

GEORGE MUELLER
-Man of Faith

Pastor Charles R. Parsons

信心偉人
喬治慕勒

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.

信心偉人喬治慕勒

與神給他數百萬元之信心偉人喬治慕勒的一小時對話

查理士帕信牧師說到與喬治慕勒快要生命結束時的一小時對話：

在一個溫暖的日子，我慢慢地走在布里斯託Ashley Hill的林蔭樹叢路上。上望山頂幾座巨大的建築物，住有超過二千名孤兒，是由世人從來所見以信心為驚人實物教材的人所興建。

平實和不虛飾門面的同人住宅中右方的第一間屋子住有一位神聖長者喬治慕勒。我經過門房的大閘，駐足一會兒來望望五座孤兒院中耗資六十萬元興建的第三座。

應門鐘的是一名孤兒，他引領我走上一列巍峨的石梯，進入這偉大院舍的年高德劭創辦人的私人房間。慕勒先生已屆

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

九十一的高齡。當我站在他跟前時，滿心尊敬。「在白髮的人面前，你要站起來；也要尊敬老人。」(利 19:32)

他用親切的握手來接待和歡迎我。這次會面不過想拜訪一位神藉他來作成偉大工作的人，誰知得聽他說話的語調，更重要的是得領來直接與他的靈接觸，並感受到他將他魂的溫暖氣息呼進我魂的殊榮。

這一小時的相交將會一生之久銘刻我記憶中。至高者的僕人向我開敞心懷，忠告我，與我禱告，和將他的恩福給我。

這一小時將喬治慕勒偉大屬靈力量的源頭清晰地彰顯。年邁的聖徒的一切機能都未衰退，整段時間都在「讚美耶和華」這題目上眉飛色舞，祂是祂子民禱告的聆聽和回應者。我說話甚少。

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，你是否總發現主在祂的應許上是信實的？」

「總是！在差不多七十年來的每個關乎到這工作的需要供應上，祂從沒有誤我！從起初至今的孤兒們總數有九千五百名，但他們從來沒有在一餐上有缺乏。我們已有百次計的一天開始是連一便士也沒有的，但我們的天父一直派來他們實在所需的適時供應。我們從來未試過有一次沒有有益健康的一餐。這些年來，我一直能獨獨信靠這位永活的神。神垂聽禱告，已給我的是七百五十萬元。我們每年的開支達二十萬元，全都在需要時臨到的。從來沒有人能說我求過他給一個便士。我們沒有財產代理人，沒有募捐者，沒有信託人，沒有基金。所有都是禱告蒙垂聽而來的。神一直用很多方法來感動來自世界各地之人的心來幫助我們。當我祈禱時，祂便會在某一個洲向人說話，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**

此來給與我們幫助。在一個我講道的黃昏，一位男士在聚會結束時將所寫的一張支票交給我。」

「慕勒先生，閱讀你的生平時留意到你不時在信心上有着大試煉，現在是否仍一樣？」

「我的信心從來都是大大被試驗的，我的困難總比從前大。還有我們在財政上的責任，常常要找合適的同工，和常為那些離開孤兒院千百的孤兒們提供合適的地方。並且我們的儲備的盈餘常是很少的。就某一個星期，我們幾乎供應上來頭時，我召集我親愛的同工們，對他們說：『弟兄姊妹們啊，禱告，禱告！』立時就有五百元寄來了，之後是一千，幾日後就有七千五百元來到。我們總必要禱告，總要禱告。啊，信靠永活的神是好的，因祂曾說：『我總不撇下你，也不丟棄你。』（來13:5）對神

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

要期望大事，你就必得着大事。祂能作的事上是沒有限度的。總要常讚美祂榮耀的名！凡事上來讚美祂！我曾多次因祂送給我一角來感謝祂，我曾為着祂送給我六萬元來感謝祂。」

「我想你從未想過有一儲備基金吧？」

「這是最愚昧的舉動。我怎能在有所儲備下來禱告？神會說：『喬治慕勒，拿出這些儲備來用吧。』不，我從沒有這想法。我們的儲備金是在天上的。永活的神是我們的充足供應。我曾在一元上來信靠祂，我曾在數千元上來信靠祂，從未落空。「投靠祂的人有福了！」(詩34:8)

