

# The Kneeling Christian

*An Unknown Christian*

跪著的基督徒

無名基督徒著

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By An Unknown Christian

## CHAPTER 1: GOD'S GREAT NEED

God "wondered that there was no intercessor" (Isa. lix. 16) -- 'none to interpose' (R.V., marg.). But this was in the days of long ago, before the coming of the Lord Jesus Christ "full of grace and truth" -- before the outpouring of the Holy Spirit, full of grace and power, "helping our infirmity," "Himself making intercession for us" and in us (Rom. viii. 26). Yes, and before the truly amazing promises of our Savior regarding prayer; before men knew very much about prayer; in the days when sacrifices for their sins loomed larger in their eyes than supplication for other sinners.

Oh, how great must be God's wonder today! For how few there are among us who know what prevailing prayer really is! Every one of us would confess that we believe in prayer, yet how many of us truly believe in the power of, prayer?

Why are many Christians so often defeated? Because they pray so little. Why are many church-workers so often discouraged and disheartened? Because they pray so little.

Why do most men see so few brought "out of darkness to light" by

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## 第一章 神极大的需要

神「惊奇竟无人代求」(赛 59.16) (修订本批注「无人代祷」)。但这远远早于「充充满满的有恩典和真理」临世的主耶稣之时；早于带来丰富的恩典和能力，「能帮助我们的软弱」，「亲自为我们代求」并亲自住在我们里面为我们祈求之圣灵临到之时(罗 8:26)；早于我们的主作出关于祷告美好应许之先；早于人大大认识祷告之先；那时人为自己的罪献祭显得比为其它罪人代求更重要。

哦，神今日的惊奇必定更大！因为在我們中间，明白**得胜祷告**的人是何其少！我们每个人都说相信祷告，可有多少人相信祷告的能力呢？

为何那么多基督徒经常失败？因为他们祷告太少。为何许多教会工人常常灰心失望？因为他们祷告太少。

为何绝大多数人很少看到有人通过他们的事工

their ministry? Because they pray so little.

Why are not our churches simply on fire for God? Because there is so little real prayer.

The Lord Jesus is as powerful today as ever before. The Lord Jesus is as anxious for men to be saved as ever before. His arm is not shortened that it cannot save: but He cannot stretch forth His arm unless we pray more -- and more really.

The Church of England, recognizing the importance of worship and prayer, expects her clergy to read prayers in Church every morning and evening. But when this is done, is it not often in an empty church? And are not the prayers frequently raced through at a pace which precludes real worship? "Common prayer," too, often must necessarily be rather vague and indefinite.

And what of those churches where the old-fashioned weekly prayer-meeting is retained? Would not "weakly" be the more appropriate word? C. H. Spurgeon had the joy of being able to say that he conducted a prayer-meeting every Monday night "which scarcely ever numbers less than from a thousand to twelve hundred attendants."

My brothers, have we ceased to believe in prayer? If you still hold your

「从黑暗入光明」？因为他们祷告太少。

为何我们的教会没有为神火热？因为真实的祷告实在太少。

主耶稣今日像从前般有能力。主耶稣像从前般渴望罪人得救。祂的膀臂并非缩短以致不能拯救，但若非我们更多祷告、更多真正地祷告，祂便无法伸出膀臂。

英国教会认识到敬拜和祷告的重要性，因此要求她的教士每天早晨和晚上在教会朗读祷文。但朗读祷文时，教堂里不常是空无一人么？祷告的速度不是快到阻碍真正的祷告么？同样，「公祷文」也常往往只是空洞无物。

那么那些按传统保留每周祈祷会的教会又如何？难道「贫弱」不是更能形容这样的聚会吗？（weekly 与 weakly 同音）司布真乐于能说，他每周一晚主持的祈祷会，参加人数从来不会少于「一千到一千二百」人。

弟兄们啊，我们已不相信祷告了吗？如果你仍

weekly gathering for prayer, is it not a fact that the very great majority of your church members never come near it? Yes, and never even think of coming near it. Why is this? Whose fault is it?

Some twenty years ago the writer was studying in a Theological College. One morning, early, a fellow-student invaded my quietude he cried excitedly -- his face all aglow with mingled joy and surprise -- "Do you believe this? Is it really true?" "Believe what?" I asked, glancing at the open Bible with some astonishment. "Why, this -- " and he read in eager tones St. Matthew xxi. 21, 22: "'If ye have faith and doubt not ... all things whatsoever ye shall ask in prayer, believing, ye shall receive.' Do you believe it? Is it true?" "Yes," I replied, with much surprise at his excitement, "of course it's true -- of course I believe it."

As the door closed upon that eager young follower of the Master, I had a vision of my Savior and His love and His power such as I never had before. I had a vision of a life of prayer -- yes, and "limitless" power, which I saw depended upon two things only -- faith and prayer. For the moment I was thrilled. I fell on my knees, and as I bowed before my Lord what thoughts surged through my mind -- what hopes and aspirations flooded my soul! God was speaking to me in an extraordinary

举行每周祈祷会，是不是教会绝大多数成员从未参加呢？是的，甚至从未想过要来参加。为何会这样？是谁的错？

约二十年前，笔者就读一神学院。一个早晨，一位同学跑来打破了我的宁静，激动地喊着，满脸发光，惊喜交加：「你相信吗？这是真的吗？」我问：「相信甚么？」带着些惊奇看了看他打开的圣经。「啊呀，就是这个……」，他热切地读了太 21:21-22：「如果你们信，一点不疑惑，无论求甚么，就必得着」。「你相信这个吗？真是这样吗？」我回答：「是（对他的激动感到奇怪），当然是真的，我当然相信。」

当那位热切追随主的年轻人关上门时，我看到了我的救主和祂的爱，祂的能力是我从未见过的。我看见祷告生命的异象，其「没有限制」的能力只在乎两样：信心和祷告。这刻我欣喜若狂！我双膝跪下，向主敬拜，脑海里的意念如同海浪翻腾。我的灵魂涌溢希望和期待！神在用一种不寻常的方式对我说话。

way.

For, after all, prayer is not just putting into action good resolutions "to pray." Like David, we need to cry, "Create in me a clean heart, O God" (Psa. li.) before we can pray aright. And the inspired words of the Apostle of Love need to be heeded today as much as ever before: "Beloved, if our heart condemn us not, we have boldness toward God; and [then] whatsoever we ask, we receive of Him" (I John iii. 21).

Do we realize that there is nothing the devil dreads so much as prayer? His great concern is to keep us from praying. He loves to see us "up to our eyes" in work -- provided we do not pray. He does not fear because we are eager and earnest Bible students -- provided we are little in prayer. Someone has wisely said, "Satan laughs at our toiling, mocks at our wisdom, but trembles when we pray."

## CHAPTER 2: ALMOST INCREDIBLE PROMISES

In our Lord's last discourse to His loved ones, just before the most wonderful of all prayers, the Master again and again held out His kingly golden sceptre and said, as it were, "What is your request? It shall be granted unto you, even unto the whole of My kingdom!"

毕竟，祷告不单是将「要祷告」的良好意愿付诸实行。我们都需像大卫般高呼「在我里面造清洁的心」（诗 51:10）才能祷告得对。而今天比从前更需注意爱之使徒受灵感的话：「亲爱的弟兄啊，我们的心若不责备我们，就可以向神坦然无惧了；并且我们一切所求的，就从祂得着。」（约壹 3:21）

我们岂不知晓没有比祷告更叫撒旦害怕么？他最想叫我们不祷告。他喜见我们「埋头工作」，只要我们不祷告。他并不害怕我们作勤奋热切的圣经学生，只要我们不祷告。有智慧之言说：「撒旦对着我们的劳苦发笑，嘲弄我们的智慧；可当我们祷告时，他便发抖。」

## 第二章 近乎不可思议的应许

我们的主最后一次与祂所爱的人交谈，正当祂要作那最美妙的祈祷之前，祂一而再再而三地伸出君王的金杖来说：「你们求甚么？这必定赐给你们，就是我整国也会赐给你们！」

"Verily, verily I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do: because I go unto the Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, that will I do" (John xiv. 13, 14). "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is My Father glorified, that ye bare much fruit; and so shall ye be My disciples" (John xv. 7, 8).

He urges His disciples to obey His command "to ask." In fact, He tells them that one sign of their being His "friends" will be the obedience to His commands in all things (verse 14). Then He once more repeats His wishes: "Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask the Father, in My name, He may give it you" (John xv. 16).

"In that day ye shall ask Me nothing" -- i.e., "ask Me no question" (R.V., marg.) -- "Verily, verily I say unto you, if ye ask anything of the Father, He will give it you in My name. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be fulfilled" (John xvi. 23, 24).

「我实实在在的告诉你们，我所作的事，信我的人也要作；并且要作比这更大的事，因为我往父那里去。你们奉我的名无论求甚么，我必成就。」（约 14:12-14）「你们若常在我里面，我的话也常在你们里面；凡你们所愿意的，祈求就给你们成就。你们多结果子，我父就因此得荣耀，你们也就是我的门徒了。」（约 15:7-8）

祂嘱咐门徒要遵从祂的命令来求。事实上祂告诉他们，作祂朋友的一大记号就是遵行祂一切所吩咐的（约 15:14）。之后祂再次说到祂的心愿：「不是你们拣选了我，乃是我拣选了你们；并且分派你们去结果子，叫你们的果子常存，使你们奉我的名，无论向父求甚么，祂就赐给你们。」（约 15:16）

「到那日，你们甚么也就不问我了。我实实在在的告诉你们：你们若向父求甚么，祂必因我的名赐给你们。向来你们没有奉我的名求甚么，如今你们求，就必得着，叫你们的喜乐可以满足。」（约

Never before had our Lord laid such stress on any promise or command -- never! This truly marvelous promise is given us six times over.

He is "able to do exceeding abundantly above all that we ask or think" (Eph. iii. 20).

So our blessed Master gives the final exhortation, before He is seized, and bound, and scourged, before His gracious lips are silenced on the cross, "Ye shall ask in My name ... for the Father Himself loveth you" (verse 26). We have often spent much time in reflecting upon our Lord's seven words from the cross. And it is well we should do so. Have we ever spent one hour in meditating upon this, our Savior's sevenfold invitation to pray?

Payson says: "If we would do much for God, we must ask much of God: we must be men of prayer." If our prayers are not answered -- always answered, but not necessarily granted -- the fault must be entirely in ourselves, and not in God. God delights to answer prayer; and He has given us His word that He will answer.

Do we doubt His power? Not for a moment. Hath He not said, "All power hath been given unto Me in heaven and on earth. Go ye ... and lo, I am with you alway ..."? (Matt. xxviii. 18-20). Do we doubt His wisdom? Do we mistrust His

16:23-24 )

我们的主从未这样强调任何祂的其它应许或命令。祂一连六次给我们这不可思议的应许。

「祂能充充足足的成就一切，超过我们所求所想的。」(弗 3:20)

因此我们的恩主在被捉拿，捆绑，受鞭打之先，在所钉十字架上恩口不发一言之前，赐下祂最后的劝告：「你们要奉我的名祈求，.....父自己爱你们。」(约 16:25-26) 我们常用很多时间思念我们救主的十架七言，这是我们该作的。我们可曾花一小时来默想，我们的救主七次邀请来祈祷呢？

Payso 说：「我们若想为神多作工，就必须向神多求，必须作祈祷的人。」我们的祷告若不蒙应允，不总蒙应允，不是必蒙答应时，毛病全然在乎我们，而不在乎神。神乐意垂听祷告，而且祂已允诺必定垂听。

我们是否怀疑祂的权能？一刻也不。祂岂不曾说「天上地下所有的权柄都赐给我了.....你们要去.....我就常与你们同在。」(太 28:18-28) 么？

choice for us? Not for a moment. And yet so very few of His followers consider prayer really worth while. Of course, they would deny this -- but actions speak louder than words. Are we afraid to put God to the test? He has said we may do so. "Bring Me the whole tithe into the storehouse ... and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. iii. 10). Whenever God makes us a promise, let us boldly say, as did St. Paul, I believe God (Acts xxvii. 25), and trust Him to keep His word.

Ten minutes a day on our knees in prayer -- when the Kingdom of Heaven can be had for the asking!

Ten minutes? It seems a very inadequate portion of our time to spend in taking hold of God (Isa. lxiv. 7)!

And is it prayer when we do "say" our prayers, or are we just repeating daily a few phrases which have become practically meaningless, whilst our thoughts are wandering hither and thither?

Why, the wonder is not that we pray so little, but that we can ever get up from our knees if we realize our own need; the needs of our home and our loved ones; the needs of our pastor and

我们是否怀疑祂的智慧？是否不相信祂拣选了我们？一点也不。然而祂的信徒极少以祈祷为值得的。当然，他们否认这个，但事实胜于雄辩。我们是否害怕来试验神？祂曾说我们可这样作，「你们要将当纳的十分之一，全然送人仓库.....以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。」(玛 3:10) 每当神向我们作出应许时，让我们像保罗般大胆地说：「我相信神，祂的话必定成就。」(徒 27:25)

每日十分钟的屈膝祷告，就是天国也能祈求得着！

十分钟？用来抓住神上(赛 64:7) 时间未免不够分量。

我们作的是否祈祷，还是我们只在重复一些实在早已变得毫无意义的言词，而我们的心思却到处游荡呢？

惊奇的不是我们那么少祷告，而是我们在明白一己缺乏(家庭和所爱之人的缺乏、牧者和教会的缺乏、城市和国家的缺乏、

the Church; the needs of our city -- of our country -- of the heathen and Mohammedan world! All these needs, can be met by the riches of God in Christ Jesus. St. Paul had no doubt about this -- nor have we. Yes! "My God shall supply all your need according to His riches in glory, in Christ Jesus" (Phil. iv. 19). But to share His riches we must pray, for the same Lord is rich unto all that call upon Him (Rom. x. 12).

Men plead their weakness or infirmity -- or they declare they do not know how to pray.

God foresaw this inability long ages ago. Did He not inspire St. Paul to say: "The Spirit also helpeth our infirmity, for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is in the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. viii. 26, 27).

No man dare prescribe for another how long a time he ought to spend in prayer, nor do we suggest that men should make a vow to pray so many minutes or hours a day. Of course, the Bible command is to "Pray without ceasing." This is evidently the "attitude of prayer" -- the attitude of one's life.

不信和回教世界的缺乏) 下从跪中起来! 在神基督耶稣里的丰富能补满这一切。保罗在此毫不怀疑, 我们也不应怀疑。是的, 「我的神必照祂荣耀的丰富; 在基督耶稣里, 使你们一切所需用的都充足。」 (腓 4:19) 我们若要得享祂的丰富就必须祷告, 因厚赐凡求告祂的 (罗 10:12) 是同一位神。

人们辩称他们软弱, 他们或者宣称他们不知怎样祷告。

神久前早已预视这不能够, 祂不是默示保罗说「况且, 我们的软弱有圣灵帮助, 我们本不晓得当怎样祷告。只是圣灵亲自用说不出来的叹息, 替我们祷告, 鉴察人心的, 晓得圣灵的意思, 因为圣灵照着神的旨意替圣徒祈求。」 (罗 8:26-27) 么?

没有人敢来定规别人该用多少时来祈祷, 也不敢提议人们该起誓来每天祈祷多少分钟或多少小时。当然圣经所吩咐的是「不住祷告」。显然这是祷告的态度, 是人生命的态度。

## CHAPTER 3: "ASK OF ME AND I WILL GIVE"

"Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm ii. 8).

"If you cannot believe My bare word about this, believe Me for the very works' sake" (John xiv. 11). It was as if He said, "If My Person, My sanctified life, and My wonderful words do not elicit belief in Me, then look at My works: surely they are sufficient to compel belief? Believe Me because of what I do."

A. J. Gordon once said, "You can do more than pray, after you have prayed, but you can never do more than pray until you have prayed."

A lady in India was cast down through the failure of her life and work. She was a devoted missionary, but somehow or other conversions never resulted from her ministry. The Holy Spirit seemed to say to her, "Pray more." But she resisted the promptings of the Spirit for some time. "At length," said she, "I set apart much of my time for prayer. I did it in fear and trembling lest my fellow-workers should complain that I was shirking my work. After a few weeks I began to see men and women accepting Christ as their Savior.

## 第三章 你求我，我就赐你

「你求我，我就将列国赐你为基业，将地极赐你为田产。」（诗 2:8）

「即或不信，也当因我所作的事信我。」（约 14:11）祂像是在说：「若我的同在，我圣洁的人生，和我所讲的道不叫你们信我，那么看看我所作的，这种种不可思议的事岂不足以叫人来信我么？当因我所作的来信我。」

A. J. Gordon 曾说：「祷告以外你可作更多的事，但除非你已祷告，否则永不能作祷告以外更多的事。」

一位印度妇女因她的人生和工作都失败而颓丧，她原是一虔诚的传道人，可是不知甚么缘故，没有人因她而悔改。似乎圣灵向她说「要更多祷告」。然而她还是拒绝圣灵的感动。但后来，她说：「我终于拨出大部分时间来祷告。我战兢来这样作，惟恐同工们说我在工作上怠惰。几星期后，有一些男女接受基督为他们的救主。而且，不久整区

Moreover, the whole district was soon awakened, and the work of all the other missionaries was blessed as never before. God did more in six months than I had succeeded in doing in six years. And," she added, "no one ever accused me of shirking my duty." Another lady missionary in India felt the same call to pray. She began to give much time to prayer. No opposition came from without, but it did come from within. But she persisted, and in two years the baptized converts increased sixfold!

God promised that He would "pour out the Spirit of grace and supplication upon all flesh" (Joel ii. 28). If we are not willing to spend time in "supplication," God must perforce withhold His Spirit, and we become numbered amongst those who are "resisting the Spirit," and possibly "quenching" the Spirit. Has not our Lord promised the Holy Spirit to them that ask? (Luke xi. 13).

Are not the very converts from heathendom putting some of us to shame?

A few years ago, when in India, I had the great joy of seeing something of Pandita Ramabai's work. She had a boarding-school of 1,500 Hindu girls. One day some of these girls came with their Bibles and asked a lady missionary what St. Luke xii. 49 meant -- "I came to

都复兴起来，其它传道人们的工作也蒙神从未有的赐福。神在六个月所作的比我六年所作的成效更多。」而且，她且说：「没有人控诉我疏于职责。」另一位印度的女传教士也接受这祷告的呼声。她开始多用时间来祷告。虽然没有外来的反对，却有来自内心的；她坚持下去，两年内受洗的信徒增加了六倍。

神曾应许要将祂施恩和恳求的灵浇灌凡有血气的（珥 2:28）。我们若不肯花时间来「恳求」，神就不得不保留不给祂的圣灵，我们便被算在「抗拒圣灵」甚或「消灭」圣灵感动的人之列，我们的救主岂不曾应许赐圣灵给凡祈求的人么？（路 11:13）

新近信主的人岂不让我们一些人羞愧么？

几年前我在印度，乐见 Pandita Ramabai 的工作。她有一所一千五百名印度女孩的寄宿学校。有一天，有几个女孩带着圣经来向一个女传教士问「我来要把火丢在地上，

cast fire upon the earth; and what will I, if it is already kindled?" The missionary tried to put them off with an evasive answer, not being very sure herself what those words meant. But they were not satisfied, so they determined to pray for this fire. And as they prayed -- and because they prayed -- the very fire of heaven came into their souls. A very Pentecost from above was granted them. No wonder they continued to pray!

A party of these girls upon whom God had poured the "Spirit of supplication" came to a mission house where I spent some weeks. "May we stay here in your town and pray for your work?" they asked. The missionary did not entertain the idea with any great enthusiasm. He felt that they ought to be at school, and not "gadding about" the country. But they only asked for a hall or barn where they could pray; and we all value prayers on our behalf. So their request was granted, and the good man sat down to his evening meal, thinking. As the evening wore on, a native pastor came round. He broke down completely. He explained, with tears running down his face, that God's Holy Spirit had convicted him of sin, and that he felt compelled to come and openly confess his wrongdoing. He was quickly followed by one Christian after another,

倘若已经着起来，不也是我所愿意的么？」（路12:49）的意思，女传教士试图含糊其辞来打发她们，其实她自己也不明甚解。但她们不满意，便定意为这样的火祷告神。她们祷告，因着她们祷告，天上的火就进入她们的心灵。自上头来五旬节的经历赐给了她们，难怪她们继续祷告！

一群蒙神赐下恳求之灵的女学生，来到我寄居几星期的一个布道所。她们问：「我们可否在你们这里住下，为你们的工作祷告？」传教士并不太热切接纳她们的意见，他认为她们应该留在学校读书，而不该在国中流荡。她们唯一的要求乃是一所为我们祷告的宿舍或仓库，而且我们都珍爱别人为我们的祷告。结果她们的要求得着答应，而那位好心的传教士坐下吃晚饭，反复思想这事。到了傍晚，本地的一个传教士跑进来，心里非常难过，他热泪盈眶地述说神的圣灵已叫他知罪，不得不公开承认他的过犯。接二连三地有基督徒走进来，全都深深悔罪。

all under deep conviction of sin.

There was a remarkable time of blessing. Back-sliders were restored, believers were sanctified, and heathen brought into the fold -- all because a few mere children were praying.

And those of us who cannot have the privilege of serving God in India or any other overseas mission, may yet take our part in bringing down a like blessing. When the Revival in Wales was at its height, a Welsh missionary wrote home begging the people to pray that India might be moved in like manner. So the coal-miners met daily at the pit-mouth half an hour before dawn to pray for their comrade overseas. In a few weeks' time the welcome message was sent home: "The blessing has come."

Isn't it just splendid to know that by our prayers we can bring down showers of blessing upon India, or Africa, or China, just as readily as we can get the few drops needed for our own little plot?

Many of us will recall the wonderful things which God did for Korea a few years ago, entirely in answer to prayer. A few missionaries decided to meet together to pray daily at noon. At the end of the month one brother proposed that, "as nothing had happened," the prayer-meeting should be discontinued. "Let us each pray at

这是一非凡的蒙福时刻，背道的回转，信徒们得以成圣，不信者加入主的羊圈，这一切全因一群孩子们的祷告。

我们没殊荣在印度或其它海外宣教事奉神的，也可为那些地方的工作尽我们的本分，使同样的福从天而降。当威尔士的复兴达至高潮时，一位威尔士的传教士写信回家要求家里的人祈祷，使印度有同样的复兴。结果那里的煤矿工人每日在矿坑口，在黎明前用半小时为他们海外的同工祷告。不出几个星期，「恩福已临」的喜讯便传回威尔士。

知道可藉着我们的祷告使恩福的甘霖降在印度、非洲、或中国，犹如自己工作小区获得数滴甘霖一般，岂不同样光彩？

我们中间多人必还记得，几年前神为韩国所行的奇事，全因祷告的蒙垂听。几位传教士决意每天正午前祷告。一个月后，一位弟兄因毫无动静来提议停止祈祷会。他又说：「我们大家都在自己家里方便时祷告就好了。」

home as we find it convenient," said he. The others, however, protested that they ought rather to spend even more time in prayer each day. So they continued the daily prayer-meeting for four months. Then suddenly the blessing began to be poured out. Church services here and there were broken up by weeping and confessing of sins. At length a mighty revival broke out. At one place during a Sunday evening service the leading man in the church stood up and confessed that he had stolen one hundred dollars in administering a widow's legacy. Immediately conviction of sin swept the audience. That service did not end till 2 o'clock on Monday morning. God's wondrous power was felt as never before. And when the Church was purified, many sinners found salvation.

