

Prayer and the
Prayer Meeting

A Tract for the Times

By Charles Henry Mackintosh

祈禱和祈禱會

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時代的小冊子

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In considering the deeply important subject of prayer, two things claim our attention: first, the moral basis of prayer; secondly, its moral conditions.

1. The basis of prayer is set forth in such words as the following: "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.) Again, "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John iii. 21, 22.) So also, when the blessed apostle seeks an interest in the prayers of the saints, he sets forth the moral basis of his appeal—"Pray for us; for we trust we have a good conscience, in all things willing to live honestly." (Heb.

第一章

在思想祈禱這極重要的題目時，要留意祈禱的兩件事：一、當然根據；二、當然條件。

一、以下的經文說到祈禱的**根據**：「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)並且，「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)當有福的使徒尋求聖徒的代禱來得益處時，他說到他訴諸的行為根據是「請你們為我們禱告，因我們自覺良心無虧，願意凡事按正道而行。」(來 13:18)

xiii. 18.)

From these passages, and many more of like import, we learn that, in order to effectual prayer, there must be an obedient heart, an upright mind, a good conscience. If the soul be not in communion with God—if it be not abiding in Christ—if it be not ruled by His holy commandments—if the eye be not single, how could we possibly look for answers to our prayer? We should, as the apostle James says, be “asking amiss, that we may consume it upon our lust.” How could God, as a holy Father, grant such petitions? Impossible.

How very needful, therefore, it is to give earnest heed to the moral basis on which our prayers are presented. How could the apostle have asked the brethren to pray for him, if he had not a good conscience, a single eye, an upright mind—the moral persuasion that in all things he really wished to live honestly? We may safely assert, he could do no such thing.

But may we not often detect ourselves in the habit of lightly and formally asking others to pray for

從這些和更多相似意義的經文中我們知道，若要得有效的禱告，就必須有一顆順服的心、一個正直的心思、和一個美好的良心。若那人不是與神相交，不是在基督裏，不是服應於祂神聖的誡命，他的眼睛不純一，我們怎能在我們的祈禱上得着應允？那麼我們就像雅各所說的妄求，要浪費在我們的宴樂中（雅 4:3）了。作為聖潔父親的神怎會應允這樣的祈求？沒可能。

因此殷切地注意我們所發禱告的當然根據是十分需要的。使徒若不是有美好的良心、有純一的眼和正直的心思，就是行為上說服人他真的想忠誠地來活的話，他怎能要求弟兄姊妹來為他禱告？我們可以確實斷言，他不能作這樣的事。

我們豈不常發現我們自己有着輕易地和形式上要求別人為我們禱

us? It is a very common formulary amongst us—"Remember me in your prayers," and most surely nothing can be more blessed or precious than to be borne upon the hearts of God's dear people in their approaches to the mercy-seat; but do we sufficiently attend to the moral basis? When we say, "Brethren, pray for us," can we add, as in the presence of the Searcher of hearts, "For we trust we have a good conscience, in all things willing to live honestly"? And when we ourselves bow before the throne of grace, is it with an uncondemning heart—an upright mind—a single eye—a soul really abiding in Christ, and keeping His commandments?

These, beloved reader, are searching questions. They go right to the very centre of the heart—down to the very roots and moral springs of our being. But it is well to be thoroughly searched in reference to everything, but especially in reference to prayer. There is a terrible amount of unreality in our prayer—a sad lack of the moral basis—a vast amount of "asking amiss."

告的習慣？說「請在你的禱告中記念我」是我們當中十分常有的禮節；並且最肯定的是，沒有東西比到施恩座去記念神親愛的子民更蒙福和寶貴；我們可充分注意到祈禱的當然根據？當我們說「弟兄姊妹啊，為我禱告」時，我們能否在鑑察人心者的同在下進一步說「我深信因着凡事甘心活得忠誠，所以我們有的是美好的良心」？當我們自己俯伏在施恩座前時，有的是否正直的心思、純一的眼、一個真的在基督裏和遵守祂誡命的生命，這樣的一顆不被責備的心？

親愛的讀者啊，這些都是搜查性的問題。他們來到心的正中央，正正進到我們所是的根本和行為之源。在每一件事上的透徹搜查是好的，尤其是說到祈禱。在我們的祈禱中有着極多的不真實，可悲地缺乏行為的根據，大量的「妄求」。

Hence, the want of power and efficacy in our prayers—hence, the formality—the routine—yea, the positive hypocrisy. The psalmist says, “If I regard iniquity in my heart, the Lord will not hear me.” How solemn this is! Our God will have reality; He desireth truth in the inward parts. He, blessed be His name, is real with us, and He will have us real with Him. He will have us coming before Him as we really are, and with what we really want.

How often, alas! it is otherwise, both in private and in public! How often are our prayers more like orations than petitions—more like statements of doctrine than utterances of need! It seems, at times, as though we meant to explain principles to God, and give Him a large amount of information.

These are the things which cast a withering influence over our prayer-meetings, robbing them of their freshness, their interest, and their value. Those who really know what prayer is—who feel its value, and are conscious of their need of it, attend the prayer-meeting in

我們的祈禱因此缺乏能力和效度，變得形式主義、因循，名正言順的假冒為善。詩人說：「我若心裏注重罪孽，主必不聽。」(詩 66:18) 這何等嚴肅！**我們的神想要的是真實**；祂渴想的是內裏誠實。名字該被稱頌的祂對我們誠實，祂也要求我們對祂誠實。**祂要來到祂面前的是誠實的我們，和我們真所缺乏的。**

可嘆的是無論在私禱或公禱上，我們常常恰恰相反！我們何等多的祈禱像演講多於禱求，像闡述教義多於說出我們的需要！雖然我們有時是想向神解釋原因，到頭來卻像給祂大量的資訊。

就是這些東西為我們的祈禱會帶來毀滅性的影響，奪去生氣、趣味和價值。那些真正認識甚麼是祈禱的人，感知祈禱的價值，知悉他們對祈禱的需要。出席祈禱會是要屈膝祈禱，而不是要聽人

order to pray, not to hear orations, lectures, and expositions from men on their knees. If they want lecturers, they can attend at the lecture-hall or the preaching-room; but when they go to the prayer-meeting, it is to pray. To them, the prayer-meeting, it is to pray. To them, the prayer-meeting is the place of expressed need and expected blessing—the place of expressed weakness and expected power. Such is their idea of “the place where prayer is wont to be made;” and therefore when they flock thither, they are not disposed or prepared to listen to long preaching prayers, which would be deemed barely tolerable if delivered from the desk, but which are absolutely insufferable in the shape of prayers.

