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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。这本小冊子『在基督里的秘诀』(The secret of the abiding presence) 也不例外。这是翻译这本小冊子的原因之一。

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在美国有些灵修書籍，是基於慕安得烈写的口袋伴侶系列。但有些章节，和大约一百年前的口袋伴侶系列英文第一版中的短文比较，会完全不同。英文原版的口袋伴侶系列是慕安得烈晚年开始的，共有十二本小冊子，每本小冊子有三十一篇短文。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。

THE SECRET
OF THE
ABIDING
PRESENCE

A
POCKET COMPANION

BY THE REV.
ANDREW MURRAY, D.D.

AUTHOR OF
"THE SECRET OF THE FAITH LIFE"
"THE SECRET OF INSPIRATION"
"THE PRAYER LIFE" ETC.

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在基督里的秘诀

口袋伴侣之一

慕安得烈

(1828-1917)

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FOREWORD

THESE chapters were written by my father some time before his last illness. They were meant as a message to Missionaries all over the world, the idea of such a special message having arisen in connection with some articles in "The International Review of Missions."

前言

这些章节是我父亲在他最后的病前所写的。它们是為全世界的宣道者所写的讯息，这样特别讯息的观念是因一些在『国际宣教回顾』的文章所引起的。

*It has been my privilege
and pleasure to revise and ar-
range the order of the chapters
in the MSS. on the subject.
May God abundantly bless
“The Secret of the Abiding
Presence” to those for whom
it was written, and to all
readers of the little book.*

A. J. MURRAY.

*Clairvaux,
Wellington.*

在手稿中就此主题而修改和安排
这些章节的秩序，是我的特权和乐
趣。愿神大大的祝福『在基督里的
秘诀』，给为了它所写的那些人，
和所有这本小册子的读者。

慕安得烈, A. J.

克莱尔沃
威灵顿

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FIRST DAY.

The Abiding Presence.

“Lo, I am with you alway, even unto the end of the world.”—MATT. xxviii. 20.

WHEN the Lord chose His twelve disciples, it was “that they should be with Him, and that He might send them forth to preach” (Mark iii. 14). A life in fellowship with Himself was to be their preparation and their fitness for the work of preaching.

So deeply were the disciples conscious of this having been their great privilege, that when Christ spoke of His leaving them to go to the Father, their hearts were filled with great sorrow. The presence of Christ had become indispensable to them; they could not think of living without Him. To comfort them, Christ gave them the promise of the Holy Spirit, with the assurance that they then would have Himself in His heavenly presence, in a sense far deeper and more intimate than they ever had known on earth. The law of their first vocation remained unchanged: to be with Him, to live in unbroken fellowship with Him, would be the secret of power to preach and to testify of Him.

When Christ gave them the Great Commission to go into all the world and to preach the Gospel to every creature, He added the words: “Lo, I am with

第一天

在基督里

『...哦，我就常与你们同在，直到世界的末了。』——马太福音 28:20

当主选择祂的十二个门徒时，就是『...要他们常和自己同在，也要差他们去传道，』(马可福音 3:14) 一个和祂交通的生命是为著他们的预备和适於做即将来临的宣教工作。』

门徒已意识到这个他们伟大的特权是这样的深，以致於当基督谈到祂要离开祂们到父那里去的时候，他们的心被极大的悲伤所充满。与基督的同在已经是对他们必不可少的；他们无法想到没有祂的生活将会是怎样的。为了安慰他们(译註)，基督给了他们圣灵的应许，保证他们那时将会有祂自己属天的同在，在某种意义上是比他们在地上所曾经知道的远远更深厚和更亲密。他们第一个职责的法则保持不变：和祂同在、生活在不断的与祂交通中，将会是宣教和为祂作见证能力的秘密。

当基督给他们大使命进入全世界和对每一个被造宣讲福音时，祂加上这话语：『...哦，我就常与你们同在，直到世界的末了。』(马太福音 28:20)

you alway, even unto the end of the world.”

For all time the principle is to hold good for all His servants that without the experience of His presence ever abiding with them, their preaching would have no power. The secret of their strength would be the living testimony that Jesus Christ was every moment with them, inspiring and directing and strengthening them. It was this that made them so bold in preaching Him as the Crucified One in the midst of His enemies. They never for a moment regretted His bodily absence; they had Him with them, and in them, in the divine power of the Holy Spirit.

In all the work of the minister and the missionary, everything depends on the consciousness, through a living faith, of the abiding presence of the Lord with His servant, the living experience of the presence of Jesus as an essential element in preaching the Gospel. If this be clouded, work becomes a human effort, without the freshness and the power of the heavenly life. And nothing can bring back the power and the blessing but a return to the Master's feet, for Him to breathe into the heart, in divine power, His blessed word: “Lo, I am with you alway!”

因為这原则在所有的时间中，对祂所有、沒有曾经和祂同在经验的仆人们中、仍是要保持住，他们的宣教将不会有任何的能力。他们力量的秘密将是这活的见证，见证耶稣基督每一时刻都和他們同在，鼓舞、指导、和加强他们。就是这、使得他们这样的大胆，在祂的敌人当中传扬祂是钉十字架的那一位。他们沒有一刻后悔不能见到祂的身体，他们和祂同在，及祂在他们里面、和在圣灵的神圣的能力中。

在所有牧师和传教士的工作中，每一件事都是透过一个活的信心、而靠著意识到主和祂的仆人居住的同在，这耶稣同在的活的经验、是作为他们传扬福音中的一个基本的要素。假如这点模糊了，(宣教)工作就变为一个人為的努力，沒有清新感和属天生命的能力。除了回到主的脚前，让祂在神圣的能力中吹入心里祂有福的话语：『...**哦，我就常与你们同在**，...』(马太福音 28:20)，沒有其他任何事情能带回这能力和这祝福。

译註: 如果是安慰他们，就是用预言安慰他们，因為这在五旬节成就了。『五旬节到了，门徒都聚集在一处。...他们就都被圣灵充满，按着圣灵所赐的口才说起别国的话来。』(使徒行传 2:1-4)

SECOND DAY.

The Omnipotence of Christ.

"All power is given unto Me in heaven and on earth."—MATT. xxviii. 18.

BEFORE Christ gave His disciples their Great Commission to begin that great world conquest which should aim at bringing His Gospel to every creature, He first revealed Himself in His divine power as a partner with God Himself, the Almighty One. It was the faith of this that enabled the disciples to undertake the work in all simplicity and boldness. They had begun to know Him in that mighty resurrection power which had conquered sin and death; there was nothing too great for Him to command or for them to undertake.

Every disciple of Jesus Christ who desires to take part in the victory that overcometh the world needs time, and faith, and the Holy Spirit, to come under the full conviction that it is as the servant of the omnipotent Lord Jesus that he is to take his part in the work. He is to count literally upon the daily experience of being "strong in the Lord and in the power of His might." The word of promise gives the courage to obey implicitly the word of command.

Just think of what the disciples had learnt to know of the power of Christ Jesus here on earth. And yet that was

第二天

基督的全能

『...天上地下所有的权柄都赐给我了。』 --- 马太福音
28:18 #

在基督给祂的门徒开始那个伟大的得胜世界的大使命之前，祂首先在祂神圣的能力中，启示祂自己是和这全能的一位神同工；这大使命是要以带给每一个被造祂的福音為标桿。就是对这大使命的信心，使得门徒在所有的单纯和大胆中，承担这工作。他们已开始了解祂那复活的大能，这大能已征服了罪和死；沒有祂不能指挥的任何太大的事，或是使他们不能承担的事。

每一个渴望参与这样胜过世界的耶稣基督的门徒，都需要时间，和信心，和圣灵。好使他有完全的決心，作為全能主耶稣的仆人，所以他能尽他的功用，参加这工作。他完全地依靠著每天的经验，能『...**倚赖他的大能大力，作剛強的人。**』(以弗所书 6:10) 应许的话语，给了他们勇气去无條件的顺服命令的话语。

but a little thing as compared with the greater works that He was now to do in and through them. He has the power to work even in the feeblest of His servants with the strength of the almighty God. He has power even to use their apparent impotence to carry out His purposes. He has the power over every enemy and every human heart, over every difficulty and danger.

But let us remember that this power is never meant to be experienced as if it were our own. It is only as Jesus Christ as a living Person dwells and works with His divine energy in our own heart and life that there can be power in our preaching as a personal testimony. It was when Christ had said to Paul, "My strength is made perfect in weakness," that he could say, what he had never learned to say before, "When I am weak, then am I strong." It is the disciple of Christ who understands aright that all the power has been entrusted to Him, to be received from Him hour by hour, who will feel the need and experience the power of that precious word: "Lo, I am with you alway," the Almighty One.

只要想到，门徒在过去已学习知道了基督耶稣在这地上的能力。然而，比较祂现在将要做在他们身上，並借著他们要做更大的工作，这只是小事一件。祂有能力用全能神的力量作工，甚至可在祂最弱的仆人身上。祂有能力，甚至可使用他们明顯的无能，而成就祂所订的目标。祂有能力胜过一切的仇敌和一切的人心，超过一切的困难和危险。

但让我们记得，这能力从来就不是要我们经历，而宛如是我们自己的。除非耶稣基督住在我们里面做為活的一位，並以祂神圣的能量在我们心中和生命中作工，我们才有能力在我们的宣教中作為我们个人的见証。这就是基督曾对保罗說过的，『...因為我的能力、是在人的软弱上顯得完全...』(哥林多后书 12:9)，以致他能說他以前从来沒学到說过的，『...我甚麼时候软弱、甚麼时候就剛強了！』(哥林多后书 12:10) 就是全然了解所有的能力都已经托付给基督的门徒，能在每一时刻从祂那里接受，将会感觉到有这需要和经历那寶貴话语的能力：『...哦，我就常与你们同在，...』(马太福音 28:20) 这全能的一位。

THIRD DAY.

The Omnipresence of Christ.

"Certainly I will be with thee."—
Ex. iii. 12.

THE first thought of man in his conception of a God is that of power, however limited. The first thought of the true God is His omnipotence: "I am God Almighty." The second thought in Scripture is His omnipresence. God ever gave His servants the promise of His unseen presence with them. To His "I am with thee," their faith responded: "Thou art with me."

When Christ had said to His disciples, "All power is given unto Me in heaven and on earth," the promise immediately follows, "I am with you always." The Omnipotent One is surely the Omnipresent One.

The writer of Psalm cxxxix. speaks of God's omnipresence as something beyond his comprehension: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

The revelation of God's omnipresence in the man Christ Jesus makes the mystery still deeper. It also makes the grace that enables us to claim this presence as our strength and our joy something unexpressibly blessed. And yet how many a servant of Christ, when the promise is given him, finds it difficult

第三天 .

基督的无所不在

『...当然,我将会与你同在。...』 --- 出埃及记第三章十二节

人首先对神的概念是想到祂的能力,不论以为这能力是多麼的有限。人首先想到真神的是祂的全能:『...我是全能神。...』(创世记 35:11) 第二个在圣经里想到的是祂的无所不在。神曾经赐给祂仆人们的应许是与他们看不见的同在。对祂說的『...我与你同在, ...』(创世记 26:24) 他们的信心回应說:『祢是与我同在。』

当基督曾经对祂的门徒說,『...天上地下所有的权柄、都赐给我了, ...』(马太福音 28:18) 立刻随著有这应许,『...我就常与你们同在, ...』(马太福音 28:20) 无所不能的一位确实是无所不在的一位。

诗篇 139 篇的作者讲到神的无所不在是超过他能想像的事情:『这样的知识奇妙、是我不能测的;至高、是我不能及的。』(诗篇 139:6)

神的无所不在的启示在这人基督耶稣里使得这奥秘更深。它也使得这使我们能够声称这种同在的恩典,作为我们之不可言喻的、有祝福的力量和喜乐。然而有多少基督的仆人,当这应许赐给他时,觉得很难去了解它所隐含的一切,而它怎麼能变成他每天生活的实际经验。

to understand all that is implied in it, and how it can become the practical experience of his daily life.

Here, as elsewhere in the spiritual life, everything depends upon faith accepting Christ's word as a divine reality, and trusting the Holy Spirit to make it true to us from moment to moment. When Christ says "always" (Gr. "all the days"), He means to give us the assurance that there is not to be a day of our life in which that blessed presence is not to be with us. And that "all the days" implies "all the day." There need not be a moment in which that presence cannot be our experience. It does not depend upon what we can effect, but upon what He undertakes to do. The omnipotent Christ is the omnipresent Christ, the ever-present is the everlasting, the unchangeable One. As sure as He is the unchangeable One will His presence, as the power of an endless life, be with each of His servants who trusts Him for it.

Our attitude must be that of a quiet, restful faith, of a humble, lowly dependence, in accordance with the word: "Rest in the Lord, and wait patiently for Him."

"Lo, I am with you alway." Let our faith in Christ, the Omnipresent One, be in the quiet confidence that He will every day and every moment keep us as the apple of His eye, keep us in perfect peace, and in the sure experience of all the light and the strength we need in His service.

就像属灵的生活在其他地方一样，在这里每一件事情都依靠著信心接受神的话作为一个神圣的事实，和相信圣灵在每个时间都使它成为真实。当基督说『经常』(保证是『整天』)，祂意谓著赐给我们这保证，保证在我们的一天生活中，这有福的同在会与我的在一起。而那

『整天』就意谓著『整天』。不需要有任何一个时刻，在其中，同在不能是我们的经验。它不依赖于我们能影响什麼，只在于祂承诺做什麼。这无所不在的基督就是这无所不在的基督，这永远同在是永恒的，这不会改变的一位。就像祂是不会改变的一位那麼的肯定一样，祂的同在也是这样的肯定，一个无限生命的能力也是这样的肯定，祂会与每一个相信祂能这样的与我们同在的祂的仆人们同在。

照著这话语：『你当默然倚靠耶和华，耐性等候他。...』(诗篇 37:7)，我们的态度一定要是一个安静的和默然的一种信心，一个谦卑的和低姿态的一种依靠。

『看啊，我总是与你们同在，...』(马太福音 28:20) 让我们的信心在这无所不在的那一位基督里。是在一个安静的信任中，相信祂将会每一天和每一个时刻保守我们如同祂眼中的瞳人一样，保守我们在完全的平安中，和在一个真实的经验中，经验到我们为祂服务所需要的所有的光和力量。

FOURTH DAY.

Christ the Saviour of the World.

"This is indeed the Christ, the Saviour of the world."—JOHN IV. 42.

OMNIPOTENCE and Omnipresence are what are called natural attributes of God. They have their true worth only when linked to and inspired by His moral attributes, holiness and love. When our Lord spoke of the omnipotence having been given to Him—all power on earth and in heaven—and the omnipresence—His presence with each of His disciples—His words pointed to that which lies at the root of all—His divine glory as the Saviour of the world and Redeemer of men. It was because He humbled Himself and became obedient to death, the death of the Cross, that God so highly exalted Him. His share as the man Christ Jesus in the attributes of God was owing to the work He had done in His perfect obedience to the will of God and the finished redemption He had wrought out for the salvation of men.

It is this that gives meaning and worth to what He says of Himself as the omnipotent and omnipresent One. Between His mention of these two attributes, He gives His command that they should go out into all the world and preach the Gospel, and teach men to obey all that

第四天

基督是世界的救主

『...这(基督)真是救世主。』 --- 约翰福音 4:42

全能和全在都是神的自然属性。只有当它们连接於和被神默示祂的道德的属性、圣洁、和愛，它们才有它们的真实价值。当我们的主讲到全能已经赐给祂，就是讲到所有地下和天上的能力都已经赐给祂。当我们的主讲到全在时，就是讲到祂和每一个门徒的同在。祂的话语指向了一切的根源，就是祂作為世界的救主和世人的救赎主的神圣的荣耀。这就是因為祂自己谦卑並顺服至死，且死在十字架上，以致於神将祂升於至高。祂作為基督耶稣这个人在神的属性中的份额是因著祂所做的工作，在祂的完全顺服神的旨意，和完成了祂為著拯救人所做的救赎。

就是这赋於祂作為全能和全在的一位、所說的關於祂自己的有意义和价值。在祂說到这两个属性之间，祂给了他们命令，他们应该出去到全世界和宣讲福音，而教导人遵行所有祂已经命令的。作為这救赎者，祂从罪中拯救和保守，作為主基督，祂要求服从所有祂已经命令的，就是这祂应许祂的仆人们祂神圣的同在和他们在一起。

He has commanded. It is as the Redeemer Who saves and keeps from sin, as the Lord Christ who claims obedience to all that He has commanded, that He promises His divine presence to be with His servants.

It follows as a matter of necessity that it is only when His servants in their lives show that they obey Him in all His commands, that they can expect the fullness of His power and His presence to be with them. It is only when they themselves are living witnesses to the reality of His power to save and to keep from sin that they can expect the full experience of His abiding presence, and that they will have power to train others to the life of obedience that He asks.

Yes, it is Jesus Christ Who saves His people from their sin, Who rules over a people willing in the day of His power, and proves in them that He enables them to say, "I delight to do Thy will, O my God," Who says, "Lo, I am with you always." The abiding presence of the Saviour from sin is promised to all who have accepted Him in the fullness of His redeeming power, and who preach by their lives as well as by their words what a wonderful Saviour He is.

这只有当必要的事项显现出来，也就是祂的仆人们、在他们的生活中表现出来，他们的确是顺服祂所有的命令，他们才能期望祂的全能和祂与他们同在。这只有当他们自己是活的见证，见证这个实际，祂有能力拯救和使我们远离罪恶，他们才能期望有祂内住的完整体验，而他们将会有能力训练别人有祂要的顺服的生命。

是的，就是耶稣基督拯救祂的子民脱离罪恶，而祂在他们里面证明、祂能使他们说，『**我的神啊，我乐意照你的旨意行...**』(诗篇 40:8) 祂回应说，『**...哦，我就常与你们同在，...**』(马太福音 28:20) 所有接受祂有完整的救赎能力，和不仅是以他们话语宣讲说祂是什麽样的奇妙救主、更以他们的生活宣教的人，这脱离罪的救世主的内住是赐於他们的应许。

FIFTH DAY.

Christ Crucified.

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."—GAL. vi. 14.

CHRIST'S highest glory is His Cross. It was in this that He glorified the Father, and the Father glorified Him. It was as the Lamb slain in the midst of the throne that in that wonderful fifth chapter of Revelation He receives the worship of the ransomed and the angels and all creation. And it is as the Crucified One that His servants have learnt to say: "God forbid that I should glory save in the Cross of our Lord Jesus Christ, through which I am crucified to the world." Is it not reasonable that Christ's highest glory should be our only glory too?

