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译者序

據译者了解，慕安得烈 (Andrew Murray) 是一位高舉耶穌基督的人。这本小册子『默示的秘诀』(The secret of inspiration) 也不例外。这是翻译这本小册子的原因之一。

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在美国有些灵修书籍，是基於慕安得烈写的口袋伴侣系列。但有些章节，和大约一百年前的口袋伴侣系列英文第一版中的短文比较，会完全不同。英文原版的口袋伴侣系列是慕安得烈晚年开始的，共有十二本小册子，每本小册子有三十一篇短文。作為灵修之用，基本上一天一篇。

除非特別說明，经文引用是来自和合本。

“WHAT a mistake it is to confine inspiration to particular times and occasions, to prophets and apostles and extraordinary messengers of God, and to call it enthusiasm, when the common Christian looks and trusts to be continually led and inspired by the Spirit of God! For though all are not called to be prophets or apostles, yet all are called to be holy as God is holy, to be perfect as their heavenly Father is perfect. Now the holiness of the common Christian is not an occasional thing, that begins and ends for such a time or place, or action, but is the holiness of that which is always alive and stirring in us, our thoughts and affections. If, therefore, these are always governing our lives, if we have no holiness, but as this life of will and affection works in us, if we are all called to this inward holiness, then a perpetual, always-existing operation of the Spirit of God within us is absolutely necessary. Perpetual inspiration, therefore, is as necessary to a life of holiness as the perpetual respiration of the air is necessary to animal life.”

WILLIAM LAW.

『当一个普通的基督徒看起来是、並相信被圣灵连续的引导和默示时，把默示局限到特定的时间和情況下是多麼的错误啊！这也包括了局限於先知们、和使徒们、和特別的非普通的神的使者们，而且称其為热情。因為虽然所有的人不是都呼召為先知或使徒，但所有的人都是被呼召成為圣洁、正如神是圣洁的，且成為完全、正如他们在天上的神是完全的。现在一个普通基督徒的圣洁不是一件偶然的事，会开始和结束於这样的时间、或地点、或行动，而是会有这样的圣洁，经常在我们身上、我们的思想和感情中，活著並激盪出来。所以、假如这些一直是正在统治著我的生活，而如果我们卻沒有圣洁而只有意志和感情在我们身上活著，且如果我们所有的人都被呼召过一个內在圣洁的生活，那麼永久和一直存在我们身上圣灵的工作是絕對必需的。所以，永久的默示对一个圣洁生活的必需，就犹如永久的呼吸空气对一个动物的生活是必需一样。』

劳威廉

THE SECRET
OF
INSPIRATION
A
POCKET COMPANION

BY THE REV.
ANDREW MURRAY, D.D.

AUTHOR OF
“THE SECRET OF THE FAITH LIFE,”
“THE SECRET OF INTERCESSION,”
“THE PRAYER LIFE,” ETC.

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默示的秘诀

口袋伴侣之一

慕安得烈

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INTRODUCTION

THE extracts from William Law, which this little book offers, deal with the three great articles of our faith—The Spirit of God, The Spirit of Love, and The Spirit of Prayer.

The first of these is the subject of his last work—“An Humble, Earnest, and Affectionate Address to the Clergy.” He tells them that for the raising of the Church out of its fallen state there is but one thing needful—that the Holy Spirit should have the place in the Church which He had in Adam before the Fall.

引言

从劳威廉所节錄的话语，正是这本小册子能供献的，处理我们信仰的三篇伟大的文章。就是，神的灵，愛的灵，和祷告的灵。

这些文章的第一个是他最后工作的题目 - 『对神职人员的一个谦卑的，认真的，和深情的讲话。』他告诉他们，為了能使教会从跌落的状态中提升出来仅仅需要一件事。就是圣灵应该在教会中有祂的地位，而且这地位是指祂在亚当堕落前的地位。引言 ### 从劳威廉所节錄的话语，正是这本小册子能供献的，处理我们信仰的三篇伟大的文章。就是，神的灵，愛的灵，和祷告的灵。

With wonderful power he unfolds the great truth, that the Holy Spirit does not occasionally dwell or work in the Christian, but by His immediate and continual inspiration is ever working towards bringing him to the full knowledge and experience of the life of God. Nothing less but a ceasing from preaching in the power of human wisdom, and a bearing witness by the preacher to the spiritual experience of Christ in the heart, can restore the Church to the place Christ gave it at Pentecost. The thoughts that are given in this little book appear to be just what the ministry and the Church of our day need.

他帶著奇妙的能力展现出这一个伟大的事实，就是圣灵不是偶而住在或工作在基督徒身上，而是借著祂即刻和连续的默示、而一向都工作在他身上，带领他朝向达到神的生命的完全的知识和经历。除了停止所有宣讲、人的智慧有能力、和借著牧师是在心中经验基督的属灵经历的亲密见证人，这样才能够恢复教会到基督给它在五旬节的地位。这本小册子所带来的想法、看起来正是我们事工和教会每一天所需要的。

The second book from which extracts are given is “*The Spirit of Love.*” In it the wonderful glory and power of Love are set forth, to prove that God’s goodness delights in making us partakers of the love and the happiness with which He is filled. He points out how our nature has fallen into a life of entire and utter selfishness and worldliness, and how nothing but the denial and the death of this self can fit us for receiving and acting out the love with which God, by His Holy Spirit, seeks to fill us. And we are pointed to our Lord Jesus as the Lamb of God, Who calls us to learn from Him what the lowli-

从第二本书所节錄的是『愛的靈』。在它里面，被阐述的是愛的奇妙的荣耀和力量，証明了神的美好，祂是充满著愛和幸福，因使得我們成為祂的参与者而愉悦。他指出我們的本性是怎樣的、已經落入一个完全而終極自私及世界的地步，而除了倒空和治死老我外，沒有任何的方法可使我們適合於接受和顯現出這愛，而這愛是神借著聖靈要去充滿我們的。而且我們被指向我們的主耶穌、祂是神的羔羊，呼召我們從祂學習什麼是謙虛和溫柔，這些將會預備我們去接受神聖的愛的丰富。

ness and the meekness is which will prepare us for receiving the fulness of the Divine Love.

Then follows "The Spirit of Prayer," defined by him to be the Spirit of man rising out of the vanity of time into the riches of eternity. In the course of his book, the terrible power of Self, with the kingdom which it has established in the attractions and lusts of the world, is more fully exposed, and so the way paved for showing how the heart can be prepared to make prayer, as a longing and unceasing hungering for God, the means of the full union and communion between the God of Love and His creatures here upon earth.

然后接著是『祷告的灵』，他是这样定义著，是人的灵从时间的虚空中升到永恆的富足里。在他的书中，这老我的可怕的力量、和它在世界的吸引和情慾上所成就的国度、被更完整的暴露出来。然而也铺成了这道路、顯示给我们看、心能怎样的被准备好去做一个視為渴望神和不停止的飢渴神的祷告，这祷告是在愛的神和祂在地上这里的人之间有著完全的合一和沟通的工具。

I have only one more thought—a word of advice to every reader. Law repeatedly warns us against any delight in bearing or apprehending religious truth, except there be an entire denial of the world, and a real death to self. It is only then that the Holy Spirit can do His blessed work, and reveal Christ, not to the mind, but as an inborn life, dwelling in the heart, and proving its truth by nothing less than a life like-minded to Christ. Let my reader listen to loving counsel. Be not content with reading the daily portion, and being satisfied that you know what it contains and what it means. You must do more than

我只有一个更多的想法 - 建议给每一个读者的一句话。劳威廉重复的警告我们，除了对世界的完全的虚己、和真实的治死老我之外，要反对任何在听到或理解到宗教上的真理而产生的愉悦。只有当这發生之后，圣灵能做祂有福的工作，和只启示给一个新生的内在生命而不给(头脑的)意念，基督是住在心中，和我们能用像基督心志一样的生命證明它的真实性。让我的读者聆听愛的顾问。不要满足於只读每天的部份，且因你知道它的內容和它意谓著什麼而觉满意。你必须做得比这更多。

this. Take some of the words or expressions that are italicized; take them into the heart, and meditate on them. Bring them in prayer to God, and yield yourself, in simple dependence and full obedience to the Holy Spirit, in the assurance that He will make the truth a living reality and a true blessing.

That God may teach His Church and every reader the threefold blessing of the Power of the Spirit of God, of the Spirit of Love, of the Spirit of Prayer, is my bumble, loving prayer.

ANDREW MURRAY.

帶你劃斜線的一些文字或表达；帶它们到你的心中，和默想他們。在對神的禱告中帶著它们並順服，在單純的依靠和完全的順從聖靈中，保證祂將會使真理成為一個活的事實和一個真實的祝福。。

願神教導祂的教會和每一位讀者三重的祝福，就是、神的靈的能力，愛的靈的能力、禱告的靈的能力。這是我謙卑和愛的禱告。

慕安得烈

“An Address to the Clergy.”

“O heavenly Father, infinite, fathomless Depth of never-ceasing Love, save me from myself, from the disorderly Workings of my fallen, long corrupted Nature, and let my Eyes see, my Heart and Spirit feel and find, my Salvation in Christ Jesus.

“O God, Who madest me for Thyself, to shew forth Thy Goodness in me, manifest, I humbly beseech Thee, the Life-giving Power of Thy holy nature within me; help me to such a true and living faith in Thee, such strength of Hunger and Thirst after the Life, Birth, and Spirit of Thy Holy Jesus in my soul, that all that is within me may be turned from every inward Thought, or outward Work, that is not Thee, Thy Holy Jesus, and Thy heavenly working in my soul. Amen.”

『一个给神职人员的讲话。』

『哦，天父啊！无限的、永不止息的无穷深度的，请从我的自我中拯救我，我的本性本是跌倒的、长期腐败的。那本性在我身上混乱的工作著，请从那本性中拯救我。且使我的眼睛看见，我的心和灵能感觉到和寻找到在基督耶稣里的救恩。』

『哦，神啊！祢為了祢自己创造了我，我谦卑的向祢恳求，请彰顯出我的良善，彰顯我内在的圣洁本性所赋予的生命的力量；帮助我达到对祢有这样的一个真实且活的信心，在我的魂(人)中、有这样的飢渴和渴望的力量，渴望著有圣洁耶稣的生命，和祂的生命能在我身上生出，及圣洁耶稣的灵。使得这些力量全在我在我里面，使得我可能会从每一个内在的想法或不屬於祢的外在工作、转向圣洁的耶稣及在我魂(人)中的属天的工作。』

FIRST DAY.

The One Thing Needful.

‘A N Humble, Earnest and Affectionate Address to the Clergy,’ was the dying legacy of William Law to the Church. He had corrected the proofs of the greater part when he was taken away. He invites the clergy to its perusal with the assurance that he desires “not to call their attention to anything but **the one thing needful, the one thing essential, and alone available** to our rising out of our fallen state, and becoming, as we were at our creation, an holy offspring of God, and real partakers of the Divine nature.”

“If it be asked, What this one thing is; IT IS THE SPIRIT OF GOD BROUGHT AGAIN TO HIS FIRST POWER OF LIFE IN US.

“Everything else, however glorious and divine in outward appearance, everything that churches or reformations can do for us, is dead and helpless, but so far as it is the immediate work of the Spirit of God, breathing and living in it. The end and design of all that is written in Scripture is only to call us back from the spirit of Satan, the flesh, and the world, to be again under the *full Dependence upon and Obedience to the Spirit of God*, Who out of free love and thirst after our souls, seeks to have His first power of life in us. All love and delight in Scripture, which is

第一天

一件必要的事

『对神职人员的一个谦卑的，认真的，和深情的讲话。』是劳威廉给教会的垂死的遗产。当他被带走时，他已经更正了更大部份的证明。他邀请神职人员带著这確據去细读，保証他渴望『不是要他们注意除了**一件必要的事外的任何事，这必不可少的事情，而这单独可用来使**我们从跌落的状态中提升出来，及变成我们像创造时一样，是一个神的圣洁的后嗣和神圣的本性的真实的参与者。』

『假如有人问，这样的一件事是什麼；就是神的灵再次带回到祂在我们里面的第一生命力量。』

『虽然外面看起来是多麼的荣耀和神圣，所有其他的事情，及教会或改革能為我们做的所有事情，都是死的和沒有帮助的。但就神的灵的直接工作而言，要在其中呼吸和生活。所有在圣经写的结局和设计，仅仅是要我们从撒但的灵，肉体，和这世界中转回，再一次的**完全的依靠和顺服神的灵**，祂因著自由的愛我们和渴望得著我们的魂(人)，寻求在我们里面有第一生命力量。』

merely human, is but the self-love of fallen Adam, and can have no better a nature till it proceeds from the inspiration of God, quickening His own life and nature within us, which alone can bring forth a godly love. For if it be an immutable truth, that 'no man can call Jesus, Lord, but by the Holy Ghost,' it must be a truth equally immutable, that no one can have any Christlike temper, or power of goodness, but so far as he is immediately led and governed by the Holy Spirit."

LET us remember that it is of little profit to know the meaning of what we read; the great question is, whether we have taken the instruction to heart. Do we indeed believe that this is the one thing needful for the Church and ourselves, the deep conviction that God's one desire is that the Holy Spirit should have the place in us that He had in Adam before the Fall, so that the only thing that gives value to our religion is that it is the immediate work of the Spirit of God.

所有在圣经中仅仅是属人的愛和喜悅，只是墮落后的亚当的自愛，和直到它从神的默示开始往前、是不可能有较好的本性的。在我们里面活出来祂自己的生命和本性，能单独地带来敬虔的愛。因為假如这是一个不变的真理，『...若不是被圣灵感动的，也沒有能說耶稣是主的。』(哥林多前书 12:3)，那这必须是同样不变的真理。也就是说，除了有人按照被圣灵的立刻引导和管治外，沒有人能有基督般的脾气或良善的力量。』

让我们记得，知道我们所读的意义為何只有一点益处；伟大的问题是，我们是否已将这指令带入心中。我真的真实地相信，这是為教会和我们自己一件必要的事情，就是有著坚定的信念，相信神的一个渴望就是圣灵应该在教会中有祂的地位，而且这地位是指祂在亚当墮落前的地位。以致於这信念给我们的宗教唯一有价值的事情是神的灵的立刻工作。

SECOND DAY.

Our Total Dependence on God Alone.

“ ALL that is called Divine goodness and virtue in the creature is nothing else but the one goodness of God manifesting a discovery of itself in the creature. This is the unalterable state between God and the creature, according as its created nature is fitted to receive it. Goodness, for ever and ever, can only belong to God as essential to Him, and inseparable from Him, as His own unity.

“ But if now all that is glorious and happy in the spirit and enjoyment of the creature is only so much of the glory and blessedness of God dwelling in it, then we may infallibly see the true nature of all true religion. For the creature's true religion is its 'rendering to God all that is God's'; its true continual acknowledging that all which it is and has, is in and from God alone.

“ The one relation, which is the ground alone of all true religion, is this; it is a total unalterable dependence on God, **an immediate continual receiving of every degree of goodness and happiness from God alone.**

“ The angels are ever abiding flames of pure love, always ascending up to and uniting with God, because the glory, the love, and goodness of God alone, is all that they see and know, either within or without themselves. Their adoration in Spirit and in truth never ceases, because

第二天

我们唯獨完全依靠神

『所有在人稱為神圣的美善和美德是沒有別的，仅仅是發覺神的一个美善彰顯在人的身上。按照人是被造物的本性，这是神和人之间不可改变的状态，使人能适合於这样的彰顯。永永远远的美善只能夠屬於神，对祂來說、这是基本的、及和祂完全不能分离的，也就是和祂完全聯结在一起。』

『然而、假如现在所有人的在灵里及享受上稱為是荣耀的，仅仅是不过於神居住在他里面的荣耀和祝福，那麼我们就可能会无误的看到所有宗教的真实本性。因為人真实的宗教是「奉献给神所有原是神的」；这宗教完全的及確實的、連續不斷的所有知识、只有在神里面和从神而来。』

『这一个关系是所有真实的宗教唯一的基础；就是說，这是一个完全不可改变的依赖神，在每一个程度上、立刻的和連續的只接受唯獨从神来的美善和幸福。』

『天使们永远居住在純粹的愛的火焰中，永远升到神且和祂合一，因為神獨自的荣耀、愛、和美善，不管是在他们里面或是沒有他们，是他们所有能看到和知道的。』

they never cease to acknowledge THE ALL of God;—THE ALL of God in themselves, and THE ALL of God in the whole creation. This is the one religion of heaven, and nothing else is the truth of religion on earth.

“Nothing can be the good of religion, but the power and presence of God *really and essentially living and working in it*. So that the creature must have all its religious goodness as wholly and solely from God's immediate operation, as it had its first goodness at its creation.”

EVER Blessed Father! we thank Thee for that wonderful relationship to Thyself for which Thou didst create us. And we thank Thee still more for that wonderful Redemption which has restored us by the gift of the Holy Spirit into that blessed union and communion with Thyself, in which Thou wilt enable us always to live. We humbly pray Thee ever to keep this in the thought of the heart of Thy people.

他们在圣灵和真理里的敬拜从未停止，因為他们从来没有停止过承认神是一切 - 在他们里面神是一切，在整个的创造里神是一切。这就是这样的一个属天的宗教，而除此以外並沒有其他地上宗教的真理。』

『除了神的能力和同在、**是真正的和本质上的活著和工作在宗教上**，沒有事能是宗教的善。所以人必须知道所有宗教的美善都是完完全全的来自神的立即操作，尤如在创造时的第一个美善。』

永远祝福的父啊！我们為了祢对自己有那奇妙的关系而谢谢祢，因那个关系，祢的確创造了我们。而我们仍然要為了那奇妙的事更多的谢谢祢。也就是說，借著圣灵的礼物、我们已经恢复了且进入和祢有福的合一和交通中。在那里面、祢将会使我们永远的活著。我们谦卑的向祢祷告，永远的保持这在祢的子民的心的思想上。

THIRD DAY.

Continual Inspiration.

“ **A**LL true religion is, or brings forth, an essential union and communion of the spirit of the creature with the Spirit of the Creator; God in it, and it in God, one Life, one Light, one Love. **Divine, immediate inspiration** and Divine religion are inseparable in the nature of the thing.

“ All that the natural or uninspired man does or can do, has no more of the truth or power of Divine worship in it, than that which he does in the field or shop. Self-love, self-esteem, self-seeking, and living wholly to self, are the whole of all that can be in the natural man. Nor can any creature be in a better or higher state than this, till something supernatural is found in it; and this supernatural something, called in Scripture THE WORD, or SPIRIT, or INSPIRATION OF GOD, is that alone from which man can have the first good thought about God, or the least power of having heavenly desires in his spirit.

