the halt, the helpless, and the crippled. Here was one completely doubled up with chronic rheumatism; another without feet, living on a sledge; another paralysed from birth, and crawling like a reptile." So distressing was the sight to those who had to do with the election, and so poignant the disappointment to those poor suffering ones who had not succeeded in being elected to the benefits of the charity, that all succeeding elections were conducted without the presence of the candidates. Dr. Reed, from the first, made it a rule that all inmates should be at liberty to retain any articles of furniture, or any ornaments to which they were attached in their former homes. These helped to make the new abode "seem like home," and afforded pleasant reminiscences to their possessors.

In December, 1855, twenty acres of the Reedham estate were bought for the proposed Asylum at a

cost of £2,500. Pending the erection of the asylum, another house, known as Putney House, was taken, and fitted up for those patients who could not be accommodated at Carshalton, so that soon the number of them had risen to ninety-seven.

When the new building appeared to be actually started, Dr. Reed was busy as ever in drawing up instructions to architects, and giving out specifications for the erection. But he was not permitted to see the carrying out of his enterprise. Putney House was known as the Royal Hospital for Incurables, and has been so occupied from that time up to the present. But Dr. Reed's mind still ran upon the contemplated edifice, so that within a few days of his death, he sprang up in bed, and, resting upon his elbow, said, with the utmost earnestness, to one of his sons, "Charles, remember that every one of those poor, creatures is infirm—most are crippled. See to it that the plan of the building is so laid that you may get rid of steps and stairs whenever you can. Use the inclined plane and the lift everywhere, and make it easy for the sufferers to be wheeled out into the sunshine upon the terrace walks, and have the windows low enough to give even the bedridden a cheery prospect. This is my wish, remember. My love to them all. I hope my country will remember the charities." This was one instance of the ruling passion being strong in death.

From a statement put forward by his bio-



graphers,\* we find that Dr. Reed was instrumental in raising six Asylums for Orphans, Idiots, and Incurables. These are as follow, with dates of foundation :—

|  |                  |
|--|------------------|
| London Orphan Asylum . . . .               | founded in 1812. |
| Infant Orphan Asylum . . . .               | ” 1827.          |
| Asylum for Fatherless Children (Reedham) . | ” 1844.          |
| Asylum for Idiots (Earlswood) . . . .      | ” 1847.          |
| Royal Hospital for Incurables . . . .      | ” 1854.          |
| Eastern Counties Idiot Asylum (Essex Hall) | ” 1859.          |

The total cost of these Asylums, either of building, or purchase, was about £130,000; they can shelter 2,100 inmates, while thousands have passed through the different orphanages to respectable and useful positions in life. To these institutions Dr. Reed gave the ripest and most experienced services of his life, extending over a period of fifty years; while his cash contributions reached nearly £5,000. Indeed, sometimes he gave money to the extent of crippling himself, and of foregoing needful summer relaxation and rest; but then he would remark, “If my children get the lighter purse, they will have the weightier blessing.” And all this money was given, in addition to the time, thought, patient labour, superintendence, and gratuitous service of half a century.

\* The writer may here acknowledge her obligations to the large “Life of Dr. Reed,”—written by two of his sons—from which most of the materials for this sketch have been gathered.

It was recorded by those officials who knew best, that he was so conscientious in regard to the funds of the charities, that he always defrayed the expenses of his own postages on their behalf, as well as the cost of his private conveyance to and from the institutions; while he scrupulously avoided taking refreshments at any cost but his own.

It was said by a gentleman who knew him well, and who spoke of him after he had passed away. "I cannot reflect upon Dr. Reed's character and course without being forcibly reminded of Edmund Burke's magnificent tribute to the memory of John Howard. If he did not make a circumnavigation of charity, he struck out for himself a new path of usefulness, and expelling sectarianism from the domain of humanity, erected houses of refuge for the destitute and the helpless which are the glory of his country, and the admiration of the world. John Howard indeed bequeathed to us a noble example; but the good which Andrew Reed did will live after him so long as the asylums which he founded shall continue to receive appropriate inmates."

## CHAPTER VI.

## CLOSING YEARS OF LIFE.

IN addition to those labours on behalf of the various asylums already described, Dr. Reed was indefatigable in all the ministries of usefulness and love. There was no field left untilled by him; no enterprise of Christian ministry untouched.

His sympathies were early awakened on behalf of mission work in heathen lands. As a boy, he accompanied his mother to the early meetings of the London Missionary Society. This Society, indeed, was founded by ministers and gentlemen who were familiar with his parents, the enterprise being a frequent subject of conversation at the home fireside; so that he might be said to have grown up in intimate acquaintance with missionary and philanthropic movements from his infancy. Twice he placed himself at the disposal of the directors, when at the height of his influence as a London minister, in order to go to China; but each time the directors felt that Dr. Reed could do more good at home. He preached the annual sermons for the Society more than once, and with such power, that his words became a marvellous inspiration to those who had heard them. He looked upon those who were labouring in the mission-field with

such affectionate interest, that when Dr. Milne, of China, died, he opened his house to the family of orphans who came to England for education. From that time the whole number,—three sons and one daughter,—were reckoned as his own children. It is recorded of these young Milnes, that the daughter died young, after a short but beautiful Christian life, while the sons filled positions of honourable usefulness,—one being a missionary and interpreter to the British Government, in China, and another a minister in Lancashire. He was at all times ready to sacrifice ease, money, and self, if only he could benefit the heathen, or aid those who were actively engaged among the heathen; while, ever and anon, he cast earnest glances at the work for himself.