We write plainly, because we feel the need of great plainness of speech. We deeply feel our want of reality, sincerity, and truth in our prayers and prayer-meetings. Not unfrequently it happens that what we call prayer is not prayer at all, but the fluent utterance of certain known and acknowledged truths

的演說、演講和解說。他們若要聽講座，他們就會到演講廳或講道室；但當他們去祈禱會，他們是要去祈禱。祈禱會於他們是要來祈禱的，祈禱會於他們是要表述對恩福的缺乏和期望的地方，是表述軟弱和期望能力的地方。這就是他們對「慣常作祈禱之地方」的想法，因此當他們聚集那裏時，他們不是有意或預備來聽取長長的禱文；若這是出自講台的話，相信還可僅僅忍受，但若是以祈禱的形式出現的話，就絕對是難以忍受了。

我們寫得那樣平白，是因為我們感到說得極平白的需要。我們深深覺得我們在祈禱和祈禱會上缺乏真實、誠摯和真理。我們所謂的祈禱一點也不是祈禱並非不常見，不過是流利地說出一些已知和公認的真理和

and principles, to which one has listened so often that the reiteration becomes tiresome in the extreme. What can be more painful than to hear a man on his knees explaining principles and unfolding doctrines? The question forces itself upon us, "Is the man speaking to God, or to us?" If to God, surely nothing can be more irreverent or profane than to attempt to explain things to Him; but if to us, then it is not prayer at all, and the sooner we rise from the attitude of prayer the better, inasmuch as the speaker will do better on his legs and we in our seats.

And, having referred to the subject of attitude, we would very lovingly call attention to a matter which, in our judgment demands a little serious consideration; we allude to the habit of sitting during the holy and solemn exercise of prayer. We are fully aware, of course, that the grand question in prayer is, to have the heart in a right attitude. And further, we know, and would ever bear in mind, that many who attend our prayer-meetings are aged, infirm, and delicate people,

道理，人一直經常有的反覆得聽就變得極端令人厭倦了。有甚麼比起聽見一個跪着的人在訴說道理和說明教義更痛苦？「這人是向神還是向我們說話？」這問題強烈地臨到我們。若是向神，肯定沒有東西比起試圖向神解釋更不尊敬或褻瀆；若是向我們說，那麼這便完全不是祈禱，我們越快從祈禱的姿勢中起來便越好，正如講員站起來和我們聽眾坐下來好些一樣。

既已說過態度，我們十分樂意來叫你們來留意按我們衡量是需要稍為認真思考的一件事：我們要說到坐着進行神聖和嚴肅祈禱的習慣。我們當然全然知道祈禱的重大問題就是要有正確態度的心。我們更且知道和銘記於心的，是很多出席我們祈禱會的人都是年長、帶病和體弱的人，他們不可能長時間下跪的，甚或完全不能。那麼

who could not possibly kneel for any length of time—perhaps not at all. Then again, it often happens that, even where there is not physical weakness, and where there would be real desire to kneel down, as feeling it to be the proper attitude, yet from actual what of space, it is impossible to change one's positions.

All these things must be taken into account; but we must still hold to it that there is a very deplorable lack of reverence in many of our public reunions for prayer. We frequently observe young men, who can neither plead physical weakness nor want of space, sitting through an entire prayer-meeting. This, we confess, is offensive, and we cannot but believe it grieves the Spirit of the Lord. We ought to kneel down when we can; it expresses reverence and prostration. The blessed Master “kneeled down and prayer.” (Luke xxii. 41.) His apostle did the same, as we read in Acts xx. 36, “When he had thus spoken, he kneeled down and prayed with them all.”

And is it not comely and right

經常發生的是，就算沒有身體軟弱的問題，並且感到這是合適的姿勢而真是有着跪下的想望，然而從空間的實況來看，改動姿勢便不可能。

這一切都必須要考慮，但我們必須認定在我們很多公開祈禱聚會上極可悲地缺乏崇敬。我們常看見既不能為着身體軟弱，也不能為着缺乏轉身地方而抗辯的年輕人，在整個祈禱會都一直坐着。我們承認這是令人不快的，我們也不得不相信這是叫主的聖靈擔憂的。若我們可以的話，我們都該跪下；這表達了尊敬和拜倒。可稱頌的主「*跪下禱告。*」(路 22:41) 祂的使徒亦一樣，就是我們在徒 20:36 所讀到的：「保羅說完了這話，就*跪下*同眾人禱告。」

這樣作不也是合宜

so to do? Assuredly it is. And can aught be more unseemly than to see a number of people, witting, lolling, lounging, and gaping about while prayer is being offered? We consider it perfectly shocking, and we do here most earnestly beseech all the Lord's people to give this matter their solemn consideration, and to endeavour, in every possible way, both by precept and example, to promote the godly habit of kneeling at our prayer-meetings. No doubt those who take part in the meeting would greatly aid in this matter by short and fervent prayers; but of this, more hereafter.

Part II.

We shall now proceed to consider, in the light of holy scripture, the moral conditions or attributes of prayer. There is nothing like having the authority of the divine word for every thing in the entire range of our practical Christian life. Scripture must be our one grand and conclusive referee in all questions. Let us never forget this.

What, then, saith the scripture

和正確麼？這肯定是。當有人獻上禱告時，看見有些人明知故犯，懶洋洋，打呵欠，有甚麼事能比這更不好看？我們認為這是最令人震驚的，我們在這裏真的懇求所有主的子民來嚴肅地思想這事情，和竭力用盡一切方法，包括訓誨和舉證，來促進在我們祈禱會中跪下的虔誠習慣。難怪那些參與祈禱會的人覺得簡短和熱心的禱告在這事上有着大大的幫助，關於這個，容後詳談。

第二章

我們如今在聖經的亮光中進而來想想祈禱的條件或特質。在我們實際基督徒生命的整個範疇的每一件事上沒有東西像神聖話語般有權威的了。聖經必須是我們在所有問題上偉大和確定的裁判。我們永不要忘記這個。

那麼聖經是如何說

as to the necessary moral conditions of prayer? Turn to Matthew xviii. 19—“Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.”

Here we learn that one necessary condition of our prayers is, unanimity—cordial agreement—thorough oneness of mind. The true force of the words is, “If two of you shall symphonise”—shall make one common sound. There must be no jarring note, no discordant element.

If, for example, we come together to pray about the progress of the gospel the conversion of souls, we must be of one mind in the matter—we must make one common sound before our God. It will not do for each to have some special thought of his own to carry out. We must come before the throne of grace in holy harmony of mind and spirit, else we cannot claim an answer, on the ground of Matthew xviii. 19.

Now this is a point of immense

到祈禱的必然條件呢？我們來看看太 18:19：「我又告訴你們，若是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。」

我們在這裏曉得我們祈禱的一大必須條件是全體一致，同心合意，徹底的心意合一。這經文的真正力量在於「你們若有兩個人表同情」，異口同聲。其中必定沒有不和諧的意見，沒有不整合的元素。

舉一個例，我們一起聚會來為着叫人悔改的傳福音來禱告，我們在這事上必須是一心一意的，我們必須在我們神面前同發一音。若每一個人都貫徹一己特別思想的話，事便不成。我們必須以心思和靈都神聖和諧地來到施恩座前，否則我們不能得着基於太 18:19 原則的應允。

這一點有着極大的

moral weight. Its importance, as bearing upon the tone and character of our prayer-meetings, cannot possibly be over-estimated. It is very questionable indeed whether any of us have given sufficient attention to it. Have we not to deplore the objectless character of our prayer-meetings? Ought we not to come together mere with some definite object on our hearts, as to which we are going to wait together upon God? We read in the first chapter of Acts, in reference to the early disciples, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." (How interesting to find "Mary the mother of Jesus" named here, and, as it were, singled out from the other women! Who can fail to see the farseeing wisdom of the Holy Ghost in this? Mary felt her need of prayer and the prayer-meeting. What would she have said if any one had told her that millions of professing Christians would yet be praying to her?) And again, in the second chapter, we

