

The Path of Prayer
Samuel Chadwick

禱告之路

撒母耳·察域著

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Chapter 1: The Sign of Prayer

The basis of prayer is sonship. Prayer is possible and reasonable because it is filial. It is natural for a child to ask of its father, and it is reasonable for the father to listen to the request of his child. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11; I Thessalonians 2:11).

What God Thinks About Prayer

The thoughts of God are not as man's thoughts, neither are His ways man's ways. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:9).

God speaks of prayer in terms of wonder: "Behold, he prayeth."

God interprets prayer as a sign of all that happened to Saul of Tarsus on the Damascus road. "Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judaea which were in Christ; but they had heard only, that he which persecuted us in times past now preacheth the faith which once

祷告之路

塞缪尔·察域

第一章 祷告的徽号

祷告的基础就是子权。祷告之所以可能和合理是因为这是属乎子女的。孩子有求于父是自然的，父听取他孩子的请求是合乎常理的。「你们虽然不好，尚且知道拿好东西给儿女，何况你们在天上的父，岂不更把好东西给求祂的人么？」（太 7:11；帖前2:11）

神所看的祷告

神的意念不同于人的意念，神的道路也不同于人的道路。「天怎样高过地，照样，我的道路高过你们的道路；我的意念高过你们的意念。」（赛 55:9）

神惊讶地说：「看，他正祷告！」（徒 9:11）

神以往大马色去之大数扫罗所发生的一切事作为祷告的徽号。「以后我到了叙利亚和基利家境内。那时，犹太信基督的各教会都没有见过我的面。不过听说那从前逼迫我们的，现在传扬他原先所残害的真道。他们

he destroyed. And they glorified God in me."

The Way God Answers Prayer

God answers joyously. Ananias may parley with God, but God never parleys with man. The answering hand of God waits for the lifted hand of man, and the heart that answers always transcends the heart that cries.

The answer to Saul of Tarsus was twofold: He gave a vision and sent a messenger—a vision, and a man, each corresponding to the other. First an assurance, and then the confirmation.

Chapter 2: Learning to Pray

Can prayer be learned? Is it not of the very soul of prayer that it shall be in the freedom of the Spirit? John the Baptist gave his disciples a form of prayer, and the disciples of Jesus asked to be taught to pray. His own praying awoke within them a desire to be able to pray, and when they wanted to pray they found they did not know how. Forms are easier than a creative spirit. Prayers counted on a rosary are easier than the prayers of a soul poured out in unrestrained speech to God. The Prayer Book helps the inarticulate to expression. Such praying may be perfectly sincere, and the devout may find in provided prayers a real help to devotion, and it may be that such praying may need to

就为我的缘故，归荣耀给神。」（加1:21-24）

神如何垂听祷告？

神乐意垂听。亚拿尼亚与神谈判，但神从不会与人谈判。神垂听的手等待着人手的举起，回应的心总是乎那呼喊的心。

对大数之扫罗的响应是有两方面的，祂赐下异象，同时又差派传信息者。首先是一个保证，之后是一个确认。

第二章 学习祷告

祷告能否学习得来？在圣灵中得自由的不正正就是祷告的生命么？因着施洗约翰教他的门徒祷告，耶稣的门徒也求主来教他们祷告。祂一己的祷告在他们当中唤起能祷告的意欲，当他们祷告时，便发觉他们不懂如何祷告。形式总比创意的灵容易。数着念珠的祷告比起向神诉说不受约束的言语容易。祈祷书在表达不清上有所帮助。这些祷告也许是完全诚挚的，敬虔的人也许在所提供的祷告上找到敬虔上的真正帮助，也许这样的祷告有着在教导者脚

be learned at the feet of instructors. Indeed, that is the kind of prayer that needs to be learned. The rosary prayers are recited, and the Free Churchman seldom knows his way through Morning or Evening Prayers in the Prayer Book. All praying begins with forms of prayer. There is hardly a soul but remembers the simple, earnest prayers repeated at the mother's knee with reverent wonder and joy.

Personality In Prayer

It is not other people's prayers that make the man of prayer. All true prayer, the prayer that prevails, is personal, intimate and original. Hannah protested that she had poured out her soul to God. That is prayer, and yet it is not the whole of prayer. Receptivity is as real a part of prayer as expression. Saul of Tarsus had been a praying man from his youth, but he never really prayed till he met the risen Lord on the Damascus road. From the heavenward side the whole change that had been wrought was summed up in the words, "Behold, he prayeth."

The secret of Elijah's power in prayer was that he "prayed in his prayer." That is the translation given in the margin of the Authorized Version. He "prayed earnestly" is given in the text, and "fervently" in the Revised

前学习的需要。这类的祷告实在是需要学习的。念珠的祷告是在吟诵，而自由的教会少有在他藉着早祷或晚祷等祈祷书中认识他祷告之路。所有的祷告都是从形式开始的。没有人会忘记在母亲膝上以谦恭的奇妙和喜乐来重复的简朴和殷切的祷告。

祷告的人

不是别人的祷告致使使人成为祷告的人。所有真实的祷告，得胜的祷告，都是个人的、亲密的和原本的。哈拿断言说她**向神倾心吐意。这就是祷告**，但不是祷告的全部。祷告中的接收与表述同样是真实的部分。大数的扫罗自幼祷告，但他从未真的祷告主，直至他在大马色的路上遇上复活的主。从这仰天的祷告开始，整个所作成的改变就全因「看，他正祷告」这话。

伊莱贾祷告能力的诀窍乃是在于「他在祷告中祷告。」钦定本的译法是「他恳切祷告」，而修订本标记着希腊原文则是在祷告上「热切」。他

Version, with the note in the margin that says the Greek literally is, "with prayer." He prayed with prayer; he prayed in his prayer. That is to say, he really prayed his prayers. He did not say prayers; he prayed in praying. His whole personality was in his supplication. He really wanted what he asked, and fervently meant what he said.

It is the prayer that prevails. Formal routine of temple-service and the regular reading of words of second-hand inspiration and no understanding are neither acceptable to God nor profitable to man. Prayers are measured by intensity. There are prayers that are impassioned and there is no answer, and there are things for which we know we ought to pray in an agony of prayer, and there is no power to pray. We do not know how to pray.

Prayer Learned By Praying

There is no way to learn to pray but by praying. No reasoned philosophy of prayer ever taught a soul to pray. The subject is beset with problems, but there are no problems of prayer to the man who prays. They are all met in the fact of answered prayer and the joy of fellowship with God. We know not what we should pray for as we ought, and if prayer waits for understanding, it will never

以祷告来祷告，他独自祷告。即是说，他真的作出他的祷告。他不是说出祷文，他是以祷告来祷告。他的整个人都在哀求。他真的在想望他所求的，在他所说的事情上是殷切的。

这是成功的祷告。庙堂式礼拜的礼节程序和不明所以地按例诵读别人受感的说话，都不为神接受和叫人得益。祷告是用强度来衡量的。有充满情感的祷告不蒙垂听，有些事情我们知道我们该以祷告者的挣扎，却又没有能力来祷告。我们不知道如何去祷告。

藉祷告来学习祷告

除藉祷告外，别无方法可学祷告的了。没有可教导人推论出来的祷告原理。围绕着这题目有着众多的问题，但祷告的人从来没祷告上的问题。这些问题全都因得蒙垂听和与神相交而得解决。我们不知该为甚么来祷告，我们若等待至理解才祷告，那么我们永不会开始

begin. We live by faith. We walk by faith. We discover by using. We learn by practice. Though a man should have all knowledge about prayer, and though he understand all mysteries about prayer, unless he prays he will never learn to pray.

There have been souls that were mighty in prayer, and they learned to pray. There was a period in their lives when they were as others in the matter of prayer, but they became mighty with God and prevailed. In every instance there was a crisis of grace, but it was in the discipline of grace that they discovered the secret of power. They were known as men of God, because they were men of prayer. Some of them were renamed, like Jacob and Simon and Saul. They were called "Praying John," "Praying Mary," "Praying Bramwell," and "Praying Hyde." Our Methodist fathers were mighty in prayer. They saved England by prayer. They shook the gates of hell by prayer. They opened the windows of heaven by prayer. They learned to pray by being much in prayer. They did not talk about prayer; they prayed. They did not argue about prayer; they prayed.

Trained In Prayer

Prayer touches infinite extremes. It is so simple that a little child can pray, and it is so profound that none

祷告。我们藉信来活，我们藉信而行。我们藉使用来发现；我们从实践来学习。也许人认识祷告上的一切，也明白祷告的一切奥秘，**除非人去祷告，否则他永学不会祷告。**

过往有着在祷告上大能大力的人，他们学会祷告。在祷告一事上他们生命中曾有如同别人一样的阶段，但他们因着有神同在而夸越。在每个例子中都有着恩典的转捩，他们都是在恩典的磨炼中发现能力之诀要。他们被称为属神，因他们是祷告的人，且像雅各布、西门和扫罗般得着新名。他们被称为「祷告的约翰」、「祷告的马利亚」、「祷告的Bramwell」、「祷告的海德」。我们循道会的先辈在祷告中有能力。他们藉着祷告来拯救英国，摇动地狱之门，打开天堂的窗户。他们藉多多祷告来学习祷告。他们在祷告中不会多说话，他们祷告；他们在祷告中不会争辩，他们祷告。

祷告的训练

祷告无远弗届。**简单到连小孩子也能祷告；深奥到除了小孩子的心便**

but a child-heart can pray.

A cry brings God. A cry is mightier than the polished phrase. The Pharisee prayed within himself. His prayers revolved on ruts of vanity in his own mind and heart. The publican cried and was heard. It is not of emergency exits of the soul we are thinking, but the sustained habit and experience of the man of prayer. Such prayer comes by training, and there is no discipline so exacting. Coleridge says of such praying that it is the very highest energy of which the human heart is capable, and it calls for the total concentration of all the faculties. The great mass of worldly men and learned men he pronounced incapable of prayer. To pray as God would have us pray is the greatest achievement on earth.

Such a life of prayer costs. It takes time. Hurried prayers and muttered litanies can never produce souls mighty in prayer. To become skilled in art and mechanism, learners give hours regularly every day that they may become proficient. Our Lord rose before daybreak that He might pray, and not infrequently He spent all night in prayer.

Chapter 3: Praying in Secret

The first condition of learning is a teachable spirit.

无人能祷告。

一个呼求便把神带来。一个呼求比起优雅的用语更有能力。法利赛人的祷告自说自话，他的祷告是在他一己意念和心思的虚空覆辙中滚动；税吏的呼求则蒙垂听。这不是我们所以为的生命逃生门，而是那祷告之人的持续习惯和经验。这样的祷告是训练得来的，没有戒律是那样严格的了。Coleridge说到这样的祷告是人心所能发出最大力量的祷告，所要求的是所有机能的总体集中。他断言众多属世之人和有学识之士都不懂祷告。要我们如同神般去祷告是地上最高的成就。

这样祷告的生命是要付出代价的。**祷告需时**。赶忙的祷告和喃喃的连祷文永不能叫祷告的生命产生能力。学徒要在艺术和技巧上熟练就需每天定期花上数以小时来成为能手。我们的主在破晓前起床来祷告，祂整夜来祷告也不少见。

第三章 暗中祷告

首个学习的条件就是受教者的灵。

What does our Lord teach us as to prayer?

One of the first things he commands is that there shall be a place of prayer. It is quite true that the whole earth is the Lord's, and that there is no place where prayer may not be heard. God wills that men should pray everywhere. Wherever we may be, he is nigh at hand, and not afar off, and wherever there is a praying heart, the soul finds the sanctuary of God. No one would suggest that Jesus did not appreciate the sacredness of the earth, which He said was the footstool of God, but it was His habit to withdraw into a solitary place to pray. He needed the fenced spaces of silence. To His disciples He said: "And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee" (Matthew 6:5,6).

Why does He insist upon this inner chamber and the closed door? The first reason is that the first quality God requires in prayer is reality.

在祷告上主对我们有何教导？

祂所命令其中一个首先要作的就是必须有祷告的地方。「全地都属主」这话是极之对的，因此**没有一个地方的祷告是不蒙垂听的**。神决心要人在各处祷告。无论我们在何处，祂总在附近，并不远离；无论那里有祷告的心，人便在那处找到神的圣所。没有人会说耶稣不喜爱地上的神圣，就是祂曾说是神脚凳的地，但祂是习惯于退到无人之地来祷告的。祂需要一个安静的隔离空间。祂对门徒说：「你们祷告的时候，不可像那假冒为善的人，爱站在会堂里和十字路口上祷告，故意叫人看见。我实在告诉你们，他们已经得了他们的赏赐。你祷告的时候，要进你的内屋，关上门，祷告你在暗中的父；你父在暗中察看，必然报答你。」（太 6:5-6）

为甚么祂坚持这内室和关上门？头一个原因就是**神首要要求的祷告素质就是真实**。假冒为

Hypocrites never pray in secret. Prayers that are a pretense require an audience. They are intended to be heard of men, and they have their reward in skill of phrasing, a show of earnestness, and a reputation for piety. These things do not count with God. They cannot live in His presence. Prayer is between the soul and God alone.

The Silent Spaces of The Soul

The soul needs its silent spaces. It is in them we learn to pray. There, alone, shut in with God, our Lord bids us pray to our Father who is in secret, and seeth in secret. There is no test like solitude. Fear takes possession of most minds in the stillness of the solitary place. The heart shrinks from being alone with God who seeth in secret! Who shall abide in His presence? Who can dwell with God, who is shadowless light? Hearts must be pure and hands clean that dare shut the door and be alone with God. It would revolutionize the lives of most men if they were shut in with God in some secret place for half an hour a day.

For such praying all the faculties of the soul need to be awake and alert. When our Lord took Peter and James and John with Him to the secret place of prayer, they were heavy with sleep. It was the same in the mount of

善的人从不会在暗中来祷告。炫耀的祷告是需要观众的。他们有着人来听的意图，他们在措辞上的技巧、殷切的显示和虔诚的赞誉上已得了他们的回报。这些东西神是不计算的。他们不能活在神的同在下。**祷告是独独人和神之间的事情。**

灵魂的宁静之所

灵魂需要安静的空间。我们是在其中来学习祷告的。在那里关上门与神独处，我们的主吩咐我们暗中向我们的父祷告，在暗中得见父。没有像独处的试验。恐惧占据独处之所里头静中的大部分思想。心会因独自得见暗中的神而退缩！谁能与祂同在？谁能与毫无黑暗之神同居？**敢于关上门与神独处的人，必然手洁心清。**他们若能每天关门独自与神相处半小时，大部分人的生命必会彻底改革。

这样的祷告所需要的是所有机能的醒觉和警惕。当我们的主领彼得、雅各布和约翰来到暗中祷告之所时，他们都沉睡了。在荣耀山和痛苦花

glory and the garden of agony, and it was not until they were fully awake that they saw the glory or realized the anguish. There are some silent places of rare wisdom where men may not talk, but they find it possible to sleep. Mooning is not meditation, and drowsy repose is not praying.

Bless the Lord, O my soul; And all that is within me, Bless His holy name.

As for praise, so for prayer the whole being is called. There is a vital difference between private and corporate prayer. Corporate prayer is less exacting. There is a sense of fellowship that gives courage and inspires expression. Guided prayer is companionable, but it has a tendency to do its thinking by proxy. In private prayer the soul stands naked and alone in the presence of God. Thought is personal, prayer is original, motive is challenged. Corporate prayer gives a spirit of fellowship; private prayer disciplines personality. Who can measure the influence of an hour a day spent alone with God?

The Hill of The Lord

The way into the Holy Presence is not a thoroughfare. The inner chamber into which a man goes is his own, but it is the presence of God that makes it a holy place. To a secular

园时亦一样。惟有去到他们全然醒觉来得见那荣耀或明白到主的极度痛苦时才不再入睡。在一些极智能的宁静之所，人不会说话，却容易入睡。虚度光阴不是默想，困倦静养并不是祷告。

「我的心哪，你要称颂耶和华。凡在我里面的也要称颂祂的圣名！」(诗 103:1)

正如感谢一样，**祷告所要求的是整个人**。私祷和公祷极不相同。公祷不那样吃力，其中有着壮胆和激发言词的相交感觉。引导性的祷告激发交往，但有着按代表人物的思想来作的倾向。**私祷时魂单独赤露于神面前，思想是个人的，祷告是直白的，动机已弄清**。公祷给与的是相交的灵，而私祷则操练品格。谁能计算每天与神独处一小时所带来的影响？

主的山丘

达至神圣同在之路不是一条通道。**人所进入的内室是一己的，因着有神同在而成为神圣之所**。世俗的心思不会得着神

mind there would be no Presence. It is the seeking soul that finds. There are some people to whom no audience is given. There are souls that cannot pray. James says of some men that they need not think they can receive anything of the Lord. Even before Christ taught men to pray, the psalmist declared, "If I regard iniquity in my heart, the Lord will not hear" (Psalms 66:18). The Judgment Seat of God is in the inner chamber; but the throne of grace is there also, or none would ever dare to enter in. Forgotten sins start into life, and hidden things stand naked and open before Him with whom we have to do. All who would enter the Holy Presence and live must have a sincere desire for God and a conscience set on dwelling in the light.

Our Lord laid emphasis upon the forgiving spirit. The one thing above all others that bolts and bars the way into the presence chamber of prayer is unwillingness to forgive from the heart. No gift can be accepted of God until reconciliation has been made. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23,24)

Again, when Jesus stated the law

的同在，惟有寻求的生命才能得着。有一些人得不着神的倾听。有人不能祷告。雅各布说到有人不能从主得着甚么。就是早于基督教导人来祷告之先，诗人曾宣告：「我若心里注重罪孽，主必不听。」(诗66:18)神的审判座位就在内室中，而施恩座同样也在那里，否则没有人敢进来。赦罪从生命中开始，而隐藏的事物在与我们相关的祂面前是赤露敞开的(来4:13)。所有进入和活在神圣同在的人必须诚挚渴求神，并感知住在光明中。

我们的主强调饶恕的灵。**最堵塞和难阻祷告内室之神同在的是心中的不乐意来饶恕。除非与人和好，否则所献的不会为神所悦纳。**「所以，你在祭坛上献礼物的时候，若想起弟兄向你怀怨，就把礼物留在坛前，先去同弟兄和好，然后来献礼物。」(太5:23-24)

耶稣论到关乎祷告

of faith in relation to prayer, he said: "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against anyone; that your Father also which is in heaven may forgive you your trespasses" (Mark 11:24-26). "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6:15).

Why did He lay such emphasis upon forgiveness? Was it not for the same reason that the law and the prophets placed the emphasis upon righteousness? All who would come to the Holy One must be holy, and whoever will come to the God of mercy must be merciful. The petitioner for grace must believe in grace.

Thine Inner Chamber

Let no soul be discouraged from making a beginning. Schools are graded to the capacity of the learners. The great souls who became mighty in prayer, and rejoiced to spend three and four hours a day alone with God, were once beginners. They went from strength to strength. For our comfort let us remember that it is into our own inner chamber we enter, and the God who is there is our Father. Many years

的信心之律时说：「所以我告诉你们，凡你们祷告祈求的，无论是甚么，只要信是得着的，就必得着。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11:24-26) 「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)

为甚么祂这样强调饶恕？律法和先知不也是这相同的原因来强调义么？所有往圣洁者去的人必须是圣洁的，任何来到怜悯之主去的必须是怜悯人的。祈求恩典的人必须是相信恩典的。

你的内室

不要打从开始便灰心。学校是按学习者的能力来分级的。在祷告中有能力，欣然每天用上三四小时来与神独处的伟大生命都是从生手来开始的。他们力上加力。我们当谨记我们进入的是我们一己的内室，在那里的神就是我们的父，愿这成为我们的安慰。多年前一

ago a sweet little girl stole into my bedroom in the house where I was staying. She prattled blithely over all the wonders of her child world, but when I asked if father was up, she looked radiantly and reverently into my eyes and said, "Oh, my daddy always talks with God in the drawing room before breakfast."

Happy father! Happy child! Happy God!

Chapter 4: The Inner Room and the Closed Door

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee" (Matthew 6:6).

There are two difficulties awaiting us at the threshold of this command. One is that many have no inner chamber. There is no place in their lives for privacy. They have no room that is not shared, and if they could find room, they have no leisure. The closed door may neither shut out nor shut in. The wireless has made us familiar with the fact that neither bolted doors nor shuttered windows can secure privacy. Thought is more subtle than sound, and Satan is more cunning than the wireless expert. The saints who have been practiced in private prayer bear witness to the

个可爱的小女孩潜入我家中的卧室。她活泼地笑谈一切她小童世界的美妙事，但当我问到她的父亲时，她以灿烂和敬虔的眼神来望进我的眼睛，说：「噢，我的爹哋在早餐前常在绘图室与神交谈。」

快乐的父亲！快乐的孩子！快乐的神！

第四章 内室与关门

「你祷告的时候，要进你的内屋，关上门，祷告你在暗中的父；你父在暗中察看，必然报答你。」
(太6:6)

在这命令的门坎就有着两大困难来迎见我们。其一是多人没有内室，在他们生命中是没有退隐的地方。他们没有不与人分用的空间，就算他们能找到空间，他们也没有闲暇。关上门同时要外面和里面的关上。无线电叫我们熟悉一个事实，就是上了门的门或关上的窗也不能确保隐退。思想比声音更精细，撒但比起无线电专家更狡猾。那些已实行私祷的圣徒都见证说魔鬼常在人的内室

adversaries that keep watch at the door of the soul's inner chamber.

Where Shall We Find The Secret Place?

There are tens of thousands of Christ's disciples who have no room to which they can retire for private prayer. They live with other people, sleep with other people, work with other people. They cannot escape from people. Is not this a reason why the door of the house of God should never be closed?