When the Lord Jesus said to His disciples, "Lo, I am with you always," it was as the Crucified One, Who had shown them His hands and His feet, that He gave the promise. And to each one who seeks to claim the promise, it is of the first importance that he should realise: It is the crucified Jesus who promises, who offers, to be with me every day.

May not this be one reason why we find it so difficult to expect and enjoy the abiding presence?—because we do not

第五天

钉十字架的基督

『但我断不以别的夸口，只夸我们主耶稣基督的十字架。因这十字架，就我而论，世界已经钉在十字架上；就世界而论，我已经钉在十字架上。』——加拉太书 6:14

基督最高的荣耀是祂的十字架。就是在这，祂荣耀了父，而父荣耀了祂。作为在宝座中被杀过的羔羊，这是在那奇妙的启示录第五章所说的，祂(配得)接受被买赎的人们和天使们及所有的被造的崇拜。而且也就是作为钉十字架的这位，祂的仆人们已经学习会说：『但我断不以别的夸口，只夸我们主耶稣基督的十字架。透过这十字架，就世界而论，我钉在十字架上。』(参加拉太书 6:14) 基督最高的荣耀应该也是我们唯一的荣耀，难道这不合理吗？

当主耶稣对祂的门徒说：『...哦！我经常与你们同在，...』(参马太福音 28:20) 作为钉十字架的那一位，祂已经显示给他们看祂手上和脚上的钉痕，这就是祂所赐给他们的应许。而对一个寻求去坚称这应许的人，这是第一个他应该意识到的重要的事：这就是这钉十字架的耶稣所应许的，所提供的，将会和我每一天都在一起。

glory in the Cross by which we are crucified to the world. We have been crucified with Christ; our "old man was crucified with Him"; "they that are Christ's have crucified the flesh with its affections and lusts,"—and yet how little we have learnt that the world has been crucified to us, and that we are free from its power. How little we have learnt, as those who are crucified with Christ, to deny ourselves, to have the mind that was in Christ, when He emptied Himself, and took the form of a servant, and humbled Himself and became obedient even to the death of the Cross.

Oh, let us learn the lesson, it is the crucified Christ who comes to walk with us every day, and in Whose power we too are to live the life that can say: "I have been crucified with Christ"; "Christ crucified lives in me."

愿这不要是為什麼我们觉得这麼难去期望和享受这同在的一个理由？也就是因為我们本是借著十字架对著世界钉死，但我们在十字架上沒有得榮耀；我们的『**老我和祂一起钉十字架**』；『**屬於基督的他们、已经将肉体和他的邪情和私慾同钉十字架**』，所以对我们來說世界已经钉在十字架上了，和我们已从世界的力量中得到了自由。作為那些和基督同钉十字架的，我们已经学到的否认自我和有在基督里面的同样心志是多麼的少啊！这心志是指当祂倒空自己而取了一个奴仆的样式，和顺服以致於死，且死在十字架上。

哦！让我们学会这课程，就是这钉十字架的基督，祂来和我们每一天同行，及在祂的能力中、我们也即将活出这样的生命，能夠說：『**我已经与基督同钉十字架**』；『**钉十字架的基督在我里面活著**』。

SIXTH DAY.

Christ Glorified.

"The Lamb which is in the midst of the throne shall be their shepherd." "These are they which follow the Lamb whithersoever He goeth."—REV. vii. 17, xiv. 4.

"**L**O, I am with you always." Who is this that thus speaks? We must take time to know Him well if we are to understand what we may expect from Him as He offers to be with us all the day. Who is He? None else than the Lamb as it had been slain in the midst of the throne! The Lamb in His deepest humiliation enthroned in the glory of God. This is He who speaks and invites me to the closest fellowship and likeness to Himself.

It needs time and deep reverence and adoring worship to come under the full impression—He Who dwelleth in the glory of the Father, before Whom all heaven bows in prostrate adoration—it is none other than He Who offers to be my companion, to lead me like a shepherd, who cares for each individual sheep, and so to make me one of those who follow the Lamb whithersoever He goeth.

Read often that wonderful fifth chapter of Revelation until the heart is possessed by the one great thought of how all heaven falls prostrate, and the elders cast their crowns before the throne, and the Lamb

第六天

榮耀的基督

『...寶座中的羔羊必牧養他們...』 --- 啟示錄 7:17

『...羔羊無論往哪里去，他們都跟隨他。...』 --- 啟示錄 14:4

『看啊，我总是与你们同在，...』（马太福音 28:20）这样讲的是谁呢？当祂愿意整天和我们在一起，如果我们要了解祂可能会期望我们什麼，我们必须花时间知道祂非常的清楚。祂是谁？除了这在寶座中被杀的羔羊外，沒有別的。在最深的谦卑中，羔羊在神的榮耀中登上了寶座。就是祂这样的說和邀请我与祂有亲密的交通及与祂相似。

為著完整的印象到来，这需要时间、和深深的敬畏、及崇拜。也就是說，居住在父榮耀中的祂，诸天都在祂面前顶礼敬拜中向祂俯伏。也就是除了祂愿意做像一个牧羊人般的引导我的伴侶之外，沒有別的。这牧羊人关心每一隻个别的羊。而且这样的使我成為、无论羔羊去哪里仍跟隨祂的那些人中的一员。

reigns amidst the praises and the love of His ransomed ones and the praises of all creation. And if this is He Who comes to me in my daily life, and offers to walk with me, and to be my strength and my joy and my almighty Keeper, surely I cannot expect Him to abide with me except as my heart bows, if possible, in a still deeper reverence, and in a surrender to a life of praise and service such as may be worthy of the love that has redeemed me.

Oh, Christian, do believe that the Lamb in the midst of the throne is in very deed the embodiment of the omnipotent glory of the everlasting God and of His love. And do believe that to have this Lamb of God as your almighty Shepherd and your faithful Keeper does indeed make it possible that the thoughts and the cares of earth shall indeed not prevail to separate you from His love for a single moment.

经常读那个启示錄奇妙的第五章，直到心被这一个伟大的念头所占据(这念头就是诸天怎么会落入顶礼敬拜中)，和长老们把他们的冠冕放在宝座前(参启示錄4:10)，及羔羊在所有被造的讚美中掌权。如果这就是祂在我每一天的生活中，来到我这里，並主动的提出与我同行，且是我的力量、和我的喜乐、及我的全能的守护者，除了当我的心向祂俯伏时，我一定不能期望祂会和我同住。如果可能的话，我的心要在一个安静的和较为深沈的敬畏中，且在一个顺服的讚美和服务的生活里。这样子才可能值得这已经拯救我的爱。

哦，基督徒，要真正的相信在宝座中的羔羊、确实是永远的神和祂的爱全能，荣耀的化身。而且要真正的相信、有了神的羔羊作为你的全能的牧羊人和你的信实守护者、的确地使这成为可能，这也就是属地的念头和照顾、将会在使我们在任何一个时刻上与基督的爱隔绝徒劳无功。

SEVENTH DAY.

The Great Question.

"Believe ye that I am able to do this? They said unto Him, Yea, Lord."—
MATT. ix. 28.

IF thou canst believe, all things are possible to him that believeth. And straightway the father of the child said with tears: Lord, I believe, help Thou mine unbelief" (Mark ix. 23, 24). "Jesus said, He that believeth in Me, though he were dead, yet shall he live. Believest thou this? She saith unto Him, Yea, Lord, I believe" (John xi. 25, 26, 27). To what we have seen and heard of Christ Jesus, our heart is ready to say with Martha, in answer to Christ's question: "Yea, Lord, I have believed that Thou art the Christ, the Son of God." But when it comes to the point of believing that what Christ promises to us of the power of the resurrection life, of His abiding presence every day and all the day, we do not find it so easy to say, "I do believe that this omnipotent, omnipresent, unchangeable Christ, our Redeemer God, will in very deed walk with me all the day, and give me the unceasing consciousness of His holy presence"—it almost looks too much to venture. And yet it is just this faith that Christ asks, and is waiting to work within us.

第七天

这伟大的问题

『...耶稣說：「你们信我能做这事吗？」他们说：「主啊，我们信！」』——马太福音 9:28

『耶稣对他說：「你若能信，在信的人，凡事都能。」孩子的父亲立时喊着說：「我信，但我信不足，求主帮助！」』(马可福音 9:23-24)『耶稣对她說：「...信我的人，虽然死了，也必复活。...你信这话吗？」马大說：「主啊，是的，我信...。」(约翰福音 11:25-27)

對於我們已經看到和听过有关基督耶穌的事，我們的心在回答基督的問題上，已准备好去說和马大相同的話：『主啊，是的，我信你是基督，是神的兒子...』(约翰福音 11:27) 但当来到相信这一点，相信基督应许我们的复活生命的能力，和祂在每一天和所有的日子都与我们同在，我们就發覺到不是這麼的容易去說，『我真正的相信这全能、全知、不会改变的基督，我们的救赎者-神，确实会在所有的日子中与我同行，而且赐给我祂圣洁的同在的这个不止息的意识。』也就是說，这几乎看起来冒险是太多了。然而这正是基督所要的信心，和这正在我们里面工作。

It is well that we understand clearly what the conditions are on which Christ offers to reveal to us in experience the secret of His abiding presence. God cannot force His blessings on us against our will. He seeks in every possible way to stir our desire, and to help us to realise that He is able and most willing to make His promises true. The resurrection of Christ from the dead is His great plea, His all-prevailing argument. If He could raise that dead Christ, Who had died under the burden of all our sin and curse, surely He can, now that Christ has conquered death, and is to us the Resurrection and the Life, fulfil in our hearts His promise that Christ can be so with us, and so in us that He Himself should be our life all the day.

And now the great question comes, whether in view of what we have said and seen about Christ as our Lord, as our redeeming God, whether we are willing to take His word in all simplicity in its divine fullness of meaning, and to rest in the promise: "Lo, I am with you all the day." Christ's question comes to us: "Believest thou this?" Let us not rest until we have bowed before Him and said: "Yea, Lord, I do believe."

我们清楚地了解，在什麼条件下基督愿意启示我们经验到祂同在的秘密，这是很好的。神不能和我们意念相反的、強迫使祂的祝福加在我们身上。祂寻求各种可能的方法去激动我们的渴望，和帮助我们意识到、祂能並最愿意地使祂的应许成真。基督的死而复活是祂伟大的请求，祂所有的主要论点。基督在所有我们的罪和诅咒的负担下已经死了，如果祂能使那死了的基督复活，祂当然可以，现在那基督已征服了死亡，而对我们来说是复活和生命，(因此)在我们心中完成了祂的应许，这应许就是基督能这样的和我们在一起，和这样的在我们里面、以致於祂自己应该是、在所有的日子中是我们的生命。

而现在来到了这伟大的问题前，是否能从我们已经說和看到關於基督是作為我们的主和我们的救赎神的角度看，我们是否愿意在祂话语的神圣的意义中简单地接受祂的话语，和停留在祂的应许中：『**哦，我在所有的日子中与你同在**』。基督的问题对我们而来：『**...你信这话吗？**』(约翰福音 11:26) 直到我们已经俯伏在祂面前且說：『**是的，主，我确实相信。**』，让我们不要止息。

EIGHTH DAY.

Christ Manifesting Himself.

“He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him.”—JOHN xiv. 21.

CHRIST had promised the disciples that the Holy Spirit would come to reveal His presence as ever with them. When the Spirit thus came, He through the Spirit, would manifest Himself to them. They should know Him in a new, divine, spiritual way; in the power of the Spirit they should know Him, and have Him far more intimately and unceasingly with them than they ever had upon earth.

The condition of this revelation of Himself is comprised in the one word—love: “He that keepeth My commandments, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him.” It is to be the meeting of Divine and human love. The love with which Christ had loved them had taken possession of their hearts, and would show itself in the love of a full and absolute obedience. The Father would see this, and His love would rest upon the soul; Christ would love him with the special love drawn out by the loving heart, and would manifest Himself.

第八天

基督自己顯現

『有了我的命令又遵守的，这人就是愛我的；愛我的必蒙我父愛他，我也要愛他，並且要向他顯現。』——约翰福音 14:21

基督已经应许门徒们，圣灵将会来启示祂的同在並永远与他们在一起。当圣灵这样的来时，祂透过圣灵，将顯現祂自己给他们。他们应该在一个新而神圣的、属灵的方式中知道祂，在圣灵的能力中，他们应该知道祂，而且让比他们在地上的祂更亲密，和不停地与他们在一起。

这启示祂自己的條件由一个字『愛』所构成：『**他遵守的命令，这人就是愛我的；愛我的必蒙我父愛他，我也要愛他，...**』（参约翰福音 14:21）这是神圣的愛和人的愛相遇（在一起）。基督已经愛他們的愛、已经佔有了他們的心，会在完全和絕对的顺服的愛中顯現出来。父将会看到这，而祂的愛会安息在这魂中；基督将会以从愛的心發出的特別的愛愛他，並将会顯現祂自己。在心中流淌的異国属天的愛、将可能会和一个新而有祝福的基督祂自己的启示相遇。

The love of heaven shed abroad in the heart would be met by the new and blessed revelation of Christ Himself.

But this is not all. When the question was asked, "What is it, that Thou wilt thus manifest Thyself?" the answer came in the repetition of the words, "If a man love Me, he will keep My word"; and then again, "My Father will love him, and We will come unto him and make Our abode with him." In the heart thus prepared by the Holy Spirit, showing itself in the obedience of love in a fully surrendered heart, the Father and the Son will take up their abode.

And now, nothing less is what Christ promises them: "Lo, I am with you alway." That "with" implies "in"—Christ with the Father, dwelling in the heart by faith. Oh, that everyone who would enter into the secret of the abiding presence—"Lo, I am with you alway"—would study, and believe, and claim in childlike simplicity the blessed promise: "I will manifest Myself unto him."

但这不是所有的。当这个问题被问的时候，『**是什麼使祢因此顯現祢自己？**』就会在重复话语中得到回答，

『**有了我的命令又遵守的，这人就是愛我的**』；而然后再一次說，『**愛我的必蒙我父愛他，而我们将进入他里面，和居住在他里面。**』在这样被圣灵预备的心中，在一个完全顺服的心里顯示出它自己在这愛的顺服中，父和子将会居住在其中。

而现在，这就是基督应许他们的：『**看！我是和你经常同在。**』那个『**和**』就是指著『**里面**』，也就是說基督和父神会借著信心居住在心里面。哦！可能会进入和神同在秘密的每一个人，就是『**看！我是和你经常同在。**』的每一个人，将可能会学习到，和相信，和以孩子般的单纯来声称这有福的应许：『**我将要向他顯現。**』

NINTH DAY.

Mary: the Morning Watch.

"Jesus saith unto her, Mary! She turned herself, and saith unto Him, Rabboni! which is to say, Master."—
JOHN XX. 16.

HERE we have the first manifestation of the risen Saviour, to Mary Magdalene, the woman who loved much. Think of what the morning watch meant to Mary. Is it not a proof of the intense longing of a love that would not rest until it had found the Lord it sought? It meant a separation from all else, even from the chief of the apostles, in her longing to find Christ. It meant the struggle of fear against a faith that refused to let go its hold of its wonderful promise. It meant Christ's coming and fulfilling the promise: "If a man love Me, he will keep My words, and I will love him and manifest Myself to him." It meant that her love was met by the love of Jesus, and she found Him, the living Lord, in all the power of His resurrection life. It meant that she now understood what He had said about ascending to the Father, to the life of divine and omnipotent glory. It meant too that she received her commission from her Lord to go and tell His brethren of what she had heard from Him. That first morning watch, waiting for

第九天

马利亚: 早晨的看守者

『耶稣說: 「马利亚! 」 马利亚就转过来, 用希伯来话对他說: 「拉波尼! 」 (拉波尼就是夫子的意思。) 』

--- 约翰福音 20:16

在这里, 我们有复活的救主第一次顯現, 这顯現是給有这麼多愛的一个女人, 抹大拉的马利亚的。

想想看, 对马利亚來說, 早晨的看守意謂著什麼。难道这不是一个愛的强烈的渴望的証明吗? 直到这愛已经找到了它所寻求的主, 它将不会歇息。这意謂著、在她的渴望找到基督中, 她得和所有其他的人分离, 甚至於包括使徒中带头的。她的信心拒絕放棄它奇妙的应许, 这意謂著对这一个信心的恐惧的掙扎。这意謂著基督的来临和完成这应许: 『**有了我的命令又遵守的, 这人就是愛我的; ...我也要愛他, 並且要向他顯現。**』(约翰福音 14:21) 这意謂著她的愛遇著了耶稣的愛, 而且她在所有祂的复活的生命的的能力中找到了祂这活著的主。这意謂著她现在了解祂已经說过的话, 这话關於升到父那里去, 到这神圣的和全能的榮耀的生命中。这也意謂著她从祂的主接受她的委託去告诉祂的弟兄, 關於她已经从祂那里所听到的。

the risen Lord to reveal Himself, what a prophecy and a pledge of what the morning watch has been to thousands of souls! In fear and doubt, and yet with a burning love and strong hope, they waited until He of Whom they had known but little, by reason of their human feeble apprehension, should breathe upon them in the power of His resurrection life, and manifest Himself as the Lord of Glory. And there they learnt, not in words or thought, but in the reality of a divine experience, what it was that He, to Whom all power had been given on earth and in heaven, had now taken them up into the keeping of His abiding presence.

And what are we now to learn? That there is nothing that can prove a greater attraction to our Lord than the love that sacrifices everything and rests satisfied with nothing less than Himself. It is to such a love that Christ manifests Himself. He loved us and gave Himself for us. Christ's love needs our love in which to reveal itself. It is to our love that He speaks the word: "Lo, I am with you always." It is love that accepts and rejoices in and lives in that word.

那等待复活的主展现自己的第一个早晨的看守，对上千的魂說，这早晨的看守是怎样的一个预言和一个承诺啊！在惧怕和怀疑中，然而仍帶著一个燃烧著的渴望和強烈的希望，他们等待著，直到祂应该在祂复活的生命的能力中、在他们中间呼吸(活著)，而且作為榮耀的主顯現祂自己。在那时，因為他们人的软弱的憂慮缘故，他们所知道的祂实在很少。而在那里，他们不是在话语或思想上、而是在一个神圣的经验的现实，学习到祂是什麼！对祂而言，地上和天上所有的能力都已经赐给了祂，现在祂已经把他们放在祂同在的保守中。

而我们现在要学习什麼？愛犧牲了每一件事，和除了滿足於我们的主外不能滿足於任何事情。对我们的主而言，沒有任何的事能証明它是一个过於这愛的更伟大的吸引。就是这样的愛使得基督顯現祂自己。祂愛我們並將祂自己给了我们。基督的愛需要在我們的愛中展现出来。就是祂对我们的愛說出了这话语：『**看！我是和你经常同在。**』就是愛，接受和喜樂於那话语，並活在其中。

TENTH DAY.

