

经典心灵读本
中英文对照

荒漠甘泉

STREAMS IN THE DESERT

(美) 考门夫人 著

Mrs. Charles E. Cowman



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前言

这是一部供一年三百六十五日的灵修佳作，是作者在饱经生活的磨难后留下的读经感悟、人生感受以及智慧哲理。每一篇都是优美的散文，或讲述故事，寓意深远；或直抒胸臆，饱含慧见；或寓情于景，慰藉心灵。

作者考门夫人，原名丽蒂·伯德（Lettie Bard），1870年3月3日出生在美国伊利诺州一个乐善好施的中产阶级家庭，1889年与查尔斯·考门（Charles E. Cowman）结为夫妻。1894年考门夫人患病，生命垂危，她的丈夫查尔斯·考门祷告求上帝医治爱妻，并许愿以余生走侍奉的道路。在考门夫人奇迹般恢复了健康之后，夫妇二人决定放弃优裕的生活，去完成专心传道的共同心愿。他们的足迹遍及韩国、日本和中国，并发起创建了远东传教会，取得了辉煌的成就。后来考门先生患心脏病，一病六年，被迫在床榻上休养。考门夫人陪伴照料丈夫度过漫长而艰难的最后岁月。他们靠着信仰的力量一次次渡过生命难关。《荒漠甘泉》记录的便是他们在这个艰难时期的心灵感悟。

此书被誉为“一座支取不尽的心灵宝库，一泓鲜活的甜美的生命甘泉”。俗话说，“人生不如意十之八九。”《荒漠甘泉》能帮助您在暴风眼中看到上帝的微笑，在黑夜听到奇妙的凯旋歌声。

此书一经出版，迅速在世界各地得以传诵。迄今为止，《荒漠甘泉》已再版几十次，被译成十几种文字，风行全球，历久不衰。帮助了无数人在困境中获得勇气、力量和新生。

如今，我们出版此书中英文对照的精装本，供读者在细品优美隽永的译文之余，欣赏作者文采斐然的原作。其用词之洗炼精辟，文风之流畅优美，值得反复吟咏，获得新的启迪和享受。精美的装帧、精彩的内容，珍藏馈赠两相宜。盼这部脍炙人口、历久弥新的灵修经典佳作所传达的生命信仰和生活智慧，给您的生活丰盛的祝福。

1月

January



智慧必入你心，你的灵要以知识为美。

(箴2: 10)

For wisdom will enter your heart, and knowledge will be
pleasant to your soul.

(Prov. 2:10)

1月1日

你们要过去得为业的那地，乃是有山、有谷、雨水滋润之地。是耶和华你神所眷顾的，从岁首到年终，耶和华你神的眼目时常看顾那地。（申 11：11—12）

亲爱的朋友，今天，我们站在一个新的起点上，前途茫茫。摆在我们面前的是新的一年；等待我们度过。谁也不能预知在将来的路程中各人有什么遭遇、变迁和需要。可是在这里有一段从父神那里来的信息，它颇能安慰、激励我们——“耶和华你神的眷顾从岁首到年终，耶和华你神的眼目时常看顾那地。”

我们所有的需要都可仰赖于神。他那里有不干的活泉、永流的江河。他那里有恩典的誓约。只要他做我们供给的源头，就没有什么能使我们失望。没有酷热、干旱，能叫那一道“使神的城欢喜”（诗46：4）的河干涸。

我们要得以为业的那地乃是有山有谷之地。既不全全是平地，也不全是下坡。若是我们前面的生活只是平淡单调，何等乏味！我们需要有山和有谷。山使雨水汇集谷中，使地肥沃多结果子。山对于我们的生命也是这样。山一般的困难，原是催使我们到施恩座前去得主赐福的甘霖；我们所厌烦的山境，反使我们得福。多少人由于厌烦山谷里的辛苦，贪恋平地的舒服，因此受到风霜的摧残，倒毙于山下的平地，埋葬于金黄色的沙中。神的山是他子民的保障！