Some place must be found that shall be a trysting place with God. A hungry heart will find a way. In the open air or in some secluded corner, some inner sanctuary will be found. If this advantage is impossible, the soul must make an open space into which it can withdraw, even in the presence of others, and be alone with God; but the "inner chamber" is an unspeakable boon. Happily, God wills that men should pray everywhere, but the place of His glory is in the solitudes, where He hides us in the cleft of the rock, and talks with man face to face as a man talketh with his friend.

How Can We Secure The Closed Door?

Concentration on any subject is a severe strain upon the mind, and nowhere is it so difficult as in the place and practice of private prayer. An enemy is there to raise bogies, excite

门口来守候。

我们何处找到暗中之所？

有万千的基督门徒没有地方能退下来作私祷。他们与别人同住，与别人同睡，与别人一同工作。他们不能避开人。这不是神家的门不要关上的原因么？

必须找一些与神密会的地方。一颗饥渴的心必找到。在一个空旷的地方或在一个隐蔽的角落，必能找到里头的圣所。若没可能得这好处的话，那人就必须在一个他能引退的空旷地方，就算有别人在，他也能与神独处。但内室是一个说不出的恩物。神乐意来要人到处祈祷，但祂荣耀之所乃是在独处中，祂在那里将我们隐藏在万古的盘石中，与人面对面交谈，如同人与朋友交谈一般。

我们如何确保门关？

心思中集中在某题目上是极之费力的，没有一处像固守私祷之所和实行私祷更困难的了。总有仇敌带来分心，激起知

conscience, jog memory, and direct invaders of the sacred hour. Some simple device will usually secure the secret place from intrusion. General Gordon pinned a white handkerchief at the opening of his tent. I hang a card outside the door when I wish to be alone. That is simple enough, but though it may keep people out, it is useless against the distractions of the mind, and a body may just as well be roaming at large as be shut in with a wandering mind. How can the door be so shut as to keep out the things that divert and distract?

Attention is an act of the will. Concentration is sustained attention upon a specific object. The will can be disciplined and the power of concentration developed. An educated mind is trained to attention, discrimination, and concentration. By patience the soul is won, and by discipline the mind is trained. God is in secret. Let the first act be to affirm the fact of the Holy presence. Call every faculty of mind and body to remembrance, recognition, and realization of the God that is in secret and seeth in secret. Hold the mind to this fact. Tolerate no distraction, allow no diversion, indulge no dissipation. Every faculty must be alert. Of the apostles in the holy mount it is said they were heavy with sleep, but when they were fully awake they saw His

觉，唤起记忆，在神圣时刻中指挥着入侵者。有一些简单的装备常能确保暗中之处不受打扰。Gordon将军在他的营帐门口钉有一条白色手巾；**当我想独处时便在门外挂上一张咭。这足以叫人不进来**，但在防止分心上是无用的，一个游荡的心思总会叫关在里头的身子闲游。怎能关门来防止转移视线和分心的东西呢？

专心是意志之举。集中精神叫人在特定的目标上保持专心。意志可操练，集中精神的能力可养成。**一个受教的心思要有专心、分辨、集中精神上的训练**。人藉忍耐能得胜，心思藉操练能得训练。**首要之举就是要确定神圣同在的事实，神实在是****在暗中的**。叫唤心思和身体的每个机能来记取，认定和确信神在暗中，祂也在暗中来看。**心思要持定这事实。不容分心，不准转移，不纵闲游。每个机能都必须儆醒**。在变像山上的使徒沉睡，当他们全然醒来时，他们得见荣耀。空想并不是默想；打盹并不是思想；忧闷不是

glory. Dreaming is not meditation. Dozing is not thinking. Moping is not praying. Prayer in the secret place unvaryingly demands that every faculty should be at its best.

Our Lord gave His disciples a form and order of prayer, and it does not begin with either song or supplication, but with the contemplation of God:

*Our Father,
Which art in heaven,
Hallowed be thy name.*

The Word of God In The Holy Presence

I never take any book but the Bible into the secret place. It is my prayer book. I seek no external aids to devotion, such as the cross or crucifix. I have no altar but the one within the veil. Other minds have other ways. Most people have some devotional classic, but I do not take even my hymn book. I will write more fully on the devotional use of the Bible, and at present I will content myself with saying that I feed upon it by searching its truth, appropriating its affirmations, and turning its psalms and prayers into personal thanksgiving and supplication. Questions of criticism, textual or otherwise, do not enter into my mind in the secret place, any more than questions of chemical analysis trouble me when I eat my dinner. The Word is more to me than my necessary food. It thrills and

祷告。在暗中之所祷告不变地需求每个机能处于最佳状态。

我们的主给与门徒祷告的形式和定规，并没有以诗歌或哀求作开始，而是注目于神：

「我们在天上的父，愿人都尊祢的名为圣。」

神话语中的神圣同在

除了圣经，我不带别的书进暗室。这是我的祷告书。我不寻求在敬拜上外来的帮助，例如十字架或耶稣受难像。我没有祭坛，只有进入幔内的那个。其它人有别样的方法，大部分人都有一些灵修书籍，但我没有，**连诗歌集也没有。**我会更多敬拜地记写圣经的应用，**在那一刻我叫自己满足于说到我吃用所搜查到的真理，取用圣经的同意，将诗篇和祷告转化成为个人的感谢和祈求。**别人的评论、原文或别些问题都没有进入我暗室中的思想，如同我进餐时不被化学分析等问题来困扰我一样。圣经于我是多于所须的食物，它以极度的

moves me with tremendous power.

The Word of God instructs us how to pray. The posture of the body must be determined by conditions of health and comfort. Normally, to kneel is reverent and helpful. One of my friends tells me that he sits, and close by him he places a vacant chair. The habit should be to kneel, but conditions of health and soul will dictate their own posture. It is fitting that we should "kneel before the Lord our Maker." Prayer is more than asking, but even our asking should be instructed under the direction of the Holy Spirit. I find it good to rehearse and review my daily life in the Holy Presence. It is there I make my plans. God keeps the pattern of earthly things in the holy mount. Thomas Champness talked with God about his work and his evangelists every morning from five to six. God guides with His eye, and eyes speak best in the place of secret communion. It is there we are assured of His will and are made to understand His way.

It is the place of intercession. That is the place where we can talk freely with God about other people. The family, the church, the business, the friendships, the state, the world, are all subjects of earnest and believing private prayer.

"And in the morning, a great while before day, he rose up and went

权能来激励和感动我。

神的话教导我如何祷告。身体的姿态取决于健康的状况和舒适与否。**通常跪下是敬虔和有帮助的。**我其中一个朋友告诉我说他坐下，他也安放一张空椅靠近他。要习惯跪下，但健康和人的状况决定了一己的姿势。我们「跪在创造我们的主面前」是恰当的。祷告是多于祈求，就算祈求，都当服在圣灵的指引之下。我发现在神圣同在下来回想我每天的生活是好的。我是在那里来作出我的计划的。神在属地的事物上持守着圣山上的规模。Thomas Champness 每朝早五至六时与神谈到他的工作和他的福音同工。神以祂的眼目来引导，而在暗中相交之所中最能说话的是眼睛。我们是在那里来确知祂的旨意，并得知祂的道路。

这是代求的地方。这是我们与神自由地谈到家人、教会、事务、友朋、国家、世界、并殷切和有信心之私祷的任何议题的地方。

「次日早晨，天未亮的时候，耶稣起来，到旷

out, and departed into a desert place, and there prayed" (Mark 1:35).

Chapter 5: The Word of God and Prayer

The Word of God quickens the soul and instructs it in prayer. The psalmist speaks for all who pray when he confesses to seasons when the soul could not find its wings: "My soul cleaveth unto the dust: quicken thou me according to thy Word." It is always to the Word of God he turns for quickening and instruction. Saint Paul links together the Word of God and prayer. "And take... the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me."

That is surely with diligence and patience, alertness and reverence. We must search the Word, that we may know how to pray. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Aids To Devotion

There are two perils to be avoided: one is emotional unreality; and the other is intellectual preoccupation.

Altar fires are kindled and quickened by truth, but the truth must get to the altar. Devotional studies do

野地方去，在那里祷告。」
(可1:35)

第五章 神的话和祷告

神的话语在祷告中苏醒和教导人的灵魂。诗人为着所有一时承认在祷告找不到翅膀的人说：「我的性命几乎归于尘土；求祢照祢的话将我救活！」(诗119:25) 诗人得以苏醒和得教导总是因转向神的话。保罗将神的话联上祷告。「并.....戴上救恩的头盔，拿着圣灵的宝剑，就是神的道；靠着圣灵，随时多方祷告祈求；并要在此警醒不倦，为众圣徒祈求，也为我祈求。」(弗6:17-19)

我们必须以勤奋、忍耐、儆醒和敬虔来搜查圣经，好叫我们得以认识如何祷告。「神是个灵，所以拜祂的必须用心灵和真理拜祂。」(约4:24)

有助敬虔的事

有两个危险要避免：其一是情感上的不真实；另一个是智力上的成见。

祭坛的火是藉真理来点燃和激活的，但带到祭坛的必须是真理。信仰

not necessarily lead to devotion. There may be a preoccupation with truth that becomes an obsession. The study of experimental truth may never become experience, and the experience of others may become a snare. Even the Bible may become a hindrance. Light can blind. Our Lord reproached the religious teachers of His day because their misuse of the Scriptures blinded their minds. Stepping-stones may become slipping-stones, and even a corner stone may be a stumbling block. In all questions of the soul each must find help where he can.

The Devotional Use of The Bible

Have we still got a Bible we can take into the holy place? The most disastrous result of paganizing the Bible is that it has so largely fallen into disuse as a Book of Devotion. An honest man cannot pray through a discredited book. Truth is as essential to man as to God.

There are methods of Bible study that do not belong to the inner sanctuary of prayer. Historical Sources, Literary Criticism, Higher Criticism, and Lower Criticism belong to the forum and the study. They are concerned with the external conditions and progressive development of Revealed Truth. In the Holy Place the Scriptures are received

上的研究不是必然带来信仰的。有的可能是在真理上的成见来使之成为偏执。研究可验的真理可能永不会成为经验，而别人的经验也许会成为陷阱。甚至圣经也会成为难阻。光能把人弄瞎。我们的主责备当时的宗教教师，因为他们误用的圣经弄瞎了他们的心思。踏脚石也许会成为滑倒人之石，甚至房角石也会成为绊脚石。在人生命的所有问题上，每个人都必须在他能到的各处寻找帮助。

虔诚地使用圣经

我们能否带同圣经进入圣地？将圣经异教化的最危险结果就是误将圣经大大沦为灵修书。一个诚实的人不能透过所不信任的书来祷告。真理于人于神都是必须的。

历史源头法、文学批判法、高级批判法和低级批判法这些读经的方法都不属内室圣所祷告之用，他们属于评论和研究的用途。他们关乎到所揭示真理的外在情况和渐进发展。在神圣之所所得的圣经是神活泼和至尊的道。无论有多少人受感

as "the living, sovereign Word of God." How many soever may be the inspired writers, there is but one Author. "Holy men of God spake as they were moved by the Holy Ghost." Questions of date, authorship, and the like are left outside, not because ignorance is more helpful to prayer than intelligence, but because they are irrelevant. In all Scripture there is a local and immediate message of truth, but there is also a revelation that is timeless and universal. Local knowledge is essential to complete understanding, but the soul in prayer comes to the Word that it may find God, and to the soul at prayer it is the infallible, sovereign, saving Word of God.

The Praying Method In The Word

Saint Paul said, "I will pray with the understanding also." The Word of God gives understanding to prayer. The Bible is not an easy book to the uninitiated, and that is why so many fall back upon ordered and simple books of devotion, but it is the Book of Common Prayer to be understood of the common people.

The first question is where to begin. Each will find his own starting point. I began with the Psalms. The next thing to decide is the most suitable time of the day. When I began I was called at five o'clock in the

来写圣经，但作者只得一个，是属神圣洁的人们被圣灵感动而有所说话。关于日期、作者等问题被关在外头，不是因为无知比智力于祷告上更有帮助，而是因为他们都是不相干的。在整本圣经中，有着一个自身和直觉的真理信息，也有一个超时间和普及的启示。自身的理解对于完全得领悟是至关重要的，但祷告中的人来到得以找到神的圣经，对于祷告中的人来说这神的话是不会错、尊贵和能拯救的。因此我们要将圣经带进内室。

圣经中的祈祷方法

保罗说：「我也要用悟性祷告。」(林前14:15)神的话给与对祷告的理解。对于不谙此道的人，圣经不是一部容易的书，就是这原因那么多人退而求其次来要这排序和简单的灵修书，公祷书则是给大众明白的。

首个问题是「该从何处开始？」。每人都会找到自己的出发点。我是从诗篇开始的。**第二项要决定的是日中那时是最适合的。**当我开始时，我是

morning, and had to be at work at six, so I read my morning portion the night before. I read through the appointed portion in a prayer spirit again and again, then went over it clause by clause on my knees, turning its statements into prayer and thanksgiving. Then I wrote out the verse or phrase that spoke to me, read it over next morning as I dressed, committed the day briefly to God, and put the text in my waistcoat pocket. Before I found this method I used to try to work myself into a praying mood, but I lacked resourcefulness, and praying became "prayers" again, and listening a void. Prayer has been an experience of thrilling wonder, creative meditation, and real fellowship since it has been instructed, quickened, and inspired by the Word of God.

In addition to this simple method, I find, great help in the use of the marginal references, especially those of the Revised Version. The method taught by the Holy Spirit is to compare scripture with scripture, and spiritual things with spiritual. The Spirit that inspired the Scriptures is given to us for interpretation. The Holy Spirit and the Holy Word are never at variance.

How To Use The Word In Prayer

It is best to have no book but the Bible, that scripture may be

在早上五时被唤醒的，因为我是在六时开始工作的。因此我在前一晚来读我早上的那部分。我一次又一次以祷告的灵来读遍所指定的部分，之后我们跪下逐句逐句来读，将其文字转换成祷告和感谢。之后我将所对我说的经句写出来，在下一个早上穿衣时来诵读，简短地将那天献给神，便将经文放进背心的袋中。在找到这方法之先，我试图找出一己的祷告方式，我们缺乏资源，而祷告便变成一再祷告，无望蒙垂听。祷告是一个动人、奇妙、创意默想和真实相交的经历，因它一直得着神说话的教导、苏醒和感动。

除了这简单的方法之外，我还发现运用串珠圣经带来的大大帮助，尤其是修订本。圣灵所教导的方法完全是以经解经，以属灵来解释属灵事物。赐给我们来诠释圣经的就是感动人写圣经的圣灵。圣灵和圣经永不会有冲突。

如何在祷告中用上圣经

最好是除了圣经便没有别的书，以经解经。

interpreted by scripture. I find it well to take the sayings of psalmist and prophet and turn them into prayers. Avoid the lure of sidetracks. I have been interested to find that men known far and wide for their biblical scholarship always use the Authorized Version in their devotions. I commend their example. Search the Scriptures. The heart is soon aglow when the Word is alight.

There are pages of the Bible that wear thin with use, and some that are stained with tears. There is no psalter like the book of Psalms. There are favorite psalms that register the pilgrimage of the soul. I love the thirty-seventh, the forty-sixth, the eightieth, and the one hundred and sixteenth, and many more besides. Usually I read through the psalm, and then return for meditation to a few verses that have appealed to me. How often I have countered "fret" with "trust" in Psalm thirty-seven, committed my way unto the Lord, and hummed and prayed through the matchless words, "Rest in the Lord, and wait patiently for him;" and my soul rejoices in the assurance that if I delight myself in the Lord, He will give me the desires of my heart. It is great to take the Lord's own words and speak them in praise and plead them in prayer.

The forty-sixth Psalm is just as

我发现诗人和先知所说的是好好转化成为祷告的。为避免走入岔路的诱惑，我一直感兴趣来发现出名的圣经学者总是广泛地在他们的灵修中用上钦定本。我举荐他们作为模范，搜查圣经，心灵不久便会因着圣经光照而发亮。

有些圣经的书页是因着多翻看而有所损薄，有些更染有泪痕。没有诗选像诗篇的了，其中有些心爱的篇章记录了人生的旅程。我喜爱诗37篇、诗46篇、诗80篇、诗116篇和众多其它的。通常我读遍整篇，之后回头默想其中几节吸引我的。我经常读到诗37篇中的「烦恼」和「信靠」，便将我的道路献给主，哼着「你当默然倚靠耶和华，耐性等候祂。」（诗37:7）这无比的字句，并以此作为祷告，我的生命便因着确实因在主里而喜乐来欢欣，祂必会将我心所渴望的来给我。用上主一己的字眼来在祷告中作出感谢和求取他们是好的。

诗46篇是同样美妙

wonderful, with its threefold division of catastrophe, hostility, and testimony. Then I go back to the first verse, with its description of God as Refuge, Strength, and Help. The Refuge is for sanctuary in perils in which man is utterly helpless. What can he do against a changing earth, hurtling mountains, and raging storms?' When sudden calamity comes, and the foundations slip from under our feet, God is our Refuge. "The eternal God is thy refuge, and underneath are the everlasting arms." Always underneath! Always lower than our deepest depths! God is also our Strength. There are demands for which we have no might and enemies against whom we have not strength. "He giveth power to the faint; and to them that have no might he increaseth strength." Immediately the mind is among the heroes of God, and faith rejoices in the assurance of strength that shall be as the day. God is a Help. There are experiences in which we are incomplete. A Helper is near, companionable, encouraging, inspiring, achieving. Could assurance be more complete? No wonder the heart nestles near to God and whispers, "I will trust, and not be afraid."

*"The Lord of hosts is with me [us];
And the God of Jacob is my [our]
refuge."*

的，有着其突变、敌意和见证的三重分段。之后我回头看诗46:1，看见神乃是避难所、力量和帮助。避难所是彻底无助之人危险中的圣所。当地在改变，山正摇动到海心，水匍匐翻腾时他能作甚么？当灾难忽然临到时，当根基在我们脚底下滑脱时，神是我们的避难所。「永生的神是你的居所；祂永久的膀臂在你以下。」(申33:27)总在以下！总在最深深处的以下！神也是我们的力量，没有力量的我们会被召唤来面对我们无力应付的仇敌。「疲乏的，祂赐能力；软弱的，祂加力量。」(赛40:29)心思立时来到神的勇士当中，信心因着确然得着当天的力量来欢欣。神是帮助。我们有着我们不完全的经历，但可亲的、鼓舞人和振奋人心的帮助者相近。还能有更完全的保证么？难怪安居于神的心灵来低语：「我要倚靠祂，并不惧怕。」(赛12:2)

「万军之耶和华与我们同在；雅各布的神是我们的避难所！」(诗46:7)

I wonder how often I have prayed through Psalm one hundred and sixteen. It was one of God's earliest gifts to me. There is no need to change the pronoun, for there is a personal pronoun in every verse. I love the alternating surge of a sorrow escaped and the triumphant note of thanksgiving, and I linger long over the vows of the redeemed soul. He had been down into the depths. Every kind of trouble seemed to come at once, and greatest of all was his loss of faith in God and man. Deliverance came when he prayed. Praise followed prayer, and praise became a sacrifice of thanksgiving.

"Return unto thy rest, O my soul; For the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, Mine eyes from tears, And my feet from falling. I will walk before the Lord In the land of the living."

There are scriptures that I read at stated seasons. One of my earlier attempts at real Bible study was to try to write out in order the doings and sayings of our Lord in the week of His Passion, and I go over those passages always in the sacred week. There are similar passages for Advent and other festivals of the Christian year. The first thing I do with a new Bible is to mark the passages in Saint John in which our Lord makes His promise of the

我不知我何等经常以诗116篇来作祷告。这是神给我其中一最早期的恩典。不需要来改换代名词，因为每一节都有一个人称的代名词。我喜爱逃离忧伤的波涛交替成为感谢的得胜记录，我且长时间徘徊在得救赎之人的誓言中。他一直落在深渊中，每一种的困难似乎都立时来到，最重要的是失却对神对人的信心。当祷告时拯救便来到。随着祷告的是赞美，而赞美成为一个感谢祭。

「我的心哪！你要仍归安乐，因为耶和华用厚恩待你。主啊，祢救我的命免了死亡，救我的眼免了流泪，救我的脚免了跌倒。我要在耶和华面前行活人之路。」(诗116:7-9)

有些经文是在既定时日读的。其中一个早期的尝试来真的读经就是要试图记下在我们的主受难那周所作和所说的话，后来每逢这周我便翻读这些经文。有主再来和基督教周年节日的类似经文。在新圣经中我首样要作的就是划记约翰福音中主作出保惠师应许的经文，我总是在复活

Paraclete, and those I read always between Easter and Pentecost, and then I find my inner chamber becomes my Lord's Upper Room.

There are three scriptures that I have read on fixed days of the week for more than forty years. Every Sunday morning I read the fifth chapter of Revelation, and every Sunday night the seventh chapter from verse nine. Why do I do this? Sunday is the great day of my week. I preach other days, but there is only one day in seven that is specially the Lord's Day. It is a day devoted to worship and the ministry of the Word. To me is given the responsibility of intercessor and prophet, teacher and evangelist. I have to represent Christ, preach Christ, plead for Christ. For all this I need the vision of Christ, and nowhere do I find the vision as He is there revealed in the midst of the throne, in the midst of the redeemed, in the midst of the angels, and in the midst of creation. I can face the day when I have beheld His glory, and said "Amen, Hallelujah!" in His presence. At night I come back to the vision of His ultimate triumph and commit the day unto Him and rest my heart within the veil.

