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译者序

据译者了解，慕安得烈 (Andrew Murray) 是一位高举耶稣基督的人。这本小册子『合一祷告的秘诀』 (The secret of united prayer) 也不例外。这是翻译这本小册子的原因之一。

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THE SECRET
OF
UNITED
PRAYER
A
POCKET COMPANION

BY THE REV.

ANDREW MURRAY, D.D.

AUTHOR OF

“THE SECRET OF THE ABIDING PRESENCE”
“THE SECRET OF THE FAITH LIFE”
ETC. ETC.

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合一祷告的秘诀

口袋伴侣之一

慕安得烈

(1828-1917)

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前言

FOREWORD

DURING the last years of my father's life he thought much on the subject of united prayer, and a Prayer Union for all saints. Some few years ago he began such a Prayer Union in Dutch, which since his home-going in 1917, has been called after him, the "Andrew Murray Prayer Union." The only condition of membership was

在我父亲的生命最后一年中，常常想到合一祷告这话题，和为着所有圣者的一个祷告联盟。一些年前，他在荷兰开始了一个这样的祷告联盟，自从 1917 年他被接回天家后，这联盟已经因他改名称为『慕安得烈祷告联盟』。会员的唯一条件是，任何人渴望参加应该写出自己的名字，作为一个与他人合一祷告的真正渴望的记号。

that anyone desirous of joining should write, giving in his name, as a sign of a real desire for prayer in unison with others.

The thoughts embodied in this booklet are some to which my father gave prominence, and which occupied his mind up to the very end. May God graciously grant his desire and ours that many may join the ranks of Intercessors, who pray continually for the Church of Christ and His Kingdom on earth.

A. J. MURRAY.

Wellington, C.P.

这本小册子中体现的思想是我父亲突显的一些点，和直到他生命的尽头仍占据了他的头脑。愿神仁慈地满足他和我们的愿望，有许多的人愿意参加代祷者的级别，为基督的教会和祂在地上的国度连续的代祷。

A. F. Murray
(慕安得烈儿子)

威灵顿，开普省

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The Lost Secret.

“Wait for the promise of the Father.”
“Ye shall be baptized with the Holy Ghost not many days hence.”—ACTS i. 4, 5.

AFTER our Lord had given the great command: “Go into all the world and preach the Gospel to every creature,” He again added another, His very last command: “Tarry till ye be endued with power from on high.” “Wait for the promise of the Father.” “Ye shall be baptized with the Holy Ghost not many days hence.”

All Christians agree that the great command to preach the Gospel to every creature was not only for the disciples, but is binding on us too. But all do not appear to consider that the very last command, not to preach until they had received the power from on high, is equally binding on us as it was on the disciples. The Church appears to have lost possession of that which ought to be to her a secret of secrets—the abiding consciousness, day by day, that it is only as she lives in the power of the Holy Spirit that she can preach the Gospel in demonstration of the Spirit and of Power. It is owing to this that there is so much preaching and working with so little of spiritual result. It is owing to nothing but this that the universal complaint is heard that there

失去的秘诀

『...要等候父所应许的，...』『...但不多几日，你们要受圣灵的洗。』--- 使徒行传 1:4-5

在我们的主颁布大使命后：『进入这世界的每一角落而对每一个人宣传福音』，祂再次加入一项祂这最后的命令：『等到你从上头获得能力』。『...要等候父所应许的，...』『...但不多几日，你们要受圣灵的洗。』--- 使徒行传 1:4-5

所有的基督徒们都同意，宣扬福音给每一个人的大使命不仅仅为着使徒们，也是对我们有约束力。但所有的人似乎没有考虑到这最后一个命令，直到他们已得到从上面来的能力时，不要宣教。这对我们同样有约束力，如同在使徒们身上一样。教会已经失去了那个应该为她的秘诀的秘密，也就是每日中有内住的意识，意识到只有她活在圣灵的能力之中，她才能够在展示圣灵和其能力中宣扬福音。就是因为这个，我们有这么多的宣教和事工，而有这么少的属灵的结果。不是因为其他任何的事情，就是普世的抱怨，有太少的祷告，而特别是指有这么少的那样大有功效的祷告，可以在她的事奉中带下从至高来的能力。

is so little prayer, and specially that there is so little of that much-availing prayer that brings down the Power from on high on her ministrations.

In this little book we desire to study the Secret of Pentecost as it is to be found in the words and the deeds of our blessed Master, and in the words and the deeds of His disciples as they took Him at His word, and continued with one accord in prayer and supplication, until the promise was fulfilled, and they became full of the Holy Ghost, and proved what the mighty power of their God could do through them.

Let us seek earnestly the grace of the Holy Spirit, who alone can Himself reveal to us what eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive—the things which God hath done and loves to do for them that wait upon Him. Let us pray that the lost secret may be found—the sure promise that in answer to fervent prayer the power of the Holy Ghost will indeed be given.

在这本小册子中，我们渴望去学习五旬节的秘密，和在我们有福的主话语和行为中将找到这秘诀，而继续在祷告和祈求中直到应许被实现，及他们满有圣灵，而且证实他们的神的强大能力、能够经过他们彰显出来。

让我们认真地寻求圣灵的恩典，只有圣灵祂自己能启示我们眼睛未曾看见，耳朵未曾听过，人心未能想到的事情。也就是神为等候祂的人们、已经做了的和爱去做的这些事情。让我们祷告这失去的秘诀可能会找到。也就是这确定的应许，应许在回应热切的祷告中，圣灵的能力将会被确实地赐下。

The Kingdom of God.

