

*APPENDIX A

FIVE CONDITIONS OF PREVAILING PRAYER

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

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

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

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

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

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

APPENDIX B

THE CAREFUL AND CONSECUTIVE READING OF THE HOLY SCRIPTURES

Concerning this subject Mr. Mueller says: "I fell into the snare, into which so many young believers fall, the reading of religious books in preference to the Scriptures. I could no longer read French and German novels, as I had formerly done, to feed my carnal mind; but still I did not put into the room of those books the best of all books. I read tracts, missionary papers, sermons, and biographies of godly persons. The last kind of books I found more profitable than others, and had they been well selected, or had I not read too much of such writings, or had any of them tended particularly to endear the Scriptures to me, they might have done me much good.—I never had been at any time in my life in the habit of reading the Holy Scriptures. When under fifteen years of age, I occa-

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

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

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

"II.—He should have it, moreover, settled in his mind, that, although the Holy Spirit is the *best and sufficient* teacher, yet that this teacher

does not always teach immediately when we desire it, and that, therefore, we may have to entreat Him again and again for the explanation of certain passages; but that He will surely teach us at last, if indeed we are seeking for light prayerfully, patiently, and with a view to the glory of God.

"III.—It is of immense importance for the understanding of the word of God, to read it in course, so that we may read every day a portion of the Old and a portion of the New Testament, going on where we previously left off. This is important because: (1) It throws light upon the connection; and a different course, according to which one *habitually* selects particular chapters, will make it utterly impossible ever to understand much of the Scriptures. (2) Whilst we are in the body, we need a change even in spiritual things; and this change the Lord has graciously provided in the great variety which is to be found in His word. (3) It tends to the glory of God for the leaving out some chapters here and there is practically saying, that certain portions are better than others; or, that there are certain parts of revealed truth unprofitable or unnecessary. (4) It may keep us, by the blessing of God, from erroneous views, as in reading

thus regularly through the Scriptures we are led to see the meaning of the whole, and also kept from laying too much stress upon certain favorite views. (5) The Scriptures contain the whole revealed will of God, and therefore we ought to seek to read from time to time through the whole of that revealed will. There are many believers, I fear, in our day, who have not read even once through the whole of the Scriptures; and yet in a few months, by reading only a few chapters every day they might accomplish it.

"IV.—It is also of the greatest importance to meditate on what we read, so that perhaps a small portion of that which we have read, or, if we have time, the whole may be meditated upon in the course of the day. Or a small portion of a book, or an epistle, or a gospel, through which we go regularly for meditation, may be considered every day, without, however, suffering oneself to be brought into bondage by this plan.

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

APPENDIX C

HOW I ASCERTAIN THE WILL OF GOD

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

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

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

3. I SEEK THE WILL of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it

according to the Scriptures and never contrary to them.

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

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

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

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