“ No man can reach God with his love, or have union with Him by it, but *he who is inspired with that one same Spirit of Love* with which God Himself loved from all eternity. Infinite hosts of new-created heavenly beings can begin no new kind of love to God, nor have the least power of beginning to love Him at all, but so far

第三天

连续的默示

『所有真实的宗教都是，或带来，人的灵和创造者的圣灵的一个基本的合一和交通；神在人里面和人在神里面，是一个生命，一个光，一个爱。在事情的本性上，**神圣的、立刻的默示**，和神圣的宗教是不可分的。』

『所有天然人或是說沒有默示的人做的或能做的，都在里面沒有真理或神圣的崇拜的力量，不过於他在(禾)场或店舖(工作场所)所做的事。一个天然人所能做的所有事就是自愛，自尊，自己寻求，和活著是完全為了自己。直到超自然的事在他里面找到，沒有任何人会處於較好或更高的状态；而这超自然的事叫做圣经的道(话语)，或圣灵，或神的默示，且唯獨从这里面，人能有关於神的第一个好意念，或在他的灵中有属天的渴望的最小的力量。』

『爱的圣灵是神祂自己从永恆所爱的。**除了人被一样的爱的圣灵所默示**，没有人能用他的爱接近神，或透过它与祂的合一。除了祂自己圣洁的爱的灵降临在他们的生命中，无限的新造属天万物的众生，不能开始对神有一种新的爱，或甚至有最小的力量开始去爱祂。』

as His own holy spirit of Love is brought to life in them.

“ This love can be the only love in creatures that can draw them to God; they have no power of cleaving to Him or adoring Him, but by partaking of that Eternal Spirit of Love. **Therefore the continual inspiration or operation of the Holy Spirit, is the one only possible ground of our continually loving God.** ”

LET us meditate, and pray, until this blessed truth begins to get possession of our heart—the immediate, continual inspiration of God, as actually our only power of goodness, is our birthright, and must be our experience, if we are to live out God's will. To an extent which we have very little realized, the Holy Spirit waits in every deed to fill our life all the day with the love of God.

『这愛是在人中唯一的愛、能吸引他们趋向神；除了是永恆的愛的圣灵的参与者外，他们沒有能力依著祂或敬拜祂。所以这圣灵的连续的默示和运作、是我们唯一可能连续的愛神的基础。』

直到这有福的真理佔有我们的心，让我们默想和祷告。也就是说，假如我们要过一个以神旨意的生活，这立刻的、连续的神的默示，在事实上犹如我们的出生权，作为我们唯一美善的力量，必须是我们的经历。虽然很少人已经意识到这一点、以某种程度來說、圣灵確實等待著以神的愛充满我们整天的生活。

FOURTH DAY.

The Spirit of God in Adam.

“ DIVINE inspiration was *essential* to man's first created state. The Spirit of the Triune God, breathed into him, was that alone which made him a holy creature in the image and likeness of God. Had he not been thus at the first, God in him, and he in God, a true offspring of the Holy Spirit, no dispensation of God to *fallen man* would have directed him to the Holy Spirit, or ever made mention of His inspiration in man.

“ Hence it plainly appears, that the Gospel state could not be God's *last dispensation*, or the finishing of man's redemption, unless its whole work was a work of the Spirit of God in man, so as to bring *the thing itself*, or the substance of all former types and shadows, into real enjoyment. Now the thing itself, and for the sake of which all God's dispensations have been, is *that first life of God, which was essentially born in the soul of the first man, Adam*, and to which he died. This makes it plain that the work of this dispensation must be *solely and immediately* the work of the Holy Spirit. Therefore *immediate inspiration* is as necessary to make fallen man alive again unto God, as it was to make man at first a living soul after the image of God.

“ And *continual inspiration* is as necessary as man's continuance in his redeemed

第四天

在亚当里的神的灵

『神圣的默示在人的首创的状态中是基本的。唯一需要的是三位一体的神的灵将生气吹在亚当身上，就能使他成为一个照神形象和样式造的圣洁的人。假如他不是最先已经是、神在他里面和他在神里面、的如此被创造，是圣灵真正的后嗣，就沒有任何(机会有)神的引导赐予堕落的人去趋向圣灵，或永远不会在人里面發出祂的默示。』

『所以顯著的现出、除了神的灵在人身上的这一个工作外，福音的(现有的)状态不可能是神的**最后时代**、或是說人救赎的完成，从而带来**事情本身**、或是說所有以前的类型和影子的实质、进入真实的享受中。现在这事情的本身，而為著神的(恩典)分配已经是这样的缘故。这样的是說、**神的第一个生命在第一个人的魂中，就是亚当中，本质上已出生了**。而这亚当卻对这生命死了。这就很明顯的看出、这样分配的工作必须是要有圣灵完全的和即刻的工作。所以**即刻的默示**是使堕落的人重新活在神里面是必须的，就如最初使人照著神的形象成为一个活魂是必需的一样。』

state. That alone which begins, or gives life, must of all necessity be the only continuance or preservation of life. No life can continue in the goodness of its first created or redeemed state, but by its continuing under the influence of and working with that powerful Root or Spirit which at first created or redeemed it. Because without Christ we can do nothing, therefore we ought **to believe, expect, wait for, and depend upon His continual immediate operation in everything that we do**, through His Spirit dwelling in us.”

LET us pause to consider how little this immediate continual inspiration of the Holy Spirit in the heart of God's child is believed or accepted. And let us, from the very beginning of our readings, make this the one object of our desire and prayer—the full experience of what the Holy Spirit is meant to be to us.

『而人在连续的救赎的状态是必须需要有连续的默示。那唯一的开始或是赐予生命、绝对是这生命的唯一延续和保存所必要的。除了借著连续的在那个有能力的根、或圣灵、的影响下、或与它工作，沒有生命能延续在起初被创造时或被救赎的状态的美善中。这根或圣灵是最初创造或救赎这生命的。因為沒有基督、我们不能做任何事，所以我们必须相信、期望、等待、和依靠祂连续的、即刻的运行在每一件我们所做的事情上。这是借著祂的圣灵居住在我们的里面的。』

让我们暂停而去考虑、在神的孩子心中相信或接受这即刻的、连续的默示是何等的少啊！而让我们在我们阅读的最最开始、就使这成為我们的渴望和祷告的一个目标。也就是、完全的经历圣灵、对我们意谓著什麼。

The Ministration of the Spirit.

“ **A** NATURAL life can subsist no longer than while it is *immediately and continually* under the working power of that root or source from which it sprang. Hence nothing but obedience to the Spirit, trusting to the Spirit, walking in the Spirit, praying with and for its continual inspiration, can possibly keep men from sin. The truth and perfection of the Gospel state could not show itself till it became solely *a ministration of the Spirit*, or a kingdom in which the Holy Spirit of God had the doing of all that was done in it.

“ When Christ taught His disciples: ‘I tell you the truth, it is expedient for you that I go away,’ He taught them to believe what the want was of their present condition, and joyfully to expect the coming of a higher and more blessed state, which they could not have till *His outward teaching in human language was changed into the inspiration and operation of His Spirit in their souls*.

“ Here two most fundamental truths are fully demonstrated. First, that the truth and perfection of the Gospel state could not take place till Christ was glorified, and His Kingdom among men made wholly and solely *a continual, immediate ministration of the Spirit*, which carried

圣灵的事奉

『当一个自然的生命不在其根的能力的、或来自其生命的来源的、**即刻的和连续的**工作下，就不能存活。所以除了顺服圣灵、相信圣灵、与圣灵同行、与祂一同祷告和因祂连续的默示外，不可能使人远离罪。直到真实的並完美的福音状态完全变成了**一个圣灵的事奉**，它不可能彰现出来。或說它变成了一个国度，在这国度里，神的圣灵做了所有祂在其中过去所做的。』

『当基督教教导祂的门徒說：「...**我去是与你们有益的**。...」(约翰福音 16:7)，祂教导他们相信问他们要的是他们目前的状况，和要喜乐的期待著一个崇高和更有福的状态的来临。直到**祂用人类了解的语言的外在教导被改变、成了在他们的魂中圣灵的默示和运作**，他们不可能有这样的状态。』

『在这里，两个基本的事实，得到充分的証明。第一，直到基督得到荣耀，和祂在人间的国度是完全的和唯獨的、由**圣灵连续的、即刻的事奉**所构成，这真实並完美的福音状态不可能發生。这事奉带人到达一个真正拥有、和享受神圣的生命中。』

man into the real possession and enjoyment of a Divine life.

“Secondly, that as the Apostles could not, so no man, from their time to the end of the world, can have any true and real knowledge of the spiritual blessings of Christ's redemption, or have a Divine capacity of fitness to preach, and bear witness of them to the world, *but solely by that same Divine Spirit* opening all the mysteries of a Redeeming Christ in their inward part, as it did in the Apostles and first ministers of the Gospel.”

LET us confess how much we have thought of the working of the Spirit as an occasional thing, for certain times or duties. Let us remember that it will be no easy thing for us to be delivered from this thought, and to yield ourselves wholly to the great truth that the immediate and continual inspiration of the Holy Spirit is what is absolutely needed, is promised by God, and made possible to us. Let us make this the one aim of our desire and prayer.

『第二，神圣的灵在使徒们和第一代福音事工的人身上，在他们的内里开启了一个救赎的基督的所有的奥秘。**除了完全被神圣的灵开启外**，使徒们不能有任何基督教救赎的属灵祝福的真正和实在的知识、或有一个神圣的适合宣教的能力，和对这世界作见证。所有的人也就像那时的使徒们，直到世界末了的一样，要圣灵的开启。』

让我们承认有多少我们已经认为圣灵的工作是一件偶而的事，只是为著某些时间或职责。让我们记得，非常的不容易让我们不被这样的想法所困住，和完全的顺服这伟大的事实，就是即刻和连续圣灵的默示是绝对的需要的。这样的默示是神所应许的，和对我们是可能的。让我们使得这成为我们的渴望和祷告的一个目标。

SIXTH DAY.

Our Death and Life in Christ.

“WHY could not the Apostles, who had been eye-witnesses to the whole process of Christ, testify with their human apprehension the truth of such things, till they were baptized with fire and born again of the Spirit? It is because the truth of such things, or the mysteries of Christ's process as knowable by man, are nothing else in themselves, but *those very things* which are done by this heavenly fire and spirit of God in our souls. Therefore every man, however able in all kinds of human literature, must be an entire stranger to all the mysteries of Gospel redemption till they are verified, fulfilled and witnessed to by that which is *found and enjoyed of the whole process of Christ in his soul*. As the work of the Spirit consists in altering that which is the most radical in the soul, bringing forth a new spiritual death and a new spiritual life, it must be true, that no one can know or believe the mysteries of Christ's redeeming power, but only and solely *by an inward and experimental finding and feeling the operation of them, in that new death and new life*, both of which must be effected in the soul of man, or Christ is not known as its salvation.

“Behmen prefixed as a motto to most of his epistles the words of Scripture: that our salvation is in the life of Jesus Christ

第六天

在基督里的死和生命

『使徒们亲眼看见基督所经过的所有过程。為什麼使徒们不能用他们的人的理解去為这样的事做見証、而要一直等到他们被火施洗和有圣灵的重生？这是因为这样的事情的真相沒有别的，就只是那些这样的东西、是透过在我们的魂中、这属天的火和神的灵所做成的。所以每个人，不论这人是否具备所有各种人类的文学素養，必定对福音救赎的所有奥秘完全陌生。这要直到这些奥秘、透过在他的魂中找到且享受基督的全部过程、被驗証、实现並能作見証。当圣灵的工作在於在魂中最激进的改变，及带来一个新的属灵的死和一个新的属灵的生命，这样說一定是真的。也就是说，沒有人能知道或相信基督救赎能力的奥秘，除非是唯一的和完全的借著一个內在的和试验性的、找到了並感觉到它们的运作。那个新的死和新的生命均必须在人的魂中实现，否则基督就不会被稱為救赎。』

in us. This truth of truths fully possessed and firmly adhered to, turns the whole faith of man to a Christ that can nowhere be a Saviour to him but **as essentially born in the inmost spirit of his soul by the immediate inspiration and working power of the Holy Spirit within him.** To such a man the words of Christ and his Apostles fall like a fire into him. And what is it they kindle there? A holy flame of love, to be always with, always attending to, that Christ and His Holy Spirit within Him, which alone can make him to be and do all that which the words of Christ and His Apostles have taught. For there is no possibility of being like-minded with Christ in anything that He taught, or having the truth of one Christian virtue, but **by the nature and Spirit of Christ essentially living in us.”**

WE need ever to remember that the great work of the Holy Spirit is to reveal Christ in us. Not to the mind as a matter of knowledge, but in the heart and life, communicating to us the very death and life of our Lord. It is thus that Christ is formed in us, has His abode in us, and works in us and through us all that is well-pleasing to the Father. Take time to yield yourself to this blessed truth; in it lies the true secret of the Christian life.

『伯曼(Behmen)在他大部份的书信中以圣经这话语作為座右铭：那我们的救恩是在我们里面的耶稣基督的生命。(参哥林多后书 4:11, 罗马书 8:29) 这完全拥有並坚定地坚持真理的真相是：**除了本质上生於人的魂最內在的灵中，是透过圣灵在他里面即刻的默示和工作能力**，他的整个对基督的信心不能使基督成為他的一个拯救者。对这样的人來說，基督和祂的使徒们的话语，就犹如火般的落在他里面。而它们在那里点燃了些什麼？就是一个经常同在，和一直在参与的神圣的愛的火焰。也就是，唯獨基督和在祂里面的祂的圣灵、能使他是、和做出所有基督和祂的使徒们所已经教导的话语。因為除了**透过基督的本性和圣灵基本上活在我们身上**，沒有可能在任何祂所教导的事上、使我们和基督有同样的心志。』

我们永远要记得，圣灵伟大的工作是启示基督在我们里面。不只是在心志上作為一个知识，但要在心中和生命上，和我们交通这主的死和生命。因此，基督在我们里面形成了，且有祂住在我里面，和工作在我们身上，並透过我们、使所有的都使父神愉悦。花时间去顺服这有福的事实：在它里面藏著基督徒生命的真实的秘诀。

Humility.

AFTER writing what we have given extracts from, Law goes on to prove how in the Church of Christ the gifts of human learning and wisdom speedily asserted themselves, instead of that entire dependence upon the Holy Spirit, of which Christ had spoken. And with that learning came, as a natural consequence, the exaltation of self, and the whole difference became the question between Pride, in the power of human learning and wisdom, and Humility, in the absolute dependence on the teaching of the Holy Spirit.

“Man's intellectual faculties are, by the Fall, in a much worse state than his natural animal appetites, and want a much greater self-denial. To realize this we only need to know two things: 1. That our salvation consists wholly in *being saved from ourselves*, or that which we are by nature; 2. That in the whole nature of things nothing could be this salvation or Saviour to us, but such a *humility of God* manifested in human nature as is beyond all expression. Hence, the first unalterable Term of this Saviour to fallen man is this, 'Except a man deny himself, forsakes all that he has, yea, and his own life, he cannot be My disciple.' And to show that this is but the beginning or ground of man's salvation the Saviour adds: 'Learn of Me, for I am meek and lowly of heart.'

第七天

谦卑

在写了我们已经摘錄的劳威廉的文章，他继续証明、在基督的教会中、人类学习和智慧的礼物怎样迅速地宣称自己(是主)，完全没有那种基督所說的完全依靠圣灵。而作為一个很自然的结果，带著那人类学习而来的是高舉自己，且这造成了、在人类学习和智慧的能力中的骄傲、和絕對依靠圣灵的教导的谦卑，两者之间完全的区别。

『人的智力能力因著墮落、比他自然的动物本能處於一个更坏的情况，而需要更多的自我否定。我们只需要知道两件事情去意识这点：第一，我们的救恩是完全的从我们自己中被拯救，或是說、从我们天然是什麼中，被拯救所构成。第二，除了这样的一个神的谦卑彰顯在人的本性上外，在所有事情的本性中，沒有事情对我们可能是这救恩或拯救者。这样的谦卑是一如以往的超出所有能表达的事情。所以对墮落的人說、这拯救者首先不能改变的术语是这样，「除非一个人否定他自己，抛弃一切，是的，和包括他自己的生命，他不能做我的门徒。」而為顯示这只是开始或是人的救恩的基础，这拯救者加上：「我心裏柔和谦卑，...学我的样式...」(马太福音 11:29) 在这里、為了那些能听和喜爱光照的人们、是怎样的一个光照啊！自我是墮落本性完全的罪恶；自我否定是我们被拯救的能力，谦卑是我们的拯救者。』

What a light is here for those who can bear or love the light: Self is the whole evil of fallen nature; self-denial is our capacity of being saved, humility is our Saviour."

"All the vices of fallen angels and men have their birth and power in the Pride of self, or I may better say, in the atheism and idolatry of self, for Self is both Atheist and Idolator. It is Atheist because it has rejected God, it is an Idolator because it is its own idol. On the other hand, all the virtues of the heavenly life are the virtues of humility. Not a joy, or glory, or praise, in heaven, but is what it is through humility. It is humility alone that makes the unpassable gulf between heaven and hell. This is the most plain and capital truth of the Gospel, namely, that there never was, nor ever will be, but one humility in the whole world, and that is, the one humility of Christ."

IN the life of faith, humility has a far deeper place than we think. It is not only one among other virtues, but is the first and chief need of the soul. It leads us to know our absolute and entire impotence as unable of ourselves to do any good. It leads us to look to the humility of our Lord Jesus, as being what He has prepared in His life for us, and will most surely work in us in response to our faith.

『墮落的天使们和人们所有的恶习、在自我的骄傲中有它们的出生和力量，或者我可更好的說，在自我的这无神论和偶像崇拜中，自我就是无神者和偶像崇拜者两者。这是无神者、因為自我拒絕神。这是偶像崇拜者，因為自我是它自己的偶像。另一方面，所有属天生命的美德都是谦卑这美德。在天堂里，沒有喜乐、或荣耀、或讚美，是不经由谦卑的。就是只要有谦卑，就能使一个人跨跃天堂和地狱不能跨跃的鸿沟。这是福音的最直述的和最基本的事实，也就是說、除了这个谦卑以外，在这整个世界里从未有过、或将来会有谦卑。这谦卑就是基督的这一个谦卑。』

在信心的生活中，谦卑有比我们想得到的更深邃的地位。这不只是众多美德中的一个，更是在(灵)魂中首先的和最主要的需要。它引导我们知道、在我们做任何好事上，是絕對的和完全的无能。它引导我们去深查我们主耶稣的谦卑，祂已经犧牲了為我们准备的生命。而将会在回应我们的信心上，最肯定的会工作在我们身上。

EIGHTH DAY.

The Kingdom of Heaven.

