

*George Muller and the Secret
of His Power in Prayer
Andrew Murray*

喬治慕勒祈禱
能力的訣要

慕安德烈著

George Muller and the Secret of His Power in Prayer

By Andrew Murray

George Müller, a Christian evangelist and the director of the Ashley Down orphanage in Bristol, England. He cared for 10,024 orphans during his lifetime. He established 117 schools which offered Christian education to more than 120,000 children, many of whom were orphans.

George Müller was asked, "What is the secret of your service to God?" Muller's response was this: "There was a day when I died, utterly died, died to George Müller, his opinions, preferences, tastes and will...died to the world, its approval and censure...died to the approval or blame even of my brethren and friends...and since then I have studied to show myself approved only to God. A servant of God has but one Master.

"The primary business I must attend to every day is to fellowship with the Lord. The first concern is not how much I might serve the Lord, but how my inner man might be nourished."

"Faith does not operate in the

喬治慕勒祈禱能力的訣要

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喬治慕勒乃是英國布里斯托爾 Ashley Down 孤兒院的傳教士和院長。他一生照顧 10,024 名孤兒，建立了 117 所學校，為多過 120,000 名兒童提供教育，其中很多都是孤兒來的。

喬治慕勒對「你事奉神的秘訣何在？」這問題回答說：「**有一天我徹底死了**；喬治慕勒的見解、喜好、品味和意向死了；認可和批評向世界死了；甚至在弟兄姊妹和友朋在贊同和非難上死了。自那時起，我已學會叫自己只得從神而來的認同。**神的僕人只得一個主人。**」

「我每天必須作的主要事務就是與主相交。首要的關注不是我有多少的事奉神，而是我裏面的人如何得着滋養。」

「信不在可能的範

realm of the possible. There is no glory for God in that which is humanly possible. Faith begins where man's power ends."

George Müller

George Muller and the Secret of His Power in Prayer

By Andrew Murray (Excerpt from: *With Christ in the School of Prayer*)

"Some of you have read the words of that aged saint who, on his ninetieth birthday, told of all God's goodness to him—I mean George Muller. What did he say he believed to be the secret of his happiness, and of all the blessing which God had given him? He said he believed there were two reasons. The one was that he had been enabled by grace to maintain a good conscience before God day by day; the other was, that he was a lover of God's Word. Ah, yes, a good conscience is complete obedience to God day by day, and fellowship with God every day in His Word, and prayer—that is a life of absolute surrender."

Andrew Murray

WHEN God wishes anew to teach His Church a truth that is not

疇中運作，在人性的可能上神沒有榮耀。信是在人能力的盡頭上來開始的。」

喬治慕勒

喬治慕勒和他祈禱能力的訣要

(慕安德烈《與基督在祈禱學校中》一書摘錄)

「你們有人也讀過那年邁聖徒在他九十歲時所說到關乎到神給他一切美善的話，我說的就是喬治慕勒。在他相信他所得的快樂，和神一直給他所有恩福的訣要上他說了甚麼？他說他相信有兩個原因：其一是他日復一日靠恩得時時保持在神面前的清晰覺知；另一個是他乃愛慕神話語的人。是的，一個清晰的覺知叫人日復一日來順服神，並每天在祂的話語和禱告上來與神相交，這就是絕對順服的生命。」

慕安德烈

當神想重新教導教會一個未曾得着充分理

being understood or practiced, He mostly does so by raising some man to be in word and deed a living witness to its blessedness. And so God has raised up in this nineteenth century, among others, George Muller to be His witness that He is indeed the Hearer of prayer. I know of no way in which the principal truths of God's word in regard to prayer can be more effectually illustrated and established than a short review of his life and of what he tells of his prayer experiences.

He was born in Prussia on 25th September 1805, and is thus now eighty years of age. His early life, even after having entered the University of Halle as a theological student, was wicked in the extreme. Led by a friend one evening, when just twenty years of age, to a prayer meeting, he was deeply impressed, and soon after brought to know the Savior. Not long after he began reading missionary papers, and in course of time offered himself to the London Society for promoting Christianity to the Jews. He was accepted as a student, but soon found that he could not in all things submit to the rules of the Society, as

解或實行的真理時，祂基本上會藉着興起一些人來在話語和行為上成為得着恩福的活潑見證。因此神已在十九世紀，在眾人中興起祂真的成為祈禱的垂聽者的見證人。除了藉着這見證的簡短生平和他所告訴我們他的祈禱經歷之外，我想不到別的方法能以更有效說明和證實，神話語中關乎到祈禱的主要真理。

他是在 1805 年 9 月 25 日生於普魯士，如今已屆八十高齡。在他考進 Halle 大學作為一個神學生的早期生活是敗壞至極的。在一個剛二十歲的晚上，得朋友的帶領，出席一個祈禱會，他深受感動，不久便被領來認識救主。不久他便開始閱讀一些宣教的書刊，終於奉獻自己給向猶太人推廣基督教的倫敦差會。他被接納為一個研究生，不久便發覺他一點不能服應於這差會的規條，因着不稍給與聖靈自由來作

leaving too little liberty for the leading of the Holy Spirit. The connection was dissolved in 1830 by mutual consent, and he became the pastor of a small congregation at Teignmouth. In 1832 he was led to Bristol, and it was as pastor of Bethesda Chapel that he was led to the Orphan Home and other work, in connection with which God has so remarkably led him to trust His word and to experience how God fulfills that word.

A few extracts in regard to his spiritual life will prepare the way for what we specially wish to quote of his experiences in reference to prayer.

In connection with this I would mention, that the Lord very graciously gave me, from the very commencement of my divine life, a measure of simplicity and of childlike disposition in spiritual things, so that whilst I was exceedingly ignorant of the Scriptures, and was still from time to time overcome even by outward sins, yet I was enabled to carry most minute matters to the Lord in prayer. And I have found "godliness profitable unto all things, having promise of the life that now is, and of that which is to come." Though very

帶領。與這差會的關係在相互共識下得以解除，他也成為了在 Teignmouth 細小教會的牧師。在 1832 年他被領來到布里斯托爾，作了 Bethesda 福音堂的牧師，就此被引領來作孤兒院和相關的工作，神在此極顯著地引領他來信靠祂的話，並經歷神如何履行這話。

我們特特預備了幾段有關他屬靈生命的摘錄來引述關於他在祈禱上的經歷。

「在關乎祈禱一事上，我想提到打從我的聖潔生命開始時，主大大施恩與我，在屬靈的事情上給我一定程度的單純和像孩子般的素質，因此當我還在聖經上極度無知，仍時不時被外在過犯所勝過時，卻能在禱告中將最微細的事情帶到主面前。我且發現「惟獨敬虔，凡事都有益處，因有今生和來生的應許。」（提前4:8）雖則我那麼軟弱

weak and ignorant, yet I had now, by the grace of God, some desire to benefit others, and he who so faithfully had once served Satan, sought now to win souls for Christ.

It was at Teignmouth that he was led to know how to use God's word, and to trust the Holy Spirit as the Teacher given by God to make that word clear. He writes:—

God then began to show me that the word of God alone is our standard of judgment in spiritual things; that it can be explained only by the Holy Spirit; and that in our day, as well as in former times. He is the Teacher of His people. The office of the Holy Spirit I had not experimentally understood before that time.

It was my beginning to understand this latter point in particular, which had a great effect on me; for the Lord enabled me to put it to the test of experience, by laying aside commentaries, and almost every other book and simply reading the word of God and studying it.

The result of this was, that the first evening that I shut myself into my room, to give myself to prayer and meditation over the Scriptures, I

無知，那時已藉神的恩典渴望叫別人得益處，那從前多麼忠誠服事撒但的人，如今卻尋求為基督來贏取生命。」

他在Teignmouth被引領來認識如何運用神話語，和信靠聖靈作為神所賜下的教師來使人明白聖經的。他寫道：

「那時神開始向我顯示獨獨神的話是我們評定屬靈事情的準則，也惟有藉着聖靈才能解釋聖經，無論我們今時還是從前都是這樣。聖靈是祂子民的教師，在此之前我還未曾經驗上充分理解聖靈的職分。」

「特特是開始充分理解聖靈帶給我重大的影響，因為主使我能體驗將注釋書和幾乎每一本其他的書本都擱置一旁，單單閱讀並學習神的話語。」

「在那首個黃昏，我將自己關進我的房間，讓自己禱告和默想聖經，其後果就是這幾

learned more in a few hours than I had done during a period of several months previously.

But the particular difference was that I received real strength for my soul in so doing. I now began to try by the test of the Scriptures the things which I had learned and seen, and found that only those principles which stood the test were of real value.'

Of obedience to the word of God, he writes as follows, in connection with his being baptized:—

It had pleased God, in His abundant mercy, to bring my mind into such a state, that I was willing to carry out into my life whatever I should find in the Scriptures. I could say, "I will do His will," and it was on that account, I believe, that I saw which "doctrine is of God."—And I would observe here, by the way, that the passage to which I have just alluded (John 7:17) has been a most remarkable comment to me on many doctrines and precepts of our most holy faith. For instance: "Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy

小時的學習所得的比起先前幾個月期間所得的還要多。」

「尤其不同的是這樣作給我生命帶來的是真正的能力。那時我開始嘗試藉着聖經來測試我所學會和得見的東西，並且發現獨有那些耐得住測試的原則才具有真正的價值。」

在關乎到他順服神話語來得聖靈的浸上，他有以下的記錄：

「大憐憫的神樂意將我的心意領進一個光景，樂意將凡是在聖經中找到的都在我生命中得以實現。我能說『我必遵祂的旨意行』，因此我相信我得見神的教義。另外，在此我得見『人若立志遵着祂的旨意行，就必曉得這教訓或是出於神，或是我憑着自己說的。』(約7:17)這一直是我們最聖潔之信的眾多教義和訓言中最顯著的說明。舉一個例：『只是我告訴你們，不要與惡人作對。有人打你的右臉，連左

coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:39-44). "Sell that ye have, and give alms"(Luke 12:33). "Owe no man any thing, but to love one another"(Rom. 13:8). It may be said, "Surely these passages cannot be taken literally, for how then would the people of God be able to pass through the world?" The state of mind enjoined in John 7:17 will cause such objections to vanish. WHOSOEVER IS WILLING TO ACT OUT these commandments of the Lord LITERALLY, will, I believe, be led with me to see that to take them LITERALLY is the will of God.—Those who do so take them will doubtless often be brought into difficulties, hard to the flesh to bear, but these will have a tendency to make them constantly feel that they are strangers and pilgrims here, that this world is not their home, and thus to throw them more upon God, who will

臉也轉過來由他打；有人想要告你，要拿你的裏衣，連外衣也由他拿去；有人強逼你走一里路，你就同他走二里；有求你的，就給他；有向你借貸的，不可推辭。你們聽見有話說：當愛你的鄰舍，恨你的仇敵。只是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告。』(太5:39-44)『你們要變賣所有的賙濟人。』(路12:33)『凡事都不可虧欠人，惟有彼此相愛。』(羅13:8)也許有人會說這些經文肯定不能按字面來看待，怎會有神的子民能這樣度過此世？在約7:17所吩咐的心思狀態必然使這樣的反對蕩然無存。『人若立志遵着祂旨意行，就必曉得這教訓或是出於神。』那些照單全收的人無疑會遇上肉體難以承受的困難，但這些必會使他們時常感到他們不過在世寄居和走天路的意向。這世界並非他們的家，因此他們更多

assuredly help us through any difficulty into which we may be brought by seeking to act in obedience to His word.

