

GEORGE MUELLER  
-Man of Faith

Pastor Charles R. Parsons

信心伟人

乔治慕勒

查理士帕信著

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### An Hour With George Mueller The Man of Faith to Whom God Gave Millions

Pastor Charles R. Parsons describes an hour's interview with George Mueller toward the close of his life:

A warm summer day found me slowly walking up the shady groves of Ashley Hill, Bristol. At the top there met my gaze the immense buildings which shelter over two thousand orphans, built by a man who has given to the world the most striking object lesson in faith it has ever seen.

The first house was on the right, and there among his own people, in plain, unpretentious apartments, lived the saintly patriarch, George Mueller. Passing the lodge gate, I paused a moment to look at House No. 3, one of the five erected at a cost of \$600,000.

The bell was answered by an orphan who conducted me up a lofty stone staircase and into one of the private rooms of the venerable founder of that great institution.

## 信心伟人乔治慕勒

### 与神给他数百万元之信心伟人乔治慕勒的一小时对话

查理士帕信牧师说到与乔治慕勒快要生命结束时的一小时对话：

在一个温暖的日子，我慢慢地走在布里斯托 Ashley Hill 的林荫树丛路上。上望山顶几座巨大的建筑物，住有超过二千名孤儿，是由世人从来所见以信心为惊人实物教材的人所兴建。

平实和不虚饰门面的同人住宅中右方的第一间屋子住有一位神圣长者乔治慕勒。我经过门房的大闸，驻足一会儿来望望五座孤儿院中耗资六十万元兴建的第三座。

应门钟的是一名孤儿，他引领我走上一列巍峨的石梯，进入这伟大院舍的年高德劭创办人的私人房间。慕勒先生已届

Mr. Mueller had attained the remarkable age of ninety-one. As I stood in his presence, veneration filled my mind. **"Thou shalt rise up before the hoary head, and honor the face of the old man"** (Lev. 19:32).

He received me with a cordial handshake and bade we welcome. It is something merely to see a man by whom God has accomplished a mighty work: it is more to hear the tones of his voice; far greater than either is the privilege of being brought into immediate contact with his spirit and of feeling the warm breath of his soul breathed into one's own.

The communion of that hour will be graven on my memory while life shall last. This servant of the Most High opened his heart to me, counseled me, prayed with me, and gave me his blessing.

In that hour the source of George Mueller's great spiritual strength was clearly made manifest. The aged saint with all his faculties unimpaired, was eloquent the whole time on one theme, the praise of Jehovah, the great Hearer and Answerer of His people's

九十一的高龄。当我站在他跟前时，满心尊敬。「在白发的人面前，你要站起来；也要尊敬老人。」(利 19:32)

他用亲切的握手来接待和欢迎我。这次会面不过想拜访一位神藉他来作成伟大工作的人，谁知得听他说话的语调，更重要的是得领来直接与他的灵接触，并感受到他将他魂的温暖气息呼进我魂的殊荣。

这一小时的相交将会一生之久铭刻我记忆中。至高者的仆人向我开敞心怀，忠告我，与我祷告，和将他的恩福给我。

这一小时将乔治慕勒伟大属灵力量的源头清晰地彰显。年迈的圣徒的一切机能都未衰退，整段时间都在「赞美耶和华」这题目上眉飞色舞，祂是祂子民祷告的聆听和回应者。我说话甚少。

prayers. My own words were few.

"You have always found the Lord faithful to His promise, Mr. Mueller?"

"Always! He has never failed me! For *nearly seventy years every need, in connection with this work has been supplied.* The orphans from the first until now have numbered nine thousand five hundred, but they have never wanted a meal. Hundreds of times we have commenced the day without a penny, but our Heavenly Father has sent supplies the moment they were actually required. There never was a time when we had no wholesome meal. During all these years I have been enabled to trust in the living God alone. In answer to prayer \$7,500,000 have been sent to me. We have needed as much as \$200,000 in one year, and it has all come when needed. No man can ever say I asked him for a penny. We have no committees, no collectors, no voting, and no endowment. *All has come in answer to believing prayer.* God has many ways of moving the hearts of men all over the world to help us. While I

「慕勒先生，你是否总发现主在祂的应许上是信实的？」

「总是！在差不多七十年来的每个关乎到这工作的需要供应上，祂从没有误我！从起初至今的孤儿们总数有九千五百名，但他们从来没有在一餐上有缺乏。我们已有百次计的一天开始是连一便士也没有的，但我们的天父一直派来他们实在所需的适时供应。我们从来未试过有一次没有有益健康的一餐。这些年来，我一直能独独信靠这位永活的神。神垂听祷告，已给我的是七百五十万元。我们每年的开支达二十万元，全都在需要时临到的。从来没有人能说 我求过他给一个便士。我们没有财产代理人，没有募捐者，没有信托人，没有基金。所有都是祷告蒙垂听而来的。神一直用很多方法来感动来自世界各地之人的心来帮助我们。当我祈祷时，祂便会在某一个洲向人说话，就

am praying He speaks to one and another on this continent and on that to send us help. Only the other evening, while I was preaching, a gentleman wrote a check for a large amount and handed it to me when the service was over."

"I have read your life, Mr. Mueller, and noted how greatly your faith has been tried at times. Is it so now?"

*"My faith is tried, as much as ever, and my difficulties are greater than ever.* Besides our financial responsibilities, suitable helpers have to be found constantly, and suitable places provided for hundreds of orphans constantly leaving the homes. Then often our funds run very low. Only the other week we had come nearly to the end of our supplies. I called my beloved helpers together and said to them, 'Pray, brethren, pray!' Immediately five hundred dollars was sent us, then a thousand, and in a few days seven thousand five hundred came in. But always we have to be praying, always believing. Oh, it is good to trust in the living God, for He hath said, **'I will never leave thee, nor forsake**

此来给与帮助我们。在一个我讲道的黄昏，一位男士在聚会结束时将所写的一张支票交给我。」

「慕勒先生，阅读你的生平时留意到你不时在信心上有着大试炼，现在是否仍一样？」

「我的信心从来都是大大被试验的，我的困难总比从前大。还有我们在财政上的责任，常常要找合适的同工，和常为那些离开孤儿院千百的孤儿们提供合适的地方。并且我们的储备的盈余常是很少的。就某一个星期，我们几乎供应上来到尽头时，我召集我亲爱的同工们，对他们说：『弟兄姊妹们啊，祷告，祷告！』立时就有五百元寄来了，之后是一千，几日后就有七千五百元来到。我们总必要祷告，总要祷告。啊，信靠永活的神是好的，因祂曾说：『我总不撇下你，也不丢弃你。』（来13:5）对神要期望大

**thee'** (Heb. 13:5). Expect great things from God, and great things you will have. There is no limit to what He is able to do. Praises for ever to His glorious name! Praise Him for everything! I have praised Him many times when He sent me ten cents, and I have praised Him when He has sent me sixty thousand dollars."

"I suppose you have never contemplated a reserve fund?"

"To do so would be an act of the greatest folly. How could I pray if I had reserves? God would say, 'Bring out those reserves, George Mueller.' Oh no, I never thought of such a thing. Our reserve fund is in Heaven. The living God is our sufficiency. *I have trusted Him for one dollar, I have trusted Him for thousands, and never trusted in vain.* **'Blessed is the man that trusteth in Him'**" (Ps. 34:8).

"Of course you have never thought of saving for yourself?"

Not easily nor soon shall I forget the dignified manner in which I was answered by this mighty man of faith. Hitherto he had been sitting opposite me with his knees close to mine, his hands

事，你就必得着大事。祂能作的事上是没有限度的。总要常赞美祂荣耀的名！凡事上来赞美祂！我曾多次因祂送给我一角来感谢祂，我曾为着祂送给我六万元来感谢祂。」

「我想你从未想过有一储备基金吧？」

「这是最愚昧的举动。**我怎能在有所储备下来祷告？**神会说：『乔治慕勒，拿出这些储备来用吧。』不，我从没有这想法。我们的储备金是在天上的。永活的神是我们的充足供应。我曾在一元上来信靠祂，我曾在数千元上来信靠祂，从未落空。「投靠祂的人有福了！」(诗34:8)

「那么你从未想到为自己储蓄了？」

这位信心伟人所作答案的威严态度叫人不轻易忘记。他一直坐在我对面，膝头靠近我的膝头，十指紧扣，眼中显露沉默、安静和默想的灵。

clasped, his eyes betokening a calm, quiet, meditative spirit. Most of the time he had leaned forward, his gaze directed on the floor. But now he sat erect, and for several moments searched my face, with an earnestness that seemed to penetrate my very soul. There was a grandeur and majesty about those undimmed eyes, so accustomed to spiritual visions and to looking into the deep things of God. I do not know whether the question sounded to him as a sordid one, or whether it touched a lingering remnant of "the old self" to which he alludes in his discourses. In any event, there was not a shadow of doubt but that it roused his whole being. After a brief pause, during which his face was a sermon and the depths of his clear eyes flashed fire, he unbuttoned his coat and drew from his pocket an old-fashioned purse with rings in the middle separating the character of the coins. Placing it in my hands he said quietly, "All I am possessed of is in that purse—every penny! Save for myself? Never! When money is sent to me for my own use, I pass it on to God. As much as

