

1 Faith's work perfected
2 or,
3 Francke's Orphan House at Halle.
4
5

6 By August Hermann Francke (1663-1727),
7 Professor in the Halle University and Founder of the orphan
8 house.
9

10 Edited and translated by William. Leonard Gage (1832-1889).
11

12
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14 Street
15 1867
16

17
18 Dedication
19

20 Will the aged Father of my sainted mother accept the dedication
21 of this little volume, which had she lived, I should have inscribed
22 to her in filial love, she have passed to her rests I offer it to him
23 to whom she was largely indebted for those lessons which
24 afterwards were conspicuously illustrate by her beautiful
25 example.
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Faith's Work Perfected

or,

Francke's Orphan House at Halle.

61

62 Editor's Introduction

63

64 A visitor stops at the city of Halle in Germany in order to take the

65 great theologian Tholuck by the hand, or to look at him with

66 more timid respect in the lecture-room, without halting in one of

67 the large public squares, and wondering what is the use of an

68 immense yet not tasteless pile of buildings, which cluster there,

69 and form one of the chief architectural features of the city. In

70 palatial importance they entirely eclipse the University of Halle,

71 spacious as even that is; and no hotel, no private mansion, not

72 even that in which Napoleon took up his residence while he held

73 the place, can be compared with it for a moment. This congeries
74 of buildings occupies an entire square, and it is a good walk to
75 compass it. I passed unchallenged up the staircase leading to the
76 main entrance; thence through the lofty hall, with a bookseller's
77 shop on the one side, and a drug shop on the other, into the
78 spacious rectangle enclosed by buildings on all sides, and looked
79 around me, endeavouring to conjecture the uses of the place. That
80 instant an unseen bell struck; presently the square filled with such
81 thronging multitudes of boys and girls, that it was plainly a
82 school or a system of schools. Soon a young, intelligent-faced
83 man walked by; him I accosted, and learned that I was standing
84 within the world-renowned precincts of Francke's Orphan House.
85 A few days later a friend took me to a little bookstall in a retired
86 street—so retired, that I wondered how any one ever found it out;
87 in fact, not even a bookstall, but a lodging-room, where a Mr.
88 Petersen, student of divinity, kept a meager assortment of books,
89 old and new, and now and then, through the kindness of friends,
90 found a purchaser. This Mr. Petersen presently showed me a
91 thick, square, worn book, very old and dingy, leather bound,
92 coarsely printed, and wholly unattractive. He assured me that its
93 contents were valuable—that it contained Francke's own account of
94 the founding of the Orphan House, from the very inception to the
95 perfect completion—with a valuable mass of appendices and
96 original documents, throwing light upon the whole of that most
97 remarkable history of the Triumph of Faith. For the trifling sum
98 of fifty cents I became the possessor of this rare volume, whose
99 worth I then only partly knew. The next day as I was walking
100 with Professor Tholuck, he remarked, "Before you leave Halle,
101 you must, if possible, possess yourself of a curiosity." I inquired
102 what it might be. "At the bookstall of Mr. Petersen, number so
103 and so, in such and such a street," he went on to say, "you will
104 find a book entirely out of print, and very rarely met; the entire
105 history, from Francke's own hand, of the development of this
106 great Orphan House of Halle. The price is only twenty silver
107 groschen." I looked at him in amazement. How, thought I, do you
108 know this? You, one of the most eminent of theologians, familiar

109 with the contents of a little, retired bookstall? Of course I was not
110 slow to answer that only the day before, I had found the book and
111 become its possessor. That book, bearing the curiously quaint
112 title:

113
114 The Most Blessed Footsteps
115 of the Living and Reigning,
116 the Loving and Faithful God
117 for the Shaming of the Unbelieving,
118 and the Strengthening of the Believing,
119 Disclosed Through the True
120 and Circumstantial History
121 of the Orphan House in Halle,
122

123 I have carefully perused and collated, drawing out and combining
124 all that illustrates the great doctrines of faith and answered
125 prayer. Much of it is now but cumbrous detail; the local
126 regulations of the school, the lists of books, the catalogue
127 raisonné of donations, the minute working of all the parts, were
128 not to my purpose, and I have not used them, excepting in
129 selections which seemed to illustrate the theme. The "Footsteps,"
130 the first of the bundle of pamphlets, I have retained in full. It was
131 translated into Dutch and English about 1705, but it would
132 probably be a hopeless task to try to resuscitate a quaint English
133 version: the work is better done afresh. Of the continuations to
134 the "Footsteps" I have made a careful use, and have tried to
135 incorporate such of them as are pertinent. There are two points of
136 significance in the work of Francke, to which special attention
137 ought to be called. One is the great ability, learning, and scope of
138 the man. In this respect he seems to stand above any other one
139 whose career has been familiar to the world as exhibiting an
140 equally trusting faith in the living God. George Miller, while a
141 man of powerfully organizing mind, is not known to the scholarly
142 world as a lettered man, and never puts forth any effort to
143 conciliate and convince the unbelief of men of nice and dainty
144 culture. He has the simplicity of a child, but it is in his faith alone

145 that he is most great, daring, and strong. His efficiency is that of
146 prayer, enjoined with those humble qualities which, our Saviour
147 assures us, are to inherit the kingdom of God. Heinrich Stilling,
148 the well-known German mystic, whose autobiography was much
149 read years ago, was able, by his downright honesty, his
150 transparent purity, and his rare unworldliness, to win even
151 Goethe as a friend; but I have long thought that Goethe was
152 drawn to him as a study, as representing one phase of life, as the
153 typical Pietist, rather than out of any deep sympathy or thorough
154 appreciation of the man. And there is in Stilling such a romantic
155 love of the marvelous, such a preference of it to any other thing,
156 and so many whimsical vagaries (not all fully unfolded in his
157 "Autobiography," but hinted at), that many would not be led to
158 confess the power of prayer after reading that quaint, simple, and
159 richly affectionate book with its wealth of faith and domestic
160 love; who would perhaps be hindered rather than helped. So
161 Huntingdon, author of the "Bank of Faith," has so much egotism,
162 so many foolish conceits (witness, for illustration, his habit of
163 appending S. S. to his name on the title-page of his book and on
164 all occasions, which the reader learns at last, signifies Sinner
165 Saved), that one wearies of his ignorance and of his diffuseness.
166 True, the essence of good is there; the Christian can read that
167 book and draw strength from it, but the man of the world, I have
168 thought, might only be hardened by it. But Francke is an entirely
169 different type of man. He stands out as notable in his age as
170 Dante does in his. He was a profound scholar, an eloquent
171 preacher, a correct thinker, and a man of wonderful energy and
172 organizing power. With Spener he founded the order of Pietists,
173 and in an age when a subtle infidelity on the one side, and a dead
174 traditional and entirely respectable religious formality on the
175 other, were robbing Germany of all deep and quick religious life,
176 he was one of the very few, who preserved the sacred fire. Spener
177 and Francke and Frelinghuysen, the poet, are a trio whose
178 Christian services to their age cannot be overrated, Any one who
179 reads the admirable resume of Francke's life which is contained
180 in Herzog's invaluable "Encyclopedia," will discover that great as

181 was the founding of the Orphan House, it was but a fragment of
182 his life work. And in going over the "Footsteps" the reader will
183 not discern one trait of weakness; the style is simple and direct,
184 but utterly free from conceit and folly. Francke wins upon the
185 reader as a wise and energetic man: wonderfully supported by his
186 faith, wonderfully answered in his prayer, but uniting the child-
187 like soul with a large power of influencing men, a comprehensive
188 insight into character, and great sagacity and scope of
189 understanding. Carlyle has caricatured him in his ribald, zig-zag
190 way ("History of Frederick the Great," vol. ii. p. 18), and
191 multitudes have accepted the lightning like sketch as a faithful
192 portrait. "Did English readers," writes this remorseless pen, "ever
193 hear of Francke? Let them make a momentary acquaintance with
194 this famous German saint. August Hermann Francke, a Lübeck
195 man, born 1663; Professor of Theology, of Hebrew, Lecturer on
196 the Bible; a wandering, persecuted, pious man; founder of the
197 'Pietists,' a kind of German Methodists, who are still a famed sect
198 in that country; and of the Waisenhaus at Halle, grand Orphan
199 House, built by charitable beggings of Francke, which also still
200 subsists; a reverend gentleman, very mournful of visage, now
201 sixty-four, and for the present at Berlin, discoursing of things
202 eternal in what Wilhelmina thinks a very lugubrious manner.
203 Well, but surely in a very serious manner! The shadows of death
204 were already round this poor Francke, and in a few weeks more
205 he had himself departed. But hear Wilhelmina, what account she
206 gives of his own and the young Grenadier Major's behaviour on
207 these mournful occasions. The King had fallen into one of his
208 hypochondrias, and had Francke, the Halle Methodist, giving
209 ghostly counsel; (as a result) his Majesty ceased to have the
210 newspapers read at dinner, and listened to lugubrious Francke's
211 exhortations instead. Hear Wilhelmina

212
213 "His Majesty began to become valetudinary (A sickly or weak
214 person, especially one who is constantly and morbidly concerned
215 with his or her health), and the hypochondria which tormented
216 him rendered his humour very melancholy. Monsieur Francke,

217 the famous Pietist, founder of the Orphan House at Halle
218 University, contributed not a little to exaggerate that latter evil.
219 This reverend gentleman entertained the King by raising scruples
220 of conscience about the most innocent matters. He condemned all
221 pleasures; damnable all of them, he said, even hunting and music.
222 You were to speak of nothing but the Word of God only; all other
223 conversation was forbidden. It was always he that carried on the
224 improving talk at table, where he did the office of reader, as if it
225 had been a refectory of monks. The King had us treated to a
226 sermon every afternoon; his valet-de-chambre gave out a psalm,
227 which we all sang. In a word, this dog of a Francke—"ce chien
228 de Francke"—led us all the life of a set of monks of la Trappe."
229 The reader may give what credence he will to this account. I find
230 no further proof of its accuracy than what every giddy, frivolous
231 girl like Wilhelmina finds harsh and hard in a sedate, elderly
232 clergyman, and what the virulent Carlyle finds in almost every
233 Christian. Francke was an earnest, serious man, looking at life as
234 a weighty thing—cheerful, hopeful, and happy; nowhere showing
235 a sour or morbid spirit, and looked up to by even his opponents as
236 a man of great talents, and a pillar in the land. Another point is
237 the magnitude of the work which he accomplished. I speak now
238 of the Orphan House; but that was enough for any man's
239 monument. With a capital of only three dollars and a half, and
240 trusting in the living God's willingness to answer the prayer of
241 faith, and believing in the FACT that He does answer the prayer
242 of faith, he dared to begin that great undertaking, and was safely
243 carried through it, and in a very few years saw it the foremost
244 educational institution in Germany, and the most extensive
245 eleemosynary asylum in the world. Before his death he witnessed
246 over two thousand children sheltered at once within its walls, and
247 all its departments—the Orphans' Home, the Theological
248 Seminary, the Normal School, the Publishing, the Bookselling,
249 and the Apothecaries' Departments, the Library, the
250 Establishment for Widows, poor Students in the University, the
251 Poor of the suburbs of Halle, and for strolling beggars—in full
252 and successful operation. It has changed but little from that time

253 to this. The ample funds in possession of which he was able to
254 leave the Orphan House have still increased, and when I was in
255 Halle there were nearly four thousand children taught there; a
256 corps of almost two hundred teachers were maintained, many
257 living within the building; while the various appointments, the
258 dining-rooms and reading-rooms, the school-rooms, hospital, and
259 library, the offices and gymnasium, were all that were needed for
260 the accommodation of such a host.