On Monday morning I invariably read Isaiah forty-one from verse eight. Monday morning is a difficult time for the prophet-evangelist. Sunday looks

节和五旬节之间来阅读的，之后我发现内室便成为我主在楼上的房子。

四十多年来，有三处经文我会在周中的固定日子翻读的。每个主日的早上我会读启5章，每个主日晚上我会读启7:9和打后的经文。我为何这样作？主日是我周中最大的一日，我在其它六日来传道，但七日中只有一日是主日。这日是当献上来敬拜和传讲圣经的职事。给与我的就是代祷、先知、教师和传福音上的职责。我必须代表基督，传讲基督，为基督来代求。为这一切我需要得见基督，除了在宝座当中、在得赎的人当中、在众天使中、和在被造物中所彰显的祂以外，无别处得以看见祂。我若得见祂的荣耀，并在祂同在中说「阿们，阿利路亚！」时，我就能面对那一天。在晚上我回来得见祂最终的得胜，并向祂呈献那一天，我心就能安于幔内。

在星期一的早上我不变地翻读赛41:8和打后的经文。星期一早上对传福音的先知来说是困难

somber on Monday. A blue Monday is the devil's chance, so I resolved at the beginning of my ministry that if I had to have a blue Monday, I would have it in the middle of the week and God gave me this scripture as a protection against the "blues." Perhaps you would like to know how He did it. It was in my first month out of college. I was in my room on a Monday morning, wrapped in a rug, for I had a cold and the room was cold. It rained pitilessly all the morning. Just before noon a cab stopped at the door, and H. S. B. Yates, the minister of Leith, was announced. We had met only twice. When I asked how he was, he answered, "I am a worm, and no man." He had the blue Monday so badly that he had taken a cab and come to see me for a change. His church had been crowded the night before for the first time, and Satan taunted and tormented him into sheer terror. I listened with amused amazement. I am not made that way. He asked me what I did when I felt myself a creeping, crawling, contemptible worm? I had just read the forty-first of Isaiah, and I said "Here is the very chapter for you. It is God's promise to a worm." We read it. We prayed through it, and he went away greatly comforted. Since then I have read it every Monday morning, and I have found it a rare defense

的时刻。星期日所看的星期一是昏暗的。一个暗淡的星期一是魔鬼的机会，因此在我开始我的职事时我下定决心，若我必须有一个暗淡的星期一时，我会宁愿在周中来到，神给我这叫我免于暗淡的经文。也许你想知道祂如何作这个。那时是我大专毕业后的第一个月。星期一的早上我在房中，将自己包在毛毯中，因房子寒冷叫我患上感冒。整朝早在下着无情的雨。在正午前有一部的士停在门外，而Leith的传道人H. S. B. Yates先报门。我们只见过两次面。当我向他问好时，他答说：「我是一条虫，不是人。」他的昏暗星期一是那样差，以至他乘的士来见我来舒舒气。他的教会昨晚首次坐满人，撒但嘲弄他，折磨他至全然惊恐。我好奇地听着，不以为然。他问我当我感到是一条蠕动爬行下贱的虫时会怎样。我刚读到赛41章，我就说：「这是给你的一章，是神向一条虫的应许。」我们读它，为此而祷告，他便大大安慰下离去。自此以后我每星期一早上都读它，一直发现这是罕有能

against depression, with the result that Monday has been one of my busiest and happiest days I go through the Bible, as I have gone through these passages of Scripture.

Chapter 6: Praying in the Name

The most incredible things are promised to prayer. The Old Testament abounds in promises and examples. Deliverance and help, guidance and grace were assured to those who called upon God and committed their way unto Him. Nothing was too hard for the Lord, and nothing was impossible to those who prayed. "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me" (Isaiah 45:11). Prayer passes from entreaty to command. There is no limit to the possibility of prayer, and the Old Testament confirms and attests the promises by examples and demonstrations of its power. Our Lord speaks with the same illimitable speech. His word is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7, 8). There is one saying of Jesus that is

防卫低落的，因此星期一直成为我藉圣经来度过其中一个最繁忙和快乐的一天，因为我一直翻越这圣经经文。

第六章 奉那名祷告

祷告蒙垂听是最不可思议的。旧约满是垂听例证。那些寻求神和将他们的道路交付给祂的人必能得着救助和帮助，引导和恩典。对于主来说，没有东西是太难的，对于那些祷告的人，没有东西是没可能的。「耶和华以色列的圣者，就是造就以色列的如此说：将来的事，你们可以问我；至于我的众子，并我手的工作，你们可以吩咐我。」（赛45:11）祷告由哀求转而成为吩咐。祷告有着无可限量的可能性，而旧约藉着例证和能力的示范来确认和证实所应许的。我们的主用相同无可限量的言语来说话。祂说到：「你们祈求，就给你们；寻找，就寻见；叩门，就给你们开门。因为凡祈求的，就得着；寻找的，就寻见；叩门的，就给他开门。」（太7:7-8）祂给与祷告的是一个新的基础，一个新的确信和一个新

even more startling than that of Isaiah. "Therefore," says he, "I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

"Whatsoever Ye Shall Ask In My Name"

The promise to prayer reaches its climax in the Upper Room on that memorable night of revelation and tragedy. He declared Himself to be the basis of prayer. They were to pray in a new way. They were to pray in His name, and they would heard for His sake. As there are seven words on the cross, so there are seven words concerning prayer in the fellowship of the Upper Room. They gather up and complete the whole revelation of the Scriptures, and enlarge and certify the promises of God. It would seem to be sacrilege not to quote them in full, for no other words can compare with them.

"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, I will do it" (John 14:13, 14).

"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 15:7).

的范围。耶稣有一句话比起以赛亚说的更惊人：「所以我告诉你们，凡你们祷告祈求的，无论是甚么，只要信是得着的，就必得着。」（可11:24）

「你们奉我的名无论求甚么」

给与祷告的承诺在楼房上的那重大启示和惨剧一夜达至高峰。祂宣告祂自己成为祷告的基础。他们要以新的方式来祷告。他们要奉祂的名来祷告，要因着祂的缘故才得蒙垂听。在十字架上祂有七句说话，因此在楼房上也有七句话是关乎到祷告的。他们集齐和完全了圣经的整体启示，且扩展了和证明神的应许。不全然引述他们似乎是对他们褻渎，因为别无其它说话能与他们相比。

「你们奉我的名无论求甚么，我必成就，叫父因儿子得荣耀。你们若奉我的名求甚么，我必成就。」（约14:13-14）

「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。」（约15:7）

"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 of the Father in my name, he may give it to you" (John 15:16).

"And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me no question [R. V., margin]. Verily, verily, I say unto you, if ye shall ask any thing 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... In that day ye shall ask in my name" (John 16:22-26).

All things, whatsoever ye ask! Prayer reaches its highest level when offered in the Name which is above every name, for it lifts the petitioner into unity and identity with himself.

"In The Name of Our Lord Jesus Christ"

Our Lord never explained what was meant by pray in His name. The meaning was plain enough to every Israelite. God was in his name. He had made them an elect people, that they might be the interpreters, custodians and witnesses of His name. When they

「不是你们拣选了我，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)

「你们现在也是忧愁，但我要再见你们，你们的心就喜乐了；这喜乐也没有人能夺去。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。.....到那日，你们要奉我的名祈求。」(约 16:22-26)

凡你们所祈求的！奉超乎万名之上的名来祈祷达至最顶峰，因这将代求的人提升至与神自己合一和等同。

「奉我们主耶稣基督的名」

我们的主从不解释甚么是奉祂的名祷告。这意义对每个以色列人足够平白。神在祂的名字中。祂以他们为蒙拣选的民族，好叫他们作为祂名字的诠释者、看守者和见

dishonored it in their own land and degraded it among the Gentiles, he redeemed and restored them for the sanctification of the Name. "I do not this for your sakes, ... but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name."

Our Lord speaks in terms of Deity. To pray in Christ's name means something more than adding "for Christ's sake" to our petitions. The name expresses personality, character, and being. The person is in the name. Prayer in Christ's name is prayer according to the character of His mind, and according to the purpose of His will. To pray in the name of Christ is to pray as one who is at one with Christ, whose desires is the mind of Christ, whose desires are the desires of Christ, and whose purpose is one with that of Christ.

In John 15:7 the words of Christ are interchangeable with His name. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It is something like the word of the psalmist: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart;" or that of Saint John: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask,

证人。当他们在他们地上羞辱这名和在外邦人中贬降这名时，祂便因这圣名来救赎和校正他们。

「我行这事不是为你们，乃是为我的圣名，就是在你们到的列国中所褻渎的。我要使我的大名显为圣。」（结36:22-23）

我们的主是以神的身分说话。奉基督的名祷告的意义比在我们的祈求上加上「为基督的缘故」还要多。这名显示出个格、品格和所是。个格在名字中。奉基督的名祷告是按着祂心思中的品格和祂旨意的意向来祷告。奉基督的名来祷告是如同一个与基督合一的人来祷告，他所渴望的是基督的心思，他渴望基督所渴望的，他的意向是与基督的意向合而为一。

主在约15:7中说的话与祂的名是互换的：「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。」这有点像「又要以耶和华为乐，祂就将你心里所求的赐给你。」

（诗37:4）又或是约翰所说「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

we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:21,22) Prayers offered in the name of Christ are scrutinized and sanctified by His nature, His purpose, and His will. They are indorsed by Him

"For The Sake of The Name"

In some such way we pray in Christ's name. He indorses our petitions and makes our prayers His own, and "the Father hears Him pray." We are not heard for our much loud shouting. Neither are we heard for our fine phrasing, nor our much weeping. Neither are we heard for our good works, nor for our self-denials. Prayer in His name is heard for His name's sake. In the secret inner chamber we ask, seek, and knock in His holy name, and present our prayers in the sure confidence of His wonderful and glorious word: "Ye did not choose me, but I chose you, and appointed you,... that whatsoever ye shall ask of the Father in my name, he may give it you."

"Ask, and ye shall receive."

Chapter 7: Praying in the Spirit

Early in the year 1882 there came to me an experience that lifted my life to a new plane of understanding and of power. I received the gift of the

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) 奉基督之名的祷告得着祂的本质、意向和旨意所察看和圣化，都得着祂的背书。

奉这名

我们奉基督的名祷告有点像祂背书了我们的祈求，使之成为祂的，父垂听的是祂的祷告。我们的不蒙垂听是因我们大呼小叫。我们的美丽句语或多多流泪都不会蒙垂听。我们的善行或自我否定也不会蒙垂听。奉祂名的祷告是因祂名的缘故才得蒙垂听。我们在内室中暗中奉祂圣名祈求，寻找和叩门，我们的祷告是因确信祂奇妙和荣耀之言「不是你们拣选了我，是我拣选了你们.....你们奉我的名，无论向父求甚么，祂就赐给你们。」
(约15:16) 来呈献的。

「如今你们求，就必得着。」(约16:24)

第七章 灵里祷告

早在1882年，有临到我的经历把我的生命提升至一个理解和能力上的新水平。我得赐下圣

Holy Spirit. The demands of an impossible task awakened me to a sense of need. I had neither power nor might in either service or prayer. I began to pray for power, for service, and God led me to the answer by way of equipment for prayer. It was a great surprise to me, for I thought I knew how to pray, and had prayed much over the work to which he had sent me. When I began to seek power, my ears were opened before my eyes began to see. I heard testimonies to which I had been deaf. Others had been driven to God baffled by lack of power, but they always associated the gift of power with an experience of holiness about which I was not keen. It was power I wanted. I wanted power that I might succeed, and my chief concern for power was the success it would bring. I wanted success that would fill my church, save the people, and bring down the strong fortifications of Satan with a crash. I was young, and I was in a hurry. Twelve of us began to pray in band, and the answer came by

He led us to Pentecost. The key to all my life is in that experience. It awakened my mind as well as cleansed my heart. It gave me a new joy and a new power, a new love and a new compassion. It gave me a new Bible and a new message. Above all else, it gave me a new understanding

灵。要求作的一项不可能工作唤醒我那需要的感觉，我在事奉和祷告上没有权柄，也没有能力。我开始为着事奉的权柄来祷告，神引领我，藉着装备我祷告的方法来给我答案。这于我是惊奇的，因我以为我认识如何祷告，也一直为着祂所差派我的工作来多多祷告。当我开始寻求权柄时，我耳得开，之后眼也得见。我得听从前听不进的见证。其它人因缺乏权柄这难阻被赶往神那里去，但他们常将权柄的恩赐联上圣洁的经历而叫我不渴望。我所想望的是权柄，我想得权柄为要成功，我对权柄的大大关注是它所带来的成功。我想要的成功就是教会坐满人，能救人，攻破撒但坚固的营垒。我还年轻，我心急。

祂领我们来到五旬节。开启我一生的钥匙就是这经历。这唤醒我心，洁净我心；给我一个喜乐、新的权柄、新的爱和新的情感。这给我新的圣经和新的信息。一切以上，这给我在祷告的相交

and a new intimacy in the communion and ministry of prayer; it taught me to pray in the Spirit.

The Co-Operation of The Spirit

The work of the Holy Spirit is always in co-operation. He never works alone. He depends upon human co-operation for the mediation of His mind, the manifestation of truth, and the effectual working of His will. He indwells the body of Christ, as Christ dwelt in the body prepared for Him by the Holy Spirit. Revelation came from the Spirit of Truth as men of God were inspired by Him. The Word is His, but the writing is with the hands of men. This twofold action runs through the whole of redemption by Christ Jesus. Our Lord was born of a woman, but was conceived by the Holy Spirit of God. He grew in stature and in knowledge in the house of Joseph, instructed and guided by the Holy Spirit. His teaching and ministry were in the power of the same Spirit. He offered Himself without blemish unto God through the Eternal Spirit, and it was the Spirit that raised up Christ from the dead. There is the same co-operation in all the experience of salvation. There is always a human and a divine factor. There is a twofold witness, a twofold leading, a twofold work, and a twofold intercession. We pray in the Spirit, and the Spirit

和职事中一个新的认识和新的亲近，这教导我在圣灵里祷告。

圣灵的合作

圣灵的工作常是合作的，祂从不单独工作，祂在乎人来默想祂的心思，彰显祂的真理和实在作成祂的旨意来与祂合作。祂住在基督的身体中，基督住在圣灵为祂所预备的身子中。启示自真理的圣灵而来，因为属神的人都蒙祂所感动。圣经出于祂，成书却用上人手吧了。这双重的活动流遍基督耶稣的整体救赎。我们的主从女人而生，却是从神的圣灵怀孕。祂身量和知识的长大都是在约瑟的家中，得圣灵的教导和引导。祂的教训和职事都充满相同圣灵的能力。祂藉着永恒的圣灵来将自己无瑕无疵献给神，使基督从死中复活的就是圣灵。在所有得救的经历上有着的都是相同的合作，总有着属人和神圣的元素。有着的是双重的见证，双重的引导，双重的工作和双重的代求。我们是在圣灵中祷告，圣灵也替我们代求。

maketh intercession for us.

The Fellowship of The Spirit In Prayer

The Holy Spirit does nothing of Himself, neither does He do anything for Himself. His mission is to glorify Christ, and all He does is based upon the finished work of Christ. He could not be given until Jesus was glorified, and in experience there can be no Pentecost until there is a coronation. The Spirit is the coronation gift of Jesus, whom the Father has made to be both Lord and Christ. The fellowship of the Spirit in prayer is made possible by an experience in Christ. The sequence is set forth in the eighth chapter of Romans (verses nine to twenty-seven). Those who pray in the Spirit must be in the Spirit, and if the Spirit of God is to make intercession for us, He must dwell in us. If we live after the flesh, we die; if we are led of the Spirit, and walk not after the flesh, but after the Spirit, then the Spirit dwells in us, lives through us, and works by us. Then comes to pass that which is written: "And, in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit Himself [that dwelleth in us] maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the

祷告中圣灵的相交

圣灵自己不作甚么，祂也不为自己作甚么，祂的任务就是要荣耀基督，祂所作的一切都基于基督所作成的工。直至基督得着了荣耀之后祂才能被赐下，直至基督作了王之后才有五旬节的经历。圣灵是天父同时使耶稣成为主和基督的加冕礼物。祷告中圣灵的相交都是因着基督所经历的才得以成为可能。整个过程都说明在罗8:9-27中。那些在圣灵中祷告的人必须是在圣灵里的人，**圣灵若要替我们代求，祂必须先住在我们里头**。我们若体贴肉体来活，我们就必会死；我们若被圣灵引导，不体贴肉体，反体贴圣灵而行，那么圣灵便住在我们里头，藉我们活出来，经我们来工作。那么所记的「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（住在我们里头的）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）便来

Spirit, because he maketh intercession for the saints according to the will of God." The Holy Spirit searches the deep things of God. He takes of the things of Christ and reveals them unto us. God knows the mind of the Spirit; we pray in the Spirit, instructed and inspired by Him, and He makes intercession for us in wordless intercession. That is the New Testament explanation of prayer that prevails. Though I did not know it until years after, that is what happened to me when God gave me a new understanding, a new joy, and a new power in prayer. A new Personality entered a new temple, and set up a new altar. As I live, yet not I so I pray, yet not I. I pray in the Spirit, and the Spirit Himself also maketh intercession. The Spirit in my spirit prays.

The Spirit Helping Our Infirmitities

He instructs and inspires all true prayer. There is no truer word than that "we know not what we should pray for as we ought." There is no realm in which we so soon come to the end of what we know as in that of prayer. Our petitions urge wants that are immediate, obvious, and urgent. We cannot see deep enough or far enough to know what is real need. He knew what was coming, and took them from the evil to come. The Holy

到。圣灵搜寻神深层的事物。祂将神的事物向我们显明。神知道圣灵的意思。我们在圣灵里祷告，蒙祂教导和感动，祂也以说不出的叹息来为我们代求。这就是新约对成功祷告的注释。我一直不认识这个，直至多年后有事发生在我身上，那时神给我在祷告中的一个新的认识、一个新的喜乐、和一个新的能力。一个新的个格进入了新的圣殿，设立了一个新的祭坛。活的是我，然而不是我；是我祷告，然而也不是我。我在圣灵里祷告，圣灵便亲自来作成代求，是在我灵里的圣灵在祷告。

我们的软弱有圣灵帮助

圣灵教导和感动所有真实的祷告。没有经文比「我们本不晓得当怎样祷告」更真实。在我们所认识的祷告上，没有范畴是我们很快便来到尽头的。我们的代求所促成的想望是立时、明显和紧急的。我们在真实需要的觉知上看得不够深远。圣灵知道有甚么会来到，和魔鬼来到时他们会怎样。圣

Spirit knows the mind of Christ and the will of God, and He teaches us how to pray and what to pray for. If any man lack wisdom, let him ask of God, and He will give him more than wisdom, He will give him the Spirit of wisdom to instruct, strengthen, and guide.

The Holy Spirit creates the conditions of prayer. We may ask amiss, not only in what we ask, but also in the reason for asking. He sanctifies desire and directs it into the will of God, so that we desire what God wills to give. That is how it comes to pass that if we delight ourselves in the Lord, we can be sure that He will give us the desires of our heart. We want what He wills. The Spirit brings to expression the unutterable things of the soul. His groanings are before our praying, and our prayers are born of His travail. In Him is the supply of life and desire, wisdom and faith, intercession and power. He quickens desire, purifies motive, inspires confidence, and assures faith.

The Prayer of The Spirit

This is the inner meaning of prayer. It is more than asking, it is communion, fellowship, co-operation, identification with God the Father and the Son by the Holy Spirit. Prayer is more than words, for it is mightiest when wordless. It is more than asking,

灵知道基督的心意和神的旨意，祂也教导我们如何祷告和祈求甚么。缺少智慧的人应求神，祂必会给他的是超乎智慧，祂必会给他智慧的圣灵来教导、加力和引导。

圣灵制造祷告的环境。也许我们在祈求上出错，不单在所求上，且也在祈求的原因上。祂圣化我们的渴求，并导往神的旨意，因此我们渴求神所乐意来给的。我们若喜欢活在主里面，这就会临到，我们也肯定祂必给与我们所渴望的。我们想望祂所定意的。圣灵带来的是生命中说不出来的事物。祂的叹息早于我们的祷告，而我们的祷告是藉祂的劬劳而生的。生命、渴望、智慧、信心、代求和能力都从祂而来。祂激活渴望，纯化动机，激发确信和确保信心。

圣灵的祷告

这是祷告的深层意义。这超乎祈求，这是相交、契合、合作和藉圣灵与父神和子的合一。祷告不止是言语，因为无言无语的能力才最大。祷告不止是祈求，当它敬拜和无

for it reaches its highest glory when it adores and asks nothing. When a child entered his father's study and walked up to him at his desk, the father turned and asked, "What do you want, sonnie?" The little chap answered, "Nothing, daddy, I just came to be with you."

This mystery of the Spirit is the key to other mysteries. The secret of the Lord is made manifest to those who pray in the fellowship of the Spirit. There are stages of prayer. In one stage we pray and ask Him to help. There is a more wonderful way in which He prays and we assent, and His praying is ours. He makes intercession within the temple of our hearts, and our Lord ever lives to make intercession for us at the right hand of the Father. The Spirit within our spirits prays, working in us to will and to do the will and good pleasure of our Father which is in heaven. He is God the Spirit representing God the Father, and God the Son, and the three are one God. He is the power that worketh in us. He it is that unifies hearts in prayer and makes them an irresistible unity in intercession. The assurance of answered prayer comes from Him, and He it is that makes prayer the mightiest force in the universe of God. The secret of it all is in Him. The power of it all is by Him. The joy of it all is with Him. The

所祈求时，便达至最高的荣耀。当一个小孩子进入父亲的书房，走向他的书桌时，他的父亲转身来问：「宝宝啊，你想要甚么？」小家伙就会答：「爹咁，没有甚么，我只想和你一起。」

圣灵的奥秘是开启其它奥秘的钥匙。主的奥秘得以向那些在圣灵契合中来祷告之人彰显。祷告是分阶段的。在某阶段中我们祷告来求祂帮助。当祂以一更奇妙的方式来祷告而我们也同意时，祂所作的祷告便属于我们的了。祂在我们心殿中代求，并且我们的主在天父右边长远活着为我们祈求。我们灵里的圣灵祷告，在我们里头作成决意和作成我们在天上的父定旨和乐意要作的。祂乃代表父神和子神的圣灵神，他们是三而一的神。祂是在我们里头作工的能力。是祂使祷告的心灵合一和使他们成为祈求中不可抵挡之合一。必蒙垂听的保证来自祂，也是祂使祷告成为神宇宙中最大的能力。祷告的奥秘全在祂里头。祷告的能力全藉祂而有的。祷告的喜乐是随祂而有。神为我作

biggest thing God ever did for me was to teach me to pray in the Spirit.