我们不能说前面没有损失、忧虑、试炼。我们只有信靠神。父神必从今日起伸出他大能的手来扶持我们，走那当走的路。所以我们的新年是一个快乐、有福的新年！



January 1

The land whither ye go to possess it is a land of hills and valleys and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year. (Deut. 11:11, 12)

Today, dear friends we stand upon the verge of the unknown. There lies before us the new year and we are going forth to possess it. Who can tell what we shall find? What new experiences, what changes shall come, what new needs shall arise? But here is the cheering, comforting, gladdening message from our Heavenly Father, "The Lord thy God

careth for it.” “His eyes are upon it away to the ending of the year.”

All our supply is to come from the Lord. Here are springs that shall never dry; here are fountains and streams that shall never be cut off. Here, anxious one, is the gracious pledge of the Heavenly Father. If He be the Source of our mercies they can never fail us. No heat, no drought can parch that river, “the streams whereof make glad the city of God.”

The land is a land of hills and valleys. It is not all smooth nor all down hill. If life were all one dead level the dull sameness would oppress us; we want the hills and the valleys. The hills collect the rain for a hundred fruitful valleys. Ah, so it is with us! It is the hill difficulty that drives us to the throne of grace and brings down the shower of blessing; the hills, the bleak hills of life that we wonder at and perhaps grumble at, bring down the shower. How many have perished in the wilderness, buried under its golden sands, who would have lived and thriven in the hill-country; how many would have been killed by the frost, blighted with winds, swept desolate of tree and fruit but for the hill-stern, hard, rugged, so steep to climb. God's hills are a gracious protection for His people against their foes!

We cannot tell what loss and sorrow and trial are doing. Trust only. The Father comes near to take our hand and lead us on our way today. It shall be a good, a blessed new year!

1月
January

1月2日

这围殿的旁屋，越高越宽，因旁屋围殿悬叠而上，所以越上越宽；从下一层，由中一层，到上一层。（结41：7）

朋友，不可只满足在平地驰骋，我们当力求登峰造极。在山顶上，露珠何等璀璨晶莹，空气多么清新；其上的居民饮食多么丰富，他们一推窗就可望见新耶路撒冷！

多少信徒情愿过着矿工一般的生活——终日不见天日。他们的脸上本该膏着天上的喜乐油，如今却抹着泪珠。他们本该在宫殿平顶上散步，欣赏黎巴嫩的美景，如今却在牢狱中日益消瘦。醒来吧，信徒们！离开你的平地，努力向上去吧！丢掉你的懒惰、疲沓和冷漠，以及一切拦阻你向上追求基督、单纯爱他的东西。让基督做你的源头、你的中心，要让他有万有上居首位。别再满足于你那些微不足道的成就。渴望一个更高贵、更丰富的生命吧！向着天！追求更亲近神！——司布真

我们中间没有多少人真是尽我们所能地生活着。我们留恋在平地上，因为我们害怕攀山越岭。山路的崎岖难行，令人心寒。因此我们终生耽搁在雾谷中，从不会了解山顶上独有的佳境。啊！迁就自己，所蒙的损失何其大啊！只要我们下定决心，登高寻求神，前面就有极大的荣光和祝福在等着我们。——米勒

January 2

And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the houses: therefore the breadth of the house was still upward and so increased from the lowest chamber to the highest by the midst. (Ezek. 41:7)

We ought not to rest content in the mists of the valley when the summit of Tabor awaits us. How pure are the dews of the hills, how fresh is the mountain air, how rich the fare of the dwellers aloft, whose windows look into the New Jerusalem!



