

*The Kneeling
Christian*

An Unknown Christian

跪著的基督徒

無名基督徒著

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By An Unknown Christian

CHAPTER 1: GOD'S GREAT NEED

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

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

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

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

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第一章 神極大的需要

神「驚奇竟無人代求」(賽 59.16) (修訂本批註「無人代禱」)。但這遠遠早於「充充滿滿的有恩典和真理」臨世的主耶穌之時；早於帶來豐富的恩典和能力，「能幫助我們的軟弱」，「親自為我們代求」並親自住在我們裏面為我們祈求之聖靈臨到之時(羅 8:26)；早於我們的主作出關於禱告美好應許之先；早於人大大認識禱告之先；那時人為自己的罪獻祭顯得比為其他罪人代求更重要。

哦，神今日的驚奇必定更大！因為在我們中間，明白**得勝禱告**的人是何其少！我們每個人都說相信禱告，可有多少人相信禱告的能力呢？

為何那麼多基督徒經常失敗？因為他們禱告太少。為何許多教會工人常常灰心失望？因為他們禱告太少。

為何絕大多數人很少看到有人通過他們的事工

their ministry? Because they pray so little.

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

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

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

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

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

「從黑暗入光明」？因為他們禱告太少。

為何我們的教會沒有為神火熱？因為真實的禱告實在太少。

主耶穌今日像從前般有能力。主耶穌像從前般渴想罪人得救。祂的膀臂並非縮短以致不能拯救，但若非我們更多禱告、更多真正地禱告，祂便無法伸出膀臂。

英國教會認識到敬拜和禱告的重要性，因此要求她的教士每天早晨和晚上在教會朗讀禱文。但朗讀禱文時，教堂裏不常是空無一人麼？禱告的速度不是快到阻礙真正的禱告麼？同樣，「公禱文」也常往往只是空洞無物。

那麼那些按傳統保留每週祈禱會的教會又如何？難道「貧弱」不是更能形容這樣的聚會嗎？（weekly 與 weakly 同音）司布真樂於能說，他每週一晚主持的祈禱會，參加人數從來不會少於「一千到一千二百」人。

弟兄們啊，我們已不相信禱告了嗎？如果你仍

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

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

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

舉行每週祈禱會，是不是教會絕大多數成員從未參加呢？是的，甚至從未想過要來參加。為何會這樣？是誰的錯？

約二十年前，筆者就讀一神學院。一個早晨，一位同學跑來打破了我的寧靜，激動地喊着，滿臉發光，驚喜交加：「你相信嗎？這是真的嗎？」我問：「相信甚麼？」帶着些驚奇看了看他打開的聖經。「啊呀，就是這個.....」，他熱切地讀了太 21:21-22：「如果你們信，一點不疑惑，無論求甚麼，就必得着」。「你相信這個嗎？真是這樣嗎？」我回答：「是（對他的激動感到奇怪），當然是真的，我當然相信。」

當那位熱切追隨主的年輕人關上門時，我看到了我的救主和祂的愛，祂的能力是我從未見過的。我看見禱告生命的異象，其「沒有限制」的能力只在乎兩樣：信心和禱告。這刻我欣喜若狂！我雙膝跪下，向主敬拜，腦海裏的意念如同海浪翻騰。我的靈魂湧溢希望和期待！神在用一種不尋常的方式對我說話。

way.

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

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

CHAPTER 2: ALMOST INCREDIBLE PROMISES

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

畢竟，禱告不單是將「要禱告」的良好意願付諸實行。我們都需像大衛般高呼「在我裏面造清潔的心」（詩 51:10）才能禱告得對。而今天比從前更需注意愛之使徒受靈感的話：「親愛的弟兄啊，我們的心若不責備我們，就可以向神坦然無懼了；並且我們一切所求的，就從祂得着。」（約壹 3:21）

我們豈不知曉沒有比禱告更叫撒旦害怕麼？他最想叫我們不禱告。他喜見我們「埋頭工作」，只要我們不禱告。他並不害怕我們作勤奮熱切的聖經學生，只要我們不禱告。有智慧之言說：「撒旦對着我們的勞苦發笑，嘲弄我們的智慧；可當我們禱告時，他便發抖。」

第二章 近乎不可思議的應許

我們的主最後一次與祂所愛的人交談，正當祂要作那最美妙的祈禱之前，祂一而再再而三地伸出君王的金杖來說：「你們求甚麼？這必定賜給你們，就是我整國也會賜給你們！」

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

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

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

「我實實在在的告訴你們，我所作的事，信我的人也要作；並且要作比這更大的事，因為我往父那裏去。你們奉我的名無論求甚麼，我必成就。」（約 14:12-14）「你們若常在我裏面，我的話也常在你們裏面；凡你們所願意的，祈求就給你們成就。你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。」（約 15:7-8）

祂囑咐門徒要遵從祂的命令來求。事實上祂告訴他們，作祂朋友的一大記號就是遵行祂一切所吩咐的（約 15:14）。之後祂再次說到祂的心願：「不是你們揀選了我，乃是我揀選了你們；並且分派你們去結果子，叫你們的果子常存，使你們奉我的名，無論向父求甚麼，祂就賜給你們。」（約 15:16）

「到那日，你們甚麼也就不問我了。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。向來你們沒有奉我的名求甚麼，如今你們求，就必得着，叫你們的喜樂可以滿足。」（約

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

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

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

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

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

16:23-24)

我們的主從未這樣強調任何祂的其他應許或命令。祂一連六次給我們這不可思議的應許。

「祂能充充足足的成就一切，超過我們所求所想的。」(弗 3:20)

因此我們的恩主在被捉拿，捆綁，受鞭打之先，在所釘十字架上恩口不發一言之前，賜下祂最後的勸告：「你們要奉我的名祈求，.....父自己愛你們。」(約 16:25-26) 我們常用很多時間思念我們救主的十架七言，這是我們該作的。我們可曾花一小時來默想，我們的救主七次邀請來祈禱呢？

Payso 說：「我們若想為神多作工，就必須向神多求，必須作祈禱的人。」我們的禱告若不蒙應允，不總蒙應允，不是必蒙答應時，毛病全然在乎我們，而不在乎神。神樂意垂聽禱告，而且祂已允諾必定垂聽。

我們是否懷疑祂的權能？一刻也不。祂豈不曾說「天上地下所有的權柄都賜給我了.....你們要去.....我就常與你們同在。」(太 28:18-28) 麼？

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

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

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

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

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

我們是否懷疑祂的智慧？是否不相信祂揀選了我們？一點也不。然而祂的信徒極少以祈禱為值得的。當然，他們否認這個，但事實勝於雄辯。我們是否害怕來試驗神？祂曾說我們可這樣作，「你們要將當納的十分之一，全然送人倉庫.....以此試試我，是否為你們敞開天上的窗戶，傾福與你們，甚至無處可容。」(瑪 3:10) 每當神向我們作出應許時，讓我們像保羅般大膽地說：「我相信神，祂的話必定成就。」(徒 27:25)

每日十分鐘的屈膝禱告，就是天國也能祈求得着！

十分鐘？用來抓住神上(賽 64:7) 時間未免不夠分量。

我們作的是否祈禱，還是我們只在重覆一些實在早已變得毫無意義的言詞，而我們的心思卻到處遊蕩呢？

驚奇的不是我們那麼少禱告，而是我們在明白一己缺乏(家庭和所愛之人的缺乏、牧者和教會的缺乏、城市和國家的缺

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

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

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

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

乏、不信和回教世界的缺乏)下從跪中起來！在神基督耶穌裏的豐富能補滿這一切。保羅在此毫不懷疑，我們也不應懷疑。是的，「我的神必照祂榮耀的豐富；在基督耶穌裏，使你們一切所需用的都充足。」(腓 4:19) 我們若要得享祂的豐富就必須禱告，因厚賜凡求告祂的(羅 10:12) 是同一位神。

人們辯稱他們軟弱，他們或者宣稱他們不知怎樣禱告。

神久前早已預視這不能夠，祂不是默示保羅說「況且，我們的軟弱有聖靈幫助，我們本不曉得當怎樣禱告。只是聖靈親自用說不出來的歎息，替我們禱告，鑒察人心的，曉得聖靈的意思，因為聖靈照着神的旨意替聖徒祈求。」(羅 8:26-27) 麼？

沒有人敢來定規別人該用多少時們來祈禱，也不敢提議人們該起誓來每天祈禱多少分鐘或多少小時。當然聖經所吩咐的是「不住禱告」。顯然這是禱告的態度，是人生命的態度。

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

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

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

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

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

第三章 你求我，我就賜你

「你求我，我就將列國賜你為基業，將地極賜你為田產。」（詩 2:8）

「即或不信，也當因我所作的事信我。」（約 14:11）祂像是在說：「若我的同在，我聖潔的人生，和我所講的道不叫你們信我，那麼看看我所作的，這種種不可思議的事豈不足以叫人來信我麼？當因我所作的來信我。」

A. J. Gordon 曾說：「禱告以外你可作更多的事，但除非你已禱告，否則永不能作禱告以外更多的事。」

一位印度婦女因她的人生和工作都失敗而頹喪，她原是一虔誠的傳道人，可是不知甚麼緣故，沒有人因她而悔改。似乎聖靈向她說「要更多禱告」。然而她還是拒絕聖靈的感動。但後來，她說：「我終於撥出大部分時間來禱告。我戰兢來這樣作，惟恐同工們說我在工作上怠惰。幾星期後，有一些男女接受基督為他們的救主。而且，不久整區

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

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

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

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

都復興起來，其他傳道人們的工作也蒙神從未有的賜福。神在六個月所作的比我六年所作的成效更多。」而且，她且說：「沒有人控訴我疏於職責。」另一位印度的女傳教士也接受這禱告的呼聲。她開始多用時間來禱告。雖然沒有外來的反對，卻有來自內心的；她堅持下去，兩年內受洗的信徒增加了六倍。

神曾應許要將祂施恩和懇求的靈澆灌凡有血氣的（珥 2:28）。我們若不肯花時間來「懇求」，神就不得不保留不給祂的聖靈，我們便被算在「抗拒聖靈」甚或「消滅」聖靈感動的人之列，我們的救主豈不曾應許賜聖靈給凡祈求的人麼？（路 11:13）

新近信主的人豈不讓我們一些人羞愧麼？

幾年前我在印度，樂見 Pandita Ramabai 的工作。她有一所一千五百名印度女孩的寄宿學校。有一天，有幾個女孩帶着聖經來向一個女傳教士問「我來要把火丟在地上，

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

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

倘若已經着起來，不也是我所願意的麼？」（路 12:49）的意思，女傳教士試圖含糊其辭來打發她們，其實她自己也不明甚解。但她們不滿意，便定意為這樣的火禱告神。她們禱告，因着她們禱告，天上的火就進入她們的心靈。自上頭來五旬節的經歷賜給了她們，難怪她們繼續禱告！

一群蒙神賜下懇求之靈的女學生，來到我寄居幾星期的一個佈道所。她們問：「我們可否在你們這裏住下，為你們的工作禱告？」傳教士並不太熱切接納她們的意見，他認為她們應該留在學校讀書，而不該在國中流蕩。她們唯一的要求乃是一所為我們禱告的宿舍或倉庫，而且我們都珍愛別人為我們的禱告。結果她們的要求得着答應，而那位好心的傳教士坐下吃晚飯，反覆思想這事。到了傍晚，本地的一個傳教士跑進來，心裏非常難過，他熱淚盈眶地述說神的聖靈已叫他知罪，不得不公開承認他的過犯。接二連三地有基督徒走進來，全都深深悔罪。

all under deep conviction of sin.

