

The Drummer
Boy's Prayer

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鼓手男孩的祈禱

羅斯華里

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by M. L. Rossvally

Two or three times in my life God in His mercy touched my heart, and twice before my conversion I was under deep conviction.

During the American war I was surgeon in the United States army, and after the battle of Gettysburg, there were many hundreds of wounded soldiers in the hospital, twenty-eight of whom had been wounded so severely that they required my services at once; some whose legs had to be amputated, some their arms, and others both an arm and leg. One of the latter was a boy who had been but three months in the service, and, being too young for a soldier, had enlisted as a drummer. When my assistant surgeon, and one of my stewards, wished to administer chloroform, previous to the amputation, he turned his head aside, and positively refused to receive it. When the steward told him that it was the doctor's orders, he said, "Send the doctor to me."

When I came to his bedside, I said, "Young man, why do you refuse

鼓手男孩的祈禱

ML 羅斯華里著

我生命中有兩三次蒙憐憫之神感動我的心，在我歸主前有兩次深深悔罪。

在美國內戰時我是美軍的外科醫生，在蓋茨堡 (Gettysburg) 一役之後，醫院內有成千上百的傷兵，其中二十八個因傷勢太厲害而需要我立時的幫助。有些需要截除雙腳，有些是手臂，亦有手脚都要截除的。後者中有一個男孩服兵役只有三個月，因為太年輕當兵之故而入伍被編為鼓手。當我的外科助手同時也是我其中一個服務員想在截肢前處方哥羅芳時，他把頭轉過一旁，明言拒絕接受。當服務員告訴他這是醫生的命令時，他便說：「叫醫生來見我。」

當去到他床邊時，我說：「年輕人，你為何拒

chloroform? When I found you on the battlefield you were so far gone that I thought it hardly worthwhile to pick you up, but when you opened those large blue eyes I thought you had a mother somewhere, who might at that moment be thinking of her boy. I did not want you to die on the field, so I ordered you to be brought here; but you have lost so much blood that you are too weak to endure an operation without chloroform, therefore you had better let me give you some.”

He laid his hands on mine, and looking me in the face, said, “Doctor, one Sunday afternoon, in the Sunday-school, when I was nine-and-a-half years old, I gave my heart to Christ. I learned to trust Him then. I have been trusting Him ever since, and I know I can trust Him now. He is my strength and my stimulant; He will support me while you amputate my arm and leg.”

I then asked him if he would allow me to give him a little brandy.

Again he looked me in the face, saying, “Doctor, when I was about five years old my mother knelt by my side,

絕哥羅芳呢？當我在戰場上找到你時，你情況的嚴重叫我以為難以認為值得帶你回來，但當你打開你那雙大大的藍眼睛時，我便想到你在某處時時刻刻想念她孩子的母親。我不想你死在戰場上，所以我命令把你帶來這裏，但你失血太多，以至你若沒有處方哥羅芳，你的身體會忍受不來那手術，所以你還是讓我給你一些哥羅芳吧。」

他按手在我手上，望着我的臉龐說：「醫生，某個星期日下午那時九歲半的我在主日學將心給了基督。那時我學會了信靠祂，自此之後我一直信靠祂，如今我知我是能夠信靠祂的。祂是我的力量和我的激勵，祂必會在我截手截腳時來支持我。」

那麼我問他容不容許我給他一點拔蘭地。

他再一次望着我的臉龐來說：「醫生，當我約是五歲大時，我母親跪

with her arm around my neck, and said, 'Charlie, I am now praying to Jesus that you may never know the taste of strong drink. Your papa died a drunkard, and went down to a drunkard's grave, and I promised God, if it was His will that you should grow up, that you would warn young men against the bitter cup.' I am now seventeen years old, but I have never tasted anything stronger than tea and coffee; and as I am, in all probability, about to go into the presence of my God, would you send me there with brandy on my stomach?"

The look that boy gave me I shall never forget. At that time I hated Jesus, but I respected that boy's loyalty to his Saviour, and, when I saw how he loved and trusted Him to the last, there was something that touched my heart, and I did for that boy what I have never done for any other soldier—I asked him if he wished to see his chaplain.

"Oh, yes, sir!" was the answer.

When Chaplain R_____ came, he at once knew the boy from having often met him at the tent prayer meetings, and, taking him by the

在我旁邊，用她的手臂摟着我的頸項說：『查理，我現在向耶穌祈求你以後永不嘗受烈酒的味道。你的爸爸死為酒鬼，葬在酒鬼的墳墓中。我亦向神承諾，若是祂的旨意，你長大後要警戒年輕人不要碰那苦杯。』如今我十七歲，我未曾嚐過比茶和咖啡更強烈的飲品。像我這樣的一個可能到神面前去的人，你會將拔蘭地送入我的胃那兒去麼？」

那男孩給我的一望叫我永世難忘。那時我是憎恨耶穌的，但我尊重那男孩對他救主的忠誠。當我見到他愛祂和信靠祂至極時，便有東西觸動了我心，我便為那男孩作了一事，是我從未對其他士兵作過的，我問他想否見一見他的隨軍教士。

「好啊！」他答說。

當隨軍教士 R 來到時，他立時認得這個常出席軍營祈禱會的男孩，便握着他的手，說：

hand, said:

“Well, Charlie, I am sorry to see you in this sad condition.”

“Oh, I am all right, sir,” he answered. “The doctor offered me chloroform, but I declined it; then he wished to give me brandy which I also declined; and now if my Saviour calls me, I can go to Him in my right mind.”

“You may not die, Charlie,” said the chaplain; “but, if the Lord should call you away, is there anything I can do for you after you are gone?”

“Chaplain, please put your hand under my pillow and take my little Bible, in which you will find my mother’s address. Please send it to her, and write a letter, and tell her that, since the day I left home, I have never let a day pass without reading a portion of God’s Word, and daily praying that God would bless my dear mother, no matter whether on the march, on the battlefield, or in the hospital.”

“Is there anything else I can do for you, my lad?” said the chaplain.

“Yes, please write a letter to the superintendent of the Sands Street Sunday School, Brooklyn, N.Y., and tell

「查理啊，我見你這惡劣情況而心感難過。」

他答道：「噢，我很好。我拒絕醫生為我處方哥羅芳，之後他想給我拔蘭地，我也拒絕。若我的救主如今召喚我，我確實知道我必能見祂。」

教士說：「查理，你也許不用死，但若主真的現在就召喚你，在你去後我能為你作甚麼？」

「教士，請把手往我枕頭下取出我那本小聖經，內裏你會找到我母親的地址。請寫一封信寄給她，告訴她自我離家起，無論是在軍中、戰場上或是在醫院裏，我未曾在沒有讀一段神話語下來度過一天；每天在禱告中我都求神賜福我親愛的母親。」

教士說：「孩子啊，還要為你作甚麼？」

「有，請寫信給紐約布魯克林區山士街主日學校長，告訴他我未曾忘

him that the kind words, many prayers, and good advice he gave me I have never forgotten; they have followed me through all the dangers of battle, and now, in my dying hour, I ask my dear Saviour to bless my dear old superintendent; that is all.”

Turning towards me, the boy said, “Now, doctor, I am ready, and I promise you that I will not even groan while you take off my arm and leg, if you will not offer me chloroform.”

I promised, but I had not the courage to take the knife in my hand to perform the operation without first going to the next room and taking a little stimulant to nerve myself to perform my duty.

While cutting through the flesh, Charlie Coulson never groaned, but when I took the saw to separate the bone, the lad took the corner of his pillow in his mouth, and all that I could hear him utter was, “Oh, Jesus, blessed Jesus! Stand by me now.” He kept his promise and never groaned.

That night I could not sleep, for whichever way I turned, I saw those soft blue eyes, and when I closed mine, the words, “Blessed Jesus, stand

記那些仁慈的話、眾多的祈禱，和他給我的善言勸告，他們隨着我經過所有戰事中的危險。就在我如今垂死的時刻中我求親愛的救主賜福給那親愛的年老校長，就這樣多。」

那男孩轉向我說：「醫生啊，我預備好了，我也承諾在不處方哥羅芳下，在你切除我手脚時就是呻吟一聲也沒有。」

我答允了，但我若不先到另一間房子去服一點興奮劑，好提起精神來進行我的職責的話，我是沒有勇氣拿刀在手來進行那手術的。

當割入皮肉時，查理·高臣沒有呻吟。當我拿鋸分開骨頭時，那男孩把枕頭角放在口中，我所能聽到他所說的是：「耶穌啊，恩主耶穌！現在來站在我身邊吧。」他守了承諾，一聲呻吟也沒有。

那晚我睡不着，無論我轉向那方，我也見到那雙柔柔藍色的眼睛。當我合上我的眼睛時，「恩主

by me now," kept ringing in my ears. Between twelve and one o'clock I left my bed and visited the hospital — a thing I had never done before, unless especially called, but such was my desire to see that boy. Upon my arrival there, I was informed by the night steward that sixteen of the hopeless cases had died, and had been carried down to the dead-house.

"How is Charlie Coulson? Is he among the dead?" I asked.

"No, sir," answered the steward, "he is sleeping as sweetly as a babe."