固有分量。背負着我們祈禱會的氣氛和特質的重要性是不可能被估計過高的。究竟我們任何人曾否對這有着充分的留意實在是十分該查問的。我們不是要為着我們祈禱會無目的這特徵來悲痛的麼？我們不是該一起來心中全然有着我們要一起來等候神這確實的目標麼？在徒 1 章中我們讀到早期門徒的事蹟：「這些人同着幾個婦人和耶穌的母親馬利亞，並耶穌的弟兄，都同心合意的恆切禱告。」(徒 1:14) (有趣的是在這裏發現有着「耶穌的母親馬利亞」這名字，以此來與別些婦女分別出來！有誰會看不見聖靈在這裏目光遠大的智慧？馬利亞感到她需要祈禱和祈禱會。若有任何人來告訴她千百萬認信的基督徒會向她祈禱時，她會說甚麼？)再者，在徒 2 章中我們讀到：「五旬節到了，門徒都聚集在一處。」(徒 2:1)

read, “When the day of Pentecost was fully come, they were all with one accord in one place.”

They were waiting, according to the Lord’s instructions, for the promise of the Father—the gift of the Holy Ghost. They had the sure word of promise. The Comforter was, without fail, to come; but this, so far from dispensing with prayer, was the very ground of its blessed exercise. They prayed; they prayed in one place; they prayed with one accord. They were thoroughly agreed. They all, without exception, had one definite object before their hearts. They were waiting for the promised Spirit; they continued to wait; and they waited with one accord, until He came. Men and women, absorbed with one object, waited in holy concord, in happy symphony—waited on, day after day, earnestly, fervently, harmoniously waited until they were indued with the promised power from on high.

Should not we go and do likewise? Is there not a sad lack of this “one accord,” “one place” principle in our midst? True it is,

他們按着主的指示在等候天父所應許的，聖靈的賜下。他們有着保惠師必會來到這確實應許的話，這非但不是無需禱告，反而正是這蒙福實行的根據。他們禱告，他們聚集在一處禱告，他們同心合意的禱告。他們是完全一致的。他們全都在他們心中有着一確實的目標，無一例外。他們在等候所應許的聖靈，他們持續在等候，他們同心合意地等候，直至祂來。男男女女，全神貫注於同一目標，神聖和諧地等候，快樂諧和地日復一日地等候，殷切地、虔誠地和諧和地等候，直至他們得賦與自高天而來所應許的能力。

在我們所是和所作上豈不也應一樣？在我們當中所悲哀地欠缺的不就是「一致」、「一地」

blessed be God, we have not to ask for the Holy Ghost to come—He has come; we have not to ask for the outpouring of the Spirit—He has been poured out: but we have to ask for the display of His blessed power in our midst. Supposing our lot is cast in a place where spiritual death and darkness reign. There is not so much as a single breath of life—not a leaf stirring. The heaven above seems like brass; the earth beneath, iron. Such a thing as a conversion is never heard of. A withering formalism seems to have settled down upon the entire place. Powerless profession, dead routine, stupefying mechanical religiousness, are the order of the day. What is to be done? Are we to allow ourselves to fall under the fatal influence of the surrounding malaria? are we to yield to the paralyzing power of the atmosphere that inwraps the place? Assuredly not.

If not, what then? Let us, even if there be but two who really feel the condition of things, get together, with one accord, and pour out our hearts to God. Let us wait

的原則麼？榮耀歸神，這實在是，我們沒有祈求聖靈的來到，祂已來；我們沒有祈求聖靈的澆灌，祂已澆灌，我們卻曾祈求在我們當中得展示祂可稱頌的能力。假設我們的分是落在一個屬靈死亡和黑暗掌權之地，連一記生命氣息也沒有，一片樹葉也不被吹動；天如銅，地如鐵；就像悔改的事從沒聽聞一樣。一個枯萎的形式主義似乎已遍居全地。當今的風尚是沒有能力的認信、沒生命的程序、和無知覺無意識的信仰。可作甚麼？我們是否容讓我們自己落在四圍瘴氣的致命影響中？我們是否要降服於圍繞全地氛圍的麻痺能力之下？肯定不是。

若不，可怎樣？就算對現況有真實感受的只得兩個人，就讓我們同心合意地走在一起，向神傾心吐意。讓我們神聖和諧

on Him in holy concord, with united, firm purpose, until He send a copious shower of blessing upon the barren spot. Let us not fold our arms and vainly say, "The time is not come." Let us not yield to that pernicious offshoot of a one-sided theology, which is rightly called fatalism, and say, "God is sovereign, and He works according to His own will. We must wait His time. Human effort is in vain. We cannot get up a revival. We must beware of mere excitement."

All is seems very plausible; and the more so because there is a measure of truth in it; indeed it is all true, so far as it goes: but it is only one side of the truth. It is truth, and nothing but the truth; but it is not the whole truth. Hence its mischievous tendency. There is nothing more to be dreaded than one-sided truth; it is far more dangerous than positive, palpable error. Many a true-hearted and useful workman has been chilled, repulsed, and driven out of the harvest-field by the injudicious enforcement of certain doctrines having a measure of truth, but not

地以合一堅定的信念來等候祂，直至祂在乾旱疲乏無水之地大量傾下恩福。我們不要袖手旁觀，愚蠢地說「時機未到。」讓我們不要降服於其正名是宿命論這片面的神學有害旁支，所說的是：「神是至高的，祂也按其旨意來行事。我們必須等候祂的時機。人類的力量是徒然的。我們不能得到復興，我們必須當心一時的興奮。」

看來一切都是十分有道理的，因着當中有某程度的真理更是如此。一直以來這真是全對的，但這只是真理的一方面。這是真理，不過僅僅是真理而已，而不是整體的真理，因此這是有害的傾向。沒有東西比片面的真理更可怕，這比斷言明顯的錯更危險。很多真心和有用的工人因着不慎重地看待某程度是真理而不是神全盤真理的主張而變得冷淡、挫敗和不得不離開禾場。

the full truth of God.

Nothing, however, can touch the truth, or weaken the force of Matthew xviii. 19. It stands in all its blessed fullness, freeness, and preciousness before the eye of faith; its terms are clear and unmistakable. "If two of you shall agree upon earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Here is our warrant for coming together to pray for anything that may be laid on our hearts. Do we mourn over the coldness, barrenness, and death around us? Are we discouraged by the little apparent fruit from the preaching of the gospel—the lack of power in the preaching itself, and the total absence of practical result? Are our souls cast down by the barrenness, dullness, heaviness, and low tone of all our reunions, whether at the table of our Lord, before the mercy-seat, or around the fountain of holy scripture?

What are we to do? Fold our arms in cold indifference? give up in despair? or give vent to complaining, murmuring,

可是沒有東西能觸碰太 18:19 的真理或削弱其力度。它以其有福的豐富、自由度和可貴站在信眼之前；它所說的「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」是清晰和不會出錯的。這是我們一起來為着心中所記掛的任何事情來禱告的一大根據。我們是否為着我們四圍的冷淡、荒蕪和死寂來悲哀麼？我們不是因着缺乏傳福音的能力而少有明顯果子，和完全沒有實際的果效而沮喪麼？無論是在我們主餐的桌前、在施恩座前、或在環繞聖經活泉時，我們的生命不是因着荒蕪、沉悶、沉重和我們一切聚會的低沉氛圍而沮喪麼？

我們要作甚麼？冷漠地交疊雙臂來漠不關心，絕望地放棄，或吐露埋怨、咕噥、煩躁、憤怒

fretfulness, or irritation? God forbid! What then? Come together, “with one accord in one place;” get down on our faces before our God, and pour out our hearts, as the heart of one man, pleading Matthew xviii. 19.