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

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

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

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

這是一非凡的蒙福時刻，背道的回轉，信徒們得以成聖，不信者加入主的羊圈，這一切全因一群孩子們的禱告。

我們沒殊榮在印度或其他海外宣教事奉神的，也可為那些地方的工作盡我們的本分，使同樣的福從天而降。當威爾士的復興達至高潮時，一位威爾士的傳教士寫信回家要求家裏的人祈禱，使印度有同樣的復興。結果那裏的煤礦工人每日在礦坑口，在黎明前用半小時為他們海外的同工禱告。不出幾個星期，「恩福已臨」的喜訊便傳回威爾士。

知道可藉着我們的禱告使恩福的甘霖降在印度、非洲、或中國，猶如自己工作小區獲得數滴甘霖一般，豈不同樣光彩？

我們中間多人必還記得，幾年前神為韓國所行的奇事，全因禱告的蒙垂聽。幾位傳教士決意每天正午前禱告。一個月後，一位弟兄因毫無動靜來提議停止祈禱會。他又說：「我們大家都在自己家裏方便時禱告就好了。」但

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

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

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

其他人都反對，說不如每日用更多時間來禱告，結果他們繼續每天的禱告，達四個月之久。之後天福開始忽然降下。許多地方教會中有人流淚認罪，到處都有非常的復興。在某處，一個禮拜天晚上的聚會中，當地教會的一個領袖站起來，承認他處理一位寡婦的產業時，騙取了她一百塊錢，立時認罪橫掃全部會眾。那聚會延至禮拜一早上凌晨兩點才散會，大家都感悟從沒有的神奇妙權能。教會得潔淨，許多罪人蒙救贖。

也有許多人因好奇湧進教會，有些本要去譏諷的人，敬畏抓着他們，便留下禱告。這些好奇的人中有一個土匪頭子，劫黨首領，他認罪悔改，便到法庭去自首，法官奇怪地說：「沒有人控告你，你還來告自己嗎！韓國沒有甚麼法律處理你的案子。」就把他放走了。

一位傳教士宣告：「花幾個月來禱告是值得

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

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

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

的，因為當神賜下聖靈時，半天所成效的比全體傳教士們半年所成效的還要大。」不用兩個月，便有兩千多異教徒悔改歸主。這些信徒的火熱信心成了當地居民的笑談。其中有人奉獻自己一切所有的來建造教堂，並因自己沒有更多的可獻上來哭泣流淚。有一教會定規每日早晨四點半鐘有禱告聚會。頭一天不到所定時間就有四百多人來熱切禱告。過不多日，聚會的人數加增到六百名之多，首爾教會的每星期祈禱會平均有一千一百人出席。

基督豈不曾說「無論在那裏有兩三個人奉我的名聚會，那裏就有我在他們中間。」(太 18:20)麼？在韓國可能的在此地也可能。神並不偏待任何國家，祂切望賜福我們，將祂的靈澆灌我們。

在我經過印度西北拉華賓第的旅程中，Pandita Ramabai 的一群女孩在那裏露營。不久以前她向她們說：「若印度有可享的福分，我們必可以得着。不如我們求神指示我們當怎樣行才能得這恩福。」

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

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

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

她讀經時讀到以下的經文：「要等候父所應許的，.....但聖靈降臨在你們身上，你們就必得着能力。」(徒 1:4-8)她高呼：「我們從沒等候！我們有禱告，可根本沒指望今天得享比昨天更大的福氣。」她們作的是何等的禱告啊！一個長達六小時的祈禱會。神澆灌何等奇異的恩福來垂聽她們的禱告。

當這些女孩子們還在拉華賓第時，一位女傳教士半夜從她的帳棚往外看時，見到女孩們帳棚裏有亮光照着，這是違規的。本想去加以指斥的她發現十位學生中最年輕十五歲的女孩，在帳棚遠角邊跪着，一手持着一支小小的蠟燭，另一隻手中是代求之人的名單。名單上有五百個名字，是 Pandita Ramabai 學校一千五百女學生中五百個同學的名字。她一小時復一小時地在神面前提起她們的名字，無怪乎無論她們何往，神的恩福總會臨到，也臨到她們所代求的人。

中國的丁禮美牧師的禱告名單中有一百位同學的名字，已有數百人因他代禱而歸向基督。而且他

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

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

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

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

領信的人中那麼誠懇篤信，甚至其中有幾十位加入了傳道的工作。

我們有人曾讀過「祈禱的海德」的事蹟，他的祈求改變事情。有人告訴我們說，當約翰海德禱告時，他們是心裏顫驚的。他不過求告耶穌——耶穌——耶穌的名，他們內心便倍受感動，愛和能力的洗禮便臨到他們。

這並不是約翰海德，而是崇敬神的人被神澆灌下來的聖靈所充滿。他從前只是一平凡的基督徒，像你我一樣。

那次他坐船往印度去，預備作傳教士。他說：「我父親有一位朋友，深切盼望作海外傳道工作，卻未獲准前行。這朋友寫給我一封信，寄到我所乘的船上。船離開紐約港口幾個鐘頭後我才收到這封信，所寫的字數不多，而其總意是：『親愛的約翰，我會不停地為你禱告，直等到你充滿了聖靈。』我讀完了這信，便憤怒地將它搓成紙球扔在甲板上。這位朋友竟以為我還未受聖靈的洗，缺少這樣的裝備我還敢往印度去傳道

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

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

嗎？我實在氣惱。過了一會兒，為更好的判斷力所勝下，我便拾起那信來再讀一遍。也許我真的需要我還未得着的東西。我在甲板上踱來踱去，心裏爭戰。我愛那來信者，也知他所活着聖潔的人生，在心靈深處我承認他是對的，我不配作傳教士.....。這情況繼續兩三天之久，我也實在心裏非常難過。.....終於，在似乎絕望之下，我求告主以聖靈充滿我；而當我如此作時，就開始明白自己，曉得所存的是何等屬己的雄心。」

可是他還沒得着所尋求的恩福。他登岸印度，便與一位傳教士出席一個露天佈道會。約翰海德說：「那傳教士講道，所講論的耶穌基督乃叫人脫罪的真正救主。在他講完道後，有一位紳士模樣的人操一口標準英語，問那位傳教士究竟他自己是否如此得救。這問題直入我心。若問我的話，我不得不承認基督還沒有完全拯救我，因為我明知我生活上還有未離棄的罪惡。雖然我向別人宣告祂乃是完美的救主，但我所傳揚的基督卻仍未曾救我脫離

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

CHAPTER 4: ASKING FOR SIGNS

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

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

罪，我便明白過來這對基督的名是何等的羞辱。我便回房間去，將自己關在裏面，向主說：一是祂使我全然戰勝自己的罪惡，尤其是那容易纏繞我的罪；一是我就回美國去，另謀生計。我說我不能站在人前傳揚福音，直至我能在自己的人生中證明福音的大能。我.....明白這是如何合理，而主向我保證，祂能和願救我脫離一切的罪孽，祂也的確如此救了我。自始我未曾絲毫懷疑過。」

第四章 求預兆

是聖經教導我們，容許我們來試驗神的。舊約基甸的例子足以顯明神重視我們的信心，那怕信心不太堅定。

基甸向神說：「祢若果照着所說的話，藉我手拯救以色列人，我就把一團羊毛放在禾場上，但若是羊毛有露水，.....我就知道祢必照着所說的話，藉我的手拯救以色列人。」雖然次日早晨羊毛中有滿

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

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

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

盆的露水，基甸還是不滿意！他竟敢第二次來試驗神，要求次日晚上羊毛要乾而地上有露水。結果，這夜神也如此行。（士 6:36-40）基甸無疑地認為那團羊毛是代表他自己。

神若真的以聖靈充滿他，是要他確然得救。當他將羊毛擠擰時，他開始將自己與滿了露水的羊毛團相比較。「我與這團羊毛何等不同！神應許要施行拯救，可是我未感到聖靈的充滿，神的大能大力也似乎沒有降在我身上。我是否配承當這大工？」不配！那麼「不是我，乃是神。」「神啊，願這團羊毛是乾的，祢還能這麼作麼？就算我不感到任何超越的能力，我裏頭有任何屬靈恩福的充滿，倘若我感到像這團羊毛般乾，祢還能藉我手拯救以色列麼？」難怪他在禱告劈頭便說：「求祢不要向我發怒。」「這夜神也如此行，獨羊毛上是乾的，別的地方都有露水。」（士 6:40）

最驚人「試驗神」的事例出現在加利利海上，彼得竟以「如果是祢」來試驗主自己，而耶穌早已

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

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

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

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

說「是我」。「如果是祢，請叫我從水面上走到祢那裏去。」主說：「你來吧，彼得就在水面上走。」(太 14:28-29)可是這信心的試驗很快便失敗告終，「小信」(太 14:31)常和快變成疑惑。謹記基督沒有責備彼得在水面上往祂那裏去，我們的主沒有說「你為甚麼往我這裏來？」，而是說「你為甚麼疑惑？」

總之，試驗神並非最好的方法。祂既賜我們如此多關乎信心祈禱的蒙應許，又常證實祂的能力和樂意垂聽我們的祈禱，那麼一般來說，當我們向祂求兆頭或神蹟之先，便該十分猶豫了。

祂豈沒有說，「你們要將當納的十分之一全然送入倉庫，.....以此試試我，是否為你們敞開天上的窗戶，傾福與你們，甚至無處可容？」(瑪 3:10)麼？

對，「試試我」是神說的，然而實際上受試驗的是我們。當我們禱告而天上的窗戶沒開啟，那無處可容的福分不傾注我們時，唯一的原因必定是我沒有納十分之一。當我們全然順服神，將十分之一

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

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

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

全然送入倉庫時，恩福必然得見，因此我們無需試驗神。這是當我們面對禱告不蒙垂聽時所必須要說到的。

有一些恩福必然來到，因為也有人在這事上懇禱。你祈求脫離痛苦，或疾病得醫治，可是那些無神的人，看來在無代禱下也常得痊愈，甚至有時看來是神蹟性的。因此我們或會以為在沒有人為我們禱告下我們也會恢復健康。依我看似乎許多人根本不能舉出禱告蒙應允的確實經歷。大多數基督徒都不願給神機會，顯明祂樂意垂聽祂兒女的祈求。當祂站在拉撒路敞開的墳墓前，還沒吩咐死人拉撒路出來之先，祂說：「父啊，我感謝祢，因為祢已經聽我，我也知道祢常聽我。」（約 11:41-42）那麼祂為何說出祂的感謝？「但我說這話是為周圍站着的人，叫他們信祢差了我來。」

若基督因我們相信來住在我們心內，若聖靈呼進我們的代禱，我們便是在聖靈裏禱告，那麼我們

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

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

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

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

豈不曉得天父也已聽了我們麼？（猶 20）而旁邊站着的人豈不也開始確實我們是神所差來的麼？

祈禱的男男女女必為自己因着聖經的某些實在應許來在認為合乎神旨意的事情上來在神面前苦心哀求。或許他們如此祈禱好幾個小時，甚或幾天的時間。最後聖靈以毫無疑問的方式指示他們，神已經給與他們所求，而不必為這事再獻上祈禱。這猶如神以清晰的聲音向他們說：「你的禱告已蒙垂聽，我已賜給你心所想望的。」這並非單單一個人的經歷，凡以祈禱為人生根基的人都可證明這相同的事實。他們並非一生中只一次有這樣的經驗，而是一而再發生的。

祈禱必須付諸實行。神教導摩西：「你為甚麼向我哀求呢？你吩咐以色列人往前走。」（出 14:15）

我們不會驚奇神在中國大大使用的 Goforth 醫生，常有這種祈求蒙賜與的經歷：「我知道神已經垂聽，我得着確切的憑證神已開路。」人何以為此

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

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

而驚奇呢？主耶穌曾說：「你們若遵行我所吩咐的，就是我的朋友了。以後我不再稱你們為僕人，因為僕人不知道主人所作的事；我乃稱你們為朋友。」（約 15:14-15）

我們知神不偏待人，因此我們知道任何真實相信神的人都可知祂的心思和旨意。我們若按神吩咐而行，便是祂的朋友了，其中一項就是禱告。我們的救主乞求祂的門徒「當信服神」（原文是說到有神信），然後祂宣告說：「無論何人對這座山說，你挪開此地投在海裏。」你若篤信不疑，事情必這樣成就。之後祂賜下「凡你們禱告祈求的，無論是甚麼，只要信是（在天上）得着的，就必（在地上）得着。」（可 11:24）這應許。這正是我們一直所論到的經歷，也是真正祈禱勇士所行的。當然，無信仰的人自然難以瞭解，這樣的事令半信半疑的人困惑。但我們的主渴望人知道我們是祂的門徒，像祂被差遣般被差。（約 17:18, 20:21）我們若彼此相愛，他們便知我們是祂的門

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

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

徒。(約 13:35)「神常聽我們的禱告。」(約 11:42)就是另一個叫我們自己知道和世人也看明的證據。

有一次喬治穆勒自魁北克橫渡至利物浦。他祈禱他自紐約訂購的一張椅子能確切地在所乘的船還未離港前送到，他也相信神已聽允他的祈求。在小輪船按時間表半小時後便送乘客登上大船時，代理人告訴他椅子還未來到，並說已不可能趕上大船。喬治穆勒師母容易暈船，故此這椅子是絕對需要的。雖然如此，沒有東西能促使喬治穆勒往附近店鋪去另買一張椅子。他說：「我們已經禱告，天父必樂意供給我們，我們必須信祂會這樣作。」這樣他絕對肯定他的信靠不會錯放和誤送下就登上小輪。就在小輪將要離開前，一輛小貨車駛至。貨物頂部上面是穆勒先生的椅子，它被趕忙運上小輪，交給那位勸喬治穆勒另買椅子的人手中！當這人交給穆勒先生時，後者毫不詫異，安靜地脫帽感謝他在天上的父。對這敬畏神的人來說，禱告蒙垂聽並非奇事，實屬自然。