“THAT one Light and Spirit, which was only one from all eternity, before angels or any heavenly beings were created, must to all eternity be that one only Light and Spirit by which angels or men can ever have any union or communion with God. What, therefore, can have the least share of power towards man's redemption, but the Light and Spirit of God making again a birth of themselves in Him, as they did in His first glorious creation.

“Hence it is that the Gospel state is by our Lord affirmed to be *a kingdom of heaven at hand, or come among men*, because it has the nature of no worldly thing or creaturely power, receives nothing from man but man's full denial of himself, has no existence, but in that working power of God that created and upholds heaven and earth, and is **a kingdom of God become man, and a kingdom of men united to God through a continual, immediate, divine illumination.** What Scripture of the New Testament can you read that does not prove this to be the Gospel state, a kingdom of God into which none can enter but by being born of the Spirit, none can continue to be alive in it but by being led by the Spirit, and in which not a thought, or desire, or action, can be allowed to have any part in it but as it is a fruit of the Spirit?

第八天

天国

『那唯一从永恆来的光和圣灵，是在天使们或任何天上的众生被创造前(就存在的)。而那、直到永恆、必定是那唯一的光和圣灵，借著这光和圣灵、天使们或人们才可能会有任何的与神合一或交通。所以，除了这神的光和灵在祂里面使他们重生之外，就像在祂最初荣耀的创造中他们所做的一样，对人的救赎來說、什麼都不能有什麼影响。』

『所以也就是說，这福音状态透过我的主被確定為能及的天国，否则这福音的状态不会存在。或是說、这福音的状态来到人中间，因為是沒有任何属世事情的本性、或创造的能力，只有人完全的否定自己，(因此)从人沒有接受到任何东西。除了在神的工作能力创造和维护了天和地之外，和这是**一个神变成了人的国度，及是人透过连续的、即刻的、神圣的光耀的与神合一的一个国度**，这福音的状态不会存在。在新约中你能读到什麼样的经文証实这不就是福音的状态？也就是說，福音的状态是一个神的国度，除了借著被圣灵重生外，沒有人能进入这国度，除了透过被圣灵引导外，也没有人能活在里面，而除了是一个圣灵的果实外，在它里面沒有一个思想、或渴望、或行动能夠被允许有任何的参与。』

“‘Thy Kingdom come, Thy Will be done on earth as it is in heaven.’ What is God’s Kingdom in heaven but **the manifestation of what God is** and what He does in His heavenly creatures? How is His will done there, but because His Holy Spirit is the life, the power, and mover of all that live in it. We daily read this prayer, reminding us that nothing but **a continual, essential, immediate, divine illumination** can do that which we pray may be done. For where can God’s Kingdom be come, but where every other power but His is at an end, and driven out of it? How can His will only be done, but where the Spirit that wills in God, wills in the creature?

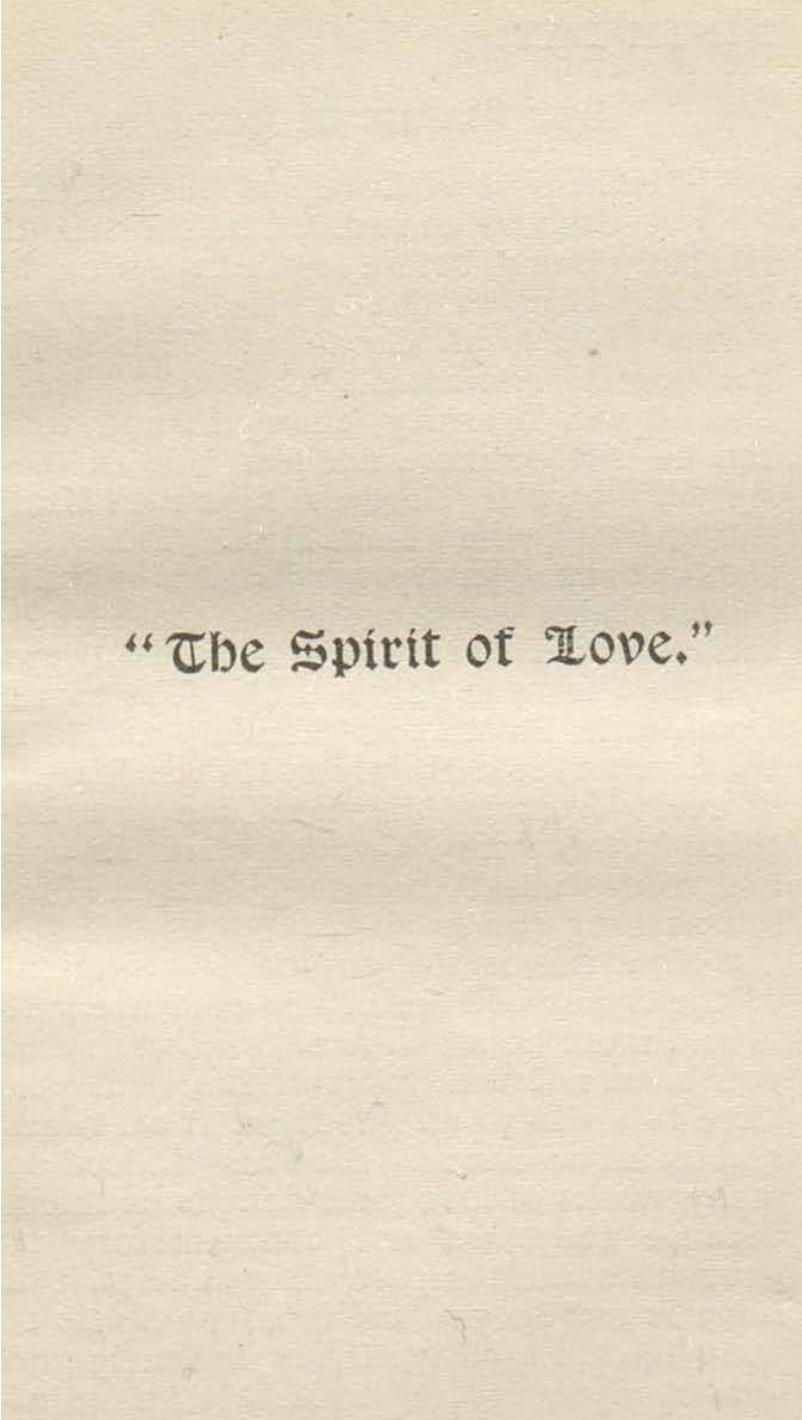
“This is the truth of the Kingdom of God, come unto men, and this is the birth-right privilege of all that are living members of it, to be delivered from their own natural spirit which they had from Adam, from the spirit and wisdom of this world, and through the whole course of their lives only to say, and do, and be that which the Spirit of their Father worketh in them.”

*H*OW much has been written about what the Kingdom of heaven means, but here we have what it really is. As God rules in His Kingdom in heaven, so when the kingdom comes into our hearts He lives and rules there. The Kingdom of God consists of the men in whom God rules as He does in heaven.

『「愿你的国降临，愿你的旨意行在地上，如同行在天上。」(马太福音 6:10) 除了神是什麼的彰顯和祂做了些什麼在祂的天上眾生身上，什麼會是神在天上的國度？除了因為祂的聖靈是所有活在它裏面的生命、能力、和推動者之外，祂的旨意如何能在那裏成就？我們每天都讀這禱告，提醒我們，除了一個連續的、基本的、即刻的、神聖的光耀外，沒有任何事能使我們那禱告可能會被成就。除了神以外每一個其他的力量都是尽头、且從神的國度被驅出外，在那裏能是神的國度降臨？除了聖靈、意旨 在神裏、在眾生中，祂的旨意怎麼能唯獨成就？』

『这就是进入人中的神的国度的真理，和这就是所有在它中正在活著的成员的与生俱来的特权：从亚当来的天然的灵中被拯救出来，从世界的灵和智慧中被拯救出来，和透过他们整个的生活过程只說明、和成就、和是这一点，那一点就是他们父的灵工作在他们身上。』

有多少已经写著的關於天国意谓著什麼的(文章)，但在这里，我们有了它真正是什麼的(敘述)。就像神掌管著在天上祂的国度一样，所以当这国度来到我们心中，祂就活在我们心中並在那里掌管著。在这样的人里面，神掌权犹如祂在天所做的一样，这神的国度就是由这样的人所构成。



“The Spirit of Love.”

『愛的靈』

The Nature of Love.

“THE Spirit of Love has this original. God, as considered in Himself, in His Holy Being, before anything is brought forth by Him, or out of Him, is only *an eternal Will to all Goodness*. This is the *one eternal, immutable God* that, from Eternity to Eternity, changeth not, that can be neither more nor less, but an *eternal Will to all the Goodness* that is in Himself and can come from Him. The creation of ever so many worlds adds nothing to, nor takes anything from, this immutable God: He always was, and always will be the same immutable Will to all Goodness. So that as certainly as He is the Creator, so certainly is He the Blessing of every created thing, and can give nothing but Blessing, Goodness and Happiness from Himself, because He has in Himself nothing else to give.

“Now this is the ground and original of the Spirit of love in the creature. It is and must be a *will to all goodness*; and you have not the Spirit of Love till you have this will to all goodness at all times and on all occasions. You may indeed do many works of love, and delight in them, because they are not contradictory to your state and temper. But the Spirit of Love is not in you till it is the Spirit of your life, till you live freely, willingly and universally according to it. It knows no

愛的本性

『这愛的靈有这样的本源。神是唯一的对所有美善的一个永远的旨意。这是考虑到在祂里面，在祂的圣洁的存在，在任何事情由祂带来之前，或是从祂而来的。(也就是考虑所有的。)这是一个永远的、不变的神，从永远到永远，不会改变，也不能增加或减少的神。只是在祂里面和只能来自祂的、一个对所有美善的永远的旨意。这如此多的世界的创造不能增加祂什麼，也不能拿走这一个不变的神什麼：祂一直是，和一直将会是这同样的对所有美善的旨意。』

『现在、这就是在被造里愛的靈的基础和来源。这是且必须是一个对所有美善的意念，直到你在所有的时间和所有的场合都有一个对所有美善的意念，否则你就不会有愛的靈。你可能做了许多愛的工作，而觉得这样做会使你愉悦，因為这样做和你的状态及脾气並不冲突。但直到你生命的靈，能照著它使你生活在自由选择中、心甘情愿中、和普遍中，愛的靈是不会在你里面的。』

difference of time, place or person; but whether it gives or forgives, bears or forbears, it is equally doing its own delightful work. For the Spirit of Love, wherever it is, is its own blessing and happiness, because it is the truth and the reality of God in the soul. For as love has no by-ends, wills nothing but its own increase, so everything is as oil to its flame. The Spirit of Love does not want to be rewarded or honoured; its only desire is to propagate itself, and become the blessing and happiness of everything that want it. The wrath of an enemy, the treachery of a friend, only helps the Spirit of Love to be more triumphant, to live its own life and find all its own blessings in a higher degree. The infinitely perfect and happy God is mere love, an unchangeable will to all goodness, and therefore every creature must be corrupt and unhappy, so far as it is led by any other will than the one will to all goodness.”

MAY God teach us that as glorious and holy as is His love to us, is the love with which He promises by His Holy Spirit to fill our hearts.

在任何时间，任何地点或是对任何人都是一样；不论是给於或是原谅，不论是忍受或是隐忍，它会同样的做它自我愉悦的工作。因為愛的灵不论在什麼地方都有它自我的祝福和幸福，因為这是神在魂中的事实和实际。因為愛的灵沒有终结点，除了期望它自己能增加外沒有期望任何事情，所以一切事都如火上加油。这愛的灵不需要得到奖励或荣誉；它唯一的渴望就是自我传播，而成為每一件需要它的事情的祝福和幸福。敌人的愤怒，朋友的背叛，只能帮助愛的灵更加的得胜，活在它自己的生命中，和使得它所有的祝福达到一个更高的程度。这无限的完美和快乐的神仅仅是愛，一个对所有美善的不改变的旨意，而所以被造、只要被任何对所有美善旨意的意念外所引导，就一定是腐败和不快乐。』

愿神教导我们、这样和祂对我们的愛一样的荣耀和圣洁的愛，帶著这愛，祂应许圣灵会充满我们的心。

The Necessity of Love.

“ THIS necessity is absolute and unchangeable. No creature can be a child of God, but because the Goodness of God is in it; nor can it have any union or communion with the Goodness of the Deity, till its Life is a Spirit of Love. This is the one only band of union between God and the creature. For as God is an immutable Will to all goodness, so the Divine Will can unite or work with no creaturely will but that which wills with Him only that which is good. For as the will to all goodness is *the whole Nature of God*, so it must be *the whole Nature* of every service or religion that can be acceptable to Him, for nothing serves God, or worships and adores Him, but that which wills and works with Him. For God can delight in nothing but His own will, and His own Spirit, because all goodness is included in it and can be nowhere else. And therefore everything that follows an own will, or an own spirit, forsakes the one Will to all Goodness, and whilst it does so has no capacity for the Life and Spirit of God.

“ The necessity therefore of the Spirit of Love is what God Himself cannot dispense with in the creature, any more than He can deny Himself or act contrary to His own holy being. But as it was His Will to all Goodness that brought forth

愛的必要性

『这种必要是絕對的和不能改变的。除非因為神的美善在被造里面，沒有被造会是神的孩子；或是說、直到被造的生命是一个愛的灵，这被造的不能和神的美善有任何的合一或交通。这是神和被造能合一的一个唯一的渠道。因為神是对所有美善的一个不变的旨意，所以除了唯有在和祂同在的美善旨意中，神圣的旨意不能和被造者的意念合一或一起工作。因為对所有美善的旨意是神整个的本性，所以它必须是每一个能被祂接受的服事或宗教的整个本性。因為除了这意念与和祂同工外，沒有任何事能服事神，或崇拜及敬拜祂。因為神除了祂自己的旨意和祂自己的灵外，沒有任何的事能蒙祂喜悅，因為所有的美善都包含在它里，而不在任何其他的地方。且所以在我们做每一件跟著一个自我意志或一个自我的灵、而背棄这一个对所有美善的旨意的事情时，就再容不下神的生命和灵。』

『所以愛的灵的必要性是神祂自己在被造里不能免除的，就像祂不能否认自己或违背祂自己的圣洁行為一样。就是因祂对所有美善的旨意带出了天使和人的灵，所以祂在他们的存在里沒有别的旨意，只是要求他们应该活著和工作，及彰顯同样的使他们存在的愛和美善的灵。』

angels and the spirits of men, so He can will nothing in their existence, but that they should live and work, and manifest that same spirit of Love and Goodness which brought them into being.

“ There is no peace, nor ever can be, for the soul of man, but in the purity and perfection of its first created nature; nor can it have its purity and perfection in any other way than in and by the Spirit of Love. For as Love is the God that created all things, so Love is the purity, the perfection and blessing of all created things; and nothing can live in God but as it lives in love. So that Love alone is, and only can be, the cure of every evil; and he that lives in the purity of love is risen out of the power of evil into the freedom of the one spirit of heaven.”

LET us take time to ponder this blessed truth and promise: that the God and Father of all love is longing to fill the heart of His children with nothing less than His own Divine, Eternal Love !

『除了在首先被造本性的纯洁和完全中，在人的魂中沒有平安，且永远不会有；除了在愛的灵中和借著祂外，沒有其他任何的方法能达到纯洁和完全。因為愛是这创造万物的神，所以愛是所有被造物的纯洁、完全和祝福。而除了这旨意能活在愛中外，沒有别的能活在神里面。所以愛獨自能治疗，且只有它能治疗，每一个邪恶；且他活在愛的纯洁中，就能从邪恶的力量中脱离出来而进入天堂的这一个灵的自由里。』

让我们花时间去思想这有福的事实和应许；就是所有愛的神和父、正渴望著以祂自己神圣的和永远的愛充满祂的孩子们的心！

Love a New Birth from Above.

“YOUR coming calls me to the most delightful subject in the world, to help both you and myself to rejoice in that adorable Deity whose infinite Being is an infinity of mere love, an unbeginning, never-ceasing, and forever-flowing Ocean of Meekness, Sweetness, Delight, Blessing, Goodness, Patience and Mercy; and all this as so many streams breaking out of the Abyss of the universal Love, Father, Son and Holy Ghost, a triune Infinity of Love and Goodness, for ever and ever giving forth nothing but the same gifts of Light and Love, of Blessing and Joy, whether before or after the Fall, either of angels or of men.

“Hold it therefore for a certain truth that you can have no good come into your soul, but only by the one way of a birth from above, from the *Entrance of the Deity* into the properties of your own soulish life. Nature must be set right; its properties must enter into the process of a new birth, it must work to the production of life before the Spirit of Love can have a birth in it. For Love is Delight, and Delight cannot arise in any creature until its nature is in a delightful state, or is possessed of that in which it must rejoice. And this is the reason why God must become man; it is because a birth of the Deity must be found in the soul, giving

愛是从上面來的新造

『你的到来使我回想起这个在世界上最使人喜乐的话题，帮助你和我自己两个人、在那个可敬拜的神中欢愉。这无限的神是一个仅有的愛的无限，一个沒有开始、永不停止、和永远流动的溫柔、甜蜜、喜悅、祝福、美善、忍耐、和怜悯的洋海；而所有這麼多的溪流、突破了普世的愛的深淵。这普世的愛是父子和圣靈，是一个三位一体愛和美善的无限。不论是在天使或人墮落之前或之后，除了永远的带出来同样的光和愛、祝福和喜乐的礼物外，沒有别的。』

『所以要坚持你的魂中不会有美善的这一个事实，除非你能透过从上面来的出生的这唯一方法，这出生是**指神进入到**你自己的魂生命的特性中。本性必须正確；它的特性必须进入这一个新生的过程中，在愛的灵能在它里面出生前，它比須工作到生命的產生的地步。因為愛是喜悅，而直到它的本性是在一个令人愉悦的状态、或說是被在里面必须要欢悅的这样的佔有，喜悅不能在任何的被造中昇起。而这就是神必须要變為人的理由；这是因为人的魂的本性中所要的所有事情上，必須要找到被神生出的这一件事、或是說魂从来不能找到它自己在令人愉悦的状态里，和只和愛的灵同工。』

to nature all that it wants, or the soul can never find itself in a delightful state, and only working with the Spirit of Love.

“ And now you also see the absolute necessity of the Gospel doctrine of the cross, viz. of *dying to self as the only way to life in God*. This Cross, or Dying to self, is the one morality that does man any good. The one work therefore of morality is the one doctrine of the cross, viz., *to resist and deny nature*, that a supernatural power or Divine goodness may take possession of it and bring a new life into it. Goodness is only a sound, and virtue a mere strife of natural passions, till the Spirit of Love is the breath of everything that lives and moves in the heart. For Love is the one only blessing, and goodness, and God of nature; and you have no true religion, or no worship of the one true God, but in and by that Spirit of Love which is *God Himself living and working in you*.