荒漠甘泉
Streams in the Desert

Many saints are content to live like men in coal mines, who see not the sun. Tears mar their faces when they might anoint them with celestial oil. Satisfied I am that many a believer pines in a dungeon when he might walk on the palace roof, and view the goodly land and Lebanon. Rouse thee, O believer, from thy low condition! Cast away thy sloth, thy lethargy, thy coldness, or whatever interferes with thy chaste and pure love to Christ. Make Him the source, the center, and the circumference of all thy soul's range of delight. Rest no longer satisfied with thy dwarfish attainments. Aspire to a higher, a nobler, a fuller life. Upward to heaven! Nearer to God!——Spurgeon

Not many of us are living at our best. We linger in the lowlands because we are afraid to climb the mountains. The steepness and ruggedness dismay us, and so we stay in the misty valleys and do not learn the mystery of the hills. We do not know what we lose in our self-indulgence, what glory awaits us if only we had courage for the mountain climb, what blessing we should find if only we would move to the uplands of God.——J. R. Miller

1月3日

我要量着在我面前群畜和孩子的力量慢慢地前行。(创33:14)

这真是一幅惟妙惟肖的图画，描写出了雅各对孩子和群畜的关心！他不愿意催促他们赶走一天的路程。因此他不想按照鲁莽的以扫的心意去拼命前行，而是量着他们的力量慢慢前行。他知道他的儿女们年幼娇嫩，牛羊也正是乳养的时候。他知道他们一天能行多少路；他深思熟虑后才安排行程。而且这条旷野的路程，以前他也曾走过；何处崎岖、何处凶险、何处炎热、何处寒冷，他都经历过。所以他对他们说：“我要慢慢地领你们前行”，“因为这条路你们向来没有走过。”（书3：4）

我们前面的路程也向来没有走过，可是主耶稣曾走过。我们对前途真是茫然无所知，可是主都经过。这一程使我们心慌意乱，那一程使我们筋疲力尽，另一程使我们干渴得舌贴牙床，又一程使我们喘不过气来——其实以前主都尝过，走过。经上说：“耶稣因走路困乏。”（约4：6）众水冲淹他，却不能熄灭他的爱情。他所经历的苦难使他成为最好的牧者。

“他知道我们的本体，思念我们不过是尘土。”（诗103：14）他每时每刻体恤我们，不让我们走超越我们力量的路。前面一程即或有些难行，但是尽可放心；因为他若不是加力量使我们得以安然过去，必定吩咐我们突然止步。——海弗格尔

1月

January

January 3

I will lead on softly, according as the cattle that goeth before me and the children be able to endure. (Gen. 33:14)

What a beautiful picture of Jacob's thoughtfulness for the cattle and the children, He would not allow them to be overdriven even for one day. He would not lead on according to what a strong man like Esau could do and expected them to do, but only according to what they were able to endure. He knew exactly how far they could go in a day; and he made that his only consideration in arranging the marches. He had gone the same wilderness journey years before, and knew all about its roughness and heat and length, by personal experience. And so roughness and heat and length, by personal experience. And so he said, "I will lead on softly." (Gen 33:14a) "For ye have not passed this way heretofore." (Josh 3:4)

We have not passed this way heretofore, but the Lord Jesus has. It is all untrodden and unknown ground to us, but He knows it all by personal experience. The steep bits that take away our breath, the stony bits that make our feet ache so, the hot shadeless stretches that make us feel so exhausted, the rushing rivers that we have to pass through—Jesus has gone through it all before us. “He was wearied with his journey.” Not some, but all the many waters went over Him, and yet did not quench His love. He was made a perfect Leader by the things which He suffered. “He knoweth our frame; he remembereth that we are dust.” Think of that when you are tempted to question the gentleness of His leading. He is remembering all the time; and not one step will He make you take beyond what your foot is able to endure. Never mind if you think it will not be able for the step that seems to come next; either He will so strengthen it that it shall be able, or He will call a sudden halt, and you shall not have to take it at all.—Frances Ridley Havergal