「那麼你從未想到為自己儲蓄了？」

這位信心偉人所作答案的威嚴態度叫人不輕易忘記。他一直坐在我對面，膝頭靠近我的膝頭，十指緊扣，眼中顯露沉默、安靜和默想的靈。

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

大部分時間他都是前傾的，眼望地板。但如今他坐得筆直，幾次來掃視我的臉面，以乎要以其殷切來穿透我的魂。這炯炯有神的雙眼有着高貴與尊嚴，是那樣習慣於屬靈的視野，看透神深奧的事物。我不知道所問的問題於他聽來是否那樣不堪，或他有否在談話中暗示到這問題有着「老我」的苟延殘喘。在任何情況下都沒有絲毫這方面的疑慮，老我卻全然被喚來。稍事停頓後，他的臉面就像一篇講道，他清澈眼目的深處有火在閃耀，他解開他的大衣扭扣，從袋中抽出一個中間有着不同硬幣分隔環的舊式硬幣銀包，放在我手中，安靜地說：「我所擁有的每一個便士都在這銀包裏！為自己來儲蓄？從不！當送來我一己用途的錢時，我立時交給神。有多至一次五千元的，但我不以這為屬於我的禮物，他們是屬於神的，我是屬祂的，我也是事奉祂的。為自己來儲

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

蓄？我不敢儲蓄，這會羞辱我那慈愛、謙和且全豐的天父。」

我把銀包交回給慕勒先生。他告訴我其中的總數，和他本人曾給與孤兒院和聖經知識學院的總數。這些並其他一些我都不能隨意來向人透露。

當這位年長、忠信的人說到一些他四十二年來在不同國家的傳道旅程時，他的臉上有着神聖熱誠的光輝（自1875年起，慕勒先生在他七十歲時開始他的旅程，持續至1892年他八十七歲為止），並在各處（有時是相距幾千英哩的）遊歷上得着每項所需的供應。幾乎來自每個國家幾十萬的男男女女曾來聽他，而他的一大主題就是那簡單的救恩信息和鼓勵信徒們來信靠那永活的

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."

神。他告訴我說他為講道祈禱多於任何別的東西，並且多時他禱告了整星期，還是要到上講台前信息才來到。

我問他是否用上很多時間來屈膝。

「每天很多小時。但我活在禱告的靈中。走路時，臥下時，起來時我都禱告。垂聽總會來。我禱告已有萬千次的蒙垂聽。我一旦相信某件事是對時，我便會不斷為此禱告，直至達到目的為止，我從不放棄！」

這些話是用雀躍的語調來說的，其中有着得勝的腔調，並且這人的容貌閃耀着神聖喜樂的亮光。當他說着這些時，他從座位上起來，繞行到桌子一旁。

「神垂聽我的禱告叫萬千的人得救。」他且說：「在天上我必會與萬千的他們來相聚。」

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

之後有着另一個停頓，我不表意見，他便繼續說：「**重點是永不要放棄，直至垂聽臨到。**我一直為着二人禱告已有五十二年之久，是我年輕時朋友的兒子。他們還未歸主，但必會！怎會是別的？我安心仰賴的是耶和華不變的應許。神兒女的一大錯處就是他們不持續來禱告，他們沒有一直禱告，他們不持久。若他們為神的榮耀來渴求任何東西時，他們該祈禱至他們得着為止。」

「噢，和我們息息相關的神是何等的美善、善良、寬厚和俯就卑微！祂曾給與這不配的我，其無法測度是超乎我所求所想的！我不過是一個可憐、心不堅定和犯罪的人，但祂曾聽取我萬千次的禱告，並使用我作為媒介來領在這處和別處萬千的靈魂走上真理的道路。這些沒有價值的嘴唇曾為多人來宣告救恩，也有多人來相信得着永生。」

我問慕勒先生他何

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.

時首先想到工作在那處會開始增長。談過他在 Wilson Street 所開始的工作之後，他答說：「我唯一知道的是神在其中，並引導祂的兒女走上那未試過和未走過的路徑。**我的持久力在於祂同在的保證。**」

我說：「我禁不住來留意你如何說到你自己。」那時我覺知我立時觸及的議題是敏感地、神聖地和緊密地與他最深的屬靈情感和與神個人關係相關聯的，當說話一出口時我已相當自責了。他卻以「我所配得的只有一樣，就是地獄！我的弟兄啊，讓我告訴你，這是我唯一配得的。**按本性我是一個失喪的人，不過是一個蒙神恩典而得救的罪人。**雖然按本性我是一個罪人，我卻不活在罪中。我恨惡罪，我越發恨惡罪，越發喜愛聖潔。」這宣告來舒緩我的驚恐。

我說：「我想你為神工作這麼多年來，曾多多遇上叫你沮喪的東西。」

"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?"