LET us bow in deep humility to adore God for this wonderful love, and ask for grace in every deed to yield ourselves to the denial and the death of self.

『而你现在也看到了十字架福音教义的絕對必要性，这教义是說、**治死老我是能达到在神的生命中有份的唯一的一條路**。这十字架、或說是治死老我、是能夠对人有任何好处的一项道德。所以这道德的一个工作是、这一个**抵挡和否认本性**十字架的教义，在这样的教义中，一个超自然的力量或是說神的美善可以佔有这本性和带一个新生命到它里面。美善、除非到愛的灵是在心中活著和驱动皆一切的气息，只是一个声音，和美德仅仅是出於天性之爭。因為愛是唯一的祝福、和美善、及神的本性，而除非在那愛的灵和借著它，你不能有一个真实的宗教、或是說有对一个真神的崇拜。那愛的灵是**神祂自己活在你里面和工作在你身上**。』

让我们在深深的谦卑中為这奇妙的愛去敬拜神而躬身，而祈求这確實的恩典、使我们能屈服於这一个否认自我和治死老我中。

The Twofold Life.

“ **N**o intelligent creature, whether angel or man, can be good and happy, but by partaking of and having in himself a twofold life. Now there is in the nature of things, an absolute necessity of this twofold life in every creature that is to be good and happy. The twofold life is this: it must have the life of nature and the life of God in it. It cannot be a creature, and intelligent, but by having the life and properties of nature, that is, by finding itself to be a life of various sensibilities that has a power of Understanding, Willing and Desiring. This is its creaturely life which, by the creating power of God, it has in and from nature. God Himself cannot make a creature to be in itself, or as to its own nature, anything else but a state of emptiness, of want, of appetite. The highest life therefore, that is natural and creaturely, can go no higher than this; it can only be a bare capacity for goodness and happiness, and cannot possibly be a good and happy life but by **the life of God dwelling in and in union with it.**”

“ There can be no goodness and happiness for any intelligent creature but in and by this twofold life; and therefore the union of the divine and human life, or the Son of God incarnate in man, to make man again a partaker of the Divine nature, is the one only possible salvation for all

双重的生命

『除了是双重的生命参与者和他自己里面有了它们外，不论是天使或人，沒有一个聪明的被造能是美善的和幸福的。现在、在事情的本性中、这双重的生命在每一个即将是美善的和幸福的被造里面、有一个絕對的必要。这双重的生命是这样的：它必须有天然的生命和神的生命在它里面。除了借著这天然的生命和其特质，也就是说，仅透过了找到自己有了一个各种敏感性的生命，它不能是一个被造而聪明的。这生命是指悟性，意志，和渴望的能力。这就是它借著神创造的能力被创造，就有了在天然中和从天然来的生命。除了在被造自己里面，或是關於它自己的本性來說，有虚空、需要、和饮慾的状态外，神祂自己也不能使被造有任何其他的。因此最高的天然和被造的生命不能高於此；这样光秃秃的天然生命中仅仅能有一个美善和幸福的容量，除了透过**神的生命住在它里面和他合一**外，它不可能是美善和幸福的生命。』

『除了在这双重的生命中和借著这生命，在任何聪明的被造中不可能有美善和幸福；而所以神和人的生命的合一，或是說神的儿子道成肉身，使人再一次变成与神圣的本性有份，是所有堕落的亚当的儿子们的唯一可能的救赎。也就是说，亚当在第一次和神圣的生命合一中死了，或說是从其中堕落了。』

the sons of fallen Adam, that is, of Adam dead to, or fallen from, his first union with the Divine life.

“A plain demonstration that there can be no happiness, blessing and goodness for any creature in heaven or on earth, but by having, as the Gospel says, Jesus Christ made unto it, Wisdom, Righteousness, Sanctification and Peace with God. The reason is this: it is because *goodness and happiness are absolutely inseparable from God*, and can be nowhere but in God.

“This great truth clearly gives the solid distinction between inward holiness and all outward, creaturely practices. All the dispensations of God, whether by the law or the prophets, by the scriptures or ordinances of the Church are only helps to a holiness which they cannot give, but are meant to turn the creaturely life from itself and its own working to a faith and hope, a hunger and thirst after that first union with the life of the Deity, which was lost in the fall of the first father of mankind.”

MAY God bring us to be possessed by the great truth, that because goodness and happiness are absolutely inseparable from God, our only hope is to be found in the unceasing fellowship with Himself, and that love which longs to have complete possession of us. Let this be our one desire and continual prayer—the life and the love of God dwelling in our hearts.

『就只有如福音所說的，任何在天上或是地上的被造沒有幸福、祝福和美善，一個簡單的示範是借着耶穌基督在它裡面制作了智慧、正直、成聖、及與神有平安。理由是這樣的：就是因為**美善和幸福是和神絕對不可分的**，而且除了在神裡面沒有任何其他的地方可找到。』

『這個伟大的事實、清楚地给了這內在的聖潔和所有外在被造者的操練中有个坚实的區別。不管是借着律法或先知，不管是借着聖經或教會法令的所有神的曉喻，仅仅是借著它们不能给出一个聖洁的帮助，它只是意謂著要把被创造的生命从它自己和它自己的工作中、轉換成一个信心和希望、一个追随那第一个和神的生命合一的飢渴和渴望。这生命是在人类的第一个父亲(亞當)的墮落中所失去的。』

愿神带领我们去拥有这伟大的事實，也就是，因為**美善和幸福是和神絕對不可分**，我们唯一的希望就是在和祂自己有不止息的交通中能找到，和渴望完全拥有我们的那愛。让这是我们的一个渴望和連續的禱告- 这神居住在我们心中的生命和愛。

Perpetual Inspiration.

“ **H**OW unreasonable is it to call perpetual inspiration fanaticism or enthusiasm, when there cannot be the least degree of goodness or happiness in any intelligent being, but *what is in its whole nature merely and truly the Breathing, the Life, and the Operation of God in the life of the creature.* For if goodness can only be in God, if it cannot exist separate from Him, if He can only bless and sanctify, *not by a creaturely gift, but by Himself becoming the Blessing and Sanctification of the creature*, then it is the highest degree of blindness to look for any goodness and happiness from anything but **the immediate indwelling union and operation of the Deity in the life of the creature.** Perpetual inspiration therefore, is in the nature of the thing, as necessary to a life of Goodness, Holiness and Happiness, as the perpetual respiration of the air is necessary to animal life.

“ What a mistake it is to confine inspiration to particular times and occasions, to prophets and apostles, when the common Christian looks and trusts *to be continually led and inspired by the Spirit of God.* For though all are not called to be prophets or apostles, yet all are called to be holy as He who has called them is holy, to be perfect as their heavenly Father is perfect, to be like-minded with

永远的默示

『当在任何聪明的被造者中沒有一点儿美善或幸福，在其完整的本性中，**在被造的生命里、只有且真实地是神的呼吸、生命、和运作。**因此称永远的默示為狂热或热情是多麼的不合理啊！因為如果美善只能在神里面，不能和祂分开存在，且只有祂能祝福和使人成圣。也就是说、这不能借著一个被造者的礼物，只能**透过祂自己变為这被造的祝福和使其成圣。**所以除了**在被造的生命中寻求和神立即內在的合一及神的运作**外，而在任何其他中找寻美善和幸福，是极高程度的瞎眼。就像空气对动物的生命必要一样，永远的默示对一个美善的、圣洁的、和幸福的生命是必要的。所以永远的默示是在事情的本性中。』

『当普通的基督徒寻求和相信**被神的圣灵连续的引导和默示**时，把默示局限在特定的时间和场合，限制在先知和使徒身上是怎样的一个错误啊！因為虽然不是所有的人被呼召作先知或使徒，然而所有的人都被呼召要圣洁、如那呼召他们的神是圣洁的一样，要完全如他们的天父是完全的一样，和基督有一样的心志，只会按照神的旨意，為著祂的荣耀和名誉做所有的事，棄絕这世界的灵，用他们的全心、全魂、全灵愛神，和愛人如己。』

Christ, to will only as God wills, to do all to His glory and honour, to renounce the spirit of the world, to love God with all their heart, soul and spirit, and their neighbour as themselves.

“Behold a work as great, divine and supernatural as that of a prophet and an apostle. Now the holiness of the common Christian is *not an occasional thing* that is only for a time, but is the holiness of that which is always alive and stirring in us, namely, of our thoughts, wills, desires and affections. If we are all called to this inward holiness and goodness, then **a perpetual, always-existing operation of the Spirit of God within us, is absolutely necessary.** If our thoughts and affections are to be always holy and good, then the Holy and Good Spirit of God is to be always operating as a principle of life within us.”

EVER blessed God and Father, we beseech Thee, reveal to us in power this blessed truth, that the immediate and continual leading and working of Thy Holy Spirit is in very deed what Thou longest to give, and what we may confidently claim.

『现在这普通基督徒见到了像先知和使徒一样伟大的、神圣的、和超自然的工作。圣洁 **不再是一个偶而發生的事**，而是这样的圣洁。这圣洁是经常的活著且在我们里面搅动，也就是說在我们意念、旨意、渴望、及情感中的圣洁。如果我们所有的人被这內在的圣洁和美善所呼召，**那麼一个永远的、经常存在的神的圣灵在我们里面运作、是絕對必要的**。假如我们的思想和情感是经常的圣洁和美善，那麼神圣洁和美善的圣灵、作為一个生命的原则、会经常地运作在我们里面。』

永远祝福的神和父啊！我们向祢恳求。请在能力中启示我们这有福的事实，也就是祢確实地渴望赐予我们立即和连续的引导及祢圣灵的工作，且我们可以很有信心的声称这事实。

Two Kinds of Knowledge.

“EVERY kind of virtue and goodness may be brought into us by two different ways. They may be taught us outwardly by men, by rules and precepts; and they may be inwardly born in us as the genuine birth of our own renewed spirit. In the former way, they at best only change our outward behaviour, putting our passions under a false restraint. Now this way of learning and attaining goodness, though thus imperfect, is yet absolutely necessary, and must have its time and work in us; yet it is only for a time, as the law was a schoolmaster to the Gospel. But of all this outward instruction, whether from good men, or the letter of Scripture, it must be said as the Apostle says of the law, that ‘it maketh nothing perfect.’ And yet it is highly necessary in order to perfection. All the Scriptures have no other good or benefit in them, but as they lead to a salvation, not to be had in themselves, but from faith in Christ Jesus. Their teaching is only to teach us where to seek and to find the fountain and source of all light and knowledge. They can only direct us to something that is better than themselves, that can be the true Light, Life, and Power of Holiness in us.

“From this twofold life or teaching there naturally arises a twofold state of

两种知识

『每一种德行和美善都可能会透过两个不同的方法进入我们里面。它们可能借著人、规则、和诫命由外在的教导来；和它们可能是当我们自己的更新的灵真正出生时，在我们裡面內在的生出来。在前者，它们最多只能改变我们外在的行為，把我们的热情放在一个虚假的限制中。现在这个学习和达到美善的方法虽然是这样的不完美、但是有絕對的必要，且必须在我们里有它的时候和工作；然而这仅仅是一段时间，就如律法对福音來說是一个启蒙的师傅一样。但所有这外在的條例，不论是从好人或是从圣经的字句而来，必须是如使徒關於律法所說的一样：「...律法从来没有使甚麼得到完全...」（希伯来书 7:19，新译本）然而為了达到完美，这是極為必要的。在所有的圣经的经文里面，除了引导人到救恩中，沒有其他的美善和益处，不是经文本身是救恩，而是在从对耶稣基督的信心中才有。它们的教导仅仅是教我们在什麼地方去寻求並找到所有光和知识的泉水和源头。它们仅仅能指引我们到某些比它们本身更好的事情，那事情能是在我们里面的圣洁的真实光辉、生命、和能力。』

virtue and goodness. If you learn virtue and goodness only from outward means, from men or books, you will be virtuous or good, according to time and place and outward forms. You may do works of humility, works of love, use times and forms of prayer; all this goodness is suitable to this kind of teaching, and may very well be had in it. But the Spirit of Prayer, the Spirit of Love, the Spirit of Humility, are only to be obtained by the operation of the *Light and Spirit of God*, not outwardly teaching, but *inwardly bringing forth a new-born spirit within us.*”

ALAS, how much there is in the Church of the outward teaching with its intermittent states of goodness. Let us with our whole heart believe in that immediate teaching and working of the Holy Spirit, which brings the life of heaven as a new-born spirit within us.

『从这双重的生命或教导，很自然的昇起了一个德行和美善的双重的状态。如果你只从外在的途径，从人或从书本那里，学习到德行和美善，你将是依照时间、和地点、和在外在的形式中、有德行和美善。你可能做谦卑的工作，愛的工作，花时间和用形式去祷告；所有的这样美善对这类的教导都适合，且可能非常好的在它里面。但祷告的灵、愛的灵、谦卑的灵仅仅能在神的光和灵的运行中得到，不在外在的教导中，而是在我们里面带出內在的一个新生的灵。』

啊哈！在教会里有多少这帶著其美善的間歇状态的外在的教导。让我们全心的相信那圣灵的即刻的教导和工作，会在我们里面有一个新生的灵，带出属天的生命。

FIFTEENTH DAY.

The Monster of Self.

“ UNTIL this birth of the Spirit of Divine Love is found in you, you cannot know what Divine Love is in itself. For Divine Love is perfect Peace and Joy, it is a Freedom from all disquiet, it is all Content and mere Happiness, and makes everything to rejoice in itself. Love is the Christ of God; wherever it comes, it comes as the Blessing and Happiness of every natural life, as the Restorer of every lost perfection, a Filler of all righteousness, and a Peace of God which passes all understanding.

“ When the intelligent creature turns from God to self, he finds nature only as it is in himself and without God. Nothing is to be had from it, or found in it, but the working of every kind of evil. Covetousness, envy, pride and wrath are the four elements of self, or nature, all of them inseparable from it. Were we truly affected with things as they are our real Good, or real Evil, we should be much more afraid of having the serpents of Covetousness, Envy, Pride and Wrath, well nourished and kept alive in us, than of being shut up in a Pest-house, or cast into a Dungeon of venomous beasts. This monster of self can hide himself under all forms of goodness, can watch and fast, pray much and preach long, and yet often gets more life and strength, and more immovable abode

第十五天

自我这怪物

『直到你找到这神圣的愛的灵诞生在你里面，你不能在它里面知道神圣的愛是什麼。因為神圣的愛是完美的平安和喜乐，它是从所有不甯靜的一个自由，它是所有的满足和单纯的幸福，和使每一件事在自己里面有喜乐。愛是神的基督，无论到那里，它以每一个天生的生命的祝福和幸福出现，作為每一个失去的完美的恢复者，所有公义的一个完成者，和超过所有悟性(能了解)的神的一个平安。』

『当这聪明的被造从神转向自我时，他找到的本性只是因為他本人而沒有神。除了各种邪恶在工作外，从它沒有任何的东西，或能在它里面找到。贪婪，嫉妒，骄傲，和愤怒是这自我或其本性的四要素，所有的这四者都和它不可分。我们是否真的受到了事物的影响，因為它们是我们真正的良善或真正的邪恶，但我们应该更多多害怕有这样贪婪、嫉妒、骄傲、和愤怒的毒蛇在我们里面这样營養丰富的和维持的活著，過於这毒蛇关在害虫屋里或关进有毒野兽的地牢中。自我这怪物能隐藏於所有形式的良善之下，能注意別人和禁食，祷告多和讲道长，且往往會得到更多的生命和力量、及更多的居住在这些德行的形式的里面、而超过他在公众中所顯现的和在罪人里面所有的。』

in these forms of virtue than he has in publicans and sinners.

“To die to self, or to come from under its power, cannot be done by any act of resistance we can make to it by the powers of nature. The one only way of dying to self is most simple and plain; it is equally practicable by everybody; it is always at hand; it meets you in everything, and is never without success.

“If you ask what is this one true, simple, plain, immediate and unerring way, it is the way of Patience, Meekness, Humility and Resignation to God. This is the truth and perfection of dying to self.”

THERE is not a more difficult lesson in the Christian life than to attain a true knowledge of what self is. Its terrible power, its secret and universal rule, and the blinding influence it exerts in keeping us from the knowledge of what it is, are the cause of all our sin and evil. Hence it comes that so few really believe in their absolute impotence to obey God or to believe in His love. And there is nothing that can deliver us from it but that entire willingness to die to self, which comes when by faith we understand that we died in Christ Jesus. It is that alone that can make us partakers, through faith and the Holy Spirit, of that meekness and gentleness and humility and surrender to God which gave Christ's death its worth and its beauty in the sight of the Father.

『治死老我，或从它的力量下出来，不能借著任何抵制行為做到。这抵制行為是能透过本性的力量做的。这唯一的治死老我的方法是最簡單和清楚的；它是对每一个人同样可行；它经常在手头上；你会在每一件事遇见它，而它从不会不成功。』

『如果你问这样的一个真实的、简单的、清楚的、即刻的、及从不会错的是什麼，那就是这耐心、柔和、谦卑、及顺服神的方法。这是治死老我的真理和完全的治死老我。』

在基督徒的生命中，沒有比獲得老我是什麼的知识更困难的课程。老我恐怖的力量，它秘密而普世的规则，和在保持我们得不到它是什麼的知识所施加的盲目影响，是所有我们的罪和邪恶的原因。所以会来到这一点，就是这麼少的人真正的相信他们絕對不能顺服神、或是相信祂的愛。而除了那个完全的愿意治死老我，沒有任何的事情可以从其中拯救我们。当我们透过信心了解到我们在基督耶稣里死了，这个愿意就来到了。就是这，只要透过圣灵，就能使我们成為那柔和、溫柔、谦卑、和顺服神的参与者。在父的眼中，神给了基督的死它的价值和美丽。

Dying to Self.