This, we may rest assured, is the grand remedy—the unfailing resource. It is perfectly true that “God is sovereign,” and this is the very reason why we should wait on Him; perfectly true that “human effort is in vain,” and that is the very reason for seeking divine power; perfectly true that “we cannot get up a revival,” and that is the very reason for seeking to get it down; perfectly true that “we must beware of mere excitement;” equally true that we must beware of coldness, deadness, and selfish indifference.

The simple fact is, there is no excuse whatever—so long as Christ is at the right hand of God—so long as God the Holy Ghost is in our midst and in our hearts—so long as we have the word of God in our hands—so long as Matthew xviii. 19 shines before our eyes—there is, we

麼？神禁止！那麼可怎樣？同心合意來聚在一起，在神面前臉伏於地，如同一人般來傾心吐意，作出太 18:19 的懇求。

我們必然可安息其中的無限資源就是那重大解救。「神是至高的」是完全正確的，我們等候祂正因這緣因；「人類的努力是徒然的」也是完全正確的，我們正因這個來尋求神聖的力量；「我們不能得着復興」是完全正確的，正是這原因我們試圖來從天得着；「我們必須當心一時的興奮」是完全正確的，同樣正確的是我們必須當心冷漠、死寂和自私的漠不關心。

簡單不過的事實是，只要基督是在神的右邊，只要聖靈是在我們當中和在我們心中，只要我們手中有着神的話語，只有太 18:19 的光在我們眼前照耀，無論如何都沒有藉口；我們重覆說，無論

repeat, no excuse whatever for barrenness, deadness, coldness, and indifference—no excuse for heavy and unprofitable meetings—no excuse whatever for lack of freshness in our reunions or of fruitfulness in our service. Let us wait on God, in holy concord, and the blessing is sure to come.

Part III.

If we turn to Matthew xxi. 22, we shall find another of the essential conditions of effectual prayer. “And all things whatsoever ye shall ask in prayer, believing, ye shall receive.” This is a truly marvellous statement. It opens the very treasury of heaven to faith. There is absolutely no limit. Our blessed Lord assures us that we shall receive whatsoever we ask in simple faith.

The apostle James, under the inspiration of the Holy Ghost, gives us a similar assurance in reference to the matter of asking for wisdom. “If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him. But”—here is

是因着荒蕪、死寂、冷淡和漠不關心，都不是藉口；沉重和無益的聚會、我們聚會上缺乏嘗新或在我們的事奉上缺乏果子都不是藉口。讓我們來以神聖的同心來等候神，恩福必然會臨到。

第三章

我們若翻到太 21:22，我們必會找到另一個有效禱告的基本條件：「你們禱告，無論求甚麼，只要信，就必得着。」這實在是一不可思議的經文。它向信心開啟的正是天上的倉庫，是絕對沒有限制的。我們的恩主向我們保證我們必然得着我們單單用信來求取的。

使徒雅各在聖靈的感動下給我們一個相似的保證，是說到關乎到祈求的智慧的：「你們中間若有缺少智慧的，應當求那厚賜與眾人、也不斥責人的神，主就必賜給他。只要（那固有條件是）憑

the moral condition—“let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall obtain anything of the Lord.”

From both these passages we learn that if our prayers are to have an answer, they must be prayers of faith. It is one thing to utter words in the form of prayer, and another thing altogether to pray in simple faith, in the full, clear, and settled assurance that we shall have what we are asking for. It is greatly to be feared that many of our so-called prayers never go beyond the ceiling of the room. In order to reach the throne of God, they must be borne on the winds of faith, and proceed from hearts united and minds agreed, in holy purpose, to wait on our God for the things which we really require.

Now the question is, are not our prayers and prayer-meetings sadly deficient on this point? Is not the deficiency manifest from the fact, that we see so little result from our prayers? Ought we not to examine ourselves as to how far we

着信心求，一點不疑惑；因為那疑惑的人，就像海中的波浪，被風吹動翻騰。這樣的人不要想從主那裏得甚麼。」(雅 1:5-7)

我們從這兩處經文中曉得，我們的禱告若要得蒙應允，他們就必須是信心的禱告。用禱告的形式來說話是一回事，以單純的信來禱告卻是完全另一回事，這信是我們必會得着所求的全然、清晰和確定不變的保證。我們當大大懼怕的是**我們的所謂禱告從未越過房子的天花板**。為要達至神的寶座，他們必須是乘在信心的翅膀上，從與意志一致的心來出發，存着神聖的目的，來為着我們所真需要的東西來等候神。

如今的問題是：我們的祈禱和祈禱會在這點上不是可悲地不足麼？事實所彰顯的不足不是因着我們少禱告而帶來的後果麼？我們不是該來在真的明白一致

really understand these two conditions of prayer, namely, unanimity and confidence? If it be true—and it is true, for Christ has said it—that two persons agreed to ask in faith can have whatsoever they ask, why do we not see more abundant answers to our prayers? Must not the fault be in us?—are not deficient in concord and confidence?

Our Lord, in Matthew xviii. 19, comes down, as we say, to the very smallest plurality—the smallest congregation—even to “two;” but of course the promise applies to dozens, scores, or hundreds. The grand point is, to be thoroughly agreed and fully persuaded that we shall get what we are asking for. This would give a different tone and character altogether to our reunions for prayer. It would make them very much more real than our ordinary prayer-meeting, which, alas! alas! is often poor, cold, dead, objectless, and desultory, exhibiting anything but cordial agreement and unwavering faith.

How vastly different it would be if our prayer-meetings were the

和確信這兩個祈禱的條件上來自我反省麼？若基督所說「有兩個人以信同心合意求甚麼就得成全」上是真的話（這實在也是真的），那為甚麼我們在祈禱上不見更多的蒙應允？錯不是必然在於我們麼？不就是在一致和確信上的不足麼？

如我們所說，我們的主在太 18:19 將最少的會眾降到低無可低的「兩個」，當然這應許是適用於上十上百的會眾。重點在於在我們所祈求的事上我們有的徹底同意和全然確信。這會在我們祈禱的聚會上給與我們一個完全不同的氛圍和特質。這會使他們真的比起常是可憐、冰冷、死寂、無目的和雜亂我們尋常的祈禱會更大大展示其熱切的同心和不搖動的信。

我們的祈禱會若是兩個或更多相信之人同

result of a cordial agreement on the part of two or more believing souls, to come together and wait upon God for a certain thing, and to persevere in prayer until they receive an answer! How little we see of this! We attend the prayer-meeting from week to week—and very right we should—but ought we not to be exercised before God as to bow far we are agreed in reference to the object or objects which are to be laid before the throne? The answer to this question links itself on to another of the moral conditions of prayer.