When I came up to the bed where he lay, one of the nurses informed me that about nine o'clock two members of the Young Men's Christian Association came through the hospital to read and to sing a hymn; they were accompanied by Chaplain R_____, who knelt by Charlie Coulson's bed and offered up a fervent and soul-stirring prayer, after which they sang, while still upon their knees, the sweetest of all hymns, "Jesus Lover of My Soul," in which Charlie joined. I could not understand how that boy, who had undergone such excruciating pain, could sing.

耶穌，現在來站我身邊」這話在耳中不停迴盪。十二時一時許我離床走向醫院，作了一件除非緊急的召喚之外之前從未作過之事，就是有見一見那男孩的衝動。當我到達那兒時，晚間服務員通知我有十六個無望的病人已死去，被移送到停屍間。

我問：「查理·高臣是否在死亡名單中？」

答說：「不，他像嬰孩般正甜美安睡。」

當我來到他睡臥的床前時，其中一個護士報告說約在九時有兩個青年會的人來醫院誦讀和唱頌聖詩，陪同他們的 R 教士跪在查理·高臣的床邊獻上一個熱切和激動人心的禱告。之後在跪膝下唱頌聖詩中最甜美的那首《耶穌，愛我靈的主》（Jesus Lover of My Soul）（譯註：青 1-83）。查理也加入頌唱。我不知那男孩在這樣極度痛苦下如何仍能歌唱。」

Five days after I had amputated that dear boy's arm and leg he sent for me, and it was from him that day I heard my first gospel sermon.

“Doctor,” he said, “my time has come. I do not expect to see another sunrise, but thank God, I am ready to go; and before I die I desire to thank you with all my heart for your kindness to me. Doctor, you are a Jew, you do not believe in Jesus; will you please stand here and see me die trusting my Saviour to the last moment of my life?”

I tried to stay, but I could not; for I had not the courage to stand by and see a Christian boy die rejoicing in the love of that Jesus I had been taught to hate, so I hurriedly left the room. About twenty minutes later, a steward, who found me sitting in my private office covering my face with my hands, said, “Doctor, Charlie Coulson wishes to see you.”

“I have just seen him,” I answered, “and cannot see him again.”

“But, doctor, he says he must see you once more before he dies.”

I now made up my mind to see

我為那可愛男孩截了手脚五天後他叫人請我見他，在那日我從他得聽人生第一篇福音信息。

他說：「醫生，我時日將至，我想我見不到明天日出了。但感謝神，我已準備好要去。在我死之前，我想衷心感謝你向我的恩慈。醫生，你是一個猶太人，你不相信耶穌。你可否站在這裏，看我到死仍信靠我的救主直至我生命的最後一刻麼？」

我嘗試留下，但不能，沒勇氣站着看一個因耶穌的愛而歡欣的垂死基督徒男孩，恨惡耶穌是我以往所得的教導，所以我匆忙離開那房間。約二十分鐘後一服務員發覺我坐在我私人辦公室中以手蓋臉時，便說：「醫生，查理·高臣想見你。」

我答說：「我已見過他，不能再見他了。」

「醫生啊，他卻說必須在死前再見你一次。」

那時我決心去看

him, say an endearing word and let him die, but I was determined that no word of his should influence me in the least, so far as his Jesus was concerned. When I entered the hospital I saw he was sinking fast, so I sat down by his bed. Asking me to take his hand, he said:

“Doctor, I love you because you are a Jew; the best Friend I have found in this world was a Jew.”

I asked, “Who was that?”

He answered, “Jesus Christ, to whom I want to introduce you before I die; and will you promise me, doctor, that what I am about to say to you, you will never forget?”

I promised, and he said, “Five days ago when you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul.”

These words went deep into my heart. I could not understand how, when I was causing him the most intense pain, he could forget all about himself, and think of nothing but his Saviour and my unconverted soul. All I could say to him was, “Well, my dear boy, you will soon be all right.” With these words I left him, and twelve

他，想向他說一些逗人歡喜的話來讓他死去，也決意一點也不讓他的話來影響我，就是在關於他的耶穌的事上。當我進入醫院時，我見他衰弱得很快，所以我坐近他床邊。他叫我握住他的手，說：

「醫生，我愛你因你是猶太人。我在世上最好的朋友也是猶太人。」

我問說：「是誰？」

他答道：「就是耶穌基督，我想在我死前將祂介紹給你。醫生，你可否應承我不要忘记我將要向你說的話？」

我答應了，他便說：

「五天前你為我截除手脚時我向主耶穌基督祈禱叫祂改變你的生命。」

這話深深落入我心中。我不明白是我使他落在這最大痛苦中，他如何能完全忘卻自己，甚麼也不想，只想到他的救主和我未得救的靈魂？我所能對他說的是：「親愛的孩子啊，不久你便一切安好。」我說罷離開，二十

minutes later he fell asleep, "Safe in the arms of Jesus."

Hundreds of soldiers died in my hospital during the war, but I followed only one to the grave, and that one was Charlie Coulson, the drummer boy, and I rode three miles to see him buried. I had him dressed in a new uniform, and placed in an officer's coffin, with a new United States flag over it.

That dear boy's dying words made a deep impression upon me. I was rich at that time, so far as money is concerned, but I would have given every penny I possessed if I could have felt towards Christ as Charlie did. But that feeling cannot be bought with money.

For several months after his death, I could not get rid of the words of that dear boy. They kept ringing in my ears, but, being in the company of worldly officers, I gradually forgot the sermon Charlie preached in his dying hour; but I could never forget his wonderful patience under acute suffering, and his simple trust in that Jesus whose name to me at that time was a byword and a reproach.

分鐘後他與世長辭，「安息在耶穌的膀臂中」。

戰事中數以百計的士兵死在醫院中，但只有一個我是隨着去到墳墓的，那個就是鼓手男孩查理·高臣。我騎馬走了三英里來看他的葬禮。我給他穿上一套新的制服，安放在一個覆蓋了一面新美國國旗的軍官棺木內。

那男孩死時的說話給我留下深刻的印象。論到錢，那時我是富有的，只要我能得着像查理那樣對基督的情感，我是願意將我一分一毫都拿出來的，但這情感是錢買不到的。

在他死後幾個月，我不能抹掉那可愛孩子的說話。這話常縈繞我耳中，卻因與地上軍官為伍，我逐漸忘記查理在臨終一刻給我的信息了。但我永不能忘記他在劇烈痛楚下而有的神奇忍耐，和他對耶穌的單純信靠，而那時耶穌於我是一個渾名和侮蔑。

For ten long years I fought against Christ with all the hatred of an orthodox Jew, until God in His mercy brought me in contact with a Christian barber, who proved himself a second instrument in my conversion to Christianity.

At the close of the American war I was detailed as inspecting surgeon, to take charge of the military hospital in Galveston, Texas. Returning one day from an inspecting tour, and on my way to Washington, I stopped to rest a few hours at New York. After dinner I stepped down stairs to the barber's shop (which, it may be remarked, is attached to every hotel of note in the United States). On entering the room I was surprised to see hung around it beautifully framed scripture texts, in different colors. Sitting down in one of the barber's chairs, I saw directly opposite me, hanging up in a frame on the wall, this notice: "Please do not swear in this room." No sooner had the barber put the brush to my face than he began also to talk to me about Jesus. He spoke in such an attractive and loving manner that my prejudices were disarmed, and I

十年來我以一個正統猶太人的一切敵意來抵擋基督，直至神藉祂的憐憫帶我跟一名基督徒理髮師接觸，他證明他是我轉信基督教的第二個工具。

在美國戰事完結時，我被任命為監察外科醫生，負責主管德克撒斯州加維斯頓市軍方醫院。在某天監察旅程完畢，往華盛頓的回程中，我要在紐約停留數小時。飯後我走樓梯往下面的理髮店去（註：美國每間酒店總附設有理髮店。）當我步入時，出奇地見到有色彩繽紛的聖經經文附有美麗框架掛在牆上。當我坐上其中一張理髮椅時，我見正正在我面前掛在牆上的有「在這房子中不要起誓」的告示。那理髮師從將掃子放在我臉上時起，便開始跟我談及耶穌。因着他是以此如此吸引和友善的態度來說話，所以我成見的武裝都卸下，越發留心聽他

listened with growing attention to what he said. 所說的。

All the while he was talking, Charlie Coulson, the drummer boy, came welling up in my mind, although he had been dead ten years. I was so well pleased with the words and deportment of the barber that, no sooner had he done shaving me, than I told him next to cut my hair, although when I entered the room I had no such thought or intention. All the while he was cutting my hair, he kept steadily on with this sermon, preaching Christ to me, and telling me that, although not a Jew himself, he was at one time as far away from Christ as I was then.