大部分时间他都是前倾的，眼望地板。但如今他坐得笔直，几次来扫视我的脸面，以乎要以其殷切来穿透我的魂。这炯炯有神的双眼有着高贵与尊严，是那样习惯于属灵的视野，看透神深奥的事物。我不知道所问的问题于他听来是否那样不堪，或他有否在谈话中暗示到这问题有着「老我」的苟延残喘。在任何情况下都没有丝毫这方面的疑虑，老我却全然被唤来。稍事停顿后，他的脸面就像一篇讲道，他清彻眼目的深处有火在闪耀，他解开他的大衣纽扣，从袋中抽出一个中间有着不同硬币分隔环的旧式硬币银包，放在我手中，安静地说：「我所拥有的每一个便士都在这银包里！为自己来储蓄？从不！当送来我一己用途的钱时，我立时交给神。有多至一次五千元的，但我不以这为属于我的礼物，他们是属于神的，我是属祂的，我也是事奉祂的。为自己来储蓄？我不敢储蓄，这会

five thousand dollars has thus been sent at one time; but I do not regard such gifts as belonging to *me*; they belong to *Him*, whose I am and whom I serve. Save for myself? I dare not save; it would dishonor my loving, gracious, all-bountiful Father."

I handed the purse back to Mr. Mueller. He told me the sum it contained, and what he himself had given to the Orphanage and the Scripture Knowledge Institution. These matters, however, together with a few others, I am not at liberty to disclose.

There was a glow of holy enthusiasm in the face of this aged, faithful man as he related some of the incidents pertaining to his preaching tours in forty-two different countries [Mr. Mueller began his travels when he was 70 and continued until he was 87 (from 1875 to 1892).] and how in traveling from place to place—in some instances thousands of miles apart—his every need had been supplied. Hundreds of thousands of men and women of almost every nation had come to hear him, and his great themes were the simple

羞辱我那慈爱、谦和且全丰的天父。」

我把银包交回给慕勒先生。他告诉我其中的总数，和他本人曾给与孤儿院和圣经知识学院的总数。这些并其它一些我都不能随意来向人透露。

当这位年长、忠信的人说到一些他四十二年来在不同国家的传道旅程时，他的脸上有着神圣热诚的光辉（自1875年起，慕勒先生在他七十岁时开始他的旅程，持续至1892年他八十七岁为止），并在各处（有时是相距几千英哩的）游历上得着每项所需的供应。几乎来自每个国家几十万的男男女女曾来听他，而他的一大主题就是那简单的救恩信息和鼓励信徒们来信靠那永活的神。

message of salvation and the encouragement of believers to trust in the living God. He told me that he prayed more about his sermons than anything else and that often the text was not given him until he had ascended the pulpit stairs, although he had been praying for it all week.

I asked him if he spent much time on his knees.

"Hours every day. But *I live in the spirit of prayer; I pray as I walk, when I lie down, and when I rise. And the answers are always coming.* Tens of thousands of times my prayers have been answered. When once I am persuaded a thing is right, I go on praying for it until the end comes. I never give up!"

These words were spoken in an exulting tone. There was a ring of triumph in them, and the man's countenance was aglow with holy joy. He had risen from his seat while uttering them and had walked around to the side of the table.

"*In answer to my prayers, thousands of souls have been saved,*" he went on. "I shall meet tens of thousands of them in heaven."

他告诉我说他为讲道祈祷多于任何别的东西，并且多时他祷告了整星期，还是要到上讲台前信息才来到。

我问他是否用上很多时间来屈膝。

「每天很多小时。但我活在祷告的灵中。走路时，卧下时，起来时我都祷告。垂听总会来。我祷告已有万千次的蒙垂听。我一旦相信某件事是对时，我便会不断为此祷告，直至达到目的为止，我从不放弃！」

这些话是用雀跃的语调来说的，其中有着得胜的腔调，并且这人的容貌闪耀着神圣喜乐的亮光。当他说着这些时，他从座位上起来，绕行到桌子一旁。

「神垂听我的祷告叫万千的人得救。」他且说：「在天上我必会与万千的他们来相聚。」

There was another pause. I made no remark, and he continued: "*The great point is to never give up until the answer comes.* I have been praying every day for fifty-two years for two men, sons of a friend of my youth. They are not converted yet, but they *will* be! How can it be otherwise? There is the unchanging promise of Jehovah, and on that I rest. The great fault of the children of God is that they do not continue in prayer; they do not go on praying; they do not persevere. If they desire anything for God's glory, they should pray until they get it.

"Oh, how good, kind, gracious, and condescending is the One with whom we have to do! He has given me, unworthy as I am, immeasurably above all I have asked or thought! I am only a poor, frail, sinful man, but He has heard my prayers tens of thousands of times and used me as the means of bringing tens of thousands of souls into the way of truth in this and other lands. These unworthy lips have proclaimed salvation to great multitudes, and very many people have believed unto eternal life."

I asked Mr. Mueller whether

之后有着另一个停顿，我不表意见，他便继续说：「**重点是永不要放弃，直至垂听临到。**我一直为着二人祷告已有五十二年之久，是我年轻时朋友的孩子。他们还未归主，但必会！怎会是别的？我安心仰赖的是耶和华不变的应许。神儿女的一大错处就是他们不持续来祷告，他们没有一直祷告，他们不持久。若他们为神的荣耀来渴求任何东西时，他们该祈祷至他们得着为止。」

「噢，和我们息息相关的神是何等的美善、善良、宽厚和俯就卑微！祂曾给与这不配的我，其无法测度是超乎我所求所想的！我不过是一个可怜、心不坚定和犯罪的人，但祂曾听取我万千次的祷告，并使用我作为媒介来领在这处和别处万千的灵魂走上真理的道路。这些没有价值的嘴唇曾为多人来宣告救恩，也有多人来相信得着永生。」

我问慕勒先生他何

when he first began the work he had any idea whereunto it would grow. After speaking of its commencement in Wilson Street, he answered, "I only knew that God was in it and was leading His child into untried and untrodden paths. The assurance of His presence was my stay."

"I cannot help noticing the way you speak of yourself," I said, conscious that I was approaching a subject at once tender, sacred, and closely allied with his deepest spiritual moods and personal relationship to God, and I half reproached myself as soon as the words were uttered. He disarmed my fears by exclaiming, "There is only one thing I deserve, and that is Hell! I tell you, my brother, that is the only thing I deserve. By nature I am a lost man, but I am sinner saved by the grace of God. Though by nature a sinner, I do not live in sin. I hate sin; I hate it more and more, and love holiness more and more."

"I suppose through all these long years in your work for God, you have met with much to discourage you," I said.

时首先想到工作在那处会开始增长。谈过他在 Wilson Street 所开始的工作之后，他答说：「我唯一知道的是神在其中，并引导祂的儿女走上那未试过和未走过的路径。**我的持久力在于祂同在的保证。**」

我说：「我禁不住来留意你如何说到你自己。」那时我觉知我立时触及的议题是敏感地、神圣地和紧密地与他最深的属灵情感和与神个人关系相关联的，当说话一出口时我已相当自责了。他却以「我所配得的只有一样，就是地狱！我的弟兄啊，让我告诉你，这是我唯一配得的。**按本性我是一个失丧的人，不过是一个蒙神恩典而得救的罪人。**虽然按本性我是一个罪人，我却不活在罪中。我恨恶罪，我越发恨恶罪，越发喜爱圣洁。」这宣告来舒缓我的惊恐。

我说：「我想你为神工作这么多年来，曾多多遇上叫你沮丧的东西。」

"I have met with many discouragements, but at all times my confidence has been in God," was the reply. "On the word of Jehovah's promise my soul rested! Oh, it is good to trust in Him; His Word never returns void! **'He giveth power to the faint, and to them that have no might, He increaseth strength'** (Isaiah 40: 29). This applies also to my public ministrations. Sixty-two years ago I preached a poor, dry, barren sermon with no comfort to myself and, as I imagined, with no comfort to others. But a long time afterwards I heard of nineteen distinct cases of blessing resulting from that sermon."

I told him a few of the things that had discouraged me, and I expressed a hope to be used more of God than ever.

"And you *will* be used of God, my brother," he exclaimed. "God Himself will bless you! Toil on!"

"May I venture to ask you to give me a word of special counsel in regard to my own work for God," I asked, "that I may pass it on to other Christian toilers in the great harvest field of souls?"