Multitudes flocked to the churches out of curiosity. Some came to mock, but fear laid hold of them, and they stayed to pray. Amongst the "curious" was a brigand chief, the leader of a robber band. He was convicted and converted. He went straight off to the magistrate and gave himself up. "You have no accuser," said the astonished official, "yet you accuse yourself! We have no law in Korea to meet your case." So he dismissed him.

One of the missionaries declared, "It paid well to have spent several

但其它人都反对，说不如每日用更多时间来祷告，结果他们继续每天的祷告，达四个月之久。之后天福开始忽然降下。许多地方教会中有人流泪认罪，到处都有非常的复兴。在某处，一个礼拜天晚上的聚会中，当地教会的一个领袖站起来，承认他处理一位寡妇的产业时，骗取了她一百块钱，立时认罪横扫全部会众。那聚会延至礼拜一早上凌晨两点才散会，大家都感悟从没有的神奇妙权能。教会得洁净，许多罪人蒙救赎。

也有许多人因好奇涌进教会，有些本要去讥诮的人，敬畏抓着他们，便留下祷告。这些好奇的人中有一个土匪头子，劫党首领，他认罪悔改，便到法庭去自首，法官奇怪地说：「没有人控告你，你还来告自己吗！韩国没有甚么法律处理你的案子。」就把他放走了。

一位传教士宣告：「花几个月来祷告是值得

months in prayer, for when God gave the Holy Spirit, He accomplished more in half a day than all the missionaries together could have accomplished in half a year." In less than two months, more than 2,000 heathen were converted. The burning zeal of those converts has become a byword. Some of them gave all they had to build a church, and wept because they could not give more. In one church it was announced that a daily prayer-meeting would be held at 4:30 every morning. The very first day 400 people arrived long before the stated hour -- eager to pray! The number rapidly increased to 600 as days went on. At Seoul, 1,100 is the average attendance at the weekly prayer-meeting.

Did not Christ say, "Where two or three are gathered together in My name, there am I in the midst of them"? (Matt. xviii. 20). What is possible in Korea is possible here. God is "no respecter" of nations. He is longing to bless us, longing to pour His Spirit upon us.

In my journeyings I came to Rawal Pindi, in N.W. India. Some of Pandita Ramabai's girls went there to camp. But a little while before this, Pandita Ramabai had said to her girls, "If there is any blessing in India, we may have it. Let us ask God to tell us what we must do in order to have the blessing."

的，因为当神赐下圣灵时，半天所成效的比全体传教士们半年所成效的还要大。」不用两个月，便有两千多异教徒悔改归主。这些信徒的火热信心成了当地居民的笑谈。其中有人奉献自己一切所有的来建造教堂，并因自己没有更多的可献上来哭泣流泪。有一教会定规每日早晨四点半钟有祷告聚会。头一天不到所定时间就有四百多人来热切祷告。过不多日，聚会的人数加增到六百名之多，首尔教会的每星期祈祷会平均有一千一百人出席。

基督岂不曾说「无论在那里有两三个人奉我的名聚会，那里就有我在他们中间。」(太 18:20)么？在韩国可能的在此地也可能。神并不偏待任何国家，祂切望赐福我们，将祂的灵浇灌我们。

在我经过印度西北拉华宾第的旅程中，Pandita Ramabai 的一群女孩在那里露营。不久以前她向她们说：「若印度有可享的福分，我们必可以得着。不如我们求神指示我们当怎样行才能得这恩福。」

As she read her Bible she paused over the verse, "Wait for the promise of the Father ... ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 4-8). "Wait! Why, we have never done this," she cried. "We have prayed, but we have never expected any greater blessing today than we had yesterday!" Oh, how they prayed! One prayer-meeting lasted six hours. And what a marvelous blessing God poured out in answer to their prayers.

Whilst some of these girls were at Rawal Pindi, a lady missionary, looking out of her tent towards midnight, was surprised to see a light burning in one of the girls' tents -- a thing quite contrary to rules. She went to expostulate, but found the youngest of those ten girls -- a child of fifteen -- kneeling in the farthest corner of the tent, holding a little tallow candle in one hand and a list of names for intercession in the other. She had 500 names on her list -- 500 out of the 1,500 girls in Pandita Ramabai's school. Hour after hour she was naming them before God. No wonder God's blessing fell wherever those girls went, and upon whomsoever those girls prayed for.

Pastor Ding Li Mei, of China, has the names of 1,100 students on his prayer-list. Many hundreds have been won to Christ through his prayers. And

她读经时读到以下经文：「要等候父所应许的，.....但圣灵降临在你们身上，你们就必得着能力。」（徒 1:4-8）她高呼：「我们从没等候！我们有祷告，可根本没指望今天得享比昨天更大的福气。」她们作的是何等祷告！一个长达六小时的祈祷会。神浇灌何等奇异的恩福来垂听她们的祷告。

当这些女孩子们还在拉华宾第时，一位女传教士半夜从她的帐棚往外看时，见到女孩们帐棚里有亮光照着，这是违规的。本想去加以指斥的她发现十位学生中最年轻十五岁的女孩，在帐棚远角边跪着，一手持着一支小小的蜡烛，另一只手中是代求之人的名单。名单上有五百个名字，是 Pandita Ramabai 学校一千五百女学生中五百个同学的名字。她一小时复一小时地在神面前提起她们的名字，无怪乎无论她们何往，神的恩福总会临到，也临到她们所代求的人。

中国的丁礼美牧师的祷告名单中有一百位同学的名字，已有数百人因他代祷而归向基督。而且他

so out-and-out are his converts that many scores of them have entered the Christian ministry.

Some of us have been reading about Praying Hyde. Truly, his intercession changed things. Men tell us that they were thrilled when John Hyde prayed. They were stirred to their inmost being when he just pleaded the name "Jesus! -- Jesus! -- Jesus!" and a baptism of love and power came upon them.

But it was not John Hyde, it was the Holy Spirit of God whom one consecrated man, filled with that Spirit, brought down upon all around him. He was once just an ordinary Christian man -- just like any of us.

He was on board a ship sailing for India, whither he was going as a missionary. He says, "My father had a friend who greatly desired to be a foreign missionary, but was not permitted to go. This friend wrote me a letter directed in care of the ship. I received it a few hours out of New York harbor. The words were not many, but the purport of them was this: 'I shall not cease praying for you, dear John, until you are filled with the Holy Spirit.' When I had read the letter I crumpled it up in anger and threw it on the deck. Did this friend think I had not received the baptism of the Spirit, or that I would think of going to India without

领信的人中那么诚恳笃信，甚至其中有几十位加入了传道的工作。

我们有人曾读过「祈祷的海德」的事迹，他的祈求改变事情。有人告诉我们说，当约翰海德祷告时，他们是心里颤惊的。他不过求告耶稣——耶稣——耶稣的名，他们内心便倍受感动，爱和能力的洗礼便临到他们。

这并不是约翰海德，而是崇敬神的人被神浇灌下来的圣灵所充满。他从前只是一平凡的基督徒，像你我一样。

那次他坐船往印度去，预备作传教士。他说：「我父亲有一位朋友，深切盼望作海外传道工作，却未获准前行。这朋友写给我一封信，寄到我所乘的船上。船离开纽约港口几个钟头后我才收到这封信，所写的字数不多，而其总意是：『亲爱的约翰，我会不停地为你祷告，直等到你充满了圣灵。』我读完了这信，便愤怒地将它搓成纸球扔在甲板上。这位朋友竟以为我还未受圣灵的洗，缺少这样的装备我还敢往印度去传

this equipment? I was angry. But by and by better judgment prevailed, and I picked up the letter, and read it again. Possibly I did need something which I had not yet received. I paced up and down the deck, a battle raging within. I felt uncomfortable: I loved the writer; I knew the holy life he lived, and down in my heart there was a conviction that he was right, and that I was not fit to be a missionary.... This went on for two, or three days, until I felt perfectly miserable.... At last, in a kind of despair, I asked the Lord to fill me with the Holy Spirit; and the moment I did this... I began to see myself, and what a selfish ambition I had."

But he did not yet receive the blessing sought. He landed in India and went with a fellow-missionary to an open-air service. "The missionary spoke," said John Hyde, "and I was told that he was speaking about Jesus Christ as the real Savior from sin. When he had finished his address, a respectable-looking man, speaking good English, asked the missionary whether he himself had been thus saved? The question went home to my heart; for if it had been asked me, I would have had to confess that Christ had not fully saved me, because I knew there was a sin in my life which had not been taken away. I realized what a dishonor it would be on the name of

道吗？我实在气恼。过了一会儿，为更好的判断力所胜下，我便拾起那信来再读一遍。也许我真的需要我还未得着的东西。我在甲板上踱来踱去，心里争战。我爱那来信者，也知他所活着圣洁的人生，在心灵深处我承认他是正确的，我不配作传教士.....。这情况继续两三天之久，我也实在心里非常难过。.....终于，在似乎绝望之下，我求告主以圣灵充满我；而当我如此作时，就开始明白自己，晓得所存的是何等属己的雄心。」

可是他还没得着所寻求的恩福。他登岸印度，便与一位传教士出席一个露天布道会。约翰海德说：「那传教士讲道，所讲论的耶稣基督乃叫人脱罪的真正救主。在他讲完道后，有一位绅士模样的人操一口标准英语，问那位传教士究竟他自己是否如此得救。这问题直入我心。若问我的话，我不得不承认基督还没有完全拯救我，因为我明知我生活上还有未离弃的罪恶。虽然我向别人宣告祂乃是完美的救主，但我所传扬的基督却仍未曾救我脱离罪，

Christ to have to confess that I was preaching a Christ that had not delivered me from sin, though I was proclaiming to others that He was a perfect Savior. I went back to my room and shut myself in, and told the Lord that it must be one of two things: either He must give me victory over all my sins, and especially over the sin that so easily beset me, or I must return to America and seek there for some other work. I said I could not stand up to preach the Gospel until I could testify of its power in my own life. I...realized how reasonable this was, and the Lord assured me that He was able and willing to deliver me from all sin. He did deliver me, and I have not had a doubt of this since."

#### CHAPTER 4: ASKING FOR SIGNS

Now, the Bible teaches us that we are allowed to put God to the test. The example of Gideon in Old Testament days is sufficient to show us that God honors our faith even when that faith is faltering.

Gideon said unto God, "If Thou wilt save Israel by mine hand, as Thou hast said, behold, I will put a fleece of wool on the floor; and if the dew be on the fleece only ... then shall I know that Thou wilt save Israel by mine hand, as Thou has said." Yet, although there was a "bowl full of water" in the fleece the

我便明白过来这对基督的名是何等的羞辱。我便回房间去，将自己关在里面，向主说：一是祂使我全然战胜自己的罪恶，尤其是那容易缠绕我的罪；一是我就回美国去，另谋生计。我说我不能站在人前传扬福音，直至我能在自己的人生中证明福音的大能。我.....明白这是如何合理，而主向我保证，祂能和愿救我脱离一切的罪孽，祂也的确如此救了我。自始我未曾丝毫怀疑过。」

#### 第四章 求预兆

是圣经教导我们，容许我们来试验神的。旧约基甸的例子足以显明神重视我们的信心，那怕信心不太坚定。

基甸向神说：「祢若果照着所说的话，藉我手拯救以色列人，我就把一团羊毛放在禾场上，但若是羊毛有露水，.....我就知道祢必照着所说的话，藉我的手拯救以色列人。」虽然次日早晨羊毛中有满

next morning, this did not satisfy Gideon! He dares to put God to the test the second time, and to ask that the fleece should be dry instead of wet the following night. "And God did so that night" (Judges vi. 40). No doubt Gideon thought that the "fleece" represented himself, Gideon.

If God would indeed fill him with His Spirit, why, salvation was assured. But as he wrung the fleece out, he began to compare himself with the saturated wool. "How unlike this fleece am I! God promises deliverance, but I do not feel full of the Spirit of God. No inflow of the mighty power of God seems to have come into me. Am I indeed fit for this great feat?" No! But then, it is "Not I, but God." "O God, let the fleece be dry -- canst Thou still work? Even if I do not feel any superhuman power, any fullness of spiritual blessing within me: even if I feel as dry as this fleece, canst Thou still deliver Israel by my arm?" (Little wonder that he prefaced his prayer with the words, "Let not Thine anger be hot against me"!)" "And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground" (verse 40).

The most surprising instance of "proving God" happened on the Sea of Galilee. St. Peter put our Lord Himself to the test. "If it be Thou --" yet our

盆的露水，基甸还是不满意！他竟敢第二次来试验神，要求次日晚上羊毛要干而地上有露水。结果，这夜神也如此行。（士 6:36-40）基甸无疑地认为那团羊毛是代表他自己。

神若真的以圣灵充满他，是要他确然得救。当他将羊毛挤拧时，他开始将自己与满了露水的羊毛团相比较。「我与这团羊毛何等不同！神应许要施行拯救，可是我未感到圣灵的充满，神的大能大力也似乎没有降在我身上。我是否配承当这大工？」不配！那么「不是我，乃是神。」「神啊，愿这团羊毛是干的，祢还能这么作么？就算我不感到任何超越的能力，我里头有任何属灵恩福的充满，倘若我感到像这团羊毛般干，祢还能藉我手拯救以色列么？」难怪他在祷告劈头便说：「求祢不要向我发怒。」「这夜神也如此行，独羊毛上是干的，别的地方都有露水。」（士 6:40）

最惊人「试验神」的事例出现在加利利海上，彼得竟以「如果是祢」来试验主自己，而耶稣早已

Savior had already said, "It is I." "If it be Thou, bid me come unto Thee on the water." And our Lord said, "Come," and Peter "walked on the water" (Matt. xiv. 28, 29). But this "testing-faith" of Peter's soon failed him. "Little faith" (verse 31) so often and so quickly becomes "doubt." Remember that Christ did not reprove him for coming. Our Lord did not say, "Wherefore didst thou come?" but "Wherefore didst thou doubt?"

To put God to the test is, after all, not the best method. He has given us so many promises contingent on believing prayer, and has so often proved His power and His willingness to answer prayer, that we ought, as a rule, to hesitate very much before we ask Him for signs as well as for wonders!

Did He not say, "Bring ye the whole tithe into the storehouse ... and prove Me now herewith, saith the Lord of Hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"? (Mal. iii. 10).

Yes that is true: God does say, "Prove Me: test Me." But it is really we ourselves who are thus tested. If the windows of heaven are not opened when we pray, and this blessing of fullness-to-overflowing is not bestowed upon us, it can only be because we are not whole-tithers. When we are in very

说「是我」。「如果是祢，请叫我从水面上走到祢那里去。」主说：「你来吧，彼得就在水面上走。」(太 14:28-29)可是这信心的试验很快便失败告终，「小信」(太 14:31)常和快变成疑惑。谨记基督没有责备彼得在水面上往祂那里去，我们的主没有说「你为甚么往我这里来？」，而是说「你为甚么疑惑？」

总之，试验神并非最好的方法。祂既赐我们如此多关乎信心祈祷的蒙应许，又常证实祂的能力和乐意垂听我们的祈祷，那么一般来说，当我们向祂求兆头或神迹之先，便该十分犹豫了。

祂岂没有说，「你们要将当纳的十分之一全然送入仓库，.....以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容？」(玛 3:10)么？

对，「试试我」是神说的，然而实际上受试验的是我们。当我们祷告而天上的窗户没开启，那无处可容的福分不倾注我们时，唯一的原因必定是我没有纳十分之一。当我们全然顺服神，将十分之一

deed wholly yielded to God -- when we have brought the whole tithe into the storehouse for God -- we shall find such a blessing that we shall not need to put God to any test! This is a thing we shall have to speak about when we come to the question of unanswered prayer.

Some blessing is certain to come, for others are also pleading with God about the matter. You ask for relief from pain or healing of sickness: but Godless people, for whom no one appears to be praying, often recover, and sometimes in a seemingly miraculous way. And we may feel that we might have got better even if no prayer had been offered on our behalf. It seems to me that so many people cannot put their finger upon any really definite and conclusive answer to prayer in their own experience. When He stood before the opened tomb of Lazarus, before He had actually called upon the dead to come forth, He said, "Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me always" (John xi. 41, 42). Why, then, did He utter His thanks? "Because of the people which stand by I said it, that they may believe that Thou hast sent Me."

If Christ is dwelling in our hearts by faith: if the Holy Spirit is breathing into us our petitions, and we are "praying in the Holy Ghost," ought we not to know

全然送入仓库时，恩福必然得见，因此我们无需试验神。这是当我们面对祷告不蒙垂听时所必须要说到的。

有一些恩福必然来到，因为也有人在这事上恳求。你祈求脱离痛苦，或疾病得医治，可是那些无神的人，看来在无代祷下也常得痊愈，甚至有时看来是神迹性的。因此我们或会以为在没有人为我们祷告下我们也会恢复健康。依我看似似乎许多人根本不能举出祷告蒙应允的确实经历。大多数基督徒都不愿给神机会，显明祂乐意垂听祂儿女的祈求。当祂站在拉撒路敞开的坟墓前，还没吩咐死人拉撒路出来之先，祂说：「父啊，我感谢祢，因为祢已经听我，我也知道祢常听我。」（约 11:41-42）那么祂为何说出祂的感谢？「但我说这话是为周围站着的人，叫他们信祢差了我来。」

若基督因我们相信来住在我们心内，若圣灵呼进我们的代祷，我们便是在圣灵里祷告，那么我们

that the Father "hears" us? (Jude 20). And will not those who stand by begin to recognize that we, too, are God-sent?

Men of prayer and women of prayer will agonize before God for something which they know is according to His will, because of some definite promise on the page of Scripture. They may pray for hours, or even for days, when suddenly the Holy Spirit reveals to them in no uncertain way that God has granted their request; and they are confident that they need no longer send up any more petitions to God about the matter. It is as if God said in clear tones: "Thy prayer is heard and I have granted thee the desire of thy heart." This is not the experience of only one man, but most men to whom prayer is the basis of their life will bear witness to the same fact. Nor is it a solitary experience in their lives: it occurs again and again.

Then prayer must give place to action. God taught Moses this: "Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward" (Exod. xiv. 15).

We are not surprised to find that Dr. Goforth, a much-used missionary in China, often has this assurance given him that his petitions are granted. "I knew that God had answered. I received definite assurance that He

岂不晓得天父也已听了我们么？（犹 20）而旁边站着的人岂不也开始确实我们是神所差来的么？

祈祷的男男女女必为自己因着圣经的某些实在应许来在认为合乎神旨意的事情上来在神面前苦心哀求。或许他们如此祈祷好几个小时，甚或几天的时间。最后圣灵以毫无疑问的方式指示他们，神已经给与们所求，而不必为这事再献上祈祷。这犹如神以清晰的声音向他们说：「你的祷告已蒙垂听，我已赐给你心所想望的。」这并非单单一个人的经历，凡以祈祷为人生根基的人都可证明这相同的事实。他们并非一生中只一次有这样的经验，而是一而再发生的。

祈祷必须付诸实行。神教导摩西：「你为甚么向我哀求呢？你吩咐以色列人往前走。」（出 14:15）

我们不会惊奇神在中国大大使用的 Goforth 医生，常有这种祈求蒙赐与的经历：「我知道神已经垂听，我得着确切的凭证神已开路。」人何以为此

would open the way." For why should anyone be surprised at this? The Lord Jesus said, "Ye are My friends, if ye do the things I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends" (John xv. 14, 15).

We know that God is no respecter of persons, and therefore we know that any true believer in Him may share His mind and will. We are His friends if we do the things He commands us. One of those things is "prayer." Our Savior begged His disciples to "have faith in God" (the literal translation is "Have the faith of God"). Then, He declares, you can say to a mountain, "Be thou taken up and cast into the sea," and if you believe and doubt not, it shall come to pass. Then He gives this promise: "All things whatsoever ye pray and ask for, believe that ye have received them [that is, in heaven], and ye shall have them [on earth]" (Mark xi. 24). Now, this is exactly the experience we have been talking about. This is just what real men of prayer do. Such things naturally pass the comprehension of unbelievers. Such things are perplexing to the half-believers. Our Lord, however, desires that men should know that we are His disciples, sent as He was sent (John xvii. 18 and xx. 21). They will know this if we love one another (John

而惊奇呢？主耶稣曾说：「你们若遵行我所吩咐的，就是我的朋友了。以后我不再称你们为仆人，因为仆人不知道主人所作的事；我乃称你们为朋友。」（约 15:14-15）

我们知神不偏待人，因此我们知道任何真实相信神的人都可知祂的心思和旨意。我们若按神吩咐而行，便是祂的朋友了，其中一项就是祷告。我们的救主乞求祂的门徒「当信服神」（原文是说到有神的信），然后祂宣告说：「无论何人对这座山说，你挪开此地投在海里。」你若笃信不疑，事情必这样成就。之后祂赐下「凡你们祷告祈求的，无论是甚么，只要信是（在天上）得着的，就必（在地上）得着。」（可 11:24）这应许。这正是我们一直所论到的经历，也是真正祈祷勇士所行的。当然，无信仰的人自然难以了解，这样的事令半信半疑的人困惑。但我们的主渴望人知道我们是祂的门徒，像祂被差遣般被差。（约 17:18, 20:21）我们若彼此相爱，他们便知我们是祂的门

xiii. 35). But another proof is provided, and it is this: if we know and they see that "God heareth us always" (John xi. 42).

On one occasion, when crossing from Quebec to Liverpool, George Muller had prayed very definitely that a chair he had written to New York for should arrive in time to catch the steamer, and he was quite confident that God had granted his petition. About half an hour before the tender was timed to take the passengers to the ship, the agents informed him that no chair had arrived, and that it could not possibly come in time for the steamer. Now, Mrs. Muller suffered much from sea-sickness, and it was absolutely essential that she should have the chair. Yet nothing would induce Mr. Muller to buy another one from a shop near by. "We have made special prayer that our Heavenly Father would be pleased to provide it for us, and we will trust Him to do so," was his reply; and he went on board absolutely sure that his trust was not misplaced, and would not miscarry. Just before the tender left, a van drove up, and on the top of the load it carried was Mr. Muller's chair. It was hurried on board and placed into the hands of the very man who had urged George Muller to buy another one! When he handed it to Mr. Muller, the latter expressed no

徒。(约 13:35)「神常听我们的祷告。」(约 11:42)就是另一个叫我们自己知道和世人也看明的证据。

有一次乔治穆勒自魁北克横渡至利物浦。他祈祷他自纽约订购的一张椅子能确切地在所乘的船还未离港前送到，他也相信神已听允他的祈求。在小轮船按时间表半小时后便送乘客登上大船时，代理人告诉他椅子还未来到，并说已不可能赶上大船。乔治穆勒师母容易晕船，故此这椅子是绝对需要的。虽然如此，没有东西能促使乔治穆勒往附近店铺去另买一张椅子。他说：「我们已经祷告，天父必乐意供给我们，我们必须信祂会这样作。」这样他绝对肯定他的信靠不会错放和误送下就登上小轮。就在小轮将要离开前，一辆小货车驶至。货物顶部上面是穆勒先生的椅子，它被赶忙运上小轮，交给那位劝乔治穆勒另买椅子的人手中！当这人交给穆勒先生时，后者毫不诧异，安静地脱帽感谢他在天上的父。对这敬畏神的人来说，祷告蒙垂听并非奇事，实属自然。神容

surprise, but quietly removed his hat and thanked his Heavenly Father. To this man of God such an answer to prayer was not wonderful, but natural. And do you not think that God allowed the chair to be held back till the very last minute as a lesson to Mr. Muller's friends-and to us? We should never have heard of that incident but for that delay.