261

262 I will not go here into any recital of the history of the
263 institution—this Professor Francke has fully done in the
264 "Footsteps." He takes the reader from the first stage, when money
265 was counted in pence and halfpence, up to the last, when the
266 House was in the receipt of a princely sum every year, twenty
267 thousand dollars (gold) coming in from a single source. Carlyle
268 has said this was the result of "charitable beggings." It was not.
269 Francke appealed to no man for money. The King of Prussia did,
270 indeed, after the institution was recognized as a power, grant a
271 license to take collections for it in the parish churches of the
272 kingdom; but the cost and the trouble were so great that it was
273 soon abandoned, and indirectly led to pecuniary loss rather than
274 gain. The book is an effective illustration of the truth that we *live*
275 and *move*, as well as have our being, in God; that He is a *living*
276 God, the prompter of every holy work; that his Spirit does indeed
277 work within us, to will and to do after his good pleasure. Francke
278 relied implicitly upon such a God. He believed so profoundly in
279 Him that his belief became act, He knew that the Spirit of God
280 was equal to the work which he wished to see done, and he was
281 not disappointed. He did not sit down with folded hands,
282 expecting to see a fair and stately building, fitly appointed, spring
283 into being before his eyes. He worked incessantly, he planned, he
284 brought men together, he assigned them their task; then he
285 prayed, He asked the living God to move the hearts of his
286 children to give according to their means for an object whose end
287 was the glory of Christ. Had God left Himself without a witness,
288 this prayer had been in vain; had there not been the Spirit of

289 Christ in the people's hearts, only needing quickening and
290 direction, this prayer had been in vain. But the "seed of the
291 kingdom" was yet in the land. Infidelity and spiritual deadness
292 had not buried it so deep but it might sprout yet, and bear fruit to
293 the glory of God.

294

295 It is, of course, an open question, whether, in all the minute
296 details of life, God *palpably* leads us, and *always* shows us the
297 reason why He leads us as He does; and I think there is no
298 advantage gained to Christianity in commenting on unanswered
299 prayer with too close an appearance of intimacy with the Divine
300 counsels respecting our lives. The faith of some may be
301 strengthened, but the unbelief of others may be hardened by it.
302 But in such a work as this, as well as in that part of George
303 Miller's life which relates to his career as pastor in Teignmouth
304 and Bristol, there is the evident work of the Spirit of God on the
305 hearts of men, manifested in that normal method of diffusive
306 beneficence which only seeks a worthy Christian object on which
307 to bestow its gifts. The hearts of German Christians a hundred
308 and sixty years ago had the same love of Christ which animates
309 those who live to-day; and it only needed to be kindled by the
310 power of Francke's life and preaching to prompt to giving even
311 without direct appeal. There is surely no need of mysticism in
312 this. It is one of the most open manifestations of the genuine
313 Christian life. And Francke has painted it, not in glowing colours,
314 but in an even tempered tone, warm and devout, indeed, as he
315 could only be, but dispassionate, calm, and overflowing with
316 good sense and wise discrimination.

317

318 An interesting fact connected with Francke, is that by the law of
319 spiritual genealogy, he was probably the religious father of
320 George Müller. It is interesting to think that in Halle, Müller must
321 have known much of the career of Francke. He carried his
322 recollections to England, and in due time he too, in much the
323 same way as the German of 1700, began *his* Orphan House, Thus
324 do good men span the centuries; thus being dead, they yet speak;

325 though they rest from their labours, their works do follow them.
326 It seems a little thing to the readers of George Müller's life, that
327 in his early manhood he made that sojourn in Halle during his
328 wanderings; but it was the means, doubtless, of giving the great
329 Bristol Asylum to the world.

330

331 It is a great pleasure to introduce so sound and healthful a book to
332 the world. It has lain locked up in an obscure and difficult tongue
333 for more than a century and a half, and yet it contains the eternal,
334 indestructible truth of Christ. To cull out this little faggot, I have
335 had to turn over more than a thousand pages, yet the author's
336 kindling fervour has made it a pleasant task, even when I have
337 thought the words not concentrated enough for translation and
338 publication. The gleaning of what is given here has been a
339 delightful task to beguile the weary hours of a sick-room away;
340 and it has been not the least among numberless mercies, that,
341 while cut off from wonted activities by an invalid's lot, I could
342 still speak from my chamber to the world. W. L. GAGE.

343

344

345 I. First Footfalls of Divine Providence

346

347 It was formerly the custom in the city of Halle and its environs,
348 for the people to appoint a certain day on which the poor were
349 allowed to assemble at their doors, and beg once a week for alms.
350 In Glaucha, the little village where I lived, just on the outskirts of
351 Halle, Thursday was the day on which they came to my door to
352 receive their weekly allowance. I used for a long time to
353 distribute bread to them in front of the house; but I thought
354 afterwards that it would afford an excellent opportunity for me to
355 reach their souls with some religious instruction, for the most of
356 them were grossly ignorant, and many were even vicious.

357

358 So one day, as they stood in front of the house, I asked them all
359 to come in; I arranged the older people on one side, and the
360 younger on another, and began in a friendly way to ask the

361 children some questions out of Luther's catechism, to see how
362 much they knew about religion. Only the men and women
363 listened; I did not spend more than a quarter of an hour or so in
364 the catechizing, and closed with a prayer, then giving them their
365 usual gifts, and telling them that in future I should try to provide
366 something for both body and soul, and asking them to come to
367 my house every Thursday in the same way, which they did. This
368 was in the beginning of 1694.

369
370 When I discovered the excessive ignorance of these poor people,
371 and found it hard to get an entering wedge to their minds, for the
372 first principles of Christianity, I was for a long time very much
373 troubled to know how I could make any impression upon them. It
374 seemed a great shame to the Christian name that so many people
375 should grow up like cattle, without any knowledge of divine
376 things, and especially that so many children, in consequence of
377 the poverty of their parents, should neither be sent to school, nor
378 enjoy good training at home, but grow up in the most scandalous
379 ignorance and vice, and when they arrived at mature years be fit
380 for nothing, and know nothing but how to rob and steal, and
381 commit every vice.

382
383 The attempt to send children to school, giving them the money to
384 pay their weekly tuition, did not succeed; for it was found that
385 they asked for the money indeed, but they either did not go to
386 school at all, or if they did go, they did not display the slightest
387 traces of it afterwards.

388
389 I felt deeply the needs of these poor creatures who came every
390 week to my house to get their customary alms. After a time I
391 bought a contribution box, and Christian students of the
392 University of Halle, and other pious people, used to carry it
393 around for me, and sometimes I collected thirty-six cents a week
394 for the benefit of the poor. Still this did not last long; the box
395 used to come in very light, and it seemed as though it hardly paid
396 the trouble of carrying it around. Everybody assured me of their

397 heartiest good wishes, but the poor did not contribute because
398 they *could* not, and the rich did not contribute because they *would*
399 not; and it was painful to see the shifts which some were put to
400 who pretended to be great lovers of the kingdom of God, but who
401 refused to help me and my cause.

402

403 Then I took this course: I had a box put up in the sitting-room of
404 my parsonage, with these words painted on it— 1 John 3:17: "*But*
405 *whoso hath this world's good, and seeth his brother have need,*
406 *and shutteth up his bowels of compassion from him, how dwelleth*
407 *the love of God in him?"* And under that quotation this, 2.Cor.
408 9:7:—"Every man as he purposeth in his heart, so let him give;
409 not grudgingly, or of necessity; for God loveth a cheerful giver."
410 Thus every one who came into my house had to *remember* the
411 poor at least, and to open or close the heart against them. It was
412 in the beginning of 1695 that I put up this box, then I waited a
413 considerable time to see how God would deal with me, and
414 before long I found that I had the Divine blessing.

415

416 Sometime before I put up the poor-box in the parsonage, as I was
417 reading the Bible, I came upon these verses. 2 Cor. 9:8 "And God
418 is able to make all grace abound toward you; that ye, always
419 having all sufficiency in all things, may abound to every good
420 work." These words burned within me. I thought, How can God
421 do it? I would gladly do good to many a poor soul had I the
422 means. But now I must let them go empty handed away, and
423 without any help from me. Some hours after that I received a
424 letter from a Christian friend, who was in the depths of trouble;
425 he was so poor that he and his whole family were threatened with
426 starvation; he would borrow nothing more from any one, and if
427 for the love of God, I would give him something, he would never
428 cease to thank me.

429

430 I remembered what I had read just before, and was more troubled
431 than ever to know what to do; I wept and I prayed; and at last I
432 determined, without holding counsel with man, to deal in a

433 Christian way with my friend in his hour of extremity. I carried
434 my purpose into immediate act; and during that year I gave to
435 him a hundred dollars, and rescued his family from the depths of
436 poverty.

437

438 This was an excellent proof how God could make me "abound to
439 every good work;" and I cannot omit giving this little instance to
440 show the method in which God has blessed me from the
441 beginning, and heartened me and led me in times of darkness.