I listened attentively, my interest increasing with every word he said, to such an extent that, when he had finished cutting my hair, I said: "Barber, you may now give me a shampoo;" in fact, I allowed him to do all that one in his profession could do for a gentleman at one sitting. There is, however, an end to all things, and, my time being short, I prepared to leave. I paid my bill, thanked the barber for his remarks, and said, "I

就在他說話期間，鼓手男孩查理·高臣在我意念中湧現，雖然他已死去了十年。我因理髮師的說話和舉止而感到十分高興，當他幫我修完了鬍鬚後，我便叫他剪髮，雖然在我進來時是沒有這打算的。當他在修剪着我的頭髮時，他持續地傳講，向我傳講基督，告訴我說他自己雖然不是猶太人，他也曾一時像我般遠離基督。

我留心地聽，對他的話越發感興趣，感興趣的程度大至當他剪完髮後，我說：「師傅，你如今可給我洗頭。」事實上，我是容許他為坐下男士做盡他專業上可做的一切。但是，凡事總有終結，加上我也在趕忙中，我便準備要離去了。我付了賬單，多謝了理髮師的談話後說：「我要趕下一

must catch the next train.” He, however, was not yet satisfied.

It was a bitter cold February day, and the ice on the ground made it somewhat dangerous to walk on the streets. It was only a two minutes walk to the station from the hotel, and the kind barber at once offered to walk to the station with me. I accepted his offer gladly, and no sooner had we reached the street than he put his arm in mine to keep me from falling. He said but little as we were walking along the street until we arrived at our destination; when we got to the station, however, he broke the silence by saying—“Stranger, perhaps you do not understand why I chose to talk to you upon a subject so dear to me. When you entered my shop, I saw by your face that you were a Jew.”

He still continued to talk to me about his “dear Saviour,” and said he felt it his duty, whenever he came in contact with a Jew, to try to introduce him to the One whom he felt was his best Friend, both for this world and the world to come. On looking a second time into his face, I saw tears

班火車。」但是他仍意猶未盡。

這是一個寒冷的二月天，在地上積雪的街道上走動總是危險的，由酒店步行至火車站只是兩分鐘的路程，那位理髮師立刻提議和我走到火車站去，我欣然接受了他的提議。一到街上他立即挽着我的手臂，免我跌倒。當我們在街上行走時，他說話不多，直至到了目的地。當我步入火車站時，他打破沉默，說：「陌生人，也許你不明白為何我選擇與你談到這個於我是那麼寶貴的題目。當你進入我的店鋪時，從你臉面便看出你是一名猶太人。」

他仍繼續向我談到他「親愛的救主」，和說到當他碰到一猶太人時，他感到這是他的責任來嘗試向他介紹那位他覺得同時在今生和來世上是他最好朋友的那位。當第二次看着他的臉

trickling down his cheeks, and he was evidently under deep emotion. I could not understand how it was that this man, a total stranger to me, should take such a deep interest in my welfare, and also shed tears while talking to me.

I reached out my hand to bid him good-bye. He took it in both of his and gently pressed it, the tears still continuing to run down his face, and said, "Stranger, if it is any satisfaction for you to know it, if you will give me your card or name, I promise you on my honor as a Christian man that during the next three months I will not retire to rest at night without making mention of you by name in my prayers. And now, may my Christ follow you, trouble you, give you no rest, until you find Him what I have found him to be—a precious Saviour and the Messiah you are looking for."

I thanked him for his attention and his consideration, and after handing him my card, I said, rather sneeringly, I fear, "There is not much danger of my ever becoming a Christian."

He then handed me his card,

龐時，我見淚水從他面頰滴下，這證明他正在極深的情感中。我不能弄清為何這男子，於我是完全陌生人的男子，會對我的事情有如此深入的興趣，且在與我說話時落淚。

我伸手向他告別，他雙手握着我手，溫柔地按着，淚水仍從他臉上流下，說：「陌生人，或者知道以下的事會使你滿意，若你給我你的名片或名字，我以身為一個基督徒的尊榮來向你承諾，在未來三個月中我不會在晚上我禱告中不提你名下去歇息安睡。現在，願我的基督隨着你，攪擾你，叫你不安寧，直至你發現我所找到的祂乃是你正在尋找的那位尊貴的救主和彌賽亞。」

我謝過他的殷勤和好意，遞過我的名片後我頗為不屑下對他說：「我恐怕要成為一個基督徒不至於帶來太大危險吧。」

之後他遞給我他的

saying, as he did so, "Will you please drop me a note or letter if God should answer my prayer on your behalf?"

I smiled incredulously, and said, "Certainly I will," never dreaming that within the next forty-eight hours God in His mercy would answer that barber's prayer. I shook his hand heartily and said good-bye, but in spite of outward appearance of unconcern, I felt he had made a deep impression upon my mind, as the sequel will show.

As is well known, the American railway carriage is much longer than the ordinary English railway carriage. It has only one compartment which will seat from sixty to eighty persons. As the weather was bitterly cold, the passengers were not numerous on this train. The carriage I had entered was not more than half filled, and, without being conscious of the fact, in less than ten or fifteen minutes I had occupied every empty seat in the compartment.

The passengers began to look upon me with some suspicion as they saw me change my seat so frequently in so short a time without any

名片，說：「若神垂聽我為你作的祈禱，可否請你寫我一個便條或書信？」

我懷疑地微笑說：「肯定會。」從不想到就在四十八小時內神以祂的憐憫叫這理髮師的祈禱蒙了垂聽。無論我外表如何漠不關心，我卻親切地與他握手道別，感到他在我心靈中已帶來一深刻的印象，而事情的發展將會把這個顯明出來。

眾所週知，美國的火車卡比普通的英國火車卡長很多，前者一個車卡只有一個車廂，設有座位給六十至八十個乘客。因着天氣嚴寒，所以這火車上乘客不多。我上的車廂乘客不過半，我不知不覺在不到十至十五分鐘內便試坐了車廂內每一個空座位了。

乘客們開始用奇異的眼光來看我在沒有明顯目的下，這樣短時間內如此頻密地轉換座位。我

apparent object. For my part I did not think at that time the wrong was in my heart, although I could not account for my erratic movement. Finally I went to an empty seat in the corner of the carriage with the firm intention of going to sleep. The moment I closed my eyes, however, I felt myself between two fires. On the one side there was the Christian barber of New York, and on the other side there was the drummer boy of Gettysburg—both talking to me about that Jesus whose very name I hated. I felt it impossible either to go to sleep or to shake off the impression made upon my mind by these two faithful young Christians—one of whom had bid me good-bye only an hour previously, whilst the other had been dead nearly ten years—and so continued troubled and perplexed all the while I was on the train.

On my arrival in Washington, I purchased a morning newspaper, and one of the first things that caught my attention was the announcement of a revival service in Dr. Rankin's Congregational Church, the largest church in Washington. No sooner had

那時不以為是我心出錯，雖則我不能說明為何有這反常的行為。最終我走到車廂一角的空座位上，帶着要睡覺的強烈意圖。但當我閉上眼睛的一刻，我發覺我身處兩團火之間。一邊有紐約的基督徒理髮師，另一邊是蓋茨堡的鼓手男孩，兩個都跟我談到耶穌——我所憎惡的名字。我感到不能入睡，也不能將這兩個虔誠年輕基督徒的印象從我思想中抹去。他們其中一個就在一小時前跟我道別，而另一個在幾乎十年前死去，我就這樣在火車上持續處於不寧和困惑中。

當我到達華盛頓時，我買了一份早報，其中一項吸引我注意的就是蘭堅博士主理之公理會——華盛頓最大的教會——的奮興會公告。我一看見這公告，立即有一

I seen that announcement, than an inward monitor seemed to say to me "Go to that church." I had never been inside a Christian church during divine service, and at any other time I should have counted such a thought as from the devil. It was my father's intention, when I was a boy, that I should become a rabbi, and so I promised him that I would never enter a place where "Jesus, the Impostor," was worshipped as God, and that I would never attempt to read a book containing that name; and I had faithfully kept my word up to that moment.

In connection with the revival meetings just referred to, it was stated that there would be a united choir from the various churches in the city, who would sing at each of the services. Being a passionate lover of music, this attracted my attention, and I made it my excuse for seeking to visit the church during the revival service that night. When I entered the church, which was filled with worshippers, one of the ushers, attracted doubtless by my gold epaulets (for I had not changed my

內裏的忠告似乎對我說：「去那教會。」我從未曾在聚會進行中時步入任何基督教教會，任何時候我都以這樣的思想是來自魔鬼的。當我還是男孩的時候，我爸爸已有意願將來我要成為一個拉比，因此我向他承諾我永不進入以「騙子耶穌」被尊崇為神的地方，我也永不嘗試讀一本載有該名字的書本，我忠誠地遵守我的諾言，直到那一刻。

剛才所題到的奮興會公告中，說到有來自城中不同教會的聯合詩班，會在每一堂聚會中獻唱。因着我熱愛音樂，這個吸引我的注意力，這也成為那晚我出席那教會奮興會的藉口。當我進入那教會時坐滿敬拜者，其中一個引座員毫無疑問被我的金肩章（因為我還未換掉我的制服）所吸引而領我到教會的前座，正正對着講員——在英國和

uniform), led me to the front seat of the church, right in front of the preacher—an evangelist well known both in England and America. I was charmed with the beautiful singing; but the speaker had not been talking more than five minutes before I came to the conclusion that someone must have been informing him who I was, for I thought he pointed his finger at me. He kept watching me, and every now and then appeared to be shaking his fist at me. In spite of all this, however, I felt deeply interested in what he said. But this was not all, for still ringing in my ears were the words of the two former preachers—the Christian barber of New York, and the drummer boy of Gettysburg—emphasizing the utterances of the evangelist, and in my mind I could plainly see those two dear friends also repeating their sermons. Growing more and more interested in the words of the preacher, I felt tears trickling down my face. This startled me, and I began to feel ashamed that I, an orthodox Jew, should be childish enough to shed tears in a Christian church, the first I

美國都享負盛名的傳福音者。美妙的歌聲使我陶醉，但當講員講不到五分鐘，我作了有人通知了講員我是誰的結論，因為我以為他用手指指向我。他不斷望着我，不時都似乎向我揮拳一樣。雖是這樣，我卻在他的講說上深感興趣。但這不是全部，因為在我耳中迴盪的是先前兩個傳道者——紐約的基督徒理髮師和蓋茨堡的鼓手男孩——的說話都與講者之話不謀而合，而在我意念中我就平白見到這兩個親愛朋友在覆述他們的講章。在越來越對講者的話感興趣下，我感到淚珠在我臉上滴下來，這嚇驚了我。身為正統猶太人的我因着如此幼稚地在基督教會落淚而開始感到羞愧，我是首次在這樣的地方落淚呢。

had ever shed in such a place.