A little book called *Nor Scrip*. Miss Amy Wilson Carmichael in order to rescue a Hindu child from a life of "religious" shame, it was necessary to spend a hundred rupees. Was she justified in doing so? She could help many girls for such a sum: ought she to spend it on one? Miss Wilson Carmichael felt led to pray that God would send her the round sum of a hundred rupees -- no more, no less -- if it was His will that the money should be spent in this way. The money came -- the exact amount -- and the sender of it explained that she had sat down to write a check for a broken sum, but had been impelled to make it just a hundred rupees.

That happened over fifteen years ago, and since that time this same missionary has put God to the test over and over again, and He has never failed her. This is what she says: "Never once in fifteen years has a bill been left unpaid; never once has a man or

许这张椅子到最后一分钟才赶到，你岂不会想到这是为了教训穆勒先生的朋友们和我们么？若不有这迟延，我们便无从得听这事件了。

《不带钱》的小书记贾艾梅有一次为要拯救一个印度女孩子免受宗教羞辱的生活，必须用上一百印度卢布。她这样作合不合理？可帮助好几个女孩的钱耗费在一人身上值不值得？贾艾梅蒙引领来为此事祷告，求神将这笔一百卢布不多不少的款项赐给她，表明这样用钱合乎神的旨意。正正这数目的钱送到，送钱的人说到她本意要写一张有零头的支票，但在促使下开了这张正正一百卢布的支票。

这事发生超过十五年前，自那时起，这位传教士一次又一次来试验神，祂从没误她。她见证说：「十五年来从没有一张账单不能支付；从没有人听到我们需要帮助；我们也

woman been told when we were in need of help; but never once have we lacked any good thing. Once, as if to show what could be done if it were required, 25 pounds came by telegram! Sometimes a man would emerge from the clamoring crowd at a railway station, and slip some indispensable gift of money into the hand, and be lost in the crowd again before the giver could be identified."

"And this is the boldness which we have towards Him, that if we ask anything, according to His will, He heareth us; and if we know that He heareth us, whatsoever we ask, we know that we have the petitions which we have asked of Him" (I John v.14, 15).

Oftentimes the temptation would come to Miss Wilson Carmichael to let others know of some special need. But always the inner assurance would come, as in the very voice of God, "I know, and that is enough." And, of course, God was glorified. During the trying days of the war, even the heathen used to say, "Their God feeds them." "Is it not known all the country round," said a worldly heathen, "that your God hears prayer?"

But our eye must be "single" if our faith is to be simple and our "whole body full of light" (Matt. vi. 22). Christ must be the sole Master. We cannot expect to be free from anxiety if we are

从没有任何必需品上的短缺。有一次藉电汇送来的二十五镑，好像要证明照所需的来成就。有时有人从人山人海的火车站冒出来，将我们不可缺少的款项放进手中，在辨清给与者身分前便再次消失在人群中。」

「我们若照祂的旨意求甚么，祂就听我们，这就是我们向祂所存坦然无惧的心。既然知道祂听我们一切所求的，就知道我们所求于祂的，无不得着。」（约壹 5:14-15）

有时贾艾梅小姐被试探来让其它人知道她有甚么特别的需要。但她心中内里的确据总会来到，如得听神的声音说：「我知道，这已足够。」神当然得了荣耀。在战争的艰难时期中，连异教徒也会说：「他们的神养活他们。」有一属世的异教徒说：「通国不都知道你们的神是垂听祷告的么？」

我们的眼必须纯一，我们的信才单纯，全身就光明。（太 6:22）基督必须是独一的主。我们若同时事奉神又事奉玛门，就

trying to serve God and Mammon (Matt. vi. 24, 25). Again we are led back to the Victorious Life! When we indeed present our bodies "a living sacrifice, holy, acceptable to God" (Rom. xii. 1); when we present our members "as servants to righteousness and sanctification" (Rom. vi. 19); then He presents Himself to us and fills us with all the fullness of God (Eph. iii. 19).

Perhaps the most extraordinary testing of God which that Dohnavur missionary tells us of is the following. The question arose of purchasing a rest-house in the hills near by. Was it the right thing to do? Only God could decide. Much prayer was made. Eventually the petition was offered up that if it was God's will that the house should be purchased, the exact sum of 100 pounds should be received. That amount came at once. Yet they still hesitated.

Two months later they asked God to give them again the same sign of His approval of the purchase. That same day another check for 100 pounds came. Even now they scarcely liked to proceed in the matter. In a few days' time, however, another round sum of 100 pounds was received, earmarked for the purchase of such a house. Does it not flood our hearts with joy to remember that our gracious Savior is so kind? It is St. Luke the physician who

免不了挂虑。(太 6:24-25) 我们再次被领来得得胜的生命! 当我们真的将身体献上, 当作活祭, 是圣洁的, 是神所喜悦的(罗 12:1); 当我们的肢体献给义作奴仆, 以至于成圣(罗 6:19)时, 祂就必将自己给我们, 并以神所充满的充满我们。(弗 3:19)

也许 Dohnavur 传教士所述及试验神的故事是最不寻常的; 当时的问题是应否在附近的山地买一所大的房屋。如此行是否正确? 唯独神能作决定。他们多多祷告, 最后他们就祈祷若是神的旨意要他们买那所房屋, 就赐他们整数一百英镑。那整数的款项立时来到。然而他们还是犹豫。

两个月后他们又求神赐他们神赞成购买的同一凭证。又有一张一百英镑的支票同一天来到。就在这刻他们未想在这事上有所行动。过了几天, 又收到另一张一百英镑的汇票, 说明此款项专作购买那间房屋之用。这岂不叫我们满心喜乐, 记取我们施恩的救主是那样仁慈么? 路加医生告诉我们神

tells us that God is kind (Luke vi. 35). Love is always "kind" (I Cor. xiii. 4); and God is Love. Think over it when you pray. Our Lord is "kind." It will help us in our intercessions. He bears so patiently with us when our faith would falter. "How precious is Thy lovingkindness, O God" (Psalm xxxvi.7); "Thy lovingkindness is better than life" (Psalm lxiii. 3).

## CHAPTER 5: WHAT IS PRAYER?

MR. MOODY was once addressing a crowded meeting of children in Edinburgh. In order to get their attention he began with a question: "What is prayer?"

To his amazement scores of little hands shot up all over the hall. He asked one lad to reply; and the answer came at once, clear and correct, "Prayer is an offering up of our desires unto God for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies."

The word "prayer" really means "a wish directed towards," that is, towards God. All that true prayer seeks is God Himself, for with Him we get all we need. Prayer is simply "the turning of the soul to God." David describes it as the lifting up of the living soul to the living God. "Unto Thee, O Lord, do I lift up my soul" (Psa. xxv. 1). What a

是有恩慈的，（路 6:35）爱有恩慈（林前 13:4），神就是爱。当你祈祷时想想我们主的恩慈，这在我们的代求上是有帮助的。我们的信心若有动摇，祂仍耐心地宽容我们。「神啊，祢的慈爱何其宝贵。」（诗 36:7）「祢的慈爱比生命更美好。」（诗 63:3）

## 第五章 甚么是祷告？

有一次慕迪先生在爱丁堡向一大群儿童讲道，为要获得他们的注意，他以「何谓祷告？」这问题来开始。

他看见会堂中到处有许多小手举起来而非常惊奇。他叫一个小孩回答，答案快而准：「祷告是按神旨意来向祂呈献我们的渴望得的东西；要奉基督之名；也要承认自己的罪；并接受祂的怜悯。」

「祷告」一词其实有「意向指向神」的含意。所有真实祷告所寻求的是神自己，有祂我们便得着一切所需。**祈祷不过是「人转向神」**。大卫说祈祷乃是活魂仰望永活神。「耶和華啊，我的心仰望祢。」（诗 25:1）这是祈祷的何

beautiful description of prayer that is! When we desire the Lord Jesus to behold our souls, we also desire that the beauty of holiness may be upon us.

When we lift up our souls to God in prayer it gives God an opportunity to do what He will in us and with us. It is putting ourselves at God's disposal. God is always on our side. When man prays, it is God's opportunity. "Prayer," says an old Jewish mystic, "is the moment when heaven and earth kiss each other."

Prayer, then, is certainly not persuading God to do what we want God to do. It is not bending the will of a reluctant God to our will. It does not change His purpose, although it may release His power. "We must not conceive of prayer as overcoming God's reluctance," says Archbishop Trench, "but as laying hold of His highest willingness."

For God always purposes our greatest good. Even the prayer offered in ignorance and blindness cannot swerve Him from that, although, when we persistently pray for some harmful thing, our wilfulness may bring it about, and we suffer accordingly. "He gave them their request," says the Psalmist, "but sent leanness into their soul" (Psa. cvi. 15). They brought this "leanness" upon themselves. They were "cursed with the burden of a granted prayer."

等美丽表述！当我们切望主耶稣鉴察我们的心时，也该切望圣洁的美丽临到我们身上。

当我们的的心在祈祷中仰望神时，这给与神机会在我们里面和与我们一起来工作。祈祷是将自己给神任用。神永远同在。人的祷告给与神机会。一位老年犹太先贤说：「祷告乃天与地彼此亲嘴的一刻。」

那么祷告肯定不是劝说神作我们想祂作的事，也不是勉强不愿意的神来屈从我们的意思。祈祷不会改变祂的旨意，虽则可释放祂的权能。杜兰其主教说：「我们一定不可视祈祷为胜过神的不乐意，而是把握祂至高的旨意。」

神总定规我们得至大的好处，那怕是在无知和瞎眼下作的祈祷，也不能叫祂背离；虽然当我们执意祈求有害的东西时，我们的顽梗也许叫心想事成，也因而自食其果。诗人说：「祂将所求的赐给他们，却使他们的心灵软弱。」（诗 106:15）这倾侧是自找的。他们被所蒙垂听祷告之重担所累。

Prayer, in the minds of some people, is only for emergencies! Danger threatens, sickness comes, things are lacking, difficulties arise -- then they pray. Like the infidel down a coal mine: when the roof began to fall he began to pray. An old Christian standing by quietly remarked, "Aye, there's nowt like cobs of coal to make a man pray."

Prayer is, however, much more than merely asking God for something, although that is a very valuable part of prayer if only because it reminds us of our utter dependence upon God. It is also communion with God -- intercourse with God -- talking with (not only to) God. We get to know people by talking with them. We get to know God in like manner. The highest result of prayer is not deliverance from evil, or the securing of some coveted thing, but knowledge of God. "And this is life eternal, that they should know Thee, the only true God" (John xvii. 3). Men still cry out, "O, that I knew where I might find Him, that I might come even to His seat" (Job xxiii. 3).

The kneeling Christian always "finds" Him, and is found of Him. The heavenly vision of the Lord Jesus blinded the eyes of Saul of Tarsus on his downward course, but he tells us, later on, that when he was praying in the temple at Jerusalem he fell into a trance and saw Jesus. "I ... saw him"

祈祷于某些人看来只为危急所用。他们在危险逼近，疾病来临，有所缺乏，遭遇困难时祷告。正如当矿顶开始坍塌时，一个在煤矿深处的不信者祈祷。站在旁边的老基督徒静静地说道：「唉，不过是一些煤块便叫人祈祷。」

然而祈祷比但向神求取东西多得多，虽然这是祈祷十分有价值的部分，因为这是我们是全然靠赖神的提醒。**祈祷也是与神相交，与神彼此谈话。**我们藉与人谈话来认识他们，我们同样藉与神谈话来认识神。**祈祷的最大收获并非得脱离凶恶，或得甚么可羡慕的东西，乃是认识神。**「认识祢独一的真神，并认识祢所差来的耶稣基督，这就是永生。」(约 17:3) 世人仍高呼：「惟愿我能知道在那里可以寻见神，能到祂的台前。」(伯 23:3)

跪着的基督徒总能寻见祂，也为祂所寻见。大数的扫罗南下时，得见属天的主耶稣异象而眼瞎；但他告诉我们，后来他在耶路撒冷圣殿里祷告时，在异象中得见到耶稣。「我看见主。」(徒 22:17-18)

(Acts xxii. 18). Then it was that Christ gave him his great commission to go to the Gentiles. Vision is always a precursor of vocation and venture. It was so with Isaiah. "I saw the Lord high and lifted up, and his train filled the temple" (Isa vi. 1). The prophet was evidently in the sanctuary praying when this happened. This vision also was a prelude to a call to service, "Go...." Now, we cannot get a vision of God unless we pray. And where there is no vision the soul perishes.

A vision of God! Brother Lawrence once said, "Prayer is nothing else than a sense of God's presence" -- and that is just the practice of the presence of God.

A friend of Horace Bushnell was present when that man of God prayed. There came over him a wonderful sense of God's nearness. He says: "When Horace Bushnell buried his face in his hands and prayed, I was afraid to stretch out my hand in the darkness, lest I should touch God." Was the Psalmist of old conscious of such a thought when he cried, "My soul, wait thou only upon God"? (Psa. lxii. 5.) I believe that much of our failure in prayer is due to the fact that we have not looked into this question, "What is prayer?" It is good to be conscious that we are always in the presence of God. It is better to gaze upon Him in adoration.

那时候基督便将福音传给外邦人的伟大使命托付他。异象总是使命与冒险的先兆。先知以赛亚也是如此，「我看见主坐在高高的宝座上，祂的衣裳垂下，遮满圣殿。」(赛 6:1) 明显地，当此事发生时，先知正在圣殿里祷告。这异象也是他蒙召作「你去」事奉的前奏。若不祷告，我们就不能得见神的异象。没有异象，人便灭亡。

得见神！有一次罗伦斯弟兄说：「祷告不过是感到神的临格。」也只是得神同在的操练。

当神人卜思耳祷告时，他的一位朋友在旁。这位朋友有神临近的奇妙感觉。他说：「当卜思耳以双手捂脸来祷告时，我不敢在黑暗中伸手，惟恐触碰到神。」昔日诗人叹道：「我的心哪，你当默然无声，专等候神」(诗 62:5) 时，也许有相同的意念。我相信我们在祷告上多多失败，是在于没有研究「何谓祷告？」这问题之故。时常感到神同在是好的，以崇敬的心来仰望祂更好，但是如朋友般来与祂相交则是最好，这

But it is best of all to commune with Him as a Friend -- and that is prayer.

Real prayer at its highest and best reveals a soul athirst for God -- just for God alone. Real prayer comes from the lips of those whose affection is set on things above. What a man of prayer Zinzendorf was. Why? He sought the Giver rather than His gifts. He said: "I have one passion: it is He, He alone."

It seems to me that only two steps are necessary -- or shall we say two thoughts? There must be, first of all, a realization of God's glory, and then of God's grace. May we then suggest that before we lay our petitions before God we first dwell in meditation upon His glory and then upon His grace -- for He offers us both. We must lift up the soul to God. Let us place ourselves, as it were, in the presence of God and direct our prayer to the King of kings, and Lord of lords, Who only hath immortality, dwelling in light unapproachable ... to Whom be honor and power eternal (I Tim. vi. 16). Let us then give Him adoration and praise because of His exceeding great glory. Consecration is not enough. There must be adoration.

"Holy, holy, holy, is the Lord of Hosts," cry the seraphim; "the whole earth is full of his glory" (Isa. vi. 3). "Glory to God in the highest," cries the "whole multitude of the heavenly host"

就是祷告。

至高至好的真实祷告揭示这人渴慕神，独独是神。真实祷告出自爱慕天上事物之人的口。辛辛铎夫是何等懂祷告的人，他寻求赐恩者多于恩福。他说：「我有一个热爱，就是祂，唯独是他。」

在我看来只需两个步骤，或两种思想。首先必须真正认识的是神的荣耀，然后是神的恩惠。让我们来提议，在没有向神倾吐我们的要求之前，何不先默念祂的荣耀和祂的恩惠，因祂两样都赐给我们。我们必须仰望神。让我们将我们自己放在所该到的神的面前，将祷告指向万王之王万主之主，祂是那位独一不死，住在人不能靠近的光中。但愿尊贵和永远的权能都归给祂。（提前 6:16）之后让我们因祂极大无比的荣耀来崇敬祂，赞美祂。献祭仍不足够，还需有崇敬。

「圣哉！圣哉！圣哉！万军之耶和华，祂的荣耀充满全地。」这是侍立祂面前的撒拉弗所唱的，「在至高之处荣耀归与神。」

(Luke ii. 14). Yet some of us try to commune with God without stopping to "put off our shoes from off our feet" (Exod. iii. 5).

And we may approach His glory with boldness. Did not our Lord pray that His disciples might behold His glory? (John xvii. 24). Why? And why is "the whole earth full of His glory"? The telescope reveals His infinite glory. The microscope reveals His uttermost glory. Even the unaided eye sees surpassing glory in landscape, sunshine, sea and sky. What does it all mean? These things are but a partial revelation of God's glory. It was not a desire for self-display that led our Lord to pray, "Father, glorify Thy Son" ... "O Father, glorify Thou Me" (John xvii. 1, 5). Our dear Lord wants us to realize His infinite trustworthiness and unlimited power, so that we can approach Him in simple faith and trust.

In heralding the coming of Christ the prophet declared that "glory of the Lord shall be revealed, and all flesh shall see it together" (Isa. xl. 5). Now we must get a glimpse of that glory before we can pray aright. So our Lord said, "When ye pray, say Our Father, Who art in heaven [the realm of glory], hallowed be Thy name." There is nothing like a glimpse of glory to banish fear and doubt.

This point is of such tremendous

(路 2:14) 然而我们中间有人竟不停下来脱去脚上的鞋，就试图与神交谈呢！(参出 3:5)

我们也许敢到祂荣耀跟前。我们的主岂不祈求祂的门徒得以见祂的荣耀么(参约 17:24)? 何以「全地都充满祂的荣耀」? 望远镜揭示祂的无限荣耀；显微镜揭示祂的极度荣耀。我们的肉眼从山水、阳光、海洋和天空中得见超卓荣耀，这一切所揭示的不过是神部分的荣耀。我们的救主祷告说：「父啊，愿祢荣耀祢的儿子；父啊，求祢使我同祢享荣耀」时不是要显大己。(约 17:1, 5) 我们亲爱的主想我们明白祂无限的可信靠和无尽的权能，好叫我们能以单纯的信和靠亲近祂。

预言基督降生的先知宣告：「耶和华的荣耀必然显现，凡有血气的，必一同看见。」(赛 40:5) 要祷告得对，就必须先得见这荣耀。所以主说：「你们祷告时要这样说：我们在天上(荣耀境地)的父，愿人都尊祢的名为圣。」没有像得见神的荣耀般能驱除恐惧和疑惑。

因这一点极度重要，

importance that we venture to remind our readers of helpful words. Some of us begin every day with a glance heavenwards whilst saying, "Glory be to the Father, and to the Son, and to the Holy Ghost." The prayer, "O Lord God most holy, O Lord most mighty, O holy and merciful Savior!" is often enough to bring a solemn awe and a spirit of holy adoration upon the soul.

"Whoso, offereth the sacrifice of thanksgiving, glorifyeth Me and prepareth a way that I may show him the salvation of God" (Psa. l. 23, R.V., marg.) Praise and thanksgiving not only open the gates of heaven for me to approach God, but also "prepare a way" for God to bless me. St. Paul cries, "Rejoice evermore!" before he says, "Pray without ceasing." So then our praise, as well as our prayers, is to be without ceasing.

At the raising of Lazarus our Lord's prayer had as its first utterance a note of thanksgiving. "Father, I thank Thee that Thou heardest Me" (John xi. 41). He said it for those around to hear. Yes, and for us to hear.

"The Spirit of Glory and the Spirit of God resteth upon you" (I Peter iv. 14). Would not that be an answer to most of our prayers? Could we ask for anything better? How can we get this glory? How are we to reflect it? Only as the result of prayer. It is when we pray,

故此我们大胆用一些有帮助的话来提醒读者。我们有人望天来说「但愿荣耀归与父、子、圣灵。」来开始新的一天。「至圣的主神，全能的主宰，圣洁慈悲的救主啊。」这祈祷常足以叫人有庄重的敬畏和圣洁赞美的意念。

「凡以感谢献上为祭的，便是荣耀我；那按正路而行的，我必使他得着我的救恩。」(诗 50:23) 赞美与感谢不单为我们开启往神去的天门，且打通叫神赐福我们的天路。保罗高呼「要常常喜乐」之先说「不住的祷告」。那么我们的赞美和祷告都永不止息了。

我们的主祷告叫拉撒路复活的第一句话就是感谢：「父啊，我感谢祢，因为祢已经听我。」(约 11:41) 祂这话叫周围的人听见。对，也叫我们听见。

「神荣耀的灵，常住在你们的身上。」(林前 4:14) 这不就是我们蒙垂听的大部分祷告？还有甚么更好的我们可求取？我们如何能得这荣耀？我们如何能反照它？惟有祈

that the Holy Spirit takes of the things of Christ and reveals them unto us (John xvi. 15).

It was when Moses prayed, "Show me, I pray thee, thy glory," that he not only saw somewhat of it, but shared something of that glory, and his own face shone with the light of it (Exod. xxxiii. 18, xxxiv. 29). And when we, too, gaze upon the "glory of God in the face of Jesus Christ" (II Cor. iv. 6), we shall see not only a glimpse of that glory, but we shall gain something of it ourselves.

Now, that is prayer, and the highest result of prayer. Nor is there any other way of securing that glory, that God may be glorified in us (Isa. ix. 21).

Let us often meditate upon Christ's glory -- gaze upon it and so reflect it and receive it. This is what happened to our Lord's first disciples. They said in awed tones, "We beheld his glory!" Yes, but what followed? A few plain, unlettered, obscure fishermen companied with Christ a little while, seeing His glory; and lo! they themselves caught something of that glory. And then others marveled and "took knowledge of them that they had been with Jesus" (Acts iv. 13). And when we can declare, with St. John, "Yea, and our fellowship is with the Father and with His Son Jesus Christ" (I John i. 3), people will say the same of

祷。当我们祷告时，圣灵将属基督的东西向我们启示。(约 16:15)

当摩西祈祷「求祢显出祢的荣耀给我看」时，他不但得见，且得享这荣耀，以至他的脸面发光(出 33:19, 34, 29)。当我们注目显在耶稣基督面上神荣耀的光(林后 4:6)时，我们不但得瞥见这荣耀，且亲身获得这荣耀。

这就是祷告，和祷告最高的成效。除了为叫神在我们身上得荣耀(赛 60:21)之外，别无他法来得这荣耀。

让我们常默念基督的荣耀，定睛望，反照它，得着它。这是我们的主的门徒所经历的。他们敬畏地说：「我们见过祂的荣光。」是，还有甚么？几个平凡、无学问、无名的渔夫短暂陪伴基督，得见祂的荣耀。呀，他们亲眼看见这荣耀。这叫别人诧异，认明他们是跟过耶稣的(徒 4:13)。当我们能与约翰一同宣告「我们乃是与父并祂儿子耶稣基督相交的」时，人们便会同样以「他们是跟过耶稣的」(约壹 1:3)来说我们。

us: "They have been with Jesus!"

As we lift up our soul in prayer to the living God, we gain the beauty of holiness as surely as a flower becomes beautiful by living in the sunlight. Was not our Lord Himself transfigured when He prayed? And the "very fashion" of our countenance will change, and we shall have our Mount of Transfiguration when prayer has its rightful place in our lives. And men will see in our faces "the outward and visible sign of an inward and spiritual grace." Our value to God and to man is in exact proportion to the extent in which we reveal the glory of God to others.

What is prayer? It is a sign of spiritual life. I should as soon expect life in a dead man as spiritual life in a prayerless soul! Our spirituality and our fruitfulness are always in proportion to the reality of our prayers. If, then, we have at all wandered away from home in the matter of prayer, let us today resolve, "I will arise and go unto my Father, and say unto Him, Father --."