This implicit surrender to God's word led him to certain views and conduct in regard to money, which mightily influenced his future life. They had their root in the conviction that money was a Divine stewardship, and that all money had therefore to be received and dispensed in direct fellowship with God Himself. This led him to the adoption of the following four great rules: 1. *Not to receive any fixed salary*, both because in the collecting of it there was often much that was at variance with the freewill offering with which God's service is to be maintained, and in the receiving of it a danger of placing more dependence on human sources of income than in the living God Himself. 2. *Never to ask any human being for help*, however great the need might be, but to make his wants known to the God who has promised to care for His servants and to hear their prayer. 3. To take this command (Luke 12:33) literally, 'Sell that thou hast and give alms,' and never to save up money, but to spend all God

投向那位確實必能幫助我們度過任何難關，進入我們得以被領來尋求順服祂的話來行的神。」

這對神話語絕對的降服引領他對於金錢有着某些觀點和行為，強烈地影響他將來的生活。他們是源於對金錢使用乃是一神聖職責這堅信，並且所有的金錢的接收和分配都與神有着直接的相交息息相關。這引領他採取以下四大規條：一、不接受任何固定的薪金，因領取固定薪金常與事奉神所持有的自由奉獻原則大大背道而馳，並且在收受上也會帶來更多倚靠從人而來的薪金來源多於永生神自己；二、永不要任何人的幫助，無論需要多大，都可將缺乏告知那應許會關顧祂的僕人和聽他們禱告的神；三、按字面來執行「你們要變賣所有的賙濟人」(路12:33)這吩咐，永不要儲蓄，卻要將所有神託付於他的盡用在神的窮人身

entrusted to him on God's poor, on the work of His kingdom. 4. Also to take Rom. 13:8, 'Owe no man anything,' literally, and never to buy on credit, or be in debt for anything, but to trust God to provide.

This mode of living was not easy at first. But Muller testifies it was most blessed in bringing the soul to rest in God, and drawing it into closer union with Himself when inclined to backslide. For it will not do, it is not possible, to live in sin, and at the same time, by communion with God, to draw down from heaven everything one needs for the life that now is.

Not long after his settlement at Bristol, THE SCRIPTURAL KNOWLEDGE INSTITUTION FOR HOME AND ABROAD was established for aiding in Day, Sunday School, Mission and Bible work. Of this Institution the Orphan Home work, by which Mr. Muller is best known, became a branch. It was in 1834 that his heart was touched by the case of an orphan brought to Christ in one of the schools, but who had to go to a poorhouse where its spiritual wants would not be cared for. Meeting shortly after with a life of Franke, he

上，在祂國度的工作上；四、也要按字面來執行「凡事都不可虧欠人」（羅13:8），在買任何東西上永不要賒或借，只信靠神的供應。

這生活模式開初是不容易的。但慕勒證實，領人到神裏頭安息，和引領有着背道傾向的人進入與神有着更緊密的合一是最蒙福的。若不這樣，就不可能活在罪中的同時，有着與神的相交下來從天上引下如今生命上人所缺乏的每一樣東西。

當他定居布里斯托爾不久，便成立了有助於主日、主日學、宣教和聖經工作的《本地與海外人士認識聖經協會》。這協會為孤兒院所作的工作叫慕勒成為一個最為人知曉的枝子。在1834年，其中一所學校的一個孤兒被領歸基督，這使他的心受感，但必須要送他往一所屬靈需要得不着照顧的救濟院。為着Franke的人生而開的會

writes (Nov, 20, 1835): 'Today I have had it very much laid on my heart no longer merely to think about the establishment of an Orphan Home, but actually to set about it, and I have been very much in prayer respecting it, in order to ascertain the Lord's mind. May God make it plain.' And again, Nov.25: I have been again much in prayer yesterday and today about the Orphan Home, and am more and more convinced that it is of God. May He in mercy guide me. The three chief reasons are—1. That God may be glorified, should He be pleased to furnish me with the means, in its being seen that it is not a vain thing to trust Him; and that thus the faith of His children may be strengthened. 2. The spiritual welfare of fatherless and motherless children. 3. Their temporal welfare.'

After some months of prayer and waiting on God, a house was rented, with room for thirty children, and in course of time three more, containing in all 120 children. The work was carried on it this way for ten years, the supplies for the needs of the orphans being asked and received of God alone. It was often a time of sore need and much prayer,

議之後，他記下（1835年11月20日）：「從今天起我的心不再只是着力來想到成立一所孤兒院，而要付諸實行，為這事我已一直有極多為了確實神意念的禱告。願神使之清晰。」在11月25日記着：「昨天和今天我再多多為着孤兒院來禱告，越發相信這是出於神的。願神以憐憫來引領我。其三個主要原因是：一、當祂喜悅以得見信靠祂並不是枉然這方法來裝備我時，神因此得榮耀，並且祂兒女的信心得以增強；二、無父無母兒童的屬靈福祉；三、他們世上的福祉。」

經過多月來的禱告和等候神之後，便租下一房間可容納三十個孩子的屋子，一段時間之後多租三間，容納全部120名孩子。循這方向進行的工作有十年之久，孤兒們所需供應獨靠求問神來從神得着。這常是迫切需要和多多禱告

but a trial of faith more precious than of gold was found unto praise and honor and glory of God. The Lord was preparing His servant for greater things. By His providence and His Holy Spirit, Mr. Muller was led to desire, and to wait upon God till he received from Him, the sure promise of £15,000 for a Home to contain 300 children. This first Home was opened in 1849. In 1858, a second and third Home, for 950 more orphans, was opened, costing £35,000. And in 1869 and 1870, a fourth and a fifth Home, for 850 more, at an expense of £50,000, making the total number of the orphans 2100.

In addition to this work, God has given him almost as much as for the building of the Orphan Homes, and the maintenance of the orphans, for other work, the support of schools and missions, Bible and tract circulation. In all he has received from God, to be spent in His work, during these fifty years, more than one million pounds sterling. How little he knew, let us carefully notice, that when he gave up his little salary of £35 a year in obedience to the leading of God's word and the Holy

的時期，但比金子更寶貴的信心試煉就在讚美，尊榮和榮耀神上找到。主一直為祂的僕人預備更大的事。藉神的供應和聖靈，慕勒被引領來渴慕等候神，直至他從祂得着容納300名孤兒院所確實承諾的一萬五千鎊。首家孤兒院在1849年開辦，第二第三家則在1858年開辦，容納多590名孤兒，耗費三萬五千鎊。第四家在1869年，第五家在1870年開辦，容納多850名，耗費五萬鎊，使孤兒總數去到二千一百名。

除了建立孤兒院和供給孤兒之外，神在其他工作上也有着差不多那樣多的供給，包括學校和宣教上的支持，聖經和小冊子的分發。這五十年來他從神得着用在他工作上的，超過一百萬英鎊。我們當小心地留意，他是何等少認識到，他當日為着順服神話語和聖靈的帶領來放棄每年三十五英鎊的微薄薪金，而神所預備

Spirit, what God was preparing to give him as the reward of obedience and faith; and how wonderfully the word was to be fulfilled to him: 'Thou hast been faithful over few things; I will set thee over many things.'

And these things have happened for an example to us. God calls us to be followers of George Muller, even as he is of Christ. His God is our God; the same promises are for us; the same service of love and faith in which he labored is calling for us on every side. Let us in connection with our lessons in the school of prayer study the way in which God gave George Muller such power as a man of prayer: we shall find in it the most remarkable illustration of some of the lessons which we have been studying with the blessed Master in the word. We shall specially have impressed upon us His first great lesson, that if we will come to Him in the way He has pointed out, with definite petitions, made known to us by the Spirit through the word as being according to the will of God, we may most confidently believe that whatsoever we ask it shall be done.

PRAYER AND THE WORD OF GOD.