I omitted to say that, during the service, and whilst the preacher was watching me, the thought occurred to me that possibly he might be pointing his finger at some person behind me, and I turned round in my seat to discover who the individual was, when, to my astonishment, a congregation of more than two thousand persons, of all grades of society, seemed to be looking at me. I at once came to the conclusion that I was the only Jew in the place, and heartily wished myself out of the building, for I felt I had got into bad company. Being well known in Washington, both by Jews and Gentiles, the thought flashed across my mind, how will it read in a Washington paper that, "Dr. Rossvally, a Jew, was present at the revival services, not five minutes' walk from the synagogue he usually attends, and was seen to shed tears during the sermon." Not wishing to make myself conspicuous (for there were faces there I recognized) I made up my mind not to take out my handkerchief to wipe off the tears; they must dry up of

我忘記了說，當講員在聚會中望着我時，有意念臨到我：可能他的手指是指向我身後的人。於是我轉身後望那人是誰，令我驚奇的是，後面那超過二千個來自社會各階層的會眾似乎都在看着我。我立時作出結論，我是那裏唯一一個猶太人，於是我因感到我與壞人為伍而強烈地想離開那建築物。我在華盛頓中的猶太人和外邦人中都是享負盛名的，有一意念閃入我思想中，在華盛頓的報章會是這樣說：「猶太人羅斯華里醫生參加奮興會，這教會與他常出席的會堂只有五分鐘的步行距離，有人見到他在聽講道時落淚。」為了不想我自己那麼矚目（因為那兒有我熟悉的面孔），我決意不用手帕來拭去眼淚，讓淚水自己變乾。但神是該稱頌的，我不能制止淚水，因為淚水反而越流越快。

themselves; but, blessed be God, I could not keep them back, for they came flowing faster and faster.

After a while the preacher finished his sermon, and I was surprised to hear him announce an after-meeting, and invite all who could do so to remain. I did not accept the invitation, being only too glad of the opportunity to leave the church. With that intention, I got up from my seat, and had reached the door when I felt that someone held me by the tail of my coat. Turning round I saw an elderly-looking lady, who proved to be Mrs. Young, of Washington, a well-known Christian worker.

Addressing me, she said, "Pardon me, stranger, I see you are an officer in the army. I have been watching you all this evening, and I beg of you not to leave this house, for I think you are under conviction of sin. I believe you came here to seek the Saviour, and you have not found Him yet. Do come back; I would like to talk to you, and, if you will permit me, I will pray for you."

"Madam," I answered, "I am a Jew."

過了一會兒傳道人完成了講道，當聽到邀請那些可以留下的人來作會後相聚時，這宣佈使我感到突然。我不接受邀請，皆因這是離開教會的最好時機。主意已決下我便從座位上起來。當走到門口時我感覺到有人扯着我的衫尾。轉身看見一位年長的女士，就是華盛頓知名的基督徒工人楊格太太。

她跟我說：「恕我唐突呀陌生人，我見你是一名軍官，整晚我都望着你，我乞求你不要離開這裏，因為我以為你還是在罪中。我相信你來這裏是要尋找救主，而你還未找到祂呢。回來吧，我會與你談論，並且若得你同意下，我會為你祈禱。」

我答說：「女士，我是一名猶太人。」

She replied, "I do not care if you are a Jew; Christ Jesus died for Jews as well as Gentiles."

The persuasive manner in which she said these words was not without effect. I followed her back to the very spot which I had just left so abruptly, and when we came up to the front she said:

"If you will kneel I will pray for you."

"Madam, that is something I have never done and never will do."

Mrs. Young looked me calmly in the face and said, "Dear stranger, I have found such a dear, loving, and forgiving Saviour in my Jesus that I firmly believe in my heart He can convert a Jew standing on his feet, and I will go on my knees and pray for that."

She suited the action to the word, and fell on her knees, and began to pray, talking to her Saviour in a simple, child-like manner that completely unnerved me. I felt so ashamed of myself, to see that dear old lady kneeling near me while I was standing, and praying so fervently on my behalf. My whole past life floated

她答說：「我不理你是否猶太人，基督耶穌為猶太人，也為外邦人死。」

她說話的態度那樣有說服力是不無影響力的，我隨她回到我剛才那樣無禮離開之處。當我們來到門口的通道時，她說：

「你若願意，我會為你祈禱。」

「女士，這是我從未曾也永不會作之事。」

楊格太太冷靜地看着我的臉面，說：「親愛的陌生人，我在我的耶穌裏找着了如此珍貴、可愛和寬恕的救主，因而我心中確實相信祂能叫站着的猶太人得救，我也會跪下來為這祈禱。」

她言出必行地跪下來開始禱告，與她的救主以率真、小孩的態度來叫我完全降服。我因見到這親愛的年老婦人在我站着的旁邊跪下，為我的緣故如此熱情地祈禱而感到無地自容。我整個過去的人生在我腦海中如此

so vividly before my mind that I heartily wished the floor would open, and that I might sink out of sight. When she arose from her knees, she extended her hand, and, with a motherly sympathy, said: "Will you pray to Jesus before you sleep tonight?"

"Madam," I replied, "I will pray to my God, the God of Abraham, Isaac, and Jacob, but not to Jesus."

"Bless your soul!" she said, "your God of Abraham, Isaac, and Jacob, is my Christ and your Messiah."

"Good-night, madam, and thank you for your kindness," I said, as I slowly left the church.

On my way home, reflecting on my recent strange experiences, I began to reason with myself: "Why is it that these Christians take such an interest in Jew or Gentile, perfect strangers to them. Is it possible that all these millions of men and women, who, during the last eighteen hundred years, have lived and died, trusting in Christ, are mistaken, and a little handful of Jews, scattered all over the world, are right? Why should that

鮮明地浮現，以至我真的很想地面張口把我吞沒。當她從跪中起來時，她慈愛同情地伸出她的手，說：「在你今晚睡覺前會否向耶穌祈禱？」

我答說：「我只向亞伯拉罕、以撒、雅各我神而不向耶穌禱告。」

她說：「願主賜你恩福，你亞伯拉罕、以撒、雅各的神就是我們的基督和你的彌賽亞。」

「再見，女士，多謝你的禮遇。」我說着和慢慢離開教會。

在我回家途中，因着最近的奇怪經歷我開始自我查問：「何解這些基督徒如此有興趣於猶太人和外邦人，尤其於他們陌生的人。有沒有可能在過去一千八百年來這千百萬因信靠基督而活和死的男女全都要錯了，而散居在世界各地一小撮的猶太人卻是對的呢？為何那垂死的鼓手男孩

dying drummer-boy think only of what he was pleased to call my unconverted soul? And why, also, should that Christian barber of New York manifest such a deep interest in me? Why should the preacher tonight single me out and point his finger at me, or that dear woman follow me to the door, and hold me back? It must be all for the love they bear for their Jesus, whom I despise so much.” The more I thought of this, the worse I felt. On the other hand, I argued:

“Is it possible that my father and mother, who loved me so dearly, should teach me anything that is wrong? In my childhood they taught me to hate Jesus: that there was but one God, and that He had no Son.” I now felt a desire springing up in my heart to become acquainted with that Jesus whom the Christians so much loved. I started to walk faster, fully determined that if there was a reality in the religion of Jesus Christ, I would know something before I slept.

When I arrived at home, my wife (who was a very strict orthodox Jewess) thought I looked rather excited, and asked me where I had

以為唯一叫他喜悅的是來召喚我這未得救的靈魂？而紐約的基督徒理髮師又為何對我顯出如此強烈的興趣？這必定是全因為他們為我極為輕視之耶穌而肩負的愛。」我越想到這個，便越感不快。另一方面，裏頭這樣辯駁：

「有沒有可能深愛我的父母所教導的是錯的？他們在我童年教我要憎恨耶穌，說只有一位神，而祂是沒有兒子的。」如今我感到對基督徒那麼愛戴之耶穌變得熟落，且心中也已起了愛慕。我開始越行越快，想若耶穌基督的信仰是真確的話，我決意得在睡覺前來認識它了。

當我抵家時，我太太——一個十分嚴格的正統猶太婦女——認為我看來頗興奮，就問我曾到那

been. The truth I dared not tell her, and a falsehood I would not, so I said:

“Wife, please do not ask me any questions. I have some very important business to attend to. I will go to my private study where I can be alone.”