Let us turn to Luke xi. “And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet

心走在一起來為某事情等候神，並持續來祈禱，直至他們得着應允為止的話，這會是何等大的不同！我們何等少得見這個！我們一週復一週的出席祈禱會，這是我們該作的，但遠在我們同意來將一個或多件事情帶到寶座前求之先，我們該作的不該是俯伏在神面前麼？這問題的答案本身與祈禱的另一個固有條件是息息相關的。

讓我們如今來看看：「耶穌又說：你們中間誰有一個朋友半夜到他那裏去，說：朋友！請借給我三個餅；因為我有一個朋友行路，來到我這裏，我沒有甚麼給他擺上。那人在裏面回答說：不要攪擾我，門已經關閉，孩子們也同我在床上了，我不能起來給你。我告訴你們，雖不因他是朋友起來給他，但因他情詞迫切的直求，就必起來照

because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” (Ver. 5-10.)

These words are of the very highest possible importance, inasmuch as they contain part of our Lord's reply to the request of His disciples, “Lord, teach us to pray.” Let no one imagine for a moment that we would dare to take it upon ourselves to teach people how to pray. God forbid! Nothing is further from our thoughts. We are merely seeking to bring the souls of our readers into direct contact with the word of God—the veritable sayings of our blessed Lord and Master—so that, in the light of those sayings, they may judge for themselves as to how far our prayers and our prayer-meetings come up to the divine standard.

What, then, do we learn from Luke xi.? what are the moral

他所需用的給他。我又告訴你們，你們祈求，就給你們；尋找，就尋見；叩門，就給你們開門。因為凡祈求的，就得着；尋找的，就尋見；叩門的，就給他開門。」(路 11:5-10)

這段經文是至為重要的，因為他們記載着我們主對祂門徒所說「求主教導我們禱告」(路 11:1) 這要求的答覆。不要有人有一刻來以為我們敢於教導人們如何祈禱為己任。這是神禁止的！我們沒有這個想法。我們不過尋求來領我們讀者們的生命直接與神的話接觸，這是我們恩主和主人的真實說話，因此，在這些說話的亮光中他們得以自我判斷我們的祈禱和我們的祈禱會該有何等的神聖水平。

那麼我們從路 11 章中有甚麼學習？擺在我

conditions which it sets before us? In the first place, it teaches us to be definite in our prayers. "Friend, lend me three loaves." There is a positive need felt and expressed; there is the one thing before the mind and on the heart, and to this one thing he confines himself. It is not a long, rambling, desultory statement about all sorts of things: it is distinct, direct, and pointed—I want three loaves, I cannot do without them, I must have them, I am shut up, the case is urgent, the time of night—all the circumstances give definiteness and earnestness to the appeal. He cannot wander from the one point, "Friend, lend me three loaves."

No doubt it seems a very untoward time to come—"midnight." Every thing looks discouraging. The friend has retired for the night, the door is shut, his children are with him in bed, he cannot rise. All this is very depressing; but still the definite need is pressed: he must have the three loaves.

Now, we cannot but judge that there is a great practical lesson here

們面前的是甚麼情況？首先，它教導說我們的祈禱要**明確**。「朋友！請借給我三個餅。」這迫切和明確表示正面的需要；約束着他的就是他意念和心中的這一件事情。這不是一件冗長、不着邊際、關乎各種事情的雜亂說話；這卻是一明確、直接、和直截了當的說話：請借給我三個餅，我不能沒有三個餅，我必須有他們，我陷困境，這事情是緊急的，這時是晚上。所有的處境在這訴求上都是確實的和認真的。他不能在「朋友！請借給我三個餅。」這點上徘徊。

毫無疑問臨到的「半夜」是十分麻煩的時間，每件事看來都令人沮喪，朋友已就寢，門已關上，他的孩子們都與他在床上，他不能起來。這一切都是十分令人沮喪的，但那實在的需要是迫切的，他必須得到這三個餅。

我們如今只能斷定，在這裏有的是一個對

which may be applied, with immense profit, to our prayers and prayer-meetings. Must we not admit that our reunions for prayer suffer sadly from long, rambling, desultory prayers? Do we not frequently give utterance to a whole host of things of which we do not really feel the need, and which we have no notion of waiting for at all? Should we not sometimes be taken very much aback were the Lord to appear to us at the close of our prayer-meeting and ask us, What do you really want Me to give or to do?

We feel most thoroughly persuaded that all this demands our serious consideration. We believe it would impart great earnestness, freshness, glow, depth, reality, and power to our prayer-meetings were we to attend with something definite on our hearts, as to which we could invite the fellowship of our brethren. Some of us seem to think it necessary to make one long prayer about all sorts of things—many of them very right and very good, no doubt—but the mind gets bewildered by the

我們的祈禱和祈禱會有着重大益處的十分實際可應用的教訓。我們不是必須來承認我們所悲痛地忍受的祈禱聚會不是一冗長、不着邊際和雜亂的祈禱麼？我們不是常說到大量的事情，是我們真的不感到需要，並且我們是完全沒有等候意圖的麼？我們不是該有時被主在我們祈禱會時向我們顯現和問我們「你們真的想我給你們和為你們作甚麼？」時被嚇了一跳麼？

我們全然確信這一切都需要我們慎重的考慮。我們若以我們心的定志來出席祈禱會的話，我們相信這給與我們大大的認真、嘗新、亮光、深度、實況和能力，因此我們能引起我們弟兄姊妹的契合。我們有人似乎以為在所有的事上必須作長長的禱告，無疑他們很多都是十分對和十分好的，但心思會因着眾多的題目而感到手足無措。好得多的是，只將一事殷切

multiplicity of subjects. How much better to bring some one object before the throne, earnestly urge it, and pause, so that the Holy Spirit may lead out others, in like manner, either for the same thing or something else equally definite.

Long prayers are often wearisome; indeed, in many cases, they are a positive infliction. It will perhaps be said that we must not prescribe any time to the Holy Spirit. True indeed;—away from us be the thought! Who would venture upon such a piece of daring blasphemy? We are simply comparing what we find in scripture (where their brief pointedness is characteristic—see Matt. vi., John xvii., Acts iv. 24-30, Eph. i., iii., &c.) with what we too often—not always, thank God!—find in our prayer-meetings.

Let it, then, be distinctly borne in mind that “long prayers” are not the rule in scripture. They are referred to in Mark xii. 40, &c., in terms of withering disapproval. Brief, fervent, pointed prayers impart great freshness and interest to the prayer-meeting; but, on the

地帶到寶座前來祈求，之後稍為停留，好讓聖靈同樣地得以在相同題目或其他相同確切的題目上來引發禱告。

冗長的祈禱常令人疲倦，很多時候他們無疑實在是刑罰。也許有人會說我們一定不要定規任何時間給聖靈。我們要遠離這思想實在是對的！誰會在這樣的大膽褻瀆上冒險？我們不過在將我們在聖經中找到的（他們在那裏簡潔的所指是獨具特徵的，參看太 6 章、約 17 章、徒 4:24-30、弗 1, 3 章等）與我們常常（感謝神不是總是）在我們祈禱會中所找到的來作比對。

那麼特特要謹記的是**冗長的祈禱並非聖經所定規的**。在可 12:40 說到他們，是從極之不贊成的角度來說的。簡短、熾熱、直截了當的禱告為祈禱會帶來的是大大的嘗新和有益的；反過來，冗

other hand, as a general rule, long and desultory prayers exert a most depressing influence upon all.