回应是：「我曾多多遇上沮丧，但任何时候我的信靠都在于神。我魂安于耶和华应许的话语上！信靠祂何等安好，祂的话从不会徒然返回！『疲乏的，祂赐能力；软弱的，祂加力量。』（赛40:29）在我的公务上也是这样。六十二年前我传讲一堂差劣、枯燥、无益的讲道，连我自己也得不着帮助，何况别人。但很久之后，我听到因着那讲道而有着十九个不同的蒙福回应。」

我告诉他几件令我灰心的事，我期望有比从前更为神使用的盼望。

他高声说：「弟兄你必为神使用。神必亲自赐福你！继续努力！」

我问说：「我可否冒昧来求你在我一己为神作的工上给我一个特别的忠告，好叫我得将这传递给在救魂大禾场上的其它基督徒劳苦者？」

"Seek to depend entirely on God for everything," he answered. "Put yourself and your work into His hands. When thinking of any new undertaking, ask, *Is this agreeable to the mind of God? Is it for His glory?* If it is not for His glory, it is not for your good, and you must have nothing to do with it. Mind that! Having settled that a certain course is for the glory of God, begin it in His name and continue in it to the end. Undertake it in prayer and faith, and never give up!

"And do not regard iniquity in your heart. If you do, the Lord will not hear you. Keep that before you always. Then trust in God. Depend only on Him. Wait on Him. Believe on Him. *Expect great things from Him.* Faint not if the blessing tarries. And above all, rely only on the merits of our adorable Lord and Saviour, so that according to them and to nothing of your own, the prayers you offer and the work you do be accepted."

I had no word of answer. What was there to say? My eyes were filled with tears, and my heart was overflowing, and besides—There was the speechless awe that dared

他答说：「寻求在凡事上完全倚靠神。将你自己和你的工作交在祂手中。当想及任何新的承担时，来问：这是否与神的心意一致？若这不是为了神的荣耀，这便对你无益，你必须撇下它了。在此小心！处理好这个就是走在叫神得荣耀的路上，奉祂的名来开始，一直走到尽头。用祷告和信心来承担，永不放弃！」

「你的心不要注重罪孽。若注重，主必不会听你。持守这个直至你能常这样。之后信靠神，独独靠赖祂，侍奉祂，相信祂，向祂期望大事。若恩福迟迟不来，不要灰心。最紧要的，就是单单靠赖我们可亲之主和救主的功迹，因此你所献上的祷告和你所作的工，便会按照主而一点不是你的功迹来蒙悦纳。」

我无言以对。还有甚么可说？我双眼充满泪水，我心满溢，还有的就是那不敢轻举妄动的无言敬畏，并一切爱中的属

not move, And all the silent heaven of love.

From another room Mr. Mueller fetched a copy of his life, in which he inscribed my name. His absence afforded me an opportunity of looking around the apartment. The furniture was of the plainest description, useful and in harmony with the man of God who had been talking to me. It is a great principle with George Mueller that *it does not become the children of God to be ostentatious in style, appointment, dress, or manner of living.* He believes that expensiveness and luxury are not seemly in those who are the professed disciples of the meek and lowly One who had no place to lay His head. On a desk lay an open Bible of clear type without notes or references.

This, I thought, is the abode of the mightiest man, spiritually considered, of modern times—a man especially raised up to show to a cold, calculating, selfish age the realities of the things of God and to teach the Church how much she might gain if only she were wise enough to take hold of the

天宁静。

慕勒先生从另一房间拿来一本他的生平，在上写上我的名字。他的稍事离开给我有机会四望这房间。家具都是最简单和实用的种类，与一直与我交谈的神人相和谐，在风格、设置、衣着或生活方式上的虚饰使人不能成为神的儿女，是乔治慕勒的一大原则。他相信昂贵和奢侈与那些宣称为没枕首地方的虚心和卑下者之门徒是不适切的。在一书桌上安放着一本清晰字体、没有笔记或注释打开的圣经。

我想这当代最有能力之人的住所，属灵上叫我们特特想到，这人的被兴起，是要给这冷酷、为自己打算和自私的世代看看神事物的实况，并要教导教会如何得以大大获益，只要她有着挽着神全能手臂的智慧。

omnipotent arm of God.

I had been with this prince of prayer one whole hour, and only once had there come a knock at his door. It was opened by Mr. Mueller, and there stood one of his orphans—one of the largest family on earth—a fair-haired girl. "My dear," said he, "I cannot attend to you just now. Wait awhile and I will see you." Thus was I privileged to remain uninterrupted with this man of faith, this prevailer with God, this traveler of ninety-one years along life's rough pilgrimage—a man who, like Moses, talks to God as a man talketh to his friend. To me it was as one of the hours of Heaven come down to earth.

His prayer was short and simple. Going to his knees he said, "O Lord, bless this dear servant now before Thee more and more, *more and more, more and more!* And do Thou graciously guide his pen in what he may write in regard to this Thy work and our conversation today. I ask it through the merits of Thy dear Son, our Lord and Saviour Jesus Christ. Amen!"

我与这祈祷之王相处整整一小时，期间只有一次敲门，慕勒先生走去开门，门外站着地上其中一个最大家庭中的一个孤儿，一个金发的女孩。他说：「亲爱的，我这一刻不能见妳。等一会儿，我必会来见妳。」就这样我仍能和这信心伟人有着不受干扰的殊荣。这与神较力的得胜者，这位在崎岖人生度过九十一年的人，像摩西一样，与神像与朋友般说话。于我这是其中一个高天临地的时刻。

他的祷告简短平实。他在屈膝下说：「主啊，如今赐福在祢面前这亲爱的仆人，多而又多，多而又多，多而又多！真的施恩来引领他的笔来写上祢的工作和我们今天的对话。我是藉着祢所爱儿子，我们的主和救主耶稣基督之名来祈祷的。阿们！」

## George Muellers' Life and Word

The writer of the foregoing interview furnishes the following particulars concerning the life of George Mueller:

The Founder of the Ashley Down Orphanage, Bristol, England, was born in Prussia, September 17, 1805. In his young manhood he lived a godless life, but at the age of twenty-one he was suddenly converted to God at a prayer meeting held in the house of a pious tradesman. Shortly afterwards he came to England, bringing with him no letters of introduction, no money, no name, no recommendations, and only a very imperfect knowledge of the English language. What, then, did he bring? *He brought God with him.* Shortly after landing, he wrote in his journal, "*My whole life shall be one service for the living God.*" His principles were deeply rooted in the Holy Scriptures, and he adhered to them through the course of his long life. He never asked help from anyone and never hinted that help was needed. Solely in answer to believing prayer *more than a million and a half sterling, (\$7,500,000)*

## 乔治慕勒的生平和说话

先前访问的作者提供以下关乎到乔治慕勒生平的详细情节：

英国布里斯托的 Ashley Down 孤儿院创办人乃在 1805 年 9 月 17 日在普鲁士出生。他年轻时活的是不敬虔的生活，但在二十一岁之年，在一个虔诚商人家人所举办的祈祷会中突然归向神。不久之后他便回到英国，没有带同介绍信、金钱、名誉、引荐，有的只是在英国语文上的十分不完美的知识。他实在带同甚么？他带同神。在到埗后不久，他在日记中写道：「我的整个生命必须是服事永生神的生命。」他的原则是深深扎根于圣经的，他长长的一生都遵循圣经。他从来没有求任何人来帮助，也从不暗示有帮助的需要。为着兴建和维持「神的孤儿院」，为着他的宣教事业和为着传播圣经而送给他的超过一百五十万英镑（七百五十万元）都只是信心祷告的

was sent to him for the building and maintenance of "*God's Orphanage*," for his missionary enterprises, and for the circulation of the Scriptures.

In his homes ten thousand destitute orphans have been received, trained, educated, and sent out into the world.

In his old age he traveled nearly two hundred thousand miles in forty-two countries, preaching the Gospel to three millions of hearers.

Having thus served God in his day and generation, his spirit, like that of Moses, was kissed away by the mouth of Jehovah, when all alone in his room, on the early morning of March 10, 1898. His age was ninety-three.

**"He asked life of Thee, and thou gavest it him, even length of days for ever and ever,"** (Ps. 21:4).

### **Answers to Prayer**

A few of the many remarkable answers to prayers which George Mueller received during his eventful life as contained in his own narratives, are here recorded.