I went at once to my study, locked the door, and began to pray, standing with my face towards the east, as I always had done. The more I prayed the worse I felt. I could not account for the feeling that had come over me. I was in great perplexity as to the meaning of many prophecies in the Old Testament which deeply interested me. My prayer gave me no satisfaction, and then it occurred to me that Christians kneel when they pray. Was there anything in that? Having been brought up a strict orthodox Jew, and taught never to kneel in prayer, a fear came over me that if I should kneel I might be deceived in thus bowing my knee to that Jesus whom I had been taught to believe in childhood to be an impostor.

Although the night was bitterly cold, and there was no fire in my study (it was not thought that I should

裏去。我不敢告她真相，又不想說謊，因此說：

「太太啊，不要問我任何問題。我有一些十分重要的事情要辦。我要到書房獨處。」

我立即走往書房，鎖上門，如往昔般面對東方站着來開始祈禱。我越祈禱便越難過，我不能說清來到我身上的的是甚麼感覺。很多深深吸引我舊約中的預言內容是我極度窘困的。祈禱不能給我滿足，於是我想到基督徒是跪下祈禱的，究竟箇中是否有一些東西呢？自小在嚴格猶太教教育下的我，叫我永不要跪下祈禱。當我想到向自童年被教導來相信是騙子的耶穌下跪時，因着可能受騙而有驚恐湧現。

雖然那晚嚴寒，但書房內是沒有生火的（因為沒有想到我那晚會用這

use the room that night), yet I never perspired so much in my life as I did that night. My phylacteries were hanging in my study, on the wall, and I caught sight of them. Never since I was thirteen years of age had I missed a day wearing them, except on Jewish Sabbaths and feasts. I loved them dearly. I took them in my hand, and, while looking at them, Genesis 49:10, came flashing across my mind: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto Him shall the gathering of the people be."

Two other passages also, which I had often read and pondered over, presented themselves vividly to my mind; the first of them being from Micah 5:2: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah..." The other passage is the well-known prediction in Isaiah 7:14: "Therefore, the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

These three passages impressed themselves so forcibly on my mind, that I cried out: "O, Lord, God of

房間), 然而我人生中沒有像那晚流那麼多汗。我的經文匣掛在書房的牆上, 我瞥見它們。自我十三歲開始除非是在猶太安息日和節期之外, 我未曾有一天沒有戴上它們的, 我十分珍愛它們。我拿它們在手中, 當我看着它們時, 閃入我意念中的是創 49:10: 「圭必不離猶大, 杖必不離他兩腳之間, 直等細羅來到, 萬民都必歸順。」

還有兩處我常閱讀和默想的經文活現在腦海中。首處來自彌 5:2: 「伯利恒, 以法他阿, 你在猶大諸城中為小。」另一處在賽 7:14 那知名的預言: 「因此, 主自己要給你們一個兆頭, 必有童女懷孕生子, 給他起名叫以馬內利。」

我因這三處經文強而有力吸引我心而呼叫: 「耶和華, 亞伯拉

Abraham, Isaac, and Jacob, Thou knowest I am sincere in this thing. If Jesus Christ is the Son of God, reveal Him to me tonight, and I will accept Him as my Messiah.”

No sooner had I said this than almost unconsciously I flung my phylacteries into a corner of the room, and in less time than I can tell it, I was on my knees, praying in the same corner, where my phylacteries were lying on the floor by my side. To throw the phylacteries on the floor as I had done was, for a Jew, an act of blasphemy. I was now on my knees praying for the first time in my life, and my mind was much agitated and in doubt as to the wisdom of my proceedings.

My first prayer to Jesus I shall never forget. It was as follows: “O Lord Jesus Christ, if Thou art the Son of God; if Thou art the Saviour of the world; if Thou art the Jew’s Messiah, for whom we Jews are still looking; and if Thou canst convert sinners as Christians say Thou canst, convert me, for I am a sinner, and I will promise to serve Thee all the days of my life.”

This prayer of mine, however,

罕、以撒、雅各的神啊，祢知在這我是誠摯的。若耶穌基督是神的兒子，就今晚向我揭示吧，我必承認祂為我的彌賽亞。」

當我一說這個時，我不自覺地將我那些經文匣扔在房子的角落。我也不能說過了多久，我已屈膝跪下，在經文匣所在的地板旁那同一個角落裏祈禱了。於我這個猶太人來說把經文匣拋在地上是褻瀆的行為。現在我跪下祈禱是人生的首次，我心是那麼激動，也為着行動是否智慧而心存疑問。

向耶穌的首次祈禱我永誌難忘：「主耶穌基督啊，若祢是神的兒子，若祢是世人的救主，若祢是我們猶太人仍仰望的彌賽亞，若祢能像基督徒所說能救贖罪人的話，就來救贖我吧，因我是罪人，我也應承必用我生命的一切年日來服事祢。」

但是我的祈禱並沒

went no higher than my head. The reason was not far to seek. I had tried to make a bargain with Jesus, that if He would do what I asked of Him, I, on my part, would do what I then promised Him. I remained on my knees for about half an hour, and, whilst so engaged, drops of sweat came running down my face. My head also felt hot, and I put it against the wall of my study to cool it. I was in agony, but I was not converted. I arose, and paced to and fro in my room, and then the thought came to me that I had gone too far already, and I vowed I would never go on my knees again. I began to reason with myself: "Why should I go on my knees? Cannot the God of Abraham, whom I have loved, served, and worshipped all the days of my life, do for me what Christ is said to do for the Gentiles?" I looked at it of course, from a Jewish standpoint, and went on reasoning: "Why should I go to the Son? Is not the Father above the Son?"

The more I reasoned, the worse I felt, and I became increasingly perplexed. In one corner of the room

有升越我的頭腦。那原因不難找到，我只是嘗試與耶穌討價還價吧了。就是說若祂照我所求的來作，我便會作我所承諾祂的。我在屈膝中維持了約半小時，因為那麼投入以至汗水從我臉上流下來。我的頭也感到熱力，因而我將頭貼在書房的牆上來把它冷卻。我是在苦惱中，但我仍未得救。我起來，在房中徘徊踱步，之後當想到我已走得太遠時，我便發誓永不再跪下祈禱。我開始自圓其說：「我為何要跪下？我在有生之年日中一直所愛，所事奉，所敬拜之亞伯拉罕的神豈不能替我作成基督為外邦人所作的麼？」當然我是以猶太人的觀點來看和作出「為何我要去到子那裏去？父不是高於子麼？」這推論。

我越自圓其說，我越覺不妥，因我越發困惑。在房子的一角上的是我

lay my phylacteries, which still possessed a magnetic influence over me; I instinctively turned towards them, and I involuntarily fell on my knees again, but could not utter any words. My heart ached, for I had a sincere desire to become acquainted with Christ if He was the Messiah. I changed my posture time after time, alternately kneeling and then walking about the room, from a quarter to ten until five minutes to two in the morning. At that time light began to dawn on my mind, and I began to feel and believe in my soul that Jesus Christ was really the true Messiah. No sooner had I realized this, than, for the last time that night, I fell on my knees; but this time my doubts were gone, and I began to praise God, for a joy and happiness had penetrated my soul such as I had never known before. I knew I was converted, and that God, for Christ's sake, had pardoned my sin. I now felt that neither circumcision availed anything, nor uncircumcision, but a new creature.

With unspeakable joy I arose from my knees, and in my new-found

的經文匣，它於我仍有一磁性的影響。我本能地轉向它們，我卻不自覺地再次跪下，但說不出一個字來。若基督是彌賽亞的話，我是誠摯渴望與基督相熟的，我因此而心痛。我時不時轉換姿勢，交替地跪下和在房中踱步，由九時四十五分直至凌晨的一時五十五分。那時有光開始照入我心，我生命中開始感到和相信基督真是彌賽亞。我一明白到這個時，就最後一次在那晚屈膝跪下。這時我的疑慮已除，我開始稱讚神，有從不認識的歡欣和快樂滲入我的靈魂。我知道我已得救，神也因為基督的緣故已饒恕了我的罪。我那時知道割禮不受割禮在任何事上都毫無益處，惟有那新的創造才是。

我帶着說不出的喜樂從跪中起來，在新找來

happiness thought that my dear wife would at once share my joy when I told her of the great change which had come over me. With that thought uppermost in my mind, I rushed out of my study into the bedroom (for my wife had already retired to rest, although the gas had not been turned off); I threw my arms around her neck, and began to kiss her eagerly, saying:

“Wife, I have found the Messiah.”

She looked annoyed, and pushing me from her, coldly asked, “Found who?”

“Jesus Christ, my Messiah and Saviour,” was my ready reply.