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

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

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

神容許這張椅子到最後一分鐘才趕到，你豈不會想到這是為了教訓穆勒先生的朋友們和我們麼？若不有這遲延，我們便無從得聽這事件了。

《不帶錢》的小書記賈艾梅有一次為要拯救一個印度女孩子免受宗教羞辱的生活，必須用上一百印度盧布。她這樣作合不合理？可幫助好幾個女孩的錢耗費在一人身上值不值得？賈艾梅蒙引領來為此事禱告，求神將這筆一百盧布不多不少的款項賜給她，表明這樣用錢合乎神的旨意。正正這數目的錢送到，送錢的人說到她本意要寫一張有零頭的支票，但在促使下開了這張正正一百盧布的支票。

這事發生超過十五年前，自那時起，這位傳教士一次又一次來試驗神，祂從沒誤她。她見證說：「十五年來從沒有一張賬單不能支付；從沒有人聽到我們需要幫助；我們也

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

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

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

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

從沒有任何必需品上的短缺。有一次藉電匯送來的二十五鎊，好像要證明照所需的來成就。有時有人從人山人海的火車站冒出來，將我們不可缺少的款項放進手中，在辨清給與者身分前便再次消失在人群中。」

「我們若照祂的旨意求甚麼，祂就聽我們，這就是我們向祂所存坦然無懼的心。既然知道祂聽我們一切所求的，就知道我們所求於祂的，無不得着。」（約壹 5:14-15）

有時賈艾梅小姐被試探來讓其他人知道她有甚麼特別的需要。但她心中內裏的確據總會來到，如得聽神的聲音說：「我知道，這已足夠。」神當然得了榮耀。在戰爭的艱難時期中，連異教徒也會說：「他們的神養活他們。」有一屬世的異教徒說：「通國不都知道你們的神是垂聽禱告的麼？」

我們的眼必須純一，我們的信才單純，全身就光明。（太 6:22）基督必須是獨一的主。我們若同時事奉神又事奉瑪門，就

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

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

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

免不了掛慮。(太 6:24-25) 我們再次被領來得得勝的生命！當我們真的將身體獻上，當作活祭，是聖潔的，是神所喜悅的（羅 12:1）；當我們的肢體獻給義作奴僕，以至於成聖（羅 6:19）時，祂就必將自己給我們，並以神所充滿的充滿我們。（弗 3:19）

也許 Dohnavur 傳教士所述及試驗神的故事是最不尋常的；當時的問題是應否在附近的山地買一所大的房屋。如此行是否正確？唯獨神能作決定。他們多多禱告，最後他們就祈禱若是神的旨意要他們買那所房屋，就賜他們整數一百英鎊。那整數的款項立時來到。然而他們還是猶豫。

兩個月後他們又求神賜他們神贊成購買的同一憑證。又有一張一百英鎊的支票同一天來到。就在這刻他們未想在這事上有所行動。過了幾天，又收到另一張一百英鎊的匯票，說明此款項專作購買那間房屋之用。這豈不叫我們滿心喜樂，記取我們施恩的救主是那樣仁慈麼？路加醫生告訴我們神

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

CHAPTER 5: WHAT IS PRAYER?

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

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

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

是有恩慈的，（路 6:35）愛有恩慈（林前 13:4），神就是愛。當你祈禱時想想我們主的恩慈，這在我們的代求上是有幫助的。我們的信心若有動搖，祂仍耐心地寬容我們。「神啊，祢的慈愛何其寶貴。」（詩 36:7）「祢的慈愛比生命更美好。」（詩 63:3）

第五章 甚麼是禱告？

有一次慕迪先生在愛丁堡向一大群兒童講道，為要獲得他們的注意，他以「何謂禱告？」這問題來開始。

他看見會堂中到處有許多小手舉起來而非常驚奇。他叫一個小孩回答，答案快而準：「禱告是按神旨意來向祂呈獻我們的渴望得的東西；要奉基督之名；也要承認自己的罪；並接受祂的憐憫。」

「禱告」一詞其實有「意向指向神」的含意。所有真實禱告所尋求的是神自己，有祂我們便得着一切所需。**祈禱不過是「人轉向神」**。大衛說祈禱乃是活魂仰望永活神。「耶和華啊，我的心仰望祢。」（詩 25:1）這是祈禱的何

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

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

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

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

等美麗表述！當我們切望主耶穌鑒察我們的心時，也該切望聖潔的美麗臨到我們身上。

當我們的心在祈禱中仰望神時，這給與神機會在我們裏面和與我們一起來工作。祈禱是將自己給神任用。神永遠同在。人的禱告給與神機會。一位老年猶太先賢說：「禱告乃天與地彼此親嘴的一刻。」

那麼禱告肯定不是勸說神作我們想祂作的事，也不是勉強不願意的神來屈從我們的意思。祈禱不會改變祂的旨意，雖則可釋放祂的權能。杜蘭其主教說：「我們一定不可視祈禱為勝過神的不樂意，而是把握祂至高的旨意。」

神總定規我們得至大的好處，那怕是在無知和瞎眼下作的祈禱，也不能叫祂背離；雖然當我們執意祈求有害的東西時，我們的頑梗也許叫心想事成，也因而自食其果。詩人說：「祂將所求的賜給他們，卻使他們的心靈軟弱。」（詩 106:15）這傾側是自找的。他們被所蒙垂聽禱告之重擔所累。

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

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

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

祈禱於某些人看來只為危急所用。他們在危險逼近，疾病來臨，有所缺乏，遭遇困難時禱告。正如當礦頂開始坍塌時，一個在煤礦深處的不信者祈禱。站在旁邊的老基督徒靜靜地說道：「唉，不過是一些煤塊便叫人祈禱。」

然而祈禱比但向神求取東西多得多，雖然這是祈禱十分有價值的部分，因為這是我們是全然靠賴神的提醒。**祈禱也是與神相交，與神彼此談話。**我們藉與人談話來認識他們，我們同樣藉與神談話來認識神。**祈禱的最大收穫並非得脫離兇惡，或得甚麼可羨慕的東西，乃是認識神。**「認識祢獨一的真神，並認識祢所差來的耶穌基督，這就是永生。」(約 17:3) 世人仍高呼：「惟願我能知道在那裏可以尋見神，能到祂的台前。」(伯 23:3)

跪着的基督徒總能尋見祂，也為祂所尋見。大數的掃羅南下時，得見屬天的主耶穌異象而眼瞎；但他告訴我們，後來他在耶路撒冷聖殿裏禱告時，在異象中得見到耶穌。「我看見主。」(徒 22:17-18)

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

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

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

那時候基督便將福音傳給外邦人的偉大使命託付他。異象總是使命與冒險的先兆。先知以賽亞也是如此，「我看見主坐在高高的寶座上，祂的衣裳垂下，遮滿聖殿。」(賽 6:1) 明顯地，當此事發生時，先知正在聖殿裏禱告。這異象也是他蒙召作「你去」事奉的前奏。若不禱告，我們就不能得見神的異象。沒有異象，人便滅亡。

得見神！有一次羅倫斯弟兄說：「禱告不過是感到神的臨格。」也只是得神同在的操練。

當神人卜思耳禱告時，他的一位朋友在旁。這位朋友有神臨近的奇妙感覺。他說：「當卜思耳以雙手捂臉來禱告時，我不敢在黑暗中伸手，惟恐觸碰到神。」昔日詩人歎道：「我的心哪，你當默默無聲，專等候神」(詩 62:5) 時，也許有相同的意念。我相信我們在禱告上多多失敗，是在於沒有研究「何謂禱告？」這問題之故。時常感到神同在是好的，以崇敬的心來仰望祂更好，但是如朋友般來與祂相交則是最好，這

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

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

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

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

就是禱告。

至高至好的真實禱告揭示這人渴慕神，獨獨是神。真實禱告出自愛慕天上事物之人的口。辛辛鐸夫是何等懂禱告的人，他尋求賜恩者多於恩福。他說：「我有一個熱愛，就是祂，唯獨是他。」

在我看來只需兩個步驟，或兩種思想。首先必須真正認識的是神的榮耀，然後是神的恩惠。讓我們來提議，在沒有向神傾吐我們的要求之前，何不先默念祂的榮耀和祂的恩惠，因祂兩樣都賜給我們。我們必須仰望神。讓我們將我們自己放在所該到的神的面前，將禱告指向萬王之王萬主之主，祂是那位獨一不死，住在人不能靠近的光中。但願尊貴和永遠的權能都歸給祂。（提前 6:16）之後讓我們因祂極大無比的榮耀來崇敬祂，讚美祂。獻祭仍不足夠，還需有崇敬。

「聖哉！聖哉！聖哉！萬軍之耶和華，祂的榮耀充滿全地。」這是侍立祂面前的撒拉弗所唱的，「在至高之處榮耀歸

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

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

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

This point is of such tremendous

與神。」(路 2:14)然而我們中間有人竟不停下來脫去腳上的鞋，就試圖與神交談呢！(參出 3:5)

我們也許敢到祂榮耀跟前。我們的主豈不祈求祂的門徒得以見祂的榮耀麼(參約 17:24)?何以「全地都充滿祂的榮耀」?望遠鏡揭示祂的無限榮耀;顯微鏡揭示祂的極度榮耀。我們的肉眼從山水、陽光、海洋和天空中得見超卓榮耀，這一切所揭示的不過是神部分的榮耀。我們的救主禱告說:「父啊，願祢榮耀祢的兒子;父啊，求祢使我同祢享榮耀」時不是要顯大己。(約 17:1, 5)我們親愛的主想我們明白祂無限的可信靠和無盡的權能，好叫我們能以單純的信和靠親近祂。

預言基督降生的先知宣告:「耶和華的榮耀必然顯現，凡有血氣的，必一同看見。」(賽 40:5)要禱告得對，就必須先得見這榮耀。所以主說:「你們禱告時要這樣說:我們在天上(榮耀境地)的父，願人都尊祢的名為聖。」沒有像得見神的榮耀般能驅除恐懼和疑惑。

因這一點極度重

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

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

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

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

要，故此我們大膽用一些有幫助的話來提醒讀者。我們有人望天來說「但願榮耀歸與父、子、聖靈。」來開始新的一天。「至聖的主神，全能的主宰，聖潔慈悲的救主啊。」這祈禱常足以叫人有莊重的敬畏和聖潔讚美的意念。

「凡以感謝獻上為祭的，便是榮耀我；那按正路而行的，我必使他得着我的救恩。」(詩 50:23) 讚美與感謝不單為我們開啟往神去的天門，且打通叫神賜福我們的天路。保羅高呼「要常常喜樂」之先說「不住的禱告」。那麼我們的讚美和禱告都永不止息了。

我們的主禱告叫拉撒路復活的第一句話就是感謝：「父啊，我感謝祢，因為祢已經聽我。」(約 11:41) 祂這話叫周圍的人聽見。對，也叫我們聽見。

「神榮耀的靈，常住在你們的身上。」(林前 4:14) 這不就是我們蒙垂聽的大部分禱告？還有甚麼更好的我們可求取？我們如何能得這榮耀？我們如何能反照它？惟有祈

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

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

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

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

禱。當我們禱告時，聖靈將屬基督的東西向我們啟示。(約 16:15)

當摩西祈禱「求祢顯出祢的榮耀給我看看」時，他不但得見，且得享這榮耀，以至他的臉面發光(出 33:19, 34, 29)。當我們注目顯在耶穌基督面上神榮耀的光(林後 4:6)時，我們不但得瞥見這榮耀，且親身獲得這榮耀。

這就是禱告，和禱告最高的成效。除了為叫神在我們身上得榮耀(賽 60:21)之外，別無他法來得這榮耀。

讓我們常默念基督的榮耀，定睛望，反照它，得着它。這是我們的主的門徒所經歷的。他們敬畏地說：「我們見過祂的榮光。」是，還有甚麼？幾個平凡、無學問、無名的漁夫短暫陪伴基督，得見祂的榮耀。呀，他們親眼看見這榮耀。這叫別人詫異，認明他們是跟過耶穌的(徒 4:13)。當我們能與約翰一同宣告「我們乃是與父並祂兒子耶穌基督相交的」時，人們便會同樣以「他們是跟過耶穌的」(約壹 1:3)來說我們。

us: "They have been with Jesus!"