442

443 About a quarter of a year after I had put up the box in my house,
444 a person dropped in the sum of three dollars and a half. When I
445 came to take it out, and counted it over in my hand (there were
446 seven fifty-cent pieces), I exclaimed with the joy and assurance
447 of faith, "Here is a goodly capital to work with; I must do a great
448 work with this. I will found a school for the poor with it."

449

450 I took no counsel with flesh and blood, but went on in faith and
451 bought a dollar and a half's worth of books. I then engaged a poor
452 student to instruct the children two hours daily; I promised to
453 give him eighteen cents a week for his trouble, with full hope that
454 when the crown or two which I had left should be spent, God
455 would open a way to provide me with more. The beggar children
456 took the books joyfully enough; but out of the twenty-seven
457 books which were distributed among them, only four ever made
458 their second appearance; the children sold the others, and then
459 remained away out of shame.

460

461 Still I did not allow this to discourage me; but with the fifty cents
462 which were left I bought more books, which the children always
463 had to leave behind when school was done. After some weeks I
464 made a desk whence the books were always taken in the morning,
465 and where they were laid away at night, as, I believe, is now the
466 custom in all Poor schools.

467

468 At Easter, 1695, this school of mine began with thus slender
469 outfit. For those three and a half dollars are the real basis and the
470 first capital on which not only the school for the poor was
471 founded, but from which rose the great Orphan Asylum itself.

472

473

474 II. The Work Widens

475

476 I chose for the Poor-school in the summer time a room adjoining
477 my own study, and had a box fastened to the wall, with the
478 inscription, "For educating poor children, and providing them
479 with the needful books. Anno MDCXCV." Under the box, I had
480 this verse from Prov. 19:17, "He that hath pity upon the poor,
481 lendeth unto the Lord: and that which he hath given, will He pay
482 him again." On Whitsuntide I was visited by some strangers who
483 took a great deal of interest in this new institution, and gave me a
484 few crowns to help on the work, and afterwards some others
485 continued to deposit funds in the box, and thus to encourage my
486 heart and strengthen my hand.

487

488 Soon after this, when some of the citizens saw that the poor
489 children were carefully instructed, they wanted to put their
490 children also under the same influences, and so they sent them,
491 and paid three cents a week for their tuition. The teacher was
492 employed five hours daily, and now received fifty cents in
493 addition to the stipend that I paid him.

494

495 Alms were distributed to the poor children two or three times
496 weekly to make them love better to come to school, and to help
497 make them more docile and tractable.

498

499 Some people out of town heard of what I was doing, and sent
500 trifling sums of money to assist me; others sent parcels of linen to
501 make shirts of, to help sustain the interest of the children in their
502 studies. The school was kept the whole summer through, and the
503 number of pupils, including those who paid their tuition, was

504 between fifty and sixty. In all this it was plain that the blessing of
505 God rested upon us, for there was not a crown collected as capital
506 which He did not Himself give.

507

508 I then began to receive the children of noblemen and of wealthy
509 persons, giving them not only special instructors, but also a home
510 with me. This was the beginning of the gymnasium. The occasion
511 for my doing so was that some persons of influence applied to me
512 for students to be private tutors in their families. As I could not
513 respond to their wishes in this matter, because the students most
514 fitted for this duty wished to continue their studies longer in
515 Halle, I advised them to send their children to me, and promised
516 to supply them with suitable teachers; a few were brought at
517 once; others followed as soon as the arrangement was made
518 public.

519

520 In the summer of 1695, I received a letter from an influential
521 Christian, in which he offered me, to my entire surprise, three
522 hundred and seventy-five dollars, requesting me to use it entirely
523 at my discretion, for the benefit of poor students. The money
524 arrived soon after, and I saw in it the evident blessing of God
525 upon my work, and felt greatly encouraged to continue in it. This
526 was the first large sum I had received.

527

528 This put into my hands ample means for the present. I soon
529 looked up those students who seemed to be in the greatest need,
530 and gave to them various sums—to some twelve cents, to some
531 twenty-five cents, to others thirty-six cents weekly, according to
532 their several necessities and many a poor student could live here,
533 and prosecute his studies, who never would have been able to
534 have made ends meet without this help, and must have left the
535 University: some indeed had nothing at all, excepting what I gave
536 them. The number whom I assisted in this way was over twenty,
537 the most of them receiving about twenty-four cents weekly.

538

539 And this is the beginning of the flowing of that fountain which
540 has never ceased to bless poor students at Halle from that time to
541 this. The Lord's name be praised for it.
542

543 The same summer another Christian in high position sent me
544 seventy-five dollars for the benefit of our poor people; and a
545 good friend sent me also fifteen dollars towards maintaining the
546 Poor school. God showed us in these ways that He would not
547 give up what He had once begun, but would pour down his
548 blessings upon us, and do for us "more than we could ask or even
549 think."
550

551 Towards autumn I found it necessary to procure a room for my
552 Poor-school. And since I had no more available space in my own
553 house, I hired a room of my next-door neighbour. The number of
554 the children still increased so much that at the beginning of
555 winter I was compelled to hire even another room. I then divided
556 the pupils, and put the children of citizens under one teacher, and
557 the children of poor parents under another. Each teacher gave
558 instruction four hours daily, and received fifty cents a week
559 besides his board and fuel.
560

561

562 III. A House Needed

563

564 But I soon discovered one fatal defect in my work. Children
565 whom one would reasonably expect to benefit, received little or
566 no advantage. Out of school they lost what little good they gained
567 in school, and then I made the resolution to take some children
568 wholly under my charge, and subject them to constant
569 supervision. *And that was the first call for the building of an*
570 *Orphan House; that, the first thought which led to the great*
571 *institution in Halle, conceived before I had the first pound of*
572 *capital to accomplish the work.* When I proposed my plan to
573 some few friends, a spirit of interest was awakened, and three
574 hundred and seventy-five dollars subscribed at once—the interest

575 upon which, twenty dollars, I was allowed to use towards helping
576 on my end.

577

578 Seeing the blessing of God upon this measure, I tried to find a
579 poor orphan to educate with the interest of this money. Four poor
580 fatherless and motherless children were brought at once to me,
581 from whom to select one. Relying upon the Lord, I ventured to
582 take all four. Yet as one was taken from my hands, by a family
583 which I trusted, I took the other three; but almost immediately
584 another one came in the place of the one who had been taken. I
585 carried the four to Christian families, and gave thirty-seven cents
586 a week for the care of each child. This was in the autumn of
587 1695.

588

589 I now learned that when one is relying entirely upon God's
590 providence, it is just as safe giving a sovereign as a crown-piece
591 to the poor. For when trusting wholly to God, I ventured to take
592 these four poor orphans, being without the means to provide a
593 home and clothing for scarcely one of them (for the interest of
594 three hundred and seventy-five dollars could hardly do this), I
595 had committed myself unreservedly to God, and relied wholly
596 upon the promise, "the Lord will provide." So the Orphan House
597 of Halle was begun without reference at all to capital on hand, or
598 to the promise of wealthy people to continue what had been
599 begun, but solely in reliance on the providence of the living God.
600 The day after I had taken the four orphans spoken of above, two
601 more were brought to me; the next day, another; two days after,
602 another; and a week after, still another: so that by the 16th of
603 November, nine were upon my hands, to be brought up in
604 different Christian families. I engaged a student of theology,
605 George Henry Neubauer by name, to take a general supervision
606 of them, to provide all that they needed, and to see that they
607 lacked nothing which could contribute to their best welfare, and
608 so these poor children were committed to me before a house was
609 bought or hired, under whose roof they could lie down and sleep.

610

611 Meanwhile, the faithful God and Father of the orphan, who can
612 do for us altogether more than we ask or can even think, provided
613 for me more richly than with my faithless reason, I should ever
614 have dared to dream. For He inclined the heart of him who had
615 already given me the three hundred and seventy-five dollars to
616 give me seven hundred and fifty additional at the beginning of
617 the winter.

618

619 And in the middle of the winter, another Christian of ample
620 means sent me two hundred dollars to help me in my work,
621 another gave me seventy-five dollars, not so speak of smaller
622 sums, which came in addition.

623

624 And now, by the favour of God, I could not only do something to
625 help poor students gain their education, give a home and clothes
626 to the poor orphans committed to me, and keep in good trim the
627 Poor-school, but I was able to buy the house of my neighbour, of
628 whom I had hired two rooms before, for about three hundred
629 dollars; and in the spring of 1696, I built two apartments in the
630 rear.

631

632 The work had been begun in faith, and in faith I meant to
633 continue it, not hesitating to provide all that was needed for the
634 children of my charge, but at the same time guarding against
635 procuring anything not demanded by the sternest necessity.

636

637 At the time of my purchasing the adjoining house, and building
638 the two rooms on, as just spoken of, I did not think of
639 appropriating them to the use of the orphans, now twelve in
640 number, yet I determined afterwards to gather them all together
641 from the different families where they were now cared for, and
642 have them all together under one roof. I constituted the student
643 mentioned before the general superintendent of the infant asylum,
644 gave him power to procure beds and bedding, to provide food and
645 drink, to arrange for suitable instruction, and to look after the
646 orderly conduct and the cleanliness of all the orphans; in one

647 word, to assume the duties of a father of twelve children. The
648 removing into the newly-purchased house, however, gave such
649 dignity to the affair, and caused the report o. what I was doing to
650 spread to such a degree, that within seven weeks I had eighteen
651 orphans placed under my charge. My house was filled to its
652 utmost capacity, and the duties of the general superintendent
653 became so onerous that I was compelled to engage another man
654 to attend exclusively to the domestic affairs of the household.

655
656

657 IV. Students Helped

658

659 Meantime I had appointed an hour in every week for the poor
660 students whom I helped, to meet me and receive their allowance.
661 This gave me a good occasion to inquire into their lives and their
662 faithfulness in study, and to form a judgment whether they made
663 a good use of the funds which I committed to them: for with men
664 so young it was difficult to prevent a part of this fund being
665 squandered on useless objects. I resolved, therefore, in God's
666 name, to give out money no longer to the poor students, but to
667 provide them with a free table, relying on that providence to
668 which I trusted implicitly, to make my way clear of pecuniary
669 straits in so doing. I thought that there would be a threefold gain
670 in this course, the money spent in this way would go further than
671 it could in any other way—the provisions being purchased in
672 large quantities at a time. I could have a better opportunity of
673 being with these young men and studying their characters than
674 could be gained in any other way; and those who were not very
675 needy, and spent their weekly allowance in trifles, were freed
676 from that temptation. On the 13th of September, 1696, I ventured
677 on this new experiment in trusting the Lord's goodness. Twenty-
678 four persons sat down to the newly-established free table,
679 including the teachers of the Poor-school, and in this way one
680 thing helped another, for I could provide board for the latter, at
681 less cost in this way than in any other. To accommodate these
682 new demands for space, I first hired and then purchased the house

683 next adjoining the one which I had bought before, and connected
684 them by opening a door between them. They had a common
685 garden, which made this an excellent arrangement.