She spoke not another word, but in less than five minutes was dressed, and had left the house, although it was then two in the morning and bitterly cold, and went across the street to the house of her parents, who lived immediately opposite. I did not follow her, but dropped on my knees, imploring my newly-found Saviour that my wife might also have her eyes opened as I had, and afterwards went to sleep.

On the following morning my

的快樂下想着我親愛的太太該立即來分享我的喜樂，我要告知她已來到我身上的巨大改變。當這思想浮現心頭時，我衝出書房，進入睡房（因為我的太太早已就寢安睡，雖然煤氣還未曾關掉）。我雙臂摟着她的頸項，開始熱情地吻她，說：

「太太啊，我已找到彌賽亞。」

她一臉厭煩，把我推開，冷冷地問：「找到誰？」

我確切說：「耶穌基督，我的彌賽亞和救主。」

她不發一言，但不到五分鐘便穿好衣裳，離開屋子，雖是凌晨二時和嚴寒，往正正對面街她父母的屋子走去。我沒有跟着她，只跪下，懇求我新近找到的救主來叫我妻子的眼像我一樣得開，隨後我便去睡覺了。

早上我的岳父岳母

poor wife was told by her parents that, if she ever called me husband again, she would be disinherited, excommunicated from the synagogue, and accursed. At the same time my two children were sent for by their grandparents, and told that they must never call me father again; that I, in praying to Jesus, the "Impostor," was fully as bad and as mean as He was.

Five days after my conversion I received orders from the Surgeon-General at Washington, to proceed west on Government business. I tried all the means in my power to communicate personally with my wife and to bid her good-bye, but she would neither see me nor write to me. She, however, sent me a message by a neighbor to the effect that so long as I called Jesus Christ my Saviour, I should not call her my wife, for she would not live with me. I did not expect to receive such a message from my wife, for I loved her and my children dearly, and it was with a sad heart, therefore, that I left home that morning to travel thirteen hundred miles to my sphere of duty, without being able to see my wife and

告訴我可憐的妻子說，若她再稱我為丈夫，便會斷絕關係，被逐出會堂和被咒詛。同時我的兩個兒女被差往外祖父母處，叫他們一定永不要再稱我為父親，因為我所祈禱的騙子耶穌是全然壞透和下賤的。

我得救後五日收到華盛頓軍醫總監的命令，西去執行政府事務。我用盡我能力的方法來與妻子單獨溝通和跟她說再見，但她不見我，也不通信。她卻藉一鄰居帶來一口訊，說，只要我一日稱耶穌基督為我的救主，我便不可稱她為妻子，因為她不會與我同住了。我想不到會收到從妻子來的這樣信息，因為我是深愛她和我兒女的。帶着這憂傷的心情，那早上我在未能見到我的妻兒下離家往一千三百英哩外遠去述職。

children.

For fifty-four days my wife would not answer any of my letters, although I wrote her one daily; and with every letter sent I prayed that God would incline her heart to read at least one of them. I felt that if she would but read one of my letters (for Christ was preached in every one of them), she would consider what she had said and done before I had left home.

Never in my experience were Cooper's words more signally fulfilled, "God moves in a mysterious way His wonders to perform," for it was through the disobedience of my daughter that my wife was converted. My daughter was the younger of my two children, and generally considered her father's pet, and, after my conversion to Christ, a duty to her mother on one hand, and her love for her father on the other, kept her mind in continual agitation.

On the fifty-third night my daughter dreamt she saw her father die, and a fear came over her, and she made up her mind that come what may, she would not destroy the next letter in her father's handwriting. The

我妻子有五十四天不覆我每天寫給她的信，在每封信中我祈求神叫她回心轉意來讀最少一封信。我想只要她讀到其中一封（因為每封都是傳講基督的），她便會想到我離家前她所說和所作之事了。

我所經歷的正正應了谷巴所說的「神執行祂奇妙的作為是以奇妙方法的」，就是藉着我女兒的不順命而叫我妻子得救。我的女兒是兩兒女中較年幼的一個，是父親的掌上明珠。我信主以後，她一邊要向母親盡責，一邊卻愛父親，使她心靈持續痛苦。

在第五十三晚我女兒夢見她父親要死了，驚恐湧上心頭，於是決意無論發生任何事，她都不會毀掉下一封有父親筆跡的信。早上郵差送來一封

following morning the postman brought a letter in the familiar handwriting (and by the way, she had waited for him at the door). As the postman handed the letters to her, she took her father's letter and quickly slipped it into her bosom, and ran upstairs into her room, locked the door, and opened the letter. She began to read it, and then read it three times before she laid it quickly down. That letter made her sad at heart to such an extent, that when she went downstairs, her mother saw that she had been crying, and asked her the cause of her grief.

“Mother, if I tell you, you will be offended, but if you promise me not to be grieved, I will tell you all about it.”

“What is it, my child,” said her mother.

Taking out my letter from under her dress, she told her mother of her dream of the night previous, and added: “I have opened my papa's letter this morning, and now I cannot and will not believe what my grandpa and grandma or anybody else says about my papa being a bad man, for a

熟悉字跡的信時，她是在門口等待的。當郵差把信遞給她時，她接過她父親的信，快快放入懷中，飛跑上房，鎖上門，開啟信件。她開始讀看，讀了三遍後把信快速放下。這信叫她傷痛到一個程度，當她下樓時，她母親見她在哭泣，便問她憂傷的缘由。

「母親，我向你相告會觸怒你。因此你若應承不為此而憂傷，我才將一切向你相告。」

母親說：「我女兒啊，是甚麼呢？」

她從裙內取出我的信件時，說着她昨夜的夢，且說：「今早我開啟了爸爸的信件，因此現在我不再相信外祖父、外祖母或任何人所說爸爸是壞人這事，因為一個壞人不能寫這樣的信給他的

bad man could not write such a letter to his wife and children. I beg of you to read this, mother," she added, as she handed her the letter.

My wife took the letter and carried it into the next room and locked it in her desk. That afternoon she locked herself in the room, and, opening the desk, took my letter and began to read it. The more she read the worse she felt. She afterward told me she read it through five times before she finally laid it down.

After the last reading of the letter, my wife returned it to the desk, and went back to the room she had just left. Her eyes were full of tears, and now it was my daughter's turn to ask, "Mother, why are you crying?"

"Child, my heart aches," was the reply; "I wish to lie down on the lounge." She did so. The servant made her a cup of tea, thinking that was all that was needed to take away the heartache of which she complained. But the cup of tea brought no relief to my poor wife.

After a while my wife's mother came across the street to our house. Thinking my wife to be very ill, she

妻子和兒女的。母親，我求你讀讀這信吧。」她邊說邊遞信給母親。

我太太接過信來，走入另一間房，把信鎖在抽屜裏。到下午她把自己關鎖在那房中，打開抽屜，取出我的信來讀。她越讀越痛苦。她之後告訴我她讀了五遍才最終把信放下。

讀完最後一遍後，我太太把信放回抽屜中，回到先前的房間，眼中滿了淚水。如今輪到我女兒問：「母親，你為何哭呢？」

「女兒啊，我心在痛啊！」是她的答覆。「我想躺在休息室中。」她便這樣作，佣人給她一杯茶，以為這便是除去她所說心痛的一切所需，但那杯茶不能為我太太帶來舒解。

一會兒後我岳母從對面街過來，見我太太病重，便給她一些簡單的家

administered some simple home remedies, as mothers frequently do. These also failed to give relief. At half-past seven in the evening my mother-in-law sent for Dr. R_____. He came at once and prescribed a treatment for her, but his medicine likewise failed to remove the heartache of which my wife complained.

My mother-in-law stayed in our house that night, attending to my wife until a quarter-past eleven o'clock. I heard my wife say afterwards, that the desire of her heart was that her mother should leave the room, for she had fully made up her mind to go on her knees as I had previously done, as soon as her mother had gone. No sooner therefore had she left the house, than my wife locked the door and fell on her knees by the side of her bed, and in less than two minutes Christ, the Great Physician, met her, healed her, and converted her.

On the following morning I received a telegram worded as follows:

“Dear Husband: Come home at once; I thought you were in the wrong

庭藥物，正如母親們常作的。這些也不能使她得舒緩。在黃昏七時半岳母請來R醫生。他速來處方藥物，但他的藥也不能除去我妻子所說的心痛。

我岳母那晚留在我們家中，照顧我太太直至十一時一刻。之後太太對我說她向她母親道出要她離開的意願，因為她已決意在她去後便像我先前般去跪禱了。因此當她一離開我們的屋子，我妻子便鎖上房門，屈膝跪在床前，不消兩分鐘基督那偉大醫生找着她，治好她和救贖她了。

在第二朝我收到一封電報，是這樣寫的：

「親愛的丈夫，立即回家，我從前以為錯的是

and I was in the right, but I have found that you were in the right and I was in the wrong. Your Christ is my Messiah, your Jesus my Saviour. Last night at nineteen minutes past eleven, while on my knees for the first time in my life, the Lord Jesus converted my soul.”