Emmaus: the Evening Prayer.

"They constrained Him, saying, Abide with us. . . . And He went in to tarry with them. And . . . as He sat at meat with them . . . their eyes were opened, and they knew Him."—LUKE XXIV. 29-31.

IF Mary teaches us what the morning watch can be for the revelation of Jesus to the soul, Emmaus reminds us of the place that the evening prayer may have in preparing for the full manifestation of Christ in the soul.

To the two disciples the day had begun in thick darkness. When at length the women told of the angel who had said that He was alive, they knew not what to think. When "Jesus Himself drew near," their eyes were holden, and they knew Him not. How often Jesus does come near with the one object of manifesting Himself, but is hindered because we are so slow of heart to believe what the Word has spoken. But as the Lord spake with them, their hearts began to burn within them, and yet there never was a thought that it might be Himself. It is often even so now. The Word becomes precious to us in the fellowship of the saints; our hearts are stirred with the new vision of what Christ's presence may be, and yet—the eyes are holden, and we see Him not.

第十天

以马忤斯：黄昏的祷告

『他们卻強留他，說：「...请你同我们住下吧！」耶稣就进去，要同他们住下。到了坐席的时候，...他们的眼睛明亮了，这才认出他来。...』——路加福音 24:29-31

如果马利亚教导我们、早晨的看守可以使耶稣展现自己给魂，以马忤斯则提醒我们、黄昏的祷告可能有份於这地方，也就是预备基督在魂中完全彰顯的这地方。

对这两个门徒而言，这一天在浓厚的黑暗中已经开始了。当最后女人们谈到、已经說到祂仍活著的天使，他们知道在想什麼。当『...**耶稣亲自就近他们**...』时，他们的眼睛迷糊了，不认识他。(参路加福音 24:15-16) 有多常在耶稣确实就近祂彰顯自己的一个目标时，但卻因我们的心相信已经讲过的道(话语)是这样的缓慢而阻挡了。但当主和他们讲话的时候，他们的心开始在他们里面燃烧，然而他们从未想过这讲话的人可能会是祂自己。现在也是经常如此。在和圣徒们的交通中，话语变得珍贵；我们的心被基督的同在是怎麼的这新的看见而搅动，然而『**眼睛迷糊了，而我们不认识祂**』。

When the Lord made as though He would have gone farther, their prayer, "Abide with us," constrained Him. Christ had given in the last night a new meaning to the word "Abide." They did not yet understand that, but in the use of it received far more than they expected, a foretaste of that life of abiding which the resurrection had now made possible. Let us learn the lesson of how needful it is that towards the close of the day there should be a pause, perhaps in fellowship with others, when the whole heart takes up anew the promise of the abiding presence and prays with the urgency that constrains him: "Abide, abide with us."

And what is now the chief lesson of the story? What was it that led our Lord to reveal Himself to these two men? Nothing less than this, their intense devotion to their Lord. There may be much ignorance and unbelief, but if there be a burning desire that above everything longs for Him, a desire that is ever fostered as the Word is heard or spoken, we may count upon it, He will make Himself known to us. To such intense devotion and constraining prayer, the Lord's message will be given in power: "Lo, I am with you alway"; our eyes will be opened, and we will know Him and the blessed secret of the abiding presence always. It is to strong desire and constraining prayer that Christ will most assuredly manifest Himself.

当主好像还要往前行时，他们的祷告，『**请你同我们住下吧！**』强留了祂。基督已经在最后的一夜给了这字『**住**』一个新的意义。他们那时尚未了解那字，但在使用它时收到了远远的超过他们的预期(效果)，预尝了那内住的生命，就是那生命在现在已经使复活变成可能了。让我们学习到、在一天结束时应该要有一个、或者是和他人交通的、暂停是多麽的需要啊！(尤其)当全心重新拿起这在基督内的许诺，而有这带著紧急的强留祂：『**请你同我们住下吧！**』

而现在看看什麽是这故事的主要的学习课程？是什麽引导了我们的主向这两人展现了祂自己？仅此而已，是他们对主的强烈忠诚。可能有这麽多的无知和不相信，但如果有一个渴望祂超於一切的燃烧的渴望，一个渴望会被培养於：当这道(话语)『**祂将会显给我们看**』被听到或讲出来的时候，我们可以依靠它。对这样强烈的忠诚和强留的祷告，主的讯息会在能力中被赐下：『**看！我是和你们经常同在。**』；我们的眼睛将会被打开，而我们将会认识祂和这经常在基督内的有福的秘密。就是这强烈的渴望和强留的祷告、最能确定的会使基督彰显祂自己出来。

ELEVENTH DAY.

The Disciples: their Divine Mission.

"The same day at evening . . . when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."—JOHN XX. 19.

THE disciples had received the message of Mary. Peter had told them that he had seen the Lord. Late in the evening the men from Emmaus told how He had been made known to them. Their hearts were prepared for what now came, when Jesus stood in the midst of them and said, "Peace be unto you," and showed them His hands and His feet. This was not only to be a sign of recognition, but the deep eternal mystery of what would be seen in heaven when He was in the midst of the throne, "a Lamb as it had been slain."

"Then were the disciples glad when they saw the Lord." And He spoke again: "Peace be unto you! As the Father sent Me, so send I you." With Mary He revealed Himself to the fervent love that could not rest without Him. With the men at Emmaus it was their constraining prayer that received the revelation. Here He meets the willing servants whom He had trained for His service, and hands over to them the work He had done on earth. He changes

第十一天

门徒们：他们神圣的使命

『那日...晚上，门徒所在的地方，因怕犹太人，门都关了。耶稣来站在当中，对他们说：「愿你们平安！」』

--- 约翰福音 20:19)

门徒们已经接到了马利亚的讯息。彼得已经告诉他们、他已看见了主。在黄昏较晚的时候，从以马忤斯来的这些人告诉他们祂如何向他们显现。他们的心已准备好现在将要来临的事，就是耶稣站在他们中间而且说：『**愿你们平安！**』，以及给他们看祂的手和祂的脚。这不仅仅是认识的一个记号，更是这深深的永恒奥秘！这奥秘就是当祂在宝座当中，将会在天上看到的，『...**有羔羊...像是被杀过的**，...』(启示录 5:6)

『...**门徒看见主，就喜乐了。**』(约翰福音 20:20) 而且祂又对他们说：『**愿你们平安！父怎样差遣了我，我也照样差遣你们。**』(约翰福音 20:21) 对马利亚的这没有祂不能止息的热烈的爱，祂显露了自己给马利亚。对以马忤斯的这些人，是他们强留的祷告使得祂显露。在这里，祂和自愿的仆人们相遇，祂过去已经训练他们去事奉祂，和交出祂已经在地上的工作给他们。祂改变了他们的害怕成为平安和快乐的大胆。祂升到父那里去；父已经交给祂做的工作，祂现在委托他们去做。这神圣的使命现在是他们的，他们要去使得世人知道和执行它直到胜利。

their fear into the boldness of peace and gladness. He ascends to the Father; the work the Father had given Him to do He now entrusts to them. The Divine Mission is now theirs to make known and carry out to victory.

For this divine work they need nothing less than divine power. He breathes upon them the resurrection life He had won by His death. He fulfils the promise He gave: "I live, and ye shall live also." The exceeding greatness of the mighty power of God by which He raised Christ from the dead, none other than that spirit of holiness by which He, as the Son of God, was raised from the dead, will henceforth work in them. And all that was bound or loosed in that power would be bound in heaven.

The story comes to every messenger of the Gospel with wonderful power. To us too the word is spoken: "As the Father sent Me, so send I you." For us too is the word: "Receive ye the Holy Ghost." For us too the personal manifestation of Jesus as the Living One, with the pierced hands and feet. If our hearts are set on nothing less than the presence of the living Lord, we may count confidently it will be given us. Jesus never sends His servants out without the promise of His abiding presence and His almighty power.

為着这个神圣的工作，他们所需要的是神圣的能力。祂用祂的死亡所赢得的复活生命、吹入了他们。祂完成了祂所给的应许：『...我活着，你们也要活着。』(约翰福音 14:19) 借著神大能超乎寻常的伟大，神使基督从死里复活，祂作為神的儿子，借著那圣洁的灵就从死复活了，今后正是那灵将会在他们里面工作。而所有被那能力束缚或释放的都会被在天上被敲定。

这故事对每一个福音的使者來說都帶著奇妙的能力。对我们也是一样，这话语被說了：『...父怎样差遣了我，我也照样差遣你们。』(约翰福音 20:21) 这话语也是為了我们：『...你们受圣灵。』(约翰福音 20:22) 这耶稣帶著被扎的手和腳，作為永活的那一位的个人彰顯、也是為著我们。如果我们的只定睛於永活主的同在上，我们将会信心的依赖这、它将会赐给我们。耶稣从来没有送祂的仆人们出去、而沒有祂同在和祂全能的应许。

TWELFTH DAY.

Thomas: the Blessedness of Believing.

"Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."—JOHN XX. 29.

WE all count the blessedness of Thomas as something very wonderful: Christ manifesting Himself and allowing Thomas to touch His hands and His side. No wonder that this blessedness can find no words but those of holy adoration: "My Lord and my God." Has there ever been higher expression of the overwhelming nearness and glory of God?

And yet Christ said: "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." True, living faith gives a sense of Christ's divine nearness far deeper and more intimate than even the joy that filled the heart of Thomas. Here, even now, after the lapse of all these centuries, we may have experienced the presence and power of Christ in a far deeper reality than Thomas did. To those who see not, yet believe, simply, only, truly, fully believe in what Christ is and can be to them every moment, He has promised that He will manifest Himself, and that the Father and He will come and dwell in them.

第十二天

多马：相信的祝福

『耶稣对他(多马)说：「你因看见了我才信，那沒有看见就信的有福了！」』 --- 约翰福音 20:29

我们所有的人都认为多马的祝福是非常奇妙的事情：基督彰显了祂自己、並准许多马去触摸祂的手和祂的肋旁。难怪只除了那些圣洁的敬拜外：『...**我的主，我的神！**』（约翰福音 20:28），这样的祝福找不其他任何话语。难道曾经还有比压倒一切的接近神和神的荣耀、有更高的表示吗？

然而耶稣说：『**你因看见了我才信，那沒有看见就信的有福了！**』（约翰福音 20:29）这是真实的！活的信心会意识到基督神圣的接近、甚至比多马的心所充满的喜乐来得更深和更亲密。甚至到现在已经过了所有这些世纪的这儿，我们都可以经历到基督的同在和能力、远远的超过多马所感受的。对那些沒有看见就信的，单纯的、仅仅的、真实的、完全的相信基督是什麽，且在每一时刻都对他们能这样，祂已经应许了祂将会彰显自己，並父和祂将会来及居住在他们里面。

Have we not often been inclined to think of this full life of faith as something beyond our reach? Such a thought robs us of the power to believe. Let us turn to take hold of Christ's word: "Blessed are they that have not seen, and yet believe." This is indeed the heavenly blessing, filling the whole heart and life, the faith that receives the love and the presence of the living Lord.

You ask how to come to this childlike faith. The answer is very simple. Where Jesus Christ is the one object of our desire and our confidence, He will manifest Himself in divine power. Thomas had proved his intense devotion to Christ when he said, "Let us go, that we may die with Him." To such a love, even when it is struggling with unbelief, Jesus Christ will manifest Himself. He will make His holy promise an actual reality in our conscious experience: "I am with you alway." Let us see to it that our faith in His blessed word, in His divine power, in His holy abiding presence, be the one thing that masters our whole being—Christ will in very deed manifest Himself, abide with us, and dwell in our heart as His home.

难道我们不会经常倾向於想到这样完全信心的生命是达不到的一件事情吗？这样的思想使我们失去相信的能力。让我们转向抓住基督的话语：『...那沒有看见就信的有福了！』(约翰福音 20:29) 这的确是极重无比的祝福，充满了整个的心和生命，是这接受活的主的爱和同在的信心。

你问怎麽会有这样小孩般的信心？答案非常简单。在那里基督是一个我们渴望和相信的目标，祂将会在神圣的能力中彰顯祂自己。当多马說，『我们去和祂同死吧。』(译註)，他已经証实了他对基督強烈的虔诚。对甚至在不信中掙扎的这样的爱，耶稣基督将会彰顯祂自己。祂将会使得祂神圣的应许在我们意识的经验中，成为一个实际的现实：『我是和你们经常同在。』让我们拭目以待，我们在祂有福的话语里，在祂神圣的能力中，在祂神圣的内住同在里的信心，是这一个主宰我们整个人的目标。就是基督将确实地彰顯祂自己，和我们同住，和作为祂的家地居住在我们的心里。

译註：在约翰福音 11:16 中是說，『多马，又稱為低土马，就对那同作门徒的說：「我们也去和他同死吧。」』

THIRTEENTH DAY.

Peter: the Greatness of Love.

"Peter was grieved because He said unto him the third time, Lovest thou Me? He said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep."—JOHN xxi. 17.

IT was to Mary who loved much that Christ first revealed Himself. Then in Peter's first vision of the Lord, in His making Himself known in the supper room at Emmaus, in His appearance to the ten, and in the revelation of Himself to Thomas, it was ever to the intense devotion of the prepared heart that Christ manifested Himself. And now in His manifestation of Himself to Peter it is again love that is the keynote.

We can easily understand why Christ asked the question thrice, Lovest thou Me? It was to remind Peter of the terrible self-confidence in which he had said: "Though I should die with Thee, I will not deny Thee"; of the need of quiet, deep heart-searching ere he could be sure that his love was real and true; of the need of deep penitence in the consciousness of how little he could trust himself; and then of love being the one thing needful for the full restoration to his place in the heart of Jesus, the first and highest condition for feeding His sheep and caring for His lambs.

第十三天

彼得: 爱的伟大

『第三次对他說: 「约翰的儿子西门, 你愛我吗?」彼得因為耶穌第三次对他說「你愛我吗」, 就憂愁, 对耶穌說: 「主啊, 你是无所不知的, 你知道我愛你。」耶穌說: 「你餵養我的羊。」— 约翰福音 21:17

就是对这么多愛的马利亚, 基督第一次顯現了祂自己。那麼在彼得的第一次看見主, 在祂的在以馬忤斯的晚餐房間使自己知道時, 在祂的出現在十个使徒前, 和在对多馬顯現祂自己, 就是因对这准备好的心的强烈地虔誠、使得基督彰顯祂自己。而現在, 在祂对彼得的彰現祂自己再次是因為愛, 愛是基調。

我們可以很容易的了解為什麼基督問這問題三次, 『你愛我吗?』這是提醒彼得這可怕的自信, 在其中他那時說過: 『...我就是必須和你同死, 也總不能不認你! ...』(馬可福音 14:31); 在他可以確定他的愛是真實的和真正的之前, 他需要做安靜的和深入地心的搜索; 需要意識深处的懺悔, 懺悔他能相信他自己的是多麼的少; 然後有這愛, 這愛是完全的恢復他在耶穌心中的地位所需要的一件事情, 是為餵養祂的羊和照顧祂的小羊首先的和最高的條件。

God is love. Christ is the Son of His love. Having loved His own, He loved them to the uttermost, and said: "As the Father loved Me, so love I you." He asked that they should prove their love to Him by keeping His commandments and loving each other with the love with which He loved them. In heaven and on earth, in the Father and in the Son, and in us, and in all our work for Him and our care for souls, the greatest thing is love.

To everyone who longs to have Jesus manifest Himself—"I am with you always"—the chief, the essential requisite is love. Peter teaches us that such love it is not in the power of man to offer. But such love came to him through the power of Christ's death to sin, and that power of His resurrection life, of which Peter became partaker. As he puts it in his first Epistle: "Whom having not seen, we love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." Thank God, if Peter the self-confident could be so changed, shall not we believe that Christ will work in us the wondrous change too, and manifest Himself to a loving heart in all the fullness of His precious word: "Lo, I am with you always." It is to love that Christ will manifest Himself, as the only fitness for feeding His sheep and tending His lambs.

神是愛。基督是祂的愛的兒子。祂已經愛了屬祂自己的，祂就愛他們到底，而且說：『就像父愛我一樣，所以我愛你們。』祂要求他們應該證明他們對祂的愛，遵守祂的命令、和以祂愛他們的愛彼此相愛。在天上和在地上，在父和子中，在我們里面，和在所有我們為祂和顧念(靈)魂的工作中，最偉大的事情就是愛。

對每一個渴望有著耶穌顯現祂自己的人，也就是『我是和你們經常同在。』，愛是主要的和基本的前提。彼得教導我們沒有人能有能力獻上這樣的愛。但借著基督對罪死的能力，這樣的愛就降臨到他身上，而祂復活生命的那能力，彼得就透過它變成了參與者。就像他在他第一封書信所說的：『你們雖然沒有見過他，卻是愛他；如今雖不得看見，卻因信他就有說不出來、滿有榮光的大喜樂，』（彼得前書 1:8）感謝神，如果彼得的自信能這樣的改變，難道我們不相信基督將會工作在我身上，也會做這奇妙的改變，而在祂寶貴的話語的所有完成中、彰顯祂自己給一顆愛的心：『看！我是和你們經常同在。』這就是愛基督將會彰顯祂自己，作為唯一適合餵養祂的羊和照顧祂的小羊。

FOURTEENTH DAY.

John: Life from the Dead.

“And when I saw Him, I fell at His feet as one dead. And He laid His right hand upon me, saying, Fear not; I am the First and the Last, and the Living One; and I was dead, and behold, I am alive for evermore.”—REV. i. 17, 18.

HERE we have, sixty or more years after the resurrection, Christ's manifesting Himself to the beloved disciple. John fell as dead at His feet. God had said to Moses, in answer to his prayer “Show me Thy glory”: “Thou canst not see My face: for man cannot see Me and live.” Man's sinful nature cannot receive the vision of the Divine glory, and live; it needs the death of the natural life for the life of God in glory to enter in. When John fell as dead at Christ's feet, it proved how little he could endure the wonderful heavenly vision.

When Christ laid His right hand upon him and said, “Fear not; I am He that liveth, and was dead, and behold, I am alive for evermore,” He reminded him that He Himself too had passed through death ere He could rise to the life and the glory of God. For the Master Himself and for every disciple, for Moses and for John, there is only one way to the glory of God—death to all that nature which has been in contact with sin and cannot enter heaven.