Chapter 8: Praying to God our Father

It is a child's right to ask, and it is a father's responsibility to hear in affectionate sympathy and discerning love. The wonder is not that God hears prayer, but that He is our Father. The greater wonder includes the less. The revelation that God is Father establishes the possibility and reasonableness of prayer. The one establishes the other. God would not be Father if His children could not pray. All the teaching of Jesus about the supremacy of the child-heart in the kingdom of God is rank blasphemy if God is not our Father. The relationship carries with it accessibility, intimacy, and fearless love. Sons of great men have sometimes remembered their father as an institution rather than as a father, and God is to some of His children little more than an institution. It was not thus that Jesus revealed Him.

Our Father In Heaven

There is no lowering of His majesty in the intimacy of the family relationship. He is still the Holy and Most High God; the High and Lofty One, that inhabiteth eternity. The Sermon on the Mount, with its

最大的事就是教导我来到圣灵中祷告。

第八章 向父神祷告

祈求是孩子的权利，以同情和精明的爱来垂听则是父亲的责任。奇妙不在于神垂听祷告，而在于祂是我们的父。大的奇妙包括小的奇妙。神是父这启示奠定祷告的可能性和原因。一个是另一个的成因。若孩子不能祷告，神便不能成为父。若神不是我们的父，那么耶稣论到小孩子的心在神国中至大的教训就是一个亵渎。随同父子关系的是其可亲、亲密和无惧的爱。伟人的儿子们有时宁愿以他们的父亲为名人多于父亲，而神于祂的一些儿女不过比名人稍为多一点。这不是耶稣所彰显的祂。

我们在天上的父

家人关系的亲密没有降低祂的尊严。祂仍是那圣洁至高神，那在永恒中的崇高者。登山宝训中将神连上小麻雀和百合花，一点也没有降低以赛

relation of God to sparrows and lilies, detracts nothing from the majesty of Isaiah's vision of Him: "The everlasting God, the Lord, the Creator of the ends of the earth." He is still "the King eternal, immortal, invisible, the only wise God. . . . the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling the light which no man can approach unto; whom no man hath seen, nor can see" (I Timothy 1:17; 6:15, 16).

There are many such revelations of the divine glory and majesty, and it is well to ponder them in adoring worship; but Jesus Christ turned them into terms of filial value. He is our Father! That is the crowning fact. To the child he is just Father. Others may cringe in fear, but the child heart is a stranger to terror. I have never forgotten the dread that gripped me when, as a youth, I was invited to go for an interview at the parsonage. I walked past the door several times before I had courage to ring the bell, and as I stood at the door my heart throbbed in my ears. Imagine my surprise when shown into the room to find the great man on all-fours, giving a ride to riotously happy children, who turned his long beard into driving reins! He was their father! They knew nothing of the awe in which others stood of him, and as they grew older

亚所看见神的尊荣：「永在的神耶和华，创造地极的主。」（赛40:28）祂仍是「那不能朽坏、不能看见、永世的君王、独一的神……独有权能的万王之王、万主之主，就是那独一不死，住在人不能靠近的光里，是人未曾看见，也是不能看见的。」（提前1:17；6:15-16）

圣经中有很多神荣耀和尊荣的启示，在虔诚敬拜中默想他们是好的，但耶稣基督将他们转换为子女的价值。祂是我们的父乃无上的事实。对于小孩子祂只是父。其它人也许会在恐惧中来瑟缩，但小孩子的心不会害怕。我永不会忘记那次抓实我的敬畏，那时少年的我被邀来到访一个牧师住宅。我在门外徘徊多次才有勇气按门钟，当我在门外站着时，心跳声响进耳中。当被领进屋内时，看见那伟人伏地，快乐的孩子胡闹地要骑牛牛，将他长长的胡子当作赶牛鞭时你可想而知我的惊讶！他们是他们的父亲！他们不知甚么是站在他身旁之人的敬畏。他们长大

and knew something of his greatness their reverence deepened, but their fearlessness was not diminished. The children of the House are free and fearless.

Pray To The Father Which Is In Secret

The heavens cannot contain God our Father, but He dwells in the inner chamber of the soul. He is in secret, and seeth in secret. He waits and watches for the opening of the sanctuary door. It is holy ground, and must be approached with reverence. The soul must summon all its powers for this its holiest exercise. Here the mind must be at its best, that it may think of God and life. Thought of God is more than thinking of our thoughts about Him. Communion is deeper than theology. Prayer in secret is life finding expression in the realized presence of God our Father. All things are voluntarily laid bare before Him. All pretense is stripped from motive, all hypocrisy from desire, all dissimulation from speech. A season of silence is the best preparation for speech with God. Infinite glory finds new value when interpreted in terms of Fatherhood, and prayer finds new horizons in the majesty of our Father in heaven.

"When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for

和知道一些关乎到父亲的伟大时，他们的尊敬便会加深，但他们的不惧怕不会减少。家中的孩子们是自由和无惧的。

向在暗中的父祷告

连天也不能留住我们的父神，祂却住在人里头的内室。祂是在暗中的，也在暗中来察看。祂等候和察看圣所之门的开启。这是圣洁之所，必须以敬虔来步进的。人必须鼓起其一切力量来作其最圣洁的操练。心灵必须作出最佳准备，好来想到神和生命。想到神是多于我们想到神的想法。交通深于神学，暗中的祷告是在我们父神实在同在上生命的表述。万物在祂面前都是赤露敞开的。所有虚假的动机、假冒为善的渴望和假装的语言都被除掉。一刻的安静是与神说话的最佳准备。从父权来看的无限荣耀有着新的价值，祷告亦在我们天上的父的尊荣上找到新的视野。

「你们祷告，不可像外邦人，用许多重复话，他们以为话多了必蒙垂

their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him" (Matthew 6:7, 8). Then what need is there to ask? We do not pray to inform God. Neither do we pray to persuade Him, for His love needs neither to be induced nor coaxed. No father answers his son's prayer for bread with a stone, or the request for a fish with a scorpion. Wisdom and love combine to answer need, and not to make sport of infirmity. Our earthly fathers, notwithstanding their evil natures, know better than to mock the needs and trust of their children. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7).

In The Glory His Father

The fact that we pray to God our Father in heaven tells us much as to how we should pray. The Son of God gloried in the glory of His Father. It was His habit to rise early that He might behold His glory and delight in

听。你们不可效法他们；因为你们没有祈求以先，你们所需用的，你们的父早已知道了。」(太6:7-8)那么何需要祈求呢？我们的祷告不是要告知神。我们也不是藉祷告来说服祂，因为祂的爱是不需要被促使或哄骗的。没有父亲在儿子求饼时给他石头，在求鱼时给蝎子的。是用混合了的智慧和爱来响应需要，而不是玩弄弱点。我们地上的父亲尽管有着他们的恶性，尚且不会无视他们儿女的需要和信任。「你们虽然不好，尚且知道拿好东西给儿女，何况你们在天上的父，岂不更把好东西给求祂的人么？」(太7:11)「你们祈求，就给你们；寻找，就寻见；叩门，就给你们开门。」(太7:7)

在天父的荣耀中

我们向天上的父神祷告这事实告诉我们该如何祷告。神的儿子在天父的荣耀中得荣耀。祂习惯一早起来，为得见祂的荣耀和欣然来到祂的同

His presence. He rejoiced in the Father's greatness and in the majesty of His power. "MY FATHER!" "God is a spirit: and they that worship him must worship him in spirit and in truth," "for the Father seeketh such to worship him." "My Father. . . . is greater than all. . . I and the Father are one."

He loved to dwell upon the care and bounty of the Father's love. Nothing is insignificant. Each is to the Infinite as if there were no other. Even the odd sparrow is not forgotten, and man is so much the more the child of His care that even the hairs of his head are numbered. He lived in the sovereign will of the holy and righteous Father. He did not pray to subdue the Father's will to his desire; but that the will of the Father might be done. The sweat and agony of prayer were in the strong praying of the Father's Son, and it was always in obedience to the Father's will.

Prayer is in itself a discipline and an education. The Spirit instructs and trains in the school of prayer. A true father waits to bless in discretion, as well as in readiness. Sometimes He waits for us. Sometimes the answer is given long before the one who prayed is told, but "every one that asketh, receiveth." Dr. Adoniram Judson as he lay dying heard of the remarkable answer to his prayer for the Jews when he was a missionary in Burma,

在中。祂乐在天父的伟大和权能的尊荣中。「我父啊！」「神是个灵，所以拜祂的必须用心灵和真理拜祂。」(约4:24)「父要这样的人拜祂。」(约4:23)「我父.....比万有都大.....我与父原为一。」(约10:29-30)

祂喜爱来住在天父之爱的关怀和宽大中。没有东西是微不足道的。每一个都是指向那无限者，如同没有其它存在的一般。甚至那落单的麻雀也不被遗忘，人更是祂所关怀的孩子，甚至头发都编了号。祂活在神圣和公义之父的至高旨意中。祂不祈求叫天父的旨意屈从祂的意愿，而是叫天父的旨意得以成就。天父儿子的厉害祷告中有着祷告的汗水和痛苦，这也总是顺服天父旨意的。

祷告本身是一个操练和一个教育。圣灵在祷告的学校中教导和训练我们。一个真实的父亲等待来作周全和妥善的施恩。有时祂等候我们，有时在祷告后很长时间还未赐下垂听，但是「凡祈求的就得着。」在缅甸宣教的 Adoniram Judson 博士在垂死躺卧时，听到他

and he uttered this testimony: "I never prayed sincerely and earnestly for anything but it came; at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came."

"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret" - "Unto Him that is able to do exceeding abundantly above all that we ask or think."

Chapter 9: The Importunity of Prayer

Importunity And Persistence

Our Lord Himself prayed with intensity and importunity. He rose early to pray. He spent all nights in prayer. The Epistle to the Hebrews (5:7) tells us that He offered up prayers and supplications with strong crying and tears. The awe of Gethsemane is full of mystery. He called upon God as Father, but in His praying there was the sweat and agony of blood. "He kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done... 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 22:41-44). Saint Matthew (26:38-46) tells us that He prayed a

为犹太人的祷告得着明显垂听时，便说：「从来没有任何诚挚和殷切祷告的事是不成就的，无论事隔多久，无论情况到头来怎样，它终会成就。」

「你祷告的时候，要进你的内屋，关上门，祷告你在暗中的父。」（太6:6）「神能.....充充足足的成就一切，超过我们所求所想的。」（弗3:20）

第九章 蛮缠的祷告

蛮缠和坚持

我们的主亲自以热切和蛮缠来祷告。祂一早起来。祂整夜祷告。来 5:7 告诉我们祂大声哀哭，流泪祷告。在客西马尼园的惊恐是一个大谜团。祂求告父神，痛苦祷汗流如血。「祂跪下祷告，说：父啊！祢若愿意，就把这杯撤去；然而，不要成就我的意思，只要成就祢的意思。.....耶稣极其伤痛，祷告更加恳切，汗珠如大血点滴在地上。」（路22:41-44）马太在太26:38-46 告诉我们祂三次作相同内容的祷告。

third time using the same words.

Prayer And Supplication

The man at midnight was prepared to make supplication and entreat with importunity, till his request was granted. That is not much like praying to a Heavenly Father. God is not like that, but praying that prevails is like that. The same is true of the parable of the unjust judge. God is not like him, but prayer pleads and persists until it prevails. Petition asks, supplication entreats, pleading argues. Job asks for an opportunity to plead his cause: "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me" (Job 23:3-5). God invites to reason, and prayer is given the right to plead, but if God be Father, knowing what we need, waiting to be asked, why should there be supplication and pleading?

Striving And Wrestling

When Peter was in prison, "Prayer was made without ceasing of the church unto God for him" (Acts 12:5). The Revised Version substitutes "earnestly" for "without ceasing." They continued earnestly in prayer.

祷告与哀求

那午夜来的人预备作出哀求和施展他的纠缠，直至他的请求得着应允。没有太多像向天父的祷告，神是不会这样的，但成功的祷告却是这样。同样情况发生在不义之官的比喻中，神并不像他，祷告却乞求和坚持，直至成功为止，祈求、哀告和争论。乔布要求给他争辩痛苦成因的机会：「惟愿我能知道在那里可以寻见神，能到祂的台前，我就在祂面前将我的案件陈明，满口辩白。我必知道祂回答我的言语，明白祂向我所说的话。」（伯23:3-5）神邀请人来说理，祷告给人争辩的权利；神若是知道我们所需和等待被求问的父，那为甚么还需要有哀求和争辩？

挣扎与摔跤

当彼得被囚时，「教会却为他切切的祷告神。」（徒12:5）修订本以「不停」来取代「切切」。他们不断的切切祷告。他们整夜祷告，不断祷告，

They prayed all night, and kept on praying until the answer came. There was the same contending in the prayer of the Syrophoenician woman. She came to grips and held on till Jesus commended her faith and granted her request. Striving is a familiar word in the New Testament. Saint Paul exhorts the Christians in Rome "by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me" (Romans 15:30). He commends Epaphras as a praying pastor who strove and labored in prayer (Colossians 4:12), and tells the Colossians how greatly he himself strove for them.

Even the idea of wrestling is associated with prayer, there is a grip and grappling that calls for vigilance and concentration.

The Paradox of Prayer

Prayer is full of apparent contradictions. It is so simple that a child can pray, and it is so profound that the wisest cannot explain its mystery.

For many years I kept by me a check on the Bank of Heaven. It was sent to me on Christmas from America by Dr. A. T. Pierson. It was made payable to bearer, and promised to deliver on demand whatever I might need. On the face of it was the text,

直至垂听临到。在腓尼基妇人的祷告中有也相同的争辩。她来抓来争取，直至耶稣赞赏她的信，应允了她的请求。在新约中常见「竭力」一词。保罗劝告在罗马的信徒：「我藉着我们主耶稣基督，又藉着圣灵的爱，劝你们与我一同竭力，为我祈求神。」(罗15:30) 祂赞赏作为祷告之仆人的以巴弗，在祷告之间(西4:12)，常为哥罗西的信徒竭力的祈求。

祷告甚至被说为摔跤，要有着抓住和持定警醒和集中精神的呼召。

祷告的矛盾

祷告满是明显的矛盾。小孩子能祷告简单不过，却又是深奥到连最有智慧的人也不能解释其奥秘。

多年来我存着一张圣诞节A. T. Pierson博士自美国寄给我的天堂银行支票，承诺抬头人的我无论有甚么需要，随时兑现。支票面头写有「我的神必照祂荣耀的丰富，在

"My God shall supply all your need according to his riches in glory by Christ Jesus." Prayer is just cashing checks! Is it as simple as that? Is God at the counter waiting to hand over whatever we ask? Experience soon disillusioned those who think that is the whole of prayer. If that were all, why should there be a secret place and a closed door?

The Cost of Prayer

Fatherhood implies sonship, and sonship involves correspondence of nature, character, and mind. The Holy Father is the Father of holy sons. He is in secret, and we are in secret. To be shut in alone with God is to be at the Judgment Seat. "If I regard iniquity in my heart," said the psalmist, "the Lord will not hear me." We cannot pray so long as our hearts condemn us. God does not give orders any more than He supplies them. He talks with His children and encourages them to reason with Him. He waits to bless, not only in readiness, but with discretion. Prayer is a discipline and an education. Jesus spoke divine wisdom when He forbade us to cast pearls before swine: it is contrary to the divine order. Intensity is a law of prayer. God is found of those who seek Him with all their heart. Wrestling prayer prevails. The fervent effectual prayer of the righteous is of

基督耶稣里，使你们一切所需用的都充足。」（腓4:19）。祷告就是一张现金支票！就这样？神不就在柜位等待着交付我们所祈求的？经历不久会向那些以为祷告不就是这么多的人浇冷水。若只是这么多，又何须一个隐密处和关门呢？

祷告所付的代价

父权意味着子权，而子权则涉及到本性、品格和心思的关系。圣父是众圣子的父。祂在暗中，我们也在暗中。关在里头与神独处就是要坐在审判座上。诗人说：「我若心里注重罪孽，主必不听。」（诗66:18）我们的心不会祷告太久，因为我们的心的会责备我们。神没有吩咐多于祂的供应。祂与祂的儿女说话，并鼓励他们来与祂说理。祂等待来施恩，不单止预备好，且考虑周全。祷告是一种操练和一个教育。耶稣叫我们不要将珍珠丢给猪是以之为神圣智能说的，这与神圣命令是相违背的。祷告其中一个法则就是强度。那些全心寻求神的人可找到祂。摔跤的祷告才会成功。义人热切有效的

great force. God hates strange fire. We must never try to work up an emotion of intensity. Avoid all that is mechanical and perfunctory. Shun the casual and flippant. When alone with God, be alone with Him. Begin in silence. Speak with simplicity. Listen in meekness. Never leave without a conscious season of real communion. We have not to persuade God, but He has to discipline and prepare us. In all moods and at all seasons pour out the soul in prayer and supplication with thanksgiving, and if the Spirit groans in intercession do not be afraid of the agony of prayer. There are blessings of the Kingdom that are only yielded to the violence of the vehement soul.

A minister told of his Sunday-school teacher who despaired of his class and asked to be released. The superintendent persuaded him to try again, and to promise that every day for three months he would pray in secret, for every boy. Every boy in the class was saved, and four of them became ministers of great usefulness and power.

Chapter 10: The Recompense of Prayer

"Thy Father which seeth in secret shall recompense thee."

It has been said that the mountains of the Bible well repay the climber, and no life is richer in

祷告是大有功效的。神恨恶凡火。我们永不要尝试来激发强烈的情感。避免所有勉强和敷衍塞责。避免漫不经心和轻率。当与神独处时，独有祂。静中开始，说话要简单，虚心聆听。若觉知真实的相交还未来到，便不要离开。我们不须说服神，祂却要操练和装备我们。无论任何心情，任何时候，都要在祷告中倾出生命；存着感谢来祈求；圣灵若以叹息来代求时，不要害怕发出痛苦的祷告。天国的恩福只会给与那些热切运用暴力的生命。

为着他那班学生感到绝望的主日学老师找传道人，要求辞任。这位校长鼓励他来再次尝试，并且承诺三个月每天都会为每个男孩来在暗中祷告。之后每一个男孩都得救了，并且其中四个都成为大大有用和有能力的传道人。

第十章 祷告的报答

「你父在暗中察看，必然报答你。」(太 6:4)

一直有人说圣经的高山足够酬谢那些爬山者，没有生命比摩西更得

mountain scenes than that of Moses. For forty years he had wandered among their solitary heights, feeding his flock and grappling with the great problems of his people and their God. He had been schooled in all the learning of the Egyptians, but when God wanted to instruct him, He took him from the valley into the mount. It was amid the silence of the everlasting hills that the polished courtier and distinguished scholar was fitted for the work of delivering and guiding the people of God. His service began and ended in the mount. On the eve of every new development, and on every critical occasion, God called him, and he went up. Whenever the burden of his charge oppressed him, he hastened to seek God in the mount. What he found in those ascents is still the wonder of the world.

The mount of God was a privileged place of peculiar sanctity. God had commanded that it should be fenced, lest the cattle should trample it. "Set bounds about the mount, and sanctify it." The people were not permitted to approach. Even priests and elders must stop at the boundary. No companionship was allowed. The most trusted and intimate had to be left to tarry while the servant of God went alone into the Holy Place. All these instructions of the Pentateuch anticipate the Sermon on the Mount.

丰富的山景。他四十年来在各偏远山岭中徘徊，喂养他的群羊，与他子民的重大困难和他们的神来格斗。他曾学尽埃及人的一切知识，但当神想来教导他时，祂便将他从山谷领进高山。就是在永恒山岭的宁静中，这精练的朝臣和卓越的学者被装备来作那拯救和引导神子民的工作。他事奉的开始和结束都在山中。在每一个新发展的前夕，在每一个紧急的关头，神呼唤他，他便行上。每当他责任的担子重压他时，他便赶忙去到山中来寻找神。他在这些高山中找到的仍然是世上的奇观。

神的高山乃是一独特神圣的特殊地方。神已吩咐必须四面围隔，免得牲口闯进。「要在山的四围定界限，叫山成圣。」（出19:23）百姓是不准许步近的。甚至祭司和长老必须堵在边界之外。不容相随。当神的仆人独自进入神圣之所时，最可靠和可亲的人只可以留在外面。摩西五经中这一切的指示都是预示登山宝训。神住在隐密处有着一十

There is a very special sense in which God dwells in the secret place. He is in secret: He seeth in secret. God wants us in the mount. Come. away! Come up! Come up early!

The Place of Revelation

Moses found God in the mount. Read the story in the third chapter of Exodus. After forty years of exile for his championship of God's people, the shepherd-prince found the God of Israel. He was not a stranger to Him in Egypt. He had renounced the privileges and pleasures of a royal palace and cast in his lot with the afflicted people of his race. He had given proof of his zeal for the Most High, but he had never had a personal revelation of Him till he found Him that day in the mount. There is much outer-court service in the Lord's temple. Many serve and suffer for Him who never enter the Holy Place where the Most High dwells between the Cherubim. It is there He reveals Himself as nowhere else. He manifests Himself to those who pray in secret as He cannot to those who have no inner sanctuary of the soul.