After reading that telegram, I felt for a moment as if I did not care a cent for the government under which I served. I left my business unfinished, took the first express train and started for Washington. My house at that time being well known there, especially amongst the Jews (for I frequently sang in the synagogue), I did not wish to create a sensation, and so I telegraphed to my wife not to meet me at the station, for I would take a carriage on my arrival at Washington and drive quietly home.

When I got to the front of my home, I saw my wife standing in the open door expecting me. Her face beamed with joy. She ran to meet me as I stepped out of my carriage, threw her arms round my neck, and kissed me. Her father and mother were also standing at their open door across the

你，對的是我；但如今我才知道，對的是你，而錯的是我。你的基督是我的彌賽亞，你的耶穌是我的救主了。昨夜十一時十九分在我人生初次的屈膝中，主耶穌救贖了我的靈魂。」

讀罷電報，我一點兒也不理會我所服事的政府。我留下未完成的工作，乘搭第一班開往華盛頓的特快列車。我家那時是眾所周知的，尤其是在猶太人眼中（因為我經常在會堂中獻唱）。因我不想造成騷動，所以我發電報叫太太不要到火車站接我，我卻會在到達華盛頓後乘車靜悄返家。

當我來到家門前時，我見妻子打開門站着等着我，臉上喜形於色。當我下車時她跑來迎接我，雙臂摟着我頸項和吻我。她父母站在對面街的屋門前，當他們見我們手挽手時，便開始咒詛我和

street, and when they saw us in each other's arms, they began to curse both me and my wife.

Ten days after my wife had given her heart to Christ my daughter was converted. She is now the wife of a Christian minister, co-worker with her husband in Christ's vineyard.

My son (would to God I could say the same of him as of his sister), was promised by his grandparents on his mother's side, that if he would never call me "father" again, or my wife "mother," they would leave all their property to him, and thus far he has kept his promise.

A year and nine months after her conversion, my wife died. The desire of her heart, previous to her death, was to see her son who resided about seven minutes' walk from our house. I sent again and again to him, begging of him to come and see his dying mother. One of the ministers of the city, along with his wife, personally saw my son, and tried to persuade him to grant his dying mother's request, but his only reply was: "Curse her! Let her die; she is no mother of mine."

我的妻子。

在我妻子將心歸給基督後十天，女兒也信主了。她如今是一基督徒傳道人的太太，與丈夫在基督的葡萄園中作同工。

我的兒子得他外祖父母承諾（我可面對神說，向他說的也同時是向他妹妹說的），若他不再稱我為父，稱我太太為母的話，他們會將一切的財產留給他，至那時他仍信守承諾。

我妻子在她信主一年九個月後過身。她心中渴望在死前得見那個住在距家七分鐘路程之遙的兒子。我一次又一次喚他來，乞求他來看望他垂死的母親，但他唯一的答覆是：「願她被咒詛！由得她死吧，她不是我的母親。」

On Thursday morning (the day of her death), my wife asked me to send for as many members of the congregation where she had worshipped as could come, to be with her in her dying hour. At half-past ten she asked Mrs. Ryle, the minister's wife, who was a very dear friend of hers, to take her left hand, and let all the ladies in the room join hands with her. I stood at the other side of the bed and took hold of her right hand, and the gentlemen joined hands with me, and at my wife's request we formed a circle, about thirty-eight of us, and then we sang "Jesus lover of my soul, Let me to Thy bosom fly," very softly. As we began to sing "Thou, O Christ, art all I want," my wife in a feeble, though clear voice, said: "Yes, it is all I want, it is all I have; come, blessed Jesus, take me home," and she fell asleep.

My son would not come to the funeral, nor so far as I have known, has he ever visited his mother's grave; neither has he called me "father," nor answered any letter of mine since my conversion, although I have three times crossed the Atlantic, from

我妻子死亡那天是星期四的早上，我妻子叫我盡多喚來她在聚會中一起敬拜的肢體，在她死亡一刻來陪伴她。十時半時她叫她的閨蜜傳道人妻子里爾太太握她左手，與所有房中的女士們手拖手；而站在她床另一邊的我握着她的右手，男士們則與我手拖手，按我妻子要求圍成一圈的三十八人十分柔和地唱：「耶穌愛我靈的主，容我投入祢懷中。」當我們唱到：「我惟需基督祢」(譯註：《耶穌，愛我靈的主》青I-83)時，我妻子用虛弱但清晰的聲音說：「是的，這就是我想要的一切，這就是我擁有的一切。恩主耶穌，來帶我歸家。」她便與世長辭了。

我的兒子沒有來到葬禮，照我所知，一直也沒有到他母親墳前。自我信主後，他未曾稱我為父親，也未曾覆我信。雖然我三次橫越大西洋由美國去到德國嘗試見他並

America to Germany, trying to see him and be reconciled, but have failed in every instance, for he would not see me. This, however, has called forth more fervent prayer on his behalf, that he also may be emancipated from the thralldom of Jewish prejudice, and in Jesus, "Behold the Lamb of God which taketh away the sin of the world." A fourth visit to Germany in July, 1887, has strengthened and confirmed my faith, for my son not only consented to see me, but shed bitter tears on the remembrance of the past, and at once declared his determination to see his dear sister in America.

I wrote to my mother, who resided in Germany, immediately after my conversion, recounting to her how I had found the true Messiah. I could not keep the good news from her, and in my heart thought that she would believe the eldest of her fourteen children. Indeed, I may say that the first desire of my heart after my conversion was that all my friends, Jews as well as Gentiles, might share with me in my new-found joy. I felt like the Psalmist when he wrote, "Come and hear, all ye that fear God,

與他修好，但每次都失敗，他都不願見我。這卻叫我更熱切地為他代求，好叫他在猶太人對耶穌的成見和奴役中得解救，因為「看哪，神的羔羊，除去世人罪孽的。」（譯註：約1:29）1887年7月我第四度去德國，這回卻鞏固和堅定了我的信，因為我的兒子不單止答允見我，且因回想往事而落淚，立即宣佈決定去見他在美國親愛的妹妹。

得救之後我立即寫信給我住在德國的母親，詳細向她述說我如何找到了真實的彌賽亞。我不能不將好消息告訴她。我心以為因着我是她十四個子女的老大而相信我。我真的可以說我歸主後我心的第一個渴望就是我所有的親朋，無論是猶太人或是外邦人，都可以與我分享我新找到的喜樂。我與詩人有同感，他寫道：「凡敬畏神

and I will declare what he hath done for my soul.” This hope, so far as my mother was concerned, was destined to be bitterly disappointed for she wrote me but one letter (if a curse can be called a letter), prolonged silence awakening within me a suspicion that if she did write at all, it would be to send me that curse which every Jew must expect from his nearest relations when he embraces Christianity. This suspicion was only too fully confirmed after a lapse of five and a half months, during which time I was in suspense—for previous to my conversion, my mother had written to me once in a month.

One morning, when the postman brought me my letters, I saw amongst them one bearing the German postmark, and in the old familiar handwriting of my dear mother. As soon as I saw it I said to my wife, who was in the room,

“Wife, it has come at last.”

Needless to say I opened that letter first. There was no heading to it, no date, no “My dear son,” as all her former letters to me began, but it read as follows:

的人，你們都來聽。我要述說祂為我所行的事。」（譯註：詩66:16）因着也關乎到我母親，這盼望最終也叫我極度失望，是因着她寫給我的那封信（若咒詛也可算為一封信的話）。長期的沉寂叫我裏頭冒起她會否來信的疑惑，但每個皈依基督教的猶太人也會想到收到來自至近親屬寄來的咒詛。這五個半月期間的疑慮到頭來得着了完全的證實，在這疑慮的從前，就是我歸主之前，我母親是每月給我一封信的。

有一朝早，郵差交給我信件時，我見其中一封是有着德國郵戳的，其上也是我久違親愛母親的相熟筆跡。我一見這信便對在房內的太太說：

「太太，終於來了。」

不消說我先開啟這信。信中有的不像先前一切信件中開首有的，沒有信頭，沒有日期，沒有「我親愛的兒子」，而是：

“Max: You are no longer my son; we have buried you in effigy; we mourn you as one dead.

And now may the God of Abraham, Isaac, and Jacob strike you blind, deaf, and dumb, and damn your soul forever. You have left your father’s religion and the synagogue for that of Jesus the ‘Impostor,’ and now take your mother’s curse.

Clara.”

Although I had by this time fully counted what it would cost me in embracing the religion of Jesus Christ, and knew what I had to expect from my relatives because I had turned my back on the synagogue I confess I was hardly prepared for such a letter from my mother. My dear wife and I could now, however, more fully sympathize with each other in our new religious life; for, as stated before, her parents had already cursed her to her face for believing in Christ. It was not all sadness, however, for never before did the Psalmist’s words seem so full of meaning and encouragement both to my wife and myself: “When my father and mother forsake me, then the Lord will take me up.”

