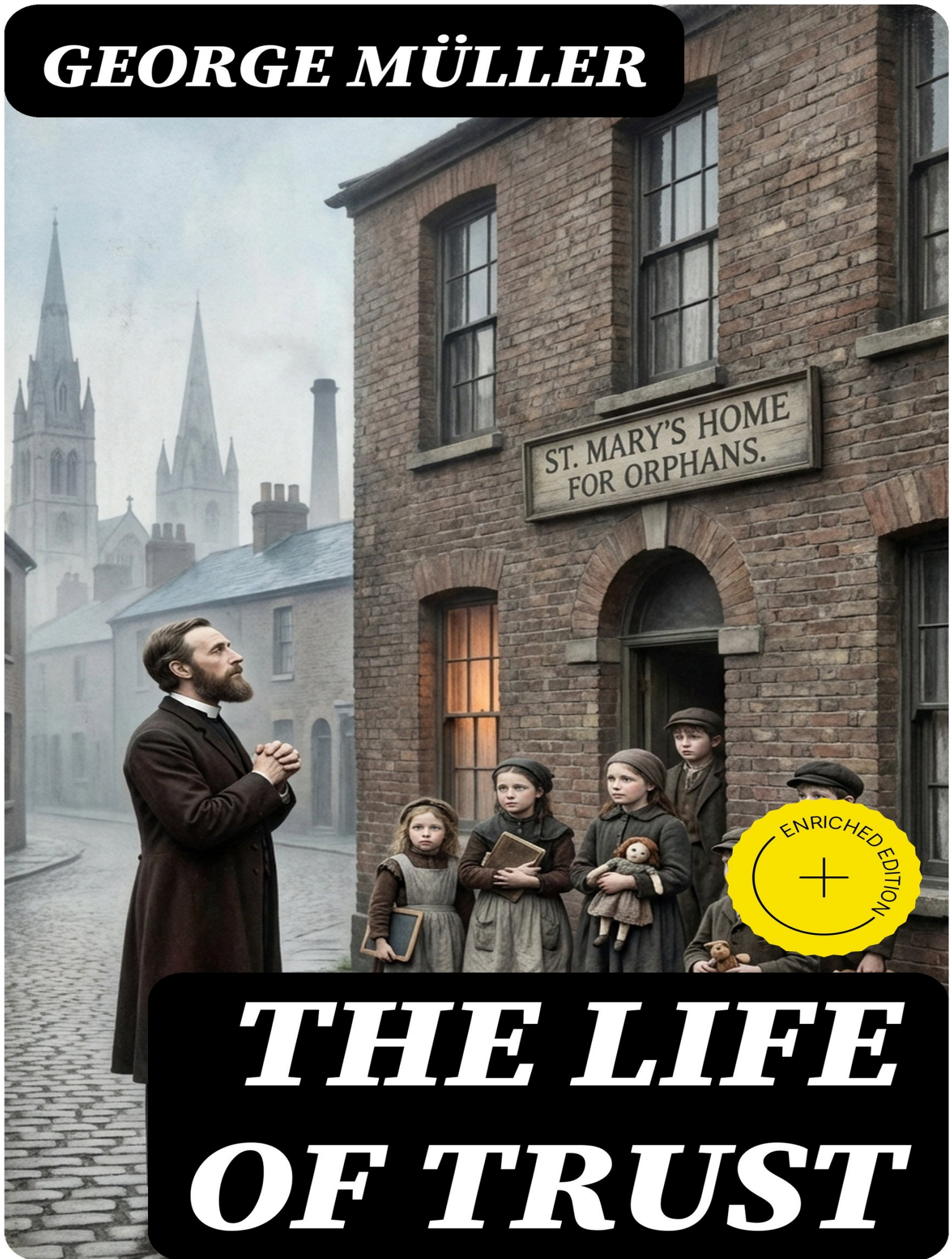
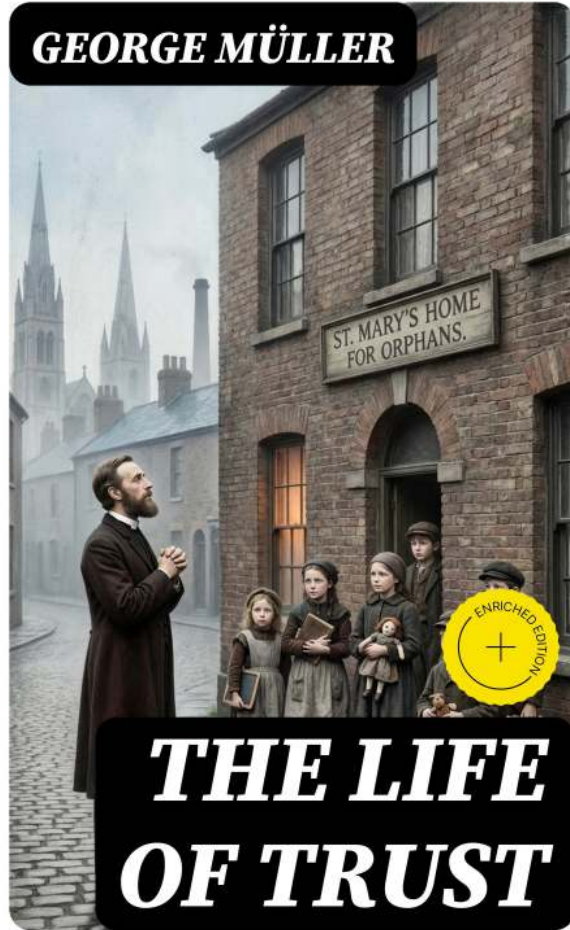