給他的是信而順服的獎賞；並且聖經如何奇妙地在他身上得以應驗：「你在不多的事上有忠心，我要把許多事派你管理。」（太25:21）

這些所發生的都成為我們的榜樣。神呼召我們追隨喬治慕勒，如同他追隨基督一樣。他的神是我們的神，我們有相同的應許；呼召我們的是他每一方面勞苦作成愛和信的相同事奉。讓我們在我們祈禱學校的課堂上學習神給喬治慕勒如此能力來作禱告之人的方法，我們必能從中發現其中一些我們與恩主一直在聖經中一同學習的教訓有着最顯著的實證。祂的一大教訓必然特特叫我們銘記，我們若按祂所指定的方式，以明確的祈求來到祂跟前，靠聖靈藉着聖經來叫神的旨意向我們顯明，我們便得以最能確實相信凡我們所祈求的必得着成就。

禱告與神的話

We have more than once seen that God's listening to our voice depends upon our listening to His voice. We must not only have a special promise to plead, when we make a special request, but our whole life must be under the supremacy of the word: the word must be dwelling in us. The testimony of George Muller on this point is most instructive. He tells us how the discovery of the true place of the word of God, and the teaching of the Spirit with it, was the commencement of a new era in his spiritual life. Of it he writes:—

Now the scriptural way of reasoning would have been: God Himself has condescended to become an author, and I am ignorant about that precious book which His Holy Spirit has caused to be written through the instrumentality of His servants, and it contains that which I ought to know, and the knowledge of which will lead me to true happiness; therefore I ought to read again and again this most precious book, this book of books, most earnestly, most prayerfully, and with much meditation; and in this practice I ought to continue all the days of my

我們曾多過一次得見神因我們先聽取祂的聲音而聽取我們的聲音。我們一定不可因着特別的需要來單單憑着特別的應許來祈求，而是我們的整體生命都必須服在聖經的無上權威上，聖經必須住在我們裏頭。喬治慕勒在這方面的見證最有啟發性。他告訴我們神話語的真實地位，和聖靈在聖經上之教導的發現如何開啟了他屬靈生命的新紀元。就此他記寫着：

「那麼合乎聖經的理據就是：神親自降卑來成為作者，我且一無所知這寶貴的書原來是藉着作為工具的祂僕人所寫成的，其中所載有的是我該知道的，其中的知識必能領我得着真正的快樂。因此我該一次又一次來最殷切地、最虔敬地閱讀和多多默想這本最寶貴的書，這本書中的書，我整生終日該持續來這樣作。我知道我有讀聖經，卻少讀，因此我對其中所認

life. For I was aware, though I read it but little, that I knew scarcely anything of it. But instead of acting thus and being led by my ignorance of the word of God to study it more, my difficulty in understanding it, and the little enjoyment I had in it, made me careless of reading it (for much prayerful reading of the word gives not merely more knowledge, but increases the delight we have in reading it); and thus, like many believers, I practically preferred, for the first four years of my divine life, the works of uninspired men to the oracles of the living God. The consequence was that I remained a babe, both in knowledge and grace. In knowledge, I say; for all true knowledge must be derived, by the Spirit, from the word. And as I neglected the word, I was for nearly four years so ignorant, that I did not clearly know even the fundamental points of our holy faith. And this lack of knowledge most sadly kept me back from walking steadily in the ways of God. For when it pleased the Lord in August 1829 to bring me really to the Scriptures, my life and walk became very different. And though ever since that I have very

識的極少。我沒有按真理而行，卻因着我在神話語上的無知而更多來研讀。可是我在充分理解上遇上困難，和少有從中得着快樂，使我在閱讀時漫不經心，因為多讀聖經給我的不過是更多的知識，只增加我在閱讀上的歡快。因此我像很多信徒一樣，在我聖潔生命的頭四年，我實在較喜歡永活神的聖言對未蒙光照之人的工作。結果是我在知識和恩典上仍然是一個嬰孩。在知識上我知道所有的真實知識必須是源自藉聖靈而來的聖經。因着我忽略聖經，差不多四年長的那樣無知，因此我甚至不能清晰知道我們神聖信心的基本重點。這樣的缺乏知識最悲慘的是阻止我來穩當地靠神而行。主樂意在1829年8月領我真的來到聖經，我的生命和行止就完全不同。雖然我從來都是大大未能達至我所要和該成為的，然而靠着神的恩典我得

much fallen short of what I might and ought to be, yet by the grace of God I have been enabled to live much nearer to Him than before. If any believers read this who practically prefer other books to the Holy Scriptures, and who enjoy the writings of men much more than the word of God, may they be warned by my loss. I shall consider this book to have been the means of doing much good, should it please the Lord, through its instrumentality, to lead some of His people no longer to neglect the Holy Scriptures, but to give them that preference which they have hitherto bestowed on the writings of men.

Before I leave this subject, I would only add: If the reader understands very little of the word of God, he ought to read it very much; for the Spirit explains the word by the word. And if he enjoys the reading of the word little, that is just the reason why he should read it much; for the frequent reading of the Scriptures creates a delight in them, so that the more we read them, the more we desire to do so.

Above all, he should seek to have it settled in his own mind that

以能夠比從前更活近祂。若有任何讀本書的信徒實在喜愛別的書多於聖經，他們喜愛人的著作多於神的聖言的話，他們就該接受我損失上的告誡。我該以這書有着叫人多多行善的方法，藉着它作為媒介來引領將偏愛給與人著作祂的一些子民不再忽略聖經來討神喜悅。」

在我離開這題目之先，我還要說，讀者若十分少明白神的話語，他就該多多來讀，因為聖靈是藉着聖經來解釋聖經的。他若少感到讀經的興趣，這正是他要多讀的原因；並且常讀聖經本身就造成快樂，因此我們越多讀，便渴想多讀。

既然必須要求神來施恩，那麼最重要的，

God alone by His Spirit can teach him, and that therefore, as God will be inquired of for blessings, it becomes him to seek God's blessing previous to reading, and also whilst reading.

He should have it, moreover, settled in his mind that although the Holy Spirit is the *best* and *sufficient* Teacher, yet that this Teacher does not always teach immediately when we desire it, and that therefore we may have to entreat Him again and again for the explanation of certain passages; but that He will surely teach us at last, if indeed we are seeking for light prayerfully, patiently, and with a view to the glory of God.'

We find in his journal frequent mention made of his spending two and three hours in prayer over the word for the feeding of his spiritual life. As the fruit of this, when he had need of strength and encouragement in prayer, the individual promises were not to him so many arguments from a book to be used with God, but living words which he had heard the Father's living voice speak to him, and which he could now bring to the Father in living faith.

PRAYER AND THE WILL OF GOD.

是讀者該來尋求一己心意安於獨有神能藉聖靈來教導他，尋求神的恩福不應先於讀經，或在讀經的同時。

更且，他該心中定意，雖然聖靈是最好和勝任的教師，然而這教師不常會按我們所渴望的來立時教導，因此我們也許要一次又一次的求祂來解釋某些經文。但祂終必會教導，只要我們真的是虔敬地、忍耐地和着眼於神榮耀下來尋求亮光。

我們發現他的日記常提到他花上兩三小時祈求神用聖經來餵養他的屬靈生命。這樣的結果是，當他在祈禱中得着所需的力量和鼓勵時，他便發現個別的應許與神所寫的書沒有太多的抵觸，不過是他向來聽到天父以活潑之聲對他所說永生之道，他如今也能以活潑的信持定這應許來往天父去。

禱告與神的旨意

One of the greatest difficulties with young believers is to know how they can find out whether what they desire is according to God's will. I count it one of the most precious lessons God wants to teach through the experience of George Muller, that He is willing to make known, of things of which His word says nothing directly, that they are His will for us, and that we may ask them. The teaching of the Spirit, not without or against the word, but as something above and beyond it, in addition to it, without which we cannot see God's will, is the heritage of every believer. It is through THE WORD, AND THE WORD ALONE, that the Spirit teaches, applying the general principles or promises to our special need. And it is THE SPIRIT, AND THE SPIRIT ALONE, who can really make the word a light on our path, whether the path of duty in our daily walk, or the path of faith in our approach to God. Let us try and notice in what childlike simplicity and teachableness it was that the discovery of God's will was so surely and so clearly made known to His servant.

With regard to the building of the first Home and the assurance he

年輕信徒其中一個最大的困難就是要認識如何能確實他們所渴慕的是按照神的旨意。我認定神想藉喬治慕勒的經歷教導其中一個最寶貴的教訓，就是在祂的聖經中沒有明說有些事情是祂定旨我們要作的時，我們可以為他們來祈求。每個信徒所得到的聖靈教訓不會不顧聖經和違背聖經，而是高於和超乎，與聖經相輔相成的，沒有這教訓便不能看透神的旨意。聖靈的教導本於聖經，惟獨聖經，將普遍的原則或應許應用在我們特別的需要上。是聖靈，獨獨是聖靈能真的使聖經成為我們路上的光，無論是我們日務上職責之路，還是往神而去信心之路。讓我們以像小孩的單純和受教來嘗試和留心，肯定地和清晰地顯於神僕人的是神旨意上的發現。

關乎到建立第一所孤兒院和他確實得着神

had of its being God's will, he writes in May 1850, just after it had been opened, speaking of the great difficulties there were, and how little likely it appeared to nature that they would be removed: 'But while the prospect before me would have been overwhelming had I looked at it naturally, I was never even for once permitted to question how it would end. For as from the beginning I was sure it was the will of God that I should go to the work of building for Him this large Orphan Home, so also from the beginning I was as certain that the whole would be finished as if the Home had been already filled.'

The way in which he found out what was God's will, comes out with special clearness in his account of the building of the second Home; and I ask the reader to study with care the lesson the narrative conveys:—

Dec. 5, 1850.—Under these circumstances I can only pray that the Lord in His tender mercy would not allow Satan to gain an advantage over me. By the grace of God my heart says: Lord, if I could be sure that it is Thy will that I should go forward in this matter, I would do so cheerfully; and, on the other hand, if I could be

的旨意上，他在1850年5月有所記寫，就在這孤兒院開幕之後，說到所遇見的重大困難，和環境上困難如何不可能除去：「我們看環境時，我面前的前景一直都是勢不可當的，從來沒一次容許我來問『這會何時結束？』這問題。因為打從開始，我都肯定這是神的旨意來叫我為祂作成建立這所大孤兒院的工作，亦打從開始，我那樣確定這整件事都必會作成，如同這孤兒院早已滿員一樣。」

他找到神旨意的方法來自他建立第二所孤兒院的特別清晰記錄。我祈求讀者來小心研讀這記事所傳達的教訓：

1850年12月5日：

「在這樣的環境下我只能祈禱主以祂慈悲的憐憫，不容撒但勝過我。我心靠神恩典說：主啊，在這事的往前行上我若能肯定這出於祂的旨意，我欣然這樣作；反過來，我若肯定這些

sure that these are vain, foolish, proud thoughts, that they are not from Thee, I would, by Thy grace, hate them, and entirely put them aside.