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

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

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

當我們在禱告中仰望永活神時，我們便得着聖潔的美麗，正如花兒在陽光下必然變得美麗一樣。我們的救主豈不是在祂禱告時變像麼？我們的容貌樣式必會改變，當我們在生命中正確的地方來禱告時，我們必會得着我們的變像山。並且人們必會在我們面上看見裏頭和屬靈恩典的外在和可見表顯。我們於神於人的價值與我們向人揭示神的榮耀是成正比的。

禱告是屬靈生命的表顯。期望無禱告的人有屬靈生命就像期望死人有生命一樣！我們的靈性和結果子總與我們禱告的實況成正比。在禱告一事上我們若是浪子，就讓我們今天決意「我起來，到我父親那裏去，向他說：父親.....。」（路 15:18）

馬丁路德的看見神叫羅馬教會顛抖；約拿單愛德華的看見神叫大復興發生；約翰衛斯理的看見神叫全世界成為他的教區；懷特腓的看見神叫多人得救；喬治穆勒的看見神叫成千上萬的孤兒得溫飽。祂「昨日、今日，一直到

same yesterday, today, and forever.' "

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

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

永遠，是一樣的。」

「清心的人有福了，因為他們必得見神。」(太 5:8)

我所遇見的傳教士中沒有一個會比韋伯察百門醫生留下那麼深刻的印象。他寫信給一位朋友：「在禱告上我已學得一些重要教訓。在英國某個佈道會赴會的人十分少。但我收到一封信，說某美國傳教士將要求神賜福給我們的教會。他被稱為「祈禱的海德」。浪潮幾乎立時轉向，會堂擠滿了人，我第一次邀請，就有五十人歸主。當我們離開會堂時我說：『海德先生，我想你為我禱告。』他進入我的房間，轉動鎖匙關門，便跪下禱告。等了五分鐘，連一個發自他口的音也聽不到。我只聽到我的心和他的心的跳動。我感到熱淚從我臉上流下。我知道神正同在。之後他仰臉，淚如雨下的他說：『神啊！』接着至少有五分鐘他仍在那裏沒有動靜。之後，當他知道他與神談話時，從他心的深處便湧出我從未聽過為他人作的代禱。我從屈膝中站起來，深知甚麼是真正的

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

CHAPTER 6: HOW SHALL I PRAY?

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

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

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

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

禱告。我們相信禱告乃大有能力，而且我們從前從沒這樣相信。」

第六章 應如何禱告？

我們的主說：「將來有好些人冒我的名來，說『我是基督』，並且也要迷惑許多人。」(太 24:5) 祂是在說：「多人以為他們在奉我的名向天父祈禱，實際上卻是自欺。」

神不能垂聽雅各在其書信上所論到的禱告，雖然他們獻上時也加上「奉我們主耶穌基督的名求」這句。那些基督徒是在妄求。(雅 4:3) 不當的禱告不會因加上神秘句語便變為正當！

而且正當的禱告不會因沒有某些句語而失效。不，不是句語的問題。我們的主看重信和事實多於一些公式套語。祈禱的主要目的是要榮耀主耶穌。我們奉基督的名來求是要叫父因兒子得榮耀(約 14:13)。讓我們以三個步驟來正意明白「奉我的名」這重要句語。

一、有因着祂的死來「藉基督的緣故」叫某事作成的意味。不相信基督

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

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

贖罪死亡的人不能奉祂的名禱告。他們也許會用上這話，卻全無果效，因為我們是靠祂的血稱義（羅 5:9），和「藉愛子的血得蒙救贖，過犯得以赦免」（弗 1:7；西 1:14）的。當今一神論披着現代主義的狡詐之名已入侵各教派，謹記基督灑血的地方和工作至為重要，否則「禱告」便會淪為迷信和網羅。

讓我們以慕迪先生初期傳道時的一次經驗來說明此點。一位知識淵博的無神法官的太太，乞求慕迪先生跟她丈夫談道。可是慕迪不願與這樣的人辯論，也以之坦言相告。他加上說：「你若有天悔改了，可否應承讓我知道？」法官冷笑答道：「好，我若有天悔改，我會馬上告訴你！」慕迪便在信賴禱告下離去。那法官一年內悔改信主。他信守承諾，告訴慕迪整個過程。他說：「有一晚我的妻子返祈禱會時，我變得不安和難過，在她回家前我便就寢，整夜無眠，第二天一早起來，告訴妻子不必為我弄早餐，便離家往辦公

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

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

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

室去。告知職員當天可休假後，我便將自己關在僻室內。我越法難過，終於我雙膝跪下，求神饒恕我的過犯，但我不肯奉耶穌的名求，因為我是一神論者，我也不相信贖罪。因着思想痛苦，我不斷禱告：『神啊，赦免我的罪。』但不獲垂聽。最後我無可奈何地喊叫：『神啊，為基督的緣故來饒恕我的罪。』這樣我立時找着平安。」

這位法官不能去到神面前，直至他奉耶穌基督的名才尋見。當他奉基督的名時，便立時蒙垂聽，得赦免。對，奉主耶穌的名禱告是祈求基督的血所確保的東西，就是我們的「被買贖」。我們藉耶穌的血，得以坦然進入至聖所(來 10:19)。除此之外，別無門路。

二、天堂是我們的銀行，神是大銀行家，因「各樣美善的恩賜，和各樣全備的賞賜，都是從上頭來的，從眾光之父那裏降下來的。」(雅 1:17)我們需要一張天堂支票來從這無窮的倉存提取。主耶穌

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

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

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

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

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

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

給我們一張祈禱的空白支票，說：「填上任何銀碼，任何所願意的，都必得着。奉我名字來遞上支票，請求必得兌現。」

「我們若照祂的旨意求甚麼，祂就聽我們。」

(約壹 5:14)

三、受託的僕人基哈西往乃縵走去，不誠實地用上以利沙的名字來獲取財富，也同時因其惡心招來咒詛。

奉祂的名禱告是以祂的品格來禱告，作為祂所差來的代表。這是藉聖靈和照祂旨意來祈禱。在我們所求上得到祂的准許，尋求祂尋求的，在祂自己會想這樣作上來求取祂的幫助，渴求來作成它不為我們一己榮耀，只為祂的榮耀。「奉祂的名」祈禱時我們在利益和目的上必須認同。己與己的目的和慾望必須徹底被神的聖靈控制，因此我們的心意完全與神的旨意和諧。

我們當與說「主啊，願祢使我像行我旨意般行祢的旨意，好叫祢像行祢旨意般作成我的旨意。」的奧古斯丁意念相同。

論到聖靈時，我們的主說：「保惠師，就是父

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

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

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

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

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

Ask anything, according to his will,

因我的名所要差來的聖靈。」(約 14:26)我們的救主甚願我們為聖靈所管治，得以奉基督的名行事，「凡被神的靈引導的，都是神的兒子。」(羅 8:14)唯獨兒子才能叫「我們的父。」

主以「他是我揀選的器皿，要在外邦人和君王並以色列人面前，宣揚我的名。」(徒 9:15)來論到大數的掃羅。不是為他們，而是在他們面前。因此保羅說：「神樂意將祂的兒子啟示在我心裏。」**我們不能奉基督的名祈禱，除非我們在祂面前宣揚這名。這惟有我們住在祂裏面和祂的話在我們裏面時才能夠。**結論是：除非心正，否則禱告必錯。

基督說：「你們若常在我裏面，我的話也常在你們裏面。凡你們所願意的，祈求就給你們成就。」(約 15:7)

「奉我的名，無論求甚麼，我必成就。」(約 14:13-14)

「凡你們所願意的，祈求就給你們成就。你們若常在我裏面，我的話也常在你們裏面。」(約 15:7)

「我們若照祂的旨意

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

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

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

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

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

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

求甚麼，祂必聽我們。」
(約壹 5:14)

我們可用「並且我們一切所求的，就從祂得着，因為我們遵守祂的命令，行祂所喜悅的事。」(約壹 3:12) 約翰這句話作為總結。當我們照祂的吩咐行時，祂便成就我們所求的！**我們若聽從神，神必垂聽我們。這樣我們若履行常在祂裏面的條件，我們的主便將祂天國的代理權賜給我們。**

我們十分清晰得見我們救贖主呼召我們禱告是召我們來聖潔。所以你們要聖潔，人非聖潔就不能見神，禱告也無功效。

「奉祂的名」也必「遵行祂的旨意」。我們當然能明白神旨意。保羅不單說「你們當以基督耶穌的心為心。」(腓 2:5)，且大膽宣告「我們是有基督的心了。」(林前 2:16) 我們如何曉得神的旨意？

我們須謹記「耶和華與敬畏祂的人親密。」(詩 25:14)

認識神的旨意和履行祂的旨意是並行的。我們傾向渴慕認識神的旨意，為叫我們得以決定遵行與否。這種態度是災難

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

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

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

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

CHAPTER 7: MUST I AGONIZE?

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

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

性的。「人若立志遵着祂的旨意行，就必曉得這教訓.....。」(約 7:17)

祂的旨意在神聖言的聖經中得揭示。凡祂在祂聖言中所應許的，我都確知合乎祂的旨意。

舉例，我放膽求智慧，因為聖經說「若有缺少智慧的，應當求.....神，主就必賜給他。」(雅 1:5) 我們不能成為作得勝禱告的人，除非為尋找神給我們的旨意來研讀神的話。

大大幫助我們禱告的是神的聖靈。「況且我們的軟弱有聖靈幫助，我們本不曉得當怎樣禱告。只是聖靈親自用說不出來的歎息，替我們禱告；鑒察人心的，曉得聖靈的意思，因為聖靈照着神的旨意替聖徒祈求。」(羅 8:26-27)

第七章 我定要受苦？

祈禱是以其深度而非時間長短去量度的。

禱告並非給我們背負的重擔，也不是一應盡的討厭義務，而是無限量的快樂和能力。禱告叫我們「得憐憫、蒙恩惠，作隨

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

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

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

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

時的幫助。」(來 4:16) 任何時候都是缺乏之時。

「你們禱告」是一個要接受的邀請，而不是一個要聽從的命令。孩子到父親面前求好處是重擔麼？父親愛惜兒女，謀求其最大幸福！他多方徹法衛護孩子們免受任何憂愁、艱難或痛苦！我們的天父愛我們肯定多於任可一個地上的父親。主耶穌愛我們肯定多過任何一個世上的朋友。在寶貴的禱告時刻中，我若有任何說話傷害那些切慕更認識禱告之人的心或良心時，祂必會饒恕我。我們的主說「你們的天父知道。」祂若知道，我們就可信靠而不用恐懼。

老師或會責備那不做功課，或上課遲到，或曠課的男孩；但家中的慈父知道這一切，他全知道這小子家中的欣勤服事，家人患病或貧困叫愛的服事堆在他身上。我們親愛的天父知道我們的一切。祂知道我們有人甚少空閒時間來作長時間的祈禱。

神叫我們某些人賦閒來臥床(詩 23:2)，好使

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

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

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

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

我們仰望。就是這樣，體弱也常不容我們作長長禱告。然而我想問我們有何等嚴正和合理不作長禱告藉口的人，在禱告上有否足夠的思想。我們有人不得不多禱告，工作使然。我們也許被看為屬靈領袖，也許要照顧別人的屬靈福祉或訓練。神禁止我們在不為他們有足夠代禱上來得罪主。(撒下 12:23) 為某些人代禱是我們的職責所在，幾乎是一生的工作，但其他人呢？

這些人他們不會為他們代禱。我們若心中記掛人的得救，我們永不會問「我需禱告多久？」

有多人的書信說到不能離開別人去作私禱；也有說到與別人同用寢室；也說到身為忙碌的母親，女傭與主婦，難以知道如何經理每天洗衣、烹飪、縫補、打掃、買菜、家訪等家務；或身為因一天工作完畢而疲累到不能禱告的工人。

神的兒女啊！我們的天父全知這一切。祂不是監工，而是我們的父親，你若無時間禱告，沒機會作密室禱告，何不向祂坦然相告，你便會發現你正

you are praying!

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

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

The posture in which we pray is

在禱告了！

對於那些似乎完全無法獨處，甚或沒機會去到一安靜教會作幾分鐘禱告的人，讓我們看看保羅的奇妙禱告生命。你從來有否想到當他寫大部分我們擁有他作奇妙禱告的書信時，他是身陷囹圄的？想想他當時的情形，他日夜都與一羅馬兵丁鎖在一起，從無一刻獨處。有部分時間以巴弗與他在那裏，就掌握了他主人禱告的熱誠。路加醫生也許曾在那裏。何等樣的祈禱會！全沒機會私禱。可是我們如何大大受恩於那雙帶鎖鏈而常舉起的手！你我也許從不或從來少有孤獨，但最少我們的手沒有扣上鎖鏈，我們的心與嘴唇也沒有扣上鎖鏈。

我們能否擠出祈禱的時間？我也許弄錯，我們大多數的人（也許沒一人）因用太長久時間來禱告，致使我們因得不着足夠的食物或睡眠來損害我們的健康，我相信這並非神的旨意。對許多人來說，體弱者作長時間熱切禱告，在身體上是不可能的。

禱告的姿態無關重

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

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

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

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

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

Do you not think that St. Paul had

要，跪下，站立，坐下，行路，工作，神都會垂聽。

所啟示的命令非常清楚：「不住的禱告」(帖前 5:13) 我們親愛的主也說：「要常常禱告，不可灰心。」(路 18:1)

當然這不是說我們總要整天屈膝禱告。我相信神不要我們因為禱告而疏忽了正當的工作。但同樣肯定的是，我們若少花時間工作，多花時間禱告時，我們便會工作得更好和更多。

讓我們工作得好。我們要「殷勤不可懶惰。」(羅 12:11) 保羅說：「但我勸弟兄們要更加勉勵.....辦自己的事，親手作工.....行事端正，自己也就沒有甚麼缺乏了。」(帖前 4:10-12) 「若有人不肯作工，就不可吃飯。」(帖後 3:10)