GEORGE MÜLLER



***THE LIFE
OF TRUST***

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George Müller

The Life of Trust

Enriched edition.

Introduction, Studies and Commentaries by Eliza Fairchild

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Introduction

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What happens when ordinary administration is anchored in extraordinary dependence? *The Life of Trust* by George Müller presents a sustained answer through the author's own record of ministry, decision-making, and provision. Composed as a personal narrative shaped by dated recollections and reports, it follows a minister and organizer working among the urban poor of nineteenth-century Britain, especially in Bristol. Without dramatizing beyond the facts, Müller traces how convictions about prayer and prudence guided daily choices, institutional growth, and personal character. The result is a devotional autobiography that reads with the steadiness of a ledger and the candor of a diary, inviting readers into disciplined attentiveness.

As a spiritual memoir situated in the expanding cities of the Victorian era, the book pairs theological reflection with practical reportage. Müller writes from within the evangelical Protestant milieu that mobilized philanthropy for education and child welfare, and much of the action unfolds in Bristol, where he helped establish orphan care on a durable footing. First appearing in the nineteenth century and drawing heavily on contemporaneous journals and reports, the volume preserves the immediacy of its moment while resisting sensationalism. Readers encounter not a retrospective myth but a curated record shaped by conscience, scripture-informed conviction, and the ordinary

pressures of organizing people, buildings, schedules, and meals.

At the outset, Müller recounts the formation of a calling that joins pastoral care with organized service, and the book then follows that vocation through seasons of scarcity, growth, and reassessment. The premise is simple and demanding: live by convictions, record the outcomes, and let the record instruct. The voice is restrained, favoring clarity over flourish, with many passages shaped like journal entries that note needs, decisions, and timely provisions without exaggeration. Still, the tone is warmly personal, attentive to conscience and character. Readers should expect steady accumulation rather than dramatic spikes—a patient chronicle in which habits, not spectacles, do the persuasive work.