第十四天

约翰：从死亡复活的生命

『我一看见，就仆倒在他脚前，像死了一样。他用右手按着我說：「不要惧怕！我是首先的，我是末后的，又是那存活的；我曾死过，现在又活了，直活到永永远远，並且拿着死亡和阴间的钥匙。』 --- 启示錄 1:17-18

复活后的六十或更多年，我们在这里有基督对祂所爱的使徒彰顯。约翰仆倒在他脚前，像死了一样。(参启示錄 1:17) 神在回答摩西的祷告，『...**求你顯出你的榮耀给我看。**』(出埃及记 33:18) 祂对他已经說了：『...**你不能看见我的面，因為人见我的面不能存活。**』(出埃及记 33:20) 人有罪的本性不能看到了神圣的榮耀，而存活；為了要神在榮耀里的生命进入，需要本性生命的死亡。当约翰仆倒在他脚前，像死了一样，这就証明了他能在这奇妙的属天異象中忍受是多麼的少。

当基督用右手按着他而說：『...**不要惧怕！我是首先的，我是末后的，又是那存活的；我曾死过，现在又活了，直活到永永远远...**』(启示錄 1:17-18) 祂提醒他，祂能升到神的生命和榮耀前，祂自己也经历过死亡。对主自己和对每一个使徒來說，对摩西和对约翰來說，只有一條路可达到神的榮耀。就是所有被罪沾污的本性和不能进入天堂的必须死亡。

The lesson is a deep and most needful one to all who long that Jesus shall manifest Himself unto them. The knowledge of Jesus, fellowship with Him, and the experience of His power is not possible without the sacrifice of all that there is in us of the world and its spirit. The disciples had experience of this. Christ had from His first ordination charge (Matt. x. 37-39)—where He had spoken about forsaking father and mother, about taking up the cross, about losing our life for His sake, down to the days before His death, when He said: “Except a corn of wheat die, it abideth alone, but if it die, it bringeth forth much fruit”; “He that loveth his life shall lose it”—made this the one great charge: Deny self; bear the cross, and follow Me.

We are seeking to find out the secret of getting into such touch with the Lord Jesus that His abiding presence shall be our portion every day. Let us accept the lesson—through death to life. In the power of Christ Jesus, with Whom we have been crucified, and Whose death now works in us, if we will yield ourselves to it, death to sin, death to the world with all its self-pleasing and self-exaltation, is to be the deepest law of our spiritual life. Peter said to Christ: “Spare Thyself” (Matt. xvi. 22 marg.); Jesus said to him: “Deny thyself.” The disciples had followed Christ even to the Cross. That was what fitted them to receive the Master’s word: “Lo, I am with you alway.”

这是对所有渴望耶稣将会彰显祂自己在他们里面的一个很深和最需要的课程。沒有在我们里面犧牲所有屬於世界和它的灵，耶稣的知识，与祂的交通，和祂的能力的经验是不可能的。使徒们已经历到这。基督从祂的第一次负责圣职时(参马太福音 10:37-39)，祂已经谈到了有关放棄父母，有关背十字架，有关為了祂的缘故而丧失生命，当祂說：『...一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。』(约翰福音 12:24) 就(說到了)一直到祂的死那些天之前；『愛自己生命的人将会失去生命』，就是使得『否认自己』成為一个伟大的责任；背十字架，而跟随我。

我们正在寻求找出这样的秘密，就是和主耶稣相聯使得每一天都有祂的同在而成為我們的一部份。让我们接受这课程，就是借著死亡而进入生命。在基督耶稣的能力中，我们和祂已同被钉十字架，而祂的死现在工作在我们里面，如果我们愿意完全顺服它，对罪死，对世界及所有自我愉悅和自我高舉死，即将是我们属灵生命的最深的规则。彼得对基督說：『放过祢自己』(马太福音 16:22 的边缘)；耶稣对他說：『否认自己』。使徒们已经跟随基督甚至到十字架上。那就是為什麼他们适合接受主的话语：『看！我是和你们经常同在。』

FIFTEENTH DAY.

Paul: Christ revealed in him.

“It was the good pleasure of God . . . to reveal His Son in me.”—GAL. i. 15, 16.

IN all our study and worship of Christ we find our thoughts ever gathering round these five points: The Incarnate Christ, the Crucified Christ, the Enthroned Christ, the Indwelling Christ, and Christ coming in glory. If the first be the seed, the second is the seed cast into the ground, and the third the seed growing up to the very heaven. Then follows the fruit through the Holy Spirit, Christ dwelling in the heart; and then the gathering of the fruit into the garner when Christ appears.

Paul tells us that it pleased God to reveal His Son in him. And he gives his testimony to the result of that revelation: “Christ liveth in me” (Gal. ii. 20). Of that life he says that its chief mark is that he is crucified with Christ. It is this that enables him to say, “I live no longer”; in Christ he had found the death of self. Just as the Cross is the chief characteristic of Christ Himself—“A lamb as it had been slain in the midst of the throne”—so the life of Christ in Paul made him inseparably one with his crucified Lord. So completely was this the case that he could say: “Far be it from me to glory save in the Cross of our

第十五天

保羅：基督向他顯現

『這就是神的美善的喜悅... 啓示祂的兒子在我裏面。』

--- 加拉太書 1:15-16, 直譯

在所有我們的基督的學習和敬拜中，我們發覺我們的思想就是圍繞著這五點：道成肉身的基督，釘十字架的基督，得冠冕的基督，內住的基督，和基督將在榮耀中再來。如果第一個是指種子，第二個就是種子種在土裏，而第三個是種子直長到天堂。然後接著而來的是透過聖靈結果子，基督內住在心中，然後呢？當基督再來時，就將果子收集到收藏的地方。

保羅告訴我們，神喜悅啓示祂的兒子在他裏面。而他見證了那啓示的結果：『...**基督在我裏面活着**；...』(加拉太書 2:20) 他說到那生命的主要標誌是他與基督同釘十字架。就是這使他能夠說：『...**現在活着的不再是**我...』(加拉太書 2:20)；他在基督裏已經找到了治死老我(的方法)。就像十字架是基督自己的主要特性，也就是『**羔羊在寶座之中像是被殺過的**』(參啓示錄 5:6)，所以基督在保羅裏面的生命使得他和釘十字架的主是不能分開的一體。這種狀況是如此徹底，以致於他能說：

『**除了在主耶穌基督的十字架外，我不能得到任何的榮耀，透過十字架，對這世界來說，我被釘在十字架上。**』

Lord Jesus Christ, through which I am crucified to the world."

If you had asked Paul, if Christ so actually lived in him that he no longer lived, what became of his responsibility? the answer was ready and clear: "I live by the faith of the Son of God, Who loved me and gave Himself for me." His life was every moment a life of faith in Him who had loved him and given Himself so completely that He had undertaken at all times to be the life of His willing disciple.

This was the sum and substance of all Paul's preaching. He asks for intercession that he might speak "the mystery of Christ"; "even the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory" (Col. ii. 2; i. 27). The indwelling Christ was the secret of his life of faith, the one power, the one aim of all his life and work, the hope of glory. Let us believe in the abiding presence of Christ as the sure gift to each one who trusts Him fully.

如果你已經問過保羅，假如基督這樣真實的活在他裏面，以致於現在活著的不再是他，那麼他的責任是什麼？回答是已經準備好而且清楚的：『...我...活着，是因信神的兒子而活，他是愛我，為我捨己。』(加拉太書 2:20) 他的生命是一個在每一時刻中在祂裏面的生命，祂已經愛了他且將自己如此徹底的給了他，以致於祂一直在承擔，(所以)他是祂這自願的門徒的生命。

這是保羅的講道的大綱和實質。他請求代禱使他可能講『基督的奧秘』；『...這奧秘在外邦人中有何等豐盛的榮耀，就是基督在你們心裏成了有榮耀的盼望。』(歌羅西書 2:2, 1:27) 這內住的基督是他信心生命的秘訣，是所有他的生命和工作的這一個能力和這一個標桿，是榮耀的盼望。讓我們相信基督內住的同在，是作為給每一個完全信任祂的人的肯定的禮物。

SIXTEENTH DAY.

Why could we not ?

"The disciples came to Jesus apart, and said, Why could not we cast it out? He saith unto them, Because of your little faith. Howbeit this kind goeth not out but by prayer and fasting."—MATT. xvii. 19-21.

THE disciples had often cast out devils. But here they had been impotent. They asked the Lord what the reason might be. His answer is very simple: "Because of your little faith."

We have here the reply to the great question so often asked, How is it that we cannot live that life of unbroken fellowship with Christ which the Scripture promises? Simply, because of our unbelief. We do not realise that faith must accept and expect that God will, by His almighty power, fulfil every promise He has made. We do not live in that utter helplessness and dependence on God alone which is the very essence of faith. We are not strong in the faith, fully persuaded that what God has promised He is able and willing to perform. We do not give ourselves with our whole heart simply to believe that God by His almighty power will work wonders in our hearts.

But what can be the reason that this faith is so often lacking? "Howbeit this kind goeth not out but by prayer

第十六天

我们為什麼不能？

『门徒暗暗地到耶稣跟前說：「我们為甚麼不能赶出那鬼呢？」耶稣說：「是因你们的信心小。...至於这一类的鬼，若不祷告禁食，他就不出来。」』 --- 马太福音 17:19-21

门徒们已经常常赶出鬼。但在这里他们已经是不能这样做。他们问主原因可能是什麼。祂的回答很简单：『**因為你们的信心小。**』

我们在这里有著这样常问的伟大的问题的回答，这问题就是我们不能如圣经所应许的、活在和基督不间断的交通中、怎麼会这样呢？简单地的說，因為我们的不信。我们沒有意识到、信心必须接受和期望神透过祂的全能、将会完成祂已经做过的每一个应许。信心的本质就是那彻底的无助和只依靠神，我们不活在其中。信心是完全的被說服、神能且愿意实现已经应许了的什麼，我们在这样信心中不强。我们不能以我们的全心单纯的相信、透过神的全能、祂将会在我们心中做出奇妙的事。

and fasting.” To have a strong faith in God needs a life in close touch with Him by persistent prayer. We cannot call up faith at our bidding; it needs close intercourse with God. It needs not only prayer, but fasting too in the larger and deeper meaning of that word. It needs the denial of self, the sacrifice of that pleasing of the flesh and the eye and the pride of life which is the essence of a worldly spirit. To gain the prizes of the heavenly life here on earth needs the sacrifice of all that earth can offer. Just as it needs God to satisfy the human heart, and work His mighty miracles in it, it needs the whole man, utterly given up to God, to have the power of that faith which can cast out every evil spirit. “Prayer and fasting” are essential.

但什麼样的原因使我们缺少这样的信心呢？『至於这一类的鬼，若不祷告禁食，他就不出来。』（马太福音 17:21）為了要有一个在神里面強的信心，需要透过坚持的祷告，和祂有一个亲密的接触的生命。我们不能在我们的命令下唤起信心；它需要和神亲密的相交。它不仅需要祷告，在那个字更大和更深的意义上，也需要禁食。它需要否认自我，那使肉体和眼目及今生的骄傲的欢愉的犧牲，就是一个属世的灵的本质的犧牲。為了在地上这里得到属天的生命的獎赏，需要犧牲所有那世界能供应的。就像它需要神去满足人心、和用祂的全能工作在心里面一样，它需要完全放棄全人给神，為著要有那可驱逐每一个邪恶的灵的能力的信心。『祷告和禁食』是基本的。

SEVENTEENTH DAY.

The Power of Obedience.

“He that hath sent Me is with Me; He hath not left Me alone; for I do always the things that are pleasing to Him.”—
JOHN viii. 29.

IN these words Christ not only tells what His life with the Father was, but reveals at the same time the law of all intercourse with God—simple obedience.

How strongly He insisted upon it we see in the Farewell Discourse. In chap. xiv. He says three times: “If ye love Me, keep My commandments. And then I will pray the Father, and He will give you the Holy Spirit, and the Father will love you, and I will love you and manifest Myself to you, and then we will make Our abode with you.” And so three times over in chap. xv.: “If My words abide with you, ye shall ask what ye will, and it shall be done unto you”; “If ye keep My commandments, ye shall abide in My love; even as I kept My Father’s commandments and abide in His love”; “Ye are My friends, if ye do the things which I command you.”

Obedience is the proof and the exercise of the love of God that has been shed abroad in our hearts by the Holy Spirit. It comes from love and leads to love, a deeper and a fuller experience of God’s

第十七天

顺服的力量

『那差我来的，是与我同在；他没有撇下我独自在这里，因为我常做他所喜悦的事。』——约翰福音 8:29

在这些话语中，基督不仅仅告诉我们祂带著父的生命是什麽，而在同时启示我们所有和父相交的法则，就是单纯的顺服。

祂是多麼強烈的坚持、我们要在分离的祷告中看到。在约翰福音第 14 章中，祂三次說到：『如果你愛我，遵守我的命令。而然后我将会祷告父，和祂将会赐给你圣灵，及父将会愛你，且我将会愛你和向你顯現，而然后我们将会和你同住。』和在第 15 章同样的說到：『若我的话在你们里面，凡你们所愿意的，祈求就给你们成就。』（参约翰福音 15:7）；『你们若遵守我的命令，就常在我的愛里；正如我遵守了我父的命令，常在他的愛里。』（约翰福音 15:10）；『你们若遵行我所吩咐的，就是我的朋友了。』（约翰福音 15:14）

love and indwelling. It assures us that what we ask will be given us. It assures us that we are abiding in the love of Christ. It seals our claim to be called the friends of Christ. And so it is not only a proof of love but of faith too, as assuring us that we "ask and receive because we keep His commandments, and do the things that are pleasing in His sight."

For the abiding enjoyment of the Holy Presence, simple, full obedience is necessary. The New Covenant has made full provision for this: "I will write My law in their hearts; I will put My fear in their heart, that they may not depart from Me"; "I will cause them to walk in My statutes and to keep them."

Blessed obedience, that enables us to abide in His love and gives the full experience of His unbroken presence. Christ did not speak of an impossibility; He saw what in the power of the Spirit we might confidently expect. Let the thought take deep hold of us, It is to the obedient that the word comes, "Lo, I am with you alway," and to whom all the fullness of its meaning will be revealed.

顺服是神的爱的证明和练习，这已经透过圣灵厚厚的浇灌在我们心中。它来自爱並引领我们到爱里，是一个较深和一个完整的神的爱及其内住的经验。它向我们保证、祈求就给我们成就。它向我们保证、我们正居住在基督的爱里。它印证了我们被称为基督的朋友的声明。而所以这不仅仅是一个爱的证明，也是信心的证明，作为我们的保证，我们『祈求和必成就，因为我们遵守祂的命令，和做祂眼中所喜悦的事情。』

为了得到神圣同在居住的享受，单纯的和完全的顺服是必要的。新约已经为此做了充分的准备：『我将会把我的律法写在他们心中；且使他们有敬畏我的心，不离开我。』；『我将使他们走在我的律例上並遵守它们。』

有福的顺服使我们居住在祂的爱里，和给了我们祂不间断同在的完整的经验。基督不讲一个不可能的事；祂看到了我们可以有信心的期望在圣灵中的能力。让这思想深深地抓住我们。就是对这顺服的人，这话语来临了，『看！我是和你们经常同在。』，而所有这句话的完整意义将会被启示给他们。

EIGHTEENTH DAY.

The Power of Intercession.

"We will continue steadfastly in prayer."
—ACTS vi. 4. *"Prayer was made earnestly of the Church unto God for him."*
—ACTS xii. 5.

DR. MOTT urges us to believe in the unlimited power of united intercession. In travelling in Asia he was charged by men who have penetrated most deeply into the heart of the problem to press upon the missionary societies the *imperative need of more intercession—above all, of united intercession*. "We can in no way better serve the deepest interest of the Churches than by multiplying the number of real intercessors, and by focusing the prayers of Christendom upon those great situations which demand the almighty working of the Spirit of God. Far more important and vital than any service we can render to missions is that of helping to release the superhuman energy of prayer, and, through uniting in this holy ministry true intercessors of all lands, to help the ushering in of a new era abounding in signs and wonders characteristic of the working of the living Christ. Immeasurably more important than any other work is the linking of all we do to the fountain of Divine life and energy. The Christian world has not

第十八天

代祷的能力

『但我们要专心以祈祷...』 --- 使徒行传 6:4

『...教会卻為他切切地祷告神。』 --- 使徒行传 12:5

莫特博士(Dr. Mott) 敦促我们要相信，合一的代祷有无限的能力。在亚洲旅行的时候，他被一些人所指控。这些人已经深入到这问题的中心，施压力给传教士社团，**要有更多代祷的重要需要，也就是首先迫切的需要有合一的代祷。**『我们没有比增倍代祷者的数目、和透过聚焦於那些基督国度伟大情况的祷告，有更好的方法去事奉教会最深厚的兴趣。这些伟大情况是指需求神的灵全能的工作时。更远远的比我们能呈现给宣道事奉更重要的和至关重要是、帮助去释放祷告的超人能量，和透过在所有地方的圣洁事工真实的代祷合一中，去帮助迎接一个丰丰富富在迹象中的新的时代，和这活的基督工作的奇蹟特性。比其他的工作更重要的是、我们所做的所有事情都要联结於在神圣的生命和能量的基础上。基督徒的世界不仅仅是有期望一个宣道领导者陈述事实和工作方法的权利，更是一个超人的资源较大的发现、和属灵的能力的一个更大的辐照。』

only a right to expect mission leaders to set forth the facts and methods of the work, but also a larger discovery of superhuman resources and a greater irradiation of spiritual power."

And where is there a greater need of focusing the united intercession of Christendom than on the great army of Missionaries, of whom we spoke in our Introduction? They confess the need of the presence and the power of God's Spirit in their life and work. They long for the experience of the abiding presence and power of Christ every day. They need it; they have a right to it—shall we not, those of us reading this little book, make a part of that great army that pleads with God for that enduement of power which is so absolutely necessary for effective work? Shall we not, like the early Apostles, "continue steadfastly in prayer," until God sends an abundant answer? As we give ourselves continually to prayer, the power of the promise, "Lo, I am with you alway," will be proved in our lives. (See Note A.)

而在我们在简介中谈到的宣教者的这伟大的军队中，那儿有比专注在基督国度合一的代祷这一个更伟大的需要？他们承认在他们的生命和工作中，需要神的灵的同在和能力。他们渴望在每一天有基督内住的同在和能力的经验。他们需要它；他们有权利得到它，也就是说，难道不是这样吗？我们读这本小册子的那些人是那伟大的军队的一部份，向神祈求赐予能力，这能力是为著有效工作这样的绝对必要的。难道我们不像早期的使徒们『持续坚定的祷告』、直到神赐予一个丰盛的回答吗？当我们有一个持续的祷告，应许的能力『看，我和你们永远同在』、将会在我们的生活中证实出来。(请看注释A)

NINETEENTH DAY.

The Power of Time.

"My times are in Thy hand."—
Ps. xxxi. 15.

THE plural implies the singular:
"My time is in Thy hand. It belongs to Thee; Thou alone hast a right to command it. I yield it wholly and gladly to Thy disposal." What mighty power time can exert if wholly given up to God!