My hope is in God: He will help and teach me. Judging, however, from His former dealings with me, it would not be a strange thing to me, nor surprising, if He called me to labour yet still more largely in this way.

The thoughts about enlarging the Orphan work have not yet arisen on account of an abundance of money having lately come in; for I have had of late to wait for about seven weeks upon God, whilst little, very little comparatively, came in, i.e. about four times as much was going out as came in; and, had not the Lord previously sent me large sums, we should have been distressed indeed.

Lord! how can Thy servant know Thy will in this matter? Wilt Thou be pleased to teach him!

December 11.—During the last six days, since writing the above, I have been, day after day, waiting upon God concerning this matter. It has generally been more or less all the day on my heart. When I have

是徒勞、愚昧和驕傲的思想，那麼他們就不是出於祢的，我就會藉祢的恩典來恨惡他們，徹底將他們擱置一旁。」

「我的盼望在於神：祂必能幫助我，教導我。可是從祂過往對我的作為得知，祂若叫我這樣來大大勞苦的話，我也不會以之為怪，為驚奇。」

「要新增大量金錢才能支持的擴展孤兒工作的想法未曾來到，我最近在神面前已有七星期的等候，然而進項相對來說是十分之少，就是支出是進項的四倍之多，主近期也沒有送來大筆的金錢，我們一直十分苦惱。」

「主啊！祢的僕人在這事上如何知祢心意？祢必欣然教導！」

12月11日：「在過去六日記錄以上的事時，我在這事上日復一日一直等候神。這事或多或少總在我的心中。當我在晚上醒來時，這

been awake at night, it has not been far from my thoughts. Yet all this without the least excitement. I am perfectly calm and quiet respecting it. My soul would be rejoiced to go forward in this service, could I be sure that the Lord would have me to do so; for then, notwithstanding the numberless difficulties, all would be well; and His Name would be magnified.

On the other hand, were I assured that the Lord would have me to be satisfied with my present sphere of service, and that I should not pray about enlarging the work, by His grace I could, *without an effort*, cheerfully yield to it; for He has brought me into such a state of heart, that I only desire to please Him in this matter. Moreover, hitherto I have not spoken about this thing even to my beloved wife, the sharer of my joys, sorrows, and labors for more than twenty years; nor is it likely that I shall do so for some time to come: for I prefer quietly to wait on the Lord, without conversing on this subject, in order that thus I may be kept the more easily, by His blessing, from being influenced by things from without. The burden of my prayer

思想總離我不遠。然而這一切連最少的興奮也沒有。我在這是完全鎮定和安靜的。只要主要我這樣作，我是樂於在這事奉上前進。儘管有無數的困難，一切都必會安好，祂的名總被尊大。」

「另一方面，只要我確定主要我滿足於我事奉的現狀，並且我不該來祈求擴展那工作，那麼我能藉着祂的恩典，毫不費力地來歡欣降服於此。因為祂已領我進入這樣的心境，以至我只渴慕來在這事上叫祂喜悅。再者，至今我甚至仍未向所愛的妻子來說到這事，她是我喜樂、憂愁的分擔者，也是超過二十年的一同勞苦者。也不大像可能在要來的年日中這樣作，因為我喜愛安靜地在主裏等候，沒有談到這議題，為的是我得以更輕易地為祂的恩福所保守，免受從外面而來

concerning this matter is, that the Lord would not allow me to make a mistake, and that He would teach me to do His will.

December 26.—Fifteen days have elapsed since I wrote the preceding paragraph. Every day since then I have continued to pray about this matter, and that with a goodly measure of earnestness, by the help of God. There has passed scarcely an hour during these days, in which, whilst awake, this matter has not been more or less before me. But all without even a shadow of excitement. I converse with no one about it. Hitherto have I not even done so with my dear wife. For this I refrain still, and deal with God alone about the matter, in order that no outward influence and no outward excitement may keep me from attaining unto *a clear discovery of His will. I have the fullest and most peaceful assurance that He will clearly show me His will.* This evening I have had again an especial solemn season for prayer, to seek to know the will of God. But whilst I continue to entreat and beseech the Lord, that He would not allow me to be deluded in this business, I may say I have

事物的影響。在這事上我的祈禱負擔是，主不容我出錯，並且祂要教導我來遵行祂的旨意。」

12月26日：「寫罷對上的記錄後，十五天已然過去。自此的每一天我持續藉着神的幫助來為這事祈禱，有着相當的殷切。這些日子的每小時都是難以度過的，當醒着時，這事大體上總現在我面前，就是連一點兒興奮的影兒也沒有。我沒有與人談論到它。至今我甚至還未曾與所愛的妻子來談論。為此我仍避免這樣作，要單單與神處理這事，為了不叫外來的影響和外來的刺激叫我不能得着祂旨意的清晰發現。我有着最全然和最平安的確據，主必會清晰地向我顯明祂的旨意。今晚我再次有着格外嚴肅的祈禱時刻，來尋求認識神的旨意。我持續請求和乞禱主，叫祂不要容我在這事上被欺騙，也許我可以說在我的意念中，在這議題

scarcely any doubt remaining on my mind as to what will be the issue, even that I should go forward in this matter. As this, however, is one of the most momentous steps that I have ever taken, I judge that I cannot go about this matter with too much caution, prayerfulness, and deliberation. I am in no hurry about it. I could wait for years, by God's grace, were this His will, before even taking one single step toward this thing, or even speaking to anyone about it; and, on the other hand, I would set to work tomorrow, were the Lord to bid me do so. This calmness of mind, this having no will of my own in the matter, this only wishing to please my Heavenly Father in it, this only seeking His and not my honor in it; this state of heart, I say, is the fullest assurance to me that my heart is not under a fleshly excitement, and that, if I am helped thus to go on, *I shall know the will of God to the full*. But, while I write this, I cannot but add at the same time, that I do crave the honor and the glorious privilege to be more and more used by the Lord.

I desire to be allowed to provide scriptural instruction for a thousand

上甚麼殘餘的疑慮也沒有了，那怕是在這事上的前進。這是我從來人生中其中一個最重大的一步，我斷定我不能不以極大的小心、禱告和深思熟慮來處理這事。我在這事上不趕忙。我可靠神的恩典經年來等候在這事上所踏出的一步，甚至對任何人說到它時，都要有神的旨意；另一方面，若主要我這樣作，我明天就會去作。在這事上這樣的心境平靜，沒有一己的旨意，只想望在此討我天父的喜悅，就此只尋求祂的而不是我的尊榮；於我來說，這樣的心境是最確實叫我的心不服在肉體的刺激上，並且我若蒙幫助來這樣下去的話，我必得以認識神全面的旨意。當我寫這個時，我卻不得不同時來寫上：我真的切望更多為主所用的尊貴和光耀的殊榮。」

「我渴想容許不單止為三百個，而是為那

orphans, instead of doing so for 300. I desire to expound the Holy Scriptures regularly to a thousand orphans, instead of doing so to 300. I desire that it may be yet more abundantly manifest that God is still the Hearer and Answerer of prayer, and that He is the living God now as He ever was and ever will be, when He shall simply, in answer to prayer, have condescended to provide me with a house for 700 orphans and with means to support them. This last consideration is the most important point in my mind. The Lord's honor is the principal point with me in this whole matter; and just because this is the case, if He would be more glorified by not going forward in this business, I should by His grace be perfectly content to give up all thoughts about another Orphan House. Surely in such a state of mind, obtained by the Holy Spirit, Thou, O my Heavenly Father, *wilt not suffer Thy child to be mistaken, much less deluded.* By the help of God I shall continue further day by day to wait upon Him in prayer, concerning this thing, till He shall bid me act.

Jan. 2, 1851.—A week ago I wrote the preceding paragraph.

一千個孤兒來作聖經的指引。我渴想不是為那三百個，而是為那一千個孤兒作定期的聖經講解。我渴想更多來彰顯神仍是禱告的垂聽者和回應者，並且祂如今是那永活的神，就是祂向來和永遠必會是的。當祂垂聽禱告時，祂必會真的俯就來給我一所給七百個孤兒住的屋子，並叫他們得維持的方法。最後一點是我心中最重要的考慮。主的尊榮是這整件事上首要的一點，正因這樣，只要因着不作這個而叫祂更得榮耀的話，那麼我是完全樂意來藉着祂的恩典來放棄所有關乎到另一所孤兒院的思想。我的天父啊，肯定的是在這來自聖靈的心態下，祢的孩子必不會出錯，蒙騙也必大大減少。藉着神的幫助，我必可日復一日在這事上來持續在禱告中等候神，直至祂叫我有行動為止。」

1851年1月2日：

「一星期前我記寫上一

During this week I have still been helped day by day, and more than once every day, to seek the guidance of the Lord about another Orphan House. The burden of my prayer has still been, that He in His great mercy would keep me from making a mistake. During the last week the book of Proverbs has come in the course of my Scripture reading, and my heart has been refreshed in reference to this subject by the following passages: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5, 6). By the grace of God I do acknowledge the Lord in all my ways, and in this thing in particular; I have therefore the comfortable assurance that He will direct my paths concerning this part of my service, as to whether I shall be occupied in it or not. Further: "The integrity of the upright shall preserve them" (Prov. 11:3). By the grace of God I am upright in this business. My honest purpose is to get glory to God. Therefore I expect to be guided aright. Further: "Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. 16:3). I do

篇的文字。這一星期我仍日復一日得着幫助，每天不止一次在另一所孤兒院的事上尋求主的引導。我禱告的重擔仍在，求取祂的大憐憫來保守我免於犯錯。上星期我讀經讀到箴言，以下的經文叫我的心得着在這題目上的更新：『你要專心仰賴耶和華，不可倚靠自己的聰明，在你一切所行的事上都要認定祂，祂必指引你的路。』（箴3:5-6）藉着神的恩典我在一切的路上來認定主，尤其在這件事上；因此我得着安慰的確據，祂必會在我這部分的事奉上來指引我，我是否必須作這個。再者：『正直人的純正必引導自己。』（箴11:3）藉着神的恩典，在這事上我是正直的。我誠實的目的是要叫神得榮耀。因此我想我是正確地被引導的。再者：「你所作的要交託耶和華，你所謀的就必成立。」（箴16:3）我真的將我的工作交託

commit my works unto the Lord, and therefore expect that my thoughts will be established. My heart is more and more coming to a calm, quiet, and settled assurance, that the Lord will condescend to use me still further in the orphan work. Here Lord is Thy servant.