“ **V** ANY will ask how this way of overcoming self is to be so simple, plain and immediate. Is it not the doctrine of almost all men that much length of time and practice are scarce sufficient for the attainment of any one of these four virtues ? ” “ I have referred you to Patience, Meekness, Humility as the one plain and immediate way of dying to self, because you can as easily and immediately, by the mere turning and faith of your mind have all the benefit of these virtues, as publicans and sinners by their turning to Christ could be helped and saved by Him. The reason that you or others are vainly endeavouring after these virtues, is because you seek them in a multitude of human rules and methods, and not in that simplicity of faith in which those who applied to Christ immediately obtained that which they asked of Him. ”

“ ‘ Come unto Me, all ye that labour and are heavy laden, and I will give you rest. ’ How short and simple and certain a way to peace and comfort. What becomes now of your rules and methods, to be delivered from self and the power of sin, and find the redeeming power and virtue of Christ ? What a folly it would be to suppose that Christ, after having finished His great work, and ascended into heaven, with all power in heaven and on earth, was become less a Saviour, and gave less

治死老我

『许多人将会问、这胜过老我的方法怎麽会这麼简单，清楚和立即的。难道不是几乎所有人的教义都說、為了达到这四个德行中任何一个、花很多的时间和操练才会勉强夠用吗？』『我已向你介绍了忍耐、柔和、谦卑作為这一个清楚和立即的治死老我的方法，因為你只要透过你的心志的转向和信心、你就会有这些德行的所有好处，就像透过公众和罪人的转向基督、他们就可以被祂帮助和拯救一样。你和其他的人会徒劳地想要得到这些德行的理由是、在各种人為的规则和方法中去寻求，而不是凭著那信心的单纯。在这信心里面，那些向基督祈求的人立即得到了他们向祂所祈求的事情。』

『「凡劳苦担重担的人，可以到我这里来，我就使你们得安息。」（马太福音 11:28）一个达到平安和安慰的方法是怎样地短而简单並確定啊！為了从老我和罪的权势中被释放，而找到了基督的救赎能力和德行，现在你的规则和方法变成了什麼样？基督已经完成了祂伟大的工作后，升上了高天，並帶著所有在天上和在地上的能力。假设祂不能变成一个不小於比祂道成肉身活在地球上时的救赎主，和不能賜於立即的帮助，是多麼蠢的一件事。』

immediate help, than when He lived as man upon earth.

“ You say that it is not the question whether my giving up myself to Christ in faith would do me as much good as it did to them who came to Him on earth. But whether my turning in faith to Patience, Meekness, Humility and Resignation to God, would do to me all that faith in Christ did for those who became His disciples.

“ When I exhort you to give up yourself in faith and hope to these virtues, what else do I do, but turn you directly to so much faith and hope in the true Lamb of God. What is the Lamb of God but the perfection of patience, meekness, humility and resignation to God ? And consequently, is not every sincere wish and desire, every inclination of your heart, that longs to be governed by these virtues, an immediate, direct application to Christ, a worshipping and falling down before Him, a giving up of yourself unto Him, and the very perfection of faith in Him.”

WE too often think of faith in Christ only as connected with the work He did for us on the Cross. But its meaning is far larger and richer. It is by faith that we can claim all the grace and the mind there was in Him, and receive it through the Spirit as ours. Faith then becomes the daily exercise by which the virtues and the graces that there are in Christ can become ours. And so we get the mind of Christ.

『我是否在信心中放棄自己給基督會和祂在地上時來到祂面前的人一样的好？你說這並不是問題的所在。而是我在信心中轉向忍耐、柔和、謙卑、和順服神，是否和做在我身上所有在基督里的信心、和為那些變成祂的門徒們的所有信心一樣？』

『當我勸諭你在信心中放棄自己和希望達到這些德行時，我並沒有做其他的事情，僅僅是直接要你在神的真正的羔羊中、轉向如此多的信心和希望。除了忍耐、柔和、謙卑、和順服神外，什麼是神的羔羊？而結果呢？難道不是你每一個真誠的願望與渴望，每一個你的心意都是這樣嗎？也就是說，渴望被這些德行所管治，一個立即的和直接向基督的祈求，一個崇拜和俯伏在祂面前，一個放棄自己而進到祂裡面，和在祂裡面信心的完全。』

我們也是經常想到在基督里的信心、僅僅是和祂在十字架上為我們做的聯在一起。但它的意義遠比這更大和更豐富。也就是借著信心，我們能聲稱在祂裡面所有的恩典和意念，和透過聖靈、接受它為我們的。因此信心成為每天的練習，借著它，在基督裡面有的德行和恩典、能變成我們的。而所以我們得到了基督的意念。

Of Faith in Christ.

“ **I**N the words of Christ, ‘ Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls,’ you have two truths asserted. First that to be given up to Patience, Meekness, Humility and Resignation to God, is strictly the same thing as to learn of Christ, or to have faith in Him. And that because the inclination of your heart towards these virtues is truly giving up all that you are, and all that you have from fallen Adam; it is perfectly leaving all that you have, and your highest act of faith in Him. Therefore all the blessing and deliverance from sin from any degree of faith and hope in Christ, is sure of being led and governed by His Spirit of Patience, Meekness, Humility and Resignation to God. Whilst you shut up yourself in these, you are in the very arms of Christ, your whole heart is His dwelling place, and He lives and works in you. *When these tempers live and abide in you, as the spirit and aim of your life, then Christ is in you of a truth,* and the life that you then lead is not yours, but it is Christ that liveth in you. The Spirit of Divine Love can have no place or possibility of birth in any fallen creature till it wills and chooses to be dead to all self, in a patient, meek, humble, resignation to the good power and mercy of God. And when your own impatience or

在基督里的信心

『在基督的话中，「我我心里柔和谦卑，...学我的样式，这样，你们心里就必得享安息。」(马太福音 11:29) 你已经声称了两个事实。第一件事是，放棄自己给忍耐、柔和、谦卑和顺服神，严格來說这是和向基督学习或在祂里面有信心同等。而那因為你对这些德行的心意是真正的放棄你的自我，和你所有从堕落的亚当而来的；这就是完全的离开你所有的，及你有最高的信心在祂里面。所以，所有从在基督里的任何程度上能得到祝福及从罪中拯救的信心和希望，肯定地会被忍耐、柔和、谦卑和顺服神的圣灵所引导和管治。当你把自己封闭在这些里面时，你的全心就是祂的居所、和祂活在你里面及工作在你身上。当这些性情是作為你生命的灵和目标活著、及居住在你身上，那麼基督在你里面是一个真理，而你现在所活的生命不再是你的，是基督在你里面活著。直到被造愿意和选择在一个有忍耐、柔和、谦卑和顺服神的美善能力和怜悯中去治死老我，神圣的爱之灵不可能在任何堕落的被造中、有任何的地位或诞生的可能性。』

pride attacks you, stand turned to this humble resignation and leave and give up yourself to be helped by the mercy of God. The greater the perplexity of your distress is, the nearer you are to the greatest and best relief, provided you have but patience to expect it all from God. And be assured that we have neither more nor less of the Divine operation within us but just and strictly in that degree as our faith and hope and trust are upon God more or less.

“These are short but full articles of true religion, which carry salvation along with them, which make a true and full offering and oblation of our whole nature to the Divine operation, and are also a true and full confession of the Holy Trinity in Unity.”

LET now your one thought be: It is now the whole bent and design of my soul to seek for my salvation alone through the mediation of the meek, humble, patient, resigned Lamb of God, who alone has power to bring forth the blessed birth of these heavenly virtues in my soul.

而当你自己的沒有耐心或骄傲攻击你时，立场要转向这一个谦卑的顺服，和离开且放棄自己而被神的怜悯所协助。只要你有耐心而期望一切只从神而来，困扰你的困惑愈大，你就将会愈近得到最大和最好的安慰。並確保，除了对神有或多或少的信心、希望和相信外，我们会公正的和严格地在那程度上、有那或多或少的神圣的运作在我们里面。』

『这些是短的、但完整的真正的宗教的文章，随著这些文章带著救恩，並作了一个对神圣运作的、我们整个本性的真实和完整的奉献。且也是对这在合一中的三位一体的神的一个真实和完整的认罪。』

让现在你的一个思想是：我借著柔和、谦卑、忍耐、顺服神的羔羊的默想，完全地将(灵)魂献上、去仅仅寻求这救恩。这羔羊是唯一有能力在我的魂(人)中能带出这些属天德行有福诞生的。

The Lamb of God.

“THE Lamb of God is the Eternal Love and Meekness that left the bosom of His Father to be Himself the resurrection of Meekness and Love in the darkened souls of fallen men. What a comfort it is to think that this Lamb of God, Who is the glory of heaven, is as near to us, as truly in the midst of us, as He is in the midst of heaven.”

“*Oh, sweet resignation of myself to God ! Happy death of every self-desire; blessed unction of a holy life; the only driver of all evil out of my soul, be thou my guide and governor, wherever I go. Nothing but thou canst take me from myself, nothing but thou canst lead me to God; hell has no power where thou art; nor can heaven hide itself from thee. O may I never indulge a thought, bring forth a word, or do anything for myself or others, but under the influence of thy blessed inspiration. The sight, though distant, of this Sabbath of the soul, freed from the miserable labour of self, to rest in Meekness, Humility, Patience and Resignation under the Spirit of God is like the joyful voice of the Bridegroom to my soul, and leaves no wish in me but to be at the marriage-feast of the Lamb.*”

“This marriage-feast signifies the entrance into the highest state of union that can be between God and the soul in this

神的羔羊

『神的羔羊是离开父怀中永远的愛及柔和，而自己成為在墮落人们的漆黑的(灵)魂中，柔和及愛的复活。想到属天荣耀的神的羔羊、和祂在天堂的中间一样的是这麼真实地在我们中间、靠近我们、是怎样的一个安慰啊！』

『**哦！我自己向神甜蜜的顺服**。每一个自我渴望的快乐的死亡；一个圣洁生命的有福的受膏；不论我去那里，请祢是我的导遊和管治者，祢是从所有在我(灵)魂中的邪恶的唯一驱出者。除了祢以外，沒有任何其他的能除去我的自我，除了祢能，沒有任何其他的事情能引导我到神面前；有祢在的地方，地狱沒有任何的权势；或者天能从祢隐藏。哦！除了在祢有福的默示影响下，愿我从来不会沉迷於一个思想，带出一个字，或為我自己、或為別人做任何事。这(灵)魂安息日的景象虽然遙远，是如在魂中有新郎欢乐的声音一样，而除了要在羔羊的婚宴上的期望，在我里面沒有别的期望。这景象是指从自我的苦工中得自由，而在神的圣灵影响下安息於柔和、谦卑、忍耐、和顺服里面。』

life. In other words, it is the birthday of the Spirit of Love in our souls, which, whenever we attain it, will feast our souls with such peace and joy in God, as will blot out the remembrance of everything that we called joy or peace before.

“Thither you must certainly come, if you keep to this path of Meekness, Humility and Patience, under a full Resignation to God. But if you go aside from it, let the occasion seem ever so glorious, it is only preparing you for a harder death. For *die you must to all and everything that you have worked or done under any other spirit but that of the Meekness of the Lamb.*

“As the Lamb of God He has all power to bring forth in us a weariness of our fallen state, and a willingness to fall from it into His Meekness and Humility.”

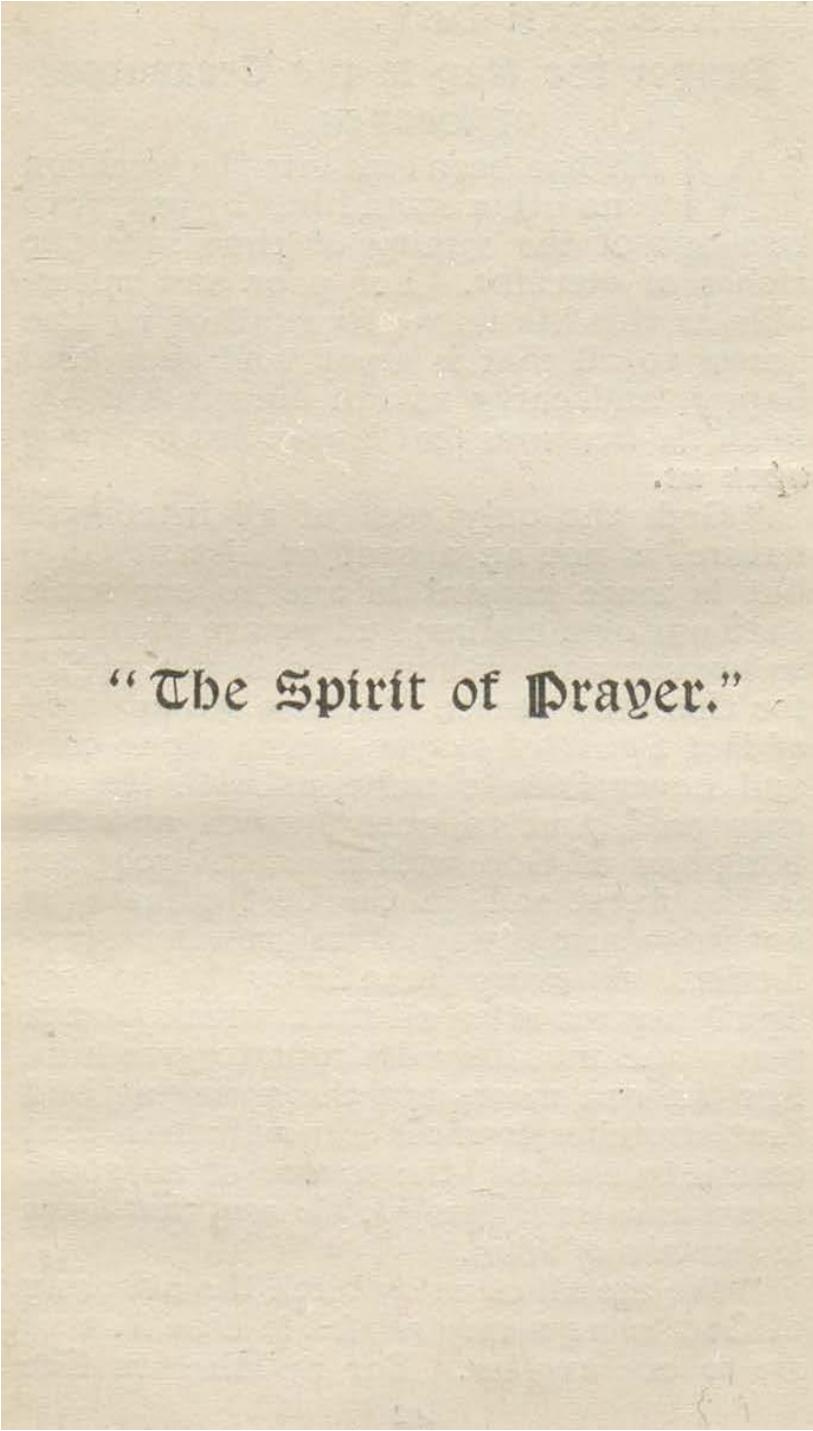
LET us listen to the blessed Lamb of God as He calls us: “Learn of Me, that I am meek and lowly of heart.” It was for His humility that God so highly exalted Him. It is only as our life becomes the unceasing expression of a longing for His humility and meekness that we shall find rest to our souls.

『这个婚宴意谓著进入了、在神和人在此生中魂之间的最高的合一状态。換句话說，这是在我们魂中的愛之灵的诞生。不论我们什麼时候有愛之灵，这灵将使我们在神里面有这样如同大饱口福的平安和喜乐。就像它将消除每一件我们在这之前称為是喜乐或平安的記憶。』

『假如你在顺服神的完全影响下，保持这样的柔和、谦卑、和忍耐，你一定会走到那里。(虽然)让这个场合看起来是如此的荣耀，但如果你离开它，这只会准备你到一个更难的死亡。因為除了在羔羊柔和的灵之外，**你必须对在任何其他的灵影响下已工作的或做的所有的和每一件事情上死亡。**』

『神的羔羊有使我们感到对我们的堕落的状态厌倦的所有能力，而愿意从中脱出，且进入祂的柔和及谦卑里面。』

当有福的神的羔羊呼召我们时，让我们注意听：『学我的样式，我心里柔和谦卑。』(参马太福音 11:29) 就是因為祂的谦卑，以致於神这样的高舉了祂。这是仅仅当我们的生命变成了不停表现出、一个渴望祂的谦卑和柔和时，我们才会在我们魂中找到安息。



“The Spirit of Prayer.”

『祷告的灵』

NINETEENTH DAY.

Prayer the Key to the Treasures of Heaven.

“MAN has been sent into the world on no other errand but by prayer to rise out of the vanity of time into the riches of eternity. For poor and miserable as this life is, we have all of us free access to all that is great, and good, and happy, and carry within ourselves *a key to all the treasures that heaven has to bestow upon us.*

“God, the only *good* of all intelligent nature, is not an absent or distant God, but is more present in and to our souls than our own bodies; and we are strangers to heaven and without God in the world, for this only reason, because we are *void of that Spirit of prayer*, which alone can, and never fails to unite us with *the one only good*, and to open heaven and the Kingdom of God within us. A root set in the finest soil, in the best climate, is not in so sure a way of its growth to perfection, as every man may be, whose Spirit aspires after all that, which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches towards him with half that certainty as God, the source of all good, *communicates Himself to the soul that longs to partake of Him.*

“We are all of us by birth the offspring of God, *more nearly related to Him than we are to one another*. For in Him we live

第十九天

祷告是天堂寶藏的钥匙

『除了透过祷告从时间的虚空中升入永恆的丰富外，人已经被送入这世界里沒有其他的差事。虽然这生命是这样的可怜和悲惨，我们所有的人有免费进入到所有伟大、美善、和幸福的，及在我们里面带有一个所有天堂必须赐予我们的寶藏的钥匙。』

『所有聪明本性的唯一美善的神，並不是一个缺席的或遥远的神，而是在我们的魂里和对我们的魂來說、比我的身体更存在的；我们对天堂是陌生人，世界裡沒有神，唯一的原因是，我们沒有祷告的灵。这灵是唯一能、和从不失败的能将我们和这唯一的美善合一，且在我们里面将天堂和神的国度打开。根长在好土里，並在最好的气候中，也不能保証能生长到完全的地步，但是每一个人可能会生长到完全的地步。这样的一个人的灵向望著、神已经预备好了的、和有无限的渴望去给他的、所有的那些。因為太阳满足对向它伸来的嫩芽，还不如所有美善来源的神给人一半的那样確定的满足。神对渴望与祂分享的魂沟通。』

and move and have our being. The first man that was brought forth from God had the breath and spirit of Father, Son, and Holy Ghost breathed into him, and so he became a living soul. He was the image and likeness of God, not with any regard to his outward shape or form, for no shape has any likeness to God; but he was in the image and likeness to God because *the Holy Trinity had breathed their own nature and spirit into him.* And as the Deity, Father, Son and Holy Spirit, are always in heaven, and make heaven to be everywhere, so this Spirit breathed by them into man brought heaven into man along with it. And so man was in heaven as well as on earth, that is, in Paradise which signifies a heavenly state, or birth of life.”

THE lesson that we find here in regard to the sun is one of the deepest truths of God's Word. As willing as the sun is unceasingly to shine forth its light and warmth on the waiting earth, is the living God waiting unceasingly to work in the heart of His child. Or, rather, He is ever actually working within us, except as we hold Him back and hinder Him by our unbelief or our surrender to the Spirit of the world. Oh that we could learn to say every day: As sure as the sun shines on this earth, my God is sending forth His light and His love into my heart for me to receive and to rejoice in.