回應是：「我曾多多遇上沮喪，但任何時候我的信靠都在於神。我魂安於耶和華應許的話語上！信靠祂何等安好，祂的話從不會徒然返回！『疲乏的，祂賜能力；軟弱的，祂加力量。』（賽40:29）在我的公務上也是這樣。六十二年前我傳講一堂差劣、枯燥、無益的講道，連我自己也得不到幫助，何況別人。但很久之後，我聽到因着那講道而有着十九個不同的蒙福回應。」

我告訴他幾件令我灰心的事，我期望有比從前更為神使用的盼望。

他高聲說：「弟兄你必為神使用。神必親自賜福你！繼續努力！」

我問說：「我可否冒昧來求你在我一己為神作的工上給我一個特別的忠告，好叫我得以將這傳遞給在救魂大禾場上的其他基督徒勞苦者？」

"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

他答說：「尋求在凡事上完全倚靠神。將你自己和你的工作交在祂手中。當想及任何新的承擔時，來問：這是否與神的心意一致？若這不是為了神的榮耀，這便對你無益，你必須撇下它了。在此小心！處理好這個就是走在叫神得榮耀的路上，奉祂的名來開始，一直走到盡頭。用禱告和信心來承擔，永不放棄！」

「你的心不要注重罪孽。若注重，主必不會聽你。持守這個直至你能常這樣。之後信靠神，獨獨靠賴祂，侍奉祂，相信祂，向祂期望大事。若恩福遲遲不來，不要灰心。最緊要的，就是單單靠賴我們可親之主和救主的功蹟，因此你所獻上的禱告和你所作的工，便會按照主而一點不是你的功蹟來蒙悅納。」

我無言以對。還有甚麼可說？我雙眼充滿淚水，我心滿溢，還有的就是那不敢輕舉妄動的無言敬畏，並一切愛中的屬

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

天寧靜。

慕勒先生從另一房間拿來一本他的生平，在上寫上我的名字。他的稍事離開給我有機會四望這房間。傢俱都是最簡單和實用的種類，與一直與我交談的神人相和諧，在風格、設置、衣著或生活方式上的虛飾使人不能成為神的兒女，是喬治慕勒的一大原則。他相信昂貴和奢侈與那些宣稱為沒枕首地方的虛心和卑下者之門徒是不適切的。在一書桌上安放着一本清晰字體、沒有筆記或注釋打開的聖經。

我想這當代最有能力之人的住所，屬靈上叫我們特特想到，這人的被興起，是要給這冷酷、為自己打算和自私的世代看看神事物的實況，並要教導教會如何得以大大獲益，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!"

我與這祈禱之王相處整整一小時，期間只有一次敲門，慕勒先生走去開門，門外站着地上其中一個最大家庭中的一個孤兒，一個金髮的女孩。他說：「親愛的，我這一刻不能見妳。等一會兒，我必會來見妳。」就這樣我仍能和這信心偉人有着不受干擾的殊榮。這與神較力的得勝者，這位在崎嶇人生度過九十一年的人，像摩西一樣，與神像與朋友般說話。於我這是其中一個高天臨地的時刻。

他的禱告簡短平實。他在屈膝下說：「主啊，如今賜福在祢面前這親愛的僕人，多而又多，多而又多，多而又多！真的施恩來引領他的筆來寫上祢的工作和我們今天的對話。我是藉着祢所愛兒子，我們的主和救主耶穌基督之名來祈禱的。阿們！」

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)*

喬治慕勒的生平和說話

先前訪問的作者提供以下關乎到喬治慕勒生平的詳細情節：

英國布里斯託的 Ashley Down 孤兒院創辦人乃在 1805 年 9 月 17 日在普魯士出生。他年輕時活的是不敬虔的生活，但在二十一歲之年，在一個虔誠商人家人所舉辦的祈禱會中突然歸向神。不久之後他便回到英國，沒有帶同介紹信、金錢、名譽、引薦，有的只是在英國語文上的十分不完美的知識。他實在帶同甚麼？他帶同神。在到埗後不久，他在日記中寫道：「我的整個生命必須是服事永生神的生命。」他的原則是深深扎根於聖經的，他長長的一生都遵循聖經。他從來沒有求任何人來幫助，也從不暗示有幫助的需要。為着興建和維持「神的孤兒院」，為着他的宣教事業和為着傳播聖經而送給他的超過一百五十萬英鎊（七百五十萬元）都只是信心

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

禱告的蒙垂聽。

他的孤兒院接收，訓練，教育，和往外送進世界上萬名貧窮的孤兒。

當他年老時，他踏上幾乎二十萬英哩之旅程遍歷四十二個國家，向三百萬的聽眾傳講福音。

他既在他的日子和世代中，以他像摩西的靈來服事神之後，在1898年3月10日，九十三歲的他獨個兒在自己房間，蒙耶和華的口來吻別。

「他向祢求壽，祢便賜給他，就是日子長久，直到永遠。」（詩21:4）

垂聽禱告

這裏所記錄的是幾則喬治慕勒在他自己所記眾多事故的生平中禱告蒙顯著垂聽的事例：

1853年6月13日：如今我們十分窮困，還不至

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

於負債和花盡所有的錢，在手上還有約60元。但實在需要買麵粉，通常我們是每次買十大包，四千四百磅的麥片，和四百分的湯。在屋內有多處細小的維修，需要聘請某個數目的工人，還有每週約280元的經常開支。這一切以上更重要的，就是前天星期六，我發現那個暖氣裝置需要維修，極有可能要花費100元。因此，按人來說，有着這些重大額外開支所需的500元就理想了。