June 13, 1853—We were now very poor. Not indeed in debt, not

蒙垂听。

他的孤儿院接收，训练，教育，和往外送进世界上万名贫穷的孤儿。

当他年老时，他踏上几乎二十万英哩之旅程遍历四十二个国家，向三百万的听众传讲福音。

他既在他的日子和世代中，以他像摩西的灵来服事神之后，在1898年3月10日，九十三岁的他独个儿在自己房间，蒙耶和华的口来吻别。

「他向祢求寿，祢便赐给他，就是日子长久，直到永远。」（诗21:4）

### **垂听祷告**

这里所记录的是几则乔治慕勒在他自己所记众多事故的生平中祷告蒙显著垂听的事例：

1853年6月13日：如今我们十分穷困，还不至

even with all the money gone; there was still about sixty dollars in hand; but there was needed to be bought flour, of which we buy generally ten sacks at a time, four thousand two hundred pounds of oatmeal, four hundred-weight of soap. There were many little repairs going on in the house, with a number of workmen employed, besides the regular current expenses of about \$280 per week. Over and above all this, on Saturday the day before yesterday, I found that the heating apparatus needed to be repaired, which would, in all probability, cost \$100. It was therefore desirable, humanly speaking, to have \$500 for these heavy extra expenses.

But I had no human prospect whatever of getting even two hundred cents—much less \$500. In addition to this, today was Monday when generally the income is little. But in walking to the Orphan House this morning, and praying as I went, I particularly told the Lord in prayer, that on this day, though Monday, He could send me much. And thus it was, I received this morning \$1500 for the Lord's service, as might be most needed. The joy which I had

于负债和花尽所有的钱，在手上还有约60元。但实在需要买面粉，通常我们是每次买十大包，四千四百磅的麦片，和四百分的汤。在屋内有多处细小的维修，需要聘请某个数目的工人，还有每周约280元的经常开支。这一切以上更重要的，就是前天星期六，我发现那个暖气装置需要维修，极有可能要花费100元。因此，按人来说，有着这些重大额外开支所需的500元就理想了。

但是我就是得着比500元少得多的2元也毫无指望。更甚的是，今天是通常进项少的星期一。但今早步入孤儿院时，我一边走一边祷告，特特在祷告求主在虽是星期一的今天祂能多多送来给我。事情就是这样，今早主餐时便收到一千五百元，就是我们最需要的。那分喜乐我是不能形容的。我在房间中长时间踱

cannot be described. I walked up and down in my room for a long time, tears of joy and gratitude to the Lord raining plentifully over my cheeks, praising and magnifying the Lord for His goodness, and surrendering myself afresh, with all my heart, to Him for His blessed service. I scarcely ever felt more the kindness of the Lord helping me.

Sept. 30, 1868—From Yorkshire \$250. Received also \$5000 today for the Lord's work in China. About this donation it is especially to be noted, that for months it had been my earnest desire to do more than ever for mission work in China, and I had already taken steps to carry out my desire, when this donation came to hand. This precious answer to prayer for means *should be a particular encouragement to all who are engaged in the Lord's work, and who may need means for it.* It proves afresh that, if our work is His work, and we honor Him by waiting upon and looking to Him for means, He will surely, in His own time and way, supply them.

*The joy which answers to prayer give, cannot be described,*

来踱去，感谢主喜乐和谢恩的泪水铺满双颊，感谢和赞美主的美善，重新全心来再献上自己给祂，来作祂蒙恩的事奉。从没有比这次更多感到帮助我之主的美善。

1868年9月30日：收到来自约克郡的250元，也收到为着主在中国工作的5000元。这笔捐项是该特特留意的，因为多月来我一直殷切渴望为着在中国的宣教比从前作更多的工作；当这笔款项到手时，我也已采取步骤来实行我的愿望。这为财力祷告而有的宝贵蒙垂听该作为所有有分于主工之人的一个特别激励，他们也许都需要财力。这再一次证明，我们的工作若是祂的工作，我们且为着财力来等候祂和仰望祂来尊荣祂时，祂必然会在祂的时刻和方法上来供应这个。

祷告蒙垂听所得的喜乐是难以形容的，并且

and the impetus which they afford to the spiritual life is exceeding great. The experience of this happiness I desire for all my Christian readers. If you indeed believe in the Lord Jesus for the salvation of your soul; if you walk uprightly and do not regard iniquity in your heart; if you continue to wait patiently, and believingly upon God, such answers will surely be given to your prayers. You may not be called upon to serve the Lord in the way the writer does, and therefore may never have answers to prayer respecting such things as are recorded here; but in your various circumstances, your family, your business, your profession, your church activities, your labor for the Lord, you may have answers as distinct as any here recorded.

Sept. 4, 1869—Only one cent was in my hands this morning, Pause a moment, dear reader! Only one cent in hand when the day commenced! Think of this, and think of nearly fourteen hundred persons to be provided for. You, poor brethren, who have six or eight children and small wages, think of this; and you, my brethren

他们属灵生命所承受的  
动力是无比的大。我期望  
我所有的基督徒读者都  
得经历这快乐。你若真的  
相信主耶稣而得着灵魂  
的救恩，你若行得正直，  
心中不注重罪孽，你若持  
续来忍耐地等候，信靠  
神，那么你的祷告必然会  
得着这样的蒙垂听。你也  
也许不会被呼召以作者般  
的方式来事奉主，因此也  
许永不会得着这里所记  
录相关事情的祷告上蒙  
垂听，但在你不同的处境  
上，你的家庭、你的事业、  
你的职业、你的教会活  
动、你为主作的劳苦上，  
你也许会有不同于这里  
所记录的蒙垂听。

1869年9月4日：今  
早我手上只得一仙，亲爱  
的读者啊，停一停！想想  
这日开始时我手上只有  
一仙！也想想接近一千四  
百个人尚待供给。你这有  
着六或八个孩子，薪金微  
薄，我的弟兄来想想这  
个；你这不属于工作阶  
层，但蒙呼召，有着十分

who do not belong to the working classes, but have as it is called, very limited means, think of this! *May you not do, what we do, under your trials?* Does the Lord love you less than He loves us? Does He not love all His children with no less love than that with which He loves His only begotten Son, according to John 17:20-23? Or are we better than you?... Well, let us hear then, how God helped when there was *only one cent* left in my hands, on the morning referred to.

Shortly after nine o'clock I received \$5.00 from a sister in the Lord, who does not wish the name of the place where she resides mentioned. Between ten and eleven o'clock the bag was sent from the Orphan Houses, in which a note stated that nearly \$6.00 was required for today. *Scarcely had I read this* when a carriage stopped before my house, and a gentleman, from the neighborhood of Manchester, was announced. I found that he was a believer, who had come on business to Bristol. He had heard about the Orphan Houses, and expressed his surprise that without any regular system of

有限财力的我的弟兄来想想这个！在你的试炼下的你会否作我们所作的？主对你们的爱是否少于对我们的爱？根据约17:20-23所记，祂不是以不亚于祂爱祂独生子之爱来爱祂所有的孩子么？我们胜于你们？那么让我们来听听神如何在我手中只有一仙那个早上来给与帮助。

九时后不久，我收到在主里之姊妹来的5元，她不想提及她所居住地方的名字。在十时和十一时之间，有包裹送到孤儿院，其中有一张便条说到这6元是为着今天所需的。我还未读完这便条，便有一马车停在我屋外，一位来自隔邻曼彻斯特的男士报门。我发现他是来到布里斯托营商的信徒。他曾听到孤儿院的事迹，便表示他突发要在没有定期捐献的系统，没有任何人的劝捐下，单单因着信心和祷告，我手便得着了每年为主的工作而

collections, and without personal application to anyone, simply by faith and prayer, I obtained more than \$10,000 annually for the work of the Lord in my hands. This brother, whom I had never seen before, and whose name I did not even know before he came, gave me \$10.00, as an exemplification of what I had stated to him.

July 28, 1874—"It has for months appeared to me, as if the Lord meant, by His dealings with us, to bring us back to that state of things, in which we were for more than ten years, from August, 1838, to April, 1849, when we had day by day, almost without interruption, to look to Him for our daily supplies, and for a great part of the time, from meal to meal. The difficulties appeared to me indeed very great, as the institution is now twenty times larger than it was then, and our purchases are to be made in a wholesale way; but at the same time, I am comforted by the knowledge that God is aware of all this, and that if this way be for the glory of His name, and for the good of His church and the unconverted world, I am, by His grace, willing to

有多于一万元的奉献。这位我从前未曾见面，在他来之先连姓名也不知的弟兄，给我十元，作为我曾跟他说话的例证。

1874年7月28日：  
「据我看来主多月来用上祂对待我们的方法，来领我们重回我们曾在1838年8月至1849年4月这十年长般的情景，那时我们几乎是日复一日没有间歇地仰望主给我们每天的供应，大部分时间都是逐餐来仰望的。这些困难于我实在是十分之大，因着院舍比从前是二十倍的大，并且我们的购货都是以批发来作的，但与此同时，我因知道神全知这一切而心中安慰，并知道这方式若能荣耀祂的名，和能叫祂的教会和未归主世人得益处，我便乐意来藉着祂的恩典来走这路，直到我路程的尽头。现金很快使用光，但

go this way, and to do it to the end of my course. The funds were thus fast expended; but God, our infinitely rich Treasurer, remains to us. It is this which gives me peace.