『我们所有人天生就是神的后代，**与祂关系的接近比对我们彼此的关系更接近**。因為在祂里面，我们活著、行动、及有我们的人。从神带出的第一个有父、子、和圣灵的气、和灵呼在他里面，而因此他变成一个(有灵的)活魂。他是神的形象和样式，这不是指他的外形状或形式，因為沒有形状有神的样式，而是他有神的形象和样式。这是因为**这神圣的三位一体的神已经呼出了祂们自己的本性和灵进入他里面**。而这三位一体的神，父、子、和圣灵，是永远在天堂，而使得天堂在每一个地方，所以被祂的呼气进人的这灵是带著天堂进入人里面的。而所以呢！人在天堂及在地，也就是說，在象征一个属天状态的或生命的诞生的乐园中。』

在这里我们找到了太阳是神的道(语语)中最深的事实之一。就像太阳是自愿的不停普照它的光線和溫暖这等待著的地球一样，这活神是不止息的等待著去工作在祂的孩子的心中。或者这样說，除非是我们用我们的不信、或顺服这世界的灵去阻止又阻止祂，祂是事实上永远不止息的工作在属祂的里面。哦！那是我们每一天可以学习說的：就像太阳照耀在这地球一样的肯定，我的神正在發出祂的光和祂的愛进入我的心中，是為了我能接收到和在里面喜乐。

The Goodness of God.

THE goodness of God breaking forth into a desire to communicate good, was the cause and the beginning of the Creation. Hence it follows that to all eternity God can have no thought or intent towards the creature but to communicate good, because He made the creature for this sole end, to receive good. He must always will that to it which He willed at the creation of it. As the sun hath but one nature, and can give forth nothing but the blessings of life, so the holy, triune God has but one nature and intent towards all the creation, which is to pour forth the riches and sweetness of the Divine perfection upon everything that is capable of them, and according to its capacity to receive them.

"This is the amiable nature of God; He is *the Good*, the unchangeable overflowing fountain of good, that sends forth nothing but good to all eternity. He is Love itself, the unmixed immeasurable Love, doing nothing but from love, giving nothing but gifts of love to everything that He has made; requiring nothing of all His creatures but the spirits and fruits of that Love which brought them into being. Oh, how sweet is this contemplation of the height and depth of the riches of Divine Love! With what attraction must it draw every thoughtful man to return

神的美善

『神的美善爆發出一个交通美善的渴望，这是创造的原因和开始。所以我们可以得到这样的结论：除了交通美善外，神直到永恆都不能对被造会有其他的想法或意图，因為祂创造了被造只為了这个唯一的结局，接受祂的美善。祂必然永远愿意这样做，祂愿意创造它。就像太阳只有一个本性一样，只能给生命带来祝福，所以这圣洁的三位一体的神只会有一个对所有被造的本性和意图。那就是倾倒给所有照著被造的度量能接受的、神完美的丰富和甜蜜。』

『这是神可亲的本性；祂是**这美善**，这永不改变满溢的美善的泉源，不带下别的，只赐下美善到永永远远。祂是愛的本身，这未搀雜的、不可测量的愛，除了来自愛以外、不做任何的事情，除了赐予所有的被造愛的礼物外、不赐下任何的事情；除了带出他们成為被造的那愛的灵和果子之外，祂不需求所有祂的被创做任何事情。哦！对神的愛的丰富高而深的沈思、是何等甜蜜啊！带著那样的吸引力，一定会吸引每一个有思想的人，对这无限美善的、永不满足的泉源、以愛来回报愛。』

Love for Love to this overflowing fountain of boundless goodness ! What charms has that religion which discovers to us our existence in relation to, and dependence upon, this ocean of Divine Love. View every part of our redemption, from Adam's first sin, to the resurrection of the dead, and you will find nothing but successive mysteries of that first love which created angels and men. All the mysteries of the Gospel are only so many marks and proofs of God's desiring to make His love triumph in the removal of sin and disorder from all nature and creatures."

WITH what joy an invalid on a winter's day yields himself to bask in the bright sunshine. What journeys are undertaken to the heights in Switzerland where the sun gives its warmth best. And, alas ! how little God's children understand that this is just the one thing they need, to wait before God in quiet till His light shines upon them, and into them, and through them. How little it is understood that unless we take time, time enough with God for His light to shine into the depths of our hearts, it is in vain for us to expect that His immeasurable love can enter our hearts and fill our lives. Oh, our Father, teach us, we pray Thee, to believe in Thy love, and not to rest until our hearts are filled with it !

那个宗教發現了我们的存在、和我们所依赖的这神圣的愛的洋海之间的关系，这宗教有什麼样的魅力啊！从救恩的每一部分来看，从亚当的第一次犯罪到死人的复活，而你将会找不到别的、只会找到那第一个创造天使和人的愛、连续的奥秘。所有福音的奥秘仅仅是這麼多的得胜的记号和証明，顯明神渴望使得祂的愛、能从所有本性和被造中、移除罪和混乱。」

一个无用的人让自己在冬日沐浴在明媚的阳光下、是帶著何等样的喜乐啊！到能得到最好阳光温暖的瑞士高处的旅行、是何等样的旅程啊！而啊哈！有多麼少神的孩子们了解到他们所需要的仅仅是一件事情，等候神直到祂的光照耀在他们身上，进入他们里面，和透过他们。除外我们花时间，足夠的时间，好让祂的光照耀在我们心的深处，我们是不可能期望、祂不可测量的愛能进入我们的心中、和充满我们的生活的。了解到这样的人是多麼的少啊！哦！我们的父，我们向祢祈求，教导我们去相信祢的愛，和直到我们的心充满这愛、不要歇息！

TWENTY-FIRST DAY.

The Kingdom of Self.

“ MAN by his fall had fallen from a life in God into *a life of self*, an animal life of self-love, self-esteem and self-seeking, in the poor perishing enjoyments of the world. All sin, death and hell is nothing else but this kingdom of self or the various operations of self-love, self-esteem and self-seeking.

“ On the Day of Pentecost a new dispensation of God came forth. On God's part it was the operation of the Holy Spirit in gifts and graces upon the whole Church. On man's part it was the adoration of God in Spirit and in truth. All this was to make way for the *immediate and continual operation of God* in the soul; that man, baptized with the Holy Spirit, *should absolutely renounce self*, and give up his whole soul to use the faculties of his mind, and all the outward things of the world, as enlightened and inspired by the Holy Spirit.

“ The kingdom of self is the fall of man and the great apostasy from the life of God in the soul. The Kingdom of Christ is the Spirit and Power of God manifesting itself in the birth of a new inward man. When the call of God to repentance first arises in thy soul, be retired, silent, passive and humbly attentive to the new risen life within thee, disregarding the workings of thine own will and reason.

“ Hence is to be seen the true ground

第二十一天

自我的国度

『人透过他的堕落已经从一个在神里面的生命进入了一个**自我的生命**，也就是在世界上的这可怜的、灭亡的享受中，一个自愛、自尊、和自我寻求的动物生命。所有的罪恶，死亡，和地狱沒有別的，就是这样的**自我的国度**，或是說自愛、自尊、和自我寻求的各种的运作。』

『在五旬节的那一天，一个新的神的配置来到了。在神的方面，就是圣灵在整个教会上恩赐和恩典的运作。在人的方面，就是在圣灵和真理中敬拜神。所有这些都是為让路给在魂中**这立即的和连续的神的运作**；被圣灵受洗的人**应该絕對的棄絕自我**，和放棄發揮他的思维能力的全魂，及所有属世的外在事情，以為是被圣灵光照和默示。』

『**自我的国度**是人的堕落和在魂中从神的生命的伟大的背道。基督的国度是神的灵和能力、在一个新的里面的人彰顯出来。当神在你的魂中第一次呼召你要悔改崛起时，(要从自己)退休，要安静的、被动的、和谦卑的留心这在你身里新崛起的生命，而要无视你自己的旨意和理由的工作。』

and necessity of that *universal mortification and self-denial* with regard to all our senses, appetites, tempers, passions and judgments. Our own life is to be hated; and the reason is plain, because there is nothing lovely in it. By this knowing and owning our own nothingness and inability, that we have *no other capacity for good, but that of receiving it from God alone*, self is wholly denied, and its kingdom destroyed.

“ You know now to what it is that you are daily to die, and daily to live; and therefore look upon every day as lost that does not help forward both this death and this life in you. Casting yourself with a broken heart at the feet of the Divine Mercy, desire nothing but that every moment of your life may be given to God, and pray from the bottom of your heart that the seed of eternity, the spark of life that had so long been smothered under earthly rubbish, might breathe and come to life in you.”

LET us take hold of the central thought here that, to make way for the immediate and continual operation of God in our souls, we need, in the power of the Holy Spirit, absolutely to renounce self, and yield our whole being for God to dwell and work in. The universal mortification and self-denial is indispensable if God's redeeming love is to display its power and shed forth all its blessing. Let us cast ourselves with a broken heart at the feet of the Divine mercy, and desire nothing but that every moment of our life may be given to God.

『因此關於我们所有的感官、性情、脾气、热情、和判断，这被視為是那普世性的屈辱和否认自我的真正基础和有其必要性。我们将会恨恶自我的生命；而这理由很简单，因為在它里面沒有什麼是可愛的。透过这样的认知和拥有我们自己的虚空和无能，以致於我们唯有从神接受它之外，沒有任何美善的容量，只能完全的否认自我，和摧毁它的国度。』

『现在你知道每天死和每天活是指什麼；而所以那一天在你里面不帮助你往前达到这样的死和这样的活，那每天是都在迷失。以一颗破碎的心抛棄自己於神的怜悯的脚前，除了在每一时刻将我们的生命献给神外，不渴望任何事情，而从你心的深处向祷告，使这永远的种子可能会呼入而甦醒在你里面的生命。这种子是指这早已被属地的垃圾所窒息的生命的火花。』

让我们把握这里的中心思想，為了在我们魂中让位给神这即刻和连续的运作，我们需要在圣灵的能力中、絕對的棄絕自我，和為了神居住和工作在我们里面、我们要整个人顺服祂。如果神救赎的愛要能展示它的能力和散發它所有的祝福，普世性的屈辱和否认自我是不可少的。让我们以一颗破碎的心抛棄自己於神的怜悯的前，除了在每一时刻将我们的生命献给神外，不渴望任何事情。

Continual Self-Denial.

“A SPIRITUAL book is a call to as real and total a death to the life of corrupt nature as that which Adam died in Paradise was to the life of heaven. To the end of our lives every inch of our road is to be made up of denial and dying to ourselves. To think of anything but *the continual total denial of our earthly nature* is to overlook the very thing on which all depends.

“ You rejoice in thinking that now in knowing these truths you have found the Pearl of great price. But notice, it is not yours till you sell all that you have and buy it. Now *self* is all that you have; you have no good of your own, nothing is yours but this *self*; and all this *self* is to be parted with before the pearl is yours. That is, die to all thy possession of *self*; all of it is to be given up; it is an apostate nature, a continual departure from God; it corrupts everything that it touches. All evil tempers are born and nourished in *self*. Die to this *self*, to this inward nature, then all outward enemies are overcome.

“ The true ground of all true religion is: it means nothing but *to overcome that earthly life which overcame Adam in the Fall*. Therefore you must know that the one thing needed is to die to all the life that we have from this world. The Son

连续的否认自我

『一本属灵的书、是一个对腐败的自然的生活的实际和完全的死亡，尤如亚当对属天的生在乐园中实际和完全的死亡一样。我们生命中的道路直到终结的每一步，将是由自我的否认和死亡而造成。除了这连续的完全否认我们属地的本性，去想到任何其他的事情就是忽略了所有人赖以生存的事物。』

『在想到了你现在知道这些事实，你会因你已经找到了伟大价值的珍珠而喜乐。但是要注意，直到你卖了你所有的而买它，它不会是你的。现在呢？自我是你所有的；你沒有屬於你自己的美善，除了自我外，沒有任何东西是你的；而在珍珠是你的之前，你和你所有的自我必须要被分离。也就是说，你要对所有佔有你的自我死掉；所有的自我必须被放棄；它是一个叛教的本性，连续的远离神；它对每一件它所接触的事情，都令其腐败。所有邪恶的性情都在自我中诞生和養活了。对这自我死，对这內在的本性死，那麼就会对所有外在的敌人得胜。』

『所有真正宗教的真实基础是：除了胜过那属地的生命，也就是那生命在亚当的堕落中胜过他，宗教沒有任何的意义。所以你必须知道这一件需要的事情就是向我们所有从世界来的生命死。』

of God calls us to die to this life and take up His cross. When the human soul turns from itself, and turns to God, *dies to itself and lives to God* in the spirit and tempers of the holy Jesus, then only is it delivered from covetousness and sensuality, from a worldly spirit, from all self-interest and self-exaltation, from all hatred and envy.

“To think of anything in religion, or to pretend to real holiness, *without totally dying to this old man*, is building castles in the air. To think of being alive in God, before we are dead to our own nature, is as impossible as for a grain of wheat to be alive before it dies.

“The total dying to self is the only foundation of a solid piety. Thus alone does the spiritual life begin at the true root, grows out of death, and is born in a broken heart, a heart broken off from all its own natural life.”

OUR blessed Lord Jesus could not be raised from the dead into the glory of the Father's right hand until He had died on the Cross. This is the new and living way which He opened up through the rent veil of the flesh into the Holiest of All. And it is in this new and living way with our flesh also crucified and given over to the death, that we can enter into the life and the joy of God's presence here upon earth. The continual denial of self is one of the secrets of the continual enjoyment of God's presence and power working in our hearts.

神的儿子呼召我们向这生命死，而背起祂的十字架。当人的魂从它自己而转向神时，**会死於它自己，而在**灵和圣洁的耶稣的性情中**活向神**。那麽只有这样，才能使我们从贪婪和淫荡出来，从一个世界的灵出来，从所有的自我兴趣和自我的高舉中出来，和从所有的憎恨和嫉妒中出来。』

『只想到在宗教里的任何事情，或假裝有真正的圣洁，而**不完全死於这老我**，尤如建造空中楼阁一般。在死於我们自己的本性之前而想能活在神里面是不可能的，这就像一颗麦子的子粒，在它埋在土中死前，不可能长出来而活著。』

『这完全的对老我而死是唯一的一个坚定的虔诚的基础。所以只有这样、才会使这属灵的生命在它真实的根部开始长出来，从死亡中脱出，而在一个破碎的心中诞生，这样的心会从它所有的天然生命中脱出。』

直到祂已经先钉死在十字架上，我们有祝福的耶稣不能从死中复活，而进入父右手边的荣耀里。这是借着他给我们开了一條又新又活的路，从他的身体的幔子经过，进入至圣所。**(参希伯来书 10:20)** 就是在这又新又活的路中，我们肉体也被钉在十字架上而死了，使我们能进入神在地上同在的生命和喜乐中。这自我的连续的否认、是一个连续的享受神的同在、和祂的能力工作在我们的秘诀。

Prayer a State of the Heart.

OUR Saviour, though He had all wisdom, yet gives but a small number of moral teachings to mankind. It is because He knew that our whole malady lies in this, that the will of our mind, the lust of our life, is turned into this world; and that nothing can set us right but the turning the will of our mind, and the desire of our hearts to God and that heaven which we had lost. And hence it is that He calls us to nothing but *a total denial of ourselves and the life of this world*, and to a faith in Him as the worker of a new birth and a new life in us. He teaches us every reason for *renouncing ourselves* and loving the whole nature of our redemption as the greatest joy and desire of our heart.

We see thus that our will and our heart is all; that nothing either finds or loses God; and that all our religion is only the religion of the heart. We see with open eyes that as a spirit of longing after the life of this world made Adam and us to be the poor pilgrims on earth that we are, so the Spirit of prayer, or *the longing desire of the heart after Christ and God and heaven*, breaks all our bonds asunder and raises us out of the miseries of time into the riches of eternity. Thus seeing and knowing our first and our present state, everything calls us to prayer; and the desire of our heart becomes the spirit of prayer.

祷告是心的一个状态

『我们的救主，虽然祂有所有的智慧，仍然仅仅赐于人类少数的道德的教导。这是因为祂知道我们整个的不幸就在於此，也就是说，我们的意志和我们生命的渴望转向世界；而除了我们的意志和我们生命的渴望转向神和我们已经失去的天堂外，沒有任何的事可以使我们正確。而因此祂除了呼召我们要有一个完全的对自我和对这世界的否认外，沒有呼召我们做任何其他的事情，且要在祂作為一个新生和在我们里面的一个新生命的工作者上有信心。祂教导了我们放棄自己，和喜愛这我们救赎的整个本性的每一个理由。这救赎的本性是我们心中最伟大的喜乐和渴望。』

『所以我们看见了我们的意念和我们的心就是全部；沒有任何其他的事情能找到神或失去神；而所有我们的宗教仅仅是这心的宗教。我们睁开眼睛看到这事实：作為一个渴望这世界的生命之灵，使得亚当和我们是地上的可怜的朝圣者，所以祷告的灵、或是說这对基督和神及天堂的心灵的渴望，打破了我们所有的束缚，和提昇我们从时间的奥秘中、而进入永恆的丰富中。所以看到了並知道了我们首先和现在的状态，每一件事都是呼召我们去祷告；而且我们心的渴望变成了这祷告的灵。』

When the spirit of prayer is born in us, then prayer is no longer considered as only the business of this or that hour, but is *the continual breathing of the heart after God*. The spirit of prayer, as a state of the heart becomes the governing principle of the soul's life.

“An honest man may prove his honesty by acts. At other times there is no special call to show his honesty. But it is all the same the inward living principle of his heart. Just so the Spirit of prayer may possess the heart without interruption, and yet at other times may have its hours of prayer. But its own life and spirit is vastly superior to, independent of, and stays for no particular hours or forms of work.

*I*T would be worth while making a study of the place that, according to Law, the word “continual” ought to have in our life. First there is the continual streaming forth of the infinite love of God towards men. Then the continual unalterable dependence upon God every hour of our life. Then the continual receiving of goodness and happiness from God alone. Then comes the continual mortification of our evil nature; then again the continual and immediate inspiration of the Holy Spirit maintaining the life of Christ in us. Then the continual breathing of the heart after God in prayer. And then the continual loving of Him with our whole heart.