Moses found himself where he found his God. It was not a pleasant discovery; it seldom is. He was a disappointed reformer. He had made great sacrifices for Israel, and he found them resentful of his interference,

分独特的意味。祂是在暗中，祂在暗中察看。神想我们在山中。动身吧，上来！一大清早上来！

启示的地位

摩西在山上找到神。读读出3章的故事。因着拥护神子民而被流放四十年，这牧羊的王子找到以色列的神。他并非不认识在埃及中的耶和华。他曾放弃皇室的殊荣和快乐，将他的命运投放在他种族的受苦人民身上。祂已证明他为着至高者大发热心，但他从未曾个人得着神的启示，直至他那天在山上看见了祂。在神殿中有很多外围的事奉，多人为祂事奉和受苦，但从未进入有着在基路伯之间至高者居住的圣所。祂不是在别处，而是在那里来亲自彰显祂自己。祂向那些在暗中祷告的人来显现，**祂却不能向那些生命中没有内里圣所的人显现。**

摩西就在他找到他神的地方找到他自己。这不是一个愉快的发现，从来都不是。他是一个受挫折的改革者。他曾为以色列作出重大牺牲，他也发

jealous of his motives, distrustful of his purpose. For forty years he had brooded over a wicked king, a spiritless and ungrateful people. He nursed his grievance with the resignation of a martyr and the despondency of a disappointed leader. "Put thy hand into thy bosom," commanded the Voice out of the fire; and, lo, it was leprous, white as snow! That was a startling surprise for him. He had thought the other people were leprous, but neither his own heart nor hands were clean. That is the kind of discovery men make in the mount of God, and that is one reason we are so reluctant to ascend. He discovered other things besides leprosy. He found himself. He found latent powers. He found his vocation. He found that a stick he had carried daily was a symbol and instrument of Divine power. God discovers us to ourselves when He reveals Himself to us.

Moses found the will of God in the mount. It was there he received the law. After forty days alone with God he brought heaven's laws to earth on two tables of stone. Those laws remain to this day the foundation of all righteous government among men. After centuries of progress they are still the basis of civilization.

He not only received the Commandments which were to be the corner stones of good government for

现他们憎恶他的干涉，猜疑他的动机，不信他的意图。四十年来他因着邪恶的王、并冷淡和忘恩负义的子民来郁闷。他以不再作烈士和挫败领袖的灰心来助长他的不平。「把手放在怀里。」(出4:6)是从火中出来的吩咐。看哪，是白如雪的麻疯！这使他惊吓。他曾想到别人患有麻疯，但从未想到他的心和手都是不洁净的。在神的山上这人有的就是这个发现，就是这原因叫我们不愿意来登山。除了麻疯之外，他还有别的发现。他发现自己潜在的能力。他发现他的天命。他发现他每天随身的杖是神圣能力的记号和工具。当神向我们彰显祂自己时，神便叫我们发现自己。

摩西在山上领受神的旨意，在那里接受律法。他与神独处四十昼夜后，将在两块石板上属天的律法带到地上来。这些律法存留至今天，成为人中间所有行公义之政府的根基。世纪以来，他们仍是文明的基础。

他得着的不单止是各时代良好政府房角石的十诫，他亦得到了当时

all time; he also received directions concerning local and personal details. See the minute instructions for the building of the tabernacle. No trifle is overlooked. Nails and fringes, tong and snuffers are all included. Every detail was designed in the mount. Every pattern was divinely fixed and approved. The way to the mount is still open. The divine pattern of each life is still to be seen in the secret place of the Most High God. The humblest follower of Jesus may know the Divine Will at first hand. It is every man's privilege to be fully assured in the will of God. The Divine attention to detail is amazing.

The Place of Power

There is a wonderful story in Exodus 17. It was Israel's first battle. The Amalekites came against them in Rephidim. Joshua commanded the hosts of Israel, and Moses went up into the mount to pray. The fluctuations of the battle were astonishing. In turns the opposing hosts prevailed, until it was found that the issue of the battle was not with the fighters in the field, but with the intercessors in the mount. It was the weaponless hand of prayer that ruled the battle. "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed." Is it

得令和个人相关的指引。看看建造会幕的详细指令，细微的事上也没有忽略。钉子和繸子、火钳和蜡花剪全都包括。每一个细则都在山上有所设计。每个样式都是神圣地定规和认可的。上山之路仍开启，每个生命的神圣模式在至高神的隐密处仍可得见。最谦卑追随耶稣的人得以认识第一手的神圣旨意。得注意神圣的详情是奇异的。

能力之所

在出17章中有奇妙的故事。这是以色列人的首场战事。亚玛力人来到利非订与他们争战。乔舒亚带领以色列的军队，摩西则上山去祷告。战事的成败是惊人的。敌军的成败是起起伏伏的，直至发现战争的成败不在于在战场上的士兵，而是在于山上的代祷者。是那没有兵器的祷告之手来掌管整场战事。「摩西何时举手，以色列人就得胜，何时垂手，亚玛力人就得胜。」(出17:11) 还需否来指出故事的教训所

necessary to point the moral of the tale? Power is the recompense of prayer. It takes us long to learn that prayer is more important than organization, more powerful than armies, more influential than wealth, and mightier than all learning. Prevailing prayer makes men invincible. They who prevail in the secret place of the Most High cannot be beaten anywhere. All things are possible to secret prayer.

The Place of Fellowship

In the mount the Lord spake unto Moses face to face, as a man speaketh unto his friend. Like Abraham, Moses was admitted to the friendship of God. He did not come simply to plead petitions and receive orders. He was there for communion on a common basis of fellowship. The inner chamber is an audience chamber where the soul enters into friendly intercourse and mutual interchange. It is a place for listening as well as for speech. The most important part of prayer is not what we say to God, but what God says to us. It is no place for hurry. The soul must be still and wait before the Lord.

The mount is the place of intercession. There is a moving story in Exodus 32:9-14 of how Moses pleaded for Israel. He stepped into the breach. God looks for men who will stand in

在？祷告的报酬就是能力。我们要很长时间才学会祷告是比起组织更重要，比起军队更强大，比起财富更有影响力，比起所有有识之士更大能大力。成功的祷告使人战无不胜。在至高者隐密处成功的人在任何地方都不能被打倒的。暗中的祷告是凡事都能的。

相交之所

耶和華在山上與摩西面對面說話，如同人跟朋友說話一樣。摩西像亞伯拉罕一樣蒙受神的友誼。他不是單單來祈求和得着命令。他在那里是以尋常的友誼來相交的。內室是一個說話的場所，人得以進入朋友式的交談和交流。這是聆聽和說話之所。禱告最重要之處不是我們向神說話，而是神向我們說話。這裡不是趕忙之所，人必須安靜，在神面前等候。

山上是代禱之所。在出32:9-14有着摩西替以色列人代求的感人故事。他踏進破口，神尋找能站在破口（結22:30）的人。

the gap (Ezekiel 22:30). God encourages us to speak for others and to plead for them. He suffers entreaty. How daring was Abraham's faith! With what audacity Moses stepped into the breach and urged the plea for Israel! With what passion Paul pleaded for his kinsmen according to the flesh! We are commanded to pray one for another, and who can tell what blessings come to men through intercession?

It was in the mount Moses saw God's glory. It is a vision of the secret place. It was in the mount that Jesus was transfigured. The glory seen is also shared. Prayer transfigures. Moses came down from the mount all aglow with the glory, but "he wist not that the skin of his face shone." That is the secret of radiant humility. "As Jesus prayed, he was transfigured before them." Glory is the recompense of prayer. The Lord who calls His servant into the mount sends him down. Peter wanted to stay. We go up that we may go down. There are golden images, senseless and wicked passions, enslaved and misguided people, distracted fathers and devil-torn sons and daughters that need the vision and the power of God. Come up! Go down! God wants us in the mount and He wants us in the valley. Moses died in the mount. Those who go up and down at God's

神鼓励我们来为他人说话，为他们祈求。祂允许哀求。亚伯拉罕的信何等珍贵！摩西需要何等的勇敢来踏进破口，替以色列人代求！保罗以何等的热爱来替肉体上他同族的人代求！神命令我们彼此相爱，有谁人能相告藉代求而临到人的是何等的恩福？

摩西在山上得见神的荣耀，在隐密处得见。耶稣在山上改变形像，所见的荣耀是可以分享的。祷告改变形像。摩西下山时全然得着荣耀的光辉，但他「不知道自己的面皮发了光。」(出34:29)这是荣耀谦卑的奥秘。「正祷告的时候，祂的面貌就改变了。」(路9:29)荣耀乃是祷告的酬报。是召喚祂仆人上山的主来差派他的，彼得却想逗留。我们要先上山才得下山。山下有无知觉和邪恶情欲的金偶像，这偶像劳役和引领民众走迷，叫父亲走岔，叫需要得见神和神能力的儿女们被魔鬼夺去。上山！下山！神想我们上山，神想我们下入山谷。摩西死在山上。那些依神吩咐上山和下山的

bidding are sure to end in going up to come down no more.

Chapter 11: The Power of Prayer

Elijah is chosen in the New Testament as the example of prayer. There were many others in the Old Testament Scriptures who prayed and prevailed, for they abound with stories of those who called upon God and were mightily delivered. Jacob so prayed that his name was changed from Jacob to Israel; Moses was pre-eminently a man of prayer; he was sustained, guided, and transformed by prayer. Daniel prayed habitually and continually; and his life was a romance of prayer. There were others from Abraham to the last of the Old Testament prophets, including kings and priests, soldiers and reformers, widows and sufferers. Why was Elijah chosen from among them all?

A Mighty Man

Elijah occupies a larger place in the New Testament than in the Old, and it is always an advantage when the New Testament gives the interpretation of an Old Testament theme. The Old Testament story offers no explanation of the prophet's power. His ministry consisted in a series of dramatic appearances, and the most sensational event in a sensational life was its dramatic end.

人肯定的结局是上山而不再下山。

第十一章 祷告的能力

伊莱贾被选为新约中的祷告典范。在旧约中有多人是祷告和得胜的，他们满有求告神和被大大拯救的故事。雅各布因着祷告，因此他的名字由雅各布改变成为以色列；摩西是一个卓越的祷告的人，他一直藉祷告得以维持，引导和改变；但以理恒常和不断地祷告，他的生命就是祷告的传奇故事。还有其它像亚伯拉罕到最后旧约的先知，包括君王、祭司、士兵、改革者、寡妇和受苦的人。为何在芸芸众人中选取伊莱贾？

一个大能的人

伊莱贾在新约所占的经文多过在旧约，新约引用旧约主题时，这总是其优越一面。旧约的故事没有解释先知的能力，他的职事包含一系列戏剧性的场面，而在感性的生命中最感性的事就是其戏剧性的结束。他大部分的时间都是独居的，他常时是一个独居的人。「只

For the most part he dwelt in solitary places, and he was always a solitary figure. "I alone," was a plaint often on his lips. The Old Testament closes with a promise of his return, and the New Testament opens with the record of its fulfillment. He championed God, defied kings, and held the destiny of nations in his hand.

He was a man of like passions with other men, and whatever difference there was between him and others was due to prayer. Saint James says, "Elijah was a man of like passions with us, and he prayed"—that is what made him different. Prayer accounts for the man, as it accounts for Abraham and Jacob, David and Daniel, but there was something in Elijah's praying that gave distinction even among saints mighty in prayer.

Miracles of Power

The praying of Elijah is a demonstration of the supernatural power of prayer. His prayers were miracles of power. That is what the New Testament says of them. There has always been difficulty with the translation of James 5: 16. The Authorized version reads, "The effectual fervent prayer of a righteous man availeth much." The Revised Version—"The supplication of a righteous man availeth much in its working." Dr. Rendel Harris translates

得我一个」这话常挂在他的口边。旧约结束之处有着他回来的应许，而新约的开头就记录了这事的得成就。他为神奋斗，蔑视王，国家的存亡都系于他手中。

他和别人的不同，不过就是祷告。雅各布说：「伊莱贾与我们是一样性情的人，他恳切祷告。」（雅5:17）这就是使他与别不同的地方。这人被看重的是他的祷告，如同亚伯拉罕、雅各布、大卫和但以理一样，但在伊莱贾的祷告中，有些东西是与众圣徒的祷告有分别的。

大能的神迹

伊莱贾的祷告是超自然祷告能力的典范。祂的祷告是能力的神迹。新约所谈到他的就是这个。雅5:16的翻译上常遇上困难，钦定本译作：「义人祈祷所发的力量是大有功效的。」修订本译作「义人的祈求大有效力。」而 Rendel Harris 博士则译作：「义人的活泼祈祷大有功效。」

it, "The energized prayer of a righteous man is of great force."

Prayer with Elijah was force, supernatural power, miraculous in its working. He never discussed natural law, and he never doubted supernatural law, and he never doubted supernatural power. He prayed, and there was no rain, and when he prayed for rain, it came in floods. He prayed for life to come again to the dead child of the widow with whom he lodged, and the soul of the child returned. He prayed for fire from heaven, and it fell as he prayed. He did not argue about prayer. He prayed. Praying solves problems of prayer.

Prayer is force. Prayer changes things. The Lord God of Elijah had sovereign and omnipotent power, and these were at the command of the prayer of faith. Every praying man knows of answers to prayer to which there is no explanation but in God. I am reluctant to quote examples, but in my own life they abound, and the language of Psalms 116 is often on my lips:

"I love the Lord, because he hath heard

My voice and my supplications.

Because he hath inclined his ear unto me,

Therefore will I call upon him as long as I live."

于伊莱贾来说，祷告乃是动力，超自然的能力，有其奇妙之效。他从不讨论自然律，他从不怀疑超自然律，他也从不怀疑超自然能力。他祷告，天不下雨，他为雨祷告，雨便倾盆而下。他为寄居之寡妇死去的儿子得以复活来祈祷，孩子的生命便复回。他祈求天火，一祷告便降下来。他不为祷告来争论，他祷告，以祷告来解决祷告的问题。

祷告乃是动力。祷告改变事物。伊莱贾的耶和华神有的是至高和无所不能的能力，这些都听凭信心祷告的支配。每一个祷告的人都知道祷告的蒙垂听除了神之外便别无解释。我不情愿来引述例子，我一己生命中多有这些例子，而诗116的经文常挂在我口边：

我爱耶和华，因为祂听了我的声音

和我的恳求。

祂既向我侧耳，

我一生要求告祂。
(诗116:1-2)

When my friend Dr. A. T. Pierson was the guest of Muller at the Orphanage. One night when all the house hold had retired he asked Pierson to join him in prayer. He told him that there was absolutely nothing in the house for next morning's breakfast. My friend tried to remonstrate with him and to remind him that all the stores were closed. Muller knew all that. He had prayed as he always prayed, and he never told anyone of his needs but God. They prayed. At least Muller did, and Pierson tried to. They went to bed and slept, and breakfast for two thousand children was there in abundance at the usual breakfast hour. Neither Muller nor Pierson ever knew how the answer came. The story was told next morning to Simon Short of Bristol, under pledge of secrecy till the benefactor died. The details of it are thrilling, but all that need to be told here is that the Lord called him out of bed in the middle of the night to send breakfast to Muller's Orphanage, and knowing nothing of the need, or of the two men at prayer, he sent provisions that would feed them for a month. That is like the Lord God of Elijah, and still more like the God and Father of our Lord Jesus Christ.

The Greatest Force On Earth

The widow knew that Elijah was a

有一次我的朋友A. T. Pierson医生作客慕勒的孤儿院。有一晚当所有人都就寝时，慕勒请Pierson一起祷告。他说到院中实在一点也没有明天早餐所需的。我的朋友尝试忠告他和提醒他所有的店铺已关门。这点慕勒是全知道的。正如他常祷告一样，他已作了祷告，除了神之外，他从不向人说到他的需要。他们祷告，最少慕勒有，Pierson亦尝试祷告。他们上床就寝，而在如常的早餐时间就丰富富地有着二千名儿童的早餐。慕勒和Pierson都不知道垂听如何来到。之后从第二朝的布里斯托Simon短讯得知，这是来自一捐助人的秘密协约，供应直至他死亡为止。其内容是惊心动魄的，但在这里所需要说的就是，主在半夜叫他在全不知有缺乏和有两人祷告下，起床来将早餐送到慕勒的孤儿院，他所送来的供应足以喂饱他们一个月之久。这就像伊莱贾的耶和华神，更像是我们主耶稣基督的神和天父。

在地上最强大的能力

当伊莱贾祷告叫寡

man of God when he prayed her boy back to life (I Kings 17:24). It is always the crowning proof and the ultimate test. Nothing would turn the nation back to God so surely and so quickly as a church that prayed and prevailed. The world will never believe in a religion in which there is no supernatural power. A rationalized faith, a socialized church, and a moralized gospel may gain applause, but they awaken no conviction and win no converts.

There is passion in the praying that prevails. Elijah was a man of passions all compact. There was passion in all he did. All there was of him went into everything he did. God loves a man aflame. The lukewarm he cannot abide. He never keeps hot hearts waiting. "When ye shall search for me with all your heart, ... I will be found of you" (Jeremiah 29:13-14). When he prayed, he prayed in his prayer. Is there not much praying in which there is no prayer? The praying man was in his petition. Listen to his praying in the death chamber. Watch him on Carmel. Hear him plead the honor of God and cry unto the Lord for the affliction of the people. It is always the same: Abraham pleading for Sodom, Jacob wrestling in the stillness of the night, Moses standing in the breach, Hannah intoxicated with sorrow, David heartbroken with

妇的儿子活过来 (王上 17:24) 时, 她便知道他是一个神人。这总是无比的证明和终极的测试。没有东西像祷告和成功的教会能肯定地和快速地叫国家归向神。没有超自然能力世人是永不会相信宗教的。一个合乎理性的信, 一个社会主义化的教会, 一个有道德感化的福音也许会获得掌声, 但不能唤醒人们来归主。

成功的祷告充满热情。伊莱贾满是热情, 在他所作的一切事上都有着热情。在他所作的任何事上全都有着他自己。神爱燃烧着的人, 不能与冷淡的人同居。祂从不会叫热切的心等待。「你们若专心寻求我.....我必被你们寻见。」(耶29:13-14) 当他祷告时, 他在祷告中祷告。不是有很多祷告其中没祷告的么? 祷告的人身在他的祈求中。听听他在死人卧室中的祷告, 看看在迦密山上的他, 听听他恳求神的荣耀和为着百姓的痛苦而呼求神。亚伯拉罕为所多玛, 雅各布在寂静的晚上来摔跤, 摩西站在破口, 哈拿因着忧伤而喃喃自语, 大卫因着悔恨和忧伤而心碎, 耶

remorse and grief—Jesus in a sweat of blood. Add to the list from the records of the church, personal observation and experience, and always there is the cost of passion unto blood. It prevails. It turns ordinary mortals into men of power. It brings power. It brings fire. It brings rain. It brings life. It brings God. There is no power like that of prevailing prayer.

There was a problem in mathematics T. A. Turney could not do. Day after day he brought it to the master, to be sent back to try again. When this had gone on for more than a week, the lad went one night to a mission service and gave his heart to God. At the communion rail he began to pray. When he got home he turned again to his problem, with the same old result. When he knelt down to pray he asked God to help him with this problem. In the night, asleep or awake he does not know, he saw the proposition worked out. He got up and wrote it down. Next morning he took it to the master, who answered sharply, "Right! Who showed you?" "God," answered the boy.

An Energized Intercessor

Have you ever heard of "Praying Hyde?" The fact that John Hyde came by the universal accord of his intimates to be called "Praying Hyde" dates back to the day when he

稣流汗如血点亦一样。教会的记录中还有可增添的，个人的经验之谈和经历，总是有着热切至流血的代价，这是成功所在。这将凡人转为有能力的人，带来权柄，带来火焰，带来暴雨，带来生命，带来神。没有权柄像成功祷告的了。

在数学上T. A. Turney有问题不能解决。他日复一日将这带到老师那里去，屡败屡试。当这持续了超过一星期时，那孩子有一晚去出席一个宣教聚会，将他的心献给神。他就在圣餐的横木那里开始祷告。当他回家时，便重拾那数学题，结果依然。他跪下祷告，祈求神来帮助他解决这难题，就在晚上，是睡是醒他也不知道，他得见解决的方法。他便起来记写下它。第二朝早他交给老师，他严酷地回应说：「对！是谁教你的？」男孩便答说：「是神。」

一个活力充沛的代祷者

你曾否听过有一位祷告的Hyde？众所周知，熟悉John Hyde的人称他为可追溯至他得圣灵的浸的那天。因着这经历，

received the baptism of the Holy Spirit. In that experience his amazing prayer life began. The recorded answers to prayer are the least part of his record. He prayed the Indian Keswick into existence. He prayed thousands into the kingdom of God and hundreds of laborers into the harvest fields of God. Above and beyond all this he prayed himself into the mystery of fellowship in our Lord's intercession. The secret of his prayer life is that it was a life of prayer.

He was in England in 1911. He went to a mission service where Wilbur Chapman and Charlie Alexander were having a hard time. He took the burden of the mission upon his heart and prayed till victory came. After a meeting of wonderful power, Doctor Chapman asked Mr. Hyde to pray for him, and this is his account of what happened:

"He came to my room, turned the key in the door, dropped on his knees, 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: 'Oh, God!' Then for five minutes at least he was still again, and then, when he knew he was talking with God, his arm went around my shoulder and there

他的奇妙祷告生命便开始。蒙垂听的记录是他最少部分的记录。他祷告叫印第安人的开西大会得以出现。他为着万千人得进神国和千百神的工作进入神的禾场而祷告。在这一切之上就是为着他亲自得进入我们主代求的相交而祷告。他祷告生命的诀要就在于这乃是祷告的生命。

1911年他在英国参加一个Wilbur Chapman和Charlie Alexander遇上艰苦时刻的宣教活动，他将这宣教的重担存记在心，一直祷告直至胜利来到。经过一个奇妙能力的聚会后，Chapman要求Hyde为他祷告，以下就是所发生的事：

「他进入我房间，转动门钮，跪下祷告，等了五分钟还听不到他口中的一个字。我能听到的是己心和他心的跳动。我看见热泪从他脸上滚下来。我知我得与神同在了。之后他仰脸，泪如溪水奔流。他说：『神啊！』之后的五分钟他再次安静，之后他知道他与神谈话，他的手臂绕着我的肩膀，便从他心的深处涌出我

came up from the depth of his heart such petitions for men as I had never heard before. I rose from my knees to know what real prayer was. We believe that prayer is mighty, and we believe it as we never did before."