“Jesus showed Himself to His apostles, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.”—Acts i. 3.

WHEN Christ began to preach, He took up the message of John: “The Kingdom of heaven is at hand.” Later on He spoke: “There be some of them that stand here which shall not taste of death till they have seen the Kingdom of God come with power.” That could not be until the King had ascended His throne. Then first He and His disciples were ready to receive from the Father the great gift of the Holy Ghost, bringing down the Kingdom of God in its heavenly power into their hearts.

Our text tells us that all the teaching of Jesus, during the forty days after the Resurrection, dealt with the Kingdom of God, and it is remarkable how Luke, in the last verses of Acts, sums up all the teaching of Paul at Rome; he testified to the Kingdom of God, he preached the Kingdom of God (Acts xxviii. 23, 31).

Christ seated upon the throne of God was now King and Lord of all. To His disciples He had entrusted the announcement of the Kingdom, which is righteousness and peace and joy in the Holy Ghost. The prayer He had taught them: “Our

神的国度

『他受害之后，用许多的凭据将自己活活地显给使徒看，四十天之久向他们显现，讲说神国的事。』

--- 使徒行传 1:3

当基督开始传教，祂继承了(施洗)约翰的讯息，『**天国近了，(你们应当悔改！)**』(马太福音 3:2) 较晚的时候，祂说道：『**...站在这里的，有人在没尝死味以前，必要看见神的国大有能力临到。**』(马可福音 9:1) 直到王升到祂的宝座上，那不可能会发生。然后首先祂和祂的使徒们准备好了从父那里接受这圣灵的伟大礼物，带下了在它属天能力中进入他们心里的神的国度。

我们的本文告诉我们，所有基督在那复活后四十天中的教导，都是讲说神国的事，而不可思议的是路加怎样在使徒行传最后的经文中，总结了所有保罗在罗马的教导；他对神的国度作了见证，他为神的国度而宣教。

(参使徒行传 28:23,31)

Father, which art in heaven, Thy Kingdom come," had now for them a new meaning. The rule of God as seen in heaven came down in the power of the Spirit, and the disciples were full of the one thought—to preach the coming of the Spirit into the hearts of men. There was now on earth good tidings of the Kingdom of God, a Kingdom of God ruling and dwelling with men, even as in heaven.

In the last command our Lord gave to His disciples (Acts i. 4, 8) we shall find the great essential characteristics of the Kingdom put in great power.

1. The King—the crucified Christ.
2. The disciples—His faithful followers.
3. The power for their service—the Holy Spirit.
4. Their work—testifying for Christ as His witnesses.
5. Their aim—the ends of the earth.
6. Their first duty—waiting on God in united unceasing prayer.

If we are to take up and continue the prayer of the disciples, it is essential to have a clear and full impression of all that Christ spoke to them in that last moment, and what it meant for their inner life and all their service.

现在坐在神宝座上的基督是所有的王和主。对祂的使徒来说，祂已经委托他们：『...我们在天上的父...愿你的国降临...』(路加福音 11:2) (这句话)现在对他们有个新的意义。在天看到的神的法则，在圣灵的能力中降下，而使徒们充满了一个想法，就是宣扬圣灵进入了人的心中。现在地上有神国的好消息，神的国度掌权和住在人里面，甚至就像在天上一样。

在我们的主给祂的使徒们最后的命令中(参使徒行传 1:4,8)，我们将会找到国度的伟大本质特性赋予了它强大的力量。

1. 王 - 这钉十字架的基督。2. 使徒们 - 祂忠实的跟随者。3. 他们事奉的能力 - 圣灵。4. 他们的工作 - 作为基督见证人去见证祂。5. 他们的目标 - 到地极。6. 他们首先的义务 - 在合一和不停的祷告中等候神。

如果我们拿起并继续使徒们的祷告，一个对基督在那最后的命令中所有讲的有清楚和完全的印象，和它在他们内在的生命和所有他们的事奉中意谓着什么，是基本的。

Christ as King.

“And He said: ‘Verily, I say unto you, that there be some of them which stand here, which shall not taste of death, till they have seen the Kingdom of God come with power.’”—MARK ix. 1.

THE first mark of the Church: Christ as King.

Christ and John had both preached that the Kingdom of God was at hand. In our text Christ said that it would be in the lifetime of some who heard Him that the Kingdom would come in power. That could mean nothing else but that when He, as King, had ascended the throne of the Father, the Kingdom would be revealed in the hearts of His disciples by the power of the Holy Spirit. In the Kingdom of heaven, God's will was always being done; in the power of the Holy Ghost, Christ's disciples would do His will even as it was done in heaven.

The mark of what a Kingdom is, is to be seen in the King. Christ now reigns as God and man on the throne of the Father. On earth there is no embodiment or external manifestation of the Kingdom; its power is seen in the lives of those in whom it rules. It is only in the Church, the members of Christ, that the united Body can be seen and known. Christ lives and dwells and rules in their

基督是王

『耶稣又对他们说：「我实在告诉你们：站在这里的，有人在没尝死味以前，必要看见神的国大有能力临到。」』—马可福音 9:1

教会的第一个标志：**基督是王**。

基督和(施洗)约翰两者都已经宣教说天国近了。在我们的本文中，基督说一些听过祂的人，在有生之年，必要看见神的国大有能力临到。除了当作为王的祂已经升到父的宝座，国度将会借着圣灵的能力被启示在祂门徒们的心中，那不会意谓着别的事情。在天国里，神的旨意永远是正在成就；在圣灵的能力中，基督的门徒们将会照祂的旨意行，犹如在天上一样。

一个国度是什么的标记、将会在**它的王**身上看到。基督现在是作为神和人、在父的宝座上统治(万有)。在地上，没有这国度的显现或外在的彰显；它的能力是在那些被它统治的人的生命中被看到。这只有在教会，这就是基督的会员中，合一的身体才会被看到和被知道。基督在他们的心中活着，和居住，及统治。

hearts. Our Lord Himself taught how close the relationship would be. "In that day ye shall know that I am in My Father, and ye in Me, and I in you." Next to the faith of His oneness with God, and His omnipotent power, would be the knowledge that they lived in Him and He in them.