当祷告的灵在我们里面诞生，那麽祷告不再認為仅仅是这一小时或那一小时的表面上的事情，**而是一颗向神的心连续的呼吸著**。作為心的这一个状态，祷告的灵变成了魂生命的治理原则。』

『一个诚实的人可以用行动来証明他的诚实。在另外一个时间里，沒有特別的呼召去顯明他的诚实。但这心的內在活的原则，在所有时间都是相同的。就像这一样，祷告的灵可能会不停地佔有这心，而仍然在其他的时间可能会有祷告的时间。但它自己的生命和灵是大大优於、且獨立於、和停留在某些特別的时间或工作的形式上。』

依據律法、去学习『连续的』这个字在我们生命中必须有的位置、是很值得的。第一，有无限神的愛不斷地湧向人们。然后在我们生活的每一小时中，都连续的、不改变的依赖著神。然后仅仅是从神接愛这连续的美善和幸福。然后接著来的是看到了我们邪恶的本性的败坏；再然后有保持基督的生命在我们里面的圣灵连续的和即刻的默示。然后在祷告中有这向神的心连续的呼吸著。而然后连续的用我们的全心愛祂。

A Worldly Spirit.

“ FROM what has been said of the first state and fall of man it plainly follows that the sin of all sin, or the heresy of all heresies, is a worldly spirit. We are apt to consider this temper only as an infirmity, but it is indeed *the great Apostasy from God and the Divine Life*.

“ Choose any life but the life of God and heaven, and you choose death; for death is nothing else but the loss of the life of God. The spirit of the soul is in itself nothing else but a *spirit breathed forth from the life of God*, and for this only end that the life of God, the nature of God, the working of God, the tempers of God, might be manifested in it.

“ Hence it is that all the religion of fallen man, all the methods of our redemption, have only this one end, to take from us that strange and earthly life we have gotten by the Fall, and to kindle again the life of God and heaven in our souls. ‘ All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father,’ is not that life that we had from God by creation, but is of this world, is brought into us by our fall from God into the life of this world, and therefore a worldly spirit is not to be considered as a single sin, but as *a state of real death to the kingdom of life and God in our souls*.

一个世界的灵

『从已经所說關於首先的状态和人的堕落，我们很简单下结论說，所有罪的罪性、或是所有異端的邪說、是一个世界的灵。我们倾向於認為这种性情只是虛弱的，但它確實是远离神和神圣生命的伟大背道。』

『除了选择神和天堂的生命外，选择任何生命都是选择死亡；因為死亡不是其他的，就是失去了神的生命。这魂的精神只是一个从神的生命里呼出的灵，沒有别的在它自己里面，和因為这仅仅是神的生命、神的本性、神的工作、神的性情、可能在其中彰顯出来的目的。』

『所以、所有堕落人的宗教、我们救赎的所有方法，只有这一个目的，从我们身上拿走我们透过堕落已经得到的那奇異和属地的生命，而在我们的魂中再次点燃神和属天的生命。「...凡世界上的事，就像肉体的情慾，眼目的情慾，並今生的骄傲，都不是从父来的，...」(约翰一书 2:16) 不是从神透过创造我们有的那生命，而是从世界来的，是经由我们从神堕落进入这世界的生命而带入我们里面的。而所以一个世界的灵不只是認為是一个单一的罪，而是一个在我们魂中真正死於生命和神的国度的状态。』

“ Hold this, therefore, as a certain truth, that the heresy of all heresies is a worldly spirit. It is the whole nature and misery of our fall, and keeps up the death of our souls. Of all things, therefore, detest the spirit of this world, or there is no help; you must live and die an utter stranger to all that is Divine and heavenly. *For a worldly, earthly spirit can know nothing of God.* All real knowledge is Life, or a living sensibility of the thing that is known; as far as our life reaches, so far we understand and know, and no further. All after this is only the play of our imagination amusing itself with the dead pictures of its own ideas.”

WHEN our Lord spoke of the world, its prince, and its spirit, He ever laid stress on its hatred of Him and His Church. And so His Apostles, too, warned most earnestly against being conformed to the world. “ *If a man love the world, the love of the Father is not in Him.*” We need to yield ourselves to the Holy Spirit from heaven to discover the evil and the danger of the spirit of the world, to give us the victory over it, and to fill us with the life of heaven.

『所以持住这个一定的真理，所有的異端的邪說是一個世界的靈。所以万物厌恶这世界的靈，或是說沒有帮助；**因為一个世界的、屬地的靈不知道神的任何事情。**所有真正的知識就是生命、或对已知事情的一个活的感性；这已知事情是就我们的生活而言，不超过到目前为止我们所了解並知道的。所有过於这的，仅仅是我们想像力的發揮，将自己的想法的死气沈沈的图片娱乐化了。』

当我们的主谈到这世界、它的王子、和它的靈，祂永远強调这世界恨祂和祂的教会。而所以祂的使徒们也最认真的警告，不要模成这世界(的形像)。『...人若愛世界，愛父的心就不在他里面了。』(约翰一书 2:15) 為了發現邪恶和世界的靈的危险，和得胜它，及充满我们属天的生命，我们必须顺服从天而来的圣灵。

TWENTY-FIFTH DAY.

Of the Despair of Self.

“WHEN the truth touches a man's heart, he feels that he cannot overcome the hardness of his heart and his pride by the force of his reason. Nature becomes a torment and a burden to itself before it can willingly give up to that death through which alone it can pass into life. There is no true and real conversion from the life of sin and death, till a man comes to know and feel, that *nothing less than his whole nature is to be parted with, and yet finds in himself no possibility of doing it.* This is the despair by which we lose all our own life, to find a new one in God. For here it is that faith and hope, and true seeking to God and Christ are born. But till all is despair in ourselves, faith and hope and turning to God in prayer are only things practised by rule and method; they are not born in us, are not living qualities of a new birth, till we have done feeling any trust or confidence in ourselves.

“A man must feel that he is still within the reach of Divine Love; God created him for Himself to be a habitation of His own life and Holy Spirit. In dealing with such souls, love must be our bait; it will put its hook into the heart, and force men to know, that of all strong things nothing is so strong, so irresistible, as Divine Love.

“Ask what God is; His Name is Love; He is the Good, the Perfection of Peace,

第二十五天

对自我的绝望

『当真理接触到一个人的心时，他感觉到透过他的推理、他不能胜过他的心和他的骄傲的刚硬。在本性能夠自愿的放棄自己、而让位给那个唯有透过死亡能进入生命的那个死亡前，本性变成了它自己的一个折磨和一个负担。直到一个人能夠知道和感觉到他必须完全的脱离他的整个本性、而仍然發觉在他自己里面是不可能做到的，就会沒有真实的和真正的从罪和死的生命中转变。就是透过这样、我们失去了所有自己生命中的绝望，因而找到了在神中的一个新生命。因為在这里就是那信心和希望，而真正的寻求神且基督(在我们里面)诞生了。然而直到在我们里面只有绝望，这唯一能借著规则和方法操练的事情是信心和希望及在祷告中转向神；直到我们真实的在我们里面感觉到任何信任和信心，它们不会在我们里面生出，且不会是这一新生命的活的特质。』

『一个人必须觉得他仍然在爱的范围内；神為祂自己创造了他，使他成為祂自己生命和圣灵的居所。在对待这样的魂中，爱一定是我们诱饵；它会将它的钓子放在我们的心中，因而强迫人们去知道，在所有強大的事情中，沒有像神圣的爱这样的强大和这样的不可抗拒。』

the Joy, the Glory and the Blessing of every life. Ask what Christ is. He is the universal Remedy of all evil broken forth in nature and creatures. He is the un-wearied Compassion, the long-suffering Pity, the never-ceasing Mercifulness of God to every want and infirmity of human nature.

“ Let us surround and encompass men with these frames of love until they become a willing victim to their power. All religion is the Spirit of Love, all its gifts and graces are love; it has no breath, no life, but the life of love. Love is heaven revealed in the soul; it is light and truth, it is infallible. Love is the Christ of God; it is the resurrection and life of every Divine virtue, a fruitful mother of true humility, boundless benevolence, un-wearied patience, and bowels of compassion.”

LET us seek above everything to believe that God is love, and as such, longs intensely to fill every heart with its blessedness. As the sun shines upon the earth with the one great object of shedding on it its light and its life, do let us believe that the great God of love is shining upon us every moment of the day. If we will but give Him time and patient waiting, that love will enter our hearts with all its gifts and graces and its unspeakable blessedness. That will make us willing to part utterly with self, and to yield ourselves a continual sacrifice to the God who loves us.

『问神是什麼？祂的名字是愛；祂是这美善，平安的完美，喜乐，荣耀，和每一个生命的祝福。问基督是什麼？祂是本性和被造中万恶之源的万能药。祂赐于每一个的、人性的缺乏和软弱、沒有裝作的同情心、长期的怜悯、和从不止息神的仁慈。』

『让我们用这样愛的架構围绕和包围著人们，直到他们志愿成為它们能力的犧牲者。所有的宗教是这愛的灵，所有它的礼物和恩典都是愛；它沒有呼吸，沒有生命，而只有愛的生命。愛是在魂中所顯露的天堂，它是光和真理，它是不会失败的。愛是神的基督；它是每一个神圣的美德的复活和生命，一个真正的谦卑富有成果的母亲，无限的仁慈，不裝作的耐心，和怜悯之肠。』

让我们相信神是愛和这样的事、寻求以上所說的每一件事情。就像太阳照在地球上是帶著一个伟大的目的，就是在地球上撒落它的光和它的生命，让我们絕對相信、这愛的伟大的神在每一天每时刻中、正在照耀在我们身上。我们只要愿意给祂时间和耐心的等候祂，以致於愛将会帶著所有它的礼物和恩典及它不可言喻的祝福、进入我们的心中。那将会使我们愿意完全地脱离老我，和使我们愿意顺服於一个连续地奉献给愛我们的神。

True Religion.

“ **H**ERE you should once for all mark where and what the true nature of religion is; its work and effect is *within*; its glory, its life, its perfection, is all within. It is merely and solely the raising a new life, new love and a new birth in the inward spirit of our heart. This was the spiritual nature of religion in its first beginning, and this alone is its whole nature to the end of time. It is nothing else *but the power and life and Spirit of God*, as Father, Son and Holy Spirit, working, creating and reviving life in the fallen soul, and driving all its evil out of it. Religion is no true divine service, no proper worshipping of God, has no good in it, can remove no evil out of man, raise no Divine life in him, but so far as it serves, worships, conforms, and gives itself up to this operation of the Holy Triune God, as living and dwelling in the soul.

“ Keep close to this idea of religion as an inward spiritual life in the soul; observe all its works within you, the death and life that are found there; seek for no good, no comfort, but in the inward awakening of all that is holy and heavenly in your heart; and then so much as you have of this inward religion, so much you have of a real salvation. For *salvation is nothing but a victory over nature*; so far as you resist and renounce your own vain,

真正的宗教

『在这里，你应该一次就好的标誌著宗教的真正本质在那里和是什麼；它的工作和影响是內在的；它的荣耀，生命，和完美全都是內在的。它仅仅是且完全是在我的心中內在的灵里，升起了一个新的生命，新的愛，和一个新的诞生。这是在宗教的属灵本质首先开始时，而这也就是它到时间的尽头的全部本质。除了作為父、子和圣灵的**神的能力及生命和灵之外**，沒有其他的能在堕落的魂中工作、创造、和复兴，而逐出魂中所有的邪恶。除了只事奉、崇拜、模成、和放棄它自己於这在魂中活著且居住的三位一体的神的运作之外的宗教，不是真正神圣的事奉，也沒有适当的崇拜神，在它里面沒有美善，使它能夠从人中除掉邪恶，也不能在他里面提高神的生命。』

『紧紧的持著宗教是在魂中一个內在属灵的生命的这样的想法；除了內在甦醒了在你的心中所有圣洁和属天的之外，不要寻找任何的美善和安慰；而然后就看你这內在的宗教有多少，你就有一个真正的救赎多少。因為**救赎不是別的，仅仅是一个对本性的得胜**；只要你阻挡和放棄你自己的虛空、自我、和属地的本性，只要你战胜所有你自己老我的天然性情，**只要神进入你里面活著且运行你身上，祂是在你里面**你魂中的光、生命、和灵；而你是在祂里面以心灵和真理崇拜祂的那新造。』

selfish and earthly nature, so far as you overcome all your own natural tempers of the old man, so far God enters into you, lives and operates in you, He is in you the Light, the Life, and the Spirit of your soul; and you are in Him that new creature that worships Him in spirit and in truth.

“ All Scripture brings us to the conclusion that our religious services are only so many ways of giving up ourselves more and more to the inward working, quickening, sanctifying Spirit of God in us; and all for this end, that a true, real, Christ-like nature be formed in us, by the same Spirit by which it was formed in the holy Virgin Mary.”

HOW much there is of religion in which man has his own thoughts of what it should be. Oh, let us seek to study what God counts true religion. Nothing less than this, that He Himself, by His Spirit, should live and work in us as the Light and the Life of our souls. As we take these thoughts of God into our hearts, we shall see that a continual depending upon Him, a continual receiving of His Holy Spirit breathing His life into us, and a continual breathing of our heart and its longing after Him, is the life of Christ in us. It is this will enable us continually to worship, to pray, and to work in His holy presence.

『所有圣经的话带给我们这结论，就是我们宗教的事奉仅仅是这麼多的方法，要我们愈来愈多的放棄自己、给这在我们里面内在工作的、活著的、和使我们成圣的圣灵；在圣洁的童贞里面，透过圣灵，一个真正的、实在的、和基督相似的本性成形了。而我们所有这样做的目的，就是為了达到有一个和玛丽亚相同的本性、能借著同样的圣灵成形在我们里面。』

在宗教里面，有多少是人以為宗教应该是怎麽样。哦！让我们寻求去学习什麼是神認為真正的宗教。借著圣灵，祂自己应该活在我们里面和工作在我们身上，作為在我们魂中的光和生命。不会比这样更少的。当我们把这样有关神的思想带入我们心中时，我们将会看到在我们里面基督的生命，也就是一个连续的依靠祂、一个连续的接受祂的圣灵呼出祂的生命进入我们里面、和一个我们的心和心中对祂的渴望的连续的呼吸。就是这样的意念，使我们能在祂圣灵的同在中连续的去崇拜、去祷告、和去工作。

The Practice of Prayer.

“THE best instruction I can give you as helpful or preparatory to the Spirit of Prayer, is already fully given where we have set forth the original perfection, the miserable fall and the glorious redemption of man. It is the true knowledge of these great things which can do all for you which human instruction can do. These things must fill you with a dislike of your present estate, drive all earthly desires out of your soul, and create an honest longing after your first perfection. For prayer can only be taught you by awakening in you a true sense and knowledge of what you are, and what you should be, and filling you with a continual longing desire of the heart after God, His life and Holy Spirit. When you begin to pray, ask your heart what it wants, and have nothing in your prayer but what the state of your heart puts you upon demanding, saying, or offering to God.

“The one and only infallible way to go safely through all the difficulties, trials, dryness or opposition of our evil tempers is this: *to expect nothing from ourselves*, but in everything expect and depend upon God for relief. Keep fast hold of this thread, and then let your way be what it will, temptation or the rebellion of nature, you will be led through all to a union with God. *For nothing hurts us in any state*

祷告的练习

『我能给你对祷告的灵有帮助或有预备的、最好說明已经完全的给你了。在这說明中我们已经提到了人起初的完美，悲惨的堕落，和荣耀的救赎。这是这些伟大的事情真正的知识，这知识能夠為你做所有人类的說明能夠做的。这些事情一定让你不喜欢你现在所拥有的思想充满了你，从你的魂中驱逐所有属地的渴望，和產生了一个你对首先的完美的真实的渴望。因為只能借著这些才能教导你祷告，这些是指在你里面喚醒了一个你是什麼的真正的意识和知识，和你应该是什麼，及以一个心里追随神、祂的生命、和圣灵的连续的渴望充满你。当你开始去祷告，问你的心要什麼，和除了你的心的状态要你向神要求、对神說些什麼、及奉献给神之外，在你的祷告中沒有别的。』

『这一个和唯一的一个很安全的经过、我们邪恶性情的所有的困难、试验、干燥、或反对，而不会失败的方法是这样的：除了在每一件事都期望和依靠神的舒解之外，**我们对自己不要期望任何事情**。牢牢地抓住这个话题，然后就保持你将会是什麼的方式，你将会经过所有的而被引导到和神合一。

but an expectation of something in it and from it, which we should only expect from God. And thus it will be till the whole turn of our minds is so changed, that we as fully see and know our inability to have any goodness of our own, as to have a life of our own. When we are happily brought to this conviction, the whole spirit of our mind becomes a true faith and hope and trust in the sole operation of God's Spirit, looking no more to any other power to be formed in Christ new creatures, than we look to any other power for the resurrection of our bodies at the last day."

WHAT a universal confession there is that we pray too little. How strange that our highest privilege, holding fellowship with God in prayer, is to so many a burden and a failure, and to so many more a matter of form without the power. Let us learn the lesson that to expect nothing from ourselves is the first step. And then truly with the heart to expect everything from God. These two thoughts lie at the root of all true prayer. Instead of our thoughts being centred on man, on ourselves and our needs, let them become centred on God in His glory and His love, and prayer will become a joy and a power, and our trials will become our greatest blessing, because they compel us to wait upon God.

因為在任何的状态下沒有任何的事情会伤害我们，除了我们有一个在它里面和从它得到的盼望，而这些我们应该只从神盼望。而所以呢！这将会延续直到我们的意念整个的这样地被改变，以致於我们完全的看见和知道、**我们自己里面不会有任何的美善，可作為有一个我们自己的生命。**当我们很高兴的得到这样的定罪的结论，我们的意念的整个的灵就会变成、在神的灵的完全运作中的一个真正的信心和希望及相信，不再寻求任何其他的能力会在基督的新造中被形成，過於仰望任何其他的能力去取代在最后的一天时我们身体的复活。」

这是怎麽样的一个普世的告解啊！我们祷告太少。这是多麼的奇怪啊！我们在祷告中和神相交的最高的特权，对许多人來說是一个负担和失败，而且对许多人來說是没有能力的形式的改成。让我们第一步去学习不从我们自己盼望任何事情的这功课。而然后真正的在心中期望每一件事从神而来。这两个思想是所有真正的祷告的根本。代替我们以人、和们自己、及我们的需要為中心的思想，让它们变成在祂的荣耀和祂的愛中以神為中心，和祷告将会成為一个愉悦和一个能力，而我们的试练将会成為我们最大的祝福，因為它们会迫使我们等候神。

TWENTY-EIGHTH DAY.

A Touchstone of Truth.

“ I WILL here give you an infallible touchstone, that will try all to the truth. It is this: retire from the world, and all conversation; stop all the former workings of your heart and mind, and with all the strength of your heart, stand all this month as continually as you can in this form of prayer to God. Offer it frequently on your knees: but whether sitting, standing or walking be always inwardly longing and earnestly praying this one prayer to God: ‘ That, of His great goodness, He would make known to you, and take from your heart, every kind and form and degree of pride, whether it be from evil spirits or your own corrupt nature; and that He would awaken in you the deepest depths and truth of that humility which can make you capable of His light and His Holy Spirit.’ ”

“ Reject every thought but that of wishing and praying in this matter from the bottom of your heart, with such truth and earnestness as people in torment wish and pray to be delivered from it.