1月4日



耶稣对他说：“回去吧！你的儿子活了。”那人信耶稣所说的话，就回去了。（约4：50）

你们祷告祈求……只要信……（可11：24）

如果有一件事需要专一的祷告，就该祷告直到你深信你的神必定应允，而且直到你能发出无伪的赞美来感谢神的恩典。如果神的应允一时还未完全显明，不必重新求神答应你的祈求，因为这无异表示你没有完全信任神。这种不信的祷告非但不能帮助你什么，反而可能减少或消灭你的信心。你献上这种催促的祷告，定是出乎撒但的诱惑或是自己的私欲。当神还放你在一个等候的地位，你反复向他求告，这也许不能算是错误；可是你一定要充满信心，而不要由于反复祷告而失了信心。你可以告诉他你仍然等着他、相信他，因此仍然赞美感谢他的答应。你如果确信答应必将来，而能够先为此感谢赞美神。我告诉你：没有一件东西比这更能坚固你的信心。那种会使我们祷告到失去信心的祷告，无异于否认神在经上给我们的应许，也否认神在我们心中给我们的一个肯定的答复。这种祷告不过表示我们的心没有安息，没有安息就是不信祷告的应允。“但我们已相信的人，得以进入那安息”（来4：3）。再就是那种使我们祷告到失去信心的祷告，常是因为我们的思想集中在难处上过于在神的应许上。亚伯拉罕“不想到自己的身体……不疑惑神的应许”（罗4：19—20，直译）。朋友啊，让我们儆醒祷告，免得入了迷惑，以致使我们自己祷告失了信

心。——C.H.P.

信心不是感觉，不是眼见，也不是理由，乃是在神的话语上抓住神。——埃文斯

焦急的开始就是信心的结束，真实信心的开始就是焦躁的结束。——慕勒

在舒适的环境中你绝不会学到信心的功课。神常在我们孤单的时候给我们应许；然后用他恩典的话语当做印记盖在所给我们的约上，主或者暂时退后去看我们究竟相信多少；甚或让那诱惑人的来试探我们，让我们的遭遇似乎与他所说的完全相反。这个时候，往往正是信心赢得冠冕的时候。我们就要在黑云之下，风波之中，发出胜利的欢呼：“我信神他怎样对我说，事情也要怎样成就。”（徒27：25）

January 4

Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. (John 4:50)

When ye pray, believe. (Mark 11:24)

1月

January

When there is a matter that requires definite prayer, pray till you believe God, until with unfeigned lips you can thank Him for the answer. If the answer still tarries outwardly, do not pray for it in such a way that it is evident that you are not definitely believing for it. Such a prayer in place of being a help will be a hindrance; and when you are finished praying, you will find that your faith has weakened or has entirely gone. The urgency that you felt to offer this kind of prayer is clearly from self and Satan. It may not be wrong to mention the matter in question to the Lord again, if He is keeping you waiting, but be sure you do so in such a way that it implies faith. Do not pray yourself out of faith. You may tell Him that you are waiting and that you are, still believing Him and therefore praise Him for the answer. There is nothing that so fully clinches faith as to be so sure of the answer that you can thank God for it. Prayers that pray us out of faith deny both God's promise in His Word and also His whisper "Yes," that He gave us in our hearts. Such prayers are but the expression of the unrest of one's heart, and unrest implies unbelief in reference to the answer to prayer. "For we which have believed do enter into rest" (Heb. 4:3). This prayer that prays ourselves out of faith frequently arises from centering our thoughts on the difficulty rather than on God's promise. Abraham "considered not his own body," "he staggered not at the promise of God" (Rom. 4:19, 20). May we watch and pray that we enter not into temptation of praying ourselves out of faith. ——C.H.P.

Faith is not a sense, nor sight, nor reason, but a taking God at His Word. —Evans

The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety. —George Mueller

You will never learn faith in comfortable surroundings. God gives us the promises in a quiet hour; God seals our covenants with great and gracious words, then He steps back and waits to see how much we believe; then He lets the tempter come, and the test seems to contradict all that He has spoken. It is then that faith wins its crown. That is the time to look up through the storm, and among the trembling, frightened seamen cry, "I believe God that it shall be even as it was told me."