This must be our first lesson if we are to follow in the steps of the disciples and to share their blessing, that we must know that Christ actually as King, dwells and rules in our hearts. We must know that we live in Him, and in His power are able to accomplish all that He would have us do. Our whole life is to be devoted to our King and the service of His Kingdom.

This blessed relationship to Christ will mean above all a daily fellowship with Him in prayer. The prayer life is to be a continuous and unbroken exercise. It is thus that His people can rejoice in their King, and in Him can be more than conquerors.

我们的主祂自己知道这关系将会是多么的接近。『**到那日你们就知道我在父里面，你们在我里面，我也在你们里面。**』(约翰福音 14:20) 挨着祂和神原是一的信心、及祂的全能，将会是他们活在祂里面和祂在他们里面的知识。

假如我们要跟随门徒们的脚踪，和分享他们的祝福，这必须是我们的第一个课题，我们必须知道基督实在是王，在我们心中居住及统治。我们必须知道我们活在祂里面和祂的能力中，我们能达成所有祂将会要我们做的事情。我们的一生都是献给我们的王和祂国度的事奉。

这对基督有福的关系、将意谓着首先在祷告中和祂有每天的交通。祷告的生活将是一个连续的和不打断的练习。这因此祂的子民会在他们的王里喜乐，和在祂里面能是个过于得胜者。

Jesus the Crucified.

“God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”—ACTS ii. 36.

WE have spoken of Christ as King in more than one respect. But there is one word more that may not be lacking. This King is none other than **the crucified Jesus**. All that we have to say of Him, His divine power, His abiding presence, His wonderful love, does not teach us to know Him aright unless we maintain the deep consciousness: This our King is the crucified Jesus. God hath placed Him in the midst of His throne as a Lamb, as it had been slain, and it is thus that the hosts of heaven adore Him. It is thus that we worship Him as a King.

Christ's cross is His highest glory. It is through this that He has conquered every enemy and gained His place on the throne of God. And it is this that He will impart to us too if we are to know fully what the victory over sin is to mean. When Paul wrote: “I have been crucified with Christ, Christ liveth in me,” he taught us that it was as the crucified One that Christ ruled on the throne of His heart, and that the spirit of the cross would triumph over us as it did in Him.

This was true of the disciples. This was their deepest preparation for receiv-

钉十字架的耶稣

『故此，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立他为主，为基督了。』—使徒行传 2:36

我们已在多个方面讲到作为王的基督。但还有一个可能不可缺的词。这王就是**钉十字架的耶稣**。我们必须说到所有关于祂的，祂神圣的能力，祂内住的同在，祂奇妙的爱，这些都不能教导我们正确地知道祂，除非我们能保持这深深的意识：我们的这位王就是钉十字架的耶稣。

基督的十字架就是祂最高的荣耀。就是透过这，祂已经在每一个仇敌上得胜了，和赢得了祂在神宝座的地位。如果我们将完全的知道向罪恶得胜是意谓着什么，而且就是这，祂也将传授给我们。当保罗写道：『**我已经与基督同钉十字架，…乃是基督在我里面活着；…**』(加拉太书 2:20) 他教导我们，就是基督作为这钉十字架的那一位，基督在祂心中的宝座上统治，而且这十字架的灵将会在我们身上得胜，宛如在祂身上一样。

ing the Holy Spirit. They had with their Lord been crucified to the world. The old man had been crucified: in Him they were dead to sin and their life was hid with Christ in God. Each one of us needs to experience this fellowship with Christ in His cross if the Spirit of Pentecost is really to take possession of us. It was through the Eternal Spirit that Christ gave Himself a sacrifice and became the King on the throne of God. It is as we become "conformable to His death," in the entire surrender of our will, in the entire self-denial of our old nature, in the entire separation from the spirit of this world, that we can become the worthy servants of a crucified King, and our hearts the worthy temples of His glory.

这是门徒们的真实情况。这就是他们去接受圣灵的最深的准备。对这世界来说，他们已经和他们的主同钉十字架了。老我已经被钉十字架：在祂里面，他们对罪是死的，他们生命已和基督一起被藏在神里面。假如五旬节的灵真正能管制我们，我们每一个人必须经历到这样在基督的十字架上与祂交通。就是透过这永远的灵，基督献上了自己，而成为在神宝座上的王。这就是宛如我们『模成祂的死』，在我们的意志上完全的顺服，在我们的老本性上完全的否认自我，从这世界的灵完全的分别，使我们能变成这一个钉十字架的王之值得的仆人，和我们的心值得是祂荣耀的殿。

The Apostles.

“Being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father.”—ACTS i. 4.

THE second mark of the Church is to be found in **the disciples** whom the Lord had prepared to receive His Spirit and to be His witnesses.