Chapter 12: Praying and the Commonplace

Moses and Elijah were not ordinary men. They were so unusual that they were chosen from among all the Old Testament saint, to come and talk with Jesus on the Mount of Transfiguration. One was the leader of the Old Covenant, and the other was the most dramatic of its prophets. Their tasks were unique. God called them to duties that demanded frequent and intimate intercourse with Himself. The miraculous was conspicuous in all they did. The rod of Moses and the mantle of Elijah were symbols and instruments of power. Their prayers were miracles. They moved in the realm of the infinite. They controlled the heavens and commanded the earth. At their word rivers and rain were ruled, life and death were commanded, oil and meal multiplied. Greater than these works of power were the results of prayer in illumination and guidance. God revealed His mind and gave instructions as to His will. It was in answer to their prayer that there

从未听过为人所发的代求。我便从跪中起来，认识到甚么是真正的祷告。我们相信这祷告是强而有力的，我们也相信这是我们从未作过的。」

第十二章 祷告与寻常

摩西和伊莱贾不是寻常人。他们的不平凡致使他们在所有旧约圣徒中被选上，来在变像山上与耶稣谈话。一个是旧约的领袖，另一个是最传奇的先知。他们的工作是独特的。神召唤他们作的就是命令他们常和祂有亲密的相交。不可思议的就是他们所作的全都是触目的。摩西的杖和伊莱贾的外袍都是能力的象征和工具。他们的祷告就是神迹。他们在无限的领域中来移动。他们掌管上天，命令下地。他们的说话支配河流和雨水，命定生死，加增油和粮食。比能力之工作更大的是光照和引导下之祷告的结果。神彰显祂的心思，给与祂旨意上的指示。随着他们祷告的蒙垂听而来的是超越人智慧的启示，并且意念的神迹比起物质能力的神迹更大。

came the revelation that was beyond human wisdom, and the miracle of the mind was greater than those of material power.

Prayer And Daily Toil

It is quite certain that we cannot all be Elijahs or Elishas, Abrahams or Daniels, or George Mullers or Hudson Taylors, Barnardos or "Praying Hydes," but that is no reason why we should not be men of prayer. There are praying men in the Scriptures of whom no miracles are told. They moved in other spheres. They were workers in the workshop of the world. Jacob and Moses were keepers of sheep, with ample spaces of solitude in which to pray. We are not told that Elijah ever worked at anything but prayer. The example of Elijah's miraculous record needs to be balanced by that of others who lived and worked among the normal conditions of life. It is expected that preachers and prophets should give themselves to the Word of God and prayer, but what about the man whose life is lived in the factory, the office, and the store? Nehemiah was as truly a man of prayer as Elijah. He was the builder of the wall of Jerusalem. He wrought no miracle, he saw no vision, he had no special commission from Heaven. He never said God had sent him, neither did he ask anyone else to say it for him. A

祷告与日常的劳苦

颇肯定的是我们全都不是伊莱贾、伊莱沙、亚伯拉罕、但以理、乔治慕勒、戴德生、Barnardos或祷告的Hydes，却不成为我们不能是祷之人的原因。在圣经中有祷告的人是不涉及神迹的。他们进入另一个范畴。他们是在世界工场上的工人。雅各布和摩西都是群羊的牧人，有着祷告的广大独处空间。我们都知道伊莱贾不是只有祷告而不工作。伊莱贾的奇妙纪事例子需要与其它以正常情况来生活之人的工作取得平衡。所期望于传道者和先知的是他们该专心以传道和祈祷为事，但对于那在工厂、办公室和商店之人又如何？尼赫迈亚诚然像伊莱贾一样都是一个祷告的人。他建造耶路撒冷的城墙。他没有行神迹，他没有见异象，他没有从天而来特别的任务。他从没有说到神曾差派他，他也没有叫任何人来这样说到他。是需要

need and an opportunity called him. That was enough. There was a condition that filled his soul with grief, a great work to be done, and no one seeming to care about it; and somehow it was laid upon him that he ought to take it in hand. So he prayed. He prayed over the evil tidings, prayed for the ruined city, prayed about the reproach of the people of God, prayed on behalf of those in distress; prayed till his heart was well-nigh breaking. Nothing extraordinary happened. No angel came. God gave no sign. When Elijah prayed, things happened. Nehemiah prayed, and nothing happened! Oh, yes, there did! Something happened in Nehemiah, and a miracle in personality is greater than a miracle in nature. Emotion turned to prayer, and prayer turned to conviction; then conviction generated purpose, and purpose directed energy; then energy vitalized activity, until the two sayings come together:

"So I Prayed" and

"So We Built."

The praying of Nehemiah wrought no startling and dramatic manifestation of supernatural power, but it built the wall and restored the city, and in the will of God that was his work. Nehemiah prayed about his work. Prayer was the maintained attitude and continued habit of his life. There are those who reserve

和机会来呼召他，这已足够。情况是他心灵充满忧伤，有重大工作需要，似乎没有人关心，不知怎样这就搁在他身上，他该来接手。因此他祷告，为着那噩耗来祷告，为着被破坏的城墙来祷告，为着神子民的羞辱来祷告，为着那些危难中的人祷告；他一直祷告，直至他的心几乎破碎。没有不寻常事情发生，没有天使来到，神没有给与异兆。当伊莱贾祷告时，有事情发生；但尼赫迈亚祷告时，没有事情发生！噢，有的，有事情发生！在尼赫迈亚身上有事情发生，在品格上的神迹大于在环境上的神迹。情感转化成祷告，祷告转化成认罪，认罪产生意图，意图导至能力，之后能力激发行动，直至这两句话说连在一起：

因此我祷告，

因此我们建造。

尼赫迈亚的祷告没有带来惊人和戏剧性的超自然能力彰显，但它筑成城墙，重整城市，他的工作是按着神的旨意。尼赫迈亚为他的工作祷告。祷告是他生命的显明态度和持续的习惯。有人只在特别和穷途末路的情

prayer for special and desperate occasions. We read of some who prayed because they were at their wits' end. Most people pray when they get there. Some pray under the stress of an emotional mood. Nehemiah prayed all the time, all the way through, and about everything. It was so entirely his habit to pray that he became a man of prayer.

The Practical Value of Prayer

The habit of prayer implies a certain attitude toward life. It predicates God, and recognizes His sovereignty over all. It submits all things to His will, rehearses all things in His presence, judges all things by His standard of values, and lives by faith in Him. The book of Nehemiah is in the Bible, and therein it is written for all to see what prayer did for the man of prayer, who wrought no miracle, but built the wall against tremendous odds. It gave him the commission and co-operation of the king, and secured him all necessary supplies. It brought him courage and sense in dealing with critics and adversaries, and it instructed him in wisdom in adjusting difficulties of labor and wages. It saved him from the tricky craft of the official, and gave him sagacity to resist the cunning of the enemy. It gave him sanctuary when they invented lies and slanders

况下来祷告。我们读到某些人的祷告是因着他们走到他们智慧的尽头。大部分人在他们来到这情况下才祷告。有人落在情绪低落时祷告。尼赫迈亚何时都祷告，整段路程，任何事上。他的全然习惯祷告来使他变成为祷告的人。

祷告的实在价值

恒常祷告意味着生命的特定态度。这断定有神，并且确认祂凡事上掌权。这叫人凡事都降服于祂的旨意，在祂的同在下来讲论万事，以祂的价值标准来评定万事，且藉信来住在祂里头。尼赫迈亚记是圣经经卷，写给所有人来得见祷告于没有行神迹之祷告的人为何物，只是在极端情况下来筑成城墙。王有给与他委任和合作，确保他得着所有必须的供应。祷告带给他处理危机和敌人的勇气和理智，祷告也教导他以智慧来校正工作和报酬上的困难。祷告救他脱离官员来的狡猾伎俩，也给他聪明来抵挡敌人的诡诈。当他们对他捏造谎言和诽谤时，祷告给与他避难所。祷告以信和幽默，

about him. It armed him with faith and humor as well as with a sword and trowel. He kept his hands clean, his wits alert, his courage bright, and prayed his way through. He was sure of God: sure of the character of God, the word of God, the covenant of God.

"Whatsoever Ye Shall Ask"

There is nothing about which we may not pray, but prayer will not avail if it is a mere whim or an idle wish. Nehemiah prayed over his work, but he made it his business to know all about the things of which he prayed. His work prospered because he worked at his work. It is no use to pray about work and then neglect it, or play the fool in it, for lack of courage, efficiency, and sense. He prayed and used his wits. He knew the Lord would send supplies, but he took care to have the king's letters. He knew the Lord would protect, but he added a sword to the equipment of the builder's trowel. Prayer gives vision in the secret place, intelligence in work, sense in judgment, courage in temptation, tenacity in adversity, and a joyous assurance in the will of God. A weaver who prayed over his work, as Nehemiah prayed over his, came to be known as the man who wove every yard of cloth for the Lord Jesus Christ. He never made a fortune, but his work prospered, and his character was of

同时以剑和泥铲子来作他的武装！他保持双手清洁，理智警觉，士气高昂，一直祷告。他对神确定，确定神的品格，神的话，神的约。

凡你们祈求的

没有东西是我们不可祷告的，若是忽起的念头或妄求时，祷告便不蒙垂听。尼赫迈亚为他的工作祷告，但他以认识祷告事情的一切作为要务。他工作顺利，是因他亲力亲为。为工作祷告后不闻不问，或因着缺乏勇气、效度和理智便撒手是没有用的。他祷告和运用他的才智。他知道耶和华必送来供应，但他谨慎地索求王的书信。他知道耶和华必保护，但在建筑者的泥铲装备上他添上刀剑。祷告为隐密处带来异象，在工作上带来智慧，在判定上带来理智，有勇气去面对试探，有坚持来面对逆境，并在神的旨意上有着喜乐的确据。一个像尼赫迈亚为自己工作来祷告的编织者，必被认定为编织的每码布都是为着主耶稣基督。他永不致富，但他工作顺利，品格罕有

rare worth. Every task and every duty may be sanctified in the word of God and in prayer. The prayer life in which there are no miracles may be the greatest miracle of all.

Chapter 13: The Prayer of Faith

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Faith is necessary to prayer. Without some such faith it is difficult to imagine how any man could pray. Man could not pray without faith. Therefore the faith which God demands is the first requirement in the man who prays. Atheists do not pray. God sets great store on faith. He makes it the first requisite of prayer, the sole condition of salvation, the one essential of spiritual life, and the universal law of power. Faith is all Jesus asks: "Ye believe in God, believe also in me." When the ruler of the synagogue was told that his daughter was dead, Jesus steadied his faith, saying, "Fear not: only believe;" and when the distraught father of the demoniac boy cried out against his own despair, our Lord assured him that "all things are possible to him that believeth." Without faith it is impossible to please God. Without faith it is impossible to pray to God. Without faith it is impossible to have fellowship with God. Without faith

地有价值。每项工作，每个职责都可在神话语中和在祷告中得圣化。没有神迹的祷告生命也许是众神迹中最伟大的。

第十三章 信心的祷告

「到神面前来的人必须信有神，且信祂赏赐那寻求祂的人。」(来11:6) 祷告必须有信。没有信是难以叫人想到任何人如何能祷告。没有信的人是不能祷告的。因此**神命定祷告之人首要的就是信**。无神论者不会祷告。神在信上设置有极大的库存。祂以信为祷告上首要先决的，是得救的唯一条件，属灵生命所必须具备的，也是众所周知的能力之律。耶稣所要求的全是信：「你们信神，也当信我。」(约14:1) 当人告诉会堂的官他女儿已死时，耶稣为要坚定他的信，便说：「不要怕，只要信。」(可5:36) 当那因孩子被鬼附而发慌的父亲在高呼他一己的失望时，我们的主向他保证说：「在信的人凡事都能。」(可9:23) 人非有信，不能讨神喜悦的；人非有信，不能向神祷告；人非有信，不能与神相

man can do nothing with God, and God can do nothing with man. Neither can man do anything with man apart from faith, for faith is the basis of civilization as well as of salvation.

The Law of Faith

Saint Paul expounds the law of faith in relation to grace, and Saint James expounds the same law in the realm of prayer. There is no controversy between them. Faith to both is more than an intellectual conviction, however sincere. It is a moral and spiritual attitude that commits the whole being to accepted and assured truth. Faith is more than belief. The devils believe and tremble, but they do not trust. Faith is trust. It is not an opinion, not a fiction, not a supposition. It is a faculty of vision, a process of verification, an assurance of knowledge, a logic of life. It demands an honest and impartial mind, a pure and disinterested motive, a loyal and steadfast obedience. This is the faith that works by law to the justification of the ungodly, the sanctification of the unholy, and to the mighty power that prevails in prayer. "For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer

交；没有信的人与神无关，神也与此人无关；人非有信，也与别人无关，因为信是文明和救恩的基础。

信心之律

保罗阐述信心之律与恩典的关系，雅各布在祷告的领域中来阐述信心之律，他们之间没有矛盾。对两者来说，信心都是超乎理智的确信，无论这理智如何诚挚。接受和确认真理是要全然交付上道德和属灵的态度。信心超乎信念。鬼魔信神却战惊，他们并不信靠。信乃是信靠。信不是一个意见，不是一个编造，不是一个假定。信有着看见的机能，是一个验证的过程，是知识上的确认，是生命上的逻辑。信需要一个诚实和无偏见的心思，一个纯洁和无私的动机，一个忠诚和恒久的顺服。这信藉着律法来叫不敬虔的人称义，叫不圣洁的人成圣，和在祷告中成功着大能大力。「我实在告诉你们，你们若有信心，像一粒芥菜种，就是对这座山说『你从这边挪到那边。』它也必挪去；并且你们没有一件不能作的

and fasting" (Matthew 17:20,21). The saying in Saint Matthew's Gospel must be put alongside that of Saint Mark 11:22-24: "Have faith in God For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

The Law of Faith In Prayer

1) Ask (James 1:5). "If any man lack, let him ask of God." The reach of the privilege of asking covers the whole man's need as well as his lack of wisdom. God gives to all that ask, liberally and without upbraiding, therefore "ask, and ye shall receive." There is no limit to the range of prayer. "Whatsoever" is promised to "whosoever," and the largest liberty is given to those who pray. "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Philippians 4:6). "Ask, and ye shall receive" (John 16:24). Prayer is asking. "Your Father knoweth what things ye have need of, before ye ask him. After this manner

事了。至于这一类的鬼，若不祷告、禁食，他就不出来。」(太17:20-21) 马太福音所记的必须与可11:22-24一併来读。「你们当信服神。我实在告诉你们，无论何人对这座山说『你挪开此地，投在海里！』他若心里不疑惑，只信他所说的必成，就必给他成了。所以我告诉你们，凡你们祷告祈求的，无论是甚么，只要信是得着的，就必得着。」

祷告中信心之律

1) 求(雅1:5)。「你们若有缺少的，应当求神。」(雅1:5) 祈求殊荣的范围覆盖全人的需要，包括缺乏智慧。神给于所有祈求的人，无偏见，不责备，因此「你们求，就必得着。」(约16:24) 祷告上没范畴的限制。应许「无论谁」的是「无论谁」，祷告之人得的是最高度的自由。「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4:6)「你们求，就必得着。」(约16:24) 祷告是祈求。「因为你们没有祈求以先，你们所需用的，你们

therefore pray ye" (Matthew 6:8, 9). Why pray if He knows? Because asking is something different from giving information. God waits to be asked, before He gives the gifts that supply man's deepest needs.

2) Ask in Faith (James 1:6). Faith is explained by its opposite. Doubt is double-minded and unstable. Like a troubled sea, it is driven by the force of the wind and tossed by the surge of the deep; it is at the mercy of a double motion of oscillation and undulation. Internal conditions disturb, and external circumstances drive. Such a man gets nothing because he is not of one mind, and a two-minded man is unstable in all his ways.

3) Ask Aright (James 4:3). It is possible to ask amiss. "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." God takes account, not only of what we want, but of why we want it. He looks at the heart. There are some people to whom He will not give audience. Sin shuts men out. "If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18). Unbelief shuts men out (Hebrews 3:19; 11:6). An unforgiving spirit shuts men out (Matthew 5:23,24; 6:14,15; Mark 11:25,26). An unstable mind shuts men out (James 1:7). A condemning conscience shuts men out (John 4:14). A self-seeking motive

的父早已知道了。所以，你们祷告要这样说。」(太6:8-9) 早知又何需祷告？因祈求异于提供信息。在神给与所赐下人最深需要之先，神想望被祈求。

2)用信心求(雅1:6)。信藉其反义来得解释。疑虑是三心两意和动摇，就像翻滚的海，强风吹动和波涛汹涌，它是完全被波动和起伏这双重的动力所支配。内有困扰，外有环境上的推动。这样的人一无所得，因为他心意不纯一，心怀二意的人在他一切所行的路上都没有定见。

3)恰当地求(雅4:3)。是会求得不恰当的。「你们求也得不到，是因为你们妄求，要浪费在你们的宴乐中。」神考虑的不单我们所需，且是所需的原因。祂着重心。有人祂不会听，罪把他们关在外面。「我若心里注重罪孽，主必不听。」(诗66:18)不信把人关在外面(来3:19; 11:6)；不饶恕的灵把人关在外面(太5:23, 24；6:14, 15；可11:25, 26)；摇摆的心把人关在外面(雅1:7)；定罪良心把人关在外面(约4:14)；自私自利的动机

shuts men out (James 4:3). Faith works in those who pray that they may ask aright.

4) Ask Righteously (James 5:13-18). The rightness of the asking goes down to the rightness of the asker. The person who prays is the prayer. He is both the petitioner and the petition; the pleader and the plea; the request and the reason. Patriarchs and psalmists fall back on their integrity as an argument with God, and their plea is admitted. The alms and prayers of Cornelius were accepted of God, and Peter declared his new faith in these terms: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness is acceptable to him" (Acts 10:34,35). It is the praying of the righteous man that is of great force. Faith is no substitute for right living. It does not cover sin; only blood can do that. It saves from sin, gives victory over sin, and makes men righteous with the righteousness of God. There is no condemnation, but an assurance in the will of God that gives "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" (1 John 3:21,22).

5) Ask Earnestly. God promises to be found of us when we seek Him with

把人关在外面 (雅4:3)。信在祈求得正确的人里头来运行。

4) 义人的祈求 (雅 5:13-18)。祈求上的义显在求者的义上。祈求的人是祷告的人。他同时是祈求者和祈求本身；是辩护者和辩护本身；是请求和请求的原因。列祖和诗人们在与神争论时倚靠他们的正直而得以接纳。哥尼流的施舍和祷告蒙神悦纳，彼得且在这些条件上来宣告新的信：「我真看出神是不偏待人。原来，各国中那敬畏主、行义的人都为主所悦纳。」

(徒10:34-35) 义人祈祷的力量是大的。信不能取代正直的生活。信不掩盖罪，惟有血能。信叫人从罪中得救，得胜罪，以神的义来叫人称义。没有定罪，藉着神的旨意来得着确据：「向神坦然无惧。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)

5) 诚挚来求。神应许我们若专心寻求祂就

all our hearts (Jeremiah 29:13). Elijah's prevailing prayer was intense in its passion. Our Lord's parables on prayer emphasize an importunity that persists and insists in spite of discouragement, and the Epistle to the Hebrews speaks of His own praying with strong cries and tears. It is the impassioned prayer that prevails.

6) Ask in the Spirit. The prevailing prayer of Elijah was energized prayer. It was inspired, instructed, and empowered of the Holy Spirit.

7) Ask in the Prayer of Faith. Ask believingly, according to the law of faith. The principle is stated in Mark 11:24, and illustrations are in all the Scriptures. The Honor Roll of Faith in Hebrews 11 furnishes illustrious examples of its power, and in verse 13 there is a picturesque description of its method. Like the man in the Gospels who believed the word that Jesus spake and went his way (John 4:50), so these had witness borne to them, and they dared and endured by faith, even dying believing. Israel shouted before the walls of Jericho while as yet there was not even a crack in the solid masonry, and the shout of faith brought them down so that there was not a yard of solid masonry left. Jehoshaphat's singers chanted the song of victory before the battlefield was reached, and the song of faith was mightier than thousands

必寻见 (耶29:13)。伊莱贾的成功祷告在情感热烈的。我们的主在祷告上的比喻强调蛮缠，是坚持和定意，而不是打断念头，而希伯来书说到主大声哀哭，流泪祷告。成功的祷告是激情的。

6) 在圣灵里祈求。伊莱贾的成功祷告充满能力。这是圣灵所感动，教导和赋与能力的。

7) 用信心的祷告来祈求。根据信心之律来凭信来求。原则记在可11:24，也在整部圣经中说明。在来11章的信心伟人名单都提供信心能力的卓越例子，在来11:13中有着信心方法的生动描述。像福音书中那相信耶稣之话的人就回去(约4:50)一样，这些人都是在发生他们身上的事来作见证，因信而勇敢和忍耐，甚至至死仍相信。以色列人在耶利哥墙城前呼叫，虽然在坚固的石造建筑上一条裂缝也没有，但是信心的呼叫带来的是倒塌，因而没有一码的石造建筑存留。约沙法在未到战场前就派遣歌唱的颂唱凯歌，这信心之歌比起万千战场上熟练的士兵更强

of armed men skilled in war. Elijah's promise to the widow was made in the midst of famine, and in the house of faith there was no lack. The prayer of faith works mightily, for it is mighty with the power of God.

"When ye pray, believe that ye have received, and ye shall have."
"Have Faith In God" He never dishonors faith.