1月5日

耶和華啊，惟有你能幫助……（代下14：11）



让我们呼求神，他必负完全的责任，因“唯有你能帮助……”攻击犹太王亚撒的古实王谢拉率领大军有士兵百万、战车三百。亚撒要抵挡似乎是不可能的事。没有联盟军队去援助他，所以，他唯一的盼望是神。或许你也有这般可怕的难处，使你别无指望，而专一投靠全能的神。

亚撒的信心使他看见耶和華站在耀武扬威的谢拉和毫无力量的自己中间。他并没有料错。我们看见古实人果然败在耶和華与他的军队面前，所以，犹太人只要跟在后面收拾战利品就是了。我们的神是万军之耶和華，他能随时调遣援军来拯救他的子民。你只要相信他站在你和你的难处中间，无论什么困难都会在他面前逃跑，如云在疾风面前被吹散一般。——迈耶

亚伯拉罕相信神，对眼目所见的说：“退去！”对自然规律说：“不要做声！”对疑虑的心说：“闭口，你这谎言的诱惑者！”他信神。——约瑟夫·帕克

January 5

Lord, there is none beside thee to help. (2 Chron. 14:11)

Remind God of His entire responsibility. "There is none beside thee

to help.” The odds against Asa were enormous. There was a million of men in arms against him, besides three hundred chariots. It seemed impossible to hold his own against that vast multitude. There were no allies who would come to his help; his only hope, therefore, was in God. It may be that your difficulties have been allowed to come to so alarming a pitch that you may be compelled to renounce all creature aid, to which in lesser trials you have had recourse, and cast yourself back on your Almighty Friend.

Put God between yourself and the foe. To Asa's faith, Jehovah seemed to stand between the might of Zerah and himself, as one who had no strength. Nor was he mistaken. We are told that the Ethiopians were destroyed before the Lord and before His host, as though celestial combatants flung themselves against the foe in Israel's behalf, and put the large host to rout, so that Israel had only to follow up and gather the spoil. Our God is Jehovah of hosts, who can summon unexpected reinforcements at any moment to aid His people. Believe that He is there between you and your difficulty, and what baffles you will flee before Him, as clouds before the gale. —F. B. Meyer

Abraham believed God, and said to sight, “Stand back,” and to the laws of nature, “Hold your peace,” and to a misgiving heart, “Silence, thou lying tempter,” He believed God. —Joseph Parker

1月
January

1月6日

你从水中经过……水必不漫过你。（赛43：2）

神并不为我们开路，如果我们尚未起步；神并不给我们帮助，如果我们还不需要帮助；神并不除去我们路上的拦阻，如果我们还没有碰到。可是一等到我们真有需要的时候，神的手就伸出来了。

许多神的儿女却把这条原则忘了，终日挂虑未来的难处。他们指望神先把前面几十里的路都铺平了；但是神只肯按着他们今日的需要一步步地打开局面。你必须从水中经过，然后才可得到神的应许。有许多人很怕死，老在叹息自己并没有得到神的“临终赐福”。他们当然得不到，因为他们身体健康，工作照常，离死还远得很呢。他们没有这种需要。他们需要的是工作的恩典、生活的恩典；等到他临终时，才需要临终的恩典。——米勒

January 6

When thou passest through the waters...they shall not overflow thee.
(Isa. 43:2)

God does not open paths for us in advance of our coming. He does not promise help before help is needed. He does not remove obstacles out of our way before we reach them. Yet when we are on the edge of our need, God's hand is stretched out.