Time is lord of all things. What is all the history of the world but a proof of how, slowly but surely, time has made man what he is to-day? All around us we see the proofs. In the growth of the child to manhood, both physically and mentally, in the success in every pursuit, in all our labours and all our attainments, it is under the law of time and its inconceivable power that we spend our lives.

This is specially true in religion and the intercourse with God. Time here too is master. What fellowship with God! What holiness and blessedness! What likeness to His image, and what power in His service for blessing to men!—all on the one condition: that we have sufficient time with God for His holiness to shine on us with its light and its heat, and to make us partakers of His Spirit and His life. The very essence of religion lies in the thought: Time with God.

第十九天

时间的力量

『我的时间是(复数)在祢的手中。』 --- 诗篇 31:15, 直译

这复数意谓著单数：『我的时间是(单数)在祢的手中。它属于祢；只有祢有权利去命令它。我完全地和高兴的把它顺服在祢的使用中。』如果把时间完全地由神支配，它能發揮什麼样的力量啊！

时间是所有事情的主。所有这世界的历史，只是时间怎样慢慢的、但確定的使人成為今日的他是什麼的一个証明？我们可从所有围绕我们的看到这証明。在身体上和精神上的两者、儿童到成人的成长中，在每一个追求的成功里，在所有我们的劳苦和所有我们的成绩，都是在时间的规则和它不可思议的力量之下，渡过了我们的一生。

在宗教和与神相交中，这是特别的真实。在这里，时间也是主人。什麼是与神交通！什麼是圣洁和祝福！什麼是祂形像的样式，和在祂祝福人的服事上有什麼能力！也就是所有的这些都基於一个條件：為了要祂的圣洁以它的光和它的热照耀在我们身上，我们要有足夠的时间和神在一起，而使我们是祂的灵和祂的生命的参与者。宗教的本质就在於这样的意念：花时间和神在一起。

And yet how many of God's servants there are who, while giving their lives to His service, frankly confess that the feebleness of their spiritual life as missionaries, and the inadequate results of mission work as a whole, are due to the failure to make the leisure, and, when secured, rightly to use it, for daily communion with God.

What can be the cause at the back of this sad confession? Nothing but a lack of faith in the God-given assurance that time spent alone with God will indeed bring into the lives of His servants the power to enable them so to use all their time in His fellowship that His abiding presence will be with them all the day.

Oh, my brother, who complainest that overwork, or too much zeal in doing the work, is hindering thy spiritual efficiency, do you not see that if you would but submit your time-table to the inspection of Christ and His Holy Spirit, you would find that a new life would be yours if you fully believed and put into daily practice the word: "My time is in Thy hand"? (See Note B.)

然而有多少奉献一生服事神的仆人们，会很坦白的承认他们作为一个宣道者的属灵的生命软弱，和从整体来说宣道工作的结果很不恰当是因为失败於在使用休閒时间，而能正確的使用它，就有保障的去和神每天对谈。

什麼能是这悲伤的承认的背后原因？沒有別的，仅仅是因為在神賜予的保証里缺乏信心，这保証就是獨自和神花的时间、将会实在的帶入祂仆人们的生活中这样的能力，使得他们用他们所有的时间和祂交通，以致於祂內住的同在将整天的和他们在一起。

哦，抱怨工作太多或在作工上太热心的弟兄，你正在阻拦你属灵的效率。难道你没有看见，你将会找到一个屬於你的新的生命？(條件是)如果你仅仅只為了察看基督和祂的圣灵而訂你的时间表，如果你完全地相信並每一天实行这话语：『**我的时间在祢的手上**』。

(请看注释 B)

TWENTIETH DAY.

The Power of Faith.

"All things are possible to him that believeth."—MARK ix. 23.

SCRIPTURE teaches us that there is not one truth on which Christ insisted more frequently, both with His disciples and with those who came seeking His help, than the absolute necessity of faith and its unlimited possibilities. And experience has taught us that there is nothing in which we come so short as the simple and absolute trust in God to fulfil literally in us all He has promised. A life in the abiding presence must of necessity be a life of unceasing faith.

Think for a moment of what the marks of a true faith are. First of all, faith counts upon God to do all He has promised, as the only measure of its expectation. It does not rest content with taking some of the promises; it seeks nothing less than to claim every promise that God has made, in its largest and fullest meaning. Under a sense of its own nothingness and utter impotence, it trusts the power of an Almighty God to work wonders in the heart in which He dwells.

It does this with the whole heart and all its strength. Faith yields itself to the promise that God will take full possession, and all through the day and

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信心的力量

『...在信的人，凡事都能。』 --- 马可福音 9:23

圣经教导我们，对祂的门徒们和那些来到祂面前寻求祂的帮助的人两者，没有一个真理是基督更坚持的，那就是信心的绝对必要性和它无限的可能性。而经验已经教了我们，当我们谈到简单的和绝对的相信、神会按字面的意思在我们身上实现所有祂所应许的，没有其他任何的事比这使我们觉得是如此的欠缺。这是必要的，一个内住的同在生命必须是一个不止息地信心的生命。

想一想到底一个真正的信心的标志是什么？首先，信心会依靠神将做祂所有已经应许的，这是作为它的期望的唯一的标准。它不会满足于只有一些应许的实现；它不会少于寻求去兑现每一个神已经做的、在它最大和最完整的意义中的应许。在它本身的无有和终极的无能的认识下，它相信这一个全能神的能力、会作奇妙的事在祂所居住的心中。

它以全心和全力来这样做。信心会顺服于神将会完全的佔有的应许，而在不论日夜的一整天中激发了它的希望和期待。它看清了这一个不可分的联结，是这联结接合了神的应许和祂的命令，而顺服于这事实，因此就像它相信另外一个一样，完全的做其中之一。

night inspire its hope and expectation. It recognises the inseparable link that unites God's promises and His commands, and yields itself to do the one as fully as it trusts the other.

In the pursuit of the power which such a life of faith can give, there is often a faith that seeks and strives, but cannot grasp. This is followed by a faith that begins to see that waiting on God is needed, and that quietly rests in the hope of what God will do. This should lead on to an act of decision, in which the soul takes God at His word, and claims the fulfilment of the promise, and then looks to Him, even in utter darkness, to perform what He has spoken.

The life of faith to which the abiding presence will be granted must needs have complete mastery of the whole being. It is such a wonderful privilege, Christ's presence actually keeping us all day in its blessed experience, that it needs a parting with much that was formerly thought lawful, if He is indeed to be Lord of all, the blessed Friend who companies with us, the joy and light of our life. This faith will be able to claim and to experience the words of the Master: "Lo, I am with you alway."

在追求这样的信心的生命能给的力量时，经常会有一个可以寻求和努力，但不能掌握的信心。接著这而来的是这样的一个信心，看见了等待神是需要的，而安静的止息在神会做什么的希望中。这应该会引领我们做决定，在这决定中，魂相信神的话，和完全地兑现这应许，而然后甚至於在极端的黑暗中仰望祂，做祂已经讲过的事。

对这内在的同住将被授予的信心生命，必须完全掌握这全人。它是这么奇妙的特权，在它有福的经验里、基督的同在事实上在整天保有我们，以致於如果他的确是所有的主的话，它需要和这么多以前以为合法的事分离。这主是和我们陪伴，我们生命中喜乐和光的有福的朋友。这信心将能兑现和经历主的话语：『**看，我和你们常常同在**』。

TWENTY-FIRST DAY.

John's Missionary Message.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."—I JOHN i. 3.

WHAT a revelation of the calling of the preacher of the Gospel! His message is nothing less than to proclaim that Christ has opened the way for us simple men to have, day by day, living, loving fellowship with the holy God. He is to preach this as a witness to the life he himself lives in all its blessed experience. In the power of that testimony, he is to prove its reality, and to show how a sinful man upon earth can indeed live in fellowship with the Father and the Son.

The message suggests to us that the very first duty of the minister or the missionary every day of his life is to maintain such close communion with God that he can preach the truth in the fullness of joy, and with the consciousness that his life and conversation are the proof that his preaching is true, so that his words appeal with power to the heart: "These things write we unto you that your joy may be full."

In an article in the *I.R.M.* of October 1914, on the influence of the Keswick

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约翰的宣道者的讯息

『我们将所看见、所听见的传给你们，使你们与我们相交。我们乃是与父並他儿子耶稣基督相交的。』——约翰一书 1:3

福音的传道者的呼召的一个启示是什麼！他的讯息无非是宣告，耶稣已经为了我们单纯的人开辟了道路，能和圣洁的神每天有活的和爱的交通。他作为一个见证人，将会宣讲这样的生命，就是他自己活在所有这生命的有福经验中。在那见证的能力中，他将会证明它的真实，和显示出一个在地上的罪人如何真能正地活在和父与子的交通里。

这讯息向我们暗示，牧师的第一个义务或宣道者在他每一天的生活中，是要保持这样和神亲密的交通，以致於他在完全的喜乐中能宣讲真理，和带著从他的生活和交通中，证明他的宣讲是真实的这样的良知良能。这样也致於他的话语带著力量能打动人心：『我们将这些话写给你们，使你们的喜乐充足。』（约翰一书 1:4）

Convention on mission work, the substance of Keswick teaching is given in these words: "It points to a life of communion with God through Christ as a reality to be entered upon, and constantly maintained, by the unconditional and habitual surrender of the whole personality to Christ's control and government, in the assurance that the living Christ will take possession of the life thus yielded to Him." It is such teaching, revealing the infinite claim and power of Christ's love as maintained by the power of the Holy Spirit, that will encourage and compel men to make the measure of Christ's surrender for them the only measure of their surrender to Him and His service.

It is this intimate fellowship with Christ as the secret of daily service and testimony that has power to make Christ known as the deliverer from sin and the inspiration of a life of whole-hearted devotion to His service.

It is this intimate and abiding fellowship with Christ that the promise, "I am with you always," secures to us. This is what every missionary needs, what every missionary has a right to claim, and by which alone he maintains that spiritual efficiency that will influence the workers and the converts with whom he comes in contact. (See Note C.)

在1914年十月份的『国际宣教回顾』的一篇文章中，谈到『凯斯威克大会』在宣教工作的影响，凯斯威克教导的实质内容可在这些话语中显出：『它指向，一个透过基督有著与神交通的生活是一个实际，和能借著无条件和习惯性的顺服全人於基督的控制和掌管之下，不断地维持在其中，且保证这活的基督将会佔有这样顺服於祂的生命。』就是这样的教导，启示出基督的爱的无限宣告和能力，这是借著圣灵的能力而维持的，将会鼓励和强迫人们去衡量基督为他们的顺服，是他们顺服於祂和祂的事奉的唯一衡量。

就是这样的与神亲密的交通能作为每天事奉和见证的秘密，这就有能力让基督使世人知道祂是为罪的救赎者，和一个全心献身於祂的事奉的生活的感动。

就是这样的与神亲密的和内住的交通，以致於确定『我和你们常常同在』是对我们的应许。这就是每一个宣道者所需要的，是每一个宣道者有权力去宣称的，而只要透过这，他就能维持那属灵的效率，这效率将会影响工作的人们和与他接触的人的皈依。(请看注释C)

TWENTY-SECOND DAY.

Paul's Missionary Message.

"Continue in prayer . . . withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ . . . that I may make it manifest, as I ought to speak."—COL. iv. 2-4.

"The mystery now made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."—COL. i. 26, 27.

TO Paul's mind, the very centre and substance of his Gospel was the indwelling Christ. He spoke of the "riches of the glory of this mystery—Christ in you, the hope of glory." Though he had been so many years a preacher of this Gospel, he still asked for prayer, that he might make known that mystery aright.

The complaint is often made in regard to native Churches, that after a time there appears to be no further growth, and very little of the joy and power for bearing witness to Christ Jesus. The question comes whether the Church at home is living in the experience of this indwelling Christ, so that the sons and daughters whom she sends out know the secret, and make it the substance of their teaching and preaching.

Some years ago one of our ministers went to the foreign mission field to do

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保罗的宣道者讯息

『你们要恆切祷告，...也要為我们祷告，求神给我们开传道的门，能以讲基督的奥秘，...叫我按着所该說的话将这奥秘發明出来。』 --- 歌罗西书 4:2-4

『这道理就是历世历代所隐藏的奥秘...向他的圣徒顯明了。神愿意叫他们知道，这奥秘在外邦人中有何等丰盛的荣耀，就是基督在你们心里成了有荣耀的盼望。』
--- 歌罗西书 1:26-27

在保罗的脑海里，他的福音的最中心和实质是內住的基督。他讲到这『...这奥秘...丰盛的荣耀，就是基督在你们心里成了有荣耀的盼望。』（歌罗西书 1:27）虽然他已经是一个这麼多年福音的传教者，他仍然要求祷告，以致於他可能使人很好的知道那奥秘。

经常会有有关於本土的众教会这样的抱怨，就是一段时间以后，看起来是沒有更进一步的成长，和為基督耶稣作见证的喜乐和能力非常少。问题来自本地的教会是否正活在这內住的基督的经历中，以致於教会送出去的儿子和女儿们知道这秘密，而使得它成為他们的教导和传教的实质内容。

deputation work. Before he left there was a little gathering for prayer, at which he asked what his message should be. The thought was expressed that in speaking to Christians it was desirable that a message of a full salvation should be pressed home, and the hearts roused to believe in, and to accept of, an indwelling Christ. On his return he told with what deep interest the presentation of this truth had been received, many saying that they had never before understood this aright.

Dr. Maclaren said years ago that it seemed as if the Church had lost the truth of the indwelling Christ. We speak of Paul's missionary methods, but is there not a greater need of Paul's missionary message, as it culminates in the one word: "Christ in you, the hope of glory"? Paul felt the need of much prayer to enable him to give the message aright. Is there not a call to all missionary intercessors, and to our beloved missionaries themselves, to make it a matter of first importance to obtain the power, and from a living experience to lead Christians into the enjoyment of their rightful heritage? "If a man love Me, he will keep My words, and My Father will love him, and we will make our abode with him." And it may be the Church at home will also share in the blessing, the restoration to its right place, of this truth: "Christ in you, the hope of glory."

一些年前，我们宣道者中的一位到外国宣道去做代表工作。在他离开前，有一个小小的祷告聚会，在那聚会中，他问他的讯息应该是什麼。这思想被陈述了，也就是在对基徒们讲时，直接了当地将完全救赎的信息讲出来是可取的，而心被唤醒能去相信和接受一个内住的基督。在他回来时，他说到这个呈现的真理已经带著这麼深深的兴趣被接受了，许多人說他们以前沒有对这有很好的了解。

麦克拉伦博士在多年前說，看起来好像教会已经失去了这内住基督的真理。我们讲到保罗的宣道者的方法，难道沒有一个保罗的宣道者的信息更大需要吗？因为它在这一话语中达到高潮：『**基督在你们里面成了有荣耀的盼望**』。保罗感觉到有更多祷告的需要，使他能很好的传讲这信息。难道沒有一个呼召给所有的宣道者的代祷者、和我们所愛的宣道者他们自己吗？这呼召就是使得獲得这能力成為第一重要的事情，和从一个活的经验中引导基督徒们进入享受他们应得的特权。『**...人若愛我，就必遵守我的道，我父也必愛他，並且我们要到他那里去，与他同住。**』(约翰福音 14:23) 而有可能本地的教会将也能分享这真理的祝福，恢复的它适当的地位：『**基督在你们里面，这荣耀的盼望**』。

TWENTY-THIRD DAY.

The Missionary's Life.

"Ye are witnesses, and God also, how holily and righteously and unblameably we behaved ourselves toward you that believe."—1 THESS. ii. 10.

PAUL more than once appeals to what his converts had seen of his own life. So he says (2 Cor. i. 12): "Our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward." Christ had taught His disciples as much by His life as by His teaching. Paul had sought to be a living witness to the truth of all that he had preached about Christ—as able to save and to keep from sin, as renewing the whole nature by the power of His Holy Spirit, as Himself becoming the life of those who believe in Him.

In the *W.M.C. Report* (vol. v. p. 218) one finds this expression: "It has come to pass that our representatives on the field, just because they are what we have made them, have far too often hidden the Christ Whom they are giving their lives to reveal. It is only in proportion as the missionary can manifest the character of Christ in and through his own life that he can gain a hearing

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宣道者的生活

『我们向你们信主的人，是何等圣洁、公义，无可指摘，有你们作见证，也有神作见证。』——帖撒罗尼迦前书 2:10

保罗呼吁他的皈依者、他们已经看到了的他自己的生活是什麼。所以他說：『**我们的荣耀是这样的，见证自己的良心是在神的圣洁和诚实中；在世為人，不靠人的聪明，乃靠神的恩惠，向你们更是这样。**』(哥林多后书 1:12, 基於和合本的直译) 基督已经用祂的生活教导祂的门徒们、就像祂的话语的教导一样多。保罗已经寻求去作一个活的见证，见证了他所有已经宣教的有关基督的真理。也就是基督能从罪中拯救和保守他们，借著祂的圣灵能更新整个本性，使相信祂的那些人变成有祂一样的生命。

在『世界宣道者司令部报告』的第五卷二百十八页中，有一个人找到了这样的表达：『**事情已经是这样的，我们在禾场上的代表，只是因为我们所造成他们的，太常隐藏了他们正摆上自己的生命去揭示的基督。就只是按著这比例，宣道者在他的生活中能顯现出基督的性格多少，他就能使人听到福音多少。只有他们在他们面前能活出来基督，才能帮助他们了解他的讯息。**』

for the Gospel. Only as far as he can live Christ before their eyes can he help them to understand his message."

See how Paul's appeal to his life, as holy and righteous and unblameable, gave him courage to put a high standard before his converts. In the same Epistle he calls them to trust God, to establish their hearts unblameable in holiness before God (1 Thess. iii. 13). And later in the Epistle (v. 23, 24): "The God of peace Himself sanctify you wholly, Who also will do it." In Phil. iv. 9 he writes: "The things which ye both heard and saw in me, these things do, and the God of peace shall be with you." And in 1 Tim. i. 14-16: "The grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus, . . . for an ensample of them which should hereafter believe on Him unto eternal life." Let us believe that when Paul said, "Christ liveth in me," "I live no more," he spoke of an actual, divine, unceasing, abiding of Christ in him, working in him from hour to hour all that was well-pleasing to the Father. And let us not rest until we can say, "The Christ of Paul is my Christ! His missionary enduement is mine too."