But there is another very important moral condition set forth in our Lord's teaching in Luke xi., and that is "importunity." He tells us that the man succeeds in gaining his object simply by his importunate earnestness. He is not to be put off; he must get the three loaves. Importunity prevails even where the claims of friendship prove inoperative. The man is bent on his object; he has no alternative. There is a demand, and he has nothing to meet it—"I have nothing to set before my traveling friend." In short, he will not take a refusal.

Now, the question is, how far do we understand this great lesson? It is not, blessed be God, that He will ever answer us "from within." He will never say to us, "Trouble me not"—"I cannot rise and give thee." He is ever our true and ready "Friend"—"a cheerful, liberal, and unupbraiding Giver." All praise to His holy name! Still, He encourages importunity. And we need to ponder His teaching. There is a sad

長和雜亂的禱告總體而言帶來的是所有影響中最令人沮喪的。

在路 11 章主的教訓中說到的還有另一個重要的固有條件，就是「蠻纏」。祂告訴我們那人成功得着他所要的，不過是藉着蠻纏的誠摯。他不要被推卻，他必須得到那三個餅。蠻纏至終得勝，甚至在打友情牌都證明無效時。那人致力於他的目的，他別無選擇。他有着一個需求，卻無從滿足，「我沒有甚麼給他擺上。」換句話說，他是不可被拒絕的。

如今的問題是，我們在這重大的教訓上明白得多深？願頌讚歸與神，祂常「從裏頭」給我們應允。祂永不對我們說「不要煩我」、「我不能起來給你」。祂常是我們真正和現成的朋友，一個「心甘情願、慷慨和不責備人的賜與者」。願一切的頌讚歸與祂的聖名！祂且鼓勵蠻纏。我們需要

lack of it in our prayer-meetings. Indeed, it will be found, that in proportion to the lack of definiteness is the lack of importunity. The two go very much together. Where the thing sought is as definite as the "three loaves," there will generally be the importunate asking for it, and the firm purpose to get it.

The simple fact is, we are too vague and, as a consequence, too indifferent in our prayers and prayer-meetings. We do not seem like people asking for what they want, and waiting for what they ask. This is what destroys our prayer-meetings, rendering them pithless, pointless, powerless; turning them into teaching or talking-meetings, rather than deep-toned, earnest prayer-meetings. We feel convinced that the whole church of God needs to be thoroughly aroused in reference to this great question; and this conviction it is which compels us to offer these hints and suggestions, with which we are not yet done.

來思想祂的教訓。在我們的祈禱會中實在大大缺乏這個。我們必發現所缺乏的明確與所缺乏的蠻纏是成正比的。這兩樣是常常連在一起的。在那裏尋求的若如同「三個餅」般明確的話，那裏就必常會有着祈求上的蠻纏，和必得着它的實在決心。

簡單的事實就是我們太含糊，因此在我們的祈禱和祈禱會上太漫不經心。我們似乎不像為他們所缺乏來祈求和等候他們所求的人。破壞我們的祈禱會的是說到我們的需要時無氣無力、言不由衷和沒有能力，把一個有深度氛圍和殷切的祈禱會變成為一個教訓會或一個講道會。我們相信在關乎這重大的問題上，神整體的教會需要得着完全的喚醒；並且就是這相信逼使我們在這些我們未作的事上來提供這些提示和意見。

Part IV.

The more deeply we ponder the subject which has been engaging our attention, and the more we consider the state of the entire church of God, the more convinced we are of the urgent need of a thorough awakening every-where in reference to the question of prayer. We cannot—nor do we desire to—shut our eyes to the fact, that deadness, coldness, and barrenness seem as a rule to characterize our prayer-meetings. No doubt we may find here and there a pleasing exception, but speaking generally, we do not believe that any sober, spiritual person will call in question the truth of what we state, namely, that the tone of our prayer-meetings is fearfully low, and that it is absolutely imperative upon us to inquire seriously as to the cause.

In the foregoing pages, we have ventured to offer to our readers a few hints and suggestions. We have briefly glanced at our lack of confidence, our failure in cordial unanimity, the absence of definiteness and importunity. We

第四章

我們越深思想我們一直留意的這題目，我們便越發想到神整體教會的情況，便越發相信在關乎到祈禱的問題上，各處都有着徹底覺醒的迫切需要。我們不能也不想來在這事上不聞不問，因此死寂、冰冷和無趣味就似乎是標誌我們祈禱會的特徵。難怪我們在各處找到的是惹人喜歡的例外，但一般而言，我們不相信任何清醒和屬靈的人會在我們說到的真理上表示懷疑，就是說到我們祈禱會的氛圍是嚇人的陰暗，並且我們來嚴肅地查究其原因是絕對迫切的。

在過往的篇章中，我們會冒險來給與我們的讀者們幾個提示和建議。我們已簡略地看過我們在確信上的缺乏、在衷心一致上的失敗、和在明確和蠻纏上的缺欠。我們

have referred in plain terms—and we must speak plainly if we are to speak at all—to many things which are felt by all the truly spiritual amongst us to be not only trying and painful, but thoroughly subversive of the real power and blessing of our reunions for prayer. We have spoken of the long, tiresome, desultory, preaching prayers which, in some cases, have become so perfectly intolerable, that the Lord's dear people are scared away from the prayer-meetings altogether. They feel that they are only wearied, grieved, and irritated, instead of being refreshed, comforted, and strengthened; and hence they deem it better to stay away. They judge it to be more profitable, if they have an hour to spare, to spend it in the privacy of their closet, where they can pour out their hearts to God in earnest prayer and supplication, than to attend a so-called prayer-meeting, where they are absolutely wearied out with incessant, powerless, hymn-singing, or long preaching prayers.

Now, we more than question

一直說的是平白的話，我們若要說到我們當中真正屬靈的人不單止不想落在試煉和痛苦中，且在我們祈禱聚會的真正能力和恩福上得着徹底的顛覆的話，我們就必須平白地說。我們一直說到那冗長、沉悶、雜亂和傳講式的禱告，其中一些已變得那麼完全不能忍受，因此主親愛的子民完全害怕來出席祈禱會了。他們感到他們不是復甦、舒暢和得力，不過是疲憊、憂傷和生氣；因此他們以為離開是較佳的。他們認為離開的一小時空閒時間用在他們內室的私禱中更有益，在那裏他們能在殷切的禱告和懇求中來向神傾心吐意，勝於來出席一個所謂的祈禱會，他們在那裏因着不停的、無能力的唱詩歌或冗長的傳講禱告而完全疲憊不堪。

我們不僅對離開的

the rightness of such a course. We seriously doubt if this be at all the way to remedy the evils of which we complain. Indeed, we are thoroughly persuaded it is not. It if be right to come together for prayer and supplication—and who will question the rightness?—then surely it is not right for any one to stay away merely because of the feebleness, failure, or even the folly of some who may take part in the meeting. If all the really spiritual members were to stay away on such a ground, what would become of the prayer-meeting? We have very little idea of how much is involved in the elements which compose a meeting. Even though we may not take part audibly in the action, yet if we are there in a right spirit—there really to wait upon God, we marvellously help the tone of a meeting.