686

687 And all this I may call the founding of the whole institution; the
688 reader has been informed about its feeble beginnings, and its
689 establishment, now I have to portray its growth and enlarged
690 prosperity. I was able now to give alms to the poor, not merely on
691 the Thursdays but every day in the week, and even poor strangers
692 coming from out of town were hospitably entertained, and
693 received our gifts and religious instruction besides.

694

695 The Poor-school meanwhile was not neglected. It continued to
696 grow and to demand more accommodation. At the first I had
697 divided it into two classes—one of boys, the other of girls. When
698 these two classes had grown unmanageably large, I divided each
699 of them into two classes according to the age of the scholars. I
700 put over them suitable teachers, and provided them with suitable
701 books; and the movement was so successful that all the poor
702 children in the city who were not able to pay for their schooling
703 were provided by me with all the means for gaining a good
704 education.

705

706 The school for the children of townspeople well to do in the
707 world was also continued. In 1697, I made further enlargements,
708 in order to accommodate those who wished to pursue a wider
709 course of studies. I appointed skilful teachers, and formed classes
710 in Latin, Greek, and Hebrew, in history, geography, geometry,
711 music, and botany.

712

713 I received fees from such parents as were able to pay for the
714 tuition of their children; but this I may say, because it illustrates
715 my entire trust in Providence, that no one paid me so much as it
716 cost to provide instruction for his child; there was a loss in every
717 case, even where the fees were paid. The very taking of these
718 children of parents of some means increased our own burden, and

719 compelled me to look for even greater blessings from God upon
720 the undertaking.

721

722

723 V. Out From the Narrow into the Broad

724

725 The number of orphans had so far increased on my hands as to
726 make it necessary to divide them according to sex, giving to each
727 distinct teachers; and as I discovered those that excelled in
728 talents, I selected them out and gave them instructors suited to
729 their greater capacities, providing that they should be taught not
730 only writing and arithmetic, but also the languages and the
731 sciences; while those who were destined to become mechanics
732 and artisans were instructed in the elements of Christianity, as
733 well as in the three R's. The number of orphans and poor students
734 who had board gratis, continually increased, and soon the houses
735 which I had purchased became entirely inadequate to our wants. I
736 had to begin to think about a larger house.

737

738 Yet there was no model that I could follow; there was no orphan
739 asylum then in all Germany; I could gain no clear idea of the
740 construction and management of other establishments of a similar
741 character in other countries, as there seemed to be no good
742 accounts printed and circulated; I therefore concluded to send
743 George Henry Neubauer, my general superintendent, to Holland,
744 to examine the orphan asylums there, and to make me a report of
745 them, and the method of conducting them, so that nothing which
746 the experience of others could teach me should be wanting to
747 make the orphan asylum at Halle as perfect as any in existence.

748

749 As my limitations became still more uncomfortably straitened, I
750 bought the inn known as the "Golden Eagle," standing just
751 outside the Roman gate, for fifteen hundred dollars, and
752 transferred my orphans thither; but I saw very soon that this
753 house was more suitable for a tavern than for my purpose, not to
754 speak of the constant increase of the number of orphans and poor

755 students which soon outgrew even these enlarged
756 accommodations; for in the spring of this year there were a
757 hundred of the former and seventy-two of the latter; so that with
758 the teachers and servants, there were hard upon two hundred
759 people in the house.

760

761 The large open place in front of the "Golden Eagle Inn" was
762 going to be appropriated for a drinking shop and other uses,
763 which I thought not favourable to the interests of the large
764 number of young people committed to my care; I therefore
765 ventured to make a contract for its possession, purposing to
766 proceed to the erection of a house which should be large enough
767 to meet all my needs, for the expense for rent to supply me with
768 the house—room I must have, was not inconsiderable.

769

770 And as the whole work had been conducted from the very
771 beginning in entire dependence on the providence of God, and as
772 I had never gone on to take any step with the means in hand for
773 its attainment, but always in the sure expectation that God would
774 open a way, although I had not funds in my possession sufficient
775 to build even a small house, let alone a large one, yet God gave
776 me courage equal to making a fixed resolution that I would go on
777 and build at once.

778

779 I summoned Neubauer from Holland, and on the 13th of July,
780 1698, laid the corner-stone of the Orphan House in the name of
781 God. Providence had blessed me so far that I had on hand a
782 considerable quantity of lumber (though not enough for the
783 edifice); but for other materials and funds to pay workmen, I
784 must look from week to week to the hand of that living God who
785 had already given me such abundant reason to trust Him.

786

787 I counted at first on building the whole structure of wood, and the
788 foundation was laid in that expectation, and was therefore light
789 and comparatively unsubstantial; but the architect pronounced the
790 lot of land so suitable to a more substantial edifice, and

791 remonstrated with me so earnestly, and others joined in with him
792 to so great an extent, that I felt almost persuaded to venture
793 deeper, and build in a more stable manner. I soon came
794 unexpectedly into possession of a fine quarry of stone suitable for
795 foundation work, and this seemed another inducement to build of
796 masonry rather than of wood. Yet all this would have been
797 without avail to me unless I had felt able to trust entirely to the
798 providence of God to bless my undertaking.

799
800 Although I had begun with no ready money to pay the labourers,
801 yet God opened the way for me to secure, without any difficulty,
802 the services of a sufficient number of workmen to go on with the
803 house. It was my custom, and one to which they yielded a ready
804 compliance, to commence the day, and to end the week, with
805 prayer. And God showed his special care for the undertaking in
806 protecting all the workmen from every serious danger, and in
807 granting speedy recovery to those who were slightly injured
808 during the progress of the building.

809
810 Meantime the work advanced so rapidly, despite its magnitude,
811 and the size of the lot of land, together; with the: hardness of the
812 soil to be removed for the cellar, that in one year from the day
813 when the corner-stone was laid, the roof had covered the whole,
814 and God had silenced the sneers of those who had made light of
815 the whole undertaking, and who had gone so far as to
816 blasphemously say that they would hang themselves on the walls.
817 when they should be high enough. At Easter, 1700, the orphans
818 and the students began to take their meals in the new building;
819 very soon all the rooms of the lower story were completed, and
820 by Easter, 1701, the rooms of the upper stories were ready for
821 occupation. The King of Prussia showed his appreciation of the
822 work by giving a hundred thousand bricks for the walls, and
823 thirty thousand tiles for the roof, which was a great help to me,
824 and won my heartiest gratitude. The King also granted me the
825 Royal license, and by Act of Incorporation raised the Orphan

826 House to the rank of an institution recognized by the
827 Government.

828

829 And now God, who had done all this for the benefit of poor and
830 unfriended orphans, and had become a father to them, inclined
831 the heart of a prominent Christian gentleman to devote a portion
832 of his wealth to found a home for poor widows, and to place it
833 under my care. So I bought a house just outside of Halle, and
834 fitted it up for the accommodation of four widows, a servant and
835 steward, and soon after opened it to this limited number. My
836 means allowed me to provide them with all that was absolutely
837 necessary for life, and to give them about thirty-six cents a week
838 for pocket-money, besides all that they might earn by sewing and
839 spinning. In case of sickness they were provided with medicine
840 and a doctor. Prayers were held with them every day, conducted
841 by the steward of their home; and we have reason to think that
842 the influence of this widows' retreat was very great, and that their
843 prayers redounded to the benefit of the whole city, as well as the
844 institutions which I had under my charge.

845

846

847 VI. Striking Instances of God's Providence in Delivering Me
848 From Pecuniary Embarrassments while Going On with the Work

849

850 I have already given a number of examples to show how
851 graciously and manifestly God anticipated every want, and
852 always made my way ready for me while I knew it not; yet those
853 instances were in reality so striking as well as numerous, that I
854 will speak more at length of them, and recount them.

855

856 I do not need, however, to dwell on the general principle of faith
857 in a living God, which was my starting-point of action. Beginning
858 without any other capital than this, and continuing without any
859 other than this, strengthened every step of my way in this belief, I
860 went on not only receiving orphans and poor students under my
861 charge, but venturing on the building of my Orphan House. It

862 must be seen at a glance that a proceeding so unusual must be
863 interesting to trace step by step; that the usual receipts and
864 expenditure would not come and go in the usual fashion; that the
865 novelty of the undertaking would bring much doubt and, perhaps,
866 despondency, or, if entirely successful, much quickening of faith.

867

868 The following instances will make all this clear:—

869

870 Before the Easter of 1696 came, I was reduced to unusual straits,
871 hardly knowing what we should do the next week. I had not yet
872 become accustomed to be so tightly pressed; but God opened a
873 way at just the right hour, for precisely at the moment of my
874 sorest need, some one (I know not to this day whom, whether
875 man or woman, old or young) was moved to send me seven
876 hundred and fifty dollars. The Lord repay that opportune giver!
877 At another time we were reduced almost to destitution, and the
878 steward came to me with the tidings that he was out of meat, and
879 grain, and wool, and clothing; I made it at once the subject of
880 special prayer. A person, not of wealth, but of influence,
881 providentially present, became aware of our need, and letting our
882 trying circumstances be known to others, we were at once
883 relieved, and our wants supplied. God asserted the truth of his
884 Word, that He hears the young raven's cry. Directly after my
885 prayer for help in our distress, while I was taking my dinner,
886 some one knocked at my door. I opened it, and found an old
887 friend,' who offered me seven pounds. Three more followed
888 thereafter; and so all my wants were supplied, and God showed
889 Himself true to us. In 1698, a Christian lady sent me a ducat
890 [about two dollars and a quarter], with this word, that once a
891 ducat had come to her most opportunely for her wants, and that
892 she sent me one with the hope and prayer that *God would bless*
893 *my poor orphans by putting into my hands a great pile of ducats.*

894

895 Very soon after, another friend brought me twenty-five ducats
896 more. The same day a person in Sweden sent me two ducats; and
897 not long after, I received through the post twenty-five more,

898 without the donor's name. Not many days elapsed before an old
899 friend of the institution, who had given me money before, sent
900 twenty ducats; and not long after all this, Prince Louis of
901 Württemberg died, and in his last hours drew from his drawer a
902 satin purse containing five hundred ducats, and said, "This is for
903 the Orphan House at Halle." This last gift was of inestimable
904 service in enabling me to go on with the building. When this heap
905 of ducats lay before me on the table, I remembered the prayer of
906 the pious lady who sent me the single ducat, and wrote that she
907 hoped that God would send me a great pile of ducats for my
908 orphans.