"If it pleases Him with a work requiring about \$222,000 a year, to make me do again at the evening of my life, what I did from August, 1838, to April, 1849, I am not only prepared for it, but gladly again would I pass through all these trials of faith, with regard to means, if He only might be glorified, and His church and the world be benefited. Often and often this last point has of late passed through my mind, and I have placed myself in the position of having no means at all left, and *two thousand one hundred persons* not only at the table, but with everything else to be provided for, and all funds gone; one hundred and eighty-nine missionaries to be assisted, and nothing whatever left; about *one hundred schools*, with about nine thousand scholars in them, to be entirely supported, and no means for them in hand; about *four millions of tracts* and *tens of thousands* of copies of the Holy

神这位我们无限丰富的财务大臣依然与我们同在，是这叫我心中平安。」

「若神喜悦我在人生暮年再次作每年222,000元的工作，就是我在1838年8月至1849年4月的工作，我不单止预备好，且再次欣然来通过这一些关乎到财力上信心的试炼，只要祂得以被尊崇，并且祂的教会和世人可以得益。这最后一点最近时常走进我的意念，我也已将自己安放在别无方法的地位上，不单止有二千一百人在餐桌上，还有各项尚待供应的，而所有的钱都花光了；有一百八十九名宣教士要帮助，但一无所有；约有一百所学校，其中有约九千名学生需要完全供养，但手头上毫无资金；每年必须分发约四百万张单张和数以万本圣经，但所有钱都耗尽了。我面前虽有着这可能的结果，但我不变地对己说：那位经我来开展这工作的神，那位年复

Scriptures yearly have to be sent out, and all the money expended. Invariably, however, with this probability before me, I have said to myself: God, who has raised up this work through me, God who has led me generally year after year, to enlarge it, God who has supported this work now for more than forty years, will still help and will not suffer me to be confounded, because I rely upon Him, I commit the whole work to Him, and He will provide me with what I need in the future also, though I know not whence the means are to come."

Samuel Chadwick in his most inspiring book, *The Path of Prayer*, relates an occasion when Dr. A. T. Pierson was the guest of George Mueller at his orphanage. He says: "One night when all the household had retired he [Mueller] asked Pierson to join him in prayer. He told him that there was absolutely nothing in the house for next morning's breakfast. My friend tried to remonstrate with him and to remind him that all the stores were closed. Mueller knew all that. He had prayed as he always prayed, and he never told anyone of his

一年经常引领我来扩展工作的神，那位四十多年来支撑我工作的神，必会仍帮助，必不会叫我狼狈不堪，因为我倚靠祂，我将整项工作都献给祂，祂必也会在未来供给我的所需，虽则我不知道资金何时会来到。」

Samuel Chadwick 在他最激励人的书《祈祷的路径》中说到当 A. T. Pierson 在乔治慕勒的孤儿院作客时所听见的一件事。他说：「有一晚当所有人都就寝时，慕勒请 Pierson 一起祷告。他说到院中实在一点也没有明天早餐所需的。我的朋友尝试忠告他和提醒他所有的店铺已关门。这点慕勒是全知道的。正如他常祷告一样，他已作了祷告，除了神之外，他从不向人说到他的需要。他们

needs but God. They prayed—at least Mueller did—and Pierson tried to. They went to bed and slept, and breakfast *for two thousand children was there in abundance at the usual breakfast hour.* Neither Mueller nor Pierson ever knew how the answer came. The story was told next morning to Simon Short of Bristol, under pledge of secrecy until the benefactor died. The details of it are thrilling, but all that need be told here is that the Lord called him out of bed in the middle of the night to send breakfast to Mueller's orphanage, and knowing nothing of the need, or of the two men at prayer, he sent provisions that would feed them a month. This is like the Lord God of Elijah, and still more like the God and Father of our Lord Jesus Christ."

Charles Inglis, the well-known evangelist, relates the following remarkable incident:

"When I first came to America thirty-one years ago, I crossed the Atlantic with the captain of a steamer who was one of the most devoted men I ever knew; and when we were off the banks of Newfoundland he said to me: 'Mr.

祷告，最少慕勒有，Pierson亦尝试祷告。他们上床就寝，而在如常的早餐时间就丰丰富富地有着二千名儿童的早餐。慕勒和Pierson都不知道垂听如何来到。之后从第二朝的布里斯托Simon短讯得知，这是来自一捐助人的秘密协约，供应直至他死亡为止。其内容是惊心动魄的，但在这里所需要说的就是，主在半夜叫他在全不知有缺乏和有两人祷告下，起床来将早餐送到慕勒的孤儿院，他所送来的供应足以喂饱他们一个月之久。这就像伊莱贾的耶和华神，更像是我们主耶稣基督的神和天父。」

知名的布道家 Charles Inglis谈到以下惊人的事件：

「当我三十一年前首次来到美国时，我与一个我从来遇见最虔诚的轮船船长横渡大西洋。当我们离开纽芬兰堤岸时，他对我说：『Inglis先生，上一次我横越大西洋是

Inglis, the last time I crossed here, five weeks ago, one of the most extraordinary things happened that has completely revolutionized the whole of my Christian life. Up to that time I was one of your ordinary Christians. We had a man of God on board, George Mueller, of Bristol. I had been on that bridge for twenty-two hours and never left it. I was startled by someone tapping me on the shoulder. It was George Mueller.

"'Captain,' said he, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday.

"'It is impossible,' I said.

"'Very well, if your ship can't take me God will find some other means of locomotion to take me. I have never broken an engagement in fifty-seven years.'

"'I would willingly help you, but how can I? I am helpless.'

"'Let us go down to the chart room and pray,' he said.

"I looked at this man and I thought to myself, 'What lunatic asylum could the man have come from? I never heard of such a thing.'

"'Mr. Mueller,' I said, 'do you

在五星期前，有一件极不寻常的事情发生，完全彻底改变我整个基督徒的生命。那时我已是你名下其中一个普通的信徒。同船有一位乘客，来自布里斯托的神人乔治慕勒。我已在桥上二十二小时未曾离开过。有人拍我肩头吓我一跳，原来是乔治慕勒。』』

「他说：『船长，我来要告诉你我必须在星期六下午到达魁北克。』当时是星期四。」

「我说这没可能。」

「『既是这样，你的船若不能带我去，神必会找到另一个运送的方法来带我去。五十七年来我从未试过爽约。』』

「『我乐意帮你，无助的我如何能够？』』

「他说：『让我们落到海图室来祷告。』』

「我望着这人，心中想：『来到的是何许精神病院的人？我从未听过像这样的事。』』

「我说：『慕勒先

know how dense this fog is?'

"'No,' he replied, 'my eye is not on the density of the fog, but on the living God, who controls every circumstance of my life.'

"He went down on his knees, and *he* prayed one of the most simple prayers. I thought to myself, 'That would suit a children's class, where the children were not more than eight or nine years of age.' The burden of his prayer was something like this: 'O Lord, if it is consistent with Thy will, please remove this fog in five minutes. You know the engagement You made for me in Quebec for Saturday. I believe it is Your will.'

"When he had finished, I was going to pray, but he put his hand on my shoulder and told me not to pray.

"'First,' he said, 'you do not believe God will do it; and, second, I believe He has done it. And there is no need whatever for you to pray about it.'

"I looked at him, and George Mueller said this: 'Captain, I have known my Lord for fifty-seven years and there has never been a single day that I have failed to gain an

生，可知这雾多浓厚？』」

「他答：『不，我眼不看雾的浓厚，却单看控制我生命中每个处境的那一位永活的神。』」

「他们跪下祷告，他作的不过是一个极简单的祷告。我心想：『这只属儿童级的，极其量是八九岁的。』他祷告的重担有点像这个：『主啊，若这合乎祢的旨意，就求祢五分钟后除去这些雾。祢知道祢为我星期六在魁北克所定的约会。我相信这出于祢的旨意。』」

「他说罢，我将要祷告时，他按手在我的肩头上，告诉我不用祷告了。」

「他说：『一、你不相信神会这样作；二、我相信祂已作了这个。因此再没需要你为此祷告了。』」

「我望着他，之后乔治慕勒说：『船长，我认识我的主有五十七年，从没有一天我是叫王错失听众的。船长啊，起来，

audience with the King. Get up, Captain and open the door, and you will find the fog is gone.' I got up, and the fog *was* gone. On Saturday afternoon George Mueller was in Quebec."

## Real Faith

**"Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—HEBREWS 11:1, 3.**

*"First: What is faith?* In the simplest manner in which I am able to express it, I answer: Faith is the assurance that the thing which God has said in His Word is true, and that God will act according to what He has said in His Word. This assurance, this reliance on God's Word, this confidence is faith.

*No impressions are to be taken in connection with faith.* Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impressions, strong or weak, which will make any difference.