Several themes recur with instructive persistence. Trust is not presented as passivity but as a practiced readiness to act with integrity, to plan prudently, and to accept limits. Prayer frames decisions, yet the narrative keeps returning to diligence, careful bookkeeping, and transparency before witnesses. Compassion toward vulnerable children shapes institutional purpose, while personal discipline—frugality, punctuality, and steadiness—sustains operations. The interplay between visible structures and invisible dependence forms the book's central tension: whether a work grounded in faith can remain accountable, humane, and effective over time. Müller's answer unfolds not as argument but as pattern, showing convictions translated into budgets, schedules, and relational commitments.

For contemporary readers, the book offers a rare case study in values-driven leadership under constraint. Whether one shares Müller's theology or not, the practices he models—clear purpose, disciplined records, refusal to dramatize needs, and calm responsiveness in disruption—speak to anyone tasked with stewarding limited resources. In an age of information overload, the unhurried cadence is itself instructive, showing how attentiveness creates resilience. The narrative also challenges assumptions about what motivates generosity and how institutions build trust with the public they serve. Its insights travel beyond church contexts into nonprofit management, education, social entrepreneurship, and any setting where integrity must meet urgent human need.

The reading experience rewards patience. Because events are relayed in sequence and anchored to concrete needs, the book builds meaning cumulatively rather than through a single climactic episode. Brief prayers, reflective pauses, and practical memoranda sit side by side, and the tone remains steady even when circumstances change. This structure invites reflective reading: notice how principles are tested, how delays shape decisions, and how small provisions alter the next step. The absence of rhetorical showmanship keeps attention on process. By the end, what lingers is a portrait of character under responsibility, formed by repeated choices that keep aligning means with ends.

Ultimately, *The Life of Trust* stands as a document of moral imagination applied to social need, where conviction and competence learn to cooperate. Its historical setting foregrounds challenges that remain familiar—scarcity,

institutional fatigue, public skepticism—and its method offers a countercultural response grounded in steadiness rather than spectacle. Without promising formulas, the book invites readers to inhabit questions about dependence, responsibility, and hope, and to consider how inner commitments might shape public work. It matters because it demonstrates that faith, for Müller, was not an escape from planning but a motive for planning well, and for caring steadily over time.

Synopsis

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The Life of Trust, by George Müller, presents a sustained narrative of a minister's effort to live and work by prayer alone in nineteenth-century Britain. Drawn largely from Müller's journals, letters, and published reports, the book traces how personal conviction shaped public service. Rather than offering abstract theology, it unfolds as dated entries and retrospectives that link motives, decisions, and outcomes. The organizing thread is not drama but experiment: whether daily needs for people and institutions can be met without appeals to human donors. The narrative situates this experiment within ordinary routines of church work, education, and relief for vulnerable children.

The account opens with Müller's early spiritual unrest, his conversion, and first steps into pastoral labor. He describes adopting habits intended to align conduct with Scripture, especially the resolve to ask support only of God. The tone is observational rather than sensational, explaining how convictions were tested in small decisions—housing, preaching appointments, and care for the poor. Relocation to England provides the setting for a ministry shaped by simplicity, accountability, and a desire to model reliance on providence. Early chapters establish the practical rules that govern later chapters, inviting readers to assess whether the principles hold under pressure.

As responsibilities widen, Müller outlines a program that centers on Bible distribution, missionary support, schools for

children, and relief for orphans. He forms an organization designed to remain out of debt, avoid fundraising appeals, publish transparent accounts, and provide free access to worship. The narrative explains the rationale for each rule and records their implications for daily management. Rather than focusing on personalities, it traces processes: how requests are weighed, how expenditures are authorized, and how decisions are timed with prayer. The cumulative effect is to show an administrative method inseparable from a spiritual aim.

The orphan work begins modestly, framed as a test case for the wider principles. Initial facilities are secured, staff are engaged, and routines for food, clothing, and schooling are established. Müller highlights the importance of meticulous record-keeping and regular public reports, both to encourage readers and to guard his own conscience. Episodes of need are presented factually, with attention to the timing of resources rather than dramatic retelling. The section emphasizes stewardship: choosing suppliers, maintaining buildings, and protecting the children's welfare within limited means. The orphan houses become the book's most visible arena for observing trust under constraints.