When later he decided to build two additional houses, Nos. 4 and 5, he writes thus again:—

Twelve days have passed away since I wrote the last paragraph. I have still day by day been enabled to wait upon the Lord with reference to enlarging the Orphan work, and have been during the whole of this period also in perfect peace, which is the result of seeking in this thing only the Lord's honor and the temporal and spiritual benefit of my fellow-men. Without an effort could I by His grace put aside all thoughts about this whole affair, if only assured that it is the will of God that I should do so; and, on the other hand, would at once go forward, if He would have it be so. I have still kept this matter entirely to myself. Though it be now about seven weeks, since day by day, more or less, my mind has been exercised about it, and since I have

於神，因此期望我的思想得以被建立。我的心越發平靜安穩，和堅定確信，主必會在進一步的孤兒院工作上俯就來使用我。『主啊，祢的僕人就在這裏。』」

後來他決意來建造兩所新的4號和5號院舍時，他再次記寫：

「寫完上次的文字後已過去了十二天。我仍能日復一日來在擴小孩兒院的工作上等候主，在這整段時間中我仍是完全平安的，這就是在惟求主的榮耀和我同工們的屬世和屬靈好處這事上的結果。不是任何人的努力，而是藉着祂的恩典才能叫我將這整件事的一切思想都擱置一旁，單單為要確保所作的合乎神的旨意；另一方面，若祂要這樣作，我便立即付諸行動。我仍完全將整件事保密，雖則到如今已有七個星期，其中的每一天，我的心思或多或少都為此而憂心，我也

been daily praying about it, yet not one human being knows of it. As yet I have not even mentioned it to my dear wife in order that thus, by quietly waiting upon God, I might not be influenced by what might be said to me on the subject. This evening has been particularly set apart for prayer, beseeching the Lord once more not to allow me to be mistaken in this thing, and much less to be deluded by the devil. I have also sought to let all the reasons against building another Orphan House, and all the reasons for doing so pass before my mind: and now for the clearness and definiteness, write them down....

Much, however, as the nine previous reasons weigh with me, yet they would not decide me were there not one more. It is this. After having for months pondered the matter, and having looked at it in all its bearings and with all its difficulties, and then having been finally led, after much prayer, to decide on this enlargement, my mind is at peace. The child who has again and again besought His Heavenly Father not to allow him to be deluded, nor even to make a mistake, is at peace, perfectly

一直每天為此來禱告，然而沒有一人知道這事。甚至我也沒有向我所親愛的妻子來提及它，為的是得以安靜等候神，我不要在這事上受所對我說的話來影響。我特特分別今晚出來禱告，懇求主再一次不容我在這事上出錯，更少被魔鬼蒙騙。我也一直尋求叫所有反對興建另一所孤兒院的理據，和所有贊成的理據都擺放我心思之前，如今為着清晰和明確來記下這些：」

「面前的九個理據無論如何有其分量，然而他們不能叫我下定決定，不知有否另一個理據。就是這樣，經過九個月的仔細考慮這事後，而從所有方面和所有的困難來看它，經過更多的禱告後得着最後的引導，要決定來擴建了，我的心是安息的。那一次又一次懇求祂天父的孩子是不會容許被哄騙的，甚或出錯的，

at peace concerning this decision; and has thus the assurance that the decision come to, after much prayer during weeks and months, is the leading of the Holy Spirit; and therefore purposes to go forward, assuredly believing that he will not be confounded, for he trusts in God. Many and great may be his difficulties; thousands and ten thousands of prayers may have ascended to God, before the full answer may be obtained; much exercise of faith and patience may be required; but in the end it will again be seen, that His servant, who trusts in Him, has not been confounded.

PRAYER AND THE GLORY OF GOD.

We have sought more than once to enforce the truth, that while we ordinarily seek the reasons of our prayers not being heard in the thing we ask not being according to the will of God, Scripture warns us to find the cause in ourselves, in our not being in the right state or not asking in the right spirit. The thing may be in full accordance with His will, but the asking, the spirit of the supplicant, not; then we are not heard. As the great root of all sin is self and

在這決定上是安息的，完全的安息；因此經過多月多週的禱告後，確實的決定臨到了，是聖靈一直在引導着；因此決意來付諸實行，確實相信那信靠神的人是不會羞愧的。他的困難也許眾多和巨大，在得着完滿答案之先，萬千次的禱告一直往神處上升；所需運用的是大量信心和忍耐；到頭來終必再一次看見，那信靠祂的僕人是不至羞愧的。」

禱告與神的榮耀

我們不止一次來尋求行真理：當我們在我們不按神的旨意來求的禱告不蒙垂聽上平常地尋求原因時，聖經警告我們要從自己身上找原因，不在正確的狀態或不以正確的靈來祈求。事情也許完全按照祂的旨意，但懇求者之靈的祈求卻不是，因此不蒙垂聽。己和追求私利乃眾罪的根源，因此沒有

self-seeking, so there is nothing that even in our more spiritual desires so effectually hinders God in answering as this: we pray for our own pleasure or glory. Prayer to have power and prevail must ask for the glory of God; and he can only do this as he is living for God's glory.

In George Muller we have one of the most remarkable instances on record of God's Holy Spirit leading a man deliberately and systematically, at the outset of a course of prayer, to make the glorifying of God his first and only object. Let us ponder well what he says, and learn the lesson God would teach us through him:—

I had constantly cases brought before me, which proved that one of the especial things which the children of God needed in our day, *was to have their faith strengthened.*

I longed, therefore, to have something to point my brethren to, as a visible proof that our God and Father is the same faithful God as ever He was; as willing as ever to PROVE Himself to be the LIVING GOD in our day as formerly, *to all who put their trust in Him.*

My spirit longed to be instrumental in strengthening their

像我們越屬靈的渴求卻越法難阻神來垂聽，皆因我們是為着我們一己的快樂和榮耀來求。得着能力和成功的禱告必須是尋求神的榮耀，惟有為神榮耀而活的人才能這樣作。

在喬治慕勒的身上我們找到一個最顯著的例子，記錄神聖靈如何打從禱告開初便審慎和有系統地引領人，使榮耀神成為他首個和唯一目標。讓我們好好思量他所說的，來學習神藉他來教導我們的教訓：

「恆常地臨到我的事情，在在證明神兒女每天特特需要的，就是要在信上堅強。」

「因此我渴望有可見的證據來指引我的弟兄姊妹，就是我們的神和天父是一如往昔的信實，也是從來樂意向所有信靠祂的人來證明祂本身是我們日子中永活的神，如往昔一樣。」

「我的靈渴望在使他們的信心堅強上有幫

faith, by giving them not only instances from the word of God, of His willingness and ability to help all who rely upon Him, but to *show* them by *proofs* that He is the same in our day. I knew that the word of God ought to be enough, and it was by grace enough for me; but still I considered I ought to lend a helping hand to my brethren.

I therefore judged myself bound to be the servant of the Church of Christ, in the particular point in which I had obtained mercy; namely, in being able to take God at His word and rely upon it. The first object of the work was, and is still: *that God might be magnified* by the fact that the orphans under my care are provided with all they need, *only by prayer and faith*, without any one being asked; thereby it may be seen that God is FAITHFUL STILL, AND HEARS PRAYER STILL.

I have again these last days prayed much about the Orphan House, and have frequently examined my heart; that if it were at all my desire to establish it for the sake of gratifying myself, I might find it out. For as I desire only the Lord's glory, I shall be glad to be instructed by the

助，所給與他們的不單止是神聖經上的例子，就是祂樂意和能夠幫助所有靠賴祂的人，且證明給他們看祂在我們的日子中還是一樣。我知道神的話語該已足夠，藉着恩典於我也是足夠的，但我仍想我該來給與弟兄姊妹我的幫助。」

「我既認定自己乃是基督教會的僕人，在某方面上我是已得憐憫的人，就是我能接受神的話和信靠它。工作的首要目的依然是我所服事的孤兒們得供應他們凡百所需，是單單藉着禱告和信心，沒有求過任何人來叫神得榮耀；因此神得以依然被看為是信實的，和仍垂聽禱告的神。」

「在過去的幾天我再次多多為着孤兒院來祈禱，也常常來檢視我的心，看看我心的渴想建立它若是全然是為了滿足自己，就要找它出來。當我只渴慕神的榮耀，若事情不是出於

instrumentality of my brother, if the matter be not of Him.

When I began the Orphan work in 1835, my chief object was the glory of God, by giving a practical demonstration as to what could be accomplished simply through the instrumentality of prayer and faith, in order thus to benefit the Church at large, and to lead a careless world to see the reality of the things of God, by showing them in this work, that the living God is still, as 4000 years ago, the living God. This my aim has been abundantly honored. Multitudes of sinners have been thus converted, multitudes of the children of God in all parts of the world have been benefited by this work, even as I had anticipated. But the larger the work as grown, the greater has been the blessing, bestowed in the very way in which I looked for blessing: for the attention of hundreds of thousands has been drawn to the work; and many tens of thousands have come to see it. All this leads me to desire further and further to labour on in this way, in order to bring yet greater glory to the Name of the Lord. *That He may be looked at, magnified, admired, trusted in, relied*

主，我必會欣然得我弟兄的幫助來指引，。」

「當我開始在1835年的孤兒院工作時，我的主要目標就是神的榮耀，所實在顯示的是單單藉着祈禱和信心所能作成的，總的為叫教會得着益處，並引領這粗心大意的世界得見神事情的真實，以這工來向他們顯明永活的神仍然是四千年前一樣那永活的神。我這目的已廣為人所尊崇。極多的罪人已然歸主，來自世界不同地方極多的神兒女因着這工作而獲益，就正如我所預期的。工作越發增長，恩福便越發增多，是朝着我所尋找恩福的方向賜下來的，因着有幾十萬人留意到這工作，也有幾萬人親身來得見。這全都領我來進深又進深地循這方向來勞苦，為的是帶來主名的更大榮耀。我在這事奉上的目的就是叫神甚麼時候都得以被尊大，渴慕，信賴和依靠，尤其在這預期的擴建

on at all times, is my aim in this service; and so particularly in this intended enlargement. That it may be seen how much one poor man, simply by trusting in God, can bring about by prayer; and that thus other children of God may be led to carry on the work of God in dependence upon Him; and that children of God may be led increasingly to trust in Him in their individual positions and circumstances, therefore I am led to this further enlargement.'