孩子無論大小，當有愛他們的人在觀看時，他們的工作或遊戲表現都會更好。我們若常記取主耶穌同在來看顧和幫助，豈不帶來幫助？覺知祂的眼目常看顧，必然叫我們覺知祂在我們裏頭的能力。

當保羅說「主已經近

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

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

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

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

了，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 4:5-6)時，你豈不認為他想到的是這習慣的禱告，而非定時定候的禱告麼？

向近的神禱告這思想何等蒙福！當我們的主差門徒去工作時，祂說：「看啊！我就常與你們同在。」

知名醫生多馬包文爵士抓着這靈。他立誓「在任何安靜的地方禱告，任何房屋、大街、小巷；確使本市中沒有街道會來見證他曾忘記有神和我救主在其中；因此沒有市鎮或教區我不能說相同的話。每當我經過得見任何教會時，我都抓住機會來祈禱。我每天禱告，尤其為我的病人，和所有病人，無論是否我診治的。每當進入病者的家時，我會說：『願神的平安和憐憫臨到這家。』每次聽道後我都會祈禱和許願，為着傳道者來禱告。」

毫無疑問撒但攔阻我們以禱告來就近神，盡他一切所能的來阻止信心的禱告。他的主要阻礙方法

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

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

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

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

是要嘗試使我們的心思充滿我們的需要，因此不再想到我們向祂禱向的神，我們慈愛的父。他想我們想到恩賜多於賜恩者。

撒但使我們難以集中思想來想到神！就是這原因，我們勸告人們在作任何代求以先，要真認識神的榮耀、權能和同在。若沒有魔鬼，在祈禱上便沒有困難，魔鬼的一大目的就是要使禱告變成不可能。就是這原因我們大部分人發現難以與那些宣告遣責在祈禱中「無益重覆」和「太多禱文」為無用的人表同情，這是引述我們的主在祂山上的講論。

我們留意到基督親自責難那些「長禱告」(太 23:14)。這些長禱告都是出於扮作和假意(路 20:47)。

但祂從沒有責備那些長而誠懇的禱告。我們不要忘記我們的主有時也整夜禱告。在路 6:12 中見到其中一次，但我們不知這是否經常的。有時祂「天未亮的時候」便起來，離群獨處去禱告(可 1:35)。這完美的人子用在禱告的

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

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

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

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

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

Our Lord gave two parables to

時間多於我們。任何時代神的聖徒與神連夜禱告得來的是有能力和人交往上似乎是不爭的事實。

在主最忙碌的一天之後，名望達到最高峰的當兒，眾人都來就祂，要請教於祂時，祂卻離開他們，獨自上山去禱告。(參太 14:23)

「有許多人聚集來聽道，也指望醫治他們的病。」之後，「耶穌卻退到曠野去禱告。」(路 5:16) 祂知道禱告比服事更為有效。

「叫你們的禱告沒有阻礙。」(彼前 3:7) 我們的禱告是會受阻礙的。「那惡者就來，把所撒在他心裏的奪了去。」(太 13:19)

「但以理啊，不要懼怕，因為從你第一日專心求明白將來的事，又在你神面前刻苦己心，你的言語已蒙應允，我是因你的言語而來，但波斯國的魔君，攔阻我二十一日，忽然有大君中的一位米迦勒來幫助我。」(但 10:12-13)

我們的主講述兩個比

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

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

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

喻來教導我們禱告要恆切。那個在半夜向朋友求三個餅的人，因為他情詞迫切（或恆心，就是原文所說的不怕羞恥）的直求（路 11:8），便如數得着所求的。那個「持續去」和「煩擾」不義之官的寡婦最終伸了冤。我們的主且說：「神的選民晝夜呼喚祂，祂縱然為他們忍了多時，豈不終久給他們伸冤麼？」（路 18:7）

我們的主何等喜悅那可憐不獲神答應她卻不甘休的迦南婦人！因着她不住的要求，祂說：「婦人，妳的信心是大的，照妳所要的，給妳成全了吧。」（太 15:28）我們親愛的主在客西馬尼園痛苦之際，亦有需要再三重覆祂的禱告。「耶穌又離開他們去了；第三次禱告，說的話還是與先前一樣。」（太 26:44）祈禱的使徒保羅一次又一次求神將他身上的刺除去。他說：「為這事，我三次求過主，叫這刺離開我。」（林後 12:8）

「教會為他切切的禱告。」（徒 12:5）教會是

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

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

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

這樣為彼得禱告的。研究聖經的學者留意到授權譯本的「不住地」一詞在修訂本卻譯為「懇切地」，叨雷博士指明這兩種翻譯都不能完全表達希臘文的原意。這一詞的實意是「拖長」，其含意乃是人在那裏延展其最誠懇熱切的想望。教會為彼得切切禱告。我們的主在客西馬尼園也用上相同的用詞，說：「耶穌極其傷痛，禱告更加懇切，汗珠如大血點，滴在地上。」(路 22:44)

啊！禱告中有懇切，甚或痛苦。我們的禱告又如何？我們是否被召作痛苦的禱告？很多神所珍愛的聖徒說不！他們認為這樣的痛苦大大展示缺乏信心。然而大部分我們主所經歷的都屬我們的。我們與基督同釘十字架和與祂一同復活。我們豈不也該為別人的生命來勞苦麼？

我們能不像約翰諾克斯般哀求「神啊，若不給我蘇格蘭就叫我死！」？聖經也有例子。當摩西向神哀求「唉！這百姓犯了大罪，為自己作了金像，倘或祢肯赦免他

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

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

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

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

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

們的罪.....不然，求祢從祢所寫的冊上塗抹我的名」(出 32:32)時豈沒有魂的痛苦和勞苦禱告？

當保羅說「為我弟兄，我骨肉之親，就是自己被咒詛，與基督分離，我也願意。」(羅 9:3)時豈沒有痛苦的禱告？

在所有事上我們都可肯定那為耶路撒冷城哀哭，和在肉體的時候大聲哀哭，流淚禱告懇求(來 5:7)我們的主若看見我們為犯罪的人哭泣時豈不也會難過。相反，祂看見我們為使祂傷心的罪來痛苦時，心裏豈不會歡喜麼？事實上，那麼多佈道卻只有些少信主不就是因为缺乏痛苦的禱告麼？

「錫安未曾劬勞，便生下兒女。」(賽 66:7)保羅寫給加拉太教會「我小子啊，我為你們再受生產之苦，直等到基督成形在你們心裏。」(加 4:19)時不也想到這經文？

禱告中的「掙扎」一詞是說到「相爭」。這不是神和我們之間的相爭。祂與我們在意願上是合一的；是與已被打敗的仇敵那惡者相爭，(約壹 3:8)。他渴望阻撓我們的禱告。

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

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

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

「我們並不是與屬血氣的爭戰，乃是與那些執政的、掌權的、管轄幽暗世界的，以及天空屬靈氣的惡魔爭戰。」(弗 6:12) 我們也在「基督裏天上」(弗 1:3)的地位上。惟有在基督裏我們才能得勝。我們的摔跤也許是我們的思想跟撒但所提議上之間的摔跤，注目在我們的救主基督身上，就是做醒加上禱告(弗 6:18)，「做醒不倦禱告」。

「我們的軟弱有聖靈幫助，我們本不曉得當怎樣禱告。」(羅 8:26)「聖靈親自用說不出來的歎息替我們禱告。」(羅 8:26) 聖靈豈不像在客西馬尼園裏的人子痛苦禱告麼？

若聖靈在我們裏面禱告，我們何不在祂歎息的禱告上有分？若痛苦的禱告弄差我們的身體時，天使豈不會像對主般來加我們力？(路 22:43) 也許我們像尼希米一樣在神面前禱告時「哭泣，悲哀，禁食」(尼 1:4)，或有人要問：「這樣在我們裏頭導至的為罪虔誠難過和渴想別人得救的痛苦既不需

dishonoring to God?"

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

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

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

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

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

要，豈不叫神蒙羞？

這豈不顯明對神的應許缺乏信心？也許是這樣，但毫無疑問保羅（最少有時）視禱告為相爭（羅 15:30）。他給歌羅西信徒這樣寫道：「我願意你們曉得我為你們.....並一切沒有與我見面的人，是何等的盡心竭力，要叫他們的心得安慰。」（西 1:1-2）毫無問題這是指着他為他們禱告而說的。

再者，他說到以巴弗「在禱告之間，常為你們竭力祈求，願你們在神一切的旨意上，得以完全。」（西 4:12）

「竭力」一詞就與我們的主禱告時「痛苦」（路 22:44）一詞同義。

毫無疑問，當保羅囑咐以弗所信徒和別人要「站穩」和「靠着聖靈隨時多方禱告祈求，並要在此做醒不倦。為眾聖徒祈求，也為我祈求.....我.....作了帶鎖鏈的使者。」（弗 6:18-20）時，是說到他自的一己習慣。

那麼當禱告遇上難阻時，便該用禱告除去。這就是人所說藉禱告來過去的意思。我們必須與撒但

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

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

的詭計來摔跤。也許這會帶來身體的疲憊或痛苦，或其他思念、疑累的不斷索求，或惡靈的直接攻擊。我們和保羅一樣，禱告乃是一種「相爭」，一種「摔跤」，（最少）有時逼使我們「奮力」去「抓住」神（賽 64:7）。

《基督徒快樂生命的訣要》一書的作者臨終時，向她的內圈朋友們述說她一己人生命的一件往事。也許我得准來廣傳。有一位間中探訪她二三天的女友的脾氣和沒忍耐總是她的試煉。每次她的到訪都叫她多多的禱告。有一次這位愛挑剔的基督徒預備來訪一整星期！她感到只有整夜的禱告才能叫她作好免受大試煉的防禦。因此她為自己預備了一小碟餅食後，便入到臥房去獨處，整夜屈膝神面前祈求祂給她恩典來在逼近眉睫的到訪時保持甜美和可親。她跪在床旁不久，心裏就閃出腓 4:19：「我的神必照祂榮耀的豐富，在基督耶穌裏，使你們一切所需的都充足。」她的恐懼立時消散。她說：「當我明白過來，便

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

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

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

因着祂的美善來獻上感謝和讚美。之後我便上床，徹夜安睡。第二天客人來到，她的到訪實在叫我快樂。」

禱告也許不過是將你的要求稟報神（腓 4:6）。我們不可以為禱告總需要爭持或角力。若是，我們中間多人便會很快變得健康敗落，患上精神崩潰和英年早逝了。

多人要長時間保持一個祈禱姿勢在身體上是不可能的。莫利醫生說：「得以持續獻上真誠而得勝的禱告要沒絲毫身體上的影響或困擾才有。常常要靈魂和身體的最深安靜才能有最長久的勝利。但事情有另一面。無論如何簡單和靠己力，禱告從來不是沒痛苦的容易。禱告是人與神之間無限重要的交往。因此，若這是真禱告的話，它常被看為一個包含勞苦、堅忍、爭持的工作。」

CHAPTER 8: DOES GOD ALWAYS ANSWER PRAYER?

第八章 神是否總垂聽禱告？

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

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

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

Why, if God gave us all we prayed for, we should rule the world, and not He! And surely we would all confess

當祂的百姓叛逆時，祂說：「你們多多的祈禱，我也不聽。」（賽 1:15）

「萬有全是你們的，你們是屬基督的。」（林前 3:21）於大部分基督徒保羅這奇妙的宣告似乎那樣平白和悲劇地不真實。實況卻不是如此，他們屬我們，只是我們多人都**不具有這擁有權**。昆士蘭摩根山的人經年在荒涼的山坡上勞苦，勉強過活，從不知道在他們腳下蘊藏着從來所知其中一個世界最豐富的金礦。那裏有着夢想不到的極大財富，因想不到而未成為事實。這屬他們，卻還未屬他們。

如今我們的主告訴我們只要求便可得着。當我們說不真實的禱告得不着蒙聽時，我們在宣告神並不總給與我們所祈求的。你曾否遇見過如此愚蠢地對待子女的父母？我們不會因為孩子求便給他那燒紅的火剪；富貴人最為謹慎，不會給孩子許多零用錢。

若神給我們凡祈求的，那麼統治世界的是我們而不是祂了。我們也必

that we are not capable of doing that. Moreover, more than one ruler of the world is an absolute impossibility!

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

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

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

然承認我們不能這樣作。再者，世界多於一個統治者是絕對不可能的。

神對禱告的回應可以是「好」，可以是「不」，也可以是「等一等」，因為祂有賜下牽涉他人和我們自己生命，比我們想像遠遠更大的恩福。

有時神的回應是「不」！但這並不必然證明祈求者生活中有明知和故意的罪，雖然可能有未知的罪。祂有時對保羅說不！（林後 12:8-9）神的拒絕更常因我們祈求的無知或自私。「我們本不曉得當怎樣禱告。」（羅 8:26）西庇太兒子的母親就錯在這裏。她來拜我們的主，向祂祈求。主迅速回答說：「你們不知道所求的是甚麼。」（太 20:22）偉大的祈禱者以利亞有時也得不的回應。當他被火車火馬接往天上去時，他會否為他呼求「耶和華啊，罷了，求祢取我的性命」而神說不來引以為憾？

神的回答有時是「等一等」！祂可能延遲垂聽，因我們還未配得所切望的恩賜，正如摔跤的雅各一樣。記否奧古斯丁「神啊，求祢潔淨我，但不是

but not now"? Are not our prayers sometimes like that? Are we always really willing to "drink the cup" -- to pay the price of answered prayer? Sometimes He delays so that greater glory may be brought to Himself.