If we would understand aright the outpouring of the Spirit in answer to the prayer of the disciples, we must above all ask: What was there in these men that fitted them for such powerful, effectual prayer, and the wonderful fulfilment of the promise that came to them? They were simple, unlearned men with many faults, whom the Lord had called to forsake all and follow Him. They had done this, as far as they could; they followed Him in the life He led and the work He did. Though there was much sin in them, and they had as yet no power fully to deny themselves, their hearts clung to Him in deep sincerity. In the midst of much stumbling they yet followed Him to the cross. They shared with Him His death; unconsciously, but most really, they died with Him to sin, and were raised with Him in the power of a new life. It was this that fitted them for the power in prayer, and

『耶稣和他们聚集的时候，嘱咐他们说：「不要离开耶路撒冷，要等候父所应许的...」』--- 使徒行传 1:4

教会的第二个标志在**门徒们**身上可找到，主已经预备他们去领受祂的灵和作祂的见证人。

假如我们能正确地了解回应门徒们祷告的这圣灵的浇灌，我们首先必须问：在这些人中有什么使他们适于这样有能力的，有效的祷告，和到来了他们的应许之奇妙的实现？他们是简单的，没有学识，是有着许多错误的人，主已经呼召他们舍弃一切和跟随祂。他们已尽可能的这样做了；他们在祂引导的生命和祂做的工作上跟随祂。虽然他们里面有非常多的罪，和他们仍然没有能力完全的否认自己，他们的心怀着深深的诚意紧紧地抓住祂。在许多绊脚石中，他们仍然跟随祂到十字架。他们分享了祂的死；没有意识到、但是最实在的，他们和祂一起对罪而死，和祂一起在一个新的生命的能力中被升起。就是这，使他们适于在祷告中有力量，被披上了从上面来的能力。

the being clothed with the power from on high.

Let this be the test by which we try ourselves, whether we have indeed surrendered to the fellowship of Christ's sufferings and death, and whether we have hated our own life and crucified it, and have received the power of Christ's life in us. It is this that will give us liberty to believe that God will hear our prayer too, and give us His Holy Spirit to work in us what we and He desire, if we are indeed with one accord to take up the disciples' prayer, and to share in the answer. We must, like them, be willing learners in the school of Jesus, and seek above everything that intimate fellowship with Him, that will fit us for praying the prayer of Pentecost, and receiving its answer.

让这是我们的一个测试，借着它我们试验我们自己。这测试就是我们是否已经真实地臣服于基督的痛苦和死亡的交通中，和我们是否已经憎恨我们自己的生命和钉它于十字架上，而在我们里面已经接受了基督生命的能力。就是这个，将会给我们自由去相信神也会听我们的祷告，和给我们祂的圣灵工作于我们身上，成就我们和祂所渴望的。这是假如我们确实的一致地接受门徒们的祈祷，分享其回应。我们必须像他们一样，愿意在耶稣的学校作学习者，和在一切之上的寻求与祂有亲密的交通，那将使我们祷告这五旬节的祈祷，而接受它的回应。

Not of this World.

“They are not of the world, even as I am not of the world.”—JOHN xvii. 14, 16.

IN the last night our Lord took pains to make clear to His disciples the impassable gulf between Him and the world, and between them and the world too (John xvi. 16-21). He had said of the Spirit: “The world cannot receive Him, because it seeth Him not, neither knoweth Him.” “Because ye are not of the world, therefore the world hateth you.”

One great mark of the disciples was thus to be that as little as Christ was of the world, so little were they to be of the world. Christ and they had become united in the cross and the resurrection; they both belonged to another world, the Kingdom of heaven. This separation from the world is to be the mark of all disciples who long to be filled with the Spirit.

How is it that faith in the Holy Spirit is so little preached and practised in Christendom? The world rules too much in the life of Christians. Christians live too little the heavenly life to which they are called in Christ Jesus. The “love of the world” (1 John ii. 15, 16); “The lust of the flesh,” pleasure in eating and drinking, in ease and comfort; “The

不属于这世界

『他们不属世界，正如我不属世界一样。』— 约翰福音 17:14,16

在最后的一夜，我们的主对祂的门徒们费尽心思说清楚，在祂和世界之间—有一个不可跨跃的鸿沟，而且在他们和世界之间也有。(参约翰福音 16:16-21) 祂已经说到了圣灵：『...乃世人不能接受的，因为不见他，也不认识他...』(约翰福音 14:17) 『...只因你们不属世界，...所以世界就恨你们。』(约翰福音 15:19)

因此门徒们的一个伟大标志就是和基督属于世界一样的少，他们是属于这世界这样的少。基督和他们已在十字架及复活中合而为一；他们两者是属于另一个世界-天国。这从世界的分别出来，就是所有渴望被圣灵充满的门徒们的标志。

在基督教的国度里，在圣灵中的信心怎么会这么少被宣教和练习呢？在基督徒的生命中，这世界统治了这么多。基督徒活出太少属天的生命，属天的生命是他们在耶稣基督被呼召出来要过的生活。这『**爱世界**』(参约翰一书 2:15-16)；『**肉体的情欲**』在吃和喝中，在容易和舒适中得到了愉悦；『**眼目的情欲**』喜爱所有世界供应的美丽和拥有；这生命之空虚的荣耀，在这自我的高举中完成了的人的智慧和能力，也就是这些夺去了易感之心，和适合于接受圣灵的、对自我否认之渴望。

lust of the eyes," delight in all that the world offers of beauty and possession ; the vain glory of life, the self-exaltation in what the wisdom and power of man has accomplished—all this robs the heart of its susceptibility and desire for that true self-denial that fits for receiving the Holy Spirit.