PRAYER AND TRUST IN GOD.

There are other points on which I would be glad to point out what is to be found in Mr. Muller's narrative, but one more must suffice. It is the lesson of firm and unwavering trust in God's promise as the secret of persevering prayer. If once we have, in submission to the teaching of the Spirit in the word, taken hold of God's promise, and believed that the Father has heard us, we must not allow ourselves by any delay or unfavorable appearances be shaken in our faith.

The full answer to my daily prayers was far from being realized; yet there was abundant encouragement granted by the Lord,

上。所得見的是一個多麼貧窮的人，如何單單藉着祈禱信靠神，便得以帶領神別的兒女們來作倚靠祂的神的工作，並且神的兒女們得以在他們個別的地位和處境中越發被引領來信靠祂，我是因此而被引領來到這進一步的擴建的。」

禱告與信靠神

在慕勒先生的生平中還有別些我欣然分享的事情，但這一個已然足夠。就是學習牢牢和不動搖地信靠神應許，這作為堅毅禱告之訣要。我們若曾經在聖經上降服於聖靈的教導，緊握神的應許，且相信天父已垂聽我們，那麼我們必須不容許我們自己在我們的信上有任何遲緩或不理想的表現。

「我每天禱告的完全蒙垂聽尚待成為事實，然而有來自主的豐盛鼓勵來叫我恆常禱

to continue in prayer. But suppose, even, that far less had come in than was received, still, after having come to the conclusion, upon scriptural grounds, after much prayer and self-examination, I ought to have gone on without wavering, in the exercise of faith and patience concerning this object; and thus all the children of God, when once satisfied that anything which they bring before God in prayer, is according to His will, ought to continue in believing, expecting, persevering prayer until the blessing is granted. Thus am I myself now waiting upon God for certain blessings, for which I have daily besought Him for ten years and six months without one day's intermission. Still the full answer is not yet given concerning the conversion of certain individuals, though in the meantime I have received many thousands of answers to prayer. I have also prayed daily without intermission for the conversion of other individuals about ten years, for others six or seven years, for others from three or two years; and still the answer is not yet granted concerning those persons,

告。假設就算實收的遠少於所認捐的，但按着聖經的原則來作出結論，經過多多的禱告和自我檢視後，我該沒有動搖下來向前走，在關乎這事上行使信心和忍耐。因此所有神的兒女，一旦符合了按神旨意將任何事在禱告中帶到神面前時，就該繼續來相信，期望，堅心禱告，直至恩福的得賜下。因此我如今還在等候神的某些恩福，是我一直每天來懇求祂的，已有十年半之長，從沒有一天的間斷。某些人的歸主的完滿垂聽也許還未曾賜下，雖則與此同時我已得着萬千禱告的蒙垂聽。為着一些人的歸主我已十年來每天不間斷的祈禱，有別些祈禱了六七年，也有兩三年的，然而關乎這些人的垂聽還未曾臨到，而與此同時我萬千的禱告已獲垂聽，並且我一直為其禱告的也已歸主。我特特強調這個，是為着那些以為我只要

while in the meantime many thousands of my prayers have been answered, and also souls converted, for whom I had been praying. I lay particular stress on this for the benefit of those who may suppose that I need only to ask of God, and receive at once; or that I might pray concerning anything, and the answer would surely come. One can only expect to obtain answers to prayers which are according to the mind of God; and even then, patience and faith may be exercised for many years, even as mine are exercised, in the matter to which I have referred; and yet am I daily continuing in prayer, and expecting the answer, and so surely expecting the answer, that I have often thanked God that He will surely give it, though now for nineteen years faith and patience have thus been exercised. Be encouraged, dear Christians, with fresh earnestness to give yourselves to prayer, if you can only be sure that you ask things which are for the glory of God.

But the most remarkable point is this, that £6, 6s.6d. from Scotland supplied me, as far as can be known now, with all the means necessary for

一祈求神，便會立時得悅納之人的益處；也有人以為我為任何事祈求，垂聽就必然來到。惟有按神心意的禱告才叫人期望得着垂聽，也許有着多年的忍耐和信心的運用才得以垂聽；就是在我所說到的事情上，我也是運用我的忍耐和信心。我是每天持續來禱告，期望得垂聽，是那樣期望得垂聽，因此我常感謝神必會來賜下，雖則至今的十九年來一直都用上信心和忍耐。親愛的基督徒啊，當受激勵，叫自己重新殷切來祈禱，只要你能確定你所祈求的東西是為着神的榮耀。」

「但一直以來，至今我所能知道的，最顯著的一點，就是來自蘇格蘭供應我的那6英鎊6

fitting up and promoting the New Orphan Houses. Six years and eight months I have been day by day, and generally several times daily, asking the Lord to give me the needed means for this enlargement of the Orphan work, which, according to calculations made in the spring of 1861, appeared to be about fifty thousand pounds: the total of this amount I had now received. I praise and magnify the Lord for putting this enlargement of the work into my heart, and for giving me courage and faith for it; and above all, for sustaining my faith day by day without wavering. When the last portion of the money was received, I was no more assured concerning the whole, that I was at the time I had not received one single donation towards this large sum. I was at the beginning, after once having ascertained His mind, through most patient and heartsearching waiting upon God, as fully assured that He would bring it about, as if the two houses, with their hundreds of orphans occupying them, had been already before me. I make a few remarks here for the sake of young believers in connection with this

先令6便士，有着布置和
提升那所新孤兒院盡所
必須的。六年八個月來
我一直日復一日，通常
每天幾次來求主給我所
需要的進項來擴大孤兒
院的工作，據在1861年
春天所計算的，似乎約
要五萬英鎊，而這總數
如今我已收到。我頌揚
和讚美主將這擴大的工
作放進我心中，為此且
給我勇氣和信心。而重
中之中的，就是維持我
日復一日的信，不至動
搖。當收到最後一筆錢
時，我的信心就不再落
在為這大筆款項連一個
捐獻也未收到時的整筆
款項上。開初經過最忍
耐和全心徹底的等候
神，一旦確定神的心意
後，就全然確定祂必會
將兩所可住有幾百名孤
兒的院所帶來，就像早
已在我面前一樣。在關
乎到這題目上我有幾點
給年輕信徒的意見：」

subject:

1. Be slow to take new steps in the Lord's service, or in your business, or in your families: weigh everything well; weigh all in the light of the Holy Scriptures and in the fear of God.

2. Seek to have no will of your own, in order to ascertain the mind of God, regarding any steps you propose taking, so that you can honestly say you are willing to do the will of God, if He will only please to instruct you.

3. But when you have found out what the will of God is, seek for His help, and seek it earnestly, perseveringly, patiently, believingly, expectantly; and you will surely in His own time and way obtain it.

To suppose that we have difficulty about money only would be a mistake: there occur hundreds of other wants and of other difficulties. It is a rare thing that a day occurs without some difficulty or some want; but often there are many difficulties and many wants to be met and overcome the same day. All these are met by prayer and faith, our universal remedy; and we have never been confounded. Patient, persevering, believing prayer, offered up to God, in the Name of the Lord

「1. 在事奉主或你的日常家務上，踏上的新步都要慢。要凡事清楚衡量，在聖經的光和敬畏神中衡量一切。」

「2. 為要確定神的心意，來尋求不要己意，在所想作的任何一步上，都誠實說你甘心作成神的旨意，惟要先得祂樂意來指示你。」

「3. 你已知道神的旨意時，當尋求祂的幫助，認真、堅定、忍耐、相信和期望地尋求它；你必按着祂一己的時間和方法得着它。」

「以為只有金錢上的困難必然是一個錯誤，還有千百樣其他的缺乏和困難。沒有困難或缺乏的一天是罕有的，常有的是同一日有着很多困難和很多缺乏同時遇上和需克服。這一切都要藉着禱告和信心這些我們普遍的解決方法來面對的，我們也從未落在羞愧中。奉主耶穌的名獻給神忍耐、堅毅和相信的禱告，遲

Jesus, has always, sooner or later, brought the blessing. I do not despair, by God's grace, of obtaining any blessing, provided I can be sure it would be for any real good, and for the glory of God.

SCRIPTURE TEXTS THAT MOULDED GEORGE MÜLLER

CERTAIN marked Scripture precepts and promises had such a singular influence upon this man of God, and so often proved the guides to his course, that they illustrate Psalm 119:105:

"Thy word is a lamp unto my feet, And a light unto my path."

Those texts which, at the parting of the way, became to him God's signboards, showing him the true direction, are here given, as nearly as may be in the order in which they became so helpful to him. The study of them will prove a kind of spiritual biography, outlining his career. Some texts, known to have been very conspicuous in their influence, we put in capitals. The italics are his own.

"GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY-BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT

早總會帶來恩福。因着神的恩典，在得着任何恩福上我是不絕望的，只要我能確定這是為着任何真實的好處，和為着神的榮耀。」

模造喬治慕勒的經文

有某些顯著的聖經訓言和應許一直在影響着這屬神的人，也時常證明成為他路上的引導，就是在詩119:105中所說到的：

「祢的話是我腳前的燈，是我路上的光。」

在岔路上時這些經文成為神給他的指路標，顯明真正的方向。這裏所提供的，盡量都順着成為他幫助之經文的次序。研讀他們必證實這是一個刻劃出他人生經歷的屬靈傳記。有一些顯著影響他的經文我們使用上大階，而斜體則是他所加的。

「神愛世人，甚至將祂的獨生子賜給他們，叫一切信祂的，不至滅亡，反得永生。」

HAVE EVERLASTING LIFE." (John 3:16.)