Romanism trembled when Martin Luther saw God. The 'great awakening' sprang into being when Jonathan Edwards saw God. The world became the parish of one man when John Wesley saw God. Multitudes were saved when Whitfield saw God. Thousands of orphans were fed when George Muller saw God. And He is 'the

当我们在祷告中仰望永活神时，我们便得着圣洁的美丽，正如花儿在阳光下必然变得美丽一样。我们的救主岂不是在祂祷告时变像么？我们的容貌样式必会改变，当我们在生命中正确的地方来祷告时，我们必会得着我们的变像山。并且人们必会在我们面上看见里头和属灵恩典的外在和可见表显。我们于神于人的价值与我们向人揭示神的荣耀是成正比的。

祷告是属灵生命的表显。期望无祷告的人有属灵生命就像期望死人有生命一样！我们的灵性和结果子总与我们祷告的实况成正比。在祷告一事上我们若是浪子，就让我们今天决意「我起来，到我父亲那里去，向他说：父亲.....。」（路 15:18）

马丁路德的看见神叫罗马教会颤抖；乔纳单爱德华的看见神叫大复兴发生；约翰卫斯理的看见神叫全世界成为他的教区；怀特腓的看见神叫多人得救；乔治穆勒的看见神叫成千上万的孤儿得温饱。祂「昨日、今日，一直到

same yesterday, today, and forever.' "

"Blessed are the pure in heart, for they shall see God" (Matt. v. 8).

No missionary whom it has been my joy to meet ever impressed me quite as much as Dr. Wilbur Chapman. He wrote to a friend: "I have learned some great lessons concerning prayer. At one of our missions in England the audiences were exceedingly small. But I received a note saying that an American missionary ... was going to pray God's blessing down upon our work. He was known as 'Praying Hyde.' Almost instantly the tide turned. The hall became packed, and at my first invitation fifty men accepted Christ as their Savior. As we were leaving I said, 'Mr. Hyde, I want you to pray for me.' He came to my room, turned the key in the door, and dropped on his knees, and waited five minutes without a single syllable coming from his lips. I could hear my own heart thumping and his beating. I felt the hot tears running down my face. I knew I was with God. Then, with upturned face, down which the tears were streaming, he said 'O God!' Then for five minutes at least he was still again; and then, when he knew that he was talking with God ... there came up from the depth of his heart such petitions for men as I had never heard before. I rose from my knees to

永远，是一样的。」

「清心的人有福了，因为他们必得见神。」(太 5:8)

我所遇见的传教士中没有一个是比韦伯察百门医生留下那么深刻的印象。他写信给一位朋友：「在祷告上我已学得一些重要教训。在英国某个布道会赴会的人十分少。但我收到一封信，说某美国传教士将要求神赐福给我们的教会。他被称为「祈祷的海德」。浪潮几乎立时转向，会堂挤满了人，我第一次邀请，就有五十人归主。当我们离开会堂时我说：『海德先生，我想你为我祷告。』他进入我的房间，转动锁匙关门，便跪下祷告。等了五分钟，连一个发自他口的音也听不到。我只听到我的心和他的心的跳动。我感到热泪从我脸上流下。我知道神正同在。之后他仰脸，泪如雨下的他说：『神啊！』接着至少有五分钟他仍在那里没有动静。之后，当他知道他与神谈话时，从他心的深处便涌出我从未听过为他人作的代祷。我从屈膝中站起来，深知甚么是真正的祷告。我们相

know what real prayer was. We believe that prayer is mighty, and we believe it as we never did before."

## CHAPTER 6: HOW SHALL I PRAY?

Our Lord said, "Many shall come in my name, saying, 'I am Christ,' and shall deceive many" (Matt. xxiv. 5). He might well have said, "And many shall think they are praying to the Father in my name, whilst deceiving themselves."

God could not answer the prayers St. James refers to in his epistle just because those who offered them added, "we ask these things in the name of our Lord Jesus Christ." Those Christians were asking "amiss" (James iv. 3). A wrong prayer cannot be made right by the addition of some mystic phrase!

And a right prayer does not fail if some such words are omitted. No! It is more than a question of words. Our Lord is thinking about faith and facts more than about some formula. The chief object of prayer is to glorify the Lord Jesus. We are to ask in Christ's name "that the Father may be glorified in the Son" (John xiv. 13). Let us take three steps to a right understanding of those important words, "in my name."

(1) There is a sense in which some things are done only "for Christ's sake" -- because of His atoning death. Those

信祷告乃大有能力，而且我们从前从没这样相信。」

## 第六章 应如何祷告？

我们的主说：「将来有好些人冒我的名来，说『我是基督』，并且也要迷惑许多人。」（太 24:5）祂是在说：「多人以为他们在奉我的名向天父祈祷，实际上却是自欺。」

神不能垂听雅各布在其书信上所论到的祷告，虽然他们献上时也加上「奉我们主耶稣基督的名求」这句。那些基督徒是在妄求。（雅 4:3）不当的祷告不会因加上神秘句语便变为正当！

而且正当的祷告不会因没有某些句语而失效。不，不是句语的问题。我们的主看重信和事实多于一些公式套语。祈祷的主要目的是要荣耀主耶稣。我们奉基督的名来求是要叫父因儿子得荣耀（约 14:13）。让我们以三个步骤来正意明白「奉我的名」这重要句语。

一、有因着祂的死来「藉基督的缘故」叫某事作成的意味。不相信基督

who do not believe in the atoning death of Christ cannot pray "in His name." They may use the words, but without effect. For we are "justified by His blood" (Rom. v. 9), and "we have redemption through His blood, even the forgiveness of sins" (Eph. i. 7; Col. i. 14). In these days when Unitarianism under its guileful name of Modernism has invaded all sects, it is most important to remember the place and work of the shed blood of Christ, or "prayer" -- so-called -- becomes a delusion and a snare.

Let us illustrate this point by an experience which happened quite early in Mr. Moody's ministry. The wife of an infidel judge -- a man of great intellectual gifts -- begged Mr. Moody to speak to her husband. Moody, however, hesitated at arguing with such a man, and told him so quite frankly. "But," he added, "if ever you are converted will you promise to let me know?" The judge laughed cynically, and replied, "Oh, yes, I'll let you know quick enough if I am ever converted!" Moody went his way, relying upon prayer. That judge was converted, and within a year. He kept his promise and told Moody just how it came about. "I began to grow very uneasy and miserable one night when my wife was at a prayer-meeting. I went to bed before she came home. I could not

赎罪死亡的人不能奉祂的名祷告。他们也许会上这话，却全无果效，因为我们是靠祂的血称义（罗 5:9），和「藉爱子的血得蒙救赎，过犯得以赦免」（弗 1:7；西 1:14）的。当今一神论披着现代主义的狡诈之名已入侵各教派，谨记基督洒血的地方和工作至为重要，否则「祷告」便会沦为迷信和网罗。

让我们以慕迪先生初期传道时的一次经验来说明此点。一位知识渊博的无神法官的太太，乞求慕迪先生跟她丈夫谈道。可是慕迪不愿与这样的人辩论，也以之坦言相告。他加上说：「你若有天悔改了，可否应承让我知道？」法官冷笑答道：「好，我若有天悔改，我会马上告诉你！」慕迪便在信赖祷告下离去。那法官一年内悔改信主。他信守承诺，告诉慕迪整个过程。他说：「有一晚我的妻子返祈祷会时，我变得不安和难过，在她回家前我便就寝，整夜无眠，第二天一早起来，告诉妻子不必为我弄早餐，便离家往办公室去。」

sleep all that night. Getting up early the next morning, I told my wife I should not need any breakfast, and went off to my office. Telling the clerks they could take a holiday, I shut myself up in my private room. But I became more and more wretched. Finally, I fell on my knees and asked God to forgive me my sins, but I would not say 'for Jesus' sake,' for I was Unitarian, and I did not believe in the atonement. In an agony of mind I kept praying, 'O God, forgive me my sins,' but no answer came. At last, in desperation, I cried, 'O God, for Christ's sake forgive my sins.' Then I found peace at once."

That judge had no access to the presence of God until he sought it in the name of Jesus Christ. When he came in Christ's name he was at once heard and forgiven. Yes, to pray "in the name" of the Lord Jesus is to ask for things which the blood of Christ has secured -- "purchased" -- for us. We have "boldness to enter into the holiest by the blood of Jesus" (Heb. x. 19). There is entrance by no other way.

(2) Well, we are told by some that heaven is our bank. God is the Great Banker, for "every good gift and every perfect gift is from above, and cometh down from the Father" (James i. 17). We need a "check" wherewith to "draw" upon this boundless store. The Lord Jesus gives us a blank check in

告知职员当天可休假后，我便将自己关在僻室内。我越法难过，终于我双膝跪下，求神饶恕我的过犯，但我不肯奉耶稣的名求，因为我是一神论者，我也不相信赎罪。因着思想痛苦，我不断祷告：『神啊，赦免我的罪。』但不获垂听。最后我无可奈何地喊叫：『神啊，为基督的缘故来饶恕我的罪。』这样我立时找着平安。」

这位法官不能去到神面前，直至他奉耶稣基督的名才寻见。当他奉基督的名时，便立时蒙垂听，得赦免。对，奉主耶稣的名祷告是祈求基督的血所确保的东西，就是我们的「被买赎」。我们藉耶稣的血，得以坦然进入至圣所(来 10:19)。除此之外，别无门路。

二、天堂是我们的银行，神是大银行家，因「各样美善的恩赐，和各样全备的赏赐，都是从上头来的，从众光之父那里降下来的。」(雅 1:17)我们需要一张天堂支票来从这无穷的仓存提取。主耶稣

prayer. "Fill it in," says He, "to any amount; ask 'anything,' 'what ye will,' and you shall have it. Present your check in My name, and your request will be honored."

"If we ask anything according to His will, He heareth us" (I John v.14).

(3) Gehazi, the trusted servant, dishonestly used Elisha's name when he ran after Naaman. In Elisha's name he secured riches, but also inherited a curse for his wickedness.

To pray "in His name" is to pray in His character, as His representative sent by Him: it is to pray by His Spirit and according to His will; to have His approval in our asking, to seek what He seeks, to ask help to do what He Himself would wish to be done, and to desire to do it not for our own glorification, but for His glory alone. To pray "in His name" we must have identity of interests and purpose. Self and its aims and desires must be entirely controlled by God's Holy Spirit, so that our wills are in complete harmony with Christ's will.

We must reach the attitude of St. Augustine when he, cried, "O Lord, grant that I may do Thy will as if it were my will, so that Thou mayest do my will as if it were Thy will."

Speaking of the Holy Spirit our Lord used these words: "The

给我们一张祈祷的空白支票，说：「填上任何银码，任何所愿意的，都必得着。奉我名字来递上支票，请求必得兑现。」

「我们若照祂的旨意求甚么，祂就听我们。」

(约壹 5:14)

三、受托的仆人基哈西往乃幔走去，不诚实地用上伊莱沙的名字来获取财富，也同时因其恶心招来咒诅。

**奉祂的名祷告是以祂的品格来祷告，作为祂所差来的代表。这是藉圣灵和照祂旨意来祈祷。在我们所求上得到祂的准许，寻求祂寻求的，在祂自己会想这样作上来求取祂的帮助，渴求来作成它不为我们一己荣耀，只为祂的荣耀。「奉祂的名」祈祷时我们在利益和目的上必须认同。己与己的目的和欲望必须彻底被神的圣灵控制，因此我们的心意完全与神的旨意和谐。**

我们当与说「主啊，愿祢使我像行我旨意般行祢的旨意，好叫祢像行祢旨意般作成我的旨意。」的奥古斯丁意念相同。

论到圣灵时，我们的主说：「保惠师，就是父

Comforter ... Whom the Father will send in my name" (John xiv. 26). Now, our Savior wants us to be so controlled by the Holy Spirit that we may act in Christ's name. "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). And only sons can say, "Our Father."

Our Lord said of Saul of Tarsus: "He is a chosen vessel unto Me to bear My name before the Gentiles and kings, and the children of Israel" (Acts ix. 15). Not to them, but before them. So St. Paul says: "It pleased God to reveal his Son in me." We cannot pray in Christ's name unless we bear that name before people. And this is only possible so long as we "abide in" Him and His words abide in us. So we come to this -- unless the heart is right the prayer must be wrong.

Christ said, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7).

Ask anything in my name, I will do it (John xiv. 13, 14).

Ask what ye will (if ye abide in me and my words abide in you), and it shall be done (John xv. 7).

Ask anything, according to his will,

因我的名所要差来的圣灵。」(约 14:26) 我们的救主甚愿我们为圣灵所管治，得以奉基督的名行事，「凡被神的灵引导的，都是神的儿子。」(罗 8:14) 唯独儿子才能叫「我们的父。」

主以「他是我拣选的器皿，要在外邦人和君王并以色列人面前，宣扬我的名。」(徒 9:15) 来论到大数的扫罗。不是为他们，而是在他们面前。因此保罗说：「神乐意将祂的儿子启示在我心里。」我们不能奉基督的名祈祷，除非我们在人面前宣扬这名。这惟有我们住在祂里面和祂的话在我们里面时才能够。结论是：除非心正，否则祷告必错。

基督说：「你们若常在我里面，我的话也常在你们里面。凡你们所愿意的，祈求就给你们成就。」(约 15:7)

「奉我的名，无论求甚么，我必成就。」(约 14:13-14)

「凡你们所愿意的，祈求就给你们成就。你们若常在我里面，我的话也常在你们里面。」(约 15:7)

「我们若照祂的旨意

we have the petitions (I John v. 14).

And we could sum them all up in the words of St. John, "Whatsoever we ask, we receive of him, because we keep his commandments and do the things which are pleasing in his sight" (I John iii. 22). When we do what He bids, He does what we ask! Listen to God and God will listen to you. Thus our Lord gives us "power of attorney" over His kingdom, the kingdom of heaven, if only we fulfil the condition of abiding in Him.

We see with the utmost clearness that our Savior's call to prayer is simply a clarion call to holiness. "Be ye holy!" for without holiness no man can see God, and prayer cannot be efficacious.

And "in His name" must be "according to His will." But can we know His will? Assuredly we can. St. Paul not only says, "Let this mind be in you which was in Christ Jesus ..." (Phil. ii. 5); he also boldly declares, "We have the mind of Christ" (I Cor. ii. 16). How, then, can we get to know God's will?

We shall remember that "the secret of the Lord is with them that fear him" (Psa. xxv. 14).

Knowledge of God's will and the performance of that will go together. We are apt to desire to know God's will so that we may decide whether we will obey or not. Such an attitude is

求甚么，祂必听我们。」  
(约壹 5:14)

我们可用「并且我们一切所求的，就从祂得着，因为我们遵守祂的命令，行祂所喜悦的事。」(约壹 3:12) 约翰这句话作为总结。当我们照祂的吩咐行时，祂便成就我们所求的！**我们若听从神，神必垂听我们。这样我们若履行常在祂里面的条件，我们的主便将祂天国的代理权赐给我们。**

我们十分清晰得见我们救赎主呼召我们祷告是召我们来圣洁。所以你们要圣洁，人非圣洁就不能见神，祷告也无功效。

「奉祂的名」也必「遵行祂的旨意」。我们当然能明白神旨意。保罗不单说「你们当以基督耶稣的心为心。」(腓 2:5)，且大胆宣告「我们是有基督的心了。」(林前 2:16) 我们如何晓得神的旨意？

我们须谨记「耶和華与敬畏祂的人亲密。」(诗 25:14)

认识神的旨意和履行祂的旨意是并行的。我们倾向渴慕认识神的旨意，为叫我们得以决定遵行与否。这种态度是灾难

disastrous. "If any man willeth to do His will, he shall know of the teaching" (John vii. 17).

God's will is revealed in His Word in Holy Scriptures. What He promises in His Word I may know to be according to His will.

For example, I may confidently ask for wisdom, because His Word says, "If any ... lack wisdom, let him ask of God ... and it shall be given him" (James i. 5). We cannot be men of prevailing prayer unless we study God's Word to find out His will for us.

But it is the Holy Spirit of God Who is prayer's great Helper. "In the same way the Spirit also helps us in our weakness; for we do not know what prayers to offer nor in what way to offer them, but the Spirit Himself pleads for us in yearnings that can find no words, and the Searcher of hearts knows what the Spirit's meaning is, because His intercessions for God's people are in harmony with God's will" (Rom. viii. 26, 27; Weymouth).

## CHAPTER 7: MUST I AGONIZE?

PRAYER is measured, not by time, but by intensity.

Prayer is not given us as a burden to be borne, or an irksome duty to fulfil, but to be a joy and power to which there is no limit. It is given us that we "may find grace to help us in time of

性的。「人若立志遵着祂的旨意行，就必晓得这教训.....。」(约 7:17)

祂的旨意在神圣言的圣经中得揭示。凡祂在祂圣言中所应许的，我都确知合乎祂的旨意。

举例，我放胆求智慧，因为圣经说「若有缺少智慧的，应当求.....神，主就必赐给他。」(雅 1:5) 我们不能成为作得胜祷告的人，除非为寻找神给我们的旨意来研读神的话。

大大帮助我们祷告的是神的圣灵。「况且我们的软弱有圣灵帮助，我们本不晓得当怎样祷告。只是圣灵亲自用说不出的叹息，替我们祷告；鉴察人心的，晓得圣灵的意思，因为圣灵照着神的旨意替圣徒祈求。」(罗 8:26-27)

## 第七章 我定要受苦？

祈祷是因其深度而非时间长短去量度的。

祷告并非给我们背负的重担，也不是一应尽的讨厌义务，而是无限量的快乐和能力。祷告叫我们「得怜悯、蒙恩惠，作随

need" (Heb. iv. 16, R.V.). And every time is a "time of need."

"Pray ye" is an invitation to be accepted rather than a command to be obeyed. Is it a burden for a child to come to his father to ask for some boon? How a father loves his child, and seeks its highest good! How he shields that little one from any sorrow or pain or suffering! Our heavenly Father loves us infinitely more than any earthly father. The Lord Jesus loves us infinitely more than any earthly friend. God forgive me if any words of mine, on such a precious theme as prayer, have wounded the hearts or consciences of those who are yearning to know more about prayer. "Your heavenly Father knoweth," said our Lord: and if He knows, we can but trust and not be afraid.

A schoolmaster may blame a boy for neglected homework, or unpunctual attendance, or frequent absence; but the loving father in the home knows all about it. He knows all about the devoted service of the little laddie in the home circle, where sickness or poverty throws so many loving tasks in his way. Our dear, loving Father knows all about us. He sees. He knows how little leisure some of us have for prolonged periods of prayer.

For some of us God makes leisure. He makes us lie down (Psa. xxiii. 2) that

时的帮助。」(来 4:16) 任何时候都是缺乏之时。

「你们祷告」是一个要接受的邀请，而不是一个要听从的命令。孩子到父亲面前求好处是重担么？父亲爱惜儿女，谋求其最大幸福！他多方彻法卫护孩子们免受任何忧愁、艰难或痛苦！我们的天父爱我们肯定多于任何一个地上的父亲。主耶稣爱我们肯定多过任何一个世上的朋友。在宝贵的祷告时刻中，我若有任何说话伤害那些切慕更认识祷告之人的心或良心时，祂必会饶恕我。我们的主说「你们的天父知道。」祂若知道，我们就可信赖而不用恐惧。

老师或会责备那不做功课，或上课迟到，或旷课的男孩；但家中的慈父知道这一切，他全知道这小子家中的欣勤服事，家人患病或贫困叫爱的服事堆在他身上。我们亲爱的天父知道我们的一切。祂知道我们有人甚少空闲时间来作长时间的祈祷。

神叫我们某些人赋闲来卧床(诗 23:2)，好使

He may make us look up. Even then, weakness of body often prevents prolonged prayer. Yet I question if any of us, however great and reasonable our excuses, spend enough thought over our prayers. Some of us are bound to be much in prayer. Our very work demands it. We may be looked upon as spiritual leaders; we may have the spiritual welfare or training of others. God forbid that we should sin against the Lord in ceasing to pray enough for them (I Sam. xii. 23). Yes, with some it is our very business -- almost our life's work-to pray, Others --

For them they cannot help praying. If we have the burden of souls upon us we shall never ask, "How long need I pray?"

Those letters tell of many who cannot get away from others for times of secret prayer; of those who share even bedrooms; of busy mothers, and maids, and mistresses who scarcely know how to get through the endless washing and cooking, mending and cleaning, shopping and visiting; of tired workers who are too weary to pray when the day's work is done.

Child of God, our heavenly Father knows all about it. He is not a taskmaster. He is our Father. if you have no time for prayer, or no chance of secret prayer, why, just tell Him all about it -- and you will discover that

我们仰望。就是这样，体弱也常不容我们作长长祷告。然而我想问我们有何等严正和合理不作长祷告借口的人，在祷告上有否足够的思想。我们有人不得不多祷告，工作使然。我们也许被看为属灵领袖，也许要照顾别人的属灵福祉或训练。神禁止我们在不为他们有足够代祷上来得罪主。(撒下 12:23) 为某些人代祷是我们的职责所在，几乎是一生的工作，但其它人呢？

这些人他们不会为他们代祷。我们若心中记挂人的得救，我们永不会问「我需祷告多久？」

有多人的书信说到不能离开别人去作私祷；也有说到与别人同用寝室；也说到身为忙碌的母亲，女佣与主妇，难以知道如何经理每天洗衣、烹饪、缝补、打扫、买菜、家访等家务；或身为因一天工作完毕而疲累到不能祷告的工人。

神的儿女啊！我们的天父全知这一切。祂不是监工，而是我们的父亲，你若无时间祷告，没机会作密室祷告，何不向祂坦然相告，你便会发现你正

you are praying!

To those who seem unable to get any solitude at all, or even the opportunity of stealing into a quiet church for a few moments, may we point to the wonderful prayer-life of St. Paul? Did it ever occur to you that he was in prison when he wrote most of those marvelous prayers of his which we possess? Picture him. He was chained to a Roman soldier day and night, and was never alone for a moment. Epaphias was there part of the time, and caught something of his master's passion for prayer. St. Luke may have been there. What prayer-meetings! No opportunity for secret prayer. No! but how much we owe to the uplifting of those chained hands! You and I may be never, or rarely ever, alone, but at least our hands are not fettered with chains, and our hearts are not fettered, nor our lips.

Can we make time for prayer? I may be wrong, but my own belief is that it is not God's will for most of us -- and perhaps not for any of us -- to spend so much time in prayer as to injure our physical health through getting insufficient food or sleep. With very many it is a physical impossibility, because of bodily weakness, to remain long in the spirit of intense prayer.

The posture in which we pray is

在祷告了!

对于那些似乎完全无法独处，甚或没机会去到一安静教会作几分钟祷告的人，让我们看看保罗的奇妙祷告生命。你从来有否想到当他写大部分我们拥有他作奇妙祷告的书信时，他是身陷囹圄的？想想他当时的情形，他日夜都与一罗马兵丁锁在一起，从无一刻独处。有部分时间以巴弗与他在那里，就掌握了他主人祷告的热诚。路加医生也许曾在那里。何等样的祈祷会！全没机会私祷。可是我们如何大大受恩于那双带锁链而常举起的手！你我也许从不或从来少有孤独，但最少我们的手没有扣上锁链，我们的心与嘴唇也没有扣上锁链。

我们能否挤出祈祷的时间？我也许弄错，我们大多数的人（也许没一人）因用太长久时间来祷告，致使我们因得不着足够的食物或睡眠来损害我们的健康，我相信这并非神的旨意。对许多人来说，体弱者作长时间热切祷告，在身体上是不可能的。

祷告的姿态无关重

immaterial. God will listen whether we kneel, or stand, or sit, or walk, or work.