但是我就是得着比500元少得多的2元也毫無指望。更甚的是，今天是通常進項少的星期一。但今早步入孤兒院時，我一邊走一邊禱告，特特在禱告求主在雖是星期一的今天祂能多多送來給我。事情就是這樣，今早主餐時便收到一千五百元，就是我們最需要的。那分喜樂我是不能形容的。我在房間中長時

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,

間踱來踱去，感謝主喜樂和謝恩的淚水鋪滿雙頰，感謝和讚美主的美善，重新全心來再獻上自己給祂，來作祂蒙恩的事奉。從沒有比這次更多感到幫助我之主的美善。

1868年9月30日：收到來自約克郡的250元，也收到為着主在中國工作的5000元。這筆捐項是該特特留意的，因為多月來我一直殷切渴望為着在中國的宣教比從前作更多的工作；當這筆款項到手時，我也已採取步驟來實行我的願望。這為財力禱告而有的寶貴蒙垂聽該作為所有有分於主工之人的一個特別激勵，他們也許都需要財力。這再一次證明，我們的工作若是祂的工作，我們且為着財力來等候祂和仰望祂來尊榮祂時，祂必然會在祂的時刻和方法上來供應這個。

禱告蒙垂聽所得的喜樂是難以形容的，並且

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

他們屬靈生命所承受的動力是無比的大。我期望我所有的基督徒讀者都得經歷這快樂。你若真的相信主耶穌而得着靈魂的救恩，你若行得正直，心中不注重罪孽，你若持續來忍耐地等候，信靠神，那麼你的禱告必然會得着這樣的蒙垂聽。你也許不會被呼召以作者般的方式來事奉主，因此也許永不會得着這裏所記錄相關事情的禱告上蒙垂聽，但在你不同的處境上，你的家庭、你的事業、你的職業、你的教會活動、你為主作的勞苦上，你也許會有不同於這裏所記錄的蒙垂聽。

1869年9月4日：今早我手上只得一仙，親愛的讀者啊，停一停！想想這日開始時我手上只有一仙！也想想接近一千四百個人尚待供給。你這有着六或八個孩子，薪金微薄，我的弟兄來想想這個；你這不屬於工作階層，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

有限財力的我的弟兄來想想這個！在你的試煉下的你會否作我們所作的？主對你們的愛是否少於對我們的愛？根據約17:20-23所記，祂不是以不亞於祂愛祂獨生子之愛來愛祂所有的孩子麼？我們勝於你們？那麼讓我們來聽聽神如何在我手中只有一仙那個早上來給與幫助。

九時後不久，我收到在主裏之姊妹來的5元，她不想提及她所居住地方的名字。在十時和十一時之間，有包裹送到孤兒院，其中有一張便條說到這6元是為着今天所需的。我還未讀完這便條，便有一馬車停在我屋外，一位來自隔隣曼徹斯特的男士報門。我發現他是來到布里斯託營商的信徒。他曾聽到孤兒院的事蹟，便表示他突發要在沒有定期捐獻的系統，沒有任何人的勸捐下，單單因着信心和禱告，我手便得着了每年為主的工作

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

而有多於一萬元的奉獻。這位我從前未曾見面，在他來之先連姓名也不知之弟兄，給我十元，作為我曾跟他說話的例證。

1874年7月28日：
「據我看來主多月來用上祂對待我們的方法，來領我們重回我們曾在1838年8月至1849年4月這十年長般的情景，那時我們幾乎是日復一日沒有間歇地仰望主給我們每天的供應，大部分時間都是逐餐來仰望的。這些困難於我實在是十分之大，因着院舍比從前是二十倍的大，並且我們的購貨都是以批發來作的，但與此同時，我因知道神全知這一切而心中安慰，並知道這方式若能榮耀祂的名，和能叫祂的教會和未歸主世人得益處，我便樂意來藉着祂的恩典來走這路，直到我路程的盡頭。現金很快使用光，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