Chapter 14: Praying "One For Another"

The praying people of the Bible are intercessors. Abraham pleaded for Sodom and Gomorrah. Moses made intercession for apostate Israel. Samuel prayed all night for Saul and continually for the nation. David entreated God for his people. Daniel prayed for the deliverance of the Lord's people from Babylon. Christ prayed for His disciples, and made special intercession for Peter. Paul was an example of his own exhortation "that supplications, prayers, intercessions, thanksgivings be made for all men." The one thing that is said to have surprised God is that the voice of intercession had ceased. "And he saw that there was no man, and wondered that there was no intercessor" (Isaiah 59:16). His delivering mercy depends upon intercessors, who will put their

大。伊莱贾对寡妇的应许是在饥荒中作出的，因此信心之家是没有缺乏的。信心的祷告大大地运作，因所用上的是神权柄的大能大力。

「凡你们祷告祈求的，只要信是得着的，就必得着。」(可11:24)「当信服神。」(可11:22)祂永不叫相信的人羞愧。

第十四章 互相代求

圣经中祷告的人都是代求者。亚伯拉罕为所多玛和俄摩拉来恳求；摩西为背信的以色列人代求；塞缪尔整夜为扫罗和持续地为国家来祷告；大卫为他的子民来恳求神；但以理为着神子民从巴比伦得释放来祷告；基督为祂的门徒来祷告，特为彼得来代求；保罗是他一己劝告上的典范：「第一要为万人恳求、祷告、代求、祝谢。」(提前2:1)我们都知道使神诧异的一大件事就是代求之声的停止。「祂见无人拯救，无人代求，甚为诧异。」(赛59:16)神作否拯救的怜悯在乎代祷者，他们将他们的肩头放在别人的重担之下。「我在他们中

shoulders under the burdens of others. "And I sought for a man among them, that should make up the fence, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezekiel 22:30). The normal function of prayer is to make intercession with God for others.

The Mystery of Intercession

That we may pray for others is the deepest mystery and the crowning glory of prayer. If we do not know how to pray for ourselves as we ought, how can we know how to pray for other people? If we know so imperfectly our own needs, how can we know the needs of others? Who are we that we should presume to interpret the needs of another to God? He alone knows, and may not His knowledge and love be trusted? The answer is that prayer cannot be solitary. It must be personal, but it cannot be isolated. Life is relative and interdependent, "For none of us liveth unto himself" (Romans 14:7). Prayer cannot stop at personal need. Even in the inner chamber there is no escape from the impact of those who impinge upon us in the home, the church, and the world. The law of prayer is that each stands alone in the Presence of God, just as surely as "each one of us shall give account of himself to God," each bearing his own burden, and yet every

间寻找一人重修墙垣，在我面前为这国站在破口防堵，使我不灭绝这国，却找不着一个。」(结22:30)祷告的正常功能就是为他人来向神作出代求。

代求的奥秘

我们可为别人祷告乃祷告的最深层奥秘和无比荣耀。我们若不知该如何为自己祷告，又如何知道怎样为别人祷告？我们若不完全知道一己需要，又如何能知道别人的需要？我们谁个认为我们能向神说明别人的需要？独有神知道，我们岂不该信靠祂的知识和爱么？答案是祷告不可能是孤立的，祷告虽则是个人的，却不能是孤立的。生命是相关和互相依赖的。「我们没有一个人为自己活。」(罗14:7)祷告不止个于人的需要，在内室也免不了来自家中、教会中、世界上侵扰我们之人的冲击。祷告之律就是每个人独自站在神面前，肯定的是「我们各人必要将自己的事在神面前说明。」(罗14:12)各人要背负各自的重担，但

man bearing the burden of others. There is always a burden. Intercession is vicarious. The Savior made intercession because He bare the sin of the transgressors (Isaiah 53:12). So it is in all prayer that entreats for others. Moses made the cause of Israel his own. (See the prayers in Exodus 17; 22; 33; 34; Numbers 11; 14; 21; 27.) Isaiah identified himself with the people of "unclean lips" (Isaiah 6:5). Daniel made confession for the nation (Daniel 9). The despairing father of the epileptic boy (Mark 9:22) and the distracted mother of the devil-possessed daughter (Matthew 14:21-28) each made the affliction of the child a personal plea. So it has been in the history of the Christian Church. Carey bore the burden of India, Hudson Taylor of China, Livingstone of Africa; and so does everyone bear the burden of those for whom he prays.

The Intercession In Heaven

Prayer is central in heaven. The interpretation of the mystery of intercession begins there. It is fellowship in the ministry of our Great High Priest at the right hand of God. "He ever liveth to make intercession" (Hebrews 7:25). That our Lord should need to pray in the days of His flesh is a mystery of humiliation; that He should need to make intercession in

人人也要背负别人的重担。总是有重担的，代求出于同理心。救主代求是因为祂要背负罪犯的罪（赛53:12）。所有为别人恳求的祷告亦一样：摩西以以色列人的事情为一己事情（参看出17, 22, 33和34章；民11, 14, 21和27章中的祷告）；以赛亚认定自己在「嘴唇不洁」的民当中（赛6:5）；但以理为着本国认罪（但9章）；儿子患癫痫病的绝望父亲（可9:22）和女儿被鬼附的发狂母亲（太14:21-28），每个都以孩子的痛苦作出个人的恳求。在基督教会历史中比比皆是。Carey背负着印度的重担，戴德生中国，李文斯敦非洲，并且每一个背负着他所祷告之人的重担亦一样。

天上的代祷

祷告是以天为中心的。代祷之奥秘是从那处开始诠释的，与在神右边大祭司的职事相契合。「祂是长远活着，替他们祈求。」（来7:25）我们的主在祂肉身日子中需要祷告是谦卑的一大奥秘，而祂在天上所需作的代求却是荣耀的奥秘。这

heaven is a mystery of glory. It is a light that transcends our vision. The "why" and the "how" are beyond our understanding, but it is because He so lives to make intercession that He is able to save to the uttermost all who come to God by Him. The truth revealed is explicit, and its effect in experience assures its certainty. The ascended Christ is the Priest-King at the right hand of God. As High Priest He represents man to God; as King He represents God to man. He entered in by the one offering of Himself as a Sacrifice for sin. Having entered by His own blood, He is the One Mediator between God and man, and humanity's Advocate with the Father. He intercedes for men (Hebrews 7:25, 27; 9:24). Prayer finds its expression and availableness in terms of Christ and His finished work. He takes the prayers of the earthly altar and adds to them the fires of the heavenly, and they become acceptable and effective through His name (Hebrews 13:15; Revelation 5:8; 8:3). So much is revealed, and we have no authority to go beyond, but it makes clear that in the fellowship of the saints there is prayer in heaven, and there is no logic by which the redeemed can be excluded from the ministry of intercession.

The Intercession of The Spirit

亮光超越我们的视野。其原因和方法都超乎我们的理解，这不过是因为祂活着是要作出代求，因此叫祂能拯救那些藉祂来到神面前的人到底。所揭示的真理是显而易见的，其效验证明其确实。高升的基督是在神右边的祭司君王。作为大祭司的祂将人显给神看，作为王的祂将神显给人看。祂只一次献上自己作为赎罪祭就得以进入。既藉着祂一己的血来进入，祂便成为神和人之间的中保，并向父神作为人性的辩护人。祂为人来代求（来7:25, 27；9:24）。祷告的得以表述和证明其效度是诉诸于基督和祂所成就的工作。祂将地上祭坛的祷告连同天上的火带上天，藉着奉祂的名使之成为可悦纳和有效（来13:15；启5:8；8:3）。既有那么多的见证人，因此我们毋庸置疑，明显地圣徒的相交中有着属天的祷告，因此蒙救赎之人能免于代祷的职事是毫无逻辑的。

圣灵的代求

There is a twofold intercession. The High Priest intercedes for us in heaven, and the Holy Spirit intercedes within the temple of the consecrated soul. "The Spirit also helpeth our infirmities: for we know not what we should pray for; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8:26,27). There is such unity of purpose and harmony of method in the two intercessions that the two are one, and what is prayed by the intercessor on earth is prayed by the Intercessor in heaven. The Spirit takes of the things of Christ and reveals them unto us. He takes of the deep things of God and interprets them to us. He knows the purpose of God, and makes intercession according to the divine will. In this way He works in us both to will and to do the good pleasure of His will. The unutterable groaning is in our imperfect humanity, but the inarticulate groaning of the Spirit within us finds complete expression in the terms of the heavenly Priesthood.

Intercession through the Spirit implies a Spirit-filled temple. He can only interpret spiritual things to the spiritually minded, for the carnal mind

代祷有两重：一、大祭司替我们在天上代求；二、圣灵在圣洁生命的殿内代求。「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)这两个代求有着合一的旨趣和统一的方法，因此是二而一的，地上代祷者的祷告就是在天上代祷者的祷告。圣灵将基督的事情向我们彰显，祂将神深奥的事情给我们说明。祂知道神的旨意，便照着这神圣旨意来作出代求。祂是用这方法来在我们里头同时作成乐意和行上祂所喜悦的旨意。那说不出的叹息是在我们不完美的的人性中，但圣灵在我们里头无法言喻的叹息从属天祭司方面找着完美的表述。

经圣灵而有的代求意味着一个被圣灵充满的殿。祂只能向属灵的心思说明属灵的事物，因为

cannot know the mind of the Spirit. He cannot intercede in the heart of an unyielded will. The pure in heart see God. The heart must be sensitive to light and obedient to the heavenly vision. It takes a saint to be in the ministry of intercession. There are many kinds of service that make no demand upon spirituality for their success. Preaching may be an art in which there is no power of the Spirit. The ecclesiastical ministry of outer-court stewardship may be rendered by the gifts of the office and the counter. Social service may make a fair showing official returns without any glow of spiritual mindedness. Church music may be of a kind that does not call for the travail and anguish of intercession. The man of prayer must be a man of God.

The Intercession of The Secret Place

We are called unto the fellowship of this twofold intercession. The terms that are used to describe it indicate sacrificial labor and sustained intensity. Nothing costs so much. Saint Paul speaks of being in travail, striving and laboring in prayer. There is always the sweat of blood in prevailing intercession. The reason is not in God's reluctance, for He inspires that He may fulfill. There are many adversaries in the human will, as well as spiritual forces and personalities.

属肉体的心思不能领会圣灵的意思。祂不能在未降服意志之人的心中来说明。清心的人得见神。这心必须对光照敏感，且要顺应属天的异象。圣徒要取上代祷的职责。有多种事奉是不需要属灵上的成功的。传道的技巧上是可以没有圣灵能力的。外院式职责的教会职事是可以给予有着办事和接待恩赐的人。社会服务也许在公众有着美好的回响，仍可以在属灵心思上一点儿也没有发光发热。教会的音乐也许是属于不能唤来劬劳和痛苦代祷的那一种。祷告的人必须是属神的人。

密室中的代祷

我们被呼召来与这双重的代祷契合。用来描述这个的词汇显示牺牲的劳苦和持续的强度。没有代价是太重的。保罗谈到在祷告中的劳苦、挣扎和努力。在成功的代祷中总有汗如血点。原因不是在于神的不情愿，而是祂所起意的，祂必会成全。在人类意志、属灵的力量和个性中有着很多敌人。神等待着来施恩，这

God waits to bless; and that means that He is always ready and always waiting. The answer to Daniel's prayer was delayed for three weeks by some mysterious conflict in the realm of spirits (Daniel 10:12-14). "For our wrestling," says Saint Paul, "is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12). Jesus said, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee" (Luke 22:31, 32).

For whom and for what may we pray? The general answer is, for all and for everything. The real answer is, according to the intercession of the Spirit and according to the will of God. There are those who have a natural right to our prayers, such as our families, our friends, our fellow believers, our minister and colleagues, our fellow workmen and our masters, as well as those whom we know to be in circumstances of need.

The prayer of intercession calls for intelligence, understanding, watchfulness, as well as for sympathy, intensity, and sacrifice. There is often a severe discipline of patience and faith. Sometimes the answer comes immediately, and sometimes it tarries. The one truth in which faith rests is

是说到祂总是预备好和常时等候。但以理祷告的蒙垂听延后了三星期，因着在属灵范畴上有着一些神秘的争战（但10:12-14）。保罗说：「因我们并不是与属血气的摔跤，乃是与那些执政的、掌权的、管辖这幽暗世界的，以及天空属灵气的恶魔摔跤。」（弗6:12）耶稣说：「撒但想要得着你们，好筛你们像筛麦子一样；但我已经为你祈求。」（路22:31-32）

我们要为谁和为甚么来祷告？普遍的答案是：为所有人和所有事；而真正的答案却是：**根据圣灵的代祷和根据神的旨意**。有人有着我们为他们祷告的天然权利，例如我们的家人、朋友、信徒同侪、我们的传道者和同事、我们的同工和主人、也有那些在环境的需要上而认识的人。

代求的祷告要求的是智慧、体谅、儆醒，也要有同情、热切和牺牲。常要有着忍耐和信心的严格操练。有时垂听是立时来到的，有时却迟延。信心所安于的真理是垂听必会来到。作保证的圣

that it comes. The Spirit that assures is acquainted with all contingencies, and His assurances are YEA and AMEN in Christ Jesus.

"Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

He still saves by them that sigh and that cry.

Chapter 15: Praying for Divine Healing

The subject of divine healing is always with me. The infirmities of the flesh have kept it continually among the problems of my faith. In the work of a pastor there is no escape from it. Invalids look wistfully at the statement of the apostle James concerning the prayer that heals the sick, and seek for guidance. Some are healed by the prayer of faith, and if one, why not another; if some, why not all? I have searched the Scriptures from end to end again and again that I might know the truth, and I have not found the subject easy of solution.

The Problem of Divine Healing

There is healing through the prayer of faith. The truth of this is confirmed by many witnesses who are both sane and saintly. There appear to be those to whom is given the gift of healing, and they lay hands upon the

灵熟悉所有的意外事故，祂在基督耶稣里的保证总是「是」和「阿们」。

「呼吁耶和华的，你们不要歇息，也不要使祂歇息，直等祂建立耶路撒冷，使耶路撒冷在地上成为可赞美的。」(赛62:6-7)

祂仍藉着那些叹息和呼求的人来拯救。

第十五章 祈求神圣医治

神圣医治这题目总萦绕着我。肉体的软弱持续是我其中一个信心的难题。这是我在牧养的工作上不能避免的。望着使徒雅各布论到医治病人的祷告，自己却不能够而纳闷和寻求引导。有人因着信心的祷告而得医治，为何别人不得？既有人得，为何不是所有人都得？我一次又一次从头至尾搜查圣经，好叫我认识这真理，我还未找到这方面的简易答案。

神圣医治的问题

是有藉信心祷告而得医治的，这方面的真理得着众多同时是明智和圣洁之人作见证。似乎有着人得赐医治的恩赐，他们按手在病人身上，他们

sick and they recover. I myself have been healed through the prayer of faith. In my ministry I have been used of God to the healing of the sick. I have never exercised the ministry of healing except at the urgent request of the sick and a sure constraint of the Spirit of God. In other cases I have been quite helpless. There are those for whom I would have given my right hand if I could have prayed them to health, but I have had to see them suffer and die. Some have suffered untold anguish of mind because they sought for healing in vain. That has been my problem. While I was yet a young minister, one of the workers of the church was stricken with disease. We claimed the promises, and some of the best people I have ever known prayed earnestly and believingly for his recovery. We refused to believe that faith could fail. He died while we prayed. The shock to our faith was overwhelming. A sister of my own was an invalid for many years. Devout souls distressed her by the arguments Job's comforters had hurled at him. Together we searched the Scriptures and inquired of the Lord, beseeching Him that she might be healed. The Lord answered her in a vision, and gave her peace, but not healing. I could multiply such instances on the one side and on the other, and it may be that others have been similarly

便得痊愈。我自己也曾因着信心的祷告而得医治。在我的职事上，我被神用来医治病人。我不会运用治病的职事，除非得着病人的强烈要求，和神圣灵的肯定催逼。其它情况下我一直是无助的。有人我曾按手，看看能否藉祷告来叫他们恢复健康，却只能看着他们痛苦地死去的。也有人忍受着不能言喻心灵上的痛苦，因为他们在寻求得医治上徒劳。这也一直是我的问题所在。当我还是一个年轻传道人时，教会其中一个同工患病。我们索求这应许，我们认识的一些义人殷切地和相信地为着他的复原来祷告。我们拒绝来相信这信心是失败的。他就在我们祷告中死去。这对我们信心的打击是颠覆性的。我的亲姊妹多年来都是这样不得医治。热诚的人以乔布的安慰者所作推倒他的言论来使她苦恼。我们一起搜查圣经，求问主，恳求祂叫她得以痊愈。主在异象中来回应她，给与她平安，但不得医治。我有很多有着这方面或那方面的例子，也许别人会同样地一直有着困惑。

perplexed.

Witnesses To Divine Healing

There are many witnesses that the Lord is Our Healer. A few weeks ago I was in the neighborhood of Bishop Auckland, where Pastor Jeffries had held a mission some months before. As we were leaving the house where we had called, one of our party expressed regret to her sister that she had not brought some special tablets for her. She had been a martyr to severe pains in the head for years, and this was some new remedy to be tried. She answered gayly: "You needn't bring them. My head doesn't need them. The Lord healed me, and I have never had a suspicion of pain since." Her husband and children confirmed her testimony with the remark, "She is a different woman." There are many such witnesses. The most remarkable example of divine healing I have known took place at the Southport Convention. The Rev. W. H. Tindall was president of the Convention, and the strain of much speaking had brought on a disease of the throat. For more than a year he had not spoken above a whisper, and even that was painful. The specialists gave no hope of recovery. At all the meetings he was a pathetic and silent figure. Prayer was offered for him continually. At the speakers' prayer meeting on the

神圣医治的见证

有很多见证说到主是我们的医治，几星期前我去到Auckland主教的地区，Jeffries牧师几个月前曾在那里有工作。当我离家时，有人叫唤我们，同行人中有人为着她的姊妹难过，因为她忘记带备所需药丸。她多年来患有严重的头痛，而这些药丸是一些试验中的新药。她欣然答说：「你们不需带同他们了，我的头已不需要他们了。主已医治我，自始我连一点儿痛也没有了。」她的丈夫和孩子们证实她的见证，附上的评语是：「她是一个不同于从前的妇人了。」有很多这样的见证，我所知最显著的神圣医治的例子发生在Southport大会。W. H. Tindall是这大会的主席，太多的讲道使他患上喉咙的疾病。他有超过一年不能说话，只能作的低语也是痛楚的。专家在他得痊愈上不抱有希望。在整个会期中他都是一感伤和安静的人物。不断有为他作的祷告。在星期五早上讲员的祈祷会中，有一个明显强烈和合一

Friday morning there was a remarkable intensity and unity of faith. No one could pray for anything but the recovery of Mr. Tindall's voice. Faith gathered courage, forgot impossibilities, and claimed the promise. Dr. Ebenezer E. Jenkins presided, and when the rest of us rose from our knees Mr. Tindall remained kneeling. Doctor Jenkins said, "This is the most remarkable prayer meeting I have ever known," and placing his hand on the president's head he declared, in the name of the Lord, that we should hear Mr. Tindall speak in the tent before the Convention closed. That night Mr. Tindall spoke in the tent for fifteen minutes and was heard by twelve hundred people, and he preached without loss of voice to the end of his days. I was present and saw and heard, and there are those still alive to confirm my testimony.

The experience of E. Stanley Jones as recorded in *The Christ of the Indian Road* is another great illustration of the Divine will and power to heal. Before the supreme missionary opportunity of his life he found himself spiritually impotent and physically broken. "I saw," he says, "that unless I got help from somewhere I would have to give up my missionary career, go back to America, and go to work on a farm to try to regain my health. It was one of

的祷告。除了为Tindall先生的声音之外，就没有为别样来祷告了。信心聚合勇气，忘记不可能，索求应许。那时Ebenezer E. Jenkins医生在场，当我们其余的人从跪膝中起来时，Tindall先生仍是跪下。Jenkins医生说：「这是我曾参加最非凡的祈祷会。」同时将他的手按在主席的头上，且奉主的名来宣告，我们必能在大会结束前在营中听到Tindall先生的说话。那晚，Tindall先生在营中作了十五分钟的讲话，听见的有一千二百人，自始他就一直传讲，到他人生的终结，从没有再失声。我在场得见和得听，有着仍活的人可证实我的见证。

E. Stanley Jones的经历都记录在《印度之路的基督》一书，是神圣旨意和医治能力的另一个大大例证。在他人生面对无上的宣教机会时，他自觉属灵上没有能力和身体叫人沮丧的。「我看见除非我从别处得帮助，否则我要放弃宣教生涯，回去美国，重回农庄工作来重拾健康了。这是其中一个最黑暗的时刻。这时我在

the darkest hours. At that time I was in a meeting at Lucknow. While in prayer, not particularly thinking about myself, a Voice seemed to say, 'Are you yourself ready for this work to which I have called you?' I replied: 'No, Lord, I am done for. I have reached the end of my rope.' The Voice replied, 'If you will turn that over to me and not worry about it, I will take care of it.' I quickly answered, 'Lord, I close the bargain right here.' A great peace settled into my heart and pervaded me. I knew it was done! Life - abundant Life - had taken possession of me... For days after that I hardly knew I had a body. I went through the days, working all day and far into the night, and came down to bedtime wondering why in the world I should ever go to bed at all, for there was not the slightest trace of tiredness of any kind. I seemed possessed by Life and Peace and Rest—by Christ Himself. . . . Nine of the most strenuous years of my life have gone by since then, and the old trouble has never returned, and I have never had such health. I seemed to have tapped new Life for body, mind and spirit. Life was on a permanently higher level. And I have done nothing but take it."