「麥斯，你不再是我兒子，我們已埋了你的畫像；以你為死人般哀傷。

現在願亞伯拉罕、以撒、雅各的神擊打你，使你眼瞎、耳聾和啞巴，並永遠咒詛你的靈魂，你已為騙子耶穌而離棄你父親的信仰和會堂。如今接受你母親的咒詛吧。

加拉」

這時我雖已充分計算因我皈依耶穌基督的信仰而要付上的代價，也知道因着我背離會堂而可預期親人的對待，然而我得承認我想不到有來自母親這樣的一封信。我親愛的妻子和我如今可作的惟有是在我們的新信仰生命中彼此同情。如先前所說，她父母早已因她相信基督而吐唾沫在她臉上了。但這並不全然傷感，因詩篇的話從來未曾像如今同時向我妻子和我自己般帶來全面的意思和鼓勵：「我父母離棄我，耶和華必收留我。」
(譯註：詩27:10)

Let not anyone think that it is an easy thing for a Jew to become a Christian. He must be prepared to forsake father, mother, and wife for the sake of the kingdom of God; for the considerations which appeal alike to his affections and to his self-interest are brought to bear upon every Jew who is suspected of looking with favor towards Christianity.

I answered my mother's letter, a few days later, in the following words:

ANSWER TO MY MOTHER'S CURSE

"Far away from home, my mother,
Daily will I pray for thee;
Why should I be cursed, my mother?

Why such message sent to me?
Once convinced of sin, my mother,
I cried, 'Jesus, set me free!'
I am happy now, my mother;
Christ, the Jew, has died for me.
"Him you taught me to hate, my
mother,
Him you still 'Impostor' call,
Died for me on Calvary, mother,
Died to save me from the fall.
Let me lead you to Him, mother,
While I pray on bended knee:

不要有任何人以為一個猶太人成為基督徒是一樁易事，他定須準備好為着神國的緣故而撇下父親、母親和太太。因為訴諸於考慮自身的情感也好，喜好也好，同樣都會成為每個被懷疑向基督教存好感之人的擔子。

我幾日後回信母親，寫道：

對母親咒詛的回覆

「母親啊，遠離家鄉的我每天都會為你祈禱。母親啊，為何我該受咒詛？為何給我這信息？母親啊，我從前犯罪，我呼求『耶穌，救我！』母親啊，我如今快樂；猶太人基督為我死。」
「母親啊，你教我憎恨的那位，你仍稱為騙子的那位，在加略山為我死啊母親。祂的死救我不至墜落。讓我領母親你往祂去。當我屈膝祈禱時，我說：

‘Jesus, now accept my mother;
Loving Jesus, set her free.’
“Be persuaded, dearest mother,
Do not now so hardened be;
Jesus Christ, the Jew’s Messiah,
Surely died for you and me.
Can you spurn such mercy, mother?
Can you turn away your face?
Come to Jesus, come, dear mother,
Fly, oh, fly to His embrace!”

Although she never wrote to me afterwards, I was told the last word she uttered, when life was ebbing away, was my own name, “Max.”

The sequel to the story of the drummer boy, Charlie Coulson, remains to be told:

About eighteen months after my conversion, I attended a prayer-meeting in the city of Brooklyn. It was one of those meetings where Christians testify to the loving-kindness of their Saviour.

After several of them had spoken, an elderly lady arose, and said, “Dear friends, this may be the last time it is my privilege to testify for Christ. My family physician told me yesterday that my right lung is very nearly gone,

『耶穌，如今接納我母親，親愛耶穌，釋放她。』」
「至愛的母親，聽勸吧。如今不要再硬心了。猶太人彌賽亞耶穌基督，誠然為你為我而死。母親要唾棄這垂憐麼？你能別過你的臉來麼？親愛的母親，往耶穌去；噢，奔往祂的懷抱！」

她往後雖再沒寫信給我，有人告訴我當她彌留時，她最後說着的，就是麥斯——我的名字。

鼓手查理·高臣的故事還有下文如後：

在我信主後十八個月，我出席布魯克林市的一個祈禱會，就是基督徒為他們顯出愛心仁慈之救主而作見證的聚會。

幾個人講完後，一位年長女士起身說：「親愛的朋友們，這可能是我最後一次的機會來為基督作見證了。我的家庭醫生昨天說我的右肺幾乎報

and my left lung is very much affected, so at the best I have but a short time to be with you, but what is left of me belongs to Jesus. Oh! It is a great joy to know that I shall meet my boy with Jesus in heaven. My son was not only a soldier for his country, but a soldier for Christ. He was wounded at the battle of Gettysburg, and fell into the hands of a Jewish doctor, who amputated his arm and leg, but my son died five days after the operation. The chaplain of the regiment wrote me a letter, and sent my boy's Bible. In that letter I was informed that my Charlie, in his dying hour, sent for that Jewish doctor and said to him, 'Doctor, before I die, I wish to tell you, that five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul'"

When I heard this lady's testimony, I could sit still no longer. I left my seat, crossed the room, and taking her by the hand, said, "God bless you, my dear sister. Your boy's prayer has been answered. I am the Jewish doctor for whom your Charlie prayed, and his Saviour is now my

廢，而我的左肺亦嚴重受感染，因此我珍惜與你們還有的這短暫一刻，留下給我的都屬於耶穌。噢！當知道我將要在天上與耶穌並我孩子會面，這是何等的大喜樂。我兒子不單止是他國家的士兵，也是基督的士兵。在蓋茨堡之役他受傷，落在一猶太醫生手裏，替他截除手脚，但我兒在手術後五天死亡。隨軍教士寫了一封信給我，同時寄來了我的兒子的聖經，信中提到我的查理在他彌留一刻，喚來那猶太人醫生，向他說：『醫生，在我死前，我想告訴你，五日前在你截除我手脚時，我向主耶穌基督祈禱，求祂救贖你的靈魂。』」

當我聽到這女士的見證，便不能安坐。我離開座位，走過房子的另一端，握着那婦人的手說：「親愛的姊妹，願神賜福你！神已垂聽你兒子的祈禱，我就是你兒子代求的那猶太醫生，他的救主

Saviour.”

It is with great joy and thankfulness of heart that I record the conversion of my dear son:

I firmly believe that the dear Saviour had been troubling his heart some time prior to our meeting in July, 1887. For the first time in fourteen years he called me “father;” he wept bitterly at our meeting, and, it seemed, his soul’s desire was to see his sister again. My heart leaped with joy to hear this, for I knew with his sister (a devoted Christian in America), he would be in good hands. He left for America, where he met his sister, on Monday afternoon, August 15. On the following Friday, my son begged his sister to take him to his mother’s grave.

On Friday, August 29th, he again visited his mother’s grave (but this time alone), and while there, God in His mercy, for Christ’s sake, pardoned his sins and converted his soul.

He went home and told his sister the good news, and then wrote to me that same night.

And now, in conclusion, I earnestly pray that God may spare my

如今是我的救主。」

我滿心大大喜樂和感恩來記錄我親愛兒子的歸主：

我確實相信在1887年7月我們會面之先，親愛的救主已攪動了他的心靈。十四年來他首次稱我為「父親」，在會面中他痛哭，看來他生命的願望就是要得再見他的妹妹。我心因聽到這個而歡欣踴躍，我熟知他的妹妹（一個在美國的虔誠基督徒），他會得到好好的照應。他動身美國，在8月15日星期一的下午重見妹妹。到星期五，我兒子求他妹妹帶他到母親的墳前。

8月29日星期五他（這次獨自）再到他母親墳前，在那裏因基督的緣故神藉憐憫寬恕了他的罪，救贖了他的靈魂。

他歸家時將這好消息告知妹妹，同一晚便寫信給我。

如今來到本書的結尾部分，我懇切求神給我

life, that I may be permitted to hear my son preach the gospel of that dear Saviour whom he had so long rejected.

Having been frequently asked whether all the details of this story are strictly true, I take this opportunity of stating that every incident occurred exactly as related.

M.L.R.

生命長久的年日，也許容我得聽我的兒子為他久前曾拒絕的親愛救主而傳揚福音。

經常有人問到這一切的事情是否全然真實，我藉這機會來說明每個發生的情節都是如實記述的。

M.L.R.

The Drummer Boy's Prayer

鼓手男孩的祈禱

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Publisher: Chow Woon Kuen
出版人：鄒煥權

Publishing in Hong Kong
出版地：香港

First publication in July 2025
2025年7月初版

ISBN 978-988-71121-1-2

非拉鐵非書簡 (Books of Philadelphia) 01

《鼓手男孩的祈禱》

神逐步引領和賜恩給我走上這分享屬靈書籍的路途。

教會中屬靈生命豐盛的人實在稀少。回想得救初時，教會中的屬靈書籍對我的屬靈成長有莫大裨益，故近年來搜集百多年來的屬靈鉅著，翻譯成中文。在教會聽道之餘，閱讀這些來自我追求，對得神光照，得生命，得豐盛生命均有所進益。

本書記述猶太人醫生羅斯華里的得救經歷，足見神愛所有人。神先用上清心愛神之人的事奉，三番引領這猶太人醫生得見真生命的大能。後來神直接引領他來除去橫梗，至降服認罪。

書中得見猶太人信主的艱難，也證明神有足夠的憐憫。

這書雖屬救恩系列，卻非供未信主的人之用。蒙神引領分享這幾十本屬靈書籍，是為參加聚會者自學之用；而本書適合有參加教會聚會而仍未得救的人。

本書簡網頁：<https://chowwoonkuen.github.io/philadelphia.github.io>