神這位我們無限豐富的財務大臣依然與我們同在，是這叫我心中平安。」

「若神喜悅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，我不單止預備好，且再次欣然來通過這一些關乎到財力上信心的試煉，只要祂得以被尊崇，並且祂的教會和世人可以得益。這最後一點最近時常走進我的意念，我也已將自己安放在別無方法的地位上，不單止有二千一百人在餐桌上，還有各項尚待供應的，而所有的錢都花光了；有一百八十九名宣教士要幫助，但一無所有；約有一百所學校，其中有約九千名學生需要完全供養，但手頭上毫無資金；每年必須分發約四百萬張單張和數以萬本聖經，但所有錢都耗盡了。我面前雖有着這可能的結果，但我不變地對己說：那位經我來開展這工作的神，那位

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

年復一年經常引領我來擴展工作的神，那位四十多年來支撐我工作的神，必會仍幫助，必不會叫我狼狽不堪，因為我倚靠祂，我將整項工作都獻給祂，祂必也會在未來供給我的所需，雖則我不知道資金何時會來到。」

Samuel Chadwick 在他最激勵人的書《祈禱的路徑》中說到當 A. T. Pierson 在喬治慕勒的孤兒院作客時所聽見的一件事。他說：「有一晚當所有人都就寢時，慕勒請 Pierson 一起禱告。他說到院中實在一點也沒有明天早餐所需的。我的朋友嘗試忠告他和提醒他所有的店鋪已關門。這點慕勒是全知道的。正如他常禱告一樣，他已作了禱告，除了神之外，他從不向人說到他的需要。他們

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.

禱告，最少慕勒有，Pierson亦嘗試禱告。他們上床就寢，而在如常的早餐時間就豐豐富富地有着二千名兒童的早餐。慕勒和Pierson都不知道垂聽如何來到。之後從第二朝的布里斯託Simon短訊得知，這是來自一捐助人的秘密協約，供應直至他死亡為止。其內容是驚心動魄的，但在這裏所需要說的就是，主在半夜叫他在全不知有缺乏和有兩人禱告下，起床來將早餐送到慕勒的孤兒院，他所送來的供應足以餵飽他們一個月之久。這就像以利亞的耶和華神，更像是我們主耶穌基督的神和天父。」

知名的佈道家 Charles Inglis談到以下驚人的事件：

「當我三十一年前首次來到美國時，我與一個我從來遇見最虔誠的輪船船長橫渡大西洋。當我們離開紐芬蘭堤岸時，他對我說：『Inglis先生，上一次我橫越大西

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

洋是在五星期前，有一件極不尋常的事情發生，完全徹底改變我整個基督徒的生命。那時我已是你名下其中一個普通的信徒。同船有一位乘客，來自布里斯託的神人喬治慕勒。我已在橋上二十二小時未曾離開過。有人拍我肩頭嚇我一跳，原來是喬治慕勒。』」

「他說：『船長，我來要告訴你我必須在星期六下午到達魁北克。』當時是星期四。」

「我說這沒可能。」

「『既是這樣，你的船若不能帶我去，神必會找到另一個運送的方法來帶我去。五十七年來我從未試過爽約。』」

「『我樂意幫你，無助的我如何能夠？』」

「他說：『讓我們落到海圖室來禱告。』」

「我望着這人，心中想：『來到的是何許精神病院的人？我從未聽過像這樣的事。』」

「我說：『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，可知這霧多濃厚？』」

「他答：『不，我眼不看霧的濃厚，卻單看控制我生命中每個處境的那一位永活的神。』」

「他們跪下禱告，他作的不過是一個極簡單的禱告。我心想：『這只屬兒童級的，極其量是八九歲的。』他禱告的重擔有點像這個：『主啊，若這合乎祢的旨意，就求祢五分鐘後除去這些霧。祢知道祢為我星期六在魁北克所定的約會。我相信這出於祢的旨意。』」

「他說罷，我將要禱告時，他按手在我的肩頭上，告訴我不用禱告了。」

「他說：『一、你不相信神會這樣作；二、我相信祂已作了這個。因此再沒需要你來為此禱告了。』」

「我望着他，之後喬治慕勒說：『船長，我認識我的主有五十七年，從沒有一天我是叫王錯失聽眾的。船長啊，起來，

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.

打開門，你必會發現霧已散。』我起來，霧真的散了。在星期六下午，喬治慕勒身在魁北克。」

真信心

「信就是所望之事的實底，是未見之事的確據。.....我們因着信，就知道諸世界是藉神話造成的；這樣，所看見的，並不是從顯然之物造出來的。」（來11:1, 3）

「一、甚麼是信？我能用最簡單的方式來作答：信就是確定神在聖經所說的東西上是真的，因此神會根據祂在祂聖經中所說的來行。這對神說話的確定、信賴和信任就是信。」

「想法與信毫無關係。想法在這事那事上都與信無干。**信必定在乎神的話**。信並非想法，無論強弱，都沒有分別。」

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

「必須關注的並非我們自己或想法，而是成書的聖經。」

「指望也不會被考慮。多人寧願相信那些他們所指望的東西。信與指望無關。信心之供應的開始就在指望停止，眼見和感覺都無望時。極多神的兒女在他們缺乏信心上沮喪和哀哭。他們寫信給我，說到他們沒有想法，沒有感覺，他們因着不見指望，所以他們所盼望的東西必然會隨流失去。徵兆也不要考慮，問題是究竟神有否在聖經中曾這樣說。」