“ The painful sense and feeling of what you are, kindled into a working state of sensibility by the light of God within you, is the fire and light from which your spirit of prayer proceeds. In its first kindling nothing is found or felt but pain, wrath, and darkness, as is to be seen in the kindling of every heat or fire. And therefore

第二十八天

真理的试金石

『我将在这里给你一个万无一失的试金石，那会测试所有的真理。就是这样的：退出这世界和其所有的对话，停止所有你的心和意念以前的工作，而用你的心所有的力量，尽可能在这一整个月中、尽你所能连续地站在向神祷告的形式中。经常跪在地上：但不管是坐著、站著、或行走著，要永远有内在的渴望和向神恳切祷告这样的一个祷告：「从祂的伟大的美善中，祂将会使自己被你知道，且从你的心中拿掉、不论是从邪灵来的或是从你自身腐败的本性而来的、每一个种类和形式及程度的骄傲；而且祂将会在你里面甦醒、那能使你夠得上祂的光和圣灵的、谦卑的最深厚的深度和事实。」』

『当受折磨的人们希望和祷告能从其中被救赎时，除了在你内心深处带著这样真实的和认真的希望和祷告的想法之外，拒絕每一个其他的想法。』

『这痛苦的意识和你是什麼的感觉，透过在你里面神的光，点燃进入了敏感的工作状态，是你祷告的灵能继续往前行的火和光。在它第一次点燃时，除了痛苦、愤怒、和黑暗外，找不到或感觉到、宛如在每一个热或火的点燃时被看到的、任何事情。而所以它的第一个祷告除了忏悔、自我控诉、告解、和谦卑的一个意识外，沒有任何其他的事情。它除了感觉到它自己的苦难外，**不会感觉到任何的事情，而所以是只有谦卑。**』

its first prayer is nothing else but a sense of penitence, self-condemnation, confession and humility. *It feels nothing but its own misery, and so is all humility.*

“ This prayer of humility is met by the Divine Love, the mercifulness of God embraces it; and then its prayer is changed into songs and thanksgiving. When this state of fervour has done its work, has melted away all earthly passions and affections, and left *no inclination in the soul but to delight in God alone*, then its prayer changes again.

“ It is now come so near to God, has found such union with Him, that it does not so much pray as live in God. Its prayer is not any particular action, not confined to times, or words, or place, but is the work of the whole being, *which continually stands in fulness of faith, in purity of love, in absolute resignation to do, and be, what and how the beloved pleases.* This is the last state of the Spirit of Prayer, and is its highest union with God in this life.”

*P*RAYER is not merely bringing certain requests to God. Prayer is the highest revelation of our fitness for fellowship with God. It begins with the deep humility that knows that it is nothing. That has no desire but to meet God in the fellowship of His love; and then with the whole being continually to live in absolute surrender, to do, and to be, what and how the Beloved pleases.

『这谦卑的祷告被神的爱所摸着，神的怜悯拥抱它；而所以它的祷告就转换成诗歌和感谢。当这热情的状态已经完成了它的工作，已经溶解了所有属地的激情和感情，而在魂中除了唯有在神里面愉悦外，没有留下其他任何的倾向。』

『现在是这麼的亲近神，已经找到了这样的与祂合一，以致於与其說是祈祷，不如說是活在神里面。它的祷告不是任何特别的动作，不限於时间，或话语，或地点，仅仅是全人的工作。那工作是连续的站在完全的信心中，在爱的纯洁里，在绝对的辞掉所有的去做，和所是，知道做什麼和如何做会使我们所爱的欢娱。这是祷告的灵最后的状态，和是它在这生命中最高的与神合一的状态。』

祷告不仅仅是带著对神的某些祈求。祷告是透露我们适合於和神交通的最高的指标。它开始於不知道任何事情的这样的谦卑。除著在祂的爱的交通中遇见神外，没有任何其他的渴望，而然后带著全人连续的活在绝对的顺服中，去做，和所是，知道做什麼和如何做会使我们所爱的欢娱。

TWENTY-NINTH DAY.

The Spirit of Prayer.

“THE Spirit of the soul is in itself nothing else but a Spirit breathed forth from the life of God, and for this only end, that the life of God, the nature of God, the working of God, the tempers of God, might be manifested in it.

“The Spirit of Prayer is a pressing forth of the soul out of this earthly life; it is a stretching with all its desires after the life of God; it is a leaving, as far as it can, all its own spirit, to receive a Spirit from above, to be one Life, one Love, one Spirit with Christ in God. This prayer, which is an emptying itself of all its own lusts and natural tempers, and an opening itself for the Light and Love of God to enter into it, is the prayer in the Name of Christ, to which nothing is denied. For the love which God bears to the soul, His eternal, never-ceasing desire to enter into it, to dwell in it, and open the birth of His Holy Word and Spirit in it, stays no longer than till the door of the heart opens for it. For nothing does or can keep God out of the soul, or hinder His Holy union with it, but the desire of the heart turned from Him. For the life of the soul in itself is nothing else but a working will; wherever the will works, there and there only the soul lives, whether it be in God or in the creature.

“A will given up to earthly good, is at

第二十九天

祷告的灵

『除了从神的生命中呼出的一个灵外，魂的灵中在它自己里面沒有有任何其他的东西，而仅有有这样的目的，就是神的生命、神的本性、神的工作、神的性情可以在它里面被顯现出来。』

『神的灵是一个将从魂推出这样的属地生命，它是一个带著它所有渴望神的生命的延伸；它是一个尽它所可能的离开所有自我的灵而去接受一个从上而来的灵，為了和在神里面的基督将成為有同样的一个生命、一个愛、一个灵。祷告自己能完全的清空一切属它自己的情慾和天然的性情，和為了进入神的光和愛里而开於自己。这样的一个祷告是在耶稣的名里面的祷告，沒有任何的会被否絕的。因為神对魂的愛，祂进入它里面，住在它里面，和在它里面开启祂的道(话语)和灵的诞生了这永恆的、永不止息的渴望，直到心门為它打开，这渴望会一直停留。因為除了心的渴望转离祂，沒有任何做的事或可以让神远离魂，或阻止神和它合一。因為在魂里面沒有别的，只有一个工作的意念；不论这意念在神里面或在被造里面起作用，在那里而只有在那里魂能活著。』

grass with Nebuchadnezzar, and has one life with the beasts of the field; for *earthly desires keep up the same life in a man and an ox.* Earthly food only desired and used for the support of the earthly body, is suitable to man's present condition and the order of nature. But when the desire, the delight and longing of the soul is set upon earthly things, then the humanity is degraded, is fallen from God; and the life of the soul is made as earthly and animal as the life of the body."

CHILD of God, do let us rise to a right conception of what it means that the Eternal Father, by the Holy Spirit, breathes into us, is seeking to have the life of God, the nature of God, the working of God, revealed within us. In earthly things we are not unwilling to take pains to make sacrifices for the object of our desire. Shall we not begin, as never before, to make the knowledge of God, the love of God, the will of God, the pleasing of God, the great object of our study and our effort. God is waiting to bless us, to reveal Himself to us, to fill us with His life, to use us for His glory, if we will but yield ourselves to the life of continual dependence and adoration. We shall then prove how possible it is for a man to walk in the footsteps of Christ Jesus, living His life on earth every day in the love of the Father and to His glory.

『一个放棄自己给属世美好的意念，是犹如和尼布甲尼撒在草地上，而有一个和田中动物的生命；因為属世的渴望在一个人和一隻牛身上沒有什麼不同。為了维持属世的身体，仅仅是渴望和使用属世的食物，对人现在的状况和本性的秩序是适合的。但当慾望、欢愉、和渴求定睛於属世的事情时，人类就堕落了，从神堕落了；而魂的生命就会像属世的和动物的身体的生命一样。』

神的孩子，的確要让我们昇起一个对的概念，知道永恆的父借著圣灵吹气进入我们里面意谓著什麼，父正在寻求启示神的生命、神的本性、和神的工作在我们里面。在属地的事情上，我们不会不愿意為达到我们渴望的目的而煞费苦心的犧牲。难道我们不会用以前从未过的开始、使得有关神的知识、神的愛、神的旨意、神的愉悦、成為我们学习和努力的伟大目标。如果我们只要愿意顺服於这样连续的依靠和敬拜的生命，神正等著祝福我们，启示祂自己给我们，用祂的生命充满我们，和使我们作為祂的荣耀。然后我们将会証明、一个人有可能跟随基督耶稣的脚步，在父的愛中、每一天都活出祂在地上的生命和达到祂的荣耀。

THIRTIETH DAY.

The Prayer of the Heart.

“ **T**URNING to God according to the inward feeling, want and motion of your own heart, in love, in trust, in faith of having from Him all that you want and wish to have—this turning unto God, whether it be with or without words, is the best form of prayer in the world. For prayers not formed according to the real state of your heart, are but like a prayer to be pulled out of a deep well when you are not in it.

“ When the heart really pants and longs after God, its prayer is a praying moved and animated by the Spirit of God; it is *the breath or inspiration of God*, stirring, moving and opening itself in the heart. It is a certain truth that nothing ever did, or can have, the least desire or tendency to ascend to heaven but that which came down from heaven. And therefore every time a good desire stirs in the heart, a good prayer goes out of it that reaches God as being the fruit and work of His Holy Spirit.

“ It is when the heart stands continually in this state of wishing to have that which may be expressed in but few words—it is the Reality, the Steadiness and the Continuity of the desire that is the goodness and perfection of the prayer.

“ You have already rightly taken the first step in the spiritual life; you have

第三十天

心里的祷告

『按里面的感觉转向神，在愛、相信、和信心中，你自己心所要和感动、能夠从祂得到了你所有要的和你希望得到的。也就是說，不论是用或不用话语，这样的转向神，是在全世界中最好祷告的方式。因為假如祷告是不依照你的心真实状态所形成的，就宛如从你不在深井里面的深井中、發出来的祷告一样。』

『当内心真正的痛苦而渴望神时，它的祷告是一个被神的灵所感动和激励的祷告；也就是在心中被激起的、感动的、和开启的这个神的呼吸或灵感。这是一定的真理，就是除那从天上降下来的外，永远没有办法做或能有任何事情、能夠有最少的渴望著或倾向於能升上天堂。而所以每一次在心中有一个好的渴望时，一个好的祷告就从其中流出来，这祷告能达於神，是圣灵的果子和工作。』

『这是当这一颗心连续的处於这种希望的状态，希望可以能夠用仅仅少数的话语来表达心意。也就是說，这就是渴望的现实、稳固、和连续。那渴望是指这祷告的美善和完美。』

devoted yourself absolutely to God, to live wholly to His will, under the light and guidance of His Holy Spirit. Your next step is this, a looking to the continuance of this first resolution and donation of yourself to God. Now this second step cannot be taken but purely by prayer; nothing else has the least power here but prayer, prayer of the heart, a prayer of your own, proceeding from the state of your heart and its tendency towards God. Of all things, look to this prayer of the heart; consider it an infallible guide to heaven. As a man who has some great worldly matter at heart stands turned from everything that has not some relation to it, so our heart will carry on its own state of prayer as soon as God is its great object, or it is wholly given up to Him as its one great Good.”

OUR times of prayer are meant to lead us on to a life of prayer, in which, just as the eye can all the day rejoice in the sunshine which gives it light, the heart will continually live and rejoice in God's presence. Let us believe that God, Who is able to do exceeding abundantly above all that we ask or think, is indeed able and willing by the power of His Holy Spirit, to strengthen us for this life of unceasing prayer as we walk in the light of His countenance.

『你已经在属灵的生命走上了对的第一步；你已经絕對的全身心地投入自己给神，為著要在圣灵的光中和引导下、完全的依照祂的旨意而活著。你的下一步是这样的，期待这第一个決定和奉献你自己给神的延续。现在这第二步除了纯粹的用祷告外，沒有别的办法走上去；除了祷告外，沒有任何其他的事情在这里有一点最小的能力，用你內心的祷告，一个你自己的祷告，从你內心的状态和它趋向神的倾向而往前行去。在所有的事情当中，看这个內心的祷告；考慮它是到天堂去的不会失败的导引。作為一个心中有一些属世的伟大事情的人，保持转离一切和内心沒有关系的事情，**所以一旦神是我们內心的伟大的目标**、或是說这是完全地放棄自己给祂作為内心的一个伟大的美善，**内心将会执行它自己祷告的状态。**』

我们的祷告的时间意谓著引领我们走向一个祷告的生活，在这生活中，内心将会、犹如眼睛能一整天的欢愉在给它光線的太阳中似的、连续的活在和愉悦於神的同在中。让我们相信神，祂能『...充充足足地成就一切，超过我们所求所想的。』(以弗所书 3:20) 神的確是能、且愿意借著祂的圣灵的能力，当我们走在祂脸面的光中时，去加強我们过这一个不停止的祷告的生活。

The Proof of the Spirit.

“THE Holy Spirit of God is as necessary to our divine life as the air of this world is necessary to our animal life; and is as distinct from, and as much without us, as the air of this world is distinct from the creatures that live in it. And yet our own good spirit is the very Spirit of God moving and stirring in us, and yet not God, but the Spirit of God breathed into a creaturely form; and this good Spirit, divine in its origin, and divine in its nature, is that alone in us that can reach God, unite with Him, be moved and blessed by Him.

“You ask how you may know *in how far you are led by the Spirit of God*. As every man knows of himself when he is hungry or pleased, so too with regard to the Spirit of God, for the Spirit of God is more distinguishable from all other Spirits and tempers than any of your natural affections are from one another. Let me show you this.

“God is unwearied patience, a Meekness that cannot be provoked. He is an everduring Mercifulness; He is unmixed Goodness, universal Love; His delight is in the communication of Himself, His own happiness, to everything according to its capacity. He is the Good from which nothing but good comes, and resisteth all evil only with goodness.’ This is the na-

第三十一天

圣灵的證明

『神的圣灵对我们神圣的生命是必要的，这就犹如空气对我们动物的生命是必要的一样；而且这就犹如这世界的空气和居住在它里面的被造有所区别一样，空气和被造是有所区别，没有居住在空气里面的被造，也一样有空气；神的圣灵是区别于我们神圣的生命，和没有我们的生命，也一样有神的圣灵。然而我们自己美善的灵就是被这神的圣灵在我们里面感动和激动，而且这不是神自己，仅仅是神的圣灵呼入一个被造的形式中；然而这神圣的起源和神圣本性美善的圣灵、只有祂在我们里面、能达到神，和祂合一，被祂感动和祝福。』

『你们问你们怎麽可以知道、**你们被神的圣灵引导到何等的地步**。就像每一个人知道他自己何时饿或欢愉一样，所以他也知道關於神的圣灵的事，因為神的圣灵是比所有其他的灵更能辨认、和有著比任何你自然可分辨出彼此的情感的性情。让我把这个顯给你们看。』

『「神是不厌烦的忍耐，是不能被激怒的温柔。祂是永远的怜悯；祂是不混合的美善、普世的愛；祂的欢愉是和祂自己交通、祂自己的快乐、和对依照每件事的容量的每一件事之中。祂是这美善，除了美善之外没有别的能从祂而来，而仅仅是美善就拦阻所有的邪恶。」这是本性和神的圣灵，而这里你有不论你是被感动和被神的圣灵引导的万无一失的証據。』

ture and Spirit of God, and here you have your infallible proof, whether you are moved and led by the Spirit of God. If it be the earnest desire and longing of your heart to be merciful as He is merciful, to be full of His unwearied Patience, to dwell in His unalterable Meekness; if you long to be like him in universal impartial Love; if you desire to communicate every good to every creature that you are able, you have the utmost certainty that the Spirit of God lives, dwells, and governs in you. Now if you lack any of these tempers, if the whole bent of your heart and mind is not set upon them, all pretences to an immediate inspiration and continual operation of the Spirit of God in your soul are vague and groundless. Keep within the bounds here set you; call nothing a proof of the Spirit or work of God in your soul, but these tempers, and the works which they produce, and then, and not till then, you may safely say with St. John, 'Hereby we know that He abideth in us, by the Spirit which He hath given us.'"

LET us believe that the Spirit beareth witness with our spirit and gives us the assurance of His own presence. To the soul who yields itself in childlike trust and obedience, the consciousness will not be withheld, that we are indeed led by Him, and transformed from glory to glory as by the Spirit of the Lord.

假如这是你内心最真诚的想望和渴望要能有像祂是怜悯一样的怜悯，充满了祂的不厌烦的忍耐，住在祂的不会改变的温柔中；假如你渴望是像祂一样的在普世的、不偏待人的爱里；假如你渴望对每一个你能交通的被造去交通每一个美善，你就有了这神的灵在你里面活著、住在你里面，和管制你的最大的确定。现在如果你缺乏任何这样的性情，如果你的内心和意念不整个的固定於它们，那麼所有神的灵在你魂中有一个即刻的默示和连续的运作的假裝、都是模糊的和毫无根据的。保持你在这里所设的范围内；除了这些性情、和它们所產生的工作外，不要称任何其他的作為在你魂中有圣灵或神的运作的一个證明。当这些性情產生了工作，你可以只有在那时且在那时才能和圣约翰很安全的同时說：「...我们所以知道神住在我们里面，是因他所賜给我们的圣灵。」
(约翰一书 3:24)】

让我们相信圣灵和我们的灵会一同作见证，而给我们保証祂自己的同在，在意识不会被隐瞒下，我们確實的知道是被祂所引导，而借著主的圣灵从荣耀到荣耀的被轉換。

“O my God, with all the Strength of my Soul, assisted by Thy Grace, I desire and resolve to resist and deny all my own Will, earthly Tempers, selfish Views and Inclinations; everything that the Spirit of this world and the vanity of fallen nature prompts me to. I give myself up wholly and solely unto Thee, to be all Thine, to have, and do, and be, inwardly and outwardly, according to Thy good pleasure. I desire to live for no other ends, with no other designs, but to accomplish the work which Thou requirest of me, an humble, obedient, faithful, thankful Instrument in Thy hands to be used as Thou pleasest.”



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『哦，我的神，用我魂中所有的力量，借著祢的恩典的帮助，我渴望並决心阻挡和否认我所有自我的意念，属地的性情，自私的观点和倾向；每一件来自这世界的灵和堕落本性的虚空、要我去做做的事。我整个的放棄我自己和完全的进到祢里面，所有的都是祢的，內在的和外在的按照祢美善的愉悦去拥有、去做、和去是。我渴望沒有其他的目的而活著，沒有其他的方式而活著，只是完成祢要我完成的工作，一个在祢手中作為可使祢愉悦的、可使用的谦卑、顺服、有信心的、感谢的器皿。』