909
910 In February, 1699, I experienced again the most trying want. It
911 was the severe proving of my faith. The larder was destitute, and
912 I knew not which way to turn. I kept revolving over in my mind
913 continually this verse, "Seek ye first the kingdom of God and his
914 righteousness, and all other things shall be added unto you;" yet
915 the care of the temporal was constantly wrestling in my soul with
916 my care for the eternal. I had a great effort to cherish my faith in
917 God undisturbed by the want of the present time. As I paid out
918 the last piece of money, I uttered in my heart this prayer,
919 "Domine, respice ad indigentiam meam!" that is, "Lord, look in
920 compassion on my need." I went forth from my chamber at once,
921 on my way to the University, to deliver my usual lecture to my
922 class, and unexpectedly found a student below, who handed me a
923 package containing seventy dollars, which a friend more than two
924 hundred miles away had sent me for the use of the Orphan
925 House. And so it always was, that although no half week went by
926 without bringing heavy demands on me, yet God always
927 anticipated me, and raised up means at the most opportune
928 moment to meet my necessities, and at the same time to
929 strengthen my faith. Gradually I grew strong and untroubled in
930 the conviction that each hour would bring the help to bear its
931 burden, and my faith could not be shaken that God would carry
932 me through, and grant me to see the fulfillment of all my plans
933 and hopes. On the 10th of March I was wholly out of funds. To

934 my surprise a public hangman came in to see me, and brought me
935 four dollars, which, coming from such a quarter, gave me new
936 assurance of the favour of God. Soon after this we were out of
937 everything. The steward came in with his accounts, and showed
938 me how sore was our need. I had no money for him, and he had
939 nothing for the household. It was another of our dark hours. I
940 bade him hope on, and have faith, and then I continued my own
941 labour (I was dictating), till I had finished what I was on, and
942 then retired to pray. But just as I was closing the door to my
943 room, a merchant appeared, and placed in my hand a roll
944 containing twelve hundred and fifty dollars, to be appropriated to
945 the needs of the Orphan House. I thought of the words of Holy
946 Writ (Isa. lxxv. 24), "Before they call, I will answer; and while
947 they are yet speaking, I will hear." Going into my chamber, I
948 offered a prayer of thanksgiving instead of supplication, for my
949 wish and expectation had been changed into perfect fulfilment.
950 On the 21st of March, I received a letter from the post, enclosing
951 four ducats and this rude couplet: "One raised from sickness by
952 the Lord, Gives this God's goodness to record." I do not know
953 whence it came, but it was most opportune, for we were entirely
954 without funds. About Michaelmas we were again reduced to great
955 need; but the weather was so fine and invigorating that it
956 gladdened my heart, and I felt like even exclaiming, How good it
957 is to have nothing, and to rest entirely on God and his constant
958 providence! I was entirely confident that a way would be opened
959 to us out from our place of need, and felt perfect repose in my
960 spirit. The master-mason who had come once before to inquire
961 whether I had any money to pay off the workmen with, came
962 again and asked, "Is anything come yet?" I answered, "No, but I
963 have faith in God." Scarcely had I said the word when a student
964 came to me with thirty dollars in his hand, which he said came
965 from a donor who wished his name to remain unknown. I went at
966 once to the master-workman, and asked him how much money he
967 needed to pay off the men. He answered, "Thirty dollars." "Have
968 you no need of more?" I asked. "No." I told him then how
969 wonderfully God had remembered us, providing just the sum

970 needed; and the incident served for the strengthening of his faith
971 as well as mine. Not long after, when I hardly knew which way to
972 turn in order to go on with the building, I received through the
973 post four hundred dollars with a note from a student stating that
974 that sum had been given him for the use of the Orphan House. I
975 cannot tell how much this confirmed my belief in the kind
976 Providence that was leading us through darkness to light. One
977 day we were in such want that I repeated with unwonted
978 earnestness the petition, "Give us this day our daily bread." Then
979 I quietly and trustfully waited, being sure that help would
980 presently come. And true enough, my prayer had not long been
981 uttered when a well known friend rapped at the door, and put into
982 my hand four hundred dollars. My earnest prayer was answered.
983 In the year 1700 I was sick for eight weeks. At last I was able to
984 walk out, and to thank God for permitting me to enjoy again the
985 blessings of light, and air, and exercise, and society, and work; on
986 my walk a paper was given me, and another on my return, each
987 being a cheque for a hundred dollars, and with the second one a
988 letter of great kindness and encouragement, bidding me God-
989 speed in my work. This letter and cheque were from a merchant
990 residing more than five hundred miles away. At another time a
991 Christian nobleman was visiting me, and inspecting the
992 institution; he saw with pain how narrow were our circumstances,
993 but unfortunately he was himself poor, and unable to assist us.
994 Yet the same day he met a wealthy friend, described our work,
995 and received from him a gift of fifty dollars for us, which he
996 brought with tears, so rejoiced was he at being able to minister
997 thus unexpectedly to our wants. At another time of want a
998 merchant who lived eight hundred miles from Halle sent me five
999 pounds, in South Germany currency, asking me to take the
1000 trouble of expending it in behalf of the Orphan House. Two other
1001 donations of the same amount each, soon followed this. Another
1002 time when we were hard pressed, God moved the heart of a pious
1003 peasant to bring all the money he could hold in his hands. It was
1004 one pound in small change. At another time still, a nobleman

1005 brought me all that he could hold in both hands. It was twenty-
1006 two dollars.

1007

1008

1009 VII. Special Providences Continued

1010

1011 It has often happened that when friends have been present, and
1012 have heard of the wonderful manner in which God had succoured
1013 us, they have been disposed to do something for us, some
1014 instances of which I will mention. There was present once a
1015 Christian stranger who gave me twenty dollars for the poor, and
1016 while he was still with me at dinner, there came a lad who
1017 brought me twenty dollars, and a written promise that the same
1018 amount should follow every year, if the Lord should give health
1019 and strength; the lad would not say, however, who sent him, but
1020 asked for a receipt and went away. My guest was so affected by
1021 this circumstance that he immediately added fifty dollars to his
1022 gift. The promise to give me the twenty dollars yearly, I might
1023 add, was literally fulfilled. Of course, the work on which I was
1024 engaged was largely spoken about, and it was often the case that
1025 when people heard how wonderfully God had blessed my
1026 labours, or read about the Orphan House, they felt constrained to
1027 assist me. A nobleman, for instance, after reading about the work
1028 devoted twenty dollars yearly to it, and always made his
1029 remittance promptly. Once when I took some ducats to a broker
1030 to be changed into North German currency, when he learned that
1031 it was for the poor and the orphans, he added twenty dollars as
1032 his own gift. It happened once that I was in great need of a
1033 hundred dollars, but I did not know which way to turn to get one,
1034 let alone a hundred. The steward came to me and told me how
1035 destitute the house was. I had nothing for him, and told him to
1036 come after dinner. Meanwhile, I betook myself to prayer. In the
1037 afternoon he came, but I had nothing for him, and bade him come
1038 again in the evening. A friend visited me in the after part of the
1039 day, and he and I joined in prayer, yet in spite of the necessities
1040 of my position and our urgent needs, I did not feel constrained to

1041 ask importunately, but on the other hand, was moved to
1042 thanksgiving to God for all his past mercies, not only to me, but
1043 to all the saints of old. When this good friend took his leave and I
1044 opened the front door, there stood on the one side of the entrance
1045 the steward who had come again to know if I had anything for
1046 him, and on the other side a gentleman who handed me a purse
1047 containing a hundred and fifty dollars contributed in behalf of the
1048 Orphan House. What could be clearer to me than that the cause I
1049 loved and laboured for was under the direct care of God, the
1050 eternal and living God, who not for a moment sleeps, and who
1051 still testifies that as He was to our fathers, so He is still to us? At
1052 one time I was in need of thirty dollars to pay the workmen with.
1053 There were then visiting me some strangers, one of whom had
1054 formerly promised me ten dollars, and the other, four dollars, but
1055 had appeared to have forgotten their promise. Meanwhile, I
1056 needed the money sorely, yet I had to send my master-workman
1057 empty-handed away, telling him that there stands the Orphan
1058 House, and up there in the heavens dwells God, and doubtless He
1059 will provide for us. He went back and found the workmen
1060 standing together, and waiting for their pay. Unexpectedly a
1061 friend came up, and the masterworkman told him of the difficulty
1062 he was in. He at once lent him fifteen dollars, but before he had
1063 fairly counted it out, and made it over, I received a gift of thirty
1064 dollars, which met all present needs. At the end of the very next
1065 week, I was in want again, and it so happened that Friday was the
1066 day for me to settle my household accounts, and Saturday those
1067 of the building, yet there was no money on hand for either. But I
1068 felt sure it would all come right, I was confident that God would
1069 show me a clear token of his care. I quoted the divine promise, 1
1070 Sam. vii. 12, to the steward, 'Hitherto hath the Lord helped us;' and had no doubting about the end. The next day brought fifty
1071 dollars. Another time our necessities were so urgent that the
1072 steward was compelled to sell a silver spoon which had been
1073 given to us, and yet not even that met our wants. But just then
1074 came in most opportunely, when the steward was almost giving
1075 up to despair, a hundred dollars, sixty of which were needed at
1076