看看保罗对圣洁、公义，无可指摘的生活的吸引力，是如何给他勇气而使他的生活在皈依者面前显出一个高标准。在同一书信中，他呼召他们去相信神，在神面前心里坚固，成为圣洁。(帖撒罗尼迦前书 3:13) 而稍晚在这书信中(帖撒罗尼迦前书 5:23-24):『...平安的神亲自使你们全然成圣...，他必成就这事。』在腓立比书 4:9，他写到：『你们在我身上所学习的，所领受的，所听见的，所看见的，这些事你们都要去行，赐平安的神就必与你们同在。』而在提摩太前书 1:14-16：『...我主的恩是格外丰盛，使我在基督耶稣里有信心和爱心。...给后来信他得永生的人作榜样。』当保罗说：『...基督在我里面活着...』，『...活着的不再是我...』(加拉太书 2:20)，让我们相信，他讲到了一个实际的、神圣的、不止息地、在他里面内住的基督，每一时刻都在做使父神愉悦的工作。而直到我们能说，『保罗的基督就是我的基督！祂的宣道者的艰忍也是我的。』，让我们不要歇息。

TWENTY-FOURTH DAY.

The Holy Spirit.

"The Comforter shall glorify Me: for He shall receive of Mine, and shall show it unto you."—JOHN xvi. 14.

WHEN our Lord spoke the words to the disciples, "Lo, I am with you alway," they did not at first understand or experience their full meaning.

It was when at Pentecost they were filled with the Holy Spirit that that Spirit from heaven brought down into their hearts the glorified Lord Jesus, they began the new life in the joy of the abiding presence.

All our attempts to claim to live that life of continuous, unbroken communion, will be in vain unless we too yield ourselves wholly to the power and the indwelling of the ever blessed Spirit.

Throughout the Church of Christ what a lack of faith is apparent, in what the Spirit is as God, and of what He can enable us to be, and of how completely He demands full and undisturbed possession of our whole being. All our faith in the fulfilment of Christ's glorious promises of the Father and Son making their abode in us, is subject to the one essential and indispensable condition—a life utterly and unceasingly yielded to the rule and leading of the Spirit of Christ.

Let no one say: "The experience of

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圣灵

『他(保惠师)要荣耀我，因为他要将受於我的告诉你们。』——约翰福音 16:14

当我们的主跟门徒们讲这话语，『**看，我常常和你们同在**』时，他们最开始不了解或经验它们完整的意义。

当五旬节的时候，他们被圣灵充满，就是那灵带下了这荣耀的主耶稣进入他们的心中，他们开始了在內住同在的喜悦中的这新的生命。

除非也能完全的顺服於永远有福的圣灵的能力和內住，我们所有的尝试去坚称活在那连续的、不间断的交通的生命，都将会是枉然。

在整体的基督的教会中，缺乏信心是很顯然的，在圣灵是神方面，和關於祂能使我们是什麼，及祂要求我们全人的完全的和沒有被任何打扰的佔有，这是怎样的完全。所有我们在满足父和子在我们里面內住的、基督荣耀的应许的信心，都是基於一个基本的不可少的條件，就是有一个终极的和不止息的、顺服於基督的灵的法则和引导之下。

Christ's being with us every day and all the day is impossible." Christ meant His word to be a simple and eternal reality. He meant the promises to be accepted—"He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him," and "We will come unto him and make our abode with him"—as absolute divine truth. But this truth could only be experienced where the Spirit, in His power as God, was known and believed in and obeyed. What Christ speaks of in John xiv. is what Paul testifies to when he says, "Christ liveth in me," or, as John expresses it, "Hereby know we that we abide in Him and He in us, because He hath given us of His Spirit."

Christ came as God to make known the Father, and the Spirit came as God to make known the Son in us. We need to understand that the Spirit as God claims absolute subjection, and is willing to take possession of our whole being, and enable us to fulfil all that Christ asks of us. It is the Spirit Who can deliver us from all the power of the flesh, Who can conquer the power of the world. It is the Spirit through Whom Christ Jesus will manifest Himself to us in nothing less than His abiding presence: "Lo, I am with you alway."

让沒有一个人說：『**基督和我的在每一天和整天同在的经验是不可能的。**』基督意谓著祂的话语是一个单纯的和永远的实际。祂意谓著这应许会被接受，就是『**...愛我的必蒙我父愛他，我也要愛他，並且要向他顯現。**』(约翰福音 14:21) 而且『**...我们要到他那里去，与他同住。**』(约翰福音 14:23) 这是絕對的神圣真理。但这真理只能在圣灵被知道和相信及顺服中被经验到。基督在约翰福音第 14 章所讲的就是保罗见证的，当保罗說：『**基督在我里面活著。**』或就像约翰所表示的一样，『**神将他的灵赐给我们，从此就知道我们是住在他里面，他也住在我们里面。**』(约翰一书 4:13)

基督是以神的身份来，而使父神使我们知道，而圣灵是以神的身份来，而使儿子在我们里面知道。我们需要了解，圣灵作為神坚称要有絕對的顺服，而祂愿意佔有我们全人，和使我们能够完成所有基督要求我们做到的。就是这圣灵可以拯救我们脱离能征服这世界的肉体的力量。就是借着这圣灵，基督耶稣将会能用內住的同在顯現祂自己给我们，『**看，我和你们常常同在。**』

TWENTY-FIFTH DAY.

Filled with the Spirit.

“Be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things.”—EPH. v. 18-20.

IF we had the expression, “filled with the Spirit,” only in regard to the story of Pentecost, we might naturally think that it was something special, and not meant for ordinary life. But our text teaches us the great lesson that it is meant for every Christian and for everyday life.

To realise this more fully, think of what the Holy Spirit was in Christ Jesus, and what the conditions were under which He, as man, was filled with the Spirit. He received the Spirit when He was praying, and had yielded Himself as a sacrifice to God in going down into the sinner's baptism. And full of the Holy Spirit He was led to the forty days' fasting, sacrificing the needs of the body to be free for fellowship with the Father and the victory over Satan. He even refused, when He was an hungered, to listen to the temptation of the Evil One to use His power to make bread to supply His hunger. And so He was led by the Spirit all through life until He, by the Eternal Spirit, offered Himself without blemish unto God. In Christ the Spirit meant prayer, obedience, and sacrifice.

第二十五天

圣灵充满

『...要被圣灵充满。当用诗章、颂词、灵歌彼此对说，口唱心和地讚美主。凡事要奉我们主耶稣基督的名，...常常感谢...。』 --- 以弗所书 5:18-20

如果我们这一表达，『**圣灵充满**』，只是关于五旬节的故事，我们可能很自然的想到这是某些特别的事情，不是意谓著在一个普通的生活中有的。但我们的课文教导我这伟大的课程是为每一个基督徒的，而且是在每一天里。

为了更完全的意识到这点，想一想圣灵在基督耶稣里是什麼，在祂之下作为被圣灵充满的一个人是什麼。祂正在祷告时受了圣灵，而已经在进入罪人的洗礼中自己顺服於神，而作为一个对神的牺牲。和在充满圣灵中，祂被引领到四十天的禁食里，为了自由地和父神交通和战胜撒但，祂牺牲了身体的需要。当祂是一个饥饿的人时，聆听到这邪恶的一位的试探，祂甚至拒绝了使用祂的能力来造麵包，使祂的饥饿得以饱足。而就这样，祂的一生都是被圣灵所引导，直到祂借著永远的圣灵在沒有瑕疵中奉献自己给神。在基督里的圣灵意谓著祷告，顺服，和牺牲。

Even so we, if we are to follow Christ, to have His mind in us, to live out His life, must seek to regard the fullness of the Spirit as a daily supply, as a daily provision, if we are to live the life of obedience, of joy, of self-sacrifice, and of power for service. There may be occasions when that fullness of the Spirit will become specially manifest, but every day and all the day it is only as we are led by the Spirit that we can abide in Christ Jesus, conquer the flesh and the world, and live the life with God in prayer, and with our fellow-men in humble, holy, fruitful service.

Above all, it is only as we are filled with the Spirit that the words of Jesus can be fully understood and experienced: "Lo, I am with you alway." Let no one think this is too high; this is impossible. "Impossible with men, possible with God!" And if we cannot attain to it at once, let us at least make it, in an act of holy decision, our definite aim, our unceasing prayer, our childlike expectation. "Lo, I am with you alway," was meant for daily life, and that not without but with the sure and all-sufficient aid of that blessed Spirit of whom Jesus said: "He that believeth in Me, out of him shall flow rivers of living water." Our faith in Christ will be the measure of our fullness of the Spirit. The measure of the power of the Spirit in us will be the measure of our experience of the presence of Christ.

即使如此，假如我们要跟随基督，让祂的意念在我们的里面，活出祂的生命，我们必须追求关于、作为每天供应的、每天准备的圣灵充满。如果我们要活出顺服的、喜乐的、自我牺牲的、有著事奉能力的生命，这也是必须的。可能在有些情况下、那个圣灵的充满将成为特别的显现，但只有当我们每一天和全天被圣灵引导，我们才能居住在基督耶稣里，征服肉体和世界，和活出在祷告中与神同在的生命，及活出与我们同样的人在谦卑、圣洁、结果子的事奉中的生命。

最重要的，只有当我们被圣灵充满时，耶稣的话语才能完全的被了解和被经验到：『**看，我和你们常常同在。**』不要让任何人觉得这是太高；这是不可能的。

『**耶稣说：「在人所不能的事，在神却能。」**』(路加福音 18:27) 而假如我们不能立刻做到，让我们至少在一个圣洁的决定行动中，让它成为我们明确的目标，我们不止息的祷告，我们如同孩童般的期望。『**看，我和你们常常同在**』本就是意味着在每一天的生活中，而并不是没有那、但带着这那有福的圣灵的确实地和所有充分的帮助。关于这圣灵，耶稣说：『**信我的人，...从他腹中要流出活水的江河来。**』(约翰福音 7:38) 我们在基督里的信心将会是我们圣灵充满的量度。圣灵在我们里面能力的量度将会是我们基督同在的经验的量度。

TWENTY-SIXTH DAY.

The Christ Life.

"Christ liveth in me."—GAL. ii. 20.

"Christ is our life."—COL. iii. 4.

CHRIST'S life was more than His teaching, more than His work, more even than His death. It was His life in the sight of God and man that gave value to what He said and did and suffered. And it is this life, glorified in the resurrection, that He imparts to His people, and enables them to live out before men.

"Hereby shall all men know that ye are My disciples, if ye love one another." It was the life in the new brotherhood of the Holy Spirit that made both Jews and Greeks feel that there was some super-human power about Christ's disciples; they gave living proof of the truth of what they said, that God's love had come down and taken possession of them.

It has often been said of the missionary, that unless he lives out the Christ life on an entirely different level from that on which other men live, he misses the deepest secret of power and success in his work. When Christ sent His disciples forth, it was with the command: "Tarry till ye be endued with power from on high." "Wait, and ye shall receive the power of the Holy Ghost, and be My

第二十六天

基督的生命

『...基督在我里面活着; ...』 --- 加拉太书 2:20

『基督是我们的生命, ...』 --- 歌罗西书 3:4

基督的生命是多过祂的教导, 多过祂的工作, 甚至於多过祂的死亡。就是祂的生命, 在神和人的眼中, 给予了祂所說的和祂所做及祂所受的痛苦价值。而就是这样的生命, 在复活中得荣耀, 祂传给祂的子民的就是这生命, 而且使得他们在众人面前能活出来。

『你们若有彼此相爱的心, 眾人因此就认出你们是我的门徒了。』(约翰福音 13:35) 就是这在圣灵中新的弟兄情谊的生命, 使得犹太人和希腊人感觉到了有一个关于基督门徒的超自然能力; 他们给了他们所說的真理活的见证, 就是神的愛已经赐下来, 並佔有他们。

这已经被常常說到了关于宣教者, 除非他们能在一般人的生活上, 活出一个完全不同的层次的基督的生命, 他会错过了他的工作的力量和成功的最深秘诀。当基督差遣祂的门徒, 就是带著这命令的: 『...等候, 直到你们领受从上头来的能力。』(路加福音 24:49) 『等待, 你们将会得着圣灵的能力, 直到地极, 作我的见证。』(参使徒行传 1:8)

witnesses to the ends of the earth.” Many a missionary has felt that it is not learning and not zeal, and not the willingness for self-sacrifice in Christ’s service, but the secret experience of the life hid with Christ in God, that enables him to meet and overcome every difficulty.

Everything depends upon the life with God in Christ being right. It was so with Christ, with the disciples, with Paul. It is the simplicity and intensity of our life in Christ Jesus, and of the life of Christ Jesus in us, that sustains a man in the daily drudgery of work, that makes him conqueror over self and everything that could hinder the Christ life, and gives the victory over the powers of evil, and over the hearts from which the evil spirits have to be cast out.

The life is everything. It was so in Christ Jesus. It must be so in His servants. It can be so, because Christ Himself will live in us. When He spoke the word, “Lo, I am with you alway,” He meant nothing less than this: “Every day and all the day I am with you, the secret of your life, your joy, and your strength.”

Oh, to learn what hidden treasures are contained in the blessed words we love to repeat: “Lo, I am with you all the days.”

许多的宣道者都已经感觉到不是学习、热情、在基督的事奉中愿意自我牺牲，而是生命和基督藏在神里的这秘密的经验，能使他迎难而上和胜过每一个困难。

每一件事情都依靠在基督和神里的生命是对的。就是这样的和基督，门徒，保罗在一起。就是在基督耶稣里我们生命的单纯和强度，和基督在我们裡面的生命，维持一个人的日常苦差事，而使得他胜过自我和每一件能阻碍基督生命的事，和得胜於罪恶的权势，及得胜於从邪灵必须被驱逐的心。

生命就是一切。就是这样的在基督耶稣里。就是必须这样的在祂的仆人们中。因为基督祂自己将会活在我们里面，所以能够这样。当祂讲到这话语，『**看，我与你们常常同在**』，祂意谓著：『**我每一天及整天与你们同在，是你们的生命、喜乐和力量的秘密**』。

哦！学习在这有福的话语中隐藏的宝藏是什麼，这话语我们必须重复：『**看，我与你们常常同在**』。

TWENTY-SEVENTH DAY.

The Christlike Life.

"Have this mind in you, which was also in Christ Jesus."—PHIL. ii. 5.

AND what was the mind that was in Christ Jesus? "Being in the form of God, He emptied Himself, taking the form of a servant, being made in the likeness of men; He humbled Himself, becoming obedient even unto death, yea, the death of the Cross." Self-emptying and self-sacrifice, obedience to God's will, and love to men, even unto the death of the Cross—such was the character of Christ for which God so highly exalted Him. Such is the character of Christ that we are to imitate. He was made in the likeness of men, that we might be conformed into the likeness of God.

Self-effacement, self-sacrifice, that God's will might be done, and that man might be saved—such was the life of Christ. "Love seeketh not its own." This was His life; He lived only to please God and to bless men.

Let no one say that this is an impossibility. "What is impossible with men is possible with God." We are called to work out this salvation of a Christlike character with fear and trembling; for "it is God that worketh in us both to will and to do of His good pleasure." He of

第二十七天

基督相似的生命

『你们当以基督耶稣的心為心。』 --- 腓立比书 2:5

『基督耶稣存着甚麼意念，你们也要存着甚麼意念在你们中间。』 --- 腓立比书 2:5, 呂振中译本

而什麼是基督耶稣存着的意念？『**本有神的形像，祂倒空自己，取了奴仆的形像，成為人的样式。就自己谦卑，存心顺服，是的，以至於死，且死在十字架上。**』(参腓立比书 2:6-8) 自我倒空和自我犧牲，顺服於神的旨意，且愛人甚至到死在十字架上。这就是基督的个性，為了这，神这麼样的高舉了祂。这就是我们要效法的基督个性。祂既成為人的样式，以致於我们能被模成神的样式。(译註)

自我抹杀，自我犧牲，神的旨意将可能会被成就，和人可能会被拯救。也就是这样基督的生命。『**愛不追尋它自己。**』这就是祂的生命；祂活著仅仅是要神愉悅和祝福人。

让沒有人說这是一件不可能的事。『**耶稣說：「在人所不能的事，在神卻能。」**』(路加福音 18:27) 我们被呼召去成就这帶著敬畏和颤抖的一个与基督相似个性的救恩；『**因為你们立志行事，都是神在你们心里运行，為要成就他的美意。**』(腓立比书 2:13) 關於祂耶稣說道，『**...乃是住在我里面的父做他自己的事。**』(约翰福音 14:10) 是祂在我们里面运行和做工。

whom Christ said, "It is the Father in Me that doeth the works," is He who works in us to will and to do.

It has been said that the "missionary who is to commend the Gospel must first embody it in a character fully conformed to the likeness of Jesus Christ. It is only as far as he can live Christ before the eyes of the converts that he can help them to understand his message. It has at times come to pass that our representatives on the field, just because they are what we have made them, have far too often hidden the Christ Whom they are giving their lives to reveal."

As the Church aims at making some marked degree of likeness to Christ's character the standard for Christian teachers, our missionaries will be able to pass this on to their converts, and say to them: "Be ye followers of us, even as we are of Christ."

Let us not rest until our faith lays hold of the promise, "It is God that worketh in us." The confidence will be aroused, that as the character of Christ is the revelation with which every missionary has been entrusted, so the power will be given to fulfil this high and holy calling. Let ministers and missionaries and all intercessors make this their one great plea and aim to have this mind that was in Christ Jesus. (See Note D.)

这已经被說了，『宣讲福音的宣道者、必须首先在一个完全模成耶稣基督的样式的个性中，体会所宣讲的。宣道者在他的生活中能顯现出基督多少，他就能使人听到福音多少。事情已经是这样的，我们在禾场上的代表，只是因为我們所造成他們的，太常隐藏了他们正摆上自己的生命去揭示的基督。』

当教会的目标是在一定程度上要形成明顯的相似於基督的个性，作為基督徒教师的标准，我们的宣道者将能传递这讯息给他的的皈依者和对他们說：『就效法我們，就像我們也效法了基督。』(参帖撒罗尼迦前书 1:6)

直到我们的信心握住这应许，让我们不要歇息，『就是神工作在我们里面』。信任将会被喚起，就像基督的是这启示一样，借著它，每一个宣道者已经被委託，所以能力将会為了满足这崇高而圣洁的呼召而赐下。让牧师们和宣道者们及所有的代祷者们使得这、成為他们一个伟大的请求和目标，有这一个在基督耶稣里的意念。(请看注释 D)

译註：形像和样式是两个不同的字，我们是要模成耶稣(神)的形像，不是耶稣的样式，因看到耶稣就是看到神，而耶稣是取了人的样式，所以人已经有了样式，只要模成形像。

『因為他预先所知道的人，就预先定下效法(模成)他儿子的模样(形像)，使他儿子在许多弟兄中作长子。』(罗马书 8:29)

TWENTY-EIGHTH DAY.

Christ, the Nearness of God.

“Draw nigh to God, and He will draw nigh to you.”—JAS. iv. 8.