Many people forget this, and are forever worrying about difficulties which they foresee in the future. They expect that God is going to make the way plain and open before them, miles and miles ahead; whereas He has promised to do it only step by step as they may need. You must get to the waters and into their floods before you can claim the promise. Many people dread death, and lament that they have not "dying grace." Of course, they will not have dying grace when they are in good health, in the midst of life's duties, with death far in advance. Why should they have it then, Grace for duty is what they need then, living grace; then dying grace when they come to die. —J.R. Miller

 荒漠甘泉
Streams in the Desert

1月7日

我无论在什么景况，都可以知足，这是我已经学会了。（腓4：11）

保罗轻看了一切的福乐，在监狱中写了上面几句话。

有一个故事，讲到一位国王一天早晨独自到他的花园中散步，他发现所有的花草树木都枯萎凋谢了。园中充满了死象，毫无生气。国王非常诧异，就问园门口的一棵橡树究竟出了什么事。原来，橡树因为没有松树那样高大俊秀，因此生出厌世之心，不想活了。松树又恨自己不能像葡萄藤那样多结果子，死了。葡萄藤因为终日匍匐于地，不能直立，又不能像桃树那样开出美丽可爱的花朵，也将自尽。牵牛花也病倒了，因为它叹息自己没有紫丁香那样芬芳。园中所有的植物都垂头丧气，顾影自怜。只有一根顶细小的心安草仍神采奕奕，笑脸盈盈，一如往昔。

国王高兴极了，对它说：“心安草，我真欢喜，别的植物都悲观厌世，只有你这根小草这样勇敢，似乎一点都没有沮丧。”小草回答说：“国王啊，我连一丝的灰心、一毫的失望也没有。我虽然算不得什么，但是我知道如果你想要一棵橡树，或者一棵松树，或者葡萄藤、桃树、牵牛

儿、紫丁香等，你就会去种植；我知道你是要我做一根心安草，所以我就心满意足地尽力做一根最好的小心安草。”

那些不斤斤计较自己得失的奉献者，在万事上都能知足；因为他们只愿意神所愿意的，只做神所要他们做的。他们甘愿被剥夺一切，在这样的赤裸中，神在今世将偿还他们百倍。

January 7

I have learned, in whatsoever state I am, therewith to be content.
(Phil. 4:11)

Paul, denied of every comfort, wrote the above words in his dungeon. A story is told of king who went into his garden one morning, and found everything withered and dying. He asked the oak that stood near the gate what the trouble was. He found it was sick of life and determined to die because it was not tall and beautiful like the pine. The pine was all out of heart because it could not bear grapes, like the vine. The vine was going to throw its life away because it could not stand erect and have as fine fruit as the peach tree. The geranium was fretting because it was not tall and fragrant like the lilac; and so on all through the garden. Coming to a heart's-ease, he found its bright face lifted as cheery as ever.

"Well, heart's-ease, I'm glad, amidst all this discouragement, to find one brave little flower. You do not seem to be the least disheartened."
"No, I am not of much account, but I thought that if you wanted an oak, or a pine, or a peach tree, or a lilac, you would have planted one; but as I know you wanted a heart's-ease, I am determined to be the best little heart's-ease that I can."

They who are God's without reserve, are in every state content; for they will only what He wills, and desire to do for Him whatever He desires them to do; they strip themselves of everything, and in this nakedness find all things restored an hundredfold.

1月8日

我也必叫时雨落下，必有福如甘霖而降。（结34：26）

今天早晨你的光景如何？是不是一种枯干的光景？那么你正需要时雨

滋润了。是不是一种忧愁烦恼的光景？那么你正需要时雨调剂了。“你的日子如何，你的力量也必如何。”（申33：25）“必有福如甘霖而降”中的“福”字是复数，意思是神要降下各种各样的福。神的祝福联在一起，如一条金链一般，临到我们。父神既给我们得救的恩典，他也必给我们得胜的恩典。恩典再加恩典，因此他的祝福真如甘霖一般。啊，枯萎的植物，张开你的叶子和花瓣来接受从天上来的时雨吧！——司布真