Expansion brings new complexities: additional houses, larger budgets, and stricter procedures. The narrative does not romanticize strain; it catalogs shortages, delays, and administrative burdens, alongside quiet resolutions that arrive without solicitation. Staff training, admissions policies, and educational standards become recurring themes, showing how principles are translated into institutional

culture. Müller's entries compare proposed shortcuts with the rules he adopted at the outset, weighing whether exceptions would erode the experiment. He insists on audited accounts, prompt payment, and the avoidance of debt, even when this slows progress. Growth, in his telling, must remain a servant to purpose, not a substitute for it.

Interspersed with reports are reflections on prayer, guidance, and motive. Müller differentiates between presumption and trust, underscoring the need for patience, scriptural meditation, and the testing of inward impressions against practical duty. He includes extracts of correspondence and summaries of annual statements to show how private convictions interact with public accountability. The tone remains cautious: lessons are offered as observations, not universal rules. Readers are urged to seek integrity in small matters—timekeeping, promises, and receipts—before attempting larger ventures. The argument extends beyond fundraising to a broader question: whether character, process, and faith can be coherently aligned over years.

The *Life of Trust* closes by situating these records within a broader horizon of Christian service. Without relying on sensational episodes or final revelations, it proposes that sustainable philanthropy and pastoral work can emerge from consistent principles tested over time. The book's enduring resonance lies in its union of transparency and dependence: open books paired with unadvertised needs. For students of social action, it models disciplined administration; for believers, it suggests a way to cultivate steady hope. By keeping narrative focus on methods and

motives, Müller offers a lasting case study of how conviction may guide institutions without coercion or spectacle.

Historical Context

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George Müller (1805–1898) wrote amid the evangelical ferment of nineteenth-century Britain. Born in Prussia and trained at the University of Halle, he encountered German Pietism shaped by August Hermann Francke’s orphan houses and emphasis on Scripture, prayer, and practical charity. In 1829 he came to England under the London Society for Promoting Christianity Among the Jews and soon settled in Devon and then Bristol. *The Life of Trust* draws on his journals from these early English years into the Victorian period, locating the narrative within Protestant transnational currents that prized personal conversion, disciplined piety, and social initiatives aimed at education and relief.

Religiously, Britain after 1800 saw revived Nonconformist growth, expanding missionary societies, and debates about the authority of established churches. Within this landscape emerged the Brethren movement, stressing simple worship, lay participation, and separation from denominational control. Müller’s ministry in Teignmouth and then Bristol aligned with this evangelical voluntarism: he rejected fixed stipends and pew rents, relying on unsolicited gifts as a testimony to divine provision. Such practices positioned him within ongoing controversies over clerical maintenance, church rates, and the legitimacy of pragmatic fundraising. The narrative repeatedly situates personal decisions within those broader arguments about ordered faith, conscience, and ecclesial independence.

Industrializing cities like Bristol faced rapid population growth, precarious employment, and public health crises. Epidemics, notably cholera outbreaks in 1832 and 1849, exposed urban vulnerability and left many children destitute. The Poor Law Amendment Act of 1834 reshaped relief through centralized workhouses, provoking criticism for harshness and family separation. At the same time, voluntary societies promoted literacy, Sabbath schools, and ragged schools to educate the poor. The Life of Trust emerges from this setting of acute urban need and contested welfare policy, explaining why privately organized, religiously motivated relief efforts gained legitimacy and why orphan care became a visible evangelical priority.

In 1834 Müller and fellow pastor Henry Craik founded the Scriptural Knowledge Institution for Home and Abroad in Bristol to support day schools, distribute Bibles and tracts, and aid missionaries without contracting debt. Its constitution rejected public appeals, pursuing the voluntary principle through prayer, frugal management, and detailed annual reports. This approach mirrored a Victorian demand for accountability while asserting that religious work should not be constrained by denominational funding or state grants. The book's narrative documents how such institutional commitments formed a practical theology of stewardship, positioning the organization as both participant in and critique of contemporary philanthropic methods.