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

So many of George Muller's petitions were granted him that it is no wonder that he once exclaimed, "Oh, how good, kind, gracious and condescending is the One with Whom

現在。」這非常的祈禱？我們的祈禱不也有時像這樣？我們是否真樂意「喝那杯」，付上祈禱蒙垂聽的代價？有時神遲延為要給祂帶來更大的榮耀。

神的遲延不是拒絕。我們不明白為何祂有時遲延垂聽，有時在我們尚未呼求時便垂聽（賽 65:24）。史上其中一個最偉大的祈禱者喬治穆勒為了一個朋友的悔改信主禱告超過六十三年！誰能說出原因？穆勒說：「重點是永不灰心，直到垂聽來到。我曾為一個人的悔改信主禱告了六十三年八個月。他還未悔改，但是他必會！怎會是別的？耶和華的應許永遠不變，這是我信靠的所在。」這遲延是否因為魔鬼一直的攔阻？（但 10:13）是否撒但方面巨大和長期的努力，要來動搖或破壞穆勒的信心？穆勒去世前不久，他的朋友就悔改歸主了，就在他的葬禮之前。

那麼多喬治穆勒祈禱的得應允，難怪他有一次這樣驚歎：「與我相干的那位是何等善良、恩慈和俯就！我不過是一個可

we have to do! I am only a poor, frail, sinful man, but He has heard my prayers ten thousands of times."

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

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

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

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

憐、軟弱和罪惡深重的人，祂卻千萬次垂聽我的禱告。」

也許有人會問，我怎知神的回答是「不」還是「等一等」呢？我們可安心，祂不會叫我們禱告六十三年來得「不」的答案。穆勒這樣的長長重覆祈禱，是基於認識神「不願有罪人沉淪」，但「願意萬人得救！」（提前 2:4）

稍為想一想就可看出神不能垂聽某些祈禱。戰爭時各國都祈求勝利；但極之明顯地不可能所有國家都勝利的。兩個住在一處的人在祈禱，一個求雨，一個求天晴，神無法同時同地兩個都給與。

在這類祈禱的事例上神的信實備受考驗。我們全都再三讀到主所賜下垂聽祈禱的奇妙應許，但在應許涵蓋的幅度、意圖的完全與否，和「無論求甚麼」一語的廣度上，我們幾乎沒有不動搖的。「神是真實的」（羅 3:4）祂必然總是真實的。

不要停止來問作者神是否垂聽他一切的祈禱。祂不是。答說祂全垂聽於

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

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

Rest assured that God never bestows tomorrow's gift today. It is not

他們某些人來說是咒詛而不是蒙福。若是其他的答案，唉！這是因為屬靈上的不可能，他不配領受他所求的恩賜。其中一些的賜下只會促使屬靈的驕傲和滿足己。如今在神聖靈的更明亮光照底下，這些東西看得何等清楚！

當人回望，其熱切誠摯禱告跟他的貧乏不配的事奉，和缺乏真正靈命時，他就明白神要將他渴望的東西賜給他是如何不可能！這就像求神將祂愛的海洋放進一個狹窄小的心田中一樣！神何等切望給我們每樣屬靈的福氣！親愛的主如何一次又一次高呼：「我多次願意，.....只是你們不願意。」（太 23:37）可悲的是我們常因我們的不配而求卻得不到，之後我們抱怨神不垂聽。主耶穌宣告神賜下聖靈教導我們如何禱告；其樂意就像父親毫不猶豫地喜歡將好東西賜給他的兒女一樣。若孩子不配來用那恩賜時，沒有恩賜是好恩賜了。神永不會賜給我們不能或不樂意來用在祂榮耀上的東西。

你可確然安心，神今天永不賜下明天的恩賜。

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

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

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

並非祂方面的不樂意賜給我們；神自己從來不會窘困，祂的資源是無限的；祂的蹤跡何其難尋！主在吩咐門徒來求之後，繼而提到不單止祂的供應，且有祂的資源。「你們看那天上的飛鳥.....你們的天父尚且養活牠。」(太 6:26) 全世界中有否一個富翁的財富足以養活天上所有的飛鳥，那怕只是一天？你的天父天天養活它們，沒有因此叫祂變窮。祂豈不更能餵養你，給你穿戴和照顧你？

「祂賞賜尋求祂的人」？只要有空的器皿來乘裝，聖靈的油就會不止息地淌流(王下 4:1-6)。每當聖靈的工作停止，該怪責的總會是我們。神無法將聖靈的充滿授託某些基督徒。神不能將某些屬靈工作的果子授託某些工人，因他們會驕傲和虛榮。不！我們不會求神給與每個基督徒所祈求的每一樣東西。

謹記基督沒可能獻上任何不蒙垂聽的祈禱，不蒙答允是不可能的。祂是神，祂知道神的心意，祂

mind of the Holy Spirit.

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

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

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

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

有聖靈的心思。

那時祂不是痛苦地跪在客西馬尼園，流淚地大聲懇求說：「父啊，倘若可行，求祢.....」麼？。是的，且「因祂的虔誠蒙了應允。」(來 5:7)當然蒙垂聽非因痛苦，而因兒子般的敬畏。我們祈禱的蒙垂聽不大因其重要，而是因禱告是由兒子發出的。

基督徒弟兄姊妹啊，我們不能完全明白那可畏的奇妙的神聖景象。但我們知道我們的主從不能發出祂不能信守承諾的應許。聖靈為我們代求(羅 8:26)。神無法對聖靈說「不」！主耶穌也為我們代求(來 7:25)，神也不能說「不」！祂的祈禱勝過我們一千個祈禱，囑咐我們祈禱的就是祂！

你會問：「保羅不是被聖靈充滿麼？」「他豈不是說「我們是有耶穌基督的心了！」？他曾三次求神除去他肉體的刺，神卻清楚地告訴他祂不會這樣作麼？

保羅尋求為自己的需要所作禱告被拒絕的記錄是一件單獨事件！可是問題是：有基督的心的保羅

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

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

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

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

為何會祈求不久便發現竟與神的意願相反的東西？無疑地，許多完全獻身的基督徒讀到這個記載時因為他們所求的事未蒙垂聽而一直困惑。

我們是可以得聖靈充滿卻可能在判斷和切望上犯錯的。我們的被聖靈充滿並非一勞永逸的。惡者總在窺視，要將他的心思放進我們裏面，好藉着我們攻擊神。我們隨時都可變為悖逆或不信，在行為或思想上出賣和違背愛的聖靈的。

「祢是基督，永生神的兒子！」我們的主轉身來高度評價說：「西門巴約拿，你是有福的，因為這不是屬血肉的指示你的，乃是我在天上的父指示的。」只一會兒後，魔鬼將他的心思放進彼得心裏，我們的主就轉身說：「撒但，退我後邊去吧！」（太 16:17, 23）那時彼得是奉撒但的名說話。撒但仍然渴想得着我們。

保羅被試探來認為他肉體的刺若能除去，他就能為可稱頌的主作更美好

could be removed. But God knew that Paul would be a better man with the "thorn" than without it.

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

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

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

的工作。但神知道帶着肉體之刺比沒有帶着對保羅更好！

當知道我們傾向以為是妨害或障礙的東西反帶給神更多榮耀神時，這對我們豈不是安慰？「我的恩典夠你用的，因為我的能力是在人的軟弱上顯得完全。」（林後 12:9）

保羅、彼得、約翰、教皇或任何人都會犯錯。我們會獻上錯誤的禱告。最高超的禱告並非「我按神祢意而行！」，而是「我走屬神祢的道路！」我們不是被教祈求「改變祢旨意」，而是「成就祢旨意」。

偉大探險家 Sir H. M. Stanley 寫道：「我本人不敢說祈禱是毫無功效的。我曾有熱切的祈禱蒙垂聽。當我為跟隨我的人祈求亮光來引導他們度過圍困他們的危險時，就有一道光臨到那困惑的心靈，指明一條清晰的出路。當人將他的問題交付神後在跪中起來時，他的內裏充滿熾熱告訴我們這禱告已蒙垂聽。我得着一己滿意的證據，禱告已蒙垂聽。」

granted."

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

CHAPTER 9: ANSWERS TO PRAYER

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

At the weekly meeting of the

有一次 Mary Slessor 被問到禱告的意義，她答說：「我的人生是每日每刻的長長祈禱蒙垂聽的記錄。有祈求身體的健康，不用精神緊張，奇妙的引導，避免錯誤和危險，勝過福音的仇敵，及時需要的食物供應，構成生命和我差劣事奉的每樣東西。我可以以帶着完全和常叫人感到奇妙的敬畏之情來見證，我相信神垂聽禱告。我知神垂聽禱告！」

第九章 禱告的蒙垂聽

「有一個星期日我們禱告完畢站起來時，教會司琴說：『牧師，盼望你為我的兒子禱告，他已二十二歲，已多年不返教會了。』牧師回答說：『現在我們只剩下五分鐘。』他們再度跪下，熱切地為那年輕人禱告。雖然這位青年人完全不知道這件事，他卻就在當天晚上，來到教會聚會。講道使他知罪，痛心的他就走到前面接受耶穌為他的救主。」

在一個每週的職員

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

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

會議上 有人提議說：「我們是否要挑選教區中最壞的人來為他祈禱？」一致同意下他們認定 K 君是他們所認識最壞的人。他們同意為他的悔改來祈禱。在那週末，當他們在禮堂舉行星期六晚上的祈禱會，K 君的名字還在他們口中提說時，門扇推開，K 君因最惡劣的酒醉而搖晃地走進來。他從前從未入過這教會禮堂。不想脫帽下，他就在近門的椅子上坐下，雙手掩臉。那次的祈禱會突然變成問道會。儘管他酒醉中，他尋求那正尋找他的主。從此他不再回頭。今天他是當地其中一個最優秀的船塢傳道人。

Dan Crawford 最近告訴我們說，當他在一次休假後需盡快返到宣教工場，但須跨越一條急流的深溪。因沒有船渡可見可用，所以他與他的團隊便紮營和祈禱。不信者會因此大笑。神如何能將他們渡往溪那邊去！但是當他們祈禱時，一棵與溪水奮戰幾十年的大樹開始搖晃倒下，它倒下的位置，剛好橫跨溪水！正如 Crawford 先生所說：「天

Crawford says, "The Royal Engineers of heaven had laid a pontoon bridge for God's servants."

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

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

堂的皇家工程師為神的僕人搭好了一架浮橋！」

不久之前，在教會寄宿學校中唸書的十二歲男孩馬雷行回家度假，他是一個中國牧師的兒子。

一天，他站在父親屋子門口，看見一位騎着馬的人往他家奔來。這個異教徒大大慌張。他熱切地詢問信耶穌的傳道人在哪裏。那男孩說他的父親不在家。那可憐的男子大大苦惱，慌忙地解說他到訪的原因。他從一個幾英里外異教徒鄉村被差來請神聖的人來為異教徒朋友的媳婦趕鬼。他將這年輕女子的可憐故事和盤托出，她被鬼魔折磨，胡亂說話和謾罵，扯頭髮，抓傷臉面，撕裂衣服，打爛傢具，打碎碗碟。他說到她褻瀆的靈，和粗暴邪惡的言行，和肆無忌憚的褻瀆，和這些爆發隨來的口吐白沫，身體和精神都大大疲累。那男孩不斷重申說：「但是我父親不在家！」最後，這位急狂亂的人似乎明白過來。他突然跪下來，伸出雙手絕望地喊着說：「你也是一個信耶穌

he fell on his knees, and, stretching out his hands in desperation, cried, "You, too, are a Jesus-man; will you come?"