「我親愛的朋友啊，你如今有着極大的需要來自問你是否在你最裏頭的魂中慣於相信神所曾說的，和你是否殷切來試圖尋找你所盼望的東西是否符合在神聖經中所說的。」

「二、信心如何得以增長？神喜悅來增加祂

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

兒女的信心。我們的信開初是薄弱的，是藉着越發多的使用來得以開展和增強的。我們不要以為在缺乏試煉和沒有運用忍耐下能得勝，我們該樂意來從神手中取上他們來作為工具。我說，且是蓄意的說，試煉、障礙和困難，甚至有時失敗都在在是信心的食糧。有眾多神親愛的兒女寫給我，他們說到：『親愛的慕勒弟兄啊，我寫這信是因為我在信上太軟弱和薄弱。』我們如何確定來祈求我們的信得以增強，我們也必須如何感到樂意來從神的手中來得着增強信心的工具。我們必須容許祂來藉着試煉、喪親之痛和困難來教育我們。信是藉着試煉來得以運作和越發增長的。神慈愛地容許困難臨到，使祂得以不停止叫祂樂意為我們作的得以增多。祂若給與我們憂傷、難阻、失敗和哀傷，我們不該在這一邊來畏縮，我們該從祂手中取用他們，作為祂對我們的愛和關顧的明證，來越發

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

開展信心，就是祂試圖來在我們裏頭增強的。」

「神的教會不是被呼召來看神是那美麗和可愛的一位，因此少得恩福。在基督裏親愛的弟兄姊妹啊，要親自來學習，因為我不能告訴你那恩福的所在！」

「在最黝暗的時刻中我能信賴祂，因我知道祂是如何美麗、善良和仁慈的一位。若神立意要將我們放進火窯，就讓祂作這個，叫我們可以因着祂的自我彰顯來親自了解祂。那麼我們就能結論說神是慈愛的一位，我們也因祂而滿足，且能說：『這是我的天父，就讓祂按祂所喜悅的來行吧。』」

「當我首次來容讓神與我交往，我得以倚靠祂，按聖經來看祂時，這便開始了五十年前為着我自己、我的家庭、稅項、交通費和每項別的需要上單單信靠祂，我安於太6章中所找到那簡單的

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*

應許。我相信聖經，我安於其上，並實行出來。我按聖經來相信神。我身為英國的一個異鄉人，一個外國人，我認識七種語言，是可以用上它們來成為謀生工具的，但我曾奉獻自己來為主作工，我將我的倚靠都全放在神裏頭，祂曾應許按祂的聖經來行事的。我無所缺，一無所缺。我有我的試煉和困難，我的銀包是空的，但我的收入一直都是日積月累的。在這五十一年繼往開來的工作上，我曾收到以萬元計的金錢。在關乎到我牧養的工作上，這五十一年來我也遇上極大的困難、極大的試煉和窘困。困難總是有的，試煉總是有的。但神叫我安然從中出來，工作也一直得以持續。」

「這並不如多人說到的因着我是一個有着強大精神能力的人，或是得賦與力量和毅力的人，原因都不是這些。這是因為我一直信賴神，因着我一直尋求神，是神在

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.

祂的指引下來一直關顧這有着一百所學校，有着我之前曾對你說到有着男女教師的孤兒院。」

「不是我來背負重擔，如今我已七十歲了，我仍有我年輕時在大學學習和預備拉丁文演說那麼多的體力和精神活力。我有的就像那時的活力。如何會這樣？因為在過去半個世紀的勞碌中我一直能以小孩子的單純來倚靠神。我也有我的試煉，但我一直緊握神，因此我得以經過而還能站立得住。這不單止是准許，且也是祂所給的正面吩咐，來將重擔卸給祂。在基督裏我親愛的弟兄姊妹啊，讓我們來這樣作吧！『你要把你的重擔卸給耶和華，祂必撫養你。』（詩55:22）我日復一日作這個。今早我將與我牧養之教會相關的六十件事帶到主面前，我就是日復一日，且也是年復一年來作這個的，十年來，三十年來，四十年來如是。」