1077 once. Two or three hours after this I received a letter stating that a
1078 friend had ten tons and a half of garden produce on the way for
1079 me. When the steward saw this double manifestation of God's
1080 care, he felt deeply pained at the wicked faithlessness of his
1081 heart, and resolved that he never again would distrust the Lord's
1082 readiness to provide. Oftentimes when we felt ourselves destitute,
1083 and no large gift came in, we would find in the box nailed up at
1084 the door a thaler or a ducat, or a double-ducat piece, enough for
1085 present needs, and to show the watchful care of God. I cannot and
1086 need not go further into detail. Other gifts, some of them
1087 hundreds of dollars at a time, I received, and as a general rule just
1088 when they were most needed. I have entered fully enough into
1089 these things to show how wonderfully God anticipated all our
1090 wants, and met us just at the hour of need. I ought to say,
1091 however, that these gifts were by no means from the rich alone.
1092 That verse of Paul, 2 Cor. viii. 2, was eminently true of some of
1093 my benefactors, "The abundance of their joy and their deep
1094 poverty abounded unto the riches of their liberality." Those who
1095 could not give money gave what they could—tin plates and cups,
1096 flax and yarn, linen, caps, hats, and stockings, sometimes
1097 complete suits of clothing, corn, peas, meat, fish, books, beer,
1098 salt, feather-beds and bedding, webs of cloth and remnants, silver
1099 forks and spoons, gold rings, costly stones and jewelry of all
1100 sorts; in one word, gifts of all kinds and degrees of value, all
1101 useful in their way, or capable of being converted into money,
1102 and all testifying that a watchful untiring God and a loving Father
1103 had the Orphan House in his faithful keeping; that its interests
1104 were always dear to Him; and that He never despised my prayers,
1105 nor disregarded my faith in his constant providence. It would be
1106 delightful, of course, for me to enter into a detailed summary of
1107 all the gifts to us, and the touching and cheering words which
1108 have often accompanied them. Since the time of our sore money
1109 trials were over, hardly a day has passed without bringing in a
1110 donation, either large or small. Ministers struggling to live on
1111 narrow incomes have sent us a few shillings, or a pound, or ten,
1112 or twenty, or fifty; pious students in the University, out of their

1113 meagre funds, have straitened themselves to help us. Widows, not
1114 a few, have sent their gifts, and with them their prayers; children
1115 have sacrificed the pennies which they had laid by for playthings
1116 and sweetmeats, that the orphan children might have a home. I
1117 have even had one little gift of a penny where I knew that poverty
1118 in its most trying form made even that a sacrifice, and it was
1119 more to my heart than many dollars would have been from the
1120 rich. Nor have these donations been from Germany alone, but
1121 from Poland, Sweden, Denmark, Russia, France, England, and, in
1122 fact, from almost all the countries of Christendom I have received
1123 them. Indeed, from England I have had some of my largest gifts.
1124 The entire record (and I have kept it entire) of all the moneys, the
1125 articles of jewelry, silver plate, precious stones, clothing, food,
1126 and presents, either to be used or to be sold for the benefit of the
1127 institution, would fill a volume of much larger size than this. I am
1128 amazed as I look back and read page upon page of such records
1129 as these:

1130
1131 From a poor student, three dollars. From an Austrian merchant,
1132 fifty dollars. From a farmer a little way out of Halle, three tons of
1133 vegetables. From a Christian mother, a diamond ring, which I
1134 sold for a hundred and fifty dollars. From a widow, ten dollars,
1135 with a reminder of the promise attending the widow's mite. From
1136 another widow, twenty cents. From a Bavarian nobleman, twenty
1137 dollars, with a promise to pay the same amount yearly during his
1138 life. From a merchant, the bequest of a thousand dollars. From a
1139 little child, with its love and its prayers, nine cents. From an
1140 Englishman, twenty dollars. From a pastor, thirty-six cents. From
1141 a schoolmaster, fifty cents. Page after page of such entries I could
1142 transcribe, the sums ranging all the way from a few pence up to
1143 thousands of dollars. They are repetitions, it is true, one of
1144 another, with a slight change of names and amounts, but the
1145 effect on the mind, on seeing the stupendous columns, and the
1146 immense aggregates, makes one cry out, "What hath God
1147 wrought!" In the letters accompanying these gifts, all the sweet
1148 Bible words about faith in God, all the gracious promises of God

1149 were revealed, and used to fill my heart with joy. But it would
1150 defeat my purpose to reproduce them all here. Enough has been
1151 given already to show how graciously God led us, how hard He
1152 tried us at first, how widely He opened his hand afterwards, when
1153 we had "proved Him," and showed us that indeed He had a
1154 blessing for us too large to receive.

1155

1156

1157 VIII. The Act of Incorporation and Sickness in the House

1158

1159 In 1698 the Prussian Government recognized my work and its
1160 public utility, by giving me a regular act of incorporation, and by
1161 allowing me to solicit contributions in all parts of the kingdom.
1162 This my friends considered a great step gained, and I do not wish
1163 to say that it may not have been to my advantage, for doubtless it
1164 was in accordance with the wise though hidden purpose of God,
1165 but the consequences which followed it were, judging by human
1166 appearances alone, far from beneficial to my undertaking.

1167

1168 One thing which stood in my way was the cost of collecting
1169 contributions, But when you consider the difficulty and expense
1170 of procuring a small army of collectors of the right stamp, men
1171 both capable and trustworthy, you will see that only in the
1172 shrewdest manner could the bare cost of collecting be met, not to
1173 speak of accumulating a great sum for an object so little known
1174 and understood as mine. For the Orphan House in Halle was the
1175 first one of the kind in Germany; the public mind was not
1176 prepared to admit its claims unchallenged, and it was a great
1177 work to get a hearing. The end was, that only in Berlin and in
1178 three provinces did I make any attempt at taking contributions,
1179 and there was but meagre success. But other evils came in. It was
1180 commonly supposed that because the Government had
1181 recognized the institution, it had largely endowed it, and would
1182 provide amply for all its wants. Those who had known of my
1183 trials supposed them at an end, and felicitated me on my good
1184 fortune and the happy issue of those wearisome years of poverty

1185 and uncertainty. Those who had been donors before, now ceased
1186 to give, for they saw no necessity any longer of individual
1187 contributions, now that the State had taken the Orphan House in
1188 charge; and not only so, but they felt free to send us any number
1189 of poor and homeless children, supposing that our endowment
1190 was ample enough to meet any exigency. It was even reported
1191 that I was in the receipt of twelve thousand dollars yearly from
1192 the Prussian Government! No wonder that I was overrun with
1193 applications! Between the neglect of friends on the one hand, in
1194 the fancied idea of my liberal allowance from the King, and the
1195 crowds of applicants on the other, I was worse off than I had ever
1196 been. I should have been glad to go back to the old ways. In fact,
1197 I found the principle of dependence on faith and prayer the best.
1198 While I relied on God I was successful, but when I began to
1199 felicitate myself on gaining a strong arm of flesh, I began to see
1200 my weakness. After all, the way in which I began asserted itself
1201 as more reliable in all its contingencies and exigencies than the
1202 help of an earthly king, however kindly disposed and strong. One
1203 of the sorest evils we had to contend with, in consequence of the
1204 crowded state of the House, was sickness. We were remarkably
1205 favoured indeed, in receiving without expense the services of an
1206 eminent physician of Leipzig in assisting our own house-doctor
1207 in difficult cases, yet the rooms were so full that it made it very
1208 difficult to care properly for the sick. Added to this was the fact
1209 that the year 1699 was signalized by the prevalence of a
1210 peculiarly malignant type of fever which seized on the most
1211 vigorous and blooming, sparing the weak and ill-conditioned. We
1212 contended with it in vain. It seized upon the teachers as well as
1213 the taught, and hurried them into a common grave. No medicine
1214 then known seemed to have any power to stay its course: it
1215 yielded to no treatment. We knew not which way to turn to stop
1216 its ravages, but I bethought me of the power of prayer, and God
1217 graciously heard me; and not long after, a physician in another
1218 place sent me a specific, which proved efficacious in saving life
1219 and in averting the disease. And I am sure that it will not be
1220 thought fanciful that God should be able to stay the progress of

1221 disease, by blessing the use of natural agents, and by directing the
1222 attention to them. He does not arrest sickness by naked power,
1223 but He is abundantly able to incline the hearts of skilful
1224 physicians to serve the poor, and He is not less able to direct the
1225 mind than the heart, and can easily open human eyes to the
1226 hidden uses of nature in healing diseases. I will not close this
1227 chapter without acknowledging the kindness and true Christian
1228 spirit of all the people who have approached me claiming to be
1229 friends of the enterprise. It might be supposed that some might be
1230 drawn to me in hope of pecuniary advantage or selfish aims, but I
1231 have never found traces of that spirit; a lofty disinterestedness has
1232 always been the most striking characteristic of those with whom I
1233 have had dealings. It would be pleasant to speak in detail of
1234 benefactors of the House, but I cannot do so; and in fact one
1235 wonderful feature of all the Lord's conduct of this matter has
1236 been that the names of the donors have been unknown to me even
1237 to this time. This hints at the true undertone of the whole; that the
1238 springs were indeed moved of God; that men gave "as they were
1239 moved of the Holy Ghost." Hardly a great gift came accompanied
1240 with the name of the donor; that was withheld out of a modesty
1241 which I did not always understand, but now know to have been
1242 indicative of the need that God should have all the glory.

1243
1244

1245 IX. Greater Difficulties than the Want of Money; Triumphant 1246 Deliverance

1247

1248 It must be thought by my readers, that pecuniary difficulties were
1249 the only ones that I had to contend with. There were others that
1250 were more trying to my feelings than even the narrow
1251 circumstances to which I was subjected. True, it was a daily trial
1252 of faith to rely implicitly on the care of Providence; those who
1253 have a full purse know that it is no slight thing to provide for the
1254 wants of some hundreds of persons; but with nothing in the
1255 larder, and with nothing in the purse, it needs no imagination to
1256 see that one must be hard pressed oftentimes to know which way