Müller's orphan work began in rented houses on Wilson Street in the 1830s and later moved to purpose-built homes on Ashley Down, with the first opening in 1849 and

additional houses following during the 1850s and 1860s. The program combined care with schooling, Bible instruction, and apprenticeship placements, reflecting prevailing Victorian convictions that moral formation and employable skills combated poverty. Rising applications often correlated with epidemic mortality and economic downturns, underscoring structural pressures beyond any single charity's capacity. The Life of Trust presents this expansion as both response to immediate local need and as a demonstration of sustainable, debt-free institutional design.

Mid-century evangelicalism was riven by disputes over doctrine and fellowship, culminating for the Brethren in the 1848 division between Exclusive and Open wings. Bethesda Chapel in Bristol, where Müller ministered, became a focal point in the so-called Bethesda Question concerning the reception of believers linked to controversial teachings. His defense of open reception and congregational responsibility shaped the Scriptural Knowledge Institution's nonsectarian stance and its cooperation with missionaries outside strict denominational structures. The book's tone reflects these pressures, emphasizing careful adherence to Scripture, corporate discernment, and charitable judgment amid controversy rather than detailed polemic about personalities or secondary theological systems.

The Life of Trust was widely circulated through transatlantic evangelical networks. An American condensation and edit by Heman Lincoln Wayland appeared in 1861, bringing Müller's journals and annual reports to a broad readership during a period of prayer movements in

Britain and North America, including the 1857–1859 revival. Its method influenced later faith missions, notably Hudson Taylor's China Inland Mission, which adopted principles of living without debt and avoiding public solicitation. The book thus functioned not merely as autobiography but as a case study promoting a reproducible model for religious philanthropy and missionary support within an expanding global Protestant infrastructure.

Overall, the work reflects its era's confidence in voluntary societies, the power of print to mobilize support, and the moral economy of Victorian philanthropy that linked piety with measurable social outcomes. It critiques debt-financed charity, ecclesiastical patronage, and the coercive aspects of the workhouse system, arguing for transparent stewardship and faith-grounded provision. By embedding personal decisions within the contexts of urban crisis, denominational realignment, and imperial-era missions, *The Life of Trust* interprets nineteenth-century challenges through a theology of providence and responsibility, offering readers a contemporaneous assessment of how evangelical convictions might reorder institutional practice without recourse to political establishment.

The Life of Trust

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INTRODUCTION.

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What is meant by the prayer of faith? is a question which is beginning to arrest, in an unusual degree, the attention of Christians. What is the significance of the passages both in the New Testament and the Old which refer to it? What is the limit within which they may be safely received as a ground of practical reliance? Were these promises limited to prophetic or apostolic times; or have they been left as a legacy to all believers until the end shall come?

Somehow or other, these questions are seldom discussed either from the pulpit or the press. I do not remember to have heard any of them distinctly treated of in a sermon. I do not know of any work in which this subject is either theoretically explained or practically enforced. It really seems as if this portion of Revelation was, by common consent, ignored in all our public teachings. Do not men believe that God means what he appears plainly to have asserted? or, if we believe that he means it, do we fear the charge of fanaticism if we openly avow that we take him at his word?

The public silence on this subject does not, however, prevent a very frequent private inquiry in respect to it. The thoughtful Christian, when in his daily reading of the Scriptures he meets with any of those wonderful promises made to believing prayer, often pauses to ask himself, What can these words mean? Can it be that God has made such promises as these to me, and to such men as I am? Have I