Let each one who would take up the Pentecostal prayer for the power of the Holy Spirit examine himself whether the spirit of the world is not the secret of that lack of love of prayer which is absolutely necessary in all who would plead the promise of the Father. May the Lord write this deep in every heart, the world cannot receive the Holy Spirit ! “ Ye are not of the world, even as I am not of the world.”

让每一个祈求为圣灵的能力的五旬节的祷告之人检验他自己，是否这世界的灵是这缺乏祷告的爱的秘密。祷告的爱在所有将祈求父的应许的人身上，是绝对必要的。愿主在每一颗心上深深的写着，这世界不能接受圣灵！『**他们不属世界，正如我不属世界一样。**』(约翰福音 17:16)

Obedience.

“If ye love Me, ye will keep My commandments. And I will pray the Father, and He shall give you another Comforter.”—JOHN xiv. 15, 16.

WE have learnt to know the disciples in their training for the baptism of the Spirit, and seen what was needed for their continuing “with one accord” in the prayer for the power of the Spirit. Christ was everything to them. Even before the cross, but much more after it, and with the resurrection, He was literally their life, their one thought, their only desire.

Such a devotion to Christ, was this something special, and not to be expected of all? Or was it indeed something that the Lord asked from all who desired to be filled with the Spirit? God expects it of all His children; the Lord has need of such now, as much as then, to receive His Spirit and His power, to minister them here on earth, and, as intercessors, to link the world to the throne of God.

Is Christ something, or nothing, or everything, to us? For the unconverted, Christ is nothing; for the half converted—the average Christian—Christ is something; for the true Christian, Christ is all. Each one who prays for the power of the Spirit must be ready

『你们若爱我，就必遵守我的命令。我要求父，父就另外赐给你们一位保惠师...』 --- 约翰福音 14:15-16

我们已经学习知道了门徒们在他们受圣灵洗所接受的训练，和看见了在祷告有圣灵的能力上，他们继续『**带着合一**』是有需要的。基督对他们而言是一切。甚至于在十字架之前，但更多的在那之后，和带着复活，即使按着字面上来说，祂也是他们的生命，他们唯一的思想，他们唯一的渴望。

这样的对基督的虔诚是特别的一件事，和是在所有的事中不被期望的？或者这的确是主要求所有渴望被圣灵充满的人所要做的件事？神在所有祂的孩子们期望这一件事；神就像那时需要和在现在需要一样，去接受祂的灵和祂能力，和在世上去照料他们，和作为代祷者去连结这世界和神的宝座

基督对我们算作一回事吗？或完全不算？或是一切？对没有信的人，基督完全不算是一回事；对一个半个信的人，就是平均的基督而言，基督算作一回事；对一个真正的基督徒来说，基督是一切。每一个为圣灵的能力而祷告的人必须准备好去说：『**我今天以全心顺服于圣灵的带领**』；一个完全的顺服是生或死的问题，是绝对必要的。

to say: "I yield myself with my whole heart this day to the leading of the Spirit"; a full surrender is the question of life or death, an absolute necessity.

My dear brother, you have heard the word of our text: "If ye love Me, **keep My commandments.**" The surrender to live every day, all the day, abiding in Christ, and keeping His commandments, is to be the one mark of your discipleship. It is when the child of God learns that it is only as the heart longs in everything to do God's will, that the Father's love and Spirit can rest upon it. This was the disposition in which the disciples continued with one accord in prayer. This will be the secret of power in our intercession as we plead for the Church and the world.

我亲爱的弟兄，你已经听到了我们经文的话：『**你们若爱我，就必遵守我的命令。**』（约翰福音 14:15）每一天都活在顺服中，全天都是，住在基督里，且遵守祂的命令，将是你的门徒训练的一个标志。这是当神的孩子学习、只有当这一颗心渴望在每一件事情上遵守神的旨意，父的爱和圣灵才能止息于它上。这就是门徒们继续合一祷告的态度。这也将是在当我们为教会和世界祈求时，我们代祷能力的秘密。

EIGHTH DAY.

The Holy Spirit.

“Ye shall be baptized with the Holy Ghost.” “Ye shall receive power when the Holy Ghost is come upon you.”—ACTS i. 5, 8.

THE third mark of the Church—**the power for service through the Holy Spirit.** Since the time of Adam's fall when he lost the spirit God had breathed into him, God's Spirit had striven with men, and worked in some with power, but He had never been able to find His permanent home in them.

It was only when Christ had come, and by His death had broken the power of sin, and had won in the resurrection, a new life for men to live in Himself, that the Spirit of God could come and take possession of the whole heart, and make it a dwelling for Christ and for God.

Nothing less than this could be the power in the disciples and in us by which sin could be overcome, and the prisoners set free. This Spirit is the **Holy Spirit.** In the Old Testament He was called the Spirit of God. But now that in the cross of Christ the holiness of God had been magnified, and Christ had sanctified us that we might be sanctified like Him, the Spirit of God's holiness descends to dwell in men, and take possession of them as God's Holy temple.