"Cursed be the man that trusteth in man and maketh flesh his arm." (Jeremiah 17:5.)

"O, fear the Lord, ye His saints; for there is no want to them that fear Him." (Psa. 34:9.)

"Owe no man anything, but to love one another." (Rom. 13:8.)

"SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS; AND ALL THESE THINGS SHALL BE ADDED UNTO YOU." (Matt. 6:33.)

"The holy scriptures, which are able to make thee wise unto salvation." (2 Tim. 3:15.)

"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." (Matt. 7:7, 8.)

"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.)

(約3:16)

「倚靠人血肉的膀臂，那人有禍了。」(耶17:5)

「耶和華的聖民哪，你們當敬畏祂，因敬畏祂的一無所缺。」(詩34:9)

「凡事都不可虧欠人，惟有彼此相愛。」(羅13:8)

「你們要先求祂的國和祂的義，這些東西都要加給你們了。」(太6:33)

「這聖經能使你因信基督耶穌，有得救的智慧。」(提後3:15)

「你們祈求，就給你們；尋找，就尋見；叩門，就給你們開門。因為凡祈求的，就得着；尋找的，就尋見；叩門的，就給他開門。」(太7:7-8)

「你們奉我的名無論求甚麼，我必成就，叫父因兒子得榮耀。你們若奉我的名求甚麼，我必成就。」(約14:13-14)

"Therefore I say unto you, Take no thought for your life, what ye shall eat, and what ye shall drink, nor yet for your body what ye shall put on.... Take, therefore, no thought for the morrow." (Matt. 6:25-34.)

"If any man will do His will, he shall know of the doctrine." (John 7:17.)

"If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32.)

"And the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And they went down both into the water, both Philip and the eunuch, and he baptized him." (Acts 8:36-38.)

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death." (Rom. 6:3, 4.)

"Upon the first day of the week, when the disciples came together to break bread." (Acts 20:7.)

「所以我告訴你們，不要為生命憂慮吃甚麼，喝甚麼；為身體憂慮穿甚麼。.....所以，不要為明天憂慮。」(太 6:25, 34)

「人若立志遵着祂的旨意行，就必曉得這教訓。」(約7:17)

「你們若常常遵守我的道，就真是我的門徒；你們必曉得真理，真理必叫你們得以自由。」(約8:31-32)

「太監說：看哪，這裏有水，我受洗有甚麼妨礙呢？腓利說：你若是一心相信，就可以。他回答說：我信耶穌基督是神的兒子。於是吩咐車站住，腓利和太監二人同下水裏去，腓利就給他施洗。」(徒 8:36-38)

「豈不知我們這受洗歸入基督耶穌的人是受洗歸入他的死麼？所以，我們藉着洗禮歸入死。」(羅6:3-4)

「七日的第一日，我們聚會擘餅。」(徒 20:7)

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a man in vile raiment; and ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts?" (James 2:1-4.)

"Having, then, gifts differing according to the grace that is given us." (Rom. 12:6.)

"All these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (1 Cor. 12:11.)

"Not because I desire a gift, but I desire fruit that may abound to your account." (Philip, 4:17.)

"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on.".... "Behold the fowls of the air.... Consider the lilies of the field.... For your heavenly Father

「我的弟兄們，你們信奉我們榮耀的主耶穌基督，便不可按着外貌待人。若有一個人帶着金戒指，穿着華美衣服，進你們的會堂去；又有一個窮人穿着骯髒衣服也進去；你們就重看那穿華美衣服的人，說：請坐在這好位上；又對那窮人說：你站在那裏，或坐在我腳凳下邊。這豈不是你們偏心待人，用惡意斷定人麼？」（雅2:1-4）

「按我們所得的恩賜，各有不同。」（羅12:6）

「這一切都是這位聖靈所運行、隨己意分給各人的。」（林前12:11）

「我並不求甚麼餽送，所求的就是你們的果子漸漸增多，歸在你們的賬上。」（腓4:17）

「不要為生命憂慮吃甚麼，喝甚麼；為身體憂慮穿甚麼。.....你們看那天上的飛鳥.....你想野地裏的百合花.....你們需用的這一切東

knoweth that ye have need of these things." (Matt. 6:25-32.)

"Lay not up for yourselves treasures upon earth." (Matt. 6:19.)

"SELL THAT YE HAVE AND GIVE ALMS." (Luke 12:33.)

"A man can receive nothing except it be given him from heaven." (John 3:27.)

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." (Acts 15:14. Comp. Matt. 13:24-30, 36-43.)

"This know also, that in the last days perilous times shall come.... Evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3:1, 13.)

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." (2 Cor. 6:17.)

"Not by might, nor by power, but by My spirit, saith the Lord of hosts." (Zech. 4:6.)

"MY GRACE IS SUFFICIENT FOR THEE." (2 Cor. 12:9.)

"Let every man abide in the same calling wherein he was called.

西，你們的天父是知道的。」(太6:25-32)

「不要為自己積攢財寶在地上。」(太6:19)

「你們要變賣所有的賙濟人。」(路12:33)

「若不是從天上賜的，人就不能得甚麼。」(約3:27)

「西門述說神當初怎樣眷顧外邦人，從他們中間選取百姓歸於自己的名下。」(徒15:14，對比太13:24-30, 36-43)

「你該知道，末世必有危險的日子來到.....只是作惡的和迷惑人的，必越久越惡，他欺哄人，也被人欺哄。」(提後3:1, 13)

「你們務要從他們中間出來，與他們分別；不要沾不潔淨的物。」(林後6:17)

「不是倚靠勢力，不是倚靠才能，乃是倚靠我的靈方能成事。」(亞4:6)

「我的恩典夠你用的。」(林後12:9)

「各人蒙召的時候是甚麼身分，仍要守住

Let every man, wherein he is called, therein abide with God." (1 Cor. 7:20, 24.)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16.)

"OPEN THY MOUTH WIDE, AND I WILL FILL IT." (Psa. 81: 10.)

"Mine hour is not yet come." (John 2:4.)

"He took a child, and set him in the midst of them; and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in My name, receiveth Me; and whosoever shall receive Me, receiveth not Me, but Him that sent Me." (Mark 9:36, 37.)

"If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12:18.)

"For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous;

這身分.....你們各人蒙召的時候是甚麼身分，仍要在神面前守住這身分。」(林前7:20, 24)

「聖經都是神所默示的，於教訓、督責、使人歸正、教導人學義都是有益的。」(提後3:16)

「你要大大張口，我就給你充滿。」(詩81:10)

「我的時候還沒有到。」(約2:4)

「於是領過一個小孩子來，叫他站在門徒中間，又抱起他來，對他們說：凡為我名接待一個像這小孩子的，就是接待我；凡接待我的，不是接待我，乃是接待那差我來的。」(可9:36-37)

「若是能行，總要盡力與眾人和睦。」(羅12:18)

「生身的父都是暫隨己意管教我們；惟有萬靈的父管教我們，是要我們得益處，使我們在祂的聖潔上有分。凡管教的事，當時不覺得

nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:10, 11.)

"WHAT THINGS SOEVER YE DESIRE, WHEN YE PRAY, BELIEVE THAT YE RECEIVE THEM, AND YE SHALL HAVE THEM." (Mark 11:24.)

"He that believeth on Him shall not be confounded." (1 Pet. 2:6.)

"O Thou that hearest prayer, unto Thee shall all flesh come." (Psa. 65:2.)

"Come and hear, all ye that fear God, and I will declare what He hath done for my soul." (Psa. 66:16.)

"A FATHER OF THE FATHERLESS." (Psa. 68:5.)

"My son, despise not thou the chastening of the Lord; neither be weary of His correction." (Prov. 3:11.)

"Like as a father pitieth his children, so the Lord pitieth them that fear Him." (Psa. 103:13.)

"JESUS CHRIST THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER." (Heb. 13:8.)

"To-morrow shall take thought for the things of itself." "Sufficient

快樂，反覺得愁苦；後來卻為那經練過的人結出平安的果子，就是義。」(來12:10-11)

「凡你們禱告祈求的，無論是甚麼，只要信是得着的，就必得着。」(可11:24)

「信靠祂的人必不至於羞愧。」(彼前2:6)

「聽禱告的主啊，凡有血氣的都要來就祢。」(詩65:2)

「凡敬畏神的人，你們都來聽！我要述說祂為我所行的事。」(詩66:16)

「神作孤兒的父。」(詩68:5)

「我兒，你不可輕看耶和華的管教，也不可厭煩祂的責備。」(箴3:11)

「父親怎樣憐恤他的兒女，耶和華也怎樣憐恤敬畏祂的人！」(詩103:13)

「耶穌基督，昨日、今日、一直到永遠是一樣的。」(來13:8)

「明天自有明天的憂慮；一天的難處一天

unto the day is the evil thereof." (Matt, 6:34.)

"Hitherto hath the Lord helped us." (1 Sam. 7:12.)

"Oh taste and see that the Lord is good:" "Blessed is the man that trusteth in Him!" (Psalm 34:8.)

"All the fat is the Lord's." (Lev. 3:16.)

"But I *am* poor and needy; yet the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God." (Psa. 40:17.)

"Delight thyself also in the Lord, and He shall give thee the desires of thine heart." (Psa. 37:4.)

"If I regard iniquity in my heart, the Lord will not hear me." (Psa. 66:18.)

"Know that the Lord hath set apart him that is godly for Himself: The Lord will hear when I call unto Him." (Psa. 4:3.)

"JEHOVAH JIREH." (The Lord will provide.) (Gen.22:14.)