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

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

的人，你可否來？」

要知這不過是一個十二歲的孩子！雖只是個孩子，當他完全將自己交付他的救主時，就不怕為救主所用了。只一刻的吃驚和猶疑，孩子便將自己完全交在他主人的手中。他像古時的撒母耳一樣樂意在凡事上順從神。他接受了這項熱切的請求，以之為神的呼召，那異教陌生人跳上馬鞍，將孩子放在他身後，急馳回去。

馬雷行開始思忖這事。他已接受邀請去奉基督耶穌的名趕鬼。但他是否配讓神以這種方式來使用他呢？他的心是否清潔，信心是否堅強？當他們在馬上奔馳時，他仔細搜查自己的心，認罪和悔罪。以後，他祈求神引領他，要說甚麼和怎麼作，並努力記取聖經所記載被鬼附的事情，和如何對付他們。之後，他單純和謙卑地完全將自己交在大能和慈悲的神手中，祈求主耶穌之榮耀的幫助。當他們到達時，發現一些家人正強力將那被摧殘的婦人按在床上。雖然沒有人告

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

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

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

訴她已經差人去請基督教的本地牧師，但這婦人一聽見外面院子的腳步聲，就喊着說：「你們都趕快離開，讓我逃走！我必須逃命！一個信耶穌的人來了！我討厭他！他名叫馬雷行。」

馬雷行進了房間，禮節性地鞠躬之後，就開始跪下禱告。之後他唱了一首讚美主耶穌的基督教聖詩。隨後他奉那位得了榮耀和全能的復活主的名字，吩咐那鬼從那女人身上出來。她立時平靜，疲憊軟弱。從那一天起，她完全無恙。當人告訴她她曾講出這個信耶穌孩子的名字時，她大感驚奇，因她從未聽人講過或讀到這孩子的名字，整條村子的人都是不信耶穌的。但那天真是那些人的時日之始，因為從那時起，神的道就在那裏得以自由傳播和得榮耀。

讓我們謹記，像我們親愛的救主一樣，我們不是奉差遣到世上來定和審判世人的罪；「乃是要叫世人因祂得救。」(約 3:17)

PRAYER

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

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

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

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

「深哉，神豐富的智慧和知識！祂的判斷何其難測！祂的蹤跡何其難尋！」（羅 11:33）

知識十分淵博的愛迪生在 1921 年八月寫道：「任何事情的百萬分之一我們也不知道。」但我們不容許我們的無知剝奪他們的用途！我們不大認識祈禱，但肯定的是，這個不須成為我們祈禱的難阻；我們不知道我們的主在祈禱上教導我們甚麼，但我們知道祂已差派祂的聖靈來在萬事上教導我們。（約 14:26）

一個顯著的事例發生在去年 Northfields 的一個講者身上。三四年前他遇見一個捕鯨的船長，是他說到這故事的。

「很多年前，我正開船離開 Cape Horn，往孤寂的大海去捕鯨。當我站在方向盤時，有一個意念忽然進入我的意念中：『為何叫船逆浪而行。很可能北面比南面有更多鯨魚。我們若順風而不逆風而行，會如何？』我便改變船的航道。一小時之後，就在正午，桅頂的監察水

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

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

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

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

手大叫：『前面有船！』立時我們趕上四隻救生艇，上面有十四個水手，是一隻十日前因火警沉沒水中船隻的倖存船員。自始這些人一直在他們的艇中飄浮，瘋狂地祈求神來拯救。我們及時到達來拯救他們，再多一日他們便不能獲救了。」

那年老捕鯨人接着說：「我向來都禱告我的神，求祂用我來幫助別人。我相信那天神將把船改變航道的意念放進我的意念中。這意念是拯救十四條生命的手段。」

神有很多事情要對我們說，祂有很多想法要放進我們的意念中。我們常因忙於作祂的工作，而沒有聆聽祂的話。祈禱給神機會向我們說話，和向我們揭示祂的旨意。願「主啊請說，僕人敬聽。」常是我們的態度。

作者促請真的渴慕聖潔生命的會眾來修好他們的不和。一位女士逕自歸家，懇切禱告後，便寫信給因意見不合而不相往來二十年的姊妹！當一個為另一個向神祈禱的時候，神對另一個姊妹說話，將

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

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

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

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

和好的渴望放進她的意念中。

不久前，在一個每週祈禱會後，一個敬虔婦人懇求與會者為她從未走近敬拜神地方的丈夫祈禱。那丈夫那晚來到禮堂時，祈禱會仍在進行。當他坐在近門的椅子上時，將頭凭在手上，聽到那些殷切的代求。他在床上不能入睡，他深深悔罪。他叫醒妻子，求她為他禱告。

在一個嚴寒的冬天，一個富有的農夫祈求神叫他的鄰居免於飢餓。當這家人祈禱完畢，小男孩說：「父親，在這事上我不認為該麻煩神。」父問：「為甚麼？」「因為你十分容易得見他是不會飢餓的。」若我們為別人祈禱，我們也該嘗試作出幫助。

一個年輕信徒求牧師給他一點事奉。牧師叫他不與好友說到他靈魂的事和天天為着他的悔改兩次祈禱神。男孩答：「樂於作這個。」不用兩星期他跑向牧師室，喊叫說：「可

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

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

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

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

否讓我脫離那個諾言？我必須和我的好友說話！」當他開始祈禱，神便給他力量作見證。

作者從來沒忘記他信心的禱告如何得到證實。當他還是十三歲的孩子時，他殷切求神讓他能在某日得到二十個海外宣教的捐獻者。在夜幕下垂前便得到正正二十個名字。覺知神會按禱告來賜下，給予熱心努力的勤機，和得非比尋常的勇氣來走向別人。

一個英國教士向他的會眾提議每天該為最壞的男女來祈禱。蒙指引下他去到一庭院，敲門。有把乖戾的聲音說：「進來吧！」

所看見的是一男子和他的太太。「不好意思，我是轉角禮拜堂的傳道人，我正尋找本區最壞的人，我有所相告。」那男人轉向太太說：「愛人，告訴他我五分鐘前告訴妳的。」「不，你自己說吧。」「我連續喝酒了十二週，也一直吸毒（？），屋內可典當的都已典當。幾分

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

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

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

鐘前我對我太太說：『愛人，不可再這樣，若不能，我要了結自己了。我會去溺死自己。』之後你便叩門！先生，我是最壞的男人，你要對我說甚麼？」「我來這裏要告訴你耶穌基督是最偉大救主，祂能使最壞的人成為最好。祂這樣為我作了，也必會為你這樣作。」「你認為連我祂也能這樣作？」「祂肯定能。跪下祈求祂吧。」

這個可憐的酒鬼不單從罪中得拯救，且引領其他酒鬼來到主耶穌基督那裏去。

與我們相干的是知識無限的神。祂能將配方某隻藥、飲食或療法的意念放進醫生的思想中。醫生的所有技術都來自神。「祂知道我們的本體」（詩 103:14），都是祂造的。祂的知識遠多於最聰明的醫師或外科醫生。祂創造，祂也能修復。我們相信神切慕我們用上醫學技術，我們也相信神能藉祂奇妙的知識來醫治；有時在沒有人合作下來醫治，但必須容許神來以祂一己方法來工作。我們傾向捆綁神用我們准用的方法。

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

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

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

神的目的是以垂聽我們的祈禱來榮耀祂的名。有時祂知我們有對的渴望，卻求錯了。保羅認為他身上的刺能被除去便為神帶來更多榮耀；神知道有刺比無刺叫他成為更好的人和作更好的工作。

Monica 亦一樣，她為着她放蕩的兒子奧古斯丁祈禱了很多年。當他決定離家，遠渡重洋往羅馬去時，她殷勤且熱切禱告，求神把他留在她的身邊，並服在她的影響下。她便去附近有着拋錨停泊船兒的海邊小教堂來度過整晚祈禱的一夜。當破曉時，她發現船隻已在她祈禱時出航！她的祈求被拒絕，但她的真正渴望得着賜與。奧古斯丁遇見帶領他相信基督的安波羅修時他身在羅馬。認識到神最知道一切是何等的安慰。

Fosdick 醫生曾極美麗地指出，神留給人很多事情來自決。祂作了播種和收割的應許，然而人必須翻土，播種，耕種和收割，好讓神來作祂的分。神供應我們飲食，但祂要我們來拿取和吃喝。有一些東

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

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

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

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

CHAPTER 11: HINDRANCES TO PRAYER

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

But we need not fear them, nor

西是神在沒有我們幫助下不能作，或最少不會作的。我們必須為着我們自己的好處和神的榮耀來思想，試驗和再思想我們有否運用這些律。

神不能行事，除非我們工作。祂將大理石藏於山中，但從未建造大教堂；祂將鐵礦藏於大山中，但祂從沒造出一根針或一輛火車頭。祂讓我們作這些，我們必須工作。

神若留下很多事情來叫人思考和工作，那祂何不叫某些事情依乎人的祈禱？祂一直這樣作。「你們祈求，就給你們。」(太 7:7) 有一些東西我們若不求神是不會給我們的。祈禱是人能與神三種合作方法中的一個，也是最重要的一個。

每個信徒有基督的靈居在他裏頭。因為「人若沒有基督的靈，就不是屬基督的。」(羅 8:9) 能作得勝禱告的人必須是被神的靈充滿的人。

第十一章 禱告的阻礙

神要我們祈禱。魔鬼不想我們禱告，盡力量來難阻我們。

只要我們定睛望主，

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

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

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

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

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

就無需懼怕和理會他們。聖潔的天使比墮落的天使更強，我們可以讓天軍來保衛我們。我們相信邪靈給我們的遊蕩思想常破壞我們的祈禱。我們一跪下，就會想到某些應該去作的事，或一些最好立即要看的東西。

主要問題是：我心中有否窩藏任何仇敵？裏面有否背叛者？我們若未合乎信靠、順從和事奉的條件，神就不能將最好的屬靈福賜給我們。

「我若心裏注重罪孽，主必不聽。」(詩 66:18)

以賽亞說：「你們的罪孽使你們與神隔絕，你們的罪惡使祂掩面不聽你們。」(賽 59:2)

一·懷疑。我們的主說聖靈要定世人「因他們不信我」(約 16:9)的罪。我們不屬這世界，我們多人可不是多有不信麼？雅各寫信給信徒說：「只要憑着信心求，一點不疑惑；因為那疑惑的人.....不要想從主那裏得甚麼。」(雅 1:6-8)一些人得不着，是因為他們不求；另一些人得不着，是因為他

because they believe not.

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

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

Beloved reader, if you have a criticising nature, allow it to dissect

們不信。

二、己是萬惡之根。連我們的「善行」都多有自私傾向！我們也知道，滿是東西的手不能取用基督的恩典。就是這原因救主教導我們禱告時，先將「我們」連上每一項：「我們的父.....給我們.....免我們的債.....救我們.....」

驕傲難阻禱告，因為禱告是謙卑之為物。神眼中何等憎惡驕傲！是神賜我們享用百物。保羅問：「你有甚麼不是領受的呢？」（林前 4:7）我們決不要讓驕傲，及其可憎醜惡的姊妹嫉妒破壞我們的禱告生活。神不能為我們作可能使我們「沖昏頭腦」的大事。啊！我們何等愚昧！有時，當我們堅持時，神真的賜給我們所求的，我們卻要付上聖潔的代價。「祂將他們所求的賜給他們，卻使他們的心靈軟弱。」（詩 106:15）人變得越像耶穌，就會越少論斷別人。這是不會出錯的測試。那些常批評別人的人一直背離基督。他們也許仍然屬祂，卻已失去祂愛的靈。

親愛的讀者啊！你若有批評的本性，就容讓它

yourself and never your neighbor. And no one who, for one month, has kept his tongue "from picking and stealing" the reputation of other people will ever desire to go back again to back-biting. "Love suffereth long and is kind" (I Cor. xiii. 4).

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

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

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

When our aim is solely the glory of

剖析你自己而不是鄰舍。沒有人能一整個月叫他的舌頭不去挑剔和盜取別人的聲譽，卻常一直渴望再次回頭「背後說人壞話」。「愛是恒久忍耐，又有恩慈。」(林前 13:4)

在面對「現代」的異端上保持緘默是最困難的。不是教訓我們「要為從前一次交付聖徒的真道竭力地爭辯。」(猶 3)麼？有時我們必須說出來，但總要憑着愛的靈說。「寧可出錯，也不可失卻愛。」

就是在私禱中，也必須堅決避免找別人錯處。當一個信徒充滿愛之基督的靈時，我們很少需要說到這個，因他從不告訴別人他在他朋友中所識別未信之人的品行。

我們親愛的主忍受罪人的頂撞，但是祂從不抱怨，或將之公佈天下。我們卻為何要這樣作？若要基督作王，己就必須退位。心中必定不可有偶像。你記否神如何說到一些宗教領袖：「這些人已經將他們的假神接到心裏，.....我豈能絲毫被他們求問麼？」(結 14:3)

當我們的目的完全是

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

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

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

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

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

榮耀神時，神就能垂聽我們的禱告。我們渴望得的該是基督，而不是祂的恩賜。「又要以耶和華為樂，祂就將你心裏所求的賜給你！」（詩 37:4）

「親愛的弟兄啊，我們的心若不責備我們，就可以向神坦然無懼了，並且我們一切所求的，就從祂得着，因為我們遵守祂的命令，行祂所喜悅的事。」（約壹 3:21-22）

三·心中沒有愛可能是禱告最大的難阻。愛的靈是信心禱告的條件。我們不能對神正確而對人錯。我們的主不單說「要為那逼迫你們的禱告。這樣，就可以作你們天父的兒子。」（太 5:44-45）

神對待我們的祈禱，不是根據我在公禱或私禱時所展示的靈或語調，而是根據我們在日常生活中所表顯的靈。

脾氣暴躁的人只能作生硬的禱告。我們若不遵行主彼此相愛的命令，祈禱就會幾乎無價值。我們若懷着不寬赦的靈，祈禱就近乎浪費時間。基督教導我們向神禱告說：「免我們的債，如同我們免了

this. He declares, "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses" (Matt. vi. 15).