really permission to commit all my little affairs to a God of infinite wisdom, believing that he will take charge of them and direct them according to the promptings of boundless love and absolute omniscience? Is prayer really a power with God, or is it merely an expedient by which our own piety may be cultivated? Is it not merely a power (that is, a stated antecedent accompanied by the idea of causation), but is it a transcendent power, accomplishing what no other power can, over-ruling all other agencies, and rendering them subservient to its own wonderful efficiency? I think there are few devout readers of the Bible to whom these questions are not frequently suggested. We ask them, but we do not often wait for an answer. These promises seem to us to be addressed either to a past or to a coming age, but not to us, at the present day. Yet with such views as these the devout soul is not at all satisfied. If an invaluable treasure is here reserved for the believer, he asks, why should I not receive my portion of it? He cannot doubt that God has in a remarkable manner, at various times, answered his prayers; why should he not always answer them? and why should not the believer always draw near to God in full confidence that he will do as he has said? He may remember that the prayer which has been manifestly answered was the offspring of deep humility, of conscious unworthiness, of utter self-negation, and of simple and earnest reliance on the promises of God through the mediation of Christ. Why should not his prayers be always of the same character? With the apostles of old he pours out his soul in the petition, "Lord, increase our faith."

And yet it can scarcely be denied that the will of God has been distinctly revealed on this subject. The promises made to believing prayer are explicit, numerous, and diversified. If we take them in their simple and literal meaning, or if in fact we give to them any reasonable interpretation whatever, they seem to be easily understood. Our difficulty seems to be this: the promise is so “exceeding great” that we cannot conceive God really to mean what he clearly appears to have revealed. The blessing seems too vast for our comprehension; we “stagger at the promises, through unbelief,” and thus fail to secure the treasure which was purchased for us by Christ Jesus.

It may be appropriate for us to review some of the passages which refer most directly to this subject:—

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for *every one* that asketh receiveth, and he that seeketh findeth, and to him that knocketh *it shall* be opened.” “If ye then, being evil, know how to give good gifts unto your children, *how much more* shall your Father which is in heaven give good things to them that *ask* him.”^[1]

In the Gospel of Luke the same words are repeated, with a single variation at the close. “If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the *Holy Spirit to them that ask him.*”^[2]

“I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or

three are gathered together in my name, there am I in the midst of them.”^[3]

“Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do that which is done to the fig-tree, but also ye shall say to this mountain, Be thou removed, and be thou cast into the sea, and it shall be done. And *all things whatsoever* ye shall ask in prayer, believing, ye shall receive.”^[4]

The same promise, slightly varied in form, is found in the Gospel of Mark. “*Have faith in God.* For verily I say unto you that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he hath said shall come to pass, he shall have whatever he saith. Therefore I say unto you, Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.”^[5]

Now I do not pretend that we are obliged to receive these words literally. Unless, however, we believe the Saviour to have spoken repeatedly on the same subject, at random, and with no definite meaning, we must understand him to have asserted that things impossible by the ordinary laws of material causation are possible by faith in God. I do not perceive, if we allow these words to have any meaning whatever, that we can ascribe to them any other significance.

“Verily I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that I will do, that the Father may be

glorified in the Son. If ye shall ask anything in my name I will do it.”^[6]

“Verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full.”^[7]

“The effectual, fervent prayer of a righteous man *availeth much*^[1q]”^[8] that is, it is a real power, a positive energy. The apostle illustrates what he means by availing prayer by the example of Elias, a man subject to like passions as we are: “He prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months; and he prayed again, and the heavens gave rain, and the earth brought forth her fruit.”^[9]

The conditions on which prayer will be heard are in various places specified, but particularly in John xv. 7: “If ye abide in me and my words abide in you, ye shall *ask what ye will*, and it shall be done unto you.” That is, if I understand the passage, prevalence in prayer is conditioned by the conformity of our souls to the will of God; “if ye abide in me and my words abide in you.” On this condition, and on this only, may we ask what we will, with the assurance that it will be done unto us. Faith, in its most simple meaning, is that temper of the mind in the creature which responds to every revealed perfection of the Creator. Just according to the degree in which this correspondence exists, is the promise made that we shall have whatsoever we ask.