"HE HATH SAID, I WILL NEVER LEAVE THEE, NOR FORSAKE THEE; SO THAT WE MAY BOLDLY SAY, THE

當就夠了。」(太6:34)

「到如今耶和華都幫助我們。」(撒7:12)

「你們要嘗嘗主恩的滋味，便知道祂是美善；投靠祂的人有福了！」(詩34:8)

「脂油都是耶和華的。」(利3:16)

「但我是困苦窮乏的，主仍顧念我；祢是幫助我的，搭救我的。神啊，求祢不要耽延！」(詩40:17)

「又要以耶和華為樂，祂就將你心裏所求的賜給你。」(詩37:4)

「我若心裏注重罪孽，主必不聽。」(詩66:18)

「你們要知道，耶和華已經分別虔誠人歸祂自己；我求告耶和華，祂必聽我。」(詩4:3)

「耶和華以勒(就是耶和華必預備的意思)。」(創22:14)

「主曾說：我總不撇下你，也不丟棄你。所以我們可以放膽說：

LORD IS MY HELPER." (Heb. 13:5, 6.)

"Be thou not one of them that strike hands, or of them that are sureties for debts." (Prov. 22:26.)

"He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure." (Prov. 11:15.)

"I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." (2 Cor. 12:15.)

"Ye are all children of God by faith in Christ Jesus." (Gal. 3:26.)

"CASTING ALL YOUR CARE UPON HIM FOR HE CARETH FOR YOU." (1 Pet. 5:7.)

"Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6.)

"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11:40.)

"WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD." (Rom. 8:28.)

"Shall not the judge of all the

主是幫助我的。」(來 13:5-6)

「不要與人擊掌，不要為欠債的作保。」(箴22:26)

「為外人作保的，必受虧損；恨惡擊掌的，卻得安穩。」(箴 11:15)

「我也甘心樂意為你們的靈魂費財費力。難道我越發愛你們，就越發少得你們的愛麼？」(林後12:15)

「你們因信基督耶穌都是神的兒子。」(加 3:26)

「你們要將一切的憂慮卸給神，因為祂顧念你們。」(彼前5:7)

「應當一無掛慮，只要凡事藉着禱告、祈求和感謝，將你們所要的告訴神。」(腓4:6)

「耶穌說：我不是對你說過，你若信，就必看見神的榮耀麼？」(約11:40)

「我們曉得萬事都互相效力，叫愛神的人得益處。」(羅8:28)

「審判全地的主豈

earth do right?" (Gen. 18:25.)

"Of such (little children) is the kingdom of heaven." (Matt. 19:14.)

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32.)

"Every good gift and every perfect gift is from above." (James 1:17.)

"The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." (Psa. 34:10.)

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." (Prov. 11:24, 25.)

"Give and it shall be given unto you: good measure, pressed down and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke vi. 38.)

不行公義麼？」(創18:25)

「在天國的，正是(小孩子)這樣的人。」(太19:14)

「神既不愛惜自己的兒子，為我們眾人捨了，豈不也把萬物和祂一同白白的賜給我們麼？」(羅8:32)

「各樣美善的恩賜和各樣全備的賞賜都是從上頭來的。」(雅1:17)

「少壯獅子還缺食忍餓，但尋求耶和華的甚麼好處都不缺。」(詩34:10)

「有施散的，卻更增添；有吝惜過度的，反致窮乏。好施捨的，必得豐裕；滋潤人的，必得滋潤。」(箴11:24-25)

「你們要給人，就必有給你們的，並且用十足的升斗，連搖帶按，上尖下流的倒在你們懷裏；因為你們用甚麼量器量給人，也必用甚麼量器量給你們。」(路6:38)

"The liberal deviseth liberal things; and by liberal things shall he stand." (Isa. 32:8.)

"For ye have the poor with you always, and whensoever ye will ye may do them good." (Mark 14:7.)

"Let not then your good be evil spoken of." (Rom. 14:16.)

"Let your moderation (yieldingness) be known unto all men." (Phil. 4:5.)

"MY BRETHREN, COUNT IT ALL JOY WHEN YE FALL INTO DIVERS TEMPTATIONS (i.e. TRIALS); KNOWING THIS, THAT THE TRYING OF YOUR FAITH WORKETH PATIENCE. BUT LET PATIENCE HAVE HER PERFECT WORK, THAT YE MAY BE PERFECT AND ENTIRE, WANTING NOTHING." (James 1:2-4.)

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. 3:5,6.)

"The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them." (Prov. 11:3.)

"Commit thy works unto the Lord and thy thoughts shall be

「高明人卻謀高明事，在高明事上也必永存。」(賽32:8)

「因為常有窮人和你們同在，要向他們行善隨時都可以。」(可14:7)

「不可叫你的善被人毀謗。」(羅14:16)

「當叫眾人知道你們謙讓的心。主已經近了。」(腓4:5)

「我的弟兄們，你們落在百般試煉中，都要以為大喜樂；因為知道你們的信心經過試驗，就生忍耐。但忍耐也當成功，使你們成全、完備，毫無缺欠。」(雅1:2-4)

「你要專心仰賴耶和華，不可倚靠自己的聰明，在你一切所行的事上都要認定祂，祂必指引你的路。」(箴3:5-6)

「正直人的純正必引導自己；奸詐人的乖僻必毀滅自己。」(箴11:3)

「你所作的，要交託耶和華，你所謀的，

established." (Prov.16:3.)

"For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith." (Rom. 12:3.)

"Wait on the Lord; be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord." (Psa. 27:14.)

"After he had patiently endured he obtained the promise." (Heb. 6:15.)

"VERILY, VERILY, I SAY UNTO YOU, WHATSOEVER YE SHALL ASK THE FATHER IN MY NAME, HE WILL GIVE IT YOU." (John 16:23.)

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (2 Cor. 9:6.)

"Ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:20.)

"THEY THAT KNOW THY NAME WILL PUT THEIR TRUST IN THEE: FOR THOU, LORD, HAST NOT FORSAKEN THEM THAT TRUST THEE." (Psa. 9:10.)

"Thou wilt keep him in perfect

就必成立。」(箴16:3)

「我憑着所賜我的恩對你們各人說：不要看自己過於所當看的，要照着神所分給各人信心的大小，看得合乎中道。」(羅12:3)

「要等候耶和華！當壯膽，堅固你的心！我再說：要等候耶和華！」(詩27:14)

「亞伯拉罕既恆久忍耐，就得了所應許的。」(來6:15)

「我實實在在的告訴你們，你們若向父求甚麼，祂必因我的名賜給你們。」(約16:23)

「少種的少收，多種的多收，這話是真的。」(林後9:6)

「因為你們是重價買來的。所以，要在你們的身子上榮耀神。」(林前6:20)

「認識祢名的人要倚靠祢，因祢沒有離棄尋求祢的人。」(詩9:10)

「堅心倚賴祢的，

peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." (Isa. 26:3, 4.)

"If there be first a willing mind it is accepted according to that a man hath and not according to that he hath not." (2 Cor 8:12.)

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS YE KNOW THAT YOUR LABOUR IS NOT IN VAIN IN THE LORD." (1 Cor. 15:58.)

"Let us not be weary in well doing, for in due season we shall reap if we faint not." (Gal. 6:9.)

"Oh how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou 'hast wrought for them that trust in Thee before the sons of men!" (Psa. 31:19.)

"You are good, and do good; teach me your statutes." (Psa. 119:68.)

"I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me. (Psa. 119:75.)

祢必保守他十分平安，因為他倚靠祢。你們當倚靠耶和華直到永遠，因為耶和華是永久的磐石。」(賽26:3-4)

「因為人若有願作的心，必蒙悅納，乃是照他所有的，並不是照他所無的。」(林後8:12)

「你們務要堅固，不可搖動，常常竭力多做主工；因為知道，你們的勞苦在主裏面不是徒然的。」(林前15:58)

「我們行善，不可喪志；若不灰心，到了時候就要收成。」(加6:9)

「敬畏祢，投靠祢的人，祢為他們所積存的，在世人面前所施行的恩惠是何等大呢！」(詩31:19)

「祢本為善，所行的也善；求祢將祢的律例教訓我！」(詩119:68)

「耶和華啊，我知道祢的判語是公義的；祢使我受苦是以誠實待我。」(詩119:75)

"My times are in Thy hand."
(Psa. 31:15.)

"The LORD God is a sun and shield: the LORD will give grace and glory: no good thing will He withhold from them that walk uprightly." (Psa. 84:11.)

"Hold Thou me up and I shall be safe." (Psa. 119:117.)

"Behold I come quickly, and My reward is with Me, to give every man according as his work shall be." (Rev. 22:12.)

"It is more blessed to give than to receive." (Acts 20:35.)

"Give us this day our daily bread." (Matt. 6:11.)

"Able to do exceeding abundantly above all we ask or think." (Eph. 3:20.)

"Them that honour Me I will honour." (1 Sam. 2:30.)

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Peter 1:7.)

「我終身的事在祢手中。」(詩31:15)

「因為耶和華神是日頭，是盾牌，要賜下恩惠和榮耀。祂未嘗留下一樣好處不給那些行動正直的人。」(詩84:11)

「求祢扶持我，我便得救。」(詩119:117)

「看哪，我必快來！賞罰在我，要照各人所行的報應他。」(啟22:12)

「施比受更為有福。」(徒20:35)

「我們日用的飲食，今日賜給我們。」(太6:11)

「充充足足的成就一切，超過我們所求所想的。」(弗3:20)

「尊重我的，我必重看他。」(撒下2:30)

「叫你們的信心既被試驗，就比那被火試驗仍然能壞的金子更顯寶貴，可以在耶穌基督顯現的時候得着稱讚、榮耀、尊貴。」(彼前1:7)

George Muller and the Secret of His Power in Prayer

喬治慕勒禱告能力的訣要

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非拉鐵非書簡 (Books of Philadelphia) 41 《喬治慕勒禱告能力的訣要》

屬靈人慕安德烈引述另一位屬靈人喬治慕勒在禱告神上的學習。

我們都羨慕喬治慕勒的禱告蒙神垂聽，慕安德烈為此列舉的第一個主因就是「死己」，信是在人能力的盡頭上來開始的。

慕勒見證到他有着像孩子般的單純素質，認識如何運用神話語，和信靠聖靈作為神所賜下的教師來使人明白聖經。

慕安德烈引述了慕勒在孤兒院擴建的例子來說到慕勒在尋求神的旨意和如何面對金錢上該有的原則，總意是但求神的榮耀、人的屬靈和地上的福祉，都要通得過聖經真理、聖靈的引導和心靈的安息。