Now, the inspired command is clear enough: "Pray without ceasing" (I Thess. v. 17). Our dear Lord said, "Men ought always to pray, and not to faint" -- "and never lose heart" (Weymouth) (Luke xviii. 1).

This, of course, cannot mean that we are to be always on our knees. I am convinced that God does not wish us to neglect rightful work in order to pray. But it is equally certain that we might work better and do more work if we gave less time to work and more to prayer.

Let us work well. We are to be "not slothful in business" (Rom. xii. 11). St. Paul says, "We exhort you, brethren, that ye abound more and more; and that ye... do your own business, and to work with your hands... that ye may walk honestly ... and have need of nothing" (I Thess. iv. 11, 12). "If any will not work, neither let him eat" (I Thess. iii. 10).

Do not children, both young and old, work better and play better when some loved one is watching? Will it not help us ever to remember that the Lord Jesus is always with us, watching? Aye, and helping. The very consciousness of His eye upon us will be the consciousness of His power within us.

Do you not think that St. Paul had

要，跪下，站立，坐下，行路，工作，神都会垂听。

所启示的命令非常清楚：「不住的祷告」(帖前 5:13) 我们亲爱的主也说：「要常常祷告，不可灰心。」(路 18:1)

当然这不是说我们总要整天屈膝祷告。我相信神不要我们因为祷告而疏忽了正当的工作。但同样肯定的是，我们若少花时间工作，多花时间祷告时，我们便会工作得更好和更多。

让我们工作得好。我们要「殷勤不可懒惰。」(罗 12:11) 保罗说：「但我劝弟兄们要更加勉励.....办自己的事，亲手作工.....行事端正，自己也就没有甚么缺乏了。」(帖前 4:10-12) 「若有人不肯作工，就不可吃饭。」(帖后 3:10)

孩子无论大小，当有爱他们的人在观看时，他们的工作或游戏表现都会更好。我们若常记取主耶稣同在来看顾和帮助，岂不带来帮助？觉知祂的眼目常看顾，必然叫我们觉知祂在我们里头的能力。

当保罗说「主已经近

in his mind this habitual praying rather than fixed seasons of prayer when he said, "The Lord is at hand" -- i.e., is near (Weymouth). "In nothing be anxious, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. iv. 5, 6)?

What a blessed thought: prayer is to a near-God. When our Lord sent His disciples forth to work, He said, "Lo, I am with you alway."

Sir Thomas Browne, the celebrated physician, had caught this spirit. He made a vow "to pray in all places where quietness inviteth; in any house, highway or street; and to know no street in this city that may not witness that I have not forgotten God and my Savior in it; and that no town or parish where I have been may not say the like. To take occasion of praying upon the sight of any church which I see as I ride about. To pray daily and particularly for my sick patients, and for all sick people, under whose care soever. And at the entrance into the house of the sick to say, 'The peace and the mercy of God be upon this house.' After a sermon to make a prayer and desire a blessing, and to pray for the minister."

There is no doubt whatever that the devil opposes our approach to God in prayer, and does all he can to prevent the prayer of faith. His chief

了，应当一无挂虑，只要凡事藉着祷告、祈求和感谢，将你们所要的告诉神。」(腓 4:5-6)时，你岂不认为他想到的是这习惯的祷告，而非定时定候的祷告么？

向近的神祷告这思想何等蒙福！当我们的主差门徒去工作时，祂说：「看啊！我就常与你们同在。」

知名医生多马包文爵士抓着这灵。他立誓「在任何安静的地方祷告，任何房屋、大街、小巷；确使本市中没有街道会来见证他曾忘记有神和我救主在其中；因此没有市镇或教区我不能说相同的话。每当我经过得见任何教会时，我都抓住机会来祈祷。我每天祷告，尤其为我的病人，和所有病人，无论是否我治疗的。每当进入病者的家时，我会说：『愿神的平安和怜悯临到这家。』每次听道后我都会祈祷和许愿，为着传道者来祷告。」

毫无疑问撒但拦阻我们以祷告来就近神，尽他一切所能的来阻止信心的祷告。他的主要阻碍方法

way of hindering us is to try to fill our minds with the thought of our needs, so that they shall not be occupied with thoughts of God, our loving Father, to Whom we pray. He wants us to think more of the gift than of the Giver.

How hard the devil makes it for us to concentrate our thoughts upon God! This is why we urge people to get a realization of the glory of God, and the power of God, and the presence of God, before offering up any petition. If there were no devil there would be no difficulty in prayer, but it is the evil one's chief aim to make prayer impossible. That is why most of us find it hard to sympathize with those who profess to condemn what they call "vain repetitions" and "much speaking" in prayer -- quoting our Lord's words in His sermon on the mount.

We are aware that Christ Himself condemned some "long prayers" (Matt. xxiii. 14). But they were long prayers made "for a pretense," "for a show" (Luke xx. 47).

But he never condemns long prayers that are sincere. Let us not forget that our Lord sometimes spent long nights in prayer. We are told of one of these -- we do not know how frequently they were (Luke vi. 12). He would sometimes rise a "great while before day" and depart to a solitary place for prayer (Mark i. 35). The

是要尝试使我们的心思充满我们的需要，因此不再想到我们向祂祷告的神，我们慈爱的父。他想我们想到恩赐多于赐恩者。

撒但使我们难以集中思想来想到神！就是这原因，我们劝告人们在作任何代求以先，要真认识神的荣耀、权能和同在。若没有魔鬼，在祈祷上便没有困难，魔鬼的一大目的就是要使祷告变成不可能。就是这原因我们大部分人发现难以与那些宣告谴责在祈祷中「无益重复」和「太多祷文」为无用的人表同情，这是引述我们的主在祂山上的讲论。

我们留意到基督亲自责难那些「长祷告」(太 23:14)。这些长祷告都是出于扮作和假意(路 20:47)。

但祂从没有责备那些长而诚恳的祷告。我们不要忘记我们的主有时也整夜祷告。在路 6:12 中见到其中一次，但我们不知这是否经常的。有时祂「天未亮的时候」便起来，离群独处去祷告(可 1:35)。这完美的人子用在祷告的

perfect Man spent more time in prayer than we do. It would seem an undoubted fact that with God's saints in all ages nights of prayer with God have been followed by days of power with men.

After one of His busiest days, at a time when His popularity was at its highest, just when everyone sought His company and His counsel, He turned His back upon them all and retired to a mountain to pray (Matt. xiv. 23).

"Great multitudes came together to hear Him, and to be healed of their infirmities." Then comes the remark, "But Jesus himself constantly withdrew into the desert, and there prayed" (Luke v. 15, 16, Weymouth). He knew that prayer was then far more potent than "service."

"Prayers be not hindered," (I Peter iii. 7.) Our prayers can be hindered. "Then cometh the evil one and snatcheth away that which hath been sown in the heart" (Matt. xiii. 19, R.V.).

"Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to humble thyself before God, thy words were heard: and I am come for thy word's sake. But the prince of the kingdom of Persia withstood me one and twenty days. But lo, Michael, one of the chief princes, came to help me."

Our Lord gave two parables to

时间多于我们。任何时代神的圣徒与神连夜祷告得来的是有能力和人交往上似乎是不争的事实。

在主最忙碌的一天之后，名望达到最高峰的当儿，众人都来就祂，要请教于祂时，祂却离开他们，独自上山去祷告。（参太 14:23）

「有许多的人聚集来听道，也指望医治他们的病。」之后，「耶稣却退到旷野去祷告。」（路 5:16）祂知道祷告比服事更为有效。

「叫你们的祷告没有阻碍。」（彼前 3:7）我们的祷告是会受阻碍的。「那恶者就来，把所撒在他心里的夺了去。」（太 13:19）

「但以理啊，不要惧怕，因为从你第一日专心求明白将来的事，又在你神面前刻苦己心，你的言语已蒙应允，我是因你的言语而来，但波斯国的魔君，拦阻我二十一日，忽然大君中的一位米迦勒来帮助我。」（但 10:12-13）

我们的主讲述两个比

teach persistence and continuance in prayer. The man who asked three loaves from his friend at midnight received as many as he needed "because of his importunity" -- or persistency (Weymouth), i.e., his "shamelessness," as the word literally means (Luke xi. 8). The widow who "troubled" the unjust judge with her "continual coming" at last secured redress. Our Lord adds "And shall not God avenge his elect which cry unto him day and night, and he is longsuffering over them?" (Luke xviii. 7, R.V.)

How delighted our Lord was with the poor Syro-Phoenician woman who would not take refusals or rebuffs for an answer! Because of her continual request, He said: "O woman, great is thy faith: be it unto thee even as thou wilt" (Matt. xv. 28). Our dear Lord, in His agony in Gethsemane, found it necessary to repeat even His prayer. "And he left them and went away and prayed a third time, saying again the same words" (Matt. xxvi. 44). And we find St. Paul, the apostle of prayer, asking God time after time to remove his thorn in the flesh. "Concerning this thing," says he, "I besought the Lord thrice that it might depart from me" (II Cor. xii. 8).

This is how the Church prayed for St. Peter. "Long and fervent prayer was

喻来教导我们祷告要恒切。那个在半夜向朋友求三个饼的人，因为他情词迫切（或恒心，就是原文所说的不怕羞耻）的直求（路 11:8），便如数得着所求的。那个「持续去」和「烦扰」不义之官的寡妇最终伸了冤。我们的主且说：「神的选民昼夜呼唤祂，祂纵然为他们忍了多时，岂不终久给他们伸冤么？」（路 18:7）

我们的主何等喜悦那可怜不获神答应她却不停歇的迦南妇人！因着她不住的要求，祂说：「妇人，你的信心是大的，照你所要的，给你成全了吧。」（太 15:28）我们亲爱的主在客西马尼园痛苦之际，亦有需要再三重复祂的祷告。「耶稣又离开他们去了；第三次祷告，说的话还是与先前一样。」（太 26:44）祈祷的使徒保罗一次又一次求神将他身上的刺除去。他说：「为这事，我三次求过主，叫这刺离开我。」（林后 12:8）

「教会为他切切的祷告。」（徒 12:5）教会是

offered to God by the Church on his behalf" (Acts xii. 5, Weymouth). Bible students will have noticed that the A.V. rendering, "without ceasing," reads "earnestly" in the R.V. Dr. Torrey points out that neither translation gives the full force of the Greek. The word means literally "stretched-out-ed-ly." It represents the soul on the stretch of earnest and intense desire. Intense prayer was made for St. Peter. The very same word is used of our Lord in Gethsemane: "And being in an agony he prayed more earnestly, and his sweat became as it were great drops of blood falling down upon the ground" (Luke xxii. 44).

Ah! there was earnestness, even agony in prayer. Now, what about our prayers? Are we called upon to agonize in prayer? Many of God's dear saints say "No!" They think such agonizing in us would reveal great want of faith. Yet most of the experiences which befell our Lord are to be ours. We have been crucified with Christ, and we are risen with Him. Shall there be, with us, no travailing for souls?

Can we help crying out, like John Knox, "O God, give me Scotland or I die"? Here again the Bible helps us. Was there no travail of soul and agonizing in prayer when Moses cried out to God, "O, this people have sinned a great sin, and have made gods of

这样为彼得祷告的。研究圣经的学者留意到授权译本的「不住地」一词在修订本却译为「恳切地」，叨雷博士指明这两种翻译都不能完全表达希腊文的原意。这一词的实意是「拖长」，其含意乃是人在那里延展其最诚恳热切的想望。教会为彼得切切祷告。我们的主在客西马尼园也用上相同的用词，说：「耶稣极其伤痛，祷告更加恳切，汗珠如大血点，滴在地上。」（路 22:44）

啊！祷告中有恳切，甚或痛苦。我们的祷告又如何？我们是否被召作痛苦的祷告？很多神所珍爱的圣徒说不！他们认为这样的痛苦大大展示缺乏信心。然而大部分我们主所经历的都属我们的。我们与基督同钉十字架和与祂一同复活。我们岂不也该为别人的生命来劳苦么？

我们能不像约翰诺克斯般哀求「神啊，若不给我苏格兰就叫我死！」？圣经也有例子。当摩西向神哀求「唉！这百姓犯了大罪，为自己作了金像，倘或祢肯赦免他们的

gold. Yet now, if thou wilt forgive their sin --; and if not, blot, me, I pray thee, out of thy book"? (Exod. xxxii. 32.)

Was there no agonizing in prayer when St. Paul said, "I could wish" -- ("pray," R.V. marg.) -- "that I myself were anathema from Christ for my brethren's sake"? (Rom. ix. 3.)

We may, at all events, be quite sure that our Lord, Who wept over Jerusalem, and Who "offered up prayers and supplications with strong crying and tears" (Heb. v. 7), will not be grieved if He sees us weeping over erring ones. Nay, will it not rather gladden His heart to see us agonizing over the sin which grieves Him? In fact, may not the paucity of conversions in so many a ministry be due to lack of agonizing in prayer?

We are told that "As soon as Zion travailed she brought forth her children" (Isa. lxvi. 8). Was St. Paul thinking of this passage when he wrote to the Galatians, "My little children, of whom I am again in travail until Christ be formed in you"? (Gal. iv. 19.)

The very word used for "striving" in prayer means "a contest." The contest is not between God and ourselves. He is at one with us in our desires. The contest is with the evil one, although he is a conquered foe (I John iii. 8). He desires to thwart our prayers.

罪.....不然，求祢从祢所写的册上涂抹我的名」(出 32:32) 时岂没有魂的痛苦和劳苦祷告？

当保罗说「为我弟兄，我骨肉之亲，就是自己被咒诅，与基督分离，我也愿意。」(罗 9:3) 时岂没有痛苦的祷告？

在所有事上我们都可肯定那为耶路撒冷城哀哭，和在肉体的时候大声哀哭，流泪祷告恳求(来 5:7) 我们的主若看见我们为犯罪的人哭泣时岂不也会难过。相反，祂看见我们为使祂伤心的罪来痛苦时，心里岂不会欢喜么？事实上，那么多布道却只有些少信主不就是因为缺乏痛苦的祷告么？

「锡安未曾劬劳，便生下儿女。」(赛 66:7) 保罗写给加拉太教会「我小子啊，我为你们再受生产之苦，直等到基督成形在你们心里。」(加 4:19) 时不也想到这经文？

祷告中的「挣扎」一词是说到「相争」。这不是神和我们之间的相争。祂与我们在意愿上是合一的；是与已被打败的仇敌那恶者相争，(约壹 3:8)。他渴望阻挠我们的祷告。

"We wrestle not against flesh and blood, but against principalities, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. vi. 12). We, too, are in these "heavenly places in Christ" (Eph. i. 3); and it is only in Christ that we can be victorious. Our wrestling may be a wrestling of our thoughts from thinking Satan's suggestions, and keeping them fixed on Christ our Savior -- that is, watching as well as praying (Eph. vi. 18); "watching unto prayer."

We are comforted by the fact that "the Spirit helpeth our infirmities: for we know not how to pray as we ought" (Rom. viii. 26) "The Spirit Himself maketh intercession for us with groanings which cannot be uttered (Rom. viii. 26). Does the Spirit "agonize" in prayer as the Son did in Gethsemane?

If the Spirit prays in us, shall we not share His "groanings" in prayer? And if our agonizing in prayer weakens our body at the time, will angels come to strengthen us, as they did our Lord? (Luke xxii. 43.) We may, perhaps, like Nehemiah, weep, and mourn, and fast when we pray before God (Neh. i. 4). "But," one asks, "may not a godly sorrow for sin and a yearning desire for the salvation of others induce in us an agonizing which is unnecessary, and

「我们并不是与属血气的争战，乃是与那些执政的、掌权的、管辖幽暗世界的，以及天空属灵气的恶魔争战。」(弗 6:12) 我们也在「基督里天上」(弗 1:3)的地位上。惟有在基督里我们才能得胜。我们的摔跤也许是我们的思想跟撒但所提议上之间的摔跤，注目在我们的救主基督身上，就是做醒加上祷告(弗 6:18)，「做醒不倦祷告」。

「我们的软弱有圣灵帮助，我们本不晓得当怎样祷告。」(罗 8:26)「圣灵亲自用说不出的叹息替我们祷告。」(罗 8:26) 圣灵岂不像在客西马尼园里的人子痛苦祷告么？

若圣灵在我们里面祷告，我们何不在祂叹息的祷告上有分？若痛苦的祷告弄差我们的身体时，天使岂不会像对主般来加我们力？(路 22:43) 也许我们像尼赫迈亚一样在神面前祷告时「哭泣，悲哀，禁食」(尼 1:4)，或有人要问：「这样在我们里头导至的为罪虔诚难过和渴想别人得救的痛苦既不需

dishonoring to God?"

May it not reveal a lack of faith in God's promises? Perhaps it may do so. But there is little doubt that St. Paul regarded prayer -- at least sometimes -- as a conflict (see Rom. xv. 30). In writing to the Colossian Christians he says: "I would have you know how greatly I strive for you ... and for as many as have not seen my face in the flesh; that their hearts may be comforted" (Col. ii. 1, 2). Undoubtedly he refers to his prayers for them.

Again, he speaks of Epaphras as one who is "always striving for you in his prayers, that ye may stand perfect, and fully assured in all the will of God" (Col. iv. 12).

The word for "strive" is our word "agonize," the very word used of our Lord being "in an agony" when praying Himself (Luke xxii. 44).

No doubt St. Paul was speaking of his own custom when he urged the Ephesian Christians and others "to stand," "with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all saints, and on my behalf ... an ambassador in chains." (Eph. vi. 18-20)..

So then prayer meets with obstacles, which must be prayed away. That is what men mean when they talk about praying through. We must

要，岂不叫神蒙羞？

这岂不显明对神的应许缺乏信心？也许是这样，但毫无疑问保罗（最少有时）视祷告为相争（罗 15:30）。他给歌罗西信徒这样写道：「我愿意你们晓得我为你们.....并一切没有与我见面的人，是何等的尽心竭力，要叫他们的心得安慰。」（西 1:1-2）毫无问题这是指着他为他们祷告而说的。

再者，他说到以巴弗「在祷告之间，常为你们竭力祈求，愿你们在神一切的旨意上，得以完全。」（西 4:12）

「竭力」一词就与我们的主祷告时「痛苦」（路 22:44）一词同义。

毫无疑问，当保罗嘱咐以弗所信徒和别人要「站稳」和「靠着圣灵随时多方祷告祈求，并要在此儆醒不倦。为众圣徒祈求，也为我祈求.....我.....作了带锁链的使者。」（弗 6:18-20）时，是说到他自的一己习惯。

那么当祷告遇上难阻时，便该用祷告除去。这就是人所说藉祷告来过去的意义。我们必须与撒但

wrestle with the machinations of Satan. It may be bodily weariness or pain, or the insistent claims of other thoughts, or doubt, or the direct assaults of spiritual hosts of wickedness. With us, as with St. Paul, prayer is something of a "conflict," a "wrestle," at least sometimes, which compels us to "stir" ourselves up "to lay hold on God" (Isa. lxiv. 7).

The author of *The Christian's Secret of a Happy Life* told a little circle of friends, just before her death, of an incident in her own life. Perhaps I may be allowed to tell it abroad. A lady friend who occasionally paid her a visit for two or three days was always a great trial, a veritable tax upon her temper and her patience. Every such visit demanded much prayer-preparation. The time came when this "critical Christian" planned a visit for a whole week! She felt that nothing but a whole night of prayer could fortify her for this great testing. So, providing herself with a little plate of biscuits, she retired in good time to her bedroom, to spend the night on her knees before God, to beseech Him to give her grace to keep sweet and loving during the impending visit. No sooner had she knelt beside her bed than there flashed into her mind the words of Phil. iv. 19: "God shall supply all your need according to His riches in glory by Christ

的诡计来摔跤。也许这会带来身体的疲惫或痛苦，或其它思念、疑累的不断索求，或恶灵的直接攻击。我们和保罗一样，祷告乃是一种「相争」，一种「摔跤」，（最少）有时逼使我们「奋力」去「抓住」神（赛 64:7）。

《基督徒快乐生命的诀要》一书的作者临终时，向她的内圈朋友们述说她一己人生命的一件往事。也许我得准来广传。有一位间中探访她二三天的女友的脾气和没忍耐总是她的试炼。每次她的到访都叫她多多的祷告。有一次这位爱挑剔的基督徒预备来访一整星期！她感到只有整夜的祷告才能叫她作好免受大试炼的防御。因此她为自己预备了一小碟饼食后，便入到卧房去独处，整夜屈膝神面前祈求祂给她恩典来在逼近眉睫的到访时保持甜美和可亲。她跪在床旁不久，心里就闪出腓 4:19：「我的神必照祂荣耀的丰富，在基督耶稣里，使你们一切所需的都充足。」她的恐惧立时消散。她说：「当我明白过来，便因着祂的

Jesus." Her fears vanished. She said, "When I realized that, I gave Him thanks and praised Him for His goodness. Then I jumped into bed and slept the night through. My guest arrived the next day, and I quite enjoyed her visit."

It may be just letting your request be made known unto God (Phil. iv. 6). We cannot think that prayer need always be a conflict and a wrestle. For if it were, many of us would soon become physical wrecks, suffering from nervous breakdown, and coming to an early grave.

And with many it is a physical impossibility to stay any length of time in a posture of prayer. Dr. Moule says: "Prayer, genuine and victorious, is continually offered without the least physical effort or disturbance. It is often in the deepest stillness of soul and body that it wins its longest way. But there is another side of the matter. Prayer is never meant to be indolently easy, however simple and reliant it may be. It is meant to be an infinitely important transaction between man and God. And therefore, very often ... it has to be viewed as a work involving labor, persistence, conflict, if it would be prayer indeed."

美善来献上感谢和赞美。之后我便上床，彻夜安睡。第二天客人来到，她的到访实在叫我快乐。」

祷告也许不过是将你的要求禀报神(腓 4:6)。我们不可以为祷告总需要争持或角力。若是，我们中间多人便会很快变得健康败落，患上精神崩溃和英年早逝了。

多人要长时间保持一个祈祷姿势在身体上是不可能的。莫利医生说：「得以持续献上真诚而得胜的祷告要没丝毫身体上的影响或困扰才有。常常要灵魂和身体的最深安静才能有最长久的胜利。但事情有另一面。无论如何简单和靠己力，祷告从来不是没痛苦的容易。祷告是人与神之间无限重要的交往。因此，若这是真祷告的话，它常被看为一个包含劳苦、坚忍、争持的工作。」

## CHAPTER 8: DOES GOD ALWAYS ANSWER PRAYER?

## 第八章 神是否总垂听祷告？

When His people were rebellious, He said, "When ye make many prayers, I will not hear" (Isa. i. 15).

And yet that wonderful declaration of St. Paul: "All things are yours, for ye are Christ's" (I Cor. iii. 21), seems so plainly and so tragically untrue for most Christians. Yet it is not so. They are ours, but so many of us do not possess our possessions. The owners of Mount Morgan, in Queensland, toiled arduously for years on its barren slopes, eking out a miserable existence, never knowing that under their feet was one of the richest sources of gold the world has ever known. There was wealth, vast, undreamt of, yet unimagined and unrealized. It was "theirs," yet not theirs.

Now, our Lord tells us that they are to be had for the asking. When we say that no true prayer goes unanswered, we are not claiming that God always gives just what we ask for. Have you ever met a parent so foolish as to treat his child like that? We do not give our child a red-hot poker because he clamors for it! Wealthy people are the most careful not to allow their children much pocket-money.

Why, if God gave us all we prayed for, we should rule the world, and not He! And surely we would all confess that we are not capable of doing that.