It is evident, from the eleventh of Hebrews, that the views of the Apostle Paul concerning faith were entirely in harmony with the passages recited above. He reviews the

lives of the most eminent saints, for the express purpose of showing that the impressive events in their history, whether physical or moral, were controlled entirely by faith. He sums up the whole in this remarkable language:—

“And what shall I say more? For the time would fail me to tell of those who *through faith* subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection.” We are, I think, taught by this passage that the apostle believed faith to be a power capable of transcending and modifying every other agency, by which changes became possible which to every other known power were impossible. We see that in this catalogue of the victories of faith he includes the subjection of almost every form of what we call natural laws. The whole passage seems an illustration of the meaning of our Lord, when he says, “If ye have faith as a grain of mustard seed, ye shall say to this sycamine tree, Be thou removed and planted in the midst of the sea, and it shall obey you.”

It seems then apparent that the doctrine of the peculiar and wonderful power of the prayer of faith is as clearly revealed in the Scriptures as any other doctrine. It would seem evident, at any rate, from the passages just quoted, that the Apostle Paul understood the teachings of our Saviour to mean what they say. From the general tenor of the Scriptures I think we may learn two important truths:

First, that there is a certain state of mind in a devout soul to which God has promised all that it asks, subject, however, as to the manner of the answer, to the dictates of his infinite wisdom and goodness; and, second, that in granting such petitions he does not always limit his action within the ordinary or acknowledged laws of matter or of mind. I do not perceive how we can interpret the passages above cited, as well as many others, without giving them a meaning at least as extensive as this.

Why is it, then, that this whole range of revealed truth has so generally been looked upon as an unknown and unexplored region? Why should we limit either the goodness or the power of God by our own knowledge of what we call the laws of nature? Why should we not admit that “there are more things in heaven and earth than are dreamed of in our philosophy”? In a universe governed by moral law, why should not moral laws take precedence of all others? Why should we deny that there is a power in prayer to which we have not commonly attained? We are straitened in ourselves, and suppose that we are straitened in God. We interpret the gracious promises of our most loving Father in heaven by the rule of our own imperfect and unbelieving piety. We ask for light from without, while the light can only come from a more elevated piety within. We ask for examples of the effects of faith at the present day, corresponding to those spoken of in the sacred Scriptures. Thoughtful men acknowledge that there must be a meaning in these promises, which they have not yet understood, and they see plainly that the kingdom of God can never come with power until this prevalence in prayer shall have

become a matter of universal attainment; and yet they dare hardly believe that God is as good as he has revealed himself to be.

There have, nevertheless, from time to time, occurred, what plainly appear to be, remarkable instances of answers to prayer. Many of them have faded from recollection, with the generation in which they occurred; those which are remembered, however, seem to teach us that God is a living God now as truly as in times past. The history of persecutions is always filled with remarkable answers to prayer. The rescue of Peter from the power of the Sanhedrim[3] in one case, and from the power of Herod in another, has been a thousand times repeated in the history of the church of Christ. The answer to prayer for divine direction as to the time and manner of performing some Christian service, to which an individual has felt himself specially called, has frequently been very remarkable. The biographies of the early and of many of the later Friends are replete with such instances. Any one who will read the edifying memoirs of George Fox[1], John Woolman, William Allen, and Stephen Grellet, will find what I have alluded to abundantly exemplified. The well-authenticated accounts of the late revivals in this country and in Ireland teach us that most remarkable instances of answers to prayer were of almost daily occurrence. In the last century a single instance deserves particular remembrance; it was the founding of Franke's Orphan House at Halle[2]. It seemed to him to be a Christian duty to attempt something for the relief of orphans, and he commenced the undertaking. From time to time, as the number of applicants increased, the means for

63 Fustian denotes a coarse woven cloth (historically a heavy cotton or cotton-linen fabric) commonly used for work garments and patches in the 18th–19th centuries.