As a consequence, his circle of missionary acquaintance was large; and included some of the most honoured names in different fields of labour. Among them were Micaiah Hill and Thomas Boaz, of India; Dr. Gutzlaff, Dr. Medhurst, and Mr. Abeel, of China; Robert Moffat, Dr. Philip, and Mr. Christy, of Africa; John Williams and others from the South Seas. All these, together with many others, made their home at Dr. Reed's house, on visiting England, for more or less time, and submitted their written compositions to his editorial care. And every Saturday evening, when the labours of the week were over, and he had prepared his discourse for the Sabbath, he remembered for an

hour at the throne of grace the names of these and other Christian workers in far-away places.

The story of his ministerial success reads almost like a dream, were it not remembered that the secret of it all lay in his own beautiful motto, "*Eminent piety is essential to eminent usefulness.*" Some friends who had remarked his career as a minister, said that the results might be called "A continuous revival." Deeply humble himself, anxious for the sanctifying power of the Holy Spirit in his own soul, and ever on the look-out for opportunities of usefulness to all classes of his hearers, it cannot be wondered at that admissions to his Church were counted by hundreds—as many as seventy being admitted at one Church meeting. It is recorded that on more than one occasion, 2,000 people remained behind the more public services of the sanctuary, for prayer and praise. Young and old came forward, testifying of their conversion by means of the sermons, preached in some cases years previously ; and these people were of all ranks and ages, but were so powerfully acted upon by the same discourses, that it became plain to all that an Almighty power had blessed the spoken word. But Dr. Reed notes that every season of remarkable revival was preceded by a striking work of grace on his own heart—a personal increase in humiliation and prayer.

He also abounded greatly in evangelistic labours

for the good of other churches. He was so sought after, that at one time he records having to write fifty letters of denial to the people who asked him to preach for them, within three months.

Among more public works, however, Dr. Reed established a Savings Bank for East London, and a Penny Savings Bank, beside helping forward largely the Emancipation of West Indian slaves. He also set on foot a Grammar School at Hackney for middle-class education, which conferred much benefit on the youth of that neighbourhood for some years.

On the completion of forty years of his pastorate, his affectionate people at Wycliffe Chapel desired to make some presentation to him as a substantial memorial of their esteem. But he refused everything which tended to his own profit, or seemed to savour of self-flattery. At length he reluctantly agreed to the execution of a marble bust, which was done by Mr. Foley, R.A. and then placed in the vestry of Wycliffe Chapel, as his gift to his people. At the expiration of fifty years, they presented him with an affectionate address, and a sum of £500. Shortly afterwards, he handed the cheque to the secretary of the Asylum for Fatherless Children, saying, "Take it, and make the best of it for the fatherless."

During his last few months of life, one of his sons mentioned to him his desire for materials

wherewith to write a biography, which might some day be asked for. Dr. Reed immediately negatived the idea ; with his ever-ready self-depreciation, he he desired to lie forgotten, behind his works. A few days afterwards, he wrote the following lines to his son :

“TO MY SAUCY BOY WHO SAID HE WOULD WRITE MY  
LIFE, AND ASKED FOR MATERIALS.”

“ A. R.

“I was born yesterday ;  
I shall die to-morrow ;  
And I must not spend to-day  
In telling what I have done,  
But in doing what I may for Him  
Who has done all for me.  
I sprang from the people ;  
I have lived for the people,—  
The most for the unhappy :  
And the people, when they shall know it  
Will not allow me to die out of their loving  
remembrance.”

During 1860 and 1861, it was easy to be seen that Dr. Reed's strength was unequal to his pulpit work. He paid a last visit to the family graves at Cheshunt, lingered for a while beside the beloved mounds where repose the honoured dust of his father, mother, and sister, and then took a last look at the places endeared to him by early recollections. The journey was performed in an easy carriage, accompanied by one of his sons. Halts were made at some of the

Orphan Asylums ; at the chapels at Ponder's End and Enfield Highway ; at the houses in which his father and mother had died ; at the oak under which he had, when a youth, preached to the villagers at Cheshunt ; and then he returned home, as if conscious that he had soon to lay down all things and die. At the close of 1861, he set his study in order, arranged his papers, and records of the charities, and bade "good-bye" to his old books—the gifts of his father and mother, in those far-back days of study. Then his family knew that the end could not be far off.

On the last Christmas of his life, he was compelled to forego his usual custom of entertaining the aged poor widows of his congregation ; debility of both mind and body prevented it. But even in the weakness which preceded death, he would speak most impressive and persuasive words, as if still occupying the pulpit, and beseeching his people to accept salvation.

At last, life gradually ebbed away, and on the morning of February 25th, 1862, he entered into rest.