打开门，你必会发现雾已散。』我起来，雾真的散了。在星期六下午，乔治慕勒身在魁北克。」

## 真信心

「信就是所望之事的实底，是未见之事的的确据。.....我们因着信，就知道诸世界是藉神话造成的；这样，所看见的，并不是从显然之物造出来的。」（来11:1, 3）

「一、甚么是信？我能用最简单的方式来作答：信就是确定神在圣经所说的东西上是真的，因此神会根据祂在祂圣经中所说的来行。这对神说话的确信、信赖和信任就是信。」

「想法与信毫无关系。想法在这事那事上都与信无干。**信必定在乎神的话**。信并非想法，无论强弱，都没有分别。」

We have to do with the written Word and not ourselves or our impressions.

*Probabilities are not to be taken into account.* Many people are willing to believe regarding those things that seem probable to them. Faith has nothing to do with probabilities. The province of faith begins where probabilities cease and sight and sense fail. A great many of God's children are cast down and lament their want of faith. They write to me and say that they have no impressions, no feeling, they see no probability that the thing they wish will come to pass. Appearances are not to be taken into account. The question is—whether God has spoken it in His Word.

And now, my beloved friends, you are in great need to ask yourselves whether you are in the habit of thus confiding, in your inmost soul, in what God has said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what He has said in His Word.

*Secondly: How faith may be increased.* God delights to increase

「必须关注的并非我们自己或想法，而是成书的圣经。」

「指望也不会被考虑。多人宁愿相信那些他们所指望的东西。信与指望无关。信心之供应的开始就在指望停止，眼见和感觉都无望时。极多神的儿女在他们缺乏信心上沮丧和哀哭。他们写信给我，说到他们没有想法，没有感觉，他们因着不见指望，所以他们所想望的东西必然会随流失去。征兆也不要考虑，问题是究竟神有否在圣经中曾这样说。」

「我亲爱的朋友啊，你如今有着极大的需要来自问你是否在你最里头的魂中惯于相信神所曾说的，和你是否殷切来试图寻找你所想望的东西是否符合在神圣经中所说的。」

「二、信心如何得以增长？神喜悦来增加祂

the faith of His children. Our faith, which is feeble at first, is developed and strengthened more and more by use. We ought, instead of wanting no trials before victory, no exercise for patience, to be willing to take them from God's hand as a means. I say—and say it deliberately—trials, obstacles, difficulties, and sometimes defeats, are the very food of faith. I get letters from so many of God's dear children who say: "Dear Brother Mueller: I'm writing this because I am so weak and feeble in faith." Just so surely as we ask to have our faith strengthened, we must feel a willingness to take from God's hand the means for strengthening it. We must allow Him to educate us through trials and bereavements and troubles. It is through trials that faith is exercised and developed more and more. God affectionately permits difficulties, that He may develop unceasingly that which He is willing to do for us, and to this end we should not shrink, but if He gives us sorrow and hindrances and losses and afflictions, we should take them out of His hands as evidences of His love and care for

儿女的信心。我们的信开初是薄弱的，是藉着越发多的使用来得以开展和增强的。我们不要以为在缺乏试炼和没有运用忍耐下能得胜，我们该乐意来从神手中取上他们来作为工具。我说，且是蓄意的说，试炼、障碍和困难，甚至有时失败都在在是信心的食粮。有众多神亲爱的儿女写给我，他们说到：『亲爱的慕勒弟兄啊，我写这信是因为我在信上太软弱和薄弱。』我们如何确定来祈求我们的信得以增强，我们也必须如何感到乐意来从神的手中来得着增强信心的工具。我们必须容许祂来藉着试炼、丧亲之痛和困难来教育我们。信是藉着试炼来得以运作和越发增长的。神慈爱地容许困难临到，使祂得以不停止叫祂乐意为我们作的得以增多。祂若给与我们忧伤、难阻、失败和哀伤，我们不该在这一边来畏缩，我们该从祂手中取用他们，作为祂对我们的爱和关怀的明证，来越发开

us in developing more and more that faith which He is seeking to strengthen in us.

The Church of God is not aroused to see God as the beautiful and lovable One He is, and hence the littleness of blessedness. Oh, beloved brothers and sisters in Christ, seek to learn for yourselves, for I cannot tell you the blessedness!

In the darkest moments I am able to confide in Him, for I know what a beautiful and kind and lovable Being He is, and, if it be the will of God to put us in the furnace, let Him do it, that so we may acquaint ourselves with Him as He will reveal Himself, and that we may know Him better. We come then to the conclusion that God is a lovable Being, and we are satisfied with Him, and say: "It is my Father, let Him do as He pleases."

When I first began to allow God to deal with me, relying on Him, taking Him at His word, and set out fifty years ago simply relying on Him for myself, family, taxes, traveling expenses and every other need, I rested on the simple promises I found in the sixth

展信心，就是祂试图来在我们里头增强的。」

「神的教会不是被呼召来看神是那美丽和可爱的一位，因此少得恩福。在基督里亲爱的弟兄姊妹啊，要亲自来学习，因为我不能告诉你那恩福的所在！」

「在最黝暗的时刻中我能信赖祂，因我知道祂是如何美丽、善良和仁慈的一位。若神立意要将我们放进火窑，就让祂作这个，叫我们可以因着祂的自我彰显来亲自了解祂。那么我们就能结论说神是慈爱的一位，我们也因祂而满足，且能说：『这是我的天父，就让祂按祂所喜悦的来行吧。』」

「当我首次来容让神与我交往，我得以倚靠祂，按圣经来看祂时，这便开始了五十年前为着我自己、我的家庭、税项、交通费和每项别的需要上单单信靠祂，我安于太6章中所找到那简单的应

chapter of Matthew. I believed the Word, I rested on it and practiced it. I took God at His Word. A stranger, a foreigner in England, I knew seven languages and might have used them perhaps as a means of remunerative employment, but I had consecrated myself to labor for the Lord, I put my reliance in the God who has promised, and He has acted according to His Word. I've lacked nothing—*nothing*. I have had my trials and difficulties, and my purse empty, but my receipts have aggregated. I have received thousands and thousands of dollars, while the work has gone on these fifty-one years. Then, with regard to my pastoral work; for the past fifty-one years I have had great difficulties, great trials and perplexities. There will always be difficulties, always trials. But God has sustained me out of them, and the work has gone on.

Now, this is not, as some have said, because I am a man of great mental power, or endowed with energy and perseverance—these are not the reasons. *It is because I have confided in God; because I have sought God, and He has cared*

许。我相信圣经，我安于其上，并实行出来。我按圣经来相信神。我身为英国的一个异乡人，一个外国人，我认识七种语言，是可以用上它们来成为谋生工具的，但我曾奉献自己来为主作工，我将我的倚靠都全放在神里头，祂曾应许按祂的圣经来行事的。我无所缺，一无所缺。我有我的试炼和困难，我的银包是空的，但我的收入一直都是日积月累的。在这五十一年继往开来的工作上，我曾收到以万元计的金钱。在关乎到我牧养的工作上，这五十一年来我也遇上极大的困难、极大的试炼和窘困。困难总是有的，试炼总是有的。但神叫我安然从中出来，工作也一直得以持续。」

「这并不如多人说到的因着我是一个有着强大精神能力的人，或是得赋与力量和毅力的人，原因都不是这些。这是因为我一直信赖神，因着我一直寻求神，是神在祂的

for the Institution, which, under His direction, has one hundred schools, with masters and mistresses, and other departments of which I have told you before.

I do not carry the burden. And now in my seventy-sixth year, I have physical strength and mental vigor for as much work as when I was a young man in the university studying and preparing Latin orations. I am just as vigorous as at that time. How comes this? Because in the last half-century of labor I've been able with the simplicity of a child, to rely upon God. I have had my trials, but I have laid hold upon God, and so it has come to pass that I have been sustained. It is not only permission, but positive command that He gives, to cast the burdens upon Him. Oh, let us do it! My beloved brothers and sisters in Christ, **"Cast thy burden upon the Lord, and he shall sustain thee"** (Ps. 55:22). Day by day I do it. This morning sixty matters in connection with the church of which I am pastor, I brought before the Lord, and thus it is, day by day I do it, and year by year; ten years, thirty years, forty years.

指引下来一直关顾这有着  
一百所学校，有着我之  
前曾对你说到有着男女  
教师的孤儿院。」

「不是我来背负重担，如今我已七十岁了，我仍有我年轻时在大学生学习和预备拉丁文演说那么多的体力和精神活力。我有的就像那时的活力。如何会这样？因为在过去半个世纪的劳碌中我一直能以小孩子的单纯来倚靠神。我也有我的试炼，但我一直紧握神，因此我得以经过而还能站立得住。这不单止是准许，且也是祂所给的正面吩咐，来将重担卸给祂。在基督里我亲爱的弟兄姊妹啊，让我们来这样作吧！『你要把你的重担卸给耶和华，祂必抚养你。』（诗55:22）我日复一日作这个。今早我将与我牧养之教会相关的六十件事带到主面前，我就是日复一日，且也是年复一年来作这个的，十年来，三十年来，四十年来如是。」

Do not, however, expect to obtain full faith at once. All such things as jumping into full exercise of faith in such things I discountenance. I do not believe in it. *I do not believe in it, I do not believe in it and I wish you plainly to understand I do not believe in it.* All such things go on in a natural way. The little I did obtain I did not obtain all at once. All this I say particularly, because letters come to me full of questions from those who seek to have their faith strengthened. Begin over again, staying your soul in the Word of God, and you will have an increase of your faith as you exercise it.