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

「可不要期望立時得着滿足的信心，就是從我感羞愧的東西躍升至全然運用信心。我不相信這個，我不相信這個，我不相信這個，並且我就是想你來明白我不相信這個。這樣的事情是自然而然的。我逐少逐少所得的不會叫我立時完全得着。我特特說到這一切，因為有寄給我充滿疑問的信，是來自那些試圖得着信心增強的人。你們該從新開始，將你的生命逗留在神的話語上，你就必會在你操練神話語時得着信心上的增強。」

「還有一樣。有人說：『噢，我永不會得到慕勒先生所得的信心恩賜。』這是一個錯誤，是最大的錯誤，話中連一點兒真理也沒有。我的信不就是所有神兒女相同種類的信。這與西門彼得有的是相同種類的，所有基督徒也可以得着相同的信。我的信就是他們的信，雖則也許是更多的信，因為我一直在信的運用上比他們有多一點點

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

的發揮。但他們的信絲毫不差正是我所運用的信，只是在程度上我的信是更多得着運用吧了。」

「好了，我親愛的弟兄姊妹，就逐少來開始吧。開初我能信靠主給我10元，之後是100元，之後是1000元，到了現在是最大的安心，若有所必要的話，我能信祂會給我一百萬元了。但我得先要安靜地、謹慎地和慎重地審視和看清我所信靠的是甚麼，必須是一些與祂成書的聖經中合乎祂應許的東西。我若是有這看見，那麼困難的數量就不會難阻我的信靠了。」

「五十一年來神從未曾誤我！你親自來信靠祂，並來發現祂是如何照祂話語般真實吧。」

附錄一

[這三個附錄都是取自慕迪出版社的《從喬治慕勒所記述的禱告蒙垂聽》一書。]

得勝禱告的五個條件

1. 完全信賴主耶穌

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

基督的功勞和中保的工夫，這是任何祈求恩福的唯一根基（參看約14:13, 14；15:16等）

2. 要脫離所有已知的罪。我們若心裏注重罪孽，主必不會聽取我們，因這認同罪。（詩66:18）

3. 相信神聖經中祂起誓確立的應許。不相信祂就是使祂同時成為說謊者和發假誓者。（來11:6；6:13-20）

4. 根據祂的旨意來祈求。我們的動機必須虔敬，我們一定不可祈求神的恩典來用在我們的情慾上。（約壹5:14；雅4:3）

5. 纏磨神來供應。必須靠賴（wait on）和等候（wait for）神，如同農夫長久忍耐等候收成一樣。（雅5:7；路18:1-8）

附錄二

謹慎和持續的讀經

論到這題目，慕勒先生說：「我墮落陷阱，就是很多年輕信徒所陷進

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，喜歡閱讀屬靈書多於聖經。我不再閱讀從前常讀的法文和德文的小說來滿足我屬肉體的思想；但我仍沒有將眾書中最好的書取代這些書的位置。我閱讀單張、宣教的刊物、講道記錄和敬虔人的傳記。我發覺後者的書種比起其他的更有益，只要作好選擇，或不要太多讀這些，或其中有的特特叫我寶貴聖經，那麼他們於我便大大有益。在我生命中未曾有一段時間養成讀聖經的習慣。頭十五年長，我是偶意在學校得讀聖經的，之後便將神寶貴的書完全擱置一旁，因此據我記憶，我從未讀過其中的一章，直至神喜悅來在我心中動了那善工。那麼合乎聖經的理據就是：神親自降卑來成為作者，我且一無所知這寶貴的書原來是藉着作為工具的祂僕人所寫成的，其中所載有的是我該知道的，其中的知識必能領我得着真正的快樂。因此我該一次又一次來最殷切地、最虔

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

敬地閱讀和多多默想這本最寶貴的書，這本書中的書，我整生終日該持續來這樣作。我知道我有讀聖經，卻少讀，因此我對其中所認識的極少。我沒有按真理而行，卻因着我在神話語上的無知而更多來研讀。可是我在充分理解上遇上困難，和少有從中得着快樂，使我在閱讀時漫不經心，因為多讀聖經給我的不過是更多的知識，只增加我在閱讀上的歡快。因此我像很多信徒一樣，在我聖潔生命的頭四年，我實在較喜歡永活神的聖言對未蒙光照之人的工作。結果是我在知識和恩典上仍然是一個嬰孩。在知識上我知道所有的真實知識必須是源自藉聖靈而來的聖經。因着我忽略聖經，差不多四年長的那樣無知，因此我甚至不能清晰知道我們神聖信心的基本重點。這樣的缺乏知識最悲慘的是阻止我來穩當地靠神而行。因為是真理藉着叫我們從勞役我們的肉體的情慾、眼目的