The Rev. Andrew Murray had a very similar experience. After he was healed, he traveled for several years extensively in Europe, America, and

Lucknow参加会议。在祷告时，不是特意想到我自己，有一把声音似乎在说：『你自己是否已预备好作我召你作的这工？』我答说：『主啊，还未，我身体差呢。我已穷途末路。』那声音响应说：『你若转眼仰望我，不为此而忧虑，我必照管。』我迅速答说：『主啊，就此我结束这讨价还价。』大大的平安进占我心，弥漫着我。我知道成了！丰盛的生命已然为我所属，自此之后，多日来我都不能说拥有身体。我走来走去，终日工作，直至晚上，到睡眠一刻时，都不明为何在世上有睡眠的需要，因连任何种类最轻微的倦意也没有。似乎我是被来自基督本位的生命、平安和安息所占据。自此之后，九年来最拼命的时年已过去，而那旧有的问题一去不返，我从未有这样的健康。我的身体、心思和灵似乎都轻敲着新的生命。常在的稳行高处生命，除了领受，别无可作。」

慕安德烈牧师有一十分相似经历。痊愈后的他在欧美和南非进行几年长深度旅游，每天以大

South Africa, preaching and speaking daily with great power; and yet when ill toward the close of his life, he said to his daughter in a voice full of tender sweetness: "My child, I would so much like to hold evangelistic meetings, but God does not see fit to heal me."

What Saith The Scripture?

There is no doubt that the Scriptures teach that the Lord is our Healer. That is one of the names by which He is revealed. It is also beyond dispute that our Lord and Savior regarded healing as an integral part of His ministry. He was a Physician who healed without medicine all kinds of diseases. He commissioned His apostles to heal the sick. The gift of healing was, and is, among the gifts of the Spirit. Healing was part of the apostolic ministry. The gift has never been withdrawn from the church. Through all the ages there have been witnesses to its power. The promise in the Epistle of James is for all time: "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The Bible associates sickness with Satan. God did not make man to be sick. Sickness came with sin. Jesus attributed some sicknesses to the devil. He said of one woman that Satan had bound her eighteen years

能力来讲说，然而在他人生终结时患病，他以一充满亲切温柔的声音来对女儿说：「我的女儿啊，我十分想来举办福音聚会，但看来神认为我不配，所以不医治我了。」

圣经如何说？

圣经教导说我们的主是我们的医治者是毫无悬念的。这是祂其中一个所揭示的名字。我们的主和救主看医治为祂职事的主要部分是毋庸置疑的。祂是一个不用药物来医治所有类型疾病的医生。祂也吩咐祂的门来治病。治病的恩赐是圣灵恩赐的一种。医治是使徒职事的一部分。这恩赐从未从教会中移除，历世历代以来一直有着其能力的见证。雅各布书中的应许是各时代都适用的：「出于信心的祈祷要救那病人，主必叫他起来；他若犯了罪，也必蒙赦免。」（雅5:15）

圣经将疾病联上撒但。使人患病的不是神。病是随罪而来的。耶稣将一些疾病归咎于魔鬼。祂说到有一个妇人被撒但捆绑她有十八年之久（路

(Luke 13:16). In Acts 10:38 we read that "Jesus. . . went about doing good, and healing the diseases of all who were oppressed of the devil." At the same time, he rebuked those who traced sickness and calamity to personal sinfulness. "Neither hath this man sinned nor his parents, that he should be born blind."

Sickness and sin are associated in redemption and healing. Saint Matthew sees in the healing ministry of our Lord the fulfillment of Isaiah's prophecy. "He cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Matthew 8:16, 17). He bare our sicknesses as He bare our sins, for they were part of the same burden. It cannot mean that they were transferred to Him, for, so far as we know, He was never sick, but in sympathy and at great cost in physical and mental virtue He lifted their burden and bore it away. The sick-less Christ bare our sicknesses, as the sin-less Christ bare our sins. When He healed the palsied man who was let down through the roof, He began with his sin. Others whom He healed He commanded to sin no more, and the passage in Saint James links healing with forgiveness. There is a passage of Saint Paul's (I Corinthians 11:29-31)

13:16)。在徒10:38中我们读到：「耶稣周流四方，行善事，医好凡被魔鬼压制的人。」同时，祂责备那些将疾病和不幸归因于个人的犯罪。「这人生来是瞎眼的，也不是这人犯了罪，也不是他父母犯了罪。」(约9:2-3)

疾病和罪与救赎和医治有关。马太以我们主的医治职事为应验「耶稣只用一句话就把鬼都赶出去，并且治好了一切有病的人。这是要应验先知以赛亚的话，说：祂代替我们的软弱，担当我们的疾病。」(太8:16-17)的预言。祂背负我们的疾病，如同祂背负我们的罪一样，因都是相同重担的部分。这不是说疾病都转移到祂身上，据我们所知，从不患病的祂同情和不惜付重价来叫人身体和精神得益处下来提起和除掉他们的重担。无病的基督担付我们的疾病，如同无罪的基督担负我们的罪一样。祂医治从屋顶缒下来的瘫子时，是从他的罪来开始的。祂嘱咐祂所医治的人不要再犯罪，而雅各布书的经文则将饶恕联上医治。保罗有一段经文(林前11:29-31)

that traces sickness and even death to spiritual dishonor.

There is sickness in which there is no sin. It may be true theologically that all sickness came from sin, but experimentally there is a sickness that is of grace. Scripture must interpret Scripture. The affliction of Job was of grace. It was to the glory of God. Paul's thorn in the flesh was not of sin. Satan took advantage of it, but God gave it for the glory of His grace. Paul healed others, but he accepted his own sufferings as part of the afflictions of Christ. Epaphroditus was healed of the Lord (Philippians 2:27), Trophimus he had to leave at Miletum sick (II Timothy 4:20), for Timothy's stomach he recommended a moderate use of wine (I Timothy 5:23), and on his travels there went with him Luke, the beloved physician.

I Believe In Divine Healing

I believe in the healing power of faith. Apart from religion there is, generally speaking, health for the man who lives by faith. Sickness is of the mind rather than of the flesh. Divine healing is more than healing by faith. It is not to be confused with hypnotism and autosuggestion. The Lord is the Healer. The faith is in Him. The grounds of my faith are in Him. I trust His Word, the redeeming work of Christ, and the sanctifying power of

将患病甚至死亡追溯源头至属灵上的不贞洁。

也有病痛是与罪无关的。神学上所有罪都来自罪是对的，但实际上也有病是出于恩典的。必须要以经解经。乔布的受苦出于恩典，为要显出神的荣耀。保罗在肉体中的那根刺并非出于罪。撒但利用它，但神赐下它是为着彰显祂恩典的荣耀。保罗医治别人，但他接受他一己的受苦，作为基督苦难的一部分。以巴弗提为主病了（腓2:27）；病了的特罗非摩就留在米利都（提后4:20）；因着提摩太的胃口不好，保罗便提议他适量地用一点酒（提前5:23）；他在亲爱路加医生同行时病倒了。

我相信神圣医治

我相信信心的医治能力。一般而言，凭信而活的人除了得信仰之外，还会是健康的。病痛在乎心灵多于肉体。神圣的医治比起因信得医治更多。不要与催眠和自我暗示混为一谈。主是医治者，祂里头有信心。我信心的根基也是在祂里头。我信靠祂的话、基督的救赎工作和那能复苏我们必死

His Spirit who quickens our mortal bodies. The main concern is to know the will of God. Sickness may be chastisement for disobedience, and by faith the cause may be removed, the sin forgiven, and health restored. I am bound to believe that sickness may be in the will of God, for the purpose of discipline, for the glory of His grace, and the ministry of Christ.

Chapter 16: The Problem of Unanswered Prayer

The Problem

There can be no doubt that God answers prayer. On this point the Scriptures speak plainly enough. Nothing could be more definite. All men are commanded to pray, at all times, in all places and for all needs. Assurances abound that prayer is heard. The promise are explicit, and the Scriptures are full of examples and encouragement. Christ's own word is, "Every one that asketh receiveth" (Matthew 7:8). The scope of the promise is without limit of place (1 Timothy 2:8), time (Luke 18:1; 1 Timothy 4:17), or subject (John 16:23; Matthew 21:22; Philippians 4:6). Everything that concerns man is of interest to God, and is a proper subject for prayer. God does not divide our needs into sacred and secular, spiritual and material. He who taught us to pray for the forgiveness

身体祂圣灵使人成圣的大能。最重要的是要认识神的旨意。病痛也许是不顺服的惩罚，藉信就可除去这成因，罪得饶恕，健康得恢复。我倾向于相信病痛也许出于神的旨意，有着磨炼的目的，为叫祂恩典的荣耀和基督的职事得着彰显。

第十六章 祷告未蒙垂听的问题

问题所在

神垂听祈祷是毫无疑问的。在这点上圣经说得足够平白。没有东西比这更明确。所有人都被吩咐来祷告，随时，随处，凡百所需。祷告蒙垂听的确据比比皆是。基督亲口说：「凡祈求的，就得着。」（太7:8）应许的范围不受地域限制（提前2:8），时间限制（路18:1；提前4:17），或对象限制（约16:23；太21:22；腓4:6）。每一个关乎到人的事情都是神所关注的，也是祷告的正当对象。神不会将我们的需要分为圣的俗的，属灵的和属物质的。那教导我们为着我们罪得赦来祷告的神，也是那教导我们来说「给我们日用的饮食」的神。

of our sins, taught us also to say, "Give us this day our daily bread."

Yet, as we have studied the subject, it has been made clear that there are conditions and limitations. There are laws of prayer. The unrestricted promises are hedged about it conditions. We are commanded to pray for all men, but there were some for whom the prophet was forbidden to pray (Jeremiah 7:16, see also I John 5:15,16). It is possible to ask and not receive (Psalms 66:18; James 4:2,3). Prayers that lack sincerity and faith cannot be heard. This is obvious. God judges by the heart. So do we. No one grants requests where these simple elements are wanting. The sincerity must extend to both petitioner and petition. Eloquence is not prayer (Isaiah 29:13; John 9:31, James 4:6; I John 3:22).

Are all the sincere, earnest, believing prayers of good people granted?

The answer of experience is, No. I have seen a distracted mother cling to the corpse of her child, refusing to believe it was dead. She had prayed. God had promised. She had believed. He heard, always heard. How could her child die? When at last the truth has forced itself upon her protesting mind, the distress deepens at the thought that God has not heard. There

然而，当我们研究这议题时，明显是有条件和限制的，就是祷告之律。围绕着这不受约束的应许是这些条件。我们都有为所有人祷告的嘱咐，但也有某些人是禁止先知来为他们祷告的(耶7:16，参看约壹5:15-16)。是有可能求而得不着的(诗55:18；雅4:2-3)。缺乏诚挚和信心的祷告是不蒙垂听的。这是明显的。神评定人的心，我们也是。若这些简单的元素都欠缺的话，所要求的就不会赐下。诚挚必须同时延展至代求和代求者。口才并不是祷告(赛29:13；约9:31；雅4:6；约壹3:22)

是否所有义人诚挚、殷切、相信的祷告都蒙答应？

经验给我们的答案是不。我曾见过一位发狂的母亲抱着她孩子的尸体，拒绝相信他已死。她一直按神应许来祷告，相信祂听见和总是听见。她的孩子怎能死？当最后真相强逼自己落在她坚决的心思时，这悲痛加深那思想——神未曾听见。

are many such days of desperate faith. Is God angry, as in the case of David (II Samuel 12:14-23), even though there be no such cause? Can it be that He is indifferent? Can it be that He does not know? He forgotten? It was with such thoughts as these in mind that I turned to my Bible, and in the Book I found the answer in three representative cases:

1) Deuteronomy 3:23-35, where Moses prayed that he might go over into Canaan.

2) I Kings 29:4. Elijah's prayer that he might die.

3) II Corinthians 12:8, 9, in which Paul prayed for the removal of affliction.

The Prayer of Moses

Moses prayed that he might be allowed to complete his work. He had undertaken it at God's command. For forty years he had nursed and led a murmuring and ungrateful people through the wilderness. The promised land was within sight. What more natural than that he should desire to see his lifework completed? Besides, in all human judgment, he could not be spared. He would be needed in Canaan even more than in the wilderness. There were enemies to be driven out, the constitution to be established, and the people to be settled. If he should leave them now,

有极多这样信心悲观失望的日子。神是否像大卫例子中般发怒（撒下12:14-23），甚至成因不明？会否神根本漠不关心，不知道，忘记了？当我回到圣经时，这些思想萦绕心中，在圣经中我在三个有代表性的例子中找到答案：

1) 摩西为着他得以进到迦南来祷告。（申3:23-35）

2) 伊莱贾求死。（王上29:4）

3) 保罗祈求得除去痛苦。（林后12:8-9）

摩西的祷告

摩西祈求得容许他来完成他奉神命令承当的工作。四十年来他一直小心照管和引领一抱怨和忘恩负义的子民来走过旷野。那应许地就在眼前了。有甚么比渴望得见他毕生工作得完成来得自然？除此以外，据所有人看来，都是不能漏掉他的。在迦南地比起在旷野更需要他。有着要被驱赶的敌人，要建立宪法，人民需要安顿。一旦他如今离开他们，这四十年工作就会分崩离析。内部的

the work of forty years would fall to pieces. Internal strife would wreck the nation. No wonder he prayed that he might go over. In spite of a nation's entreaty, regardless of his record, and notwithstanding his earnest pleading, he died; died with his work unfinished; died when he seemed to be most needed; died with the hope of years at last within his reach.

Is it not often so?

"Get thee up into the top of Pisgah"—and die. David wanted to build a house for God. His heart was set on it. God praised him for wanting to do it, but He forbade him (I Chronicles 22:8). So is many heart set with a yearning that prays and aches for a work that is withheld. The man Jesus saved with a mighty salvation prayed that he might go with Jesus, and Jesus sent him home (Luke 8:38).

Juniper Tree Prayers

Elijah was mighty in prayer. God answered all his prayers but one, and that was the prayer that he might die. He was under the juniper tree, suffering from mental and physical reaction. Yesterday had been a great day. He had stood alone as God's champion: strong, defiant, triumphant. The next day was the day after! At the threat of a woman he fled. His nerves were unstrung. Fear,

争斗会摧毁整个国家。难怪他祈求他得以过去。神不理睬他的祈求，不顾他的功劳，不管他最殷切的恳求，他仍要死，在他工尚未成时来死，在似乎最需要他时来死，在经年所盼望最终就近在咫尺时来死。

不是常是这样的么？

「你且上毘斯迦山顶去」(申3:27)死。大卫想为神建殿，他的心全安放于此。神赞赏他有这愿作的心，但祂不许(代上22:8)。同样地多有心灵切望来为着被勒停的工作来祷告和切望。耶稣以大能来拯救的人祈求他得以与耶稣同行，耶稣却打发他回家去(路8:38)

罗腾树的祷告

伊莱贾的祷告有能力。神垂听他的所有祷告，却有一个例外，就是他求死的祷告。他在罗腾树底下，忍受着精神上和肉体上的虚脱。昨天还是一个重大的日子，作为神战士的他独自站立，坚强、反抗和得胜。第二日就是之后的一日！因着一个妇人的威胁，他便逃

despondency, and despair took hold of him. In the fret and frenzy of depression he prayed that he might die. The disease is still with us, and is so multiplied that there are not enough juniper trees to go around. There are morbid Christians who have built tabernacles under them. Nerve collapse is more spiritual than physical, though it is usually both. There is no despondency in faith. What a mercy that God does not always take us at our word! Nothing dishonors God more than the fretful despondency of the saints. Juniper trees make poor sanctuaries.

The apostle's thorn in the flesh need not detain us, for we have already dealt with the subject of prayer and affliction. The thorn was a physical affliction, and because he regarded it as a hindrance he prayed for its removal. It was not removed, though he besought the Lord thrice. He had to learn that affliction may be God's messenger, as well as the messenger of Satan.

The Answer To Unanswered Prayers

None of these prayers was unanswered. They were not granted, but they were answered, and "No" was the answer. "No" is as truly an answer as "Yes." When a request is refused, it is as truly answered as when it is granted. Refusal may be the

亡。他丧失勇气，惊恐、沮丧和失望紧握着。在意志消沉的烦恼和狂乱下他求死。我们也有这毛病，且数目之多，以至没有足够的罗腾树分配给我们。有病态的基督徒将会幕建筑在他们底下，属灵的精神崩塌比起肉身的严重得多，虽然通常两者齐来。在信心上意志消沉。神常不按我们的话来待我们是何等的慈怜！没有比圣徒一阵阵的意志消沉更羞辱神。罗腾树成为拙劣的圣所。

使徒肉身中的刺不会难阻我们，因为我们已处理了祷告和受苦的问题。这刺带来肉身上的痛苦，因着他以它难阻他祷告来祈求除掉它。它没有被除掉，虽则他曾三次求神。他必须学习这痛苦可以是神的传信者，同时也可以是撒但的传信者。

未蒙垂听祷告的答案

这些祷告没有一个蒙垂听，他们不被应允，但他们已蒙垂听，答案就是「不」。「不」和「是」的答案同样真确。当有请求被拒时，被拒跟得应允同样真实。被拒也许是

only answer possible to love and wisdom and truth. A child may cry for a razor, and full-grown people may cry for things equally unsuitable, unsafe, and unwise. Many have lived to thank God that He withstood their agonizing entreaties at some particular time or for some particular thing that seemed indispensable.

God never refuses without reason. He knows the past, in which there may be reasons for present disqualification. Forgiven sin may disable. Moses and David were both examples of this (Deuteronomy 32:49-52; II Samuel 12:14). There are vessels that break on the wheel, and though another maybe made, the original is impossible. Diseases may be healed, but a lost limb cannot be restored. The Lord knows the future as well as the past. The immediate may imperil the future. The eagerness for a mess of pottage may involve the loss of an inheritance. Esau got the answer to his entreaty at dinner time. Jacob got his at dawn. God spared Hezekiah fifteen years, but he had better have gone when the Lord sent for him.

The Greater Includes the Less. Delays are not denials, and it pays to wait God's time. Moses got into Canaan, and Elijah went to heaven by a more glorious way than that of the juniper tree. No inspired prayer of faith is ever refused. "No" is never

爱、智慧和真理的唯一可能答案。一个小孩也许渴求一把剃刀，而成年人也许渴求同样不適切、不安全和不智的东西。多人因神反对他们在一些特定时间或为着某样看来是不可或缺的事来而作的苦苦哀求来实在感谢神。

神从不在没理由下拒绝。祂认识过去，其中总有原因带来如今的不合资格。也许有未赦免的罪致使，摩西和大卫两个都是这方面的例子（申 32:49-52；撒下 12:14）。生命轮子上有管子破损了，虽则可另造别的，但原本的不再有效。疾病也许得医治，但砍下的肢体便不能复原了。主知道过去和未来，实时的会危害未来。热衷于眼前小利也许会失掉承继权。以扫在饮食时刻得着他哀求的答案；雅各布是在黎明时得着他的答案。蒙神赐他十五年寿命的希西家还是按神的吩咐而行好。

多的包括少的。延迟不是否定，等候神的时刻有所付出。摩西进迦南，伊莱贾上天的方法比起在罗腾树下荣耀得多。从来没有受感的信心祷告会被拒绝。神最终的话永

God's last word. If the prayer seems unanswered, it is because it is lost in the glory of the answer when it comes. God may refuse the route because he knows a better, and He took Moses into Canaan by a better way and in better company. I have known other people who have had to go by way of heaven to find the answer to their prayers. He took Elijah to heaven by a much more wonderful way than that of the grave. He wanted to die, and God gave his tired servant sleep and rest, and sent him away to the hills for a holiday. That is His remedy for nerves: a change of air, a new vision, and a bigger job. Paul never had any use for juniper trees, and to him God said, "My grace is sufficient for thee," and He taught him to glory in affliction and adversity. In the experience that first sorely tried our faith, God sent help out of the darkness. Through the tears of a broken heart the vision came, and when the memorial card was sent it bore this text, which rebuked our unbelief, "He asked life of thee, and thou givest it him, even length of days for ever and ever." So in Glory shall we find our prayers have been interpreted according to the infinite wisdom and eternal love of God our Father who bids us pray.

不会是「不」。当祷告似乎尚未蒙允时，是为了当蒙允来到时叫这未蒙允在垂听的荣耀中消逝。神也许会拒绝所祈求的路向，因为祂的路向更佳，祂领摩西以一更佳的方法和更佳同伴来进迦南。我认识有人走上属天的路来得着他们祷告的蒙垂听。神领伊莱贾上天所用的方法比死入坟墓更奇妙。他求死，但神叫这疲倦仆人睡觉休息，差他远去高山歇息。祂这样治疗人的紧张：改换空气，新的看见，一项更大的工作。保罗从未用上罗腾树，神对他说：「我的恩典是够你用的。」祂且教导他在痛苦和逆境中来得荣耀。在先前厉害煎熬我们信心的经历中，神差来的帮助出于黑暗。异象透过破碎之心的眼泪得见，寄来的纪念咭上记有责备我们不信的文字：「他向祢求寿，祢便赐给他，就是日子长久，直到永远。」（诗21:4）我们也必会在根据那嘱咐我们祷告之父神的无限智慧和永恒之爱所诠释的祷告中找到荣耀。

The Path of Prayer

禱告之路

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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 978-988-71632-6-8

非拉铁非书简 (Books of Philadelphia) 47 《祷告之路》

本书是学习祷告的不二之选。

祷告之所以可能和有理是因为这是属乎子女的。

因着各宗派都有各自在祷告上的指引，作者少不免要道出那些是「合乎」圣经真理的，也是属灵生命上实际上可行的。

本书解答了何人、何时、何地、为何、如何（态度）、辅助物（圣经、圣灵）、从何开始、和有甚么必须留意等重大问题（例如两位保惠师的代祷）。他也多处引述圣经中论到祷告、成功和祷告的例子；也援引了他知道蒙神垂听之祷告的例子。

内室、信心、圣灵的浸、神迹医治和不蒙垂听等题目自然也会谈到。