Besides, we must remember that we have something more to do in attending a meeting than to think of our own comfort, profit, and blessing. We must think of the Lord's glory; we must seek to do His blessed will, and try to promote the

正確性存疑，我們認真懷疑這是否全然我們所埋怨之弊病的解決方法。我們真的完全相信不是。若一起來禱告和祈求是正確的話（有誰會質疑其正確性？），那麼肯定的是任何人只因祈禱會的虛弱、失敗、甚或有參加聚會之人的放任而不出席，若所有屬靈的肢體以這樣的理由來不出席的話，那麼祈禱會會變成怎樣？我們在組成一個聚會所包含的成分上認識得太少。就算我們在冗長的禱告上也許沒有參與，然而我們若在那裏有着一個正意的靈，在那裏真的等候神，我們就是奇妙地在聚會的氛圍上作出幫助。

除此以外，我們必須謹記我們在出席聚會有比想到我們一己的安舒、益處和恩福更多的東西要作。我們必須想到主的榮耀，我們必須尋求來作成祂可稱頌的旨意，和

good of others in every possible way; and neither of these ends, we may rest assured, can be attained by our deliberately absenting ourselves from the place where prayer is wont to be made.

We repeat, and with emphasis, the words, “deliberately absenting ourselves”—staying away because we are not profited by what takes place there. Many things may crop up to hinder our being present—ill-health, domestic duties, lawful claims upon our time if we are in the employment of others—all these things have to be taken into account; but we may set it down as a fixed principle, that the one who can designedly absent himself from the prayer-meeting is in a bad state of soul. The healthy, happy, earnest, diligent soul will be sure to be found at the prayer-meeting.

But all this conducts us, naturally and simply, to another of those moral conditions at which we have been glancing in these pages. Let us turn for a moment to the opening lines of Luke xviii. “And he spake a parable unto them to this

在每一個可行的方法上盡力來叫其他人幸福。我們確實相信，故意叫我們自己在慣常作禱告的地方中缺席必不能達至這些結果。

我們強調地重覆說「故意叫我們自己缺席」這話，就是因着我們在那裏發生的事上不能得益下而不出席。有很多突如其來的事情會阻礙我們出席，如病倒、家務、我們受僱於別人時的合法加班要求，這一切事情都要顧及到。但我們可以有一個定規的原則，就是那故意叫自己缺席祈禱會之人的生命是處於少年狀態。那健壯、快樂、殷切和勤奮的人必然會在祈禱會中出現。

但這一切都自然地和平白地引領我們來到有別於在對上篇章中所一直看見的當然情況。讓我們來看看路 18 章的首段：「耶穌設一個比喻，是要人常常禱告，不可灰

end, that men ought always to pray and not to faint: saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Thought I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.” (Vers. 1-8.)

Here, then, we have pressed upon our attention the important moral condition of perseverance. “Men ought always to pray, and not to faint.” This is intimately connected with the definiteness and importunity to which we have already referred. We want a certain thing; we cannot do without it. We importunately, unitedly, believingly, and perseveringly wait on our God

心。說：某城裏有一個官，不懼怕神，也不尊重世人。那城裏有個寡婦，常到他那裏，說：我有一個對頭，求你給我伸冤。他多日不准。後來心裏說：我雖不懼怕神，也不尊重世人，只因這寡婦煩擾我，我就給她伸冤吧，免得她常來纏磨我！主說：你們聽這不義之官所說的話。神的選民晝夜呼籲祂，祂縱然為他們忍了多時，豈不終久給他們伸冤麼？我告訴你們，要快快的給他們伸冤了。」(路 18:1-8)

那麼我們在這裏來留心堅持這重要的條件，就是人要「**常常禱告，不可灰心。**」(路 18:1)這是與我們已說到的明確和蠻纏息息相關的。我們有某些缺乏的東西，我們不能沒有它。我們蠻纏地、一致地、相信地和堅持地來等候我們的神，直至祂施恩地給與應允。祂

until He graciously send an answer, as He most assuredly will, if the moral basis and the moral conditions be duly maintained.

But we must persevere. We must not faint, and give up, though the answer does not come as speedily as we might expect. It may please God to exercise our souls by keeping us waiting on Him for days, months, or perhaps years. The exercise is good. It is morally healthful; it tends to make us real; it brings us down to the roots of things. Look, for example, at Daniel. He was kept for “three full weeks” waiting on God, in profound exercise of soul. “In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three full weeks were fulfilled.”

All this was good for Daniel. There was deep blessing in the spiritual exercise through which this beloved and honoured servant of God was called to pass during those three weeks. And what is specially worthy of note is, that the answer

必然樂意來作這個，只要充分地符合了固有的根據和固有的條件。

但我們必須要堅持。我們必不可灰心，不可放棄，雖則那應允不如我們所期望的速速來到。我們多日、多月、甚或多年身體力行來叫我們的生命等候神是得以討神喜悅的。這樣行是好的，是確實有益的，這往往使我們變得真實，這領我們來到事情的根本那裏。例如我們來看看但以理，在生命的進深操練上他有着「三個七日」的等候神。「當那時，我但以理悲傷了三個七日。美味我沒有吃，酒肉沒有入我的口，也沒有用油抹我的身，直到滿了三個七日。」（但 10:2-3）

這是對但以理有益的。神所愛和尊榮的僕人被召來經歷這三個七日，所得的是屬靈操練上的進深恩福。格外值得注意的是，但以理呼求的應允就正在他操練的初期

to Daniel's cry had been dispatched from the throne of God at the very beginning of his exercise, as we read at verse 12, "Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But"—how marvellous and mysterious is this!—"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; and I remained there with the kinds of Persia. Now I am come to make thee understand what shall befall thy people in the latter days."

All this is full of interest. Here was the beloved servant of God mourning, chastening himself, and waiting upon God. The angelic messenger was on his way with the answer. The enemy was permitted to hinder; but Daniel continued to wait: he prayed, and fainted not; and in due time the answer came.

Is there no lesson here for us? Most assuredly there is. We, too, may have to wait long in the holy

已從神寶座發出，就是我們在但 10:12 中讀到的：
「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（這是何等的神奇和不可思議）有大君中的一位米迦勒來幫助我，我就停留在波斯諸王那裏。現在我來，要使你明白本國之民日後必遭遇的事，因為這異象關乎後來許多的日子。」(但 10:12-14)

這一切是全然有趣的。神所愛的僕人在這裏悲嘆，磨練自己和等候神，帶着神之應允的天使信息就在途中。仇敵被容許來難阻，但但以理繼續等候，他禱告，他不灰心，時候一到，神的應允便來到。

這裏沒有教訓給我們麼？肯定有。也許我們也要以神聖的期望態度

attitude of expectancy, and in the spirit of prayer; but we shall find the time of waiting most profitable for our souls. Very often our God, in His wise and faithful dealing with us, sees fit to withhold the answer, simply to prove us as to the reality of our prayers. The grand point for us is, to have an object laid upon our hearts by the Holy Ghost—an object as to which we can lay the finger of faith upon some distinct promise in the word, and to persevere in prayer until we get what we want. “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” (Eph. vi. 18.)