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

情慾和今生的驕傲中來使我們得釋放（約8:31-32）。聖經證明這個，我一己的經驗也最斷然地證明這個。主喜悅在1829年來領我真的進入聖經，我的生命和行止就變得完全不同。雖然我從來都是大大未能達至我所要和該成為的，然而靠着神的恩典我得以能夠比從前更活近祂。」

「若有任何讀本書的信徒實在喜愛別的書多於聖經，他們喜愛人的著作多於神的聖言的話，他們就該接受我損失上的告誡。我該以這書作為帶來極大好處的手段，藉着它作為中介來引

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,

領將偏愛給與人著作祂的一些子民不再忽略聖經來討神喜悅。我早已深信唯一能叫弟兄姊妹從我的錯誤和錯處上充分地得着益處，盼望得着影響，就是在我禱告的蒙垂聽上，閱讀我的經歷或得以成為途徑來引領他們更珍貴聖經，並使聖經成為他們一切行為的準則；不然，我的不喜歡增加書本的數目便足以阻礙我來寫這些文字了。」

「若有人問我他如何能最有益地讀經，我會提議他：」

「1. 既然求神施恩是必須的，那麼最重要的是，他該來尋求一己心意安於獨有神能藉聖靈來教導他，尋求神的恩福不應先於讀經，或在讀經的同時。」

「2. 更且，他該心中

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，雖然聖靈是最好和勝任的教師，然而這教師不常會按我們所渴望的來立時教導，因此我們也許要一次又一次的求祂來解釋某些經文。但祂終必會教導，只要我們真的是虔敬地、忍耐地和着眼於神榮耀下來尋求亮光。」

「3. 明白神的話語，一直閱讀是極度重要的，我們可每天讀一些舊約，一些新約，叫我們不再像從前般有所遺漏。這是重要的，因為：(1) 這叫人明白前文後理的關係；若不然，只按一己的習慣來選讀某些章節，會使人絕對沒可能來明白大部分的聖經。(2) 雖然我們是在基督的身體中，但在屬靈的事上仍需要改變，就是主施恩來在祂話語上所給與的各種不同的改變。(3) 認為為叫神得榮耀這益處來跳過這裏那裏的某些章節，這不是變相說到某些經文是勝於別些經

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,

文；或說到有某部分的啟示真理是無益和不那麼麼？（4）藉着神的恩典能保守我們免於錯誤的觀點，因為在定規讀遍聖經上，我們便被引領來看見整體的意思，也可保守我們免於太多側重某些喜好的觀點。（5）聖經包含的是整體的神的旨意，因此我們該尋求時時來讀遍這整體所啟示的旨意。我恐怕今時今日有很多連一次整本聖經也未讀過一遍的信徒；只要每天讀幾章，他們就能在幾個月內得以完成讀一遍了。」

「4. 默想所讀的也是最重要的，因此我們所讀的也許是一小部分，我們若有時間，能作整體的默想就是時間的問題吧了。我們可定期來默想某書卷的一部分，書信也好，福音書也好，總要是

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，不要叫人因着計劃而有受束縛之感。」

「滿腦子的可以是學者的注釋，很多的見解也常是有着神的真理；然而當聖靈藉着禱告和默想的幫助來教導時，心是受感的。前一種的知識常是自我吹噓的，也常因有另一個注釋給與不同的意見下來被否定，因此在實際行出來時常被看為一無益處的。但後一種的知識常是謙和的，給人喜樂，和引導我們更近神的，且不易被推翻。既是從神而得，因此是入心的，已成為我們的所屬，因此常能行出來的。」

附錄三

我如何確知神的旨意

1. 打從開始我便尋求叫我的存心在某件事上沒有一己的意願。

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

人們十居其九的煩惱正是在此。當我們的心**預備好來行主旨意**時，十居其九的任何困難便得以克服。當人真的有這存心時，人便常很快認識神的旨意。

2. 既服神旨，就不憑**心意的感覺來作決定**，否則，我就使自己容易陷在重大的錯誤中。

3. 尋求神聖靈的旨意是藉着或借助神的話語。聖靈和聖經必須結合。我若沒有聖經下單看聖靈，這也叫自己向大錯誤大開方便之門；若由聖靈來全然引導我們，祂必會按照聖經來引導，永不會與聖經相違。

4. 之後我會**考慮到所安排的環境**。這常會平白地顯明關乎到聖經和聖靈的神的旨意。

5. 我且**禱告求神**給我啟示祂正確的旨意。

6. 因此，藉着**禱告神，讀經和思想**，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.

心靈平安，再繼續多兩三次的祈求，我就能按着我的能力和知識來作出深思熟慮的判斷，就可照此而行。

在細微的事上，和關乎到最重大議題的事務上，我一直發現這方法總是有效的。

George Muller—Man of Faith

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書中也記有慕勒在信、禱告、讀經和尋求神旨意上的看法。