IT has been said that the holiness of God is the union of God's infinite distance from sinful man with God's infinite nearness in His redeeming grace. Faith must ever seek to realise both the distance and the nearness.

In Christ God has come near, so very near to man, and now the command comes: If you would have God come still nearer, you must draw nigh to Him. The promised nearness of Christ Jesus expressed in the promise, “Lo, I am with you alway,” can only be experienced as we draw near to Him.

That means, first of all, at the beginning of each day afresh to yield ourselves for His holy presence to rest upon us. It means a voluntary, intentional, and whole-hearted turning away from the world, to wait on God to make Himself known to our souls. It means giving time, and all our heart and strength, to allow Him to reveal Himself. It is impossible to expect the abiding presence of Christ with us through the day, unless there be the definite daily exercise of strong desire and childlike trust in His word: “Draw nigh to God, and He will draw nigh to you.”

第二十八天

基督，神的亲近

『你们亲近神，神就必亲近你们。...』 --- 雅各书 4:8

这句话已经被说过的就是，神的圣洁是神从罪人的无限的遥远、与在祂救赎恩典中和神无限的亲近之聯集。信心永远必须要意识到遥远和亲近这两者。

神在基督里已经来亲近了，是这样的和人亲近，而现在命令来了：如果你想要神来得更加的亲近，你必须亲近祂。基督耶稣所应许的亲近在这个应许中表达出来，『看，我与你们常常同在』，只能当我们亲近祂时才能被经历到。

首先，那意味着在每一天开始的时候，为了祂圣洁的同在能安息在我们身上而重新顺服。它意味着一个自愿的，故意的，和全心的转移到离开这世界中、而让神在我们魂中被认识的等待祂。它意味着花时间，和用我们全心和全力去允许祂启示祂自己。除非在很強的渴望和孩童般中相信祂的话：『你们亲近神，神就必亲近你们。...』，有一个明确的每天练习，是不可能期望有全天的基督与我们内住的同在。

And that means, further, the simple, childlike offering of ourselves and our lives in everything to do His will alone, and to seek above everything to please Him. His promise is sure: "If a man love Me he will keep My words, and My Father will love him, and we will make our abode in him."

Then comes the quiet assurance of faith, even if there is not much feeling or sense of His presence, that God is with us, and that as we go out to do His will He will watch over us, and keep us, and, what is more, strengthen us in the inner man with divine strength for the work we have to do for Him.

Child of God, let these words come to you with a new meaning each morning: "Draw nigh to God, and He will draw nigh to you." Wait patiently, and He will speak in divine power: "Lo, I am with you always."

而那更近一步的意谓著，这单纯的，孩童般的奉献我们自己，和我们的生活在每一件事情只遵循祂的旨意，及寻求超过每一件事情的愉悦祂，祂的应许是确定的：

『...人若愛我，就必遵守我的道，我父也必愛他，並且我们要...与他同住。』(约翰福音 14:23)

然后甚至在沒有很多的感覺或意識到祂的同在下，這安靜的保證就會隨著而來，就是神與我們同在，和當我們出去完成祂的旨意時、祂將會看顧我們，及保守我們，和更多地為了我們必須為祂所做的工作、用神聖的力量加強我們內在的人。

神的孩子，讓這些話語每早晨都帶著新的意義來到：『你們親近神，神就必親近你們。...』有耐心的等待，而祂在神聖的能力中將會說：『看，我與你們常常同在』。

TWENTY-NINTH DAY.

Love.

“Jesus, having loved His own which were in the world, loved them unto the end.”—JOHN xiii. 1.

THESE are the opening words of that holy, confidential talk of Christ with His disciples, as out of the depths of eternity He discoursed with them in the last hours before He went to Gethsemane (John xiii. to xvii.). They are the revelation and full display of that divine love which was manifested in His death on the Cross.

He begins with the new commandment: “That ye love one another as I have loved you” (John xiii. 34). A little later follows: “If ye love Me, keep My commandments. . . . He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him . . . and We will come unto him, and make Our abode with him” (xiv. 15, 21, 23). The new life, the heavenly life in Christ Jesus, is to be the unfolding of God’s love in Christ. Then, farther on: “As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love. . . . This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life

第二十九天

愛

『...耶穌...既然愛世間屬自己的人，就愛他們到底。』

--- 約翰福音 13:1

這些是基督對祂門徒那聖潔的、秘密的開場白，是作為祂在去客西馬尼園的最後一分鐘，從永恆的深处和他們所交談的。(約翰福音 13 章到 17 章) 它們是那神聖的愛的啟示和充分的展示，也就是這被祂死在十字架上顯現出來了。

祂開始於這新的命令：『...你們彼此相愛，就如我已經愛了你們一樣...。』(約翰福音 13:34, 直譯, 基於和合本) 較晚的一會兒接著說：『你們若愛我，就必遵守我的命令。...愛我的必蒙我父愛他，我也要愛他，並且要向他顯現。...並且我們要到他那里去，與他同住。』(約翰福音 14:15,21,23) 這新的生命，在基督耶穌里面屬天的生命，即將在基督里的神的愛中展現出來。然後更進一步的說：『我愛你們，正如父愛我一樣，你們要常在我的愛里。你們若遵守我的命令，就常在我的愛里；...你們要彼此相愛，像我愛你們一樣，這就是我的命令。人為朋友舍命，人的愛心沒有比這個大的。』(約翰福音 15:9-13)；『...叫世人知道你差了我來，也知道你愛他們如同愛我一樣。我已將你的名指示他們，...，使你所愛我的愛在他們里面，我也在他們里面。』(約翰福音 17:23,26)

for his friends" (John xv. 9-13); "That the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. . . . I have declared unto them Thy name . . . that the love wherewith Thou hast loved Me may be in them, and I in them" (John xvii. 23, 26).

Can words make it plainer that God's love to Christ is given to pass into us and to become our life, that the love wherewith the Father loved the Son is to be in us? If the Lord Jesus is to manifest Himself to us, it can only be to the loving heart. If we are to claim His daily presence with us, it can only be as a relationship of infinite tender love between Him and us, love rooted in the faith of God's love to Christ coming into our hearts, and showing itself in obedience to His commandments and in love to one another.

We see how in the early Church the first love was forsaken after a time, and confidence was put in all the activities of service (Rev. ii. 2-4).

It is only in the atmosphere of a holy, living love that the abiding presence of the loving Christ can be known, and the depth of the Divine Love expressed in Christ's promise, "Lo, I am with you always," will be realised.

难道话语能更直接了当的说吗？这话语就是，神对基督的爱被赐予的传到我们身上而变成我们的生命，就是使父爱子的爱在我们里面。如果主耶稣将显现祂自己给我们，就只能是一颗爱的心。假如我们将声称祂每天与我们同在，就只能是一个在祂和我们之间的无限温柔的爱的关系，及在顺服祂的命令和彼此相爱中显示出来。

我们看到在早期的教会，经过了一段时间后，就把起初的爱心离弃了，而将信心放在了所有事奉的活动。(参启示录 2:2-4)

只有当在一个圣洁的、活的爱的气氛中，才能使得这爱的基督的内住同在被知道，而这表现在基督里的应许，『**看，我与你们常常同在**』，在神圣的爱的深度中将会被意识到。

THIRTIETH DAY.

The Trial and Triumph of Faith.

“Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief.”
—MARK ix. 23, 24.

WHAT a glorious promise: “All things are possible to him that believeth”! And yet it is just the greatness of the promise that constitutes the trial of faith. At first we do not really believe its truth. But when we have grasped it, then comes the real trial in the thought: Such a wonder-working faith is utterly beyond my reach.

But what constitutes the trial of faith soon becomes its triumph. How can this be? When Christ said to the father of the child, “If thou canst believe, all things are possible to him that believeth,” he felt that this was only casting him into deeper despair. How could his faith be able to work the miracle? But as he looked into the face of Christ, and the love of the tender eye touched his heart, he felt sure that this blessed Man not only had the power to heal his child, but the power too to inspire him with the needed faith. The impression Christ produced upon him made not only the one miracle of the healing possible, but

第三十天

信心的试验和得胜

『耶稣对他說：「你若能信，在信的人，凡事都能。」孩子的父亲立时喊着說：「我信，但我信不足，求主帮助！」』 --- 马可福音 9:23-24

是怎麼样地荣耀的应许啊！『**在信的人，凡事都能。**』然而这仅仅是包含了信心的试验的应许之伟大。最开始的时候，我们不能确实相信这事实。但当我们已经抓牢它时，随著来的是在思想里面真实的试验：这样奇妙的工作信心是完全超出了我能做到的。

但构成这信心试验的马上就会变成了得胜。这怎麼可能呢？当基督对孩子的父亲說，『**你若能信，在信的人，凡事都能。**』他感觉到这仅仅是正在将他放在更深的絕望中。他的信心怎麼可能使神蹟發生？但当他注视基督的脸时，他确实的感到这有福的人不仅仅是有能力可以医好他的孩子，並且也有能力去激励他有所需要的信心。基督在他身上所產生的印象不仅仅使得医治的这一个神蹟是可能的，而且第二个神蹟也是可能的，就是他应该有一个这样伟大的信心。而他帶著眼淚地喊出，『**我信，但我信不足，求主帮助！**』信心的这试验的伟大，就是信心得胜的伟大。

the second miracle too that he should have so great a faith. And with tears he cried, "Lord, I believe; help Thou mine unbelief." The very greatness of faith's trial was the greatness of faith's triumph.

What a lesson! Of all things that are possible to faith, the most impossible is that I should be able to exercise such faith. The abiding presence of Christ is possible to faith. And this faith is possible to the soul that clings to Christ and trusts Him. As surely as He will lead us into His abiding presence all the day, so surely will He strengthen us with divine power for the faith that claims and receives the promise. Blessed the hour when the believer sees how entirely he is dependent on Christ for the faith as well as the blessing, and, in the consciousness of the unbelief that is still struggling within, he casts himself on the power and the love of Jesus: "Lord, I believe; Lord, I believe."

Through such trial and through such triumph, sometimes the triumph of despair, we enter upon our inheritance, the abiding presence of Him who speaks to us now: "Lo, I am with you alway." Let us tarry at His feet until we know that He has blessed us. "I can do all things in Him that strengtheneth me" (Phil. iv. 13).

这是怎样的一个课题啊！对信心，所有的事情都是可能的，最不可能的事就是我应该能运用这样的信心。对信心，基督的内住同在是可能的。而这样对魂的信心是可能的，就是紧紧地贴住基督和相信祂。就像祂将会引导我们进入祂整天的内住同在一样的确定，是这样的确定、祂将会用祂神圣的能力加强我们，达到坚称和接受这应许的信心。为相信的人看到了、他在这信心和祝福上是怎样完全的依靠基督的这一刻祝福，而在仍旧在内挣扎的不信意识中，他把自己投向了基督的能力和爱：

『主，我信；主，我信。』

透过这样的试验和这样的得胜，有的时候是绝望的得胜，我们继承了我们的遗产，祂的内住的同在，也就是祂现在对我们讲的：『看，我和你们常常同在。』让我们停留在祂的脚前，直到知道了祂已经祝福我们：『我靠着那加给我力量的，凡事都能做。』（腓立比书 4:13）

THIRTY-FIRST DAY.

Exceeding Abundantly.

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.”—EPH. iii. 20, 21.

IN the great prayer which Paul had just indited, he had apparently reached the highest expression possible of the life to which God's mighty power could bring the believer. But Paul is not content. In this doxology he rises still higher and lifts us up to give glory to God as “able to do exceeding abundantly above all that we can ask or think.” Pause a moment to think what that “exceeding abundantly” means.

Think of the words, “the exceeding great and precious promises.” Think of “the exceeding greatness of His power toward us who believe, according to the working of the strength of His might which He wrought in Christ when He raised Him from the dead.” Think of the grace of our Lord as exceeding abundant with faith and love which is in Christ Jesus, so that where sin abounded grace did abound more exceedingly. He lifts our hearts to give glory to God as able to do “exceeding abundantly above all that we ask or think,” according to the

第三十一天

充充足足地

『神能照着运行在我们心里的大力，充充足足地成就一切，超过我们所求所想的。但愿他在教会中，並在基督耶稣里，得着荣耀，直到世代代，永永远远。阿们！』 --- 以弗所书 3:20-21

在保罗刚刚指示的伟大祷告中，他很顯然已达到神的全能、能带给信徒生命的可能最高的敘述。但保罗不满足於此。在他的颂讚学中，他仍然更上一层和把我们舉起来将荣耀归给神，当祂『**能充充足足地成就一切超过我们所求所想的**』。停下一会儿去想想『**充充足足地**』意谓著什麼。

想想这些话语，『**超越伟大的而且寶贵的应许**』。想想『...**他向我们这信的人所顯的能力是何等浩大，就是照他在基督身上所运行的大能大力，使他从死里复活，...**』(以弗所书 1:19-20) 想想我们主在基督耶稣里的十足的信心和愛心的恩典，以致於罪在哪里顯多，恩典就更顯多了。(参罗马书 5:20) 他舉起我们的心将荣耀归给神說，祂能夠做『**超过我们一切所求所想的**』，这是依照著那能力的伟大，那能力就是照他在基督身上所运行的大能大力，使他从死里复活。而当我们的心开始感觉到这里有一位神会超出我们一切想像的工作在我们身上的前景，祂会舉起我们的心加入这普世的合唱：『**荣耀在教会中和在基督耶稣里归於祂，和归於所有的世代，直到永永远远。阿们！**』

greatness of that power which worketh in us, nothing less than the exceeding greatness of the power that raised Christ from the dead. And as our hearts begin to feel that there is here a prospect of something that God will work in us beyond all our imagination, He lifts our hearts to join in the universal chorus: "Unto Him be the glory in the Church and in Christ Jesus, unto all generations, for ever and ever. Amen."

As we worship and adore, the call comes to believe in this Almighty God, who is working in our hearts, according to His mighty power, able and willing to fulfil every one of His exceeding great and precious promises, and, where sin abounded, to prove that grace abounds more exceedingly.

Paul began his great prayer, "I bow my knees to the Father." He ends it by bringing us to our knees, to give glory to Him as able to fulfil every promise, to reveal Christ dwelling in our hearts, and keep us in that life of love which leads to being filled with all the fullness of God.

Child of God, bow in deep adoration, giving glory to God, until your heart learns to believe: the prayer will be fulfilled, Jesus Christ will dwell in my heart by faith. Faith in this Almighty God, and the exceeding abundance of His grace and power, will teach us that the abiding indwelling of Christ in the heart is the secret of the abiding presence.

当我们崇拜和敬拜时，相信这全能神的呼召就来了，祂正依照祂的大能工作在我们心中，能够且愿意完成祂那超越伟大的和珍贵的每一项应许，而且罪在哪里显多，证明恩典就更显多了。

保罗以这句话开始他的伟大的祷告，『...**我在父面前屈膝。**』（以弗所书 3:14）他是以这样的结束，就是带著我们跪下，归荣耀给能够完成每一个应许的祂，启示了基督住在我们心中，和保持了我们在那个爱的生命里，这生命引领我们被神的一切丰满所充满。

神的孩子，在深深的敬拜里屈膝，归荣耀於神，直到你的心学习到去相信：耶稣基督将借著信心住在我的心中，这样的祷告将会被成就。在这全能神上的信心，及祂的恩典和能力的充充足足，将会教导我们基督内住在我们心里是内住同在的秘诀。

NOTE A
THE APOSTLE PAUL
BY DR. A. WHYTE

I WILL be bold, and particular, and personal, at this point, and will say one thing of the foremost importance to you and to myself: we must imitate Paul in this, and take far more time to prayer than we have ever yet taken. I am as certain as I am standing here that the secret of much mischief to our own souls, and to the souls of others, is the way that we stint, and starve, and scamp our prayers, by hurrying over them. Prayer worth calling prayer, prayer that God will call true prayer, takes far more time, by the clock, than one man in a thousand thinks. After all that the Holy Ghost has done to make true prayer independent of times, and of places, and of all kinds of instruments and assistances, as long as we remain in this unspiritual and undevotional world we shall not succeed, to be called

注释 A
使徒保罗
怀特博士著

我在这一点上将是大胆的、特别的和个人化的，而且将会对你和我自己說一件最重要的事：我们必须在这上效法保罗，而要用比我们还没有花的更多更多的时间去祷告。我是和我现在是正站在这里的一样确定，那对我们自己的魂和他人的魂有这么多伤害的秘密，是在於我们匆匆的到他们面前祷告，而吝於给、饿渴的、和完全失去了我们自己的那种祷告。祈祷我们值得去做这样的一个祷告，祷告神将会呼召真实祷告者，肯花更多更多的时间祷告，比那按时祷告的千分之一的人认为的时间更多。在圣灵已做所有的工，使得真实的祷告者能在任何时间，和在任何地方，及不要各种的工具和帮助下祷告之后，只要我们(仍)停留在这个不属灵和不献身的世界中，我们不会成功或称为成功的在祷告上没有时间、地点、和其他帮助的限制之下。

success, in prayer, without time, and times, and places, and other assistances in prayer. Take good care that you are not spiritual overmuch in the matter of prayer. Take good care lest you take your salvation far too softly and far too cheaply. If you find your life of prayer to be always so short, and so easy, and so spiritual as to be without cost and strain and sweat to you, you may depend upon it you have not yet begun to pray. As sure as you sit there, and I stand here, it is just in this matter of time in prayer that so many of us are making shipwreck of our own souls and of the souls of others.

But that all-important matter of time comes back upon me, and will not let me go. Take more time to prayer, my brethren. Take one hour out of every twenty-four. Or, if you cannot spare one hour, take half an hour; or, if you would not know what to do or say for half an hour, take a quarter of an hour. Take from eight to nine every night, or from nine to ten, or from ten to eleven, or some part of that. And, if you cannot fill up the time out of your own heart, take David and Paul to assist you, and to show you how to pray in secret; for it is a rare, and a difficult, and an absolutely indispensable art.