64 A farthing was a small British coin equal to one quarter of a penny (1/4d) in pre-decimal currency; it was used in the 19th century and ceased to be legal tender in the mid-20th century (withdrawn around 1960).

65 Paper banknotes issued by the Bank of England, the United Kingdom's central bank; in the 19th century such notes circulated as commonly accepted paper money and were used for large cash payments as described in the text.

66 Refers to formally recording trust documents in the Court of Chancery, the English court that handled matters of equity and trusts in the 19th century (the Chancery was reorganized into the Chancery Division in the 1870s).

67 Refers to the Poor Law Amendment Act of 1834 (commonly called the New Poor Law), which reformed English poor relief by encouraging relief through workhouses and reorganizing local administration, often reducing aid to relatives outside workhouses.

68 Short for Poor Law Unions, administrative districts created under the 1834 Poor Law to manage relief and operate workhouses; children placed 'at the Unions' would have been sent to these workhouse institutions.

69 Means formally registered with the Court of Chancery (an English equity court) so that trusteeship and charitable arrangements had legal recognition and could be enforced under chancery jurisdiction.

70 An older spelling of Halle, the German city (then part of the Kingdom of Prussia) where Francke established his charitable and educational institutions in the late 17th century; today usually rendered Halle (Saale).

71 A half sovereign was a British gold coin in the 19th century worth half a sovereign (ten shillings), i.e., approximately half a pound sterling under the pre-decimal currency system.

72 This phrase echoes a New Testament injunction (James 1:4) urging believers to allow endurance to complete its intended development; Müller uses it to describe trusting patiently through trials.

73 A mountainous region in what is now Lebanon, historically part of the Ottoman Empire in the mid-19th century; travelers and residents there are mentioned as correspondents or donors in the book's accounts.

74 A reference to chapter 7 of the Gospel of Luke in the New Testament, which includes the account of the centurion and the raising of the widow's son at Nain; Müller cites this chapter as a devotional prompt.

75 An area in the city of Bristol, England, where George Müller's orphan houses were established; the 'new Orphan House on Ashley Down' was one of his large orphanage buildings in the 19th century.

76 A 19th-century spelling of Baghdad, the capital of present-day Iraq; in the text it refers to Mr. A. N. Groves's missionary service there and to travel in the East Indies.

77 A term used in the 19th century for serious febrile illnesses, often referring to epidemic typhus or other severe fevers; the text records that Müller's daughter's low fever developed into 'typhus,' a condition then associated with high risk and prolonged illness.

78 A small collection box placed in meeting-places or churches to gather voluntary donations specifically for orphans; the text describes one such box containing the proceeds a widow put in for Müller's work.

79 An early Christian figure in the New Testament (notably in Acts), sometimes cited as an example of giving and fellowship; Müller notes that two brethren referenced Barnabas when advising the widow about retaining part of her money.

80 George Müller's principal orphanage complex in the Ashley Down area of Bristol, England, begun and expanded in the mid-19th century (work on the original buildings

began in the 1830s) and ultimately comprising several large houses that sheltered hundreds of children.

81 A contemporary mid-19th-century estimate cited by Müller that roughly 6,000 children were being detained in prisons or similar institutions in England; this reflects the period's poor-relief and child-welfare situation prior to later reforms.

82 A church phrase meaning formally admitted to membership in Müller's congregation or religious fellowship, i.e., officially accepted onto the church's roll of communicant members.

83 A named, patented 19th-century central-heating system described here as a brick-enclosed boiler with connected water pipes and hot-air ducts, used in large Victorian buildings; the text does not give the inventor's full details or patent date.

84 Portable cast-iron room stoves referred to in Victorian Britain that required flues or chimneys to vent smoke and were commonly used as temporary heating—here noted as impractical for the orphan house's layout.

85 A figure from the Old Testament (Book of Nehemiah) traditionally credited with leading the rebuilding of Jerusalem's walls; the book recounts that the work was completed rapidly and is cited here as an example of energetic collective labour.