当祂的百姓叛逆时，祂说：「你们多多的祈祷，我也不听。」（赛 1:15）

「万有全是你们的，你们是属基督的。」（林前 3:21）于大部分基督徒保罗这奇妙的宣告似乎那样平白和悲剧地不真实。实况却不是如此，他们属我们，只是我们多人都不具有这拥有权。昆士兰摩根山的人经年在荒凉的山坡上劳苦，勉强过活，从不知道在他们脚下蕴藏着从来所知其中一个世界最丰富的金矿。那里有着梦想不到的极大财富，因想不到而未成为事实。这属他们，却还未属他们。

如今我们的主告诉我们只要求便可得着。当我们说不真实的祷告得不着蒙听时，我们在宣告神并不总给与我们所祈求的。你曾否遇见过如此愚蠢地对待子女的父母？我们不会因为孩子求便给他那烧红的火剪；富贵人最为谨慎，不会给孩子许多零用钱。

若神给我们凡祈求的，那么统治世界的是我们而不是祂了。我们也必然承认我们不能这样作。

Moreover, more than one ruler of the world is an absolute impossibility!

God's answer to prayer may be "Yes," or it may be "No." It may be "Wait," for it may be that He plans a much larger blessing than we imagined, and one which involves other lives as well as our own.

God's answer is sometimes "No." But this is not necessarily a proof of known and wilful sin in the life of the suppliant, although there may be sins of ignorance. He said "No" to St. Paul sometimes (II Cor. xii. 8, 9). More often than not the refusal is due to our ignorance or selfishness in asking. "For we know not how to pray as we ought" (Rom. viii. 26). That was what was wrong with the mother of Zebedee's children. She came and worshipped our Lord and prayed to Him. He quickly replied, "Ye know not what ye ask" (Matt. xx. 22). Elijah, a great man of prayer, sometimes had "No" for an answer. But when he was swept up to glory in a chariot of fire, did he regret that God said "No" when he cried out "O Lord, take away my life"?

God's answer is sometimes "Wait." He may delay the answer because we are not yet fit to receive the gift we crave -- as with wrestling Jacob. Do you remember the famous prayer of Augustine -- "O God, make me pure, but not now"? Are not our prayers

再者，世界多于一个统治者是绝对不可能的。

神对祷告的响应可以是「好」，可以是「不」，也可以是「等一等」，因为祂有赐下牵涉他人和我们自己生命，比我们想象远远更大的恩福。

有时神的回应是「不」！但这并不必然证明祈求者生活中有明知和故意的罪，虽然可能有未知的罪。祂有时对保罗说不！（林后 12:8-9）神的拒绝更常因我们祈求的无知或自私。「我们本不晓得当怎样祷告。」（罗 8:26）西庇太儿子的母亲就错在这里。她来拜我们的主，向祂祈求。主迅速回答说：「你们不知道所求的是甚么。」（太 20:22）伟大的祈祷者伊莱贾有时也得不得的回应。当他被火车火马接往天上去时，他会否为他呼求「耶和华啊，罢了，求祢取我的性命」而神说不来引以为憾？

神的回答有时是「等一等」！祂可能延迟垂听，因我们还未配得所切望的恩赐，正如摔跤的雅各布一样。记否奥古斯丁「神啊，求祢洁净我，但不是现在。」这非常的祈祷？

sometimes like that? Are we always really willing to "drink the cup" -- to pay the price of answered prayer? Sometimes He delays so that greater glory may be brought to Himself.

God's delays are not denials. We do not know why He sometimes delays the answer and at other times answers "before we call" (Isa. lxxv. 24). George Muller, one of the greatest men of prayer of all time, had to pray over a period of more than sixty-three years for the conversion of a friend! Who can tell why? "The great point is never to give up until the answer comes," said Muller. "I have been praying for sixty-three years and eight months for one man's conversion. He is not converted yet, but he will be! How can it be otherwise? There is the unchanging promise of Jehovah, and on that I rest." Was this delay due to some persistent hindrance from the devil? (Dan. x. 13). Was it a mighty and prolonged effort on the part of Satan to shake or break Muller's faith? For no sooner was Muller dead than his friend was converted -- even before the funeral.

So many of George Muller's petitions were granted him that it is no wonder that he once exclaimed, "Oh, how good, kind, gracious and condescending is the One with Whom we have to do! I am only a poor, frail,

我们的祈祷不也有时像这样? 我们是否真乐意「喝那杯」, 付上祈祷蒙垂听的代价? 有时神迟延为要给祂带来更大的荣耀。

神的迟延不是拒绝。我们不明白为何祂有时迟延垂听, 有时在我们尚未呼求时便垂听(赛 65:24)。史上其中一个最伟大的祈祷者乔治穆勒为了一个朋友的悔改信主祷告超过六十三年! 谁能说出原因? 穆勒说: 「重点是永不灰心, 直到垂听来到。我曾为一个人的悔改信主祷告了六十三年八个月。他还未悔改, 但是他必会! 怎会是别的? 耶和华的应许永远不变, 这是我信靠的所在。」这迟延是否因为魔鬼一直的拦阻? (但 10:13) 是否撒但方面巨大和长期的努力, 要来动摇或破坏穆勒的信心? 穆勒去世前不久, 他的朋友就悔改归主了, 就在他的葬礼之前。

那么多乔治穆勒祈祷的得应允, 难怪他有一次这样惊叹: 「与我相干的那位是何等善良、恩慈和俯就! 我不过是一个可怜、软弱和罪恶深重的人,

sinful man, but He has heard my prayers ten thousands of times."

Perhaps some are asking, How can I discover whether God's answer is "No" or "Wait"? We may rest assured that He will not let us pray sixty-three years to get a "No"! Muller's prayer, so long repeated, was based upon the knowledge that God "willeth not the death of a sinner"; "He would have all men to be saved" (I Tim. ii. 4).

A little reflection would show that God cannot grant some prayers. During the war every nation prayed for victory. Yet it is perfectly obvious that all countries could not be victorious. Two men living together might pray, the one for rain and the other for fine weather. God cannot give both these things at the same time in the same place!

But the truthfulness of God is at stake in this matter of prayer. We have all been reading again those marvelous prayer-promises of our Lord, and have almost staggered at those promises -- the wideness of their scope, the fullness of their intent, the largeness of the one word "Whatsoever." Very well! "Let God be found true" (Rom. iii. 4). He certainly will always be "found true."

Do not stop to ask the writer if God has granted all his prayers. He has not. To have said "Yes" to some of them would have spelt curse instead of

祂却千万次垂听我的祷告。」

也许有人会问，我怎知神的回答是「不」还是「等一等」呢？我们可安心，祂不会叫我们祷告六十三年来得「不」的答案。穆勒这样的长长重复祈祷，是基于认识神「不愿有罪人沉沦」，但「愿意万人得救！」（提前 2:4）

稍为想一想就可看出神不能垂听某些祈祷。战争时各国都祈求胜利；但极之明显地不可能所有国家都胜利的。两个住在一处的人在祈祷，一个求雨，一个求天晴，神无法同时同地两个都给与。

在这类祈祷的事例上神的信实备受考验。我们全都再三读到主所赐下垂听祈祷的奇妙应许，但在应许涵盖的幅度、意图的完全与否，和「无论求甚么」一语的广度上，我们几乎没有不动摇的。「神是真实的」（罗 3:4）祂必然总是真实的。

不要停止来问作者神是否垂听他一切的祈祷。祂不是。答说祂全垂听于他们某些人来说是咒诅而

blessing. To have answered others was, alas! a spiritual impossibility -- he was not worthy of the gifts he sought. The granting of some of them would but have fostered spiritual pride and self-satisfaction. How plain all these things seem now, in the fuller light of God's Holy Spirit!

As one looks back and compares one's eager, earnest prayers with one's poor, unworthy service and lack of true spirituality, one sees how impossible it was for God to grant the very things He longed to impart! It was often like asking God to put the ocean of His love into a thimble-heart! And yet, how God just yearns to bless us with every spiritual blessing! How the dear Savior cries again and again, "How often would I ... but ye would not"! (Matt. xxiii. 37.) The sadness of it all is that we often ask and do not receive because of our unworthiness -- and then we complain because God does not answer our prayers! The Lord Jesus declares that God gives the Holy Spirit -- who teaches us how to pray -- just as readily as a father gives good gifts to his children. But no gift is a "good gift" if the child is not fit to use that gift. God never gives us something that we cannot, or will not, use for His glory.

Rest assured that God never bestows tomorrow's gift today. It is not unwillingness on His part to give. It is

不是蒙福。若是其它的答案，唉！这是因为属灵上的不可能，他不配领受他所求的恩赐。其中一些的赐下只会促使属灵的骄傲和满足己。如今在神圣灵的更明亮光照底下，这些东西看得何等清楚！

当人回望，其热切诚挚祷告跟他的贫乏不配的事奉，和缺乏真正灵命时，他就明白神要将他渴望的东西赐给他是如何不可能！这就像求神将祂爱的海洋放进一个狭窄小的心田中一样！神何等切望给我们每样属灵的福气！亲爱的主如何一次又一次高呼：「我多次愿意，.....只是你们不愿意。」（太 23:37）可悲的是我们常因我们的不配而求却得不着，之后我们抱怨神不垂听。主耶稣宣告神赐下圣灵教导我们如何祷告；其乐意就像父亲毫不犹豫地喜欢将好东西赐给他的儿女一样。若孩子不配来用那恩赐时，没有恩赐是好恩赐了。神永不会赐给我们不能或不乐意来用在祂荣耀上的东西。

你可确然安心，神今天永不赐下明天的恩赐。并非祂方面的不乐意赐给

not that God is ever straitened in Himself. His resources are infinite, and His ways are past finding out. It was after bidding His disciples to ask that our Lord goes on to hint not only at His providence, but at His resources. "Look at the wild birds" (Matt. vi. 26, Moffatt); "your heavenly Father feedeth them." Not a single millionaire, the wide world over, is wealthy enough to feed all "the birds of the air," even for one day? Your heavenly Father feedeth them every day, and is none the poorer for it. Shall He not much more feed you, clothe you, take care of you?

"He is a Rewarder of them that diligently seek Him"? (Hebrews xi. 6.) The "oil" of the Holy Spirit will never cease to flow so long as there are empty vessels to receive it (I Kings iv. 6). It is always we who are to blame when the Spirit's work ceases. God cannot trust some Christians with the fullness of the Holy Spirit. God cannot trust some workers with definite spiritual results in their labors. They would suffer from pride and vainglory. No! we do not claim that God grants every Christian everything he prays for.

Remember that it was impossible for Christ to offer up any prayer which was not granted. He was God -- He knew the mind of God -- He had the mind of the Holy Spirit.

我们；神自己从来不会窘困，祂的资源是无限的；祂的踪迹何其难寻！主在吩咐门徒来求之后，继而提到不单止祂的供应，且有祂的资源。「你们看那天上的飞鸟.....你们的天父尚且养活牠。」(太 6:26) 全世界中有否一个富翁的财富足以养活天上所有的飞鸟，那怕只是一天？你的天父天天养活它们，没有因此叫祂变穷。祂岂不更能喂养你，给你穿戴和照顾你？

「祂赏赐寻求祂的人」？只要有空的器皿来乘装，圣灵的油就会不止息地淌流(王下 4:1-6)。每当圣灵的工作停止，该怪责的总会是我们。神无法将圣灵的充满授托某些基督徒。神不能将某些属灵工作的果子授托某些工人，因他们会骄傲和虚荣。不！我们不会求神给与每个基督徒所祈求的每一样东西。

谨记基督没可能献上任何不蒙垂听的祈祷，不蒙答允是不可能的。祂是神，祂知道神的心意，祂有圣灵的心思。

Does He once say, "Father, if it be possible, let..." as He kneels in agony in Gethsemane's garden, pouring out strong crying and tears? Yes, and "He was heard for His reverential awe" (Heb. v. 7, Dr. Moule). Surely not the "agony," but the son-like fear, gained the answer? Our prayers are heard not so much because they are importunate but because they are filial.

Brother Christian, we cannot fully understand that hallowed scene of dreadful awe and wonder. But this we know -- that our Lord never yet made a promise which He cannot keep, or does not mean to fulfil. The Holy Spirit maketh intercession for us (Rom. viii. 26), and God cannot say Him "Nay." The Lord Jesus makes intercession for us (Hebrews vii. 25), and God cannot say Him "Nay." His prayers are worth a thousand of ours, but it is He who bids us pray!

"But was not St. Paul filled with the Holy Spirit?" you ask, "and did he not say, 'We have the mind of Christ?' Yet he asked thrice over that God would remove the 'thorn' in his flesh -- and yet God distinctly tells him He would not do so."

It is a very singular thing, too, that the only petition recorded of St. Paul seeking something for his own individual need was refused! The difficulty, however, is this: Why did St.

那时祂不是痛苦地跪在客西马尼园，流泪地大声恳求说：「父啊，倘若可行，求祢.....」么？。是的，且「因祂的虔诚蒙了应允。」（来 5:7）当然蒙垂听非因痛苦，而因儿子般的敬畏。我们祈祷的蒙垂听不大因其重要，而是因祷告是由儿子发出的。

基督徒弟兄姊妹啊，我们不能完全明白那可畏的奇妙的神圣景象。但我们知道我们的主从不能发出祂不能信守承诺的应许。圣灵为我们代求（罗 8:26）。神无法对圣灵说「不」！主耶稣也为我们代求（来 7:25），神也不能说「不」！祂的祈祷胜过我们一千个祈祷，嘱咐我们祈祷的就是祂！

你会问：「保罗不是被圣灵充满么？」「他岂不是说「我们是有耶稣基督的心了！」？他曾三次求神除去他肉体的刺，神却清楚地告诉他祂不会这样作么？

保罗寻求为自己的需要所作祷告被拒绝的记录是一件单独事件！可是问题是：有基督的心的保罗为何会祈求不久便发现竟

Paul, who had the "mind" of Christ, ask for something which he soon discovered was contrary to God's wishes? There are doubtless many fully-consecrated Christians reading these words who have been perplexed because God has not given some things they prayed for.

We may be filled with the Spirit and yet err in judgment or desire. We are never filled with God's Holy Spirit once for all. The evil one is always on the watch to put his mind into us, so as to strike at God through us. At any moment we may become disobedient or unbelieving, or may be betrayed into some thought or act contrary to the Spirit of love.

"Thou art the Christ, the Son of the living God!" Our Lord turns, and with words of high commendation says, "Blessed art thou, Simon, for flesh and blood hath not revealed it unto thee, but My Father, which is in heaven." Yet, a very little while after, the devil gets his mind into St. Peter, and our Lord turns and says unto him, "Get thee behind me, Satan!" (Matt. xvi. 17, 23.) St. Peter was now speaking in the name of Satan! Satan still "desires to have" us.

St. Paul was tempted to think that he could do far better work for his beloved Master if only that "thorn" could be removed. But God knew that

与神的意愿相反的东西？无疑地，许多完全献身的基督徒读到这个记载时因为他们所求的事未蒙垂听而一直困惑。

我们是可能得圣灵充满却可能在判断和切望上犯错的。我们的被圣灵充满并非一劳永逸的。恶者总在窥视，要将他的心思放进我们里面，好藉着我们攻击神。我们随时都可变为悖逆或不信，在行为或思想上出卖和违背爱的圣灵的。

「祢是基督，永生神的儿子！」我们的主转身来高度评价说：「西门巴乔纳，你是有福的，因为这不是属血肉的指示你的，乃是我在天上的父指示的。」只一会儿后，魔鬼将他的心思放进彼得心里，我们的主就转身说：「撒但，退我后边去吧！」（太 16:17, 23）那时彼得是奉撒但的名说话。撒但仍然渴想得着我们。

保罗被试探来认为他肉体的刺若能除去，他就能为可称颂的主作更美好的工作。但神知道带着肉

Paul would be a better man with the "thorn" than without it.

Is it not a comfort to us to know that we may bring more glory to God under something which we are apt to regard as a hindrance or handicap, than if that undesired thing was removed? "My grace is sufficient for thee: for My power is made perfect in weakness" (II Cor. xii. 9).

St. Paul was not infallible -- nor was St. Peter, or St. John; nor is the Pope or any other man. We may -- and do -- offer up mistaken prayers. The highest form of prayer is not, "Thy way, O God, not mine," but "My way, O God, is Thine!" We are taught to pray, not "Thy will be changed," but "Thy will be done."

Sir H. M. Stanley, the great explorer, wrote: "I for one must not dare to say that prayers are inefficacious. Where I have been in earnest, I have been answered. When I prayed for light to guide my followers wisely through the perils that beset them, a ray of light has come upon the perplexed mind, and a clear road to deliverance has been pointed out. You may know when prayer is answered, by the glow of content which fills one who has flung his cause before God, as he rises to his feet. I have evidence, satisfactory to myself, that prayers are granted."

体之刺比没有带着对保罗更好！

当知道我们倾向以为是妨害或障碍的东西反带给神更多荣耀神时，这对我们岂不是安慰？「我的恩典够你用的，因为我的能力是在人的软弱上显得完全。」（林后 12:9）

保罗、彼得、约翰、教皇或任何人都不会犯错。我们会献上错误的祷告。最高超的祷告并非「我按神祢意而行！」，而是「我走属神祢的道路！」我们不是被教祈求「改变祢旨意」，而是「成就祢旨意」。

伟大探险家 Sir H. M. Stanley 写道：「我本人不敢说祈祷是毫无功效的。我曾有热切的祈祷蒙垂听。当我为跟随我的人祈求亮光来引导他们度过围困他们的危险时，就有一道光临到那困惑的心灵，指明一条清晰的出路。当人将他的问题交付神后在跪中起来时，他的内里充满炽热告诉我们这祷告已蒙垂听。我得着一己满意的证据，祷告已蒙垂听。」

Mary Slessor was once asked what prayer meant to her. She replied, "My life is one long, daily, hourly record of answered prayer for physical health, for mental overstrain, for guidance given marvelously, for errors and dangers averted, for enmity to the Gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life and my poor service. I can testify with a full and often wonder-stricken awe that I believe God answers prayer. I know God answers prayer!"

## CHAPTER 9: ANSWERS TO PRAYER

"We had a prayer-meeting each Sunday before the 8 o'clock communion service. As we rose from our knees one Sunday a sidesman said, 'Vicar, I wish you would pray for my boy. He is twenty-two years old now, and has not been to church for years.' 'We can spare five minutes now,' replied the vicar. They knelt down again and offered up earnest supplication on behalf of that man. Although nothing was said to him about this, that youth came to church that same evening. Something in the sermon convicted him of sin. He came into the vestry broken-hearted, and accepted Jesus Christ as, his Savior."

At the weekly meeting of the staff someone said, "shall we single

有一次 Mary Slessor 被问到祷告的意义，她回答说：「我的人生是每日每刻的长长祈祷蒙垂听的记录。有祈求身体的健康，不用精神紧张，奇妙的引导，避免错误和危险，胜过福音的仇敌，及时需要的食物供应，构成生命和我差劣事奉的每样东西。我可以带着完全和常叫人感到奇妙的敬畏之情来见证，我相信神垂听祷告。我知神垂听祷告！」

## 第九章 祷告的蒙垂听

「有一个星期日我们祷告完毕站起来时，教会司琴说：『牧师，盼望你为我的儿子祷告，他已二十二岁，已多年不返教会了。』牧师回答说：『现在我们只剩下五分钟。』他们再度跪下，热切地为那年轻人祷告。虽然这位青年人完全不知道这件事，他却就在当天晚上，来到教会聚会。讲道使他知罪，痛心的他就走到前面接受耶稣为他的救主。」

在一个每周的职员会议上有人提议说：「我

out the worst man in the parish and pray for him?" By unanimous consent they fixed upon K- as the worst man they knew. So they "agreed" in prayer for his conversion. At the end of that week, as they were conducting a Saturday night prayer-meeting in the mission hall, and whilst his very name was on their lips, the door swung open and in staggered K-, much the worse for liquor. He had never been in that mission hall before. Without thinking of removing his cap he sank on a chair near the door and buried his face in his hands. The prayer-meeting suddenly became an enquiry-room. Even as he was -- in drink -- he sought the Lord Who was seeking him. Nor did he ever go back. Today he is one of the finest dockyard missionaries in the land.

Dan Crawford told us recently that when returning to his mission field after a furlough, it was necessary to make all possible haste. But a deep stream, which had to be crossed, was in flood, and no boats were available, or usable, for that matter. So he and his party camped and prayed. An infidel might well have laughed aloud. How could God get them across that river! But, as they prayed, a tall tree which had battled with that river for scores of years began to totter and fall. It fell clear across the stream! As Mr. Crawford says, "The Royal Engineers of

们是否要挑选教区中最坏的人来为他祈祷？」一致同意下他们认定 K 君是他们所认识最坏的人。他们同意为他的悔改来祈祷。在那周末，当他们在礼堂举行星期六晚上的祈祷会，K 君的名字还在他们口中提说时，门扇推开，K 君因最恶劣的酒醉而摇晃地走进来。他从前从未入过这教会礼堂。不想脱帽下，他就在近门的椅子上坐下，双手掩脸。那次的祈祷会突然变成问道会。尽管他酒醉中，他寻求那正寻找他的主。从此他不再回头。今天他是当地其中一个最优秀的船坞传道人。

Dan Crawford 最近告诉我们说，当他在一次休假后需尽快返到宣教工场，但须跨越一条急流的深溪。因没有船渡可见可用，所以他与他的团队便扎营和祈祷。不信者会因此大笑。神如何能将他们渡往溪那边去！但是当他们祈祷时，一棵与溪水奋战几十年的大树开始摇晃倒下，它倒下的位置，刚好横跨溪水！正如 Crawford 先生所说：「天堂的皇家工程师为神的仆

heaven had laid a pontoon bridge for God's servants."

Some little time ago, a Chinese boy of twelve years old, named Ma-Na-Si, a boarder in the mission school at Chefoo, went home for the holidays. He is the son of a native pastor.

Whilst standing on the doorstep of his father's house he espied a horseman galloping towards him. The man -- a heathen -- was in a great state of perturbation. He eagerly enquired for the "Jesus-man" -- the pastor. The boy told him that his father was away from home. The poor man was much distressed, and hurriedly explained the cause of his visit. He had been sent from a heathen village some miles away to fetch the "holy man" to cast a devil out of the daughter-in-law of a heathen friend. He poured out his sad story of this young woman, torn by devils, raving and reviling, pulling out her hair, clawing her face, tearing her clothes, smashing up furniture, and dashing away dishes of food. He told of her spirit of sacrilege, and outrageous impiety, and brazen blasphemy and how these outbursts were followed by foaming at the mouth, and great exhaustion, both physical and mental "But my father is not at home," the boy kept reiterating. At length the frenzied man seemed to understand. Suddenly he fell on his knees, and, stretching out

人搭好了一架浮桥！」

不久之前，在教会寄宿学校中念书的十二岁男孩马雷行回家度假，他是一个中国牧师的儿子。

一天，他站在父亲屋子门口，看见一位骑着马的人往他家奔来。这个异教徒大大慌张。他热切地询问信耶稣的传道人在哪里。那男孩说他的父亲不在家。那可怜的男子大大苦恼，慌忙地解说他到访的原因。他从一个几英里外异教徒乡村被差来请神圣的人来为异教徒朋友的媳妇赶鬼。他将这年轻女子的可怜故事和盘托出，她被鬼魔折磨，胡乱说话和谩骂，扯头发，抓伤脸面，撕裂衣服，打烂家具，打碎碗碟。他说到她褻渎的灵，和粗暴邪恶的言行，和肆无忌惮的褻渎，和这些爆发随来的口吐白沫，身体和精神都大大疲累。那男孩不断重申说：「但是我父亲不在家！」最后，这位急狂乱的人似乎明白过来。他突然跪下来，伸出双手绝望地喊着说：「你也是一个信耶稣的人，你可否来？」

his hands in desperation, cried, "You, too, are a Jesus-man; will you come?"