小心不要在祷告的事上過於属灵。小心不要把你的救赎太轻看和認為太廉价。如果你發觉你祷告的生活常常是这样的欠缺、和这样的容易、及这样的属灵、宛如不需要给你代价、压力、和流汗，那麼你就可以确实的知道你还没有开始真正的祷告。就像你坐在那里和我站在这里的一样確定，在祷告的这个时间问题上，我们这样多的人正使得我们自己的魂和他人的魂犹如船触礁般。

但那最最重要的时间问题再来找我，而且不会让我走。我的弟兄，请花更多的时间去祷告。在每一个二十四小时中花一个小时祷告。或者，假如你不能腾出一个小时，花半个小时；或者，你在半小时中不知该做什麼或說什麼，就花一刻鐘吧！花每晚的八点到九点，或九点到十点，或十点到十一点，或其中部份的时间。而假如你不能从你自己的心中填满所有的，就让大衛和保罗帮助你，而告诉你如何在隐密处祷告；因為这是一个稀有的，和一个困难的，及絕對不可缺少的艺术。

NOTE B

TIME ALONE WITH GOD

BY DR. J. R. MOTT

WHAT does it cost to acquire and maintain this practice of withdrawal from the activeness and turmoil of the world and from the presence of men for the purpose of spiritual realisation and renewal? Do I need to say that it will cost time? Some would have preferred to hear any other word. They would rather pay in any other kind of coin; but for some reason God has required that we shall pay time to know Him and to become conscious of His presence and to live in His power. Many hundreds of Christians have taken up this challenge, to spend the first thirty minutes of every day for a month alone with God and His truth, for this purpose, and then to say at the end of that month whether it has interfered with their working efficiency. These men have said, "That is a fair proposition." They argued: "It is not fair for us to say that this thing cannot be done without trying it, as long as so many who have tried it say that it can be done." And so many hundreds of busy men, men who are

注释 B

和神单独的时间

模特博士著

為著属灵的实现和更新的缘故，要付什麼样的代价去獲得和维持从世界的活动和动盪中退出，及和人的同在中退出？我需要說这将会付出时间的代价吗？有一些人将会宁可听到任何其他的话。他们宁可付任何其他不同种的方式；但為了一些原因，神已经需求我们要付时间去知道祂、和意识到祂的同在、及生活在祂的能力之下。数以百计的基督徒已经拿起了这挑战，為了和神单独在一起和祂真理的缘故，在一个月中每天花第一个三十分钟，而然后在那个月结束的时候，告诉大家这样做是否已经干涉了他们工作的效率。这些人已经說，『**这是一个公平的提议。**』他们(这样的)辯论說：『**只要是这么多人试过而說这可以做，如果我们沒有试过而說不能做到这件事，是不公平的。**』而这这么多上百的认真的和诚实的忙人已经试过了这计画。

earnest and honest, have tried this plan. I have yet to hear of one who has given it a fair, thorough test, who reports that this practice has lowered his standing, interfered with his working efficiency, or diminished the output in his regular work. On the contrary, man after man has said that the practice has meant more to him than any one habit he has ever formed.

It would hardly seem necessary to defend such a habit. One's common sense tells him that without time alone with God he is not going to be able to do any of the things that he most values. One must devote sufficient time to such a purpose. It takes time to detach ourselves from others and from our work. Two to four minutes spent in reading a chapter of the Bible is not sufficient. It takes longer for a man to detach himself from what he has been doing and what he wants to do next. It takes time for fires to kindle and burn. Psychologically, it takes time to let the truth find a man so that it lays powerful hold on him. It takes time to receive deep impressions.

I am sending a plea for deliberation in our spiritual exercises as contrasted with haste. It is not a form I am pleading for. It is the reality. It is to spend enough time, it matters not how much, to be quiet and to have our faith command us as a reality. Some men have schooled themselves to make this contact and preserve it in less time than

我们仍在等待这样的一个人，他已经公平和彻底的测试这件事，而告诉我们这样的练习会降低了他所站的地位，影响了他工作的效率，或在他正常的工作上减少了他的成果。相反的，一个又一个的人已经说了，这练习对他来说、意味着已经超於任何一个其他的他曾经已形成的习惯。

似乎没有必要为这种习惯辩护。一个人的常识告诉他，没有和神单独相处的时间，他将不可能做出任何他认为最重要的事情。为了达到这目的，一个人必须献出充分的时间。需要时间和别人及我们的工作中退出来。(每天)花两到四分钟读圣经的一章是不够的。需要更长的时间使一个人从他正在做的事情，转到他想要做的下一个事情。火从点火起到燃烧需要时间。从心理上說，需要时间使一个人从找到事实到这事实能有力地抓住了他。留下深刻的印象需要时间。

在我们属灵的练习中，我们正在送出要有相对於匆忙的、深思熟虑的请求。我们正在请求的并不是一个形式。它是一个实际。多少並不重要，需要花足够多的时间安静和使我们的信心成为实际的管理著我们。有一些人比其他的人已经需要较少的时学会了进行这种接触，而且能保有它。

others. It is the reality of actual communication with God and of actual appropriation of His truth at stated times each day on which we should insist. It means time enough to forget the watch, the clock, and the bell—time enough to forget time.

You ask me, how much time? I do not know. I know it means time enough to forget time; I know it means time enough to meet God and to hear His voice, and to be sure we hear it. We are not pleading for a form, but for a reality. We are not pleading that you may be able to say that you have spent your thirty or forty minutes each day in Bible study and prayer, but for you rather to be able to say: "I make conditions favourable for God to speak to me, and for me to hear His voice. Each day I met Him I had personal transactions with Him. I am not the same. It is a reality." God grant that we may give the time! Let it be the choicest time in the day. It is our most valuable employment. Let us not crowd it into the corner.

If Christ found it necessary, or even desirable, to spend time unhurriedly alone with the Heavenly Father, can you and I afford to take the risk of doing without this life-expanding practice? God forbid that we should!

我们每天应该坚持在固定时间和神有事实上的交通、及有祂的真理真正的分配给我们的实际。这意味著要花足夠多的时间到忘记手表，时鐘，和鬧鐘的响声。也就是花足夠多的时间甚至到忘了时间。

你问我，要花多少时间？我不知道。我知道这意味著足夠多的时间去忘记时间(的存在)；我知道这意味著有足夠多的时间去遇见神和听到祂的声音，及確定我们听见它。我们不是正在请求一个形式，但要有一个实际。我们不是正在请求你可以能夠說，你已经每天花了你的三十分鐘或四十分鐘在学习圣经和祷告上，但我们宁可你能夠說：『我创造了有利於神对我說話的條件，和让我听到祂的声音的有利條件。每一天我遇见祂，和祂有个人的交通。我不再一样。这是一个实际。』

如果基督發觉这时间是有必要的，或甚至是渴望的，不要匆忙的花时间單獨的与天上的父神在一起，你和我怎能承担这风险不做这一生之久的练习呢？神禁止我们应该这样做！

NOTE C

THE INFLUENCE OF THE KESWICK CONVENTION ON MISSION WORK

IN the Introduction we had a number of confessions from missionaries of the difficulties that surround them, and the points in which they fail of that spiritual efficiency which is so needed. By God's good providence, the *I.R.M.* gives us, in the October number, a number of confessions of grace received and proved. These are to be found in an article by Mr. W. B. Sloan on "The Influence of the Keswick Convention on Mission Work."

In answer to an appeal for information as to those who had been led by "Keswick" to the mission field, he received some sixty letters in reply, and it is from these that the confessions are given.

One who has now been twenty-six years in China writes: "It was at Keswick in 1885 that the Lord met me, and so revealed Himself that all else seemed to take a second place."

A missionary who has now been at work in South Africa for twenty years was present in 1889. The one thing he did not want to do was to become a

注释 C

开西大会在宣教工作上的影响

在簡介中，我們有許多、在身邊有困難的宣教者告白，而他們失敗的地方是在於這樣的需要屬靈效率。靠着神的美意，國際宣教回顧 (*International Review of Mission*) 在十月的期刊中，給了我们許多的接收到和証明了恩典的告白。這些都可以在斯隆先生的文章中找到，他的文章名為『開西大會在宣教工作上的影響』。

在回答對那些已經在宣教場被『開西』所引導的人呼喚要得到的信息，他接到了約六十封信的問答，而正是從這些告白的人所來的。

一個現在已經在中國二十六年的人寫道：『就是在 1985 年在開西主遇見了我，祂是这样的启示了祂自己，以致於所有其他的事似乎都是在第二位』。

一個現在已經在南非工作二十年的宣教士，在 1889 年參加了這聚會。有一件事他不要去做的就是變成一個宣教士。第二年他再參加了，而學習到神的旨意必須在每一件事上被接受，而最大的益處會因完全放棄的這條而來。

missionary. The next year he went again, and learnt that God's will must be accepted in everything, and that the highest good comes on the line of entire abandonment to Him.

In 1891, a minister had, during the week, learnt that the way of holiness meant absolute and entire obedience, and was ready with the glad response: "Lord, may I go?" Since then he has done twenty-one years' hard work in India.

In the same year there was a remarkable work among students from Scotland. Mr. Donald Fraser writes: "I was entirely out of sympathy with the Convention, and on Wednesday became more irritated than ever by the type of the preaching. But at the evening meeting a powerful sense of moral failure came over me, and that night I gave myself to God, and believed." He then goes on to tell what influence the Convention had on the Volunteer Missionary Union in Scotland. The claim of the foreign field on men was based on entire surrender to the will of God; the need of being equipped by the knowledge of Christ as a complete Saviour, and of being possessed by the Holy Ghost, was continually emphasised. "The Convention at Keswick created in our College the atmosphere which made the Student Movement possible. Men were led to more complete consecration to Christ and to a greater appreciation of the value of redemption, and were thus led to

在 1891 年，一位牧师在这週中已经学习到，圣洁的路意谓著绝对的和完全的顺服，而准备好了这高兴的回应：『主，我可以去吗？』从那时开始，他已经在印度努力工作了二十一年。

在同一年，从苏格兰来的学生中有一个不可思议的工作。唐纳德弗雷泽先生写道：『我是完全不同意大会，而在星期三我对讲道的类型变成了比以前更加的生气。但在黄昏的聚会时，一个有能力的道德失败的感觉来到了我身上，而在那个晚上，我把自己交给了神，而相信了。』他然后继续说到这大会对苏格兰的自愿者的传教士联盟的影响。人们在国外禾场的宣告，是基於对神旨意的完全顺服；装备对基督是一位完全的救主，和被圣灵所佔有的知识的需要，是连续的被强调。『开西的大会是在我们的大学所建立的，有使学生运动成为可能的气氛。男人们被引领到更完全的奉献给基督，和一个更大对救赎价值的升值，而因此引领他们到确认他们对世界有的讯息，和他们有义务和特权去宣佈它。』

recognise the message they had for the world, and their duty and privilege to proclaim it."

It was in 1892 that Douglas Thornton attended the Convention. His biography shows that it was there he obtained the full heart vision of the living Person of Christ and His indwelling power, which made the whole future of his life so remarkable.

A lady engaged in missionary educational work in China tells of her first visit to Keswick in 1899. "Formerly my knowledge of Christ had only been as Saviour, not as King. Being thoroughly dissatisfied with my life as a Christian led me to Keswick, and there my eyes were opened to see that I had never before welcomed Christ as King. Along with this revelation there also came the revelation of the indwelling Christ as the secret of victory in the everyday life, and the fullness of the Holy Ghost as the secret of power in service."

As the fruit of a series of Keswick meetings in Edinburgh, one writes: "Both in Africa and in India, notably among Indian students with strong moral aspirations, and a humiliating and disheartening consciousness of inability to realise them, I have found the message of deliverance from sin's power effective to persuade to the acceptance of the Lord Jesus Christ, when the acceptance meant stupendous sacrifice. It was not simply forgiveness that these men sought,

在 1892 年，桑顿道格拉斯参加了这大会。他的自传显示出，就是在那里，他得到了基督是活的一位，和祂内住能力的完全的内心的异象。这使得了他生命的整个未来是这样的不可思议。

一位在中国从事教育工作的宣教士告诉我们，她第一次参加在 1899 年的开西。『在以前，我对基督的知识仅仅是把祂作为救赎者，而不当祂作王。对我作为基督徒的生命完全的不满意引导了我到了开西，而在那里我的眼睛开了，看到了以前我从未把基督当作王来欢迎。和这个启示也一起来的是内住基督的启示，是我们每一天生活中得胜的秘诀，和满有圣灵是在事奉中能力的秘诀。』

当一系列在爱丁堡的开西会议有果子时，一个人这样写道：『在非洲和印度两者，特别显著的是在印度学生当中，他们有强烈的道德抱负和一个没有能力去实现它们的羞辱和令人沮丧的意识，我已经找到了从罪的权势中释放，是有效的说服人接受主耶稣基督的讯息，即使是接受意味着巨大的牺牲。这不仅仅是、这些人寻找一个单纯的宽恕，更是要从他们罪中有一个实际的救赎。』

but also a practical salvation from their sin.”

A Scotch missionary writes as follows: “I had decided that Keswick teaching could only be of help to those whose religion was of the emotional type. That one might grow into such a blessed life as I had heard of, I thought possible; but that one could enter into it by a definite act of faith, I considered intellectually impossible and contrary to the teaching of Scripture. But one night alone in my room at Bridge of Allan I entered in. All the rebellion dropped from me, and God’s peace and joy took possession, and from then till now, through many dark experiences, have never left me.” Then she adds of her work in Africa: “I believe that neither my health nor my courage would stand the strain of the life I have lived out here, were it not the enabling and keeping power of the Holy Spirit.” A letter from Madagascar contains the following: “I have only attended one Convention, nearly twenty years ago. What I learnt there has influenced my life and work for the Master in the mission field ever since. It made me seek and desire above all things a pure heart, where the Holy Spirit could make His dwelling-place, and from that place order all my life to do God’s will in the extension of His Kingdom in heathen lands.”

A worker in Egypt attributes his own interest in missionary work to the Con-

一个苏格兰的宣教士在下列写道：『我已決定开西的教导只是对那些宗教屬於情感的人有帮助。我認為一个人是有可能的成长进入、我已听到的这样一个有福的生命；但一个人能借著一个固定信心的行动而进行这生命，我認為理智上是不可能的，並且这是和圣经的教导是矛盾的。但一天晚上，我獨自进入了我在亚伦桥的房间。所有的叛逆思想都从我身上脫去，而神的平安和喜乐管制著我，而从那时到现在，虽然经历过许多黑暗的时期，这从来就沒有离开过我。』然后她加上說她在非洲的工作：『我相信如果沒有圣灵的使我能和保持能力，不论是我的健康情况或我的勇气，都不可能面对我已经生活在这里的生活压力。』从马达加斯加来的一封信包含了下列說的：『我约在二十年前只参加了一个大会。我在那里学的，从那时起就已经影响我作為在宣教场上的主任的生活和工作。它使我去寻求和渴望一颗清洁的心过於一切，在这清洁的心中圣灵可以居住，而从那里可以命令我整个生命，在祂国度的扩展在異教徒的土地上，执行神的旨意。』

vention, and adds: "It provided the attitude of mind in which rightly to hear the call, the atmosphere in which to wait, and the driving power of the knowledge of the surpassing love of Christ, which enabled us to step out in joyful simplicity."

At the present time, when attention is being directed afresh to the question of the missionary motive, it may be well to indicate again that it has consisted essentially in the love of God in the sacrifice of His Son, so presented as to claim and call forth a corresponding sacrifice in the lives of His servants.

NOTE D

PREPARATION OF MISSIONARIES

W.M.C. Report, vol. v. p. 217.

IF we are to attract the attention of thoughtful men, trained in an ancient civilisation, we must force them to realise that our creed supplies us with a source and spring of life fuller and more effectual than that to which their ancestral religion gives access. This can only be done by the witness of lives actually conformed to the likeness of Jesus Christ.

一位在埃及的工作人员把他自己有兴趣於宣教工作归於这大会，而且加上說：『它提供了这正确地听到呼召的心态，在其中等待的气氛，和基督超越的爱的知识的驱动力，这使得我们在喜悦的单纯中跨出去。』

在现在这时刻，当注意力正在重新转向宣教的动机这问题，最好再次指出它本质上在於上帝的愛在祂儿子的犧牲中，这样的提出了，以要求並召唤祂的仆人们，在他们的生命中有相应的犧牲。

注释 D

宣教士的准备

世界传教士大会报告，第五册，第 217 页

如果我们要吸引训练於古老的文明中的有思想的人的注意，我们必须強迫他们意识到，我们的所信仰的供应我们一个来源和生命的泉源，且比他们古老的宗教所给他们的更丰盛和更有效。这只能借著被模成基督耶稣的相似的见証而完成。

The missionary who is to commend the Gospel to those who are as yet strangers to its power must embody it first in a character fully conformed to the likeness of Jesus Christ. It is only in proportion as he can manifest the character of Christ in and through his own life that he can gain a hearing for the Gospel.

Christ's death avails for our redemption because it is the expression of His inmost heart towards God and towards man of His perfect obedience, of His great humility, of His mercy and loving-kindness. Christ cannot see of the travail of His soul and be satisfied until His sacrifice bears fruit after its kind in our hearts. In the deepest sense, therefore, it is true that the character of Christ is the revelation with which every missionary is entrusted. It is only as far as he can "live Christ" before their eyes that he can help his flock to understand his message. It has at times come to pass that our representatives on the field, just because they are what we have made them, have far too often hidden the Christ whom they are giving their lives to reveal. It is the toleration of an un-Christlike standard in our lives that weakens the appeal of the precious Blood. It is we at home who constitute the chief difficulty in the way of missionary preparation.

What if the deep and solemn challenge is falling now upon the ears of the Church to prove that our faith is life indeed to us, and that the Kingdom of

这想要传福音给那些对福音能力尚陌生的人的宣教士，必须首先去行出一个完全模成和耶稣基督相似的生活。只有在他能在自己的生活中并通过自己的生活彰显出基督的品格时，才能成比例的使他的听众能听到福音。

基督的死对我们的救赎有用，因为这是祂於神和於人最里面的内心表达，表示出祂完全的顺服，祂伟大的谦卑，祂的怜悯和爱的仁慈。基督看不见祂(灵)魂的劳苦，而能满足於直到祂看见祂的牺牲结果的时候，这果子就是在我们心中有各从其类时。所以在最深的意义上，基督的个性是这启示，每个宣教士就是被这启示所委託，这是真实的。只要他能尽他所能的在他们的眼前『活出基督』，他才能帮助他的羊群了解他的讯息。有些时候我们在禾场上的代表们，只是因为我們使得他们成为这样，太经常的隐藏了基督，而基督正是他们愿意付出生命的代价去显示的。这就是容忍一个不是在我们的生活中要有和基督相似的标准时，会减弱了寶血的诉求。这就是我们在本他的人，在宣教的准备的方法上，构成了主要的困难。

God is for us the supreme reality and the final fact! If our missionaries are to be fitly and fully prepared to "convince the world," they must go forth from a Church in which the Spirit of Christ is evidently at work, in whose whole character and life the Gospel is continually and irrefutably proved to be the "very power of God unto salvation."

如果深厚而严肃的挑战现在正落在教会上呢！这挑战就是去证实我们的信心实在是我们的生活，而神的国度对我的来说是至高无上的实际和终极的事实。如果我们的宣教士将是适合和完全地准备去『使这世界信服』，他们必须从基督的圣灵在明显工作的教会中出来，在这样的教会中的完全的个性和生活，福音是连续的和无可争议的被证明，就是这『神的能力进入了救赎』。