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

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

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

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

人的債。」祂進而更且說：「你們不饒恕人的過犯，你們的天父也必不饒恕你們的過犯。」(太 6:15)

我們的主更且說，若想到「弟兄向你懷怨」(太 5:23)，就連禮物也不可獻給神。祂若不悅納我們的奉獻，祂還會垂聽我們的祈禱麼？當約伯停止與他的仇敵(聖經稱為他的朋友)爭論時，主便使約伯從苦境轉回，比從前加倍的賞賜給他。(伯 42:10)

我們多麼遲鈍，多麼不樂意看明是我們的生活難阻我們的祈禱！何等不樂意按愛之律而行！我們樂意得人，我們的主指示我們一個方法。不要公告他的錯處。要單獨跟他說，「你便得了你的弟兄。」(太 18:15)我們大多數人卻一直刺痛我們的弟兄。

甚至家庭生活也可能難阻祈禱生活。看彼得如何說到我們在家中當怎樣生活，好「叫你們的禱告沒有阻礙。」(彼前 3:1-10)

恩主如是說：「你們站着禱告的時候，若想起有人得罪你們，就當饒恕他，好叫你們在天上的父，也饒恕你們的過犯。」

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

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

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

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

(可 11:25)我們不是須赦免或是停止嘗試禱告麼？心中沒懷愛而無真正祈禱的人假裝全時間禱告，有甚麼益處呢？魔鬼會如何取笑我們不明白這真理！

我們從神的話得知，若非他的心充滿愛（林前 13 章），口才、知識、信心、慷慨，甚至殉身於人都毫無益處，是毫無益處，「因此，給我們愛。」

四．拒絕作我們的分可能難阻神垂聽我們的禱告。在罪和痛苦看來，愛喚起對本地和海外的憐愛和服事。正如當保羅看見城中充滿偶像時，就心被攪動（着急）一樣。（徒 17:16）我們不能靠誠心祈禱來使「祢的國降臨」，除非我們盡力來作促使天國降臨的工作，就是藉我們的恩賜、祈禱和服事。

我們為不敬虔的人的悔改來祈禱不夠誠心，除非我們樂意來講述，寫信，或盡一些力量來將他們服在福音的影響底下。在慕迪其中一次大宣教工作之先，他出席一次求神賜福的祈禱會。幾個財主在場。一個財主開始禱告，求神賜下足夠的款項

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

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

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

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

來應付開支。慕迪立刻叫停他。他安靜地說：「在這事上我們不必麻煩神。我們足以自己叫這禱告得應允。」

五、值得注意我們的主常說到同心（合意）禱告。「我們禱告時要說：我們的父」；「你們中間有兩個人在地上同心合意的求甚麼事，我在天上的父必為他們成全.....因為無論在哪裏，有兩三個人奉我的名聚會，那裏就有我在他們中間。」（太 18:19-20）

我們確定，許多教會靈性生命的軟弱，可追溯至沒功效的祈禱會，或沒有祈禱告。每天的早課和晚禱，就算這些都是虔誠和毫不倉卒的，都不能取代人人都可以參與，不那麼形式化的祈禱會。我們何不使每週的祈禱會成為一個有生命的東西和一個活潑的力量？

六、讚美與祈禱同樣重要。當稱謝進入祂的門，當讚美進入祂的院。當感謝祂，稱頌祂的名。（詩 100:4）在祈禱的海德的生命中，有一次他被引

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

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

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

CHAPTER 12: WHO MAY PRAY?

Only a child of God can truly pray

領來每天為四個人的生命藉他的服事引領他們進入羊圈來祈禱。若有任何一天數目不夠，他的心就會無比痛苦的沉重而叫他寢食難安。之後他會在祈禱中求問主來顯明是甚麼成為他的難阻。他不變地發現問題出在他生命中缺乏讚美。他便承認他的罪和祈求一個讚美的靈。

「要常常喜樂，不住的禱告，凡事謝恩，因為這是神在基督耶穌裏向你們所定的旨意。」（帖前 5:16-18）沒有比我們的讚美更叫神喜悅，沒有比獻上讚美來禱告的人更蒙福！「又要以耶和華為樂，祂就將你心裏所求的賜給你！」（詩 37:4）

一個接到家鄉壞消息的宣教士完全崩潰。祈禱未能釋除他心中的黑暗。他去找另一個宣教士，肯定是要去尋求安慰。在他家牆上有一張「嘗試謝恩！」的格言卡。他照着行。不久，所有陰霾都消散，不再回來。

第十二章 誰可以禱告？

只有神的兒女才可

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

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

We know that our Lord said, "Everyone that asketh receiveth" (Matt.

向神禱告。只有兒子能到祂跟前。誠然，任何人都可蒙恩來求祂幫助，赦免和憐恤。但這決不是禱告。禱告比這多得多。禱告乃是進到「至高者的隱秘處，住在全能者的蔭下。」(詩 91:1) 禱告是將我們的缺乏與想望告訴神，並伸出信心的手來取用祂的恩賜。祈禱是聖靈內住我們裏頭的結果，是與神相交。如今王和背叛者之間的決不是相交。「光明和黑暗有甚麼相通呢？」(林後 6:14) 於我們自己，我們無權禱告。我們惟有藉着主耶穌基督才能進到神面前。(弗 3:18; 2:12)

禱告比遇溺之人，比一個要被罪所淹沒之人「主啊！救我，我失喪了！我要滅亡了！救贖我！」的呼喊多得多。任何人都能這樣作，這祈求永不會不蒙垂聽；而誠心之人的蒙聽永不延遲。「就算人願意也不能作被神剝奪的人。」但這並非聖經意味的祈禱。即使追逐獵物的獅子吼叫，向神尋求食物，但這不是禱告。

我們知道我們的主說：「凡祈求的，就得着。」

vii. 8). He was speaking to His disciples (Matt. v. 1, 2). Yes, prayer is communion with God: the "home-life" of the soul, as one describes it. And I much question whether there can be any communion with Him unless the Holy Spirit dwells in the heart, and we have "received" the Son, and so have the right to be called "children of God" (John i. 12).

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

(太 7:8) 祂是對祂的門徒說的 (太 5:1-2) 對，禱告是與神相交，正如有人描述禱告乃心靈的家居生活。若非聖靈住在心中，我大大質疑能否有任何與神的相交。我們已得着兒子，因此我們有權來稱為神的兒子。(約 1:12)

禱告是兒女的特權。只有神的兒女能向天父索求祂已為愛祂之人預備的東西。我們的主說，我們在祈禱時可稱神為我們的父。固然只有兒女才能用上這個。保羅說：「你們為兒子，神就差祂兒子的靈進入你們的心，呼叫『阿爸、父』。」(加 4:6) 在神論到約伯「保惠師」的身分時，祂說：「我的僕人約伯就為你們祈禱。我因悅納他，就不按你們的愚妄辦你們。」(伯 42:8) 人一旦成為「神的兒子」便立時進入祈禱學校。當人一信主，我們的主便說：「看哪，他在禱告。」那人且一生禱告(徒 9:11)。悔改的人不單會禱告，且必須禱告，為他自己和當然也為別人。除非和直至我們真能稱神為父，否則我們無權得着作

treated as children -- as "sons," "heirs of God and joint heirs with Christ" -- no claim at all.

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

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

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

為兒子，「與基督同作神的後嗣」這兒女的看待，無可索求。

任何人在任何地方都可作「神啊，開恩可憐我這罪人！」的呼求。任何在基督羊圈之外，在神家之外的人，無論如何壞，或自認如何好，都可立時成為神的孩子，就是在讀本書時也可以。只要藉信仰望基督便足夠，「望而活」！神甚至未說「見」，祂只說「望」！轉臉望神。

加拉太的基督徒如何成為神兒女的呢？藉着相信基督，「你們因信基督耶穌，都是神的兒子。」（加 3:26）任何人藉着承繼和蒙恩一刻，以真實的悔改和信來轉向神時，基督必會使他成為神的兒子。但我們在神的賜與上沒有正常的申索，除非我們是祂的兒女。我們不能有任何確信或肯定來說「耶和華是我的牧者，我必不至缺乏」。

但是兒女就有權獲得父親的關顧、慈愛、保護和供給。那麼，一個兒女只能藉着出生進入一個家庭。我們藉着重生來成為神的兒女（約 3:3, 5），就是藉着相信主基督耶穌。

Jesus Christ (John iii. 16).

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

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

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

(約 3:16)

福音書告訴我們有不少的非信徒往基督去求醫治，祂從沒有不賜下他們妄求的福分下來打發他們離去，從不。他們以乞丐而不是兒女的身分而來。縱然必須先餵飽兒女，這些其他人也可得着碎渣兒；啊，不僅碎渣兒，且是白白賜與的。

無神論者朋友四十年來一直在教會詩班中唱詩，因他喜愛音樂。兩三年前他年邁的父親病重，痛苦臥床，醫生在減輕他痛苦上無能為力。為着父親而苦惱的無信仰詩班員，跪下呼求：「神啊，若真有神，求祢顯露祢除去我父親痛苦的大能！」神聽了這人的悽慘呼求，痛苦立時除去。這無神論者讚美神，急忙找牧師要去查明得救之路！今天他徹頭徹尾為基督而活，將所有時間都為新近找到的救主來工作。

在關乎祈禱上，也許出於不信者最觸目的記錄是出於《基督乃我們的楷模》一書的作者 Caroline Fry。她雖擁有美貌、財富、地位和朋友，但她發現，

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

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

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

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

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

Those who cannot "speak well," as God declared Aaron could, may labor

這些無一不能使她滿足，最後，她在極度痛苦下尋求神。然而她對神所說的頭一句話，竟然是公然叛逆和憎恨祂：

「神啊，祢若是神，我不愛祢，我不需要祢，我不相信在祢那裏可找到快樂；但我這樣可憐，賜給我沒尋求的，賜我所不需要的。若祢可以，使我快樂。我是如此可憐，我厭倦這世界，若有甚麼更好的東西，求祢賜給我！」

這是怎麼樣的一個禱告！然而神聽取且回應。祂赦免這浪子，使她在服事神上光耀地快樂，和榮耀地果子纍纍

我們若是神的兒子，除了罪便沒有甚麼能阻礙我們的禱告。天庭上的權柄不在乎出生、才華或成就，而在乎謙遜和徹底倚賴王的兒子。

慕迪將他奇妙的成功歸功於一個卑微、近乎無人認識和病弱的女子！誠然英格蘭病弱的聖徒藉他們的禱告迅速地帶來復興，但願一切不能出門的人都發聲禱告！

那些不像亞倫一樣善於詞令的人，可以在暗

in secret by intercession with those that speak the word. We must have great faith if we are to have great power with God in prayer, although God is very gracious and oftentimes goes beyond our faith.

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

"LORD, TEACH US TO PRAY!"

中為那些出口的人代求。我們若要在禱告神上大有能力，就必須有大信心；雖然神常在我們的信以外來大大施恩。

誰可祈禱？我們，我們可有祈禱？我們的主是否比祂初次說「向來你們沒有奉我的名求甚麼，如今你們求，就必得着，叫你們的喜樂可以滿足。」（約 16:24）更同情和溫柔地望着我們？若恩主是靠賴祈禱使祂的工作有能力，我們豈不更需多祈禱？有時祂「大聲哀哭，流淚禱告！」（來 5:7）我們曾否流過一滴祈禱的淚？我們該呼求：「求祢救活我們，我們就要求告祢的名。」（詩 80:18）

「主啊，教導我們祈禱！」

The Kneeling Christian

跪着的基督徒

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《跪着基督徒》

本書論到禱告。我們不禱告，我們不知何謂禱告，我們不會禱告，我們沒有禱告的資格。

禱告乃是進到「至高者的隱秘處，住在全能者的蔭下。」(詩 91:1) 禱告是將我們的缺乏與想望告訴神，並伸出信心的手來取用祂的恩賜。祈禱是聖靈內住我們裏頭的結果，是與神相交。

本書記有的禱告勇士，包括與聖靈充滿息息相關的 Pandita Ramabai 和祈禱的海德；也有我們熟知的喬治慕勒和賈艾梅，和十二歲的趕鬼男孩馬雷行。

祈禱不過是「人轉向神」。祈禱也是與神相交，與神彼此談話。祈禱的最大收穫，乃是認識神。時常感到神同在是好的，以崇敬的心來仰望祂更好，但是如朋友般來與祂相交則是最好，這就是禱告。

眾多成功的例子不過叫我們深信神給我們祂垂聽禱告的應許是真確的，只要我們解決了我們方面的問題。