第八天

圣灵

『...你们要受圣灵的洗。』『但圣灵降临时在你们身上，你们就必得着能力...』--- 使徒行传 1:5,8

教会的第三个标志就是**透过圣灵事奉的能力**。从亚当堕落时，也就是当他失去了他的灵时，这灵，神已经吹入了他里面。神的灵曾与人争战，而带着能力的工作在某些人身上，但祂从未能够在他们身上找到祂永远的居所。

只有当基督已经来了，和借着祂的死打破了罪的权势，及已赢得了复活，活在祂里面人就有了一个新的生命，圣灵能够降临而占有整颗心，且使它成为基督和神的一个居所。

在门徒们和我们身上的能力是不能少于这个的，借着它，罪恶才可能被征服，和被囚的能得自由。这灵就是圣灵。在旧约中，祂被称为神的灵。但现在神的圣洁在基督的十字架上已经被放大了，和基督已经使我们成圣，使我们可能像祂一样被成圣，神圣洁的灵降下居住在人里面，而占有他们作为神圣洁的殿。

He is **the Spirit of the Son.** On earth He led the Son first into the desert to be tempted of Satan, then to the Synagogue in Nazareth to proclaim Himself as the fulfilment of what the prophets had spoken (Isa. lxi. 1; Luke iv. 18). And so on to the cross, Christ yielded Himself implicitly to the leading of the Spirit.

The Spirit now reveals Christ in us as first of all our life, and then our strength, for a perfect obedience, and the preaching of the Word in the power of God.

Amazing mystery! The Spirit of God, our life; the Spirit of Christ, our light and strength. It is as men and women who are led by this Spirit of the first disciples, that we shall have the power to pray the effectual prayer of the righteous man that availeth much.

祂是儿子的灵。在地上，祂首先带领儿子到旷野被撒但试探，然后到拿撒勒的会堂中宣称、祂自己就是先知们所讲的。(以赛亚书 61:1, 路加福音 4:18) 而这样就到了十字架，基督含蓄地完全顺服了圣灵的带领。

圣灵现在、为了一个完美顺服(的例子)，启示了基督在我们里面，作为首先是我们的生命，而然后是我们的力量，和在神的能力中宣教。

奇异的奥秘！神的灵是我们的生命；基督的灵是我们的光和力量。这是当男人们和女人们都被首先的门徒们之圣灵所引领，我们将会有能力祷告出公义的人大有功效的有效祷告。

The Power from on High.

“Tarry ye until ye be clothed with power from on high.”—LUKE xxiv. 49.

THE Lord had said to the disciples: “Without Me ye can do nothing.” And now, why is it that He has chosen these impotent, helpless men to send them out to conquer the world for Him? It was that in their feebleness they might yield themselves and give Him as Lord, the opportunity on His throne, to show His power working through them. As the Father had done all the work in Christ when He was upon earth, so Christ in heaven would now be the Great Worker, proving in them that all power had been given to Him in heaven and on earth. Their place would be to pray, to believe, and yield themselves to the mighty power of Christ.

The Holy Spirit would not be in them as a power of which they could have possession. But He would possess them, and their work would be in very deed the work of the Almighty Christ. Their whole posture each day would be that of unceasing dependence and prayer, and of confident expectation.

The Apostles had indeed learnt to know Christ intimately. They had seen all His mighty works; they had received His teaching; they had gone with Him

第九天

从上头来的能力

『...你们要在城里等候，直到你们领受从上头来的能力。』 --- 路加福音 24:49

主已经告诉了门徒们：『...因为离了我，你们就不能做甚么。』(约翰福音 15:5)而现在，为什么是祂已选择了这些无能为力、无助的人，派遣他们出去为祂在这世界中得胜？就是在他们的软弱中，他们可能会顺服和让祂作为主，这是在祂宝座上的机会，去经由他们显示出祂的能力工作在他们身上。就像父已经在基督在地上时做了所有的工作一样，基督在天上现在将会是这伟大的工作者，在他们身上证明，所有在天上和在地上的能力都已经赐给祂。他们的位置将是对这基督的全能去祷告，去相信，和去顺服。

圣灵不是在他们身上作为他们可以拥有的一个能力。但将占有他们，和他们的工作将实际上会是全能基督的工作。他们每天全部的姿态将是不止息地依靠和祷告，和充满信心的盼望。

through all His sufferings, even to the death of the cross. And they had not only seen Him but known Him in the power of His resurrection and the experience of that resurrection life in their own hearts. Yet they were not capable of making Him known aright, until He Himself, from the throne of heaven, had taken possession of them by His Spirit dwelling in them.

Everything calls the Gospel minister to rest content with nothing less than the indwelling life and power of the Holy Ghost revealing Jesus in the heart as the only fitness for preaching the Gospel in power. Nothing less than having Christ speaking through us in the power of His omnipotence will make us able ministers of the New Testament, bringing salvation to them that hear us.

使徒们已真正的学习去亲密地知道基督。他们已看见了所有祂的全能的工作；他们已接受了祂的教导；他们已经和祂一起经过所有祂的痛苦，甚至于到十字架上的死。而他们不仅仅是看见祂，且知道祂的复活的大能，和在他们心中经历到那复活的生命。然而，他们仍不可能使祂被正确地知道，直到祂自己经由住在他们里面的圣灵，从天上的宝座占有他们。

每一件事情都告诉福音传道人不要满足于比这样的更少。这样是指有这内住的生命，和圣灵的能力启示耶稣在心中、是唯一适于在能力中宣讲福音的。没有更能比有基督在祂的全能中透过我们讲话，将能使我们成为有能力的新约时代的传道人，带下救恩给肯听我们传讲的他们。

My Witnesses.

“Ye shall be My Witnesses.”—ACTS i. 8.

THE fourth mark of Christ’s Church, **His servants are to be Witnesses to Him**, ever testifying of His wonderful love, of His power to redeem, of His continual abiding presence, and of His wonderful power to work in them.