One thing more. Some say, "Oh, I shall never have the gift of faith Mr. Mueller has got." This is a mistake—it is the greatest error—there is not a particle of truth in it. My faith is the same kind of faith that all God's children have had. It is the same kind that Simon Peter had, and all Christians may obtain the like faith. My faith is their faith, though there may be more of it because my faith has been a little more developed by exercise than theirs; but their faith

「可不要期望立时得着满足的信心，就是从我感觉羞愧的东西跃升至全然运用信心。我不相信这个，我不相信这个，我不相信这个，并且我就是想你来明白我不相信这个。这样的事情是自然而然的。我逐少逐少所得的不会叫我立时完全得着。我特特说到这一切，因为有寄给我充满疑问的信，是来自那些试图得着信心增强的人。你们该从新开始，将你的生命逗留在神的话语上，你就必会在你操练神话语时得着信心上的增强。」

「还有一样。有人说：『噢，我永不会得到慕勒先生所得的信心恩赐。』这是一个错误，是最大的错误，话中连一点儿真理也没有。我的信不就是所有神儿女相同种类的信。这与西门彼得有的是相同种类的，所有基督徒也可以得着相同的信。我的信就是他们的信，虽则也许是更多的信，因为我一直在信的运用上比他们有多一点点

is precisely the faith I exercise, only, with regard to degree, mine may be more strongly exercised.

Now, my beloved brothers and sisters, begin in a little way. At first, I was able to trust the Lord for \$10.00, then for \$100, then for \$1000 and now, with the greatest ease, I could trust Him for \$1,000,000 if there was occasion. But first, I should quietly, carefully, deliberately examine and see whether what I was trusting for, was something in accordance with His promises in His written Word. If I found it was, the amount of difficulties would be no hindrance to my trust.

Fifty-one years, and God has never failed me! Trust Him for yourselves and find how true to His Word He is.

## Appendix A

[For these three appendices see "Answers to Prayer from George Mueller's Narratives" Moody Press, Chicago 10, Illinois.]

## Five Conditions of Prevailing Prayer

1—Entire dependence upon

的发挥。但他们的信丝毫不差正是我所运用的信，只是在程度上我的信是更多得着运用吧了。」

「好了，我亲爱的弟兄姊妹，就逐少来开始吧。开初我能信靠主给我10元，之后是100元，之后是1000元，到了现在是最大的安心，若有所必要的话，我能信祂会给我一百万元了。但我得先要安静地、谨慎地和慎重地审视和看清我所信靠的是甚么，必须是一些与祂成书的圣经中合乎祂应许的东西。我若是有这看见，那么困难的数目就不会难阻我的信靠了。」

「五十一年来神从未曾误我！你亲自来信靠祂，并来发现祂是如何照祂话语般真实吧。」

## 附录一

[这三个附录都是取自慕迪出版社的《从乔治慕勒所记述的祷告蒙垂听》一书。]

## 得胜祷告的五个条件

1. 完全信赖主耶稣

the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing. (See John 14:13, 14; 15:16 etc.)

2—Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin. (Ps. 66:18.)

3—Faith in God's word of promise as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer. (Heb. 11:6; 6:13-20.)

4—Asking in accordance with His will. Our motives must be godly: we must not seek any gift of God to consume it upon our lusts (I John 5:14; James 4:3.)

5—Importunity in supplication. There must be waiting on God and waiting for God, as the husbandman has long patience to wait for the harvest. (James 5:7; Luke 18:1-8.)

## Appendix B

### The Careful and Consecutive Reading of the Holy Scriptures

Concerning this subject Mr. Mueller says: "I fell into the snare, into which so many young believers

基督的功劳和中保的工夫，这是任何祈求恩福的唯一根基（参看约14:13, 14；15:16等）

2. 要脱离所有已知的罪。我们若心里注重罪孽，主必不会听取我们，因这认同罪。（诗66:18）

3. 相信神圣经中祂起誓确立的应许。不相信祂就是使祂同时成为说谎者和发假誓者。（来11:6；6:13-20）

4. 根据祂的旨意来祈求。我们的动机必须虔敬，我们一定不可祈求神的恩典来用在我们的情欲上。（约壹5:14；雅4:3）

5. 缠磨神来供应。必须靠赖（wait on）和等候（wait for）神，如同农夫长久忍耐等候收成一样。（雅5:7；路18:1-8）

## 附录二

### 谨慎和持续的读经

论到这题目，慕勒先生说：「我堕落陷阱，就是很多年轻信徒所陷进

fall, the reading of religious books in preference to the Scriptures. I could no longer read French and German novels, as I had formerly done, to feed my carnal mind; but still I did not put into the room of those books the best of all books. I read tracts, missionary papers, sermons, and biographies of godly persons. The last kind of books I found more profitable than others, and had they been well selected, or had I not read too much of such writings, or had any of them tended particularly to endear the Scriptures to me, they might have done me much good. I never had been at any time in my life in the habit of reading the Holy Scriptures. When under fifteen years of age, I occasionally read a little of them at school; afterwards God's precious Book was entirely laid aside, so that I never read one single chapter of it, as far as I remember, till it pleased God to begin a work of grace in my heart. Now the Scriptural way of reasoning would have been: God himself has condescended to become an author and I am ignorant about that precious Book, which His Holy Spirit has caused to

的，喜欢阅读属灵书多于圣经。我不再阅读从前常读的法文和德文的小说来满足我属肉体的思想；但我仍没有将众书中最好的书取代这些书的位置。我阅读单张、宣教的刊物、讲道记录和敬虔人的传记。我发觉后者的书种比起其它的更有益，只要作好选择，或不要太多读这些，或其中有的特特叫我宝贵圣经，那么他们于我便大大有益。在我生命中未曾有一段时间养成读圣经的习惯。头十五年长，我是偶意在学校得读圣经的，之后便将神宝贵的书完全搁置一旁，因此据我记忆，我从未读过其中的一章，直至神喜悦来在我心中动了那善工。那么合乎圣经的理据就是：神亲自降卑来成为作者，我且一无所知这宝贵的书原来是藉着作为工具的祂仆人所写成的，其中所载有的是我该知道的，其中的知识必能领我得着真正的快乐。因此我该一次又一次来最殷切地、最虔敬地阅读和多

be written through the instrumentality of His servants, and it contains that which I ought to know, and the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious Book, this Book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my life. For I was aware, though I read it but little, that I knew scarcely anything of it. But instead of acting thus, and being led by my ignorance of the Word of God to study it more, my difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it (for much prayerful reading of the Word, gives not merely more knowledge, but increases the delight we have in reading it); and thus, like many believers, I practically preferred, for the first four years of my divine life, the works of uninspired men to the oracles of the living God. The consequence was, that I remained a babe, both in knowledge and grace. In knowledge I say; for all *true* knowledge must be derived by the

多默想这本最宝贵的书，这本书中的书，我整生终日该持续来这样作。我知道我有读圣经，却少读，因此我对其中所认识的极少。我没有按真理而行，却因着我在神话语上的无知而更多来研读。可是我在充分理解上遇上困难，和少有从中得着快乐，使我在阅读时漫不经心，因为多读圣经给我的不过是更多的知识，只增加我在阅读上的欢快。因此我像很多信徒一样，在我圣洁生命的头四年，我实在较喜欢永活神的圣言对未蒙光照之人的工作。结果是我在知识和恩典上仍然是一个婴孩。在知识上我知道所有的真实知识必须是源自藉圣灵而来的圣经。因着我忽略圣经，差不多四年长的那样无知，因此我甚至不能清晰知道我们神圣信心的基本重点。这样的缺乏知识最悲惨的是阻止我来稳当地靠神而行。因为是真理藉着叫我们从劳役我们的肉体的情欲、眼目的情欲和今生的骄

Spirit, from the Word. And as I neglected the Word, I was for nearly four years so ignorant, that I did not *clearly* know even the fundamental points of our holy faith. And this lack of knowledge most sadly kept me back from walking steadily in the ways of God. For it is the truth that makes us free (John 8:31, 32) by delivering us from the slavery of the lusts of the flesh, the lusts of the eyes, and the pride of life. The Word proves it; and also my own experience most decidedly proves it. For when it pleased the Lord in August, 1829 to bring me really to the Scriptures, my life and walk became very different. And though even since that I have very much fallen short of what I might and ought to be, yet, by the grace of God, I have been enabled to live much nearer to Him than before.