Think of it -- a boy of twelve! Yes, but even a lad, when fully yielded to his Savior, is not fearful of being used by that Savior. There was but one moment of surprise, and a moment of hesitation, and then the laddie put himself wholly at his Master's disposal. Like little Samuel of old he was willing to obey God in all things. He accepted the earnest entreaty as a call from God. The heathen stranger sprang into the saddle, and, swinging the Christian boy up behind him, he galloped away.

Ma-Na-Si began to think over things. He had accepted an invitation to cast out a devil in the name of Christ Jesus. But was he worthy to be used of God in this way? Was his heart pure and his faith strong? As they galloped along he carefully searched his own heart for sin to be confessed and repented of. Then he prayed for guidance what to say and how to act, and tried to recall Bible instances of demoniacal possession and how they were dealt with. Then he simply and humbly cast himself upon the God of power and of mercy, asking His help for the glory of the Lord Jesus. On arrival at the house they found that some of the members of the family were by main force holding down the tortured woman upon the bed. Although she

要知这不过是一个十二岁的孩子！虽只是个孩子，当他完全将自己交付他的救主时，就不怕为救主所用了。只一刻的吃惊和犹疑，孩子便将自己完全交在他主人的手中。他像古时的塞繆尔一样乐意在凡事上顺从神。他接受了这项热切的请求，以之为神的呼召，那异教陌生人跳上马鞍，将孩子放在他身后，急驰回去。

马雷行开始思忖这事。他已接受邀请去奉基督耶稣的名赶鬼。但他是否配让神以这种方式来使用他呢？他的心是否清洁，信心是否坚强？当他们在马上奔驰时，他仔细搜查自己的心，认罪和悔罪。以后，他祈求神引领他，要说甚么和怎么作，并努力记取圣经所记载被鬼附的事情，和如何对付他们。之后，他单纯和谦卑地完全将自己交在大能和慈悲的神手中，祈求主耶稣之荣耀的帮助。当他们到达时，发现一些家人正强力将那被摧残的妇人按在床上。虽然没有人告诉她已经差人去请基督教

had not been told that a messenger had gone for the native pastor, yet as soon as she heard footsteps in the court outside she cried, "All of you get out of my way quickly, so that I can escape. I must flee! A 'Jesus-man' is coming. I cannot endure him. His name is Ma-Na-Si."

Ma-Na-Si entered the room, and after a ceremonial bow knelt down and began to pray. Then he sang a Christian hymn to the praise of the Lord Jesus. Then, in the name of the Risen Lord, glorified and omnipotent, he commanded the demon to come out of the woman. At once she was calm, though prostrate with weakness. From that day she was perfectly whole. She was amazed when they told her that she had uttered the name of the Christian boy, for she had never heard of it or read of it before, for the whole of that village was heathen. But that day was veritably a "beginning of days" to those people, for from it the Word of the Lord had free course and was glorified.

Oh, let us remember that we, like our dear Savior, are not sent into the world to condemn, to judge, the world, "but that the world should be saved through Him" (John iii. 17).

的本地牧师，但这妇人一听见外面院子的脚步声，就喊着说：「你们都赶快离开，让我逃走！我必须逃命！一个信耶稣的人来了！我讨厌他！他名叫马雷行。」

马雷行进了房间，礼节性地鞠躬之后，就开始跪下祷告。之后他唱了一首赞美主耶稣的基督教圣诗。随后他奉那位得了荣耀和全能的复活主的名字，吩咐那鬼从那女人身上出来。她立时平静，疲惫软弱。从那一天起，她完全无恙。当人告诉她她曾讲出这个信耶稣孩子的名字时，她大感惊奇，因她从未听人讲过或读到这孩子的名字，整条村子的人都是不信耶稣的。但那天真是那些人的时日之始，因为从那时起，神的道就在那里得以自由传播和得荣耀。

让我们谨记，像我们亲爱的救主一样，我们不是奉差遣到世上来定和审判世人的罪；「乃是要叫世人因祂得救。」(约 3:17)

## CHAPTER 10: HOW GOD ANSWERS PRAYER

## 第十章 神如何垂听祷告

"O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!" (Rom. xi. 33.)

Mr. Edison, whose knowledge is pretty profound, wrote in August, 1921, "We don't know the millionth part of one per cent about anything." But we do not allow our ignorance about all these things to deprive us of their use! We do not know much about prayer, but surely this need not prevent us from praying! We do know what our Lord has taught us about prayer. And we do know that He has sent the Holy Spirit to teach us all things (John xiv. 26).

A remarkable instance of this was related by a speaker last year at Northfield. Three or four years ago, he met an old whaling captain who told him this story.

"A good many years ago, I was sailing in the desolate seas off Cape Horn, hunting whales. As I stood at the wheel, the idea suddenly came into my mind, 'Why batter the ship against these waves? There are probably as many whales to the north as to the south. Suppose we run with the wind instead of against it? I changed the course of the ship. One hour later, at noon, the look-out at the masthead shouted 'Boats ahead!' Presently we

「深哉，神丰富的智能和知识！祂的判断何其难测！祂的踪迹何其难寻！」（罗 11:33）

知识十分渊博的爱迪生在 1921 年八月写道：「任何事情的一百万分之一我们也不知道。」但我们不容许我们的无知剥夺他们的用途！我们不大认识祈祷，但肯定的是，这个不须成为我们祈祷的难阻；我们不知道我们的主在祈祷上教导我们甚么，但我们知道祂已差派祂的圣灵来在万事上教导我们。（约 14:26）

一个显著的事例发生在去年 Northfields 的一个讲者身上。三四年前他遇见一个捕鲸的船长，是他说到这故事的。

「很多年前，我正开船离开 Cape Horn，往孤寂的大海去捕鲸。当我站在方向盘时，有一个意念忽然进入我的意念中：『为何叫船逆浪而行。很可能北面比南面有更多鲸鱼。我们若顺风而不逆风而行，会如何？』我便改变船的航道。一小时之后，就在正午，桅顶的监察水手大叫：『前面有船！』

overtook four lifeboats, in which were fourteen sailors, the only survivors of the crew of a ship which had burned to the water's edge ten days before. Those men had been adrift in their boats ever since, praying God frantically for rescue; and we arrived just in time to save them. They could not have survived another day."

Then the old whaler added, "I have begun every day of my life with prayer that God would use me to help someone else, and I am convinced that God, that day, put the idea into my mind to change the course of my ship. That idea was the means of saving fourteen lives."

God has many things to say to us. He has many thoughts to put into our minds. We are apt to be so busy doing His work that we do not stop to listen to His Word. Prayer gives God the opportunity of speaking to us and revealing His will to us. May our attitude often be: "Speak, Lord, Thy servant heareth."

The writer one afternoon urged the congregation to "makeup" their quarrels if they really desired a holy life. One lady went straight home, and after very earnest prayer wrote to her sister, with whom, owing to some disagreement, she had had nothing to do for twenty years! While the one sister was praying to God for the other,

立时我们赶上四只救生艇，上面有十四个水手，是一只十日前因火警沉没水中船只的幸存船员。自始这些人一直在他们的艇中飘浮，疯狂地祈求神来拯救。我们及时到达来拯救他们，再多一日他们便不能获救了。」

那年老捕鲸人接着说：「我向来都祷告我的神，求祂用我来帮助别人。我相信那天神将把船改变航道的意念放进我的意念中。这意念是拯救十四条生命的手段。」

神有很多事情要对我们说，祂有很多想法要放进我们的意念中。我们常因忙于作祂的工作，而没有聆听祂的话。祈祷给神机会向我们说话，和向我们揭示祂的旨意。愿「主啊请说，仆人敬听。」常是我们的态度。

作者促请真的渴慕圣洁生命的会众来修好他们的不和。一位女士径自归家，恳切祷告后，便写信给因意见不合而不相往来二十年的姊妹！当一个为另一个向神祈祷的时候，神对另一个姊妹说话，将好的渴望放进她的意念

God was speaking to that other sister, putting into her mind the desire for reconciliation. 中。

A little time back, at the end of a weekly prayer-meeting, a godly woman begged those present to pray for her husband, who would never go near a place of worship. That night the husband arrived at the hall while the prayer-meeting was still in progress. As he sat on a chair near the door, leaning his head upon his hand, he overheard those earnest petitions. On retiring to rest he could not sleep. He was under deep conviction of sin. Awaking his wife, he begged her to pray for him.

One bitter winter a prosperous farmer was praying that God would keep a neighbor from starving. When the family prayers were over, his little boy said, "Father, I don't think I should have troubled God about that. Why not?" he asked. "Because it would be easy enough for you to see that they don't starve!" There is not the slightest doubt that if we pray for others we shall also try to help them.

A young convert asked his vicar to give him some Christian work. The vicar, "promise me two things: that you asked him not to speak to the chum about his soul, and pray to God twice daily for his conversion. "Why, yes, I'll gladly do that," answered the boy. Before a fortnight was up he rushed

不久前，在一个每周祈祷会后，一个敬虔妇人恳求与会者为她从未走近敬拜神地方的丈夫祈祷。那丈夫那晚来到礼堂时，祈祷会仍在进行。当他坐在近门的椅子上时，将头凭在手上，听到那些殷切的代求。他在床上不能入睡，他深深悔罪。他叫醒妻子，求她为他祷告。

在一个严寒的冬天，一个富有的农夫祈求神叫他的邻居免于饥饿。当这家人祈祷完毕，小男孩说：「父亲，在这事上我不认为该麻烦神。」父问：「为甚么？」「因为你十分容易得见他是不会饥饿的。」若我们为别人祈祷，我们也该尝试作出帮助。

一个年轻信徒求牧师给他一点事奉。牧师叫他不与好友说到他灵魂的事和天天为着他的悔改两次祈祷神。男孩答：「乐于作这个。」不用两星期他跑向牧师室，喊叫说：「可否让我脱离那个诺言？我

round to the vicarage. "Will you let me off my promise? I must speak to my chum!" he cried. When he began to pray God could give him strength to witness.

The writer has never forgotten how his faith in prayer was confirmed when, as a lad of thirteen, he earnestly asked God to enable him on a certain day to secure twenty new subscribers for missions overseas. Exactly twenty new names were secured before night closed in. The consciousness that God would grant that prayer was an incentive to eager effort, and gave an unwonted courage in approaching others.

A cleric in England suggested to his people that they should each day pray for the worst man or woman. Under a direction, he went to a court and knocked at the door. A surly voice cried, "Come in!"

There were a man and his wife. "I hope you'll excuse me, but I'm the minister of the chapel along the round. I'm looking for the worst man in my district, because I have something to tell him." The man turned to his wife and said, "Lass, tell him what I said to you five minutes ago." "No, tell him yourself." "Well, I've been drinking for twelve weeks. I've had the D.T's and have pawned all in the house worth pawning. And I said to my wife a few

必须和我的好友说话！」  
当他开始祈祷，神便给他力量作见证。

作者从来没忘记他信心的祷告如何得到证实。当他还是十三岁的孩子时，他殷切求神让他能在某日得到二十个海外宣教的捐献者。在夜幕下垂前便得到正正二十个名字。觉知神会按祷告来赐下，给予热心努力的勤机，和得非比寻常的勇气来走向别人。

一个英国教士向他的会众提议每天该为最坏的男女来祈祷。蒙指引下他去到一庭院，敲门。有把乖戾的声音说：「进来吧！」

所看见的是一男子和他的太太。「不好意思，我是转角礼拜堂的传道人，我正寻找本区最坏的人，我有所相告。」那男人转向太太说：「爱人，告诉他我五分钟前告诉妳的。」「不，你自己说吧。」「我连续喝酒了十二周，也一直吸毒（？），屋内可典当的都已典当。几分钟前我对我太太说：『爱

minutes ago, 'Lass, this thing has to stop, and if it doesn't, I'll stop it myself -- I'll go and drown myself.' Then you knocked at the door! Yes, sir, I'm the very worst man. What have you got to say to me?" "I'm here to tell you that Jesus Christ is the greatest Savior, and that He can make out of the worst man one of the best. He did it for me, and He will do it for you." "D'you think He can do it even for me?" "I'm sure He can. Kneel down and ask Him."

Not only was the poor drunkard saved from his sins, but he is today a radiant Christian man, bringing other drunken people to the Lord Jesus Christ.

We have to do with a God whose knowledge is infinite. He can put it into the mind of a doctor to prescribe a certain medicine, or diet, or method of cure. All the doctor's skill is from God. "He knoweth our frame" -- for He made it. He knows it far better than the cleverest doctor or surgeon. He made, and He can restore. We believe that God desires us to use medical skill, but we also believe that God, by His wonderful knowledge, can heal, and sometimes does heal, without human co-operation. And God must be allowed to work in His own way. We are so apt to tie God down to the way we approve of. God's aim is to glorify His name in answering our prayers. Sometimes He

人，不可再这样，若不能，我要了结自己了。我会去溺死自己。」之后你便叩门！先生，我是最坏的男人，你要对我说甚么？」

「我来这里要告诉你耶稣基督是最伟大救主，祂能使最坏的人成为最好。祂这样为我作了，也必会为你这样作。」「你认为连我祂也能这样作？」「祂肯定能。跪下祈求祂吧。」

这个可怜的酒鬼不单从罪中得拯救，且引领其它酒鬼来到主耶稣基督那里去。

与我们相干的是知识无限的神。祂能将配方某只药、饮食或疗法的意念放进医生的思想中。医生的所有技术都来自神。「祂知道我们的本体」（诗 103:14），都是祂造的。祂的知识远多于最聪明的医师或外科医生。祂创造，祂也能修复。我们相信神切慕我们用上医学技术，我们也相信神能藉祂奇妙的知识来医治；有时在没有人合作下来医治，但必须容许神来以祂一己方法来工作。我们倾向捆绑神用我们准用的方法。神的目的是以垂听我们的祈祷

sees that our desire is right, but our petition wrong. St. Paul thought he could bring more glory to God if only the thorn in the flesh could be removed. God knew that he would be a better man and do better work with the thorn than without it.

So it was with Monica, who prayed so many years for the conversion of Augustine, her licentious son. When he was determined to leave home and cross the seas to Rome she prayed earnestly, even passionately, that God would keep him by her side, and under her influence. She went down to a little chapel on the seashore to spend the night in prayer close by where the ship lay at anchor. But, when morning came, she found that the ship had sailed even while she prayed! Her petition was refused, but her real desire was granted. For it was in Rome that Augustine met the sainted Ambrose, who led him to Christ. How comforting it is to know that God knows what is best!

Dr. Fosdick has so beautifully pointed out that God has left man many things to do for himself. He promises seedtime and harvest. Yet man must prepare the soil, sow, and till, and reap in order to allow God to do His share. God provides us with food and drink. But He leaves us to take, and eat, and drink. There are some things

来荣耀祂的名。有时祂知我们有对的渴望，却求错了。保罗认为他身上的刺能被除去便为神带来更多荣耀；神知道有刺比无刺叫他成为更好的人和作更好的工作。

Monica 亦一样，她为着她放荡的儿子奥古斯丁祈祷了很多年。当他决定离家，远渡重洋往罗马去时，她殷勤且热切祷告，求神把他留在她的身边，并服在她的影响下。她便去附近有着抛锚停泊船儿的海边小教堂来度过整晚祈祷的一夜。当破晓时，她发现船只已在她祈祷时出航！她的祈求被拒绝，但她的真正渴望得着赐与。奥古斯丁遇见带领他相信基督的安波罗修时他身在罗马。认识到神最知道一切是何等的安慰。

Fosdick 医生曾极美丽地指出，神留给人很多事情来自决。祂作了播种和收割的应许，然而人必须翻土，播种，耕种和收割，好让神来作祂的分。神供应我们饮食，但祂要我们来拿取和吃喝。有一些东西是神在没有我们帮助下

God cannot, or at least will not, do without our help. But we must think, and experiment, and think again if we would use those laws for our own good and God's glory.

God cannot do some things unless we work. He stores the hills with marble, but He has never built a cathedral. He fills the mountains with iron ore, but He never makes a needle or a locomotive. He leaves that to us. We must work.

If, then, God has left many things dependent upon man's thinking and working, why should He not leave some things dependent upon man's praying? He has done so. "Ask and ye shall receive." And there are some things God will not give us unless we ask. Prayer is one of the three ways in which man can co-operate with God; and the greatest of these is prayer.

Every believer has the Spirit of Christ dwelling in him. For "if any have not the Spirit of Christ, he is none of his." But a man of prevailing prayer must be filled with the Spirit of God.

## CHAPTER 11: HINDRANCES TO PRAYER

God wants me to pray. The devil does not want me to pray, and does all he can to hinder me.

But we need not fear them, nor heed them, if our eyes are ever unto

不能作，或最少不会作的。我们必须为着我们自己的好处和神的荣耀来思想，试验和再思想我们有否运用这些律。

神不能行事，除非我们工作。祂将大理石藏于山中，但从未建造大教堂；祂将铁矿藏于大山中，但祂从没造出一根针或一辆火车头。祂让我们作这些，我们必须工作。

神若留下很多事情来叫人思考和工作，那祂何不叫某些事情依乎人的祈祷？祂一直这样作。「你们祈求，就给你们。」(太 7:7) 有一些东西我们若不求神是不会给我们的。祈祷是人能与神三种合作方法中的一个，也是最重要的一个。

每个信徒有基督的灵居在他里头。因为「人若没有基督的灵，就不是属基督的。」(罗 8:9) 能作得胜祷告的人必须是被神的灵充满的人。

## 第十一章 祷告的阻碍

神要我们祈祷。魔鬼不想我们祷告，尽力量来难阻我们。

只要我们定睛望主，就无需惧怕和理会他们。

the Lord. The holy angels are stronger than fallen angels, and we can leave the celestial hosts to guard us. We believe that to them -- the hosts of evil -- we owe those wandering thoughts which so often wreck prayer. We no sooner kneel than we "recollect" something that should have been done, or something which had better be seen to at once.

The great question is: Am I harboring any foes in my heart? Are there traitors within? God cannot give us His best spiritual blessings unless we fulfil conditions of trust, obedience and service.

"If I regard iniquity in my heart, the Lord will not hear" (Psa. lxxvi. 18).

And Isaiah says, "Your iniquities have separated between you and your God, and your sins have hid his face from you" (Isa. lix. 2).

(1) Doubt. Our Lord said that the Holy Spirit would convict the world of sin -- "of sin because they believe not on Me" (St. John xvi. 9). We are not "of the world," yet is there not much practical unbelief in many of us? St. James, writing to believers, says: "Ask in faith, nothing doubting; for he that doubteth ... let not that man think he shall receive anything of the Lord" (St. James i. 6-8). Some have not because they ask not. Others "have not" because they believe not.

圣洁的天使比堕落的天使更强，我们可以让天军来保卫我们。我们相信邪灵给我们的游荡思想常破坏我们的祈祷。我们一跪下，就会想到某些应该去作的事，或一些最好立即要看的東西。

主要问题是：我心中有否窝藏任何仇敌？里面有否背叛者？我们若未合乎信靠、顺从和事奉的条件，神就不能将最好的属灵福赐给我们。

「我若心里注重罪孽，主必不听。」(诗 66:18)

以赛亚说：「你们的罪孽使你们与神隔绝，你们的罪恶使祂掩面不听你们。」(赛 59:2)

一·怀疑。我们的主说圣灵要定世人「因他们不信我」(约 16:9)的罪。我们不属这世界，我们多人可不是多有不信么？雅各布写信给信徒说：「只要凭着信心求，一点不疑惑；因为那疑惑的人.....不要想从主那里得甚么。」(雅 1:6-8)一些人得不着，是因为他们不求；另一些人得不着，是因为他们不信。

(2) Then there is Self -- the root of all sin. How selfish we are prone to be even in our "good works"! Yet we know that a full hand cannot take Christ's gifts. Was this why the Savior, in the prayer He first taught, coupled us with everything else? "Our" is the first word. "Our Father ... give us ... forgive us ... deliver us ..."

Pride prevents prayer, for prayer is a very humbling thing. How hateful pride must be in the sight of God! It is God who gives us all things "richly to enjoy." "What hast thou that thou didst not receive?" asks St. Paul (I Cor. iv. 7). Surely, surely we are not going to let pride, with its hateful, ugly sister, jealousy, ruin our prayer-life? God cannot do great things for us whereby we may be glad if they are going to "turn our heads." Oh, how foolish we can be! Sometimes, when we are insistent, God does give us what we ask, at the expense of our holiness. "He gave them their request, but sent leanness into their soul" (Psa. cvi. 15). The more like Jesus Christ a man becomes, the less he judges other people. It is an infallible test. Those who are always criticising others have drifted away from Christ. They may still be His, but have lost His Spirit of love.

Beloved reader, if you have a criticising nature, allow it to dissect yourself and never your neighbor.

二、己是万恶之根。连我们的「善行」都多有自私倾向！我们也知道，满是东西的手不能取用基督的恩典。就是这原因救主教导我们祷告时，先将「我们」连上每一项：「我们的父.....给我们.....免我们的债.....救我们.....」

骄傲难阻祷告，因为祷告是谦卑之为物。神眼中何等憎恶骄傲！是神赐我们享用百物。保罗问：「你有甚么不是领受的呢？」（林前 4:7）我们决不要让骄傲，及其可憎丑恶的姊妹嫉妒破坏我们的祷告生活。神不能为我们作可能使我们「冲昏头脑」的大事。啊！我们何等愚昧！有时，当我们坚持时，神真的赐给我们所求的，我们却要付上圣洁的代价。「祂将他们所求的赐给他们，却使他们的心灵软弱。」（诗 106:15）人变得越像耶稣，就会越少论断别人。这是不会出错的测试。那些常批评别人的人一直背离基督。他们也许仍然属祂，却已失去祂爱的灵。

亲爱的读者啊！你若有批评的本性，就容让它剖析你自己而不是邻舍。

And no one who, for one month, has kept his tongue "from picking and stealing" the reputation of other people will ever desire to go back again to back-biting. "Love suffereth long and is kind" (I Cor. xiii. 4).

It is most hard to keep silent in the face of "modern" heresies. Are we not told to "contend earnestly for the faith which was once for all delivered unto the saints"? (Jude 3.) Sometimes we must speak out -- but let it always be in the spirit of love. "Rather let error live than love die."

Even in our private prayers fault-finding of others must be resolutely avoided. We need scarcely add that when a believer is filled with the Spirit of Christ.-- who is Love -- he will never tell others of the unchristian behavior he may discern in his friends.

Our dear Lord suffered the contradiction of sinners against Himself, but He never complained or published abroad the news to others. Why should we do so? Self must be dethroned if Christ is to reign supreme. There must be no idols in the heart. Do you remember what God said of some leaders of religion? "These men have taken their idols into their heart ... ; should I be inquired of at all by them?" (Ezek. xiv. 3.)

When our aim is solely the glory of God, then God can answer our prayers.