1257 to turn; and that I often was, for it did not always happen that
1258 God met my wants just at the hour of need; sometimes I was
1259 compelled to cry out with the Psalmist, 'How long, O God, how
1260 long?' and I have known the time when, for want of money to
1261 buy a few candles, we have all spent a whole evening in
1262 darkness, and been brought to pretty sharp hunger. But harder to
1263 bear than this were the misapprehensions of people who tried to
1264 work upon the public mind, and prejudiced it against me. All
1265 kinds of charges were made; and those opposed to religion were
1266 influenced to believe that I was an impostor or a fanatic. Those
1267 were provings of my spirit more subtle and powerful than any
1268 others I ever met. It was said that it was madness to build on so
1269 huge a scale. What could a vast system of houses be for? Why
1270 not confine myself to the accommodations with which I begun? I
1271 made brief answer to this: "That the Lord was rich enough to pay
1272 for it all; that I had not gone to work without counting the cost,
1273 for I knew that the Great Steward of the universe would think the
1274 paying the expenses of the Orphan House at Halle a very little
1275 thing." It was said that I abused the children; that I gave them
1276 food which swine ought not to eat, and meagre at that. Such idle
1277 reports I could not meet in palpable shape, and disprove them;
1278 but they died at last as all lies will. Yet it was sore to bear this;
1279 for though we were at times pinched for food, yet it was very
1280 seldom. My pecuniary embarrassments were more generally in
1281 the way of my going on with the building than with the common
1282 wants of the body, and there was never any protracted suffering.
1283 There was such system in the whole direction that I knew just
1284 how everything was managed; and I knew that the table was
1285 always wholesome and abundant enough. It was alleged that
1286 large sums of money came into my hands, which I appropriated
1287 to my private use; that I was laying up riches for my family to
1288 enjoy after my death; and as this stung as a poisoned arrow, it
1289 needed faith—a great deal of faith in God—to go on my way
1290 amid such charges as this; but God bade me look up and go on.
1291 The rumours of great amounts of money lying in my hands drew
1292 crowds of orphans and indigent persons to my door—far more

1293 than I had any accommodations for, spacious as were the new
1294 buildings. It was said that I had one room full of money-gifts of
1295 ten thousand dollars were spoken of as of not unfrequent
1296 occurrence; and it was reported that my great trouble was to
1297 know what to do with it all. Meantime the public never saw into
1298 the real state of the case. During all the time, when hundreds
1299 were thronging in, I was never a day without being more or less
1300 straitened large and frequent as were the donations, after the
1301 work was fairly under way, yet they never surpassed our urgent
1302 needs, and while crowds were standing in the outer hall, some
1303 living at a great distance from Halle, and demanding help, my
1304 steward would sometimes be in close consultation how we could
1305 give our own orphans dinner. Thus wrongly was I misjudged, and
1306 evil spoken of. It was also said that I was becoming secular in my
1307 habits; that having become a business man I had lost all my pious
1308 habits; that I was engrossed in money affairs, and could not be
1309 expected to attend to religion at the same time. God forgive those
1310 my accusers, and give them more of what they missed in me!
1311 They said also that I neglected my pastoral office, for it will not
1312 be forgotten that all this time I was a pastor, and had my own
1313 church to care for; and it is true that the great and growing
1314 interests of the Orphan House drew me away from the duties of
1315 my pastorate; but I saw that my place was made good by a man
1316 of great excellence and worth; and not till then did I feel that I
1317 could accept the new trusts that God had plainly assigned me. I
1318 remained the nominal pastor, and as far as I could I supervised
1319 the spiritual interests of my church; but the adjunct pastor
1320 assumed the most of the active labours of the position.

1321
1322 But it would be in vain for me to recount all the false and wicked
1323 charges which were brought against me. Happily God
1324 strengthened me, so that I went on despite them all. The openly
1325 irreligious people made light, of course, of an undertaking that
1326 rested on prayer and faith as its basis, and it grieved me to see
1327 their unconcealed opposition. But worse than theirs was the
1328 faithlessness of cold-hearted nominal believers who pretended to

1329 trust God, but who could not take Him at his promise. But the
1330 end justified all my confidence, and shamed their unbelief. I had
1331 not reckoned, the result proved, without my host. I became "more
1332 than conqueror through Him that loved us and died for us." And
1333 the Orphan House at Halle, with its ample appointments and its
1334 flourishing dependencies, stands as the visible monument of the
1335 wonderful favour of God. The favour of the Prussian Government
1336 has been displayed to me in a remarkable degree, and the favour
1337 of good men, not in my own country alone, but throughout all
1338 Christendom. The institution is at the time that I write put on
1339 such a foundation that, humanly speaking, and as far as can be
1340 seen now, it will be a perpetual blessing to Germany and the
1341 world. Its funds are ample, and its management has, I have every
1342 assurance, the public confidence. For all this I desire now, and
1343 while I live, to bless the Lord. He was my counselor from the
1344 beginning, and my leader all through the work, and to Him and
1345 Him alone be all the glory.

1346
1347

1348 X. The Result

1349

1350 It is stated in a letter by Baron Canstein [the writer of this letter
1351 was later the founder of the Canstein Bible Society, an institution
1352 which publishes its works at Francke's Orphan House, and sends
1353 them forth from there. It has been a great blessing to Germany,
1354 and is still in active operation.], in 1706, to a member of the
1355 Prussian Government: "My Dear Sir,—I have recently visited the
1356 great establishment at Halle, which was founded and has been
1357 brought to its present advanced prosperity by Professor Francke,
1358 of the University in that city. My visit was so pleasant and so
1359 quickening to my faith, that I cannot deny myself the privilege of
1360 describing the institution, as it exists now—a kind of little world,
1361 yet all in harmony and a state of great efficiency. The history of
1362 the rise of this Home for Orphans, with its dependent schools, is
1363 not a common one; it is not the common-place development of an
1364 institution which has been fostered by Government patronage,

1365 but it is one that began in faith, and has been continued in faith
1366 up to the present time. Relying on the great fact that God is, that
1367 He still 'moves,' as well as 'has his being,' Professor Francke has
1368 been emboldened to go on with this work, beginning it without
1369 capital, and only expecting that God would provide from day to
1370 day. He had dared to build a system of edifices of palatial size,
1371 believing that God would dispose the hearts of his children to
1372 give the necessary means; and he has been justified in this trust,
1373 for the Orphan House is complete, is paid for, and is still in the
1374 receipt of means to sustain its usefulness." Francke's Institution,
1375 as it perhaps ought strictly to be called, is a unit, by virtue of one
1376 controlling purpose—viz., the exercise of a wise charity, and by
1377 virtue of the strong, clear mind and will which direct all its
1378 movements. Professor A. H. Francke is pastor of the church in
1379 Glaucha, a suburb of Halle, and a Professor in the University of
1380 Halle. Yet unit though it is, it unifies many diverse things, and is
1381 made up of parts, in themselves very unlike. It is a bundle of
1382 sticks which do not resemble one another at all, and yet make a
1383 whole of great strength and unity. I will speak of these parts one
1384 by one.

1385
1386 The first is the *Divinity School*, an institution which grew out of
1387 the necessity for helping poor students of theology, and of using
1388 their services at the same time as teachers of the destitute
1389 children. From the very first, Francke employed indigent young
1390 men studying in the University, as his co-labourers in the Orphan
1391 House, and in the schools for the poor. Many a young man has
1392 been saved to the ministry in consequence of this help; many a
1393 wise teacher has been trained by the preparatory drill which he
1394 has gained under Francke. Funds came in from the very first to
1395 help indigent students; and they now enjoy a free table in the
1396 general dining-room of the House, they have apartments for
1397 study, and receive special instruction in the ancient languages.
1398 Professors in the University come to the Orphan House, and give
1399 their lectures on Hebrew, Greek, and Oriental literature: the
1400 Hebrew Bible is now printing in the House, under the auspices of

1401 the professor in this department; and thus ends so varied are
1402 made to help each other; the students are always at hand when
1403 they are needed as instructors; the cost of providing their food is
1404 a light expense when so many hundreds are to be fed, and the
1405 rooms are as commodious as those of the University proper for
1406 the purpose of lectures.

1407

1408 The *Teacher's Seminary*. As the Theological Seminary was
1409 mainly for the advantage of young men who wished to become
1410 clergymen, it was early deemed good to found a department
1411 where thorough teachers might be trained. The needs of the
1412 orphans and the destitute children were so urgent at the outset,
1413 that Francke had to look around to secure help, and none stood so
1414 ready at his hand as young men of needy circumstances, who
1415 wished to gain an education. Many of these were pious, and
1416 exercised a healthful religious influence over the young. He
1417 began with only ten, giving them a home with him and a small
1418 salary besides, and claiming from three to five hours daily of
1419 them as teachers. The increase of the schools, demanded an
1420 increase of instructors, and the number expanded gradually to its
1421 present size. The studies pursued in the seminary are mainly
1422 those which will be of special service in teaching the children,
1423 and far more attention is given to a thorough acquaintance with
1424 the rudiments, than with branches which will be foreign to their
1425 after use. The means for providing all these men with their living,
1426 and the stipend which is paid to them, have always come as the
1427 response to faith; no man has been asked for it; no provision has
1428 been made by Government for it; all has been in answer to the
1429 fervent 'effectual prayer of the righteous man.' This department
1430 has been a great blessing to the Orphan House, and I might even
1431 say to Germany, for the five years' course of instruction secures
1432 the most competent instructors for the great schools of the
1433 kingdom.

1434

1435 The *Free Table*. The free table is an excellent feature in Francke's
1436 institution, and one which finely illustrates the faith of the

1437 founder. It was, humanly speaking, very hazardous for a
1438 clergyman without means to open his house to twelve young
1439 men, and offer them their board free; but Francke did it, and was
1440 justified in it. He believed in God, and it was imputed to him for
1441 righteousness; and the Lord opened the hearts of his children, so
1442 that in a short time Francke gave their meals to yet twelve more,
1443 soon to twelve more, and now the number is almost a hundred of
1444 these young men who sit down in the great hall of the Orphan
1445 House. This provision secures an ample supply of wholesome
1446 food to these young students; for it was found to be the case that
1447 many were so self-denying in their efforts to gain an education,
1448 that they begrudged themselves an adequate supply of nourishing
1449 food. But now they must have it, and besides a dollar is spent to
1450 far better advantage when laid out in providing for hundreds than
1451 for one. The free table affords also an excellent opportunity for
1452 Professor Francke to study the character of the young men. If any
1453 are impostors, he finds it out; and: they know each other, and are
1454 better known than they could be if they lived alone, and boarded
1455 themselves. The table, too, is made a means of religious
1456 improvement. A chapter of Scripture is read, and remarks are
1457 made. A hymn is sung, and a constant effort is made to keep in
1458 mind the bountiful hand of God. Nor does this lead to a
1459 mechanical, perfunctory service, as it might under other
1460 circumstances; but the peculiar history of the institution, and the
1461 unquestioned faith of Professor Francke, make every meal a
1462 religious enjoyment and a means of grace.