This is the only weapon that the King allows His redeemed ones to use. Without claiming authority or power, without wisdom or eloquence, without influence or position, each one is called, not only by his words, but by his life and action, to be a living **proof and witness of what Jesus can do.**

This is to be the only weapon they are to use in conquering men and bringing them to the feet of Christ. This is what the first disciples did. When they were filled with the Spirit they began to speak of the mighty things that Christ had done.

It was in this power that those who were scattered abroad by persecution went forth, even as far as Antioch, preaching in the name of Jesus, so that a multitude of the heathen believed. They had no commission from the Apostles; they had no special gifts or training, but out of the fulness of the heart they spoke of Jesus Christ. They could not be

『...你们就...作我的见证。』 --- 使徒行传 1:8

第四个基督的教会的标志是、祂的仆人们是祂的见证，曾经为祂奇妙的爱作证，和祂救赎的能力，及祂继续的内住，和祂工作在他们里面奇妙的能力。

这是这位君王唯一允许祂的救赎者能使用的武器。不声称权威或能力，没有智慧或口才，没有影响力或地位，每一个被呼召不只是透过他的话语，更是透过他的生命和行动，是耶稣能够做什么的一个活的证据和见证。

这将会是他们在人们中得胜，和带领他们到基督脚前所使用的唯一武器。这是首先的门徒们所做的。当他们被圣灵充满，他们开始讲说基督已经做的强大事情。

就是在这个能力中，那些被迫害分散到各地的人出去了，甚至远至安提阿，以耶稣的名传教，以致于许多异教徒相信了。他们没有使徒们的委托；他们没有特别的恩赐和训练，但从他们的心被充满而述说耶稣基督。他们不能够保持安静；他们被基督的生命和爱所充满，而不得不为祂作见证。

silent ; they were filled with the life and the love of Christ, and could not but witness to Him.

It was this that gave the Gospel its power of increase ; every new convert became a witness for Christ.

A heathen writer tells later in regard to the persecutions, that if the Christians were only content to keep the worship of Jesus to themselves they would not have to suffer. But in their zeal they wanted Christ to rule over all.

Here we have the secret of a flourishing Church : **every believer a witness for Jesus.** Here we have the cause of the weakness of the Church : so few who are willing in daily life to testify that Jesus is Lord.

What a call to prayer ! Lord, teach Thy disciples the blessedness of so knowing Jesus and the power of His love, that they may find their highest joy in witnessing to what He is and has done for them.

就是这样给了福音的增长力；每一个新皈依者都成为了基督的见证人。

一个异教的作者关于迫害，在后来写道，如果基督徒们只是满足于保持耶稣的崇拜在他们自己中间，他们将不会有苦痛。但在他们的热心里，他们需要基督统管所有的。

这里我们有一个欣欣向荣的教会之秘密：**每一位相信者都是耶稣的一个见证人。**这里我们有教会之弱点的原因：这么少的人愿意在每天的生活中见证耶稣是主。

是什么样的对祷告的一个呼召啊！主教导祂的门徒们、这样的知道耶稣和祂的爱的能力之祝福，以致于他们在见证祂是什么和祂已经为了他们做的事情上，会可能找到他们最高的喜乐。

The Gospel Ministry.

“The Spirit of truth, He shall testify of Me, and ye shall also bear witness, because ye have been with Me from the beginning.”—JOHN xv. 26, 27.

MY witnesses—that not only refers to all believers, but very specially to all ministers of the Gospel. This is the high calling, and also the only power of the preacher of the Gospel—in everything to be **a witness for Jesus**.

This gives us two great truths. The first, that with all that the preacher teaches from the Word of God, or according to the need of his congregation, he must first of all place **the preaching of Christ Himself**. This is what the first disciples did. “They ceased not in every house to teach and to preach Jesus Christ.” This was what Philip did at Samaria. “He preached Christ unto them.” And so Paul writes: “I determined not to know anything among you, save Jesus Christ and Him crucified.”

The minister of the Gospel may never forget that it is for this specially that he has been set apart, to be with the Holy Spirit a witness for Christ. It is as he does this that sinners will find salvation, that God’s children will be sanctified and fitted for His service. It is thus alone that Christ can have His place in the

『...真理的圣灵...就要为我作见证。你们也要作见证，因为你们从起头就与我同在。』 --- 约翰福音 15:26-27

我的见证人，也就是不仅是指所有的信徒，也很特别地指所有福音的事工者。这是最高的呼召，也是福音之传教者的唯一的能力，这就是说、在每一件事是耶稣的一个见证人。

这给了我们两个伟大的事实。第一，在宣教者从神的话语中教导所有的事情，或依照会众所需要的，他必须首先传讲基督自己。这是第一批门徒们做的。『**他们...在家里不住地教训人，传耶稣是基督。**』(使徒行传 5:42) 这是腓利在撒马利亚所做的。『**他宣讲基督给他们。**』(参使徒行传 8:5) 和保罗写道：『**...我曾定了主意，在你们中间不知道别的，只知道耶稣基督并他钉十字架。**』(哥林多前书 2:2)

福音的事工者绝对不要忘记他就是因这特别的事情而被分别出来，和圣灵一同作基督的一个见证人。就是当他这样做时，罪人们将会找到拯救，神的孩子们将会被成圣，和适合于事奉祂。就是这么唯一的可以使基督在祂的子民的心中和在周围的世界中有祂的地位。

heart of His people and in the world around.

But there is a second thought of not less importance. And that is, that the teaching must ever be a personal testimony from experience to what Christ is and can do. As this note is sounded, the Holy Spirit carries the message as a living reality to the heart. It is this that will build up believers so that they can walk in such fellowship with Jesus Christ that He can reveal Himself through them. And it is this that will lead them to the knowledge of the indispensable secret of spiritual health—the prayer life in daily fellowship, in childlike love, and true consecration with the Father and the Son.