All this demands our serious consideration. We are as sadly deficient in perseverance as we are in definiteness and importunity. Hence the feebleness of our prayers and the coldness of our prayer-meetings. We do not come together with a definite object, and hence we are not importunate, and we do not persevere. In short, our prayer-meetings are often nothing but a dull routine—a cold,

和以禱告的靈來長時間等候神；我們也必須找時間來為着我們生命的最大益處來等候。在對待我們上，我們的神常常智慧地和信實地以扣住應允不發放為適合，不過要向我們證明我們禱告的實在。對於我們來說，重點是要讓聖靈來將那目標存記在我們心中，這目標就是我們可將信心的手指指向一些聖經中的明確應許，且持續來禱告，直至我們得着所想望的為止。「靠着聖靈，隨時多方禱告祈求；並要在此警醒不倦，為眾聖徒祈求。」(弗 6:18)

這一切都需要我們嚴肅的考量。我們在堅持上就如同在明確和蠻纏上的極之不足，因此我們的祈禱軟弱，我們的祈禱會冰冷。我們聚會沒有一明確的目標，因此我們沒有蠻纏，我們也沒有堅持。簡而言之，我們的祈禱會經常不過是沉悶的因循，一個冰冷、機械化的儀式，一個要打發時間

mechanical service—something to be gone through—a wearisome alternation of hymn and prayer, hymn and prayer, causing the spirit to groan beneath the heavy burden of mere profitless bodily exercise.

We speak plainly and strongly: we speak as we feel. We must be permitted to speak without reserve. We call upon the whole church of God, far and wide, to look this great question straight in the face—to look to God about it—to judge themselves about it. Do we not feel the lack of power in our public reunions? Why those barren seasons at the Lord's table? Why the dullness and feebleness in the celebration of that precious feast which ought to stir the very deepest depths of our renewed being? Why the lack of unction, power, and edification in our public readings—the foolish speculations and the silly questions which have been advanced and answered for the last forty years? Why those varied evils on which we have been dwelling, and which are being mourned over almost everywhere by the truly spiritual? Why the

的東西，是詩歌和禱告的疲憊交替，詩歌和禱告，致使靈在不過是無益的身體操作上呻吟。

我們平白和強烈地說，我們說出我們的感受。我們必須被容許毫無保留來說。我們呼喚神廣遠的整體教會，來正面注視這重大的問題，在這事上來仰賴神，在這問題上作自我的審查。在我們的公禱會上我們是否感到缺乏能力？為甚麼主餐常是這樣無趣？為甚麼在該是攪動我們重生的人最深處那些重要慶祝節日上是這樣沉悶和軟弱無力？為甚麼在我們的讀經聚會上是那樣缺乏膏油、能力和啟示，反而在過去的四十年來一直都是助長愚蠢的空談和回答無聊的問題？為甚麼我們老是在不同的弊病中糾纏，就是幾乎每處真實屬靈人所悲傷的？為甚麼我們的傳福音事奉是那樣貧瘠？為

barrenness of our gospel services? Why are souls not smitten down under the word? Why is there so little gathering-power?

Brethren, beloved in the Lord, let us rouse ourselves to the solemn consideration of these weighty matters. Let us not be satisfied to go on with the present condition of things. We call upon all those who admit the truth of what we have been putting forth in these pages on "Prayer and the Prayer-Meeting," to unite in cordial, earnest, believing prayer and supplication. Let us seek to get together according to God; to come as one man and prostrate ourselves before the mercy-seat, and perseveringly wait upon our God for the revival of His work, the progress of His gospel, the ingathering and upbuilding of His beloved people. Let our prayer-meetings be really prayer-meetings, and not occasions for giving out our favourite hymns, and starting our fancy tunes. The prayer-meeting ought to be the place of expressed need and expected blessing—the place of expressed weakness and expected

甚麼人們不被聖經所擊倒？為甚麼那麼少的結合力量？

主所愛的弟兄姊妹啊，讓我們喚醒我們自己來嚴肅地思想這些重要的事情。讓我們不要滿足於事情的現況。我們呼籲所有接受我們所一直在《祈禱和祈禱會》的篇章中所說到的真理的人，來合一地作熱切、殷切和相信的禱告和祈求。讓我們按照神的旨意來聚會，來如同一人般在施恩座前下拜，恆久地等候我們的神來復興祂的工作，來拓展福音，來聚集和建立祂所愛的子民。讓我們的祈禱會真的成為祈禱會，而不是唱唱我們喜愛的詩歌，和湧出我們所愛曲調的時刻。祈禱會該是表述我們需要和所期望恩福的地方，表述軟弱和所期待能力的地方，神的子民同心相聚來緊緊抓住神寶座的地方，來進入天上的寶庫，並從那裏為自己，為我們的家人，為神

power—the place where God’s people assemble with one accord to take hold of the very throne of God, to get into the very treasury of heaven, and draw thence all we want for ourselves, for our households, for the whole church of God, and for the vineyard of Christ.

Such is the true idea of a prayer-meeting, if we are to be taught by scripture. May it be more fully realised amongst the Lord’s people everywhere. May the Holy Spirit stir us all up, and press upon our souls the value, importance, and urgent necessity of unanimity, confidence, definiteness, importunity, and perseverance in all our prayers and prayer-meetings.

C. H. M.

P.S.—We would remind the reader that, although the prominent theme of the foregoing pages is united prayer, yet we must never lose sight of the vast importance and preciousness of private prayer. It is not within the compass of human language to set forth the urgent need and deep blessedness of this holy exercise. It

的整體教會，和為基督的葡萄園來提取全所需要的。

我們受教於聖經才得祈禱會的真義。願這在各處主之子民中全然成為真實。願聖靈鼓動起我們所有人，將其價值、重要性、並我們所有人的祈禱和祈禱會的一致、確信、明確、蠻纏和堅持的迫切需要，都深深銘刻在我們的生命上。

查理士·亨利·麥景陶

附言：我們要提醒讀者，雖然先前的篇章的顯著題目是公禱，然而我們必須不要忽視私禱的重要性和珍貴。說明這神聖操練的迫切需要和深度蒙福不在人類言語範疇之內。若沒有勤懇地培植私禱的蒙福習慣的話，就絕對不可能在神聖

is utterly impossible to get on in the divine life, to make head against the hostile influences which surround us, to be pronounced witnesses or devoted servants, if the blessed habit of private prayer be not diligently cultivated.

生命上有所進展，在迎頭痛擊環繞我們的敵對影響上，被稱為見證人或忠心的僕人了。

Prayer and the Prayer Meeting

祈禱和祈禱會

Author: Charles Henry Mackintosh

作者： 查理·亨利·麥景陶

Translator: Chow Woon Kuen

譯者： 鄒煥權

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這本小書論到奪去祈禱會的生氣、趣味和價值的弊病包括祈禱像演講多於禱求，像闡述教義多於說出我們的需要，和冗長的禱文！

祈求得成就的根據在於神的話常在信徒裏面（約15:7），和因着遵守祂的命令，行祂所喜悅的事而心向神坦然無懼（約壹3:21-22）。

太18:19告訴我們祈禱的一大必須條件是全體一致，同心合意，徹底的心意合一；太21:22和雅1:5-7都說到向信心開啟的正是絕對沒有限制的天上的倉庫；路11:5-10告訴我們蒙應允的祈禱要明確，要懂得蠻纏；路18:1-8說到祈禱要堅持。