没有人能一整个月叫他的舌头不去挑剔和盗取别人的声誉，却常一直渴望再次回头「背后说人坏话」。「爱是恒久忍耐，又有恩慈。」(林前 13:4)

在面对「现代」的异端上保持缄默是最困难的。不是教训我们「要从前一次交付圣徒的真道竭力地争辩。」(犹 3)么？有时我们必须说出来，但总要凭着爱的灵说。「宁可出错，也不可失却爱。」

就是在私祷中，也必须坚决避免找别人错处。当一个信徒充满爱之基督的灵时，我们很少需要说到这个，因他从不告诉别人他在他朋友中所识别未信之人的品行。

我们亲爱的主忍受罪人的顶撞，但是祂从不抱怨，或将之公布天下。我们却为何要这样作？若要基督作王，己就必须退位。心中必定不可有偶像。你记否神如何说到一些宗教领袖：「这些人已经将他们的假神接到心里，.....我岂能丝毫被他们求问么？」(结 14:3)

当我们的目的完全是荣耀神时，神就能垂听我

Christ Himself rather than His gifts should be our desire. "Delight thyself in the Lord and He shall give thee the petitions of thine heart" (Psa. xxxvii. 4, R.V., marg.).

"Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight" (I John iii. 21, 22).

(3) Unlove in the heart is possibly the greatest hindrance to prayer. A loving spirit is a condition of believing prayer. We cannot be wrong with man and right with God. Our Lord not only says, "And pray for those that persecute you; that ye may be sons of your Father who is in heaven" (Matt. v. 44, 45).

God deals with my prayers not according to the spirit and tone which I exhibit when I am praying in public or private, but according to the spirit I show in my daily life.

Hot-tempered people can make only frigid prayers. If we do not obey our Lord's command and love one another, our prayers are well-nigh worthless. If we harbor an unforgiving spirit it is almost wasted time to pray. Christ taught us to say "Forgive us ... as we forgive." And He goes farther than this. He declares, "If ye forgive not men

们的祷告。我们渴望得的该是基督，而不是祂的恩赐。「又要以耶和华为乐，祂就将你心里所求的赐给你！」(诗 37:4)

「亲爱的弟兄啊，我们的心若不责备我们，就可以向神坦然无惧了，并且我们一切所求的，就从祂得着，因为我们遵守祂的命令，行祂所喜悦的事。」(约壹 3:21-22)

三·心中没有爱可能是祷告最大的难阻。爱的灵是信心祷告的条件。我们不能对神正确而对人错。我们的主不单说「要为那逼迫你们的祷告。这样，就可以作你们天父的儿子。」(太 5:44-45)

神对待我们的祈祷，不是根据我在公祷或私祷时所展示的灵或语调，而是根据我们在日常生活中所表显的灵。

脾气暴躁的人只能作生硬的祷告。我们若不遵行主彼此相爱的命令，祈祷就会几乎无价值。我们若怀着不宽赦的灵，祈祷就近乎浪费时间。基督教教导我们向神祷告说：「免我们的债，如同我们免了人的债。」祂进而更且说：

their trespasses, neither will your heavenly Father forgive your trespasses" (Matt. vi. 15).

Our Lord goes so far as to say that even our gifts are not to be presented to God if we remember that our brother "hath ought against us" (Matt. v. 23). If He will not accept our gifts, is it likely He will answer our prayers? It was when Job ceased contending with his enemies (whom the Bible calls his "friends") that the Lord "turned his captivity" and gave him twice as much as he had before (Job xlii. 10).

How slow we are -- how unwilling we are -- to see that our lives hinder our prayers! And how unwilling we are to act on love-lines. Yes, we desire to "win" men. Our Lord shows us one way. Don't publish abroad his wrongdoings. Speak to him alone, and "thou hast gained thy brother" (Matt. xviii. 15). Most of us have rather pained our brothers!

Even the home-life may hinder the prayer-life. See what Peter says about how we should so live in the home that our "prayers be not hindered" (I Peter iii. 1-10).

"Whensoever ye stand praying, forgive if ye have ought against anyone; that your Father also, who is in heaven, may forgive you" (Mark xi. 25). So said the blessed Master. Must we not then either forgive, or cease trying to pray?

「你们不饶恕人的过犯，你们的天父也必不饶恕你们的过犯。」(太 6:15)

我们的主更且说，若想到「弟兄向你怀怨」(太 5:23)，就连礼物也不可献给神。祂若不悦纳我们的奉献，祂还会垂听我们的祈祷么？当乔布停止与他的仇敌（圣经称为他的朋友）争论时，主便使乔布从苦境转回，比从前加倍的赏赐给他。(伯 42:10)

我们多么迟钝，多么不乐意看明是我们的生活难阻我们的祈祷！何等不乐意按爱之律而行！我们乐意得人，我们的主指示我们一个方法。不要公告他的错处。要单独跟他说，「你便得了你的弟兄。」(太 18:15)我们大多数人却一直刺痛我们的弟兄。

甚至家庭生活也可能难阻祈祷生活。看彼得如何说到我们在家中当怎样生活，好「叫你们的祷告没有阻碍。」(彼前 3:1-10)

恩主如是说：「你们站着祷告的时候，若想起有人得罪你们，就当饶恕他，好叫你们在天上的父，也饶恕你们的过犯。」(可 11:25)我们不是须赦免或

What shall it profit a man if he gain all his time to pretend to pray, if he harbors unlove in his heart to prevent real prayer? How the devil laughs at us because we do not see this truth!

We have God's word for it that eloquence, knowledge, faith, liberality, and even martyrdom profit a man nothing -- get hold of it -- nothing, unless his heart is filled with love (I Cor. xiii.). "Therefore give us love."

(4) Refusal to do our part may hinder God answering our prayers. Love calls forth compassion and service at the sight of sin and suffering, both here and overseas. Just as St. Paul's heart was "stirred" -- "provoked" -- within him as he beheld the city full of idols (Acts xvii. 16). We cannot be sincere when we pray "Thy kingdom come" unless we are doing what we can to hasten the coming of that kingdom -- by our gifts, our prayers and our service.

We cannot be quite sincere in praying for the conversion of the ungodly unless we are willing to speak a word, or write a letter, or make some attempt to bring him under the influence of the Gospel. Before one of Moody's great missions he was present at a meeting for prayer asking for God's blessing. Several wealthy men were there. One began to pray that God would send sufficient funds to defray

是停止尝试祷告么？心中没怀爱而无真正祈祷的人假装全时间祷告，有甚么益处呢？魔鬼会如何取笑我们不明白这真理！

我们从神的话得知，若非他的心充满爱（林前 13 章），口才、知识、信心、慷慨，甚至殉身于人都毫无益处，是毫无益处，「因此，给我们爱。」

四．拒绝作我们的分可能难阻神垂听我们的祷告。在罪和痛苦看来，爱唤起对本地和海外的怜爱和服事。正如当保罗看见城中充满偶像时，就心被搅动（着急）一样。（徒 17:16）我们不能靠诚心祈祷来使「祢的国降临」，除非我们尽力来作促使天国降临的工作，就是藉我们的恩赐、祈祷和服事。

我们为不敬虔的人的悔改来祈祷不够诚心，除非我们乐意来讲述，写信，或尽一些力量来将他们服在福音的影响底下。在慕迪其中一次大宣教工作之先，他出席一次求神赐福的祈祷会。几个财主在场。一个财主开始祷告，求神赐下足够的款项来应付开支。慕迪立刻叫停他。他

the expenses. Moody at once stopped him. "We need not trouble God about that," he said quietly, "we are able to answer that prayer!"

(5) It is remarkable how often our Lord refers to united prayer -- "agreed" prayer. "When ye pray, say, Our Father"; "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them.... For where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 19, 20).

We feel sure that the weakness in the spiritual life of many churches is to be traced to an inefficient prayer-meeting, or the absence of meetings for prayer. Daily matins and evensong, even when reverent and without the unseemly haste which is so often associated with them, cannot take the place of less formal gatherings for prayer, in which everyone may take part. Can we not make the weekly prayer-meeting a live thing and a living force?

(6) Praise is as important as prayer. We must enter into His gates with thanksgiving, and into His courts with praise, and give thanks unto Him and bless His name (Ps. c. 4). At one time in his life Praying Hyde was led to ask for four souls a day to be brought

安静地说：「在这事上我们不必麻烦神。我们足以自己叫这祷告得应允。」

五· 值得注意我们的主常说到同心（合意）祷告。「我们祷告时要说：我们的父」；「你们中间有两个人在地上同心合意的求甚么事，我在天上的父必为他们成全.....因为无论在哪里，有两三个人奉我的名聚会，那里就有我在他们中间。」（太 18:19-20）

我们确定，许多教会灵性生命的软弱，可追溯至没功效的祈祷会，或没有祈祷会。每天的早课和晚祷，就算这些都是虔诚和毫不仓卒的，都不能取代人人都可以参与，不那么形式化的祈祷会。我们何不使每周的祈祷会成为一个有生命的东西和一个活泼的力量？

六、赞美与祈祷同样重要。当称谢进入祂的门，当赞美进入祂的院。当感谢祂，称颂祂的名。（诗 100:4）在祈祷的海德的生命中，有一次他被引领来每天为四个人的生命藉他

into the fold by his ministry. If on any day the number fell short of this, there would be such a weight on his heart that it was positively painful, and he could neither eat nor sleep. Then in prayer he would ask the Lord to show him what was the obstacle in himself. He invariably found that it was the want of praise in his life. He would confess his sinfulness and pray for a spirit of praise.

"Rejoice evermore; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you" (I Thess. v. 16-18). Nothing so pleases God as our praises -- and nothing so blesses the man who prays as the praises he offers! "Delight thyself also in the Lord; and he shall give thee the petitions of thine heart" (Ps. xxxvii. 4, R.V., marg.).

A missionary who had received very bad news from home, was utterly cast down. Prayer availed nothing to relieve the darkness of his soul. He went to see another missionary, no doubt seeking comfort. There on the wall was a motto-card: "Try Thanksgiving!" He did; and in a moment every shadow was gone, never to return.

## CHAPTER 12: WHO MAY PRAY?

Only a child of God can truly pray to God. Only a son can enter His

的服事引领他们进入羊圈来祈祷。若有任何一天数目不够，他的心就会无比痛苦的沉重而叫他寝食难安。之后他会在祈祷中求问主来显明是甚么成为他的难阻。他不变地发现问题出在他生命中缺乏赞美。他便承认他的罪和祈求一个赞美的灵。

「要常常喜乐，不住的祷告，凡事谢恩，因为这是神在基督耶稣里向你们所定的旨意。」（帖前 5:16-18）没有比我们的赞美更叫神喜悦，没有比献上赞美来祷告的人更蒙福！「又要以耶和华为乐，祂就将你心里所求的赐给你！」（诗 37:4）

一个接到家乡坏消息的宣教士完全崩溃。祈祷未能释除他心中的黑暗。他去找另一个宣教士，肯定是要去寻求安慰。在他家墙上有一张「尝试谢恩！」的格言卡。他照着行。不久，所有阴霾都消散，不再回来。

## 第十二章 谁可以祷告？

只有神的儿女才可向神祷告。只有儿子能到

presence. It is gloriously true that anyone can cry to Him for help -- for pardon and mercy. But that is scarcely prayer. Prayer is much more than that. Prayer is going into "the secret place of the Most High," and abiding under the shadow of the Almighty (Ps. xci. 1). Prayer is a making known to God our wants and desires, and holding out the hand of faith to take His gifts. Prayer is the result of the Holy Spirit dwelling within us. It is communion with God. Now, there can scarcely be communion between a king and a rebel. What communion hath light with darkness? (II Cor. vi. 14.) In ourselves we have no right to pray. We have access to God only through the Lord Jesus Christ (Eph. iii. 18, ii. 12).

Prayer is much more than the cry of a drowning man -- of a man sinking in the whirlpool of sin: "Lord, save me! I am lost! I am undone! Redeem me! Save me!" Anyone can do this, and that is a petition which is never unanswered, and one, if sincere, to which the answer is never delayed. For "man cannot be God's outlaw if he would." But that is not prayer in the Bible sense. Even the lions, roaring after their prey, seek their meat from God; but that is not prayer.

We know that our Lord said, "Everyone that asketh receiveth" (Matt. vii. 8). He was speaking to His

祂跟前。诚然，任何人都可蒙恩来求祂帮助，赦免和怜恤。但这决不是祷告。祷告比这多得多。祷告乃是进到「至高者的隐秘处，住在全能者的荫下。」(诗 91:1) 祷告是将我们的缺乏与想望告诉神，并伸出信心的手来取用祂的恩赐。祈祷是圣灵内住我们里头的结果，是与神相交。如今王和背叛者之间有的决不是相交。「光明和黑暗有甚么相通呢？」(林后 6:14) 于我们自己，我们无权祷告。我们惟有藉着主耶稣基督才能进到神面前。(弗 3:18; 2:12)

祷告比遇溺之人，比一个要被罪所淹没之人「主啊！救我，我丧失了！我要灭亡了！救赎我！」的呼喊多得多。任何人都能这样作，这祈求永不会不蒙垂听；而诚心之人的蒙听永不延迟。「就算人愿意也不能作被神剥夺的人。」但这并非圣经意味的祈祷。即使追逐猎物的狮子吼叫，向神寻求食物，但这不是祷告。

我们知道我们的主说：「凡祈求的，就得着。」(太 7:8) 祂是对祂的门

disciples (Matt. v. 1, 2). Yes, prayer is communion with God: the "home-life" of the soul, as one describes it. And I much question whether there can be any communion with Him unless the Holy Spirit dwells in the heart, and we have "received" the Son, and so have the right to be called "children of God" (John i. 12).

Prayer is the privilege of a child. Children of God alone can claim from the heavenly Father the things which He hath prepared for them that love Him. Our Lord told us that in prayer we should call God "our Father." Surely only children can use that word. St. Paul says that it is "because ye are sons God sent forth the Spirit of His Son into our hearts, crying, 'Abba, Father'" (Gal. iv. 6). Is this what was in God's mind when, in dealing with Job's "comforters," He said, "My servant Job shall pray for you; for him will I accept"? (Job xlii. 8.) But as soon as one becomes a "son of God" he must enter the school of prayer. "Behold, he prayeth," said our Lord of a man as soon as he was converted. Yet that man had "said" prayers all his life (Acts ix. 11). Converted men not only may pray, but must pray -- each man for himself, and, of course, for others. But, unless and until we can truthfully call God "Father," we have no claim to be treated as children -- as "sons," "heirs

徒说的 (太 5:1-2) 对，祷告是与神相交，正如有人描述祷告乃心灵的家居生活。若非圣灵住在心中，我大大质疑能否有任何与神的相交。我们已得着儿子，因此我们有权来称为神的儿子。(约 1:12)

祷告是儿女的特权。只有神的儿女能向天父索求祂已为爱祂之人预备的东西。我们的主说，我们在祈祷时可称神为我们的父。固然只有儿女才能用上这个。保罗说：「你们为儿子，神就差祂儿子的灵进入你们的心，呼叫『阿爸、父』。」(加 4:6) 在神论到乔布「保惠师」的身分时，祂说：「我的仆人乔布就为你们祈祷。我因悦纳他，就不按你们的愚妄办你们。」(伯 42:8) 人一旦成为「神的儿子」便立时进入祈祷学校。当人一信主，我们的主便说：「看哪，他在祷告。」那人且一生祷告(徒 9:11)。悔改的人不单会祷告，且必须祷告，为他和当然也为别人。除非和直至我们真能称神为父，否则我们无权得着作为儿子，「与基督同作神

of God and joint heirs with Christ" -- no claim at all.

Anyone, anywhere, can cry, "God be merciful to me, a sinner!" Any man who is outside the fold of Christ, outside the family of God, however bad he may be, or however good he thinks he is, can this very moment become a child of God, even as he reads these words. One look to Christ in faith is sufficient "Look and live." God did not even say "see" -- He says just look! Turn your face to God.

How did those Galatian Christians become "sons of God"? By faith in Christ. "For ye are all sons of God through faith in Christ Jesus" (Gal. iii. 26). Christ will make any man a son of God by adoption and grace the moment he turns to Him in true repentance and faith. But we have no rightful claim even upon God's providence unless we are His children. We cannot say with any confidence or certainty, "I shall not want," unless we can say, with confidence and certainty, "The Lord is my Shepherd."

A child, however, has a right to his father's care, and love, and protection, and provision. Now, a child can only enter a family by being born into it. We become children of God by being "born again," "born from above" (John iii. 3, 5). That is, by believing on the Lord Jesus Christ (John iii. 16).

的后嗣」这儿女的看待，无可索求。

任何人在任何地方都可作「神啊，开恩可怜我这罪人！」的呼求。任何在基督羊圈之外，在神家之外的人，无论如何坏，或自认如何好，都可立时成为神的孩子，就是在读本书时也可以。只要藉信仰望基督便足够，「望而活」！神甚至未说「见」，祂只说「望」！转脸望神。

加拉太的基督徒如何成为神儿女的呢？藉着相信基督，「你们因信基督耶稣，都是神的儿子。」（加 3:26）任何人藉着承继和蒙恩一刻，以真实的悔改和信来转向神时，基督必会使他成为神的儿子。但我们在神的赐与上没有正常的申索，除非我们是祂的儿女。我们不能有任何确信或肯定来说「耶和华是我的牧者，我必不至缺乏」。

但是儿女就有权获得父亲的关怀、慈爱、保护和供给。那么，一个儿女只能藉着出生进入一个家庭。我们藉着重生来成为神的儿女（约 3:3, 5），就是藉着相信主基督耶稣。（约 3:16）

The Gospels tell us of not a few unbelievers who came to Christ for healing; and He never sent one away without the coveted blessing -- never. They came as "beggars," not as "children." And even if "the children must first be fed," these others received the crumbs -- yea, and more than crumbs -- that were freely given.

An atheist friend had been singing for forty years in a church choir because he was fond of music. His aged father became seriously ill two or three years ago, and lay in great pain. The doctors were helpless to relieve the sufferer. In his distress for his father, the infidel choirman fell on his knees and cried, "O God, if there is a God, show Thy power by taking away my father's pain!" God heard the man's piteous cry, and removed the pain immediately. The "atheist" praised God, and hurried off to his vicar to find out the way of salvation! Today he is out-and-out for Christ, giving his whole time to work for his newly-found Savior.

Perhaps the most striking of all "prayers" from the lips of unbelievers is that recorded of Caroline Fry, the author of *Christ Our Example*. Although possessed of beauty, wealth, position and friends, she found that none of them satisfied, and at length, in her

福音书告诉我们有不少的非信徒往基督去求医治，祂从没有不赐下他们妄求的福分下来打发他们离去，从不。他们以乞丐而不是儿女的身分而来。纵然必须先喂饱儿女，这些其它人也可得着碎渣儿；啊，不仅碎渣儿，且是白白赐与的。

无神论者朋友四十年来一直在教会诗班中唱诗，因他喜爱音乐。两三年前他年迈的父亲病重，痛苦卧床，医生在减轻他痛苦上无能为力。为着父亲而苦恼的无信仰诗班员，跪下呼求：「神啊，若真有神，求祢显露祢除去我父亲痛苦的大能！」神听了这人的凄惨呼求，痛苦立时除去。这无神论者赞美神，急忙找牧师要去查明得救之路！今天他彻头彻尾为基督而活，将所有时间都为新近找到的救主来工作。

在关乎祈祷上，也许出于不信者最触目的记录是出于《基督乃我们的楷模》一书的作者 Caroline Fry。她虽拥有美貌、财富、地位和朋友，但她发现，这些无一不能使她满足，

utter misery, she sought God. Yet her first utterance to Him was an expression of open rebellion to and hatred of Him!

"O God, if Thou art a God: I do not love Thee; I do not want Thee; I do not believe there is any happiness in Thee: but I am miserable as I am. Give me what I do not seek; give me what I do not want. If Thou canst, make me happy. I am miserable as I am. I am tired of this world; if there is anything better, give it me."

What a "prayer"! Yet God heard and answered. He forgave the wanderer and made her radiantly happy and gloriously fruitful in His service.

But if we are sons of God, nothing but sin can hinder our prayers. Influence at the court of heaven depends not upon birth, or brilliancy, or achievement, but upon humble and utter independence upon the Son of the King.

Moody attributed his marvelous success to the prayers of an obscure and almost unknown invalid woman! And truly the invalid saints of England could bring about a speedy revival by their prayers. Oh, that all the shut-ins would speak out!

Those who cannot "speak well," as God declared Aaron could, may labor in secret by intercession with those that

最后，她在极度痛苦下寻求神。然而她对神所说的头一句话，竟然是公然叛逆和憎恨祂：

「神啊，祢若是神，我不爱祢，我不需要祢，我不相信在祢那里可找到快乐；但我这样可怜，赐给我没寻求的，赐我所不需要的。若祢可以，使我快乐。我是如此可怜，我厌倦这世界，若有甚么更好的东西，求祢赐给我！」

这是怎么样的一个祷告！然而神听取且响应。祂赦免这浪子，使她在服事神上光耀地快乐，和荣耀地果子累累

我们若是神的儿子，除了罪便没有甚么能阻碍我们的祷告。天庭上的权柄不在乎出生、才华或成就，而在乎谦逊和彻底倚赖王的儿子。

慕迪将他奇妙的成功归功于一个卑微、近乎无人认识和病弱的女子！诚然英格兰病弱的圣徒藉他们的祷告迅速地带来复兴，但愿一切不能出门的人都发声祷告！

那些不像亚伦一样善于词令的人，可以在暗中为那些出口的人代求。

Speak the word. We must have great faith if we are to have great power with God in prayer, although God is very gracious and oftentimes goes beyond our faith.

Who may pray? We may; but do we? Does our Lord look at us with even more pathos and tenderness than when He first uttered the words, and say, "Hitherto ye have asked nothing in My name? Ask, and ye shall receive, that your joy may be full" (John xvi. 24)? If the dear Master was dependent on prayer to make His work a power, how much more are we? He sometimes prayed with "strong crying and tears" (Heb. v. 7). Do we? Have we ever shed a prayerful tear? Well might we cry, "Quicken us, and we will call upon Thy name" (Ps. lxxx. 18).

"LORD, TEACH US TO PRAY!"

我们若要在祷告神上大有能力，就必须有大信心；虽然神常在我们的信以外来大大施恩。

谁可祈祷？我们，我们可有祈祷？我们的主是否比祂初次说「向来你们没有奉我的名求甚么，如今你们求，就必得着，叫你们的喜乐可以满足。」（约 16:24）更同情和温柔地望着我们？若恩主是靠赖祈祷使祂的工作有能力，我们岂不更需多祈祷？有时祂「大声哀哭，流泪祷告！」（来 5:7）我们曾否流过一滴祈祷的泪？我们该呼求：「求祢救活我们，我们就要求告祢的名。」（诗 80:18）

「主啊，教导我们祈祷！」

# The Kneeling Christian

跪着的基督徒

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Publisher: Chow Woon Kuen

出版人： 邹焕权

Publishing in Hong Kong

出版地： 香港

First publication in October 2025

2025年10月初版

ISBN 978-988-71632-0-6

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## 《跪着基督徒》

本书论到祷告。我们不祷告，我们不知何谓祷告，我们不会祷告，我们没有祷告的资格。

祷告乃是进到「至高者的隐秘处，住在全能者的荫下。」( 诗 91:1 ) 祷告是将我们的缺乏与想望告诉神，并伸出信心的手来取用祂的恩赐。祈祷是圣灵内住我们里头的结果，是与神相交。

本书记有的祷告勇士，包括与圣灵充满息息相关的 Pandita Ramabai 和祈祷的海德；也有我们熟知的乔治慕勒和贾艾梅，和十二岁的赶鬼男孩马雷行。

祈祷不过是「人转向神」。祈祷也是与神相交，与神彼此谈话。祈祷的最大收获，乃是认识神。时常感到神同在是好的，以崇敬的心来仰望祂更好，但是如朋友般来与祂相交则是最好，这就是祷告。

众多成功的例子不过叫我们深信神给我们祂垂听祷告的应许是真确的，只要我们解决了我们方面的问题。