"If any believers read this, who practically prefer other books to the Holy Scriptures, and who enjoy the writings of men much more than the Word of God, may they be warned by my loss. I shall consider this book to have been the means of doing much good, should it

傲中来使我们得释放 ( 约 8:31-32 )。圣经证明这个，我一己的经验也最断然地证明这个。主喜悦在 1829 年来领我真的进入圣经，我的生命和行止就变得完全不同。虽然我从来都是大大未能达至我所要和该成为的，然而靠着神的恩典我得以能够比从前更活近祂。」

「若有任何读本书的信徒实在喜爱别的书多于圣经，他们喜爱人的著作多于神的圣言的话，他们就该接受我损失上的告诫。我该以这书作为带来极大好处的手段，藉着它作为中介来引领将

please the Lord, through its instrumentality, to lead some of His people no longer to neglect the Holy Scriptures, but to give them that preference, which they have hitherto bestowed on the writings of men. My dislike to increase the number of books would have been sufficient to deter me from writing these pages, had I not been convinced, that this is the only way in which the brethren at large may be benefited through my mistakes and errors, and been influenced by the hope, that in answer to my prayers, the reading of my experience may be the means of leading them to value the Scriptures more highly, and to make them the rule of all their actions....

"If anyone should ask me, how he may read the Scriptures most profitably, I would advise him, that:

"I.—Above all he should seek to have it settled in his own mind, that God alone, by His Spirit, can teach him, and that therefore, as God will be inquired of for blessings, it becomes him to seek God's blessing previous to reading. and also while reading.

"II.—He should have it,

偏爱给与人著作祂的一些子民不再忽略圣经来讨神喜悦。我早已深信唯一能叫弟兄姊妹从我的错误和错处上充分地得着益处，盼望得着影响，就是在我祷告的蒙垂听上，阅读我的经历或得以成为途径来引领他们更珍贵圣经，并使圣经成为他们一切行为的准则；不然，我的不喜欢增加书本的数目便足以阻碍我来写这些文字了。」

「若有人问我他如何能最有益地读经，我会提议他：」

「1. 既然求神施恩是必须的，那么最重要的是，他该来寻求一己心意安于独有神能藉圣灵来教导他，寻求神的恩福不应先于读经，或在读经的同时。」

「2. 更且，他该心中

moreover, settled in his mind, that, although the Holy Spirit is the *best* and *sufficient* teacher, yet that this teacher does not always teach immediately when we desire it, and that, therefore, we may have to entreat Him again and again for the explanation of certain passages; but that He will surely teach us at last, if indeed we are seeking for light prayerfully, patiently, and with a view to the glory of God.

"III.—It is of immense importance for the understanding of the word of God, to read it in course, so that we may read every day a portion of the Old and a portion of the New Testament, going on where we previously left off. This is important because: (1) It throws light upon the connection; and a different course, according to which one *habitually* selects particular chapters, will make it utterly impossible ever to understand much of the Scriptures. (2) Whilst we are in the body, we need a change even in spiritual things; and this change the Lord has graciously provided in the great variety which is to be found in His word. (3) It tends to the glory of

定意，虽然圣灵是最好和*胜任的*教师，然而这教师不常会按我们所渴望的来立时教导，因此我们也许要一次又一次的求祂来解释某些经文。但祂终必会教导，只要我们真的是虔敬地、忍耐地和着眼于神荣耀下来寻求亮光。」

「3. 明白神的话语，一直阅读是极度重要的，我们可每天读一些旧约，一些新约，叫我们不再像从前般有所遗漏。这是重要的，因为：(1) 这叫入明白前文后理的关系；若不然，只按一己的习惯来选读某些章节，会使人绝对没可能来明白大部分的圣经。(2) 虽然我们是在基督的身体中，但在属灵的事上仍需要改变，就是主施恩来在祂话语上所给与的各种不同的改变。(3) 认为为叫神得荣耀这益处来跳过这里那里的某些章节，这不是变相说到某些经文是胜于别些经文；或说到

God for the leaving out some chapters here and there is practically saying, that certain portions are better than others; or, that there are certain parts of revealed truth unprofitable or unnecessary. (4) It may keep us, by the blessing of God, from erroneous views, as in reading thus regularly through the Scriptures we are led to see the meaning of the whole, and also kept from laying too much stress upon certain favorite views. (5) The Scriptures contain the whole revealed will of God, and therefore we ought to seek to read from time to time through the whole of that revealed will. There are many believers, I fear, in our day, who have not read even once through the whole of the Scriptures; and yet in a few months, by reading only a few chapters every day they might accomplish it.

"IV.—It is also of the greatest importance to meditate on what we read, so that perhaps a small portion of that which we have read, or, if we have time, the whole may be meditated upon in the course of the day. Or a small portion of a book, or an epistle, or a gospel,

有某部分的启示真理是无益和不需要么？(4) 藉着神的恩典能保守我们免于错误的观点，因为在定规读遍圣经上，我们便被引领来看见整体的意思，也可保守我们免于太多侧重某些喜好的观点。(5) 圣经包含的是整体的神的旨意，因此我们该寻求时时来读遍这整体所启示的旨意。我恐怕今时今日有很多连一次整本圣经也未读过一遍的信徒；只要每天读几章，他们就能在几个月内得以完成读一遍了。」

「4. 默想所读的也是最重要的，因此我们所读的也许是一小部分，我们若有时间，能作整体的默想就是时间的问题吧了。我们可定期来默想某书卷的一部分，书信也好，福音书也好，总要是

through which we go regularly for meditation, may be considered every day, without, however, suffering oneself to be brought into bondage by this plan.

"Learned *commentaries* I have found to store the *head*, with many notions and often also with the truth of God; but when the *Spirit* teaches, through the instrumentality of prayer and meditation, the *heart* is affected. The former kind of knowledge generally puffs up, and is often renounced, when another commentary gives a different opinion, and often also is found good for nothing, when it is to be carried out into practice. The latter kind of knowledge generally humbles, gives joy, leads us nearer to God, and is not easily reasoned away; and having been obtained from God, and thus having entered into the heart, and become our own, is also generally carried out."

## Appendix C

### How I Ascertain the Will of God

1. I SEEK AT THE BEGINNING to get my heart into such a state that it has no will of its own in regard to

每天，不要叫人因着计划而有受束缚之感。」

「满脑子的可以是学者的注释，很多的见解也常是有着神的真理；然而当圣灵藉着祷告和默想的帮助来教导时，心是受感的。前一种的知识常是自我吹嘘的，也常因有另一个注释给与不同的意见下来被否定，因此在实际行出来时常被看为一无益处的。但后一种的知识常是谦和的，给人喜乐，和引导我们更近神的，且不易被推翻。既是从神而得，因此是入心的，已成为我们的所属，因此常能行出来的。」

## 附录三

### 我如何确知神的旨意

1. 打从开始我便寻求叫我的存心在某件事上没有一己的意愿。

a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. HAVING DONE THIS, I do not leave the result to feeling of simple impression. If I do so, I make myself liable to great delusions.

3. I SEEK THE WILL of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

4. NEXT I TAKE into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

5. I ASK GOD in prayer to reveal His will to me aright.

6. THUS, THROUGH PRAYER to God, the study of the Word, and

人们十居其九的烦恼正是在此。当我们的**心预备好来行主旨意**时，十居其九的任何困难便得以克服。当人真的有这存心时，人便常很快认识神的旨意。

2. 既服神旨，就不凭**心意的感觉来作决定**，否则，我就使自己容易陷在重大的错误中。

3. 寻求神圣灵的旨意是藉着或借助神的话语。圣灵和圣经必须结合。我若没有圣经下单看圣灵，这也叫自己向大错误大开方便之门；**若由圣灵来全然引导我们，祂必会按照圣经来引导，永远不会与圣经相违。**

4. 之后我会**考虑到所安排的环境**。这常会平白地显明关乎到圣经和圣灵的神的旨意。

5. 我且**祷告求神**给我启示祂正确的旨意。

6. 因此，**藉着祷告神，读经和思想，只要我**

reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

心灵平安，再继续多两三次  
的祈求，我就能按着我的  
能力和知识来作出深思熟  
虑的判断，就可照此而行。

在细微的事上，和关  
乎到最重大议题的事务  
上，我一直发现这方法总  
是有效的。



# George Muller—Man of Faith

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Publisher: Chow Woon Kuen

出版人：邹焕权

Publishing in Hong Kong

出版地：香港

First publication in October 2025

2025年10月初版

ISBN 978-988-71631-8-3

## 非拉铁非书简 ( Books of Philadelphia ) 43 《信心伟人乔治慕勒》

这是查理士帕信牧师探访乔治慕勒的记录。

所记录的是慕勒的信心、恒常祷告、信靠神的话和应许。

书中也记有慕勒在信、祷告、读经和寻求神旨意上的看法。