1463

1464 The *Latin School*. If Francke's institution has any offshoot which
1465 is not connected with it by the tie of organic life, it is this. It is a
1466 school for the children of the nobility, and of people well to do in
1467 the world, who desire instruction in the advanced branches. It
1468 took its rise thus: When Francke was beginning his schools for
1469 the poor and for orphans, it was soon found out in Halle and the
1470 neighbourhood that he was a man of remarkably sound judgment,
1471 energy, Christian character, and skill as an educator. He was
1472 earnestly asked to select young men whom he might recommend

1473 unqualifiedly as private tutors, and let them go from his humble
1474 house to the mansions of the rich. This he did not choose to do.
1475 He preferred to keep the young men around him, and have an eye
1476 to all their progress. But he proposed to certain of the nobility to
1477 send their sons to live under his roof, and be instructed there;
1478 they did so, and the 'Padagogium,' or Latin School, thus sprang
1479 into being—at first embracing but twelve pupils, but now, after a
1480 lapse of only about ten years, embracing between fifty and sixty.
1481 Here instruction is given in the ancient and modern languages, in
1482 all the polite branches of literature, and in the sciences. Yet it
1483 would be unfair to pass by the fact, that this institution is not, and
1484 has never been, self-supporting. Were it not for the other schools,
1485 Professor Francke would not receive enough, even from the rich,
1486 to be able to educate their sons. So the Latin School links in with
1487 all the rest, and shares a common blessing. The same living and
1488 loving God who watches over its interests, watches over all the
1489 rest. The same beneficence which preserves the school for
1490 orphans, preserves the school for the sons of noblemen. God's
1491 hand is extended in blessing over the whole great institution.

1492
1493 The *Orphan House Proper*. The fourth department is that of the
1494 Orphans, embracing the system of buildings where they are
1495 lodged, and have their instruction. The name *Orphan House* is
1496 given, indeed, to the whole congeries of buildings; but it is
1497 apparent that the home of the orphans is but a part of Francke's
1498 institution. Yet it is the part which most fills the public eye, and
1499 draws the public sympathy.; and it is to that that Francke has
1500 devoted himself with the most assiduous care. The main building
1501 devoted to this purpose is six stories in height, about one hundred
1502 and fifty feet wide, and is handsomely finished. It is by far the
1503 largest building in the city, and is really imposing in its
1504 appearance. There are many military barracks, which only give
1505 the observer the idea of size; but the main building of the Orphan
1506 House is not only colossal in proportions, but symmetrical, and a
1507 great ornament to the city. The whole house is built in the form of
1508 a hollow square, and the buildings on three sides of the rectangle

1509 are not elegant, but simply commodious. It is the large building
1510 on the fourth side which attracts the most attention, standing as it
1511 does on one of the large public squares of the city. There are
1512 buildings adapted to all the varied wants of a large colony of
1513 children—a bake-house, a brew-house, a slaughter-house, a
1514 gymnasium, a wash-house, together with the dining, sleeping,
1515 and schoolrooms needed for more than a thousand souls. And all
1516 this was built without any accumulation of capital. From day to
1517 day the Lord provided what was required, and Francke received,
1518 in answer to his prayers, without asking the assistance of any
1519 man, every dollar to pay the workmen, and buy all the materials.
1520 He began with nothing; he never was beforehand with his means,
1521 yet he received so much, that though venturing to build of brick
1522 and stone, and in an expensive style of finish, he was not in
1523 arrears for this work. It is a signal trial of faith, and it is so
1524 regarded by all true Christians. Since the work was done, the
1525 same loving Father has continued to supply all the wants of the
1526 inmates; and although there have been hours of darkness, yet the
1527 Lord has always shown his mercy in the end.

1528
1529 *The Apothecaries' Department.* The frequent cases of sickness in
1530 so large a collection of children, early made it necessary to
1531 provide for this class of needs. The apothecary department, now
1532 of much magnitude, began with the boiling of herbs for tea, and
1533 with the preparation of common household medicaments. It now
1534 has its large dispensary, with separate rooms for putting up and
1535 storing medicines, and is much used by the inhabitants of the
1536 city. Some of the remedies which have been employed by the
1537 house-physician have proved signally efficacious, and a
1538 gentleman in possession of a medicine called by him *essentia*
1539 *dulcis* bequeathed the receipt of its manufacture to Professor
1540 Francke. The income from this source is very large (twenty
1541 thousand dollars yearly), and the cures which have been wrought
1542 by it amazing, and are certified to by the leading regular
1543 physicians of the city and neighbourhood. The gift of this

1544 gentleman has done much to enrich the institution, and to put it
1545 on a permanent foundation.

1546
1547 The *Bookstore*. Very early Professor Francke provided the
1548 children who came under his charge with books, and as the
1549 institution has advanced, the need of a department to meet this
1550 want became so obvious as to lead to the establishment of a large
1551 bookstore, where are kept all the works published at the
1552 institution, and a general assortment of useful works. This, too, is
1553 now large, and meets the wants of a great number of people in the
1554 city, who make their purchases at the House rather than
1555 elsewhere.

1556
1557 The *Publishing Department*. There having been expressed a wish
1558 that a sermon of Francke's should be widely circulated, a project
1559 was started that it be printed in the House. A press was procured,
1560 types and ink bought, a printer hired, and the sermon was
1561 published. This was the beginning of the publishing department,
1562 which, under the blessing of God, has expanded till it has become
1563 one of the first establishments of the kind in Germany. Not long
1564 after Francke began to publish, a great impetus was given to the
1565 effort by the unexpected proposal of the distinguished Spener,
1566 that one of his works should issue from the publishing
1567 department of the Orphan House. Thenceforward it became a
1568 power in the land; and now, not only are all the school-books
1569 used in the institution printed and bound under its own walls, but
1570 works in Hebrew and the Oriental languages have appeared,
1571 besides standard religious works. The whole management has
1572 been conducted with an eye to the good of the Church of Christ;
1573 nothing of doubtful character has been allowed to appear, and
1574 Francke's wise and careful supervision has been bestowed on
1575 every work issued. The founts of types in the Greek, Hebrew,
1576 Syriac, and Arabic characters, are among the most complete in
1577 the land. Among the works of a learned character issued, may be
1578 mentioned Boyle's *Dissertation on the Style of the Scriptures*,
1579 translated into French and German. The binding and printing-

1580 house have been self-supporting, as much of the labour is done
1581 by the larger lads in the schools.

1582
1583 (The distinguished author of this letter does not refer to the great
1584 Bible-publishing department established by himself within the
1585 Orphan House, using its presses, binding, etc., and well known to
1586 this day as the Canstein Bible Depository, a most valuable means
1587 of circulating the Scriptures through Germany. Over five millions
1588 of Bibles have been scattered over the country through Baron
1589 Canstein's efforts, and there is no cessation in the good work. I
1590 may remark that Canstein was the inventor of the art of
1591 stereotyping; he first applied it to the Bibles issued by him).-ED.

1592
1593 Other *Eleemosynary [Charity] Departments*. Under the broad
1594 roof of the Orphan House are clustered besides all the agencies
1595 specified, a home for widows, an establishment for the care of
1596 poor people, in Glaucha (the suburb of Halle in which the
1597 buildings stand), and an establishment for strolling beggars. And
1598 this great and comprehensive charity has all been carried into
1599 effect through the efforts of a single man! Who shall doubt the
1600 power of faith? Who shall now doubt the power of prayer?

1601
1602
1603 XI. Closing Note by the Editor.

1604
1605 Since the introduction of this little work was written, and the rest
1606 of its pages were culled from Francke's voluminous documents
1607 and translated, I have been so happy as to pay another visit to this
1608 flourishing institution. It still maintains its old reputation, and
1609 never was it more influential for good than at the present day.
1610 The Director, Dr. Kramer, a brother-in-law of the great
1611 geographer, Carl Ritter, is not only eminent for his attainments in
1612 Greek literature, but for his efficiency as the manager of a great
1613 and complicated system of schools and foundations like this. In
1614 the *Pidagogium*, I had the pleasure of meeting and making the
1615 acquaintance of the distinguished geographer, Professor Daniel,

1616 the German editor of *Ritter's University Lectures*, a man of great
1617 urbanity, and of the kindest presence. But a word of special
1618 acknowledgment is due to Dr. Tschischnitz, the English teacher
1619 in the institution, who did me the favour to conduct me to every
1620 part of the great pile of buildings. Let no visitor to Halle fail to
1621 call upon this courteous gentleman, who is quite at home in our
1622 language, and who will, I am quite sure, be pleased to act as
1623 cicerone. The statue of Francke, executed by the great sculptor,
1624 Rauch, stands near the end of the square enclosed by the
1625 buildings, and is a most happy conception, portraying the good
1626 man with an orphan child grasping each hand. The buildings
1627 recently erected, especially the Real School, testify to the
1628 constant expansion of the institution, and its ability to meet new
1629 wants, and the one just referred to might for elegance and
1630 convenience be taken as a model in England or America. Nor has
1631 the printing department fallen behind, while so much else has
1632 been advancing. No greater contrast can be easily conceived than
1633 between the reports of Francke which I have used in the
1634 preparation of this work, and the books which are published at
1635 the Orphan House now: some of them works of great eminence,
1636 such as the German edition of Robinson's *Biblical Researches*.
1637 Indeed, the printing now executed there is so admirable that
1638 many English publishing houses carry their books through the
1639 Orphan House press. I mention these things to show how faithful
1640 God still remains to those who have continued faithful to Him.
1641 One cannot go into the great dining room and see five hundred
1642 lads, neatly dressed, light-hearted, well-mannered, come and take
1643 their places, while one of their number repeats the familiar
1644 German grace "Lord Jesus, come, and be our Guest, And let thy
1645 blessing on us rest," without feeling grateful that Francke lived
1646 and made all things ready, so that destitute children almost two
1647 hundred years after him, should have all this care, and good
1648 nurture. And thus it is, whatever else may fail, God abides sure.
1649 His promises are as durable as the foundations of the earth.
1650 Whoever else prove false, God may be trusted. Francke was a
1651 simple-hearted, true, believing man; but every man in our time

August Francke Faith's Work Perfected

1652 who has the same faith may have the same blessing. For God and
1653 Christ are the same, yesterday, to-day, and forever. The end.

1654

1655 Arbrild Printer, London.

1656

1657 <http://www.hti.umich.edu/cgi/t/text/text->

1658 [idx?c=moa;cc=moa;rgn=main;view=text;idno=AHL8292.0001.0](http://www.hti.umich.edu/cgi/t/text/text-idx?c=moa;cc=moa;rgn=main;view=text;idno=AHL8292.0001.0)

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1661 6/15/2011