主啊，你能使我的荆棘变成花朵。我愿意我的荆棘变成花朵。约伯在大雨后获得阳光，难道大雨是没有意义的吗？约伯想知道，我也想知道，那场倾盆大雨和雨后的阳光普照，是否毫无关系？你能告诉我——你的十字架能告诉我。你已在苦难之上放置了王冠。主啊，我愿赢得这王冠！我知道了雨水的荣光，我要为你而欢欣。——马得胜

收获丰富的生命，必须有阳光；同时，也需要时雨的浇灌。

January 8



I will cause the shower to come down in his season; there shall be showers of blessing. (Ezek. 34:26)

What is thy season this morning, Is it a season of drought, Then that is the season for showers. Is it a season of great heaviness and black clouds, Then that is the season for showers. "As thy day so shall thy strength be." "I will give thee showers of blessing." The word is in the plural. All kinds of blessings God will send. All God's blessings go together, like links in a golden chain. If He gives converting grace, He will also give comforting grace. He will send "showers of blessings." Look up today, O parched plant, and open thy leaves and flowers for a heavenly watering.——Spurgeon

Thou, O Lord, canst transform my thorn into a flower. And I want my thorn transformed into a flower. Job got the sunshine after the rain, but has the rain been all waste, Job wants to know, I want to know, if the shower had nothing to do with the shining. And Thou canst tell me—Thy Cross can tell me. Thou hast crowned Thy sorrow. Be this my crown, O Lord. I only triumph in Thee when I have learned the radiance of the rain.——George Matheson

The fruitful life seeks showers as well as sunshine.

1月9日

我想，现在的苦楚若比起将来要显于我们的荣耀，就不足介意了。
(罗8：18)

我有一枚天蚕蛾的茧子，差不多已保存了一年。它的结构很特殊。一端是一根细管，另一端是一只球形的囊，很像试验室中的细颈瓶。当蛾出茧的时候，它必须从球形囊爬过那根极细的管，然后才能脱身，飞翔在空中。蛾的身体那么肥大，而那根管子这样细小，人人都会好奇它是怎样爬出来的。它一定会碰见许多难处，花费许多心机与力气。据生物学家观察：它在作蛹的时候，是没有翅膀的；脱茧的时候，必须经过这一番艰苦的挣扎，身体中的分泌液才能流到翅脉中去，才生出有力的翅膀来。

有一天，我碰巧发现久囚的虫儿开始活动了。整个早晨，我很耐心地守在它旁边，看它在里面努力、奋斗、挣扎，可是没有看出事情有什么进展。它似乎再没有希望出来了，最后，我的耐心破产了。我竟以为自己比造物者更智慧，更慈爱，我决意帮帮它的忙。我用剪刀把茧上的丝剪薄了一些，想让它出来得稍微容易一些，这正是我的得意之作！看哪！一会儿，我的天蚕蛾毫不费力地爬出来了，身体反常的臃肿，翅膀反常的短小。我守在它旁边，等它徐徐地伸展自己的翅膀，显露它细巧精致的彩纹。哪知令我大失所望。我虚伪的温柔竟毁灭了它。可怜的虫儿非但不能扑着它带虹的羽翼飞翔空中，呈现它完全的美丽，反而很痛苦地蠕动了一会儿就死了。

唉，是我的“智慧”和“慈爱”害了它！我把这事想了又想。许多时候我们看见人们在忧愁、困苦、艰难中挣扎，我们觉得他们很可怜；就会愿意把神的法则改变，给他们属人的帮助。

唉，目光短浅的人啊，我们怎么知道这些唏嘘和呻吟不是他们必需的呢？目光深远的、完全的爱，为要人们得益，不能不让他们暂时经历艰苦的过程。我们父神的爱正是如此。因为他爱他的儿女，所以才施加管教，使他们有份于他的圣洁。有了这样荣耀的目的，父神有时要不顾及他们的眼泪。父神既然使他的独生子在苦难中得荣耀；照样，也必使我们蒙救赎的儿女在患难中学习顺服，得以进入荣耀。——特拉克特

1月

January