What abundant matter for a prayer union, to cultivate among believers and ministers that joy of the Holy Ghost in which, out of the abundance of the heart, the mouth speaks to the praise and glory of our ever-blessed Redeemer, Jesus Christ our Lord.

但还有同样重要的第二个想法。而那就是对于基督的所是和所能做的是什么、必须曾经是从经验而来的个人见证。当这样的注释被提到时，圣灵是带着作为对心的一个活的实际的讯息。就是这样将会造就信徒，以致于他们能走在与基督耶稣这样交通的路上，这样祂能透过他们启示祂自己。而就是这、将会引导他们到属灵健康不可少的秘诀之知识，那就是在每一天交通中，像孩童般的爱中的祷告生命，和对父与子真实的奉献。

一个祷告的合一は何等丰盛的事，在信徒们和传道人们中间培养了圣灵的喜乐，在这从心的丰盛而来的喜乐中，嘴中发出了对基督我们的主、我们永远祝福的救赎者的赞美和荣耀。

The Whole World.

“My witnesses unto the uttermost parts of the earth.”—ACTS i. 8.

HERE we have the fifth mark of Christ's Church—the **whole world**.

What words are these for the man who in his absolute impotence had been crucified by His enemies, speaking of **the ends of the earth as His dominion**. What folly on the part of those who speak of Christ as being nothing but a man. How could it have entered the mind of any writer to venture the prophecy that a Jew who had been crucified, whose whole life had been proved by that cross to be an utter failure, and whose disciples had at the last utterly forsaken Him—that by them He should conquer the world? No human mind could have formed such a conception. It is the thought of God; He alone could plan and execute such a purpose.

The word that Jesus spoke to His disciples: “Ye shall receive power after that the Holy Ghost is come upon you,” gives them the assurance that the Holy Spirit would maintain in them Christ's divine power. As Christ did His works only because the Father worked in Him, so Christ assured His disciples that He Himself from the throne of

第十二天

全世界

『...直到地极，作我的见证。』 --- 使徒行传 1:8

在这里，我们有第五个基督教会的标志，就是**全世界**。

因为人在绝对的无能中，祂(耶稣)已经被祂的仇敌钉上了十字架，讲到了**地极作为祂的统治**，这些是什么样的话语啊！在那些人谈到基督不算什么，只是一个人，是多么的愚蠢啊！怎么可能已经进入任何作者的头脑去冒险预言，一个犹太人已经被钉十字架，祂的整个生命透过那十字架已经被证实为一个彻底的失败，而祂的门徒们最终已经彻底地背叛祂。也就是，透过他们，祂应该在这世界中得胜？没有一个人的头脑能够成形这样的观念。这是神的思想；唯有祂能计划和执行这样的一个目标。

耶稣对祂的门徒们所说的话：『**但圣灵降临在你们身上，你们就必得着能力...**』(使徒行传 1:8)，给了他们保证，圣灵将维持在他们里面有基督的神圣的能力。就像只因父工作在祂里面、基督做祂的工作一样，基督向祂的门徒们保证，祂自己在天上的宝座上，在他们里面做所有他们的工作。他们可能会问，他们将会做什么和什么将会被做在他们里面。在那个应许的力量中，基督的教会可以将**地极**作为它的一个目标。

Heaven would work all their works in them. They might ask what they would and it should be done unto them. In the strength of that promise the Church of Christ can make the ends of the earth its one aim.

Oh, that Christian people might understand that the extension of God's Kingdom can only be effected by the united continued prayer of men and women who give their hearts wholly to wait upon Christ in the assurance that what they desire He will do for them.

Oh, that God would grant that His children proved their faith in Christ by making His aim their aim, and yielding themselves to be His witnesses in united, persevering prayer, waiting upon Him in the full assurance that He will most surely and most gloriously give all that they can ask.

My reader, do become one of those intercessors who really believe that in answer to your prayer the crucified Jesus will do far more than you can ask or think.

哦，那个属基督的人可能了解神的国度的扩展只能被这男男女女合一持续的祷告所影响。这些男男女女人们，在祂将会为他们成就他们所渴望的保证中，给了他们整个的心去等候基督。

哦，神将会赐予，透过使祂的目标成为祂的孩子们的目标，证实他们在基督里的信心，和在合一恒切的祷告中，顺服而作祂的见证人，在祂将最确定地和最荣耀的、赐给所有他们能要求的完全保证中，等候祂。

我的读者，确实地变成那些代祷者中的一位，他们真实的相信，在回答你的祷告中，钉十字架的耶稣将会做超过你所求或所想的。（参以弗所书 3:20）

The Whole Earth filled with His Glory.

“Blessed be His glorious name for ever: and let the whole earth be filled with His glory; Amen, and Amen.”—Ps. lxxii. 19.

WHAT a prospect! This earth now under the power of the Evil One, renewed and **filled with the glory of God**—a new earth wherein righteousness dwells. Though we believe it so little, it will surely come to pass; God's Word is the pledge of it. God's Son by His blood and death conquered the power of sin, and through the Eternal Spirit the power of God is working out His purpose. What a vision, the whole earth filled with His glory!

But what a great and difficult work. It is near two thousand years since Christ gave the promise and ascended the throne, and yet more than one-half of the human race have never learnt to know even the name of Jesus. And of the other half, what millions are called by His name, yet know Him not. This great work of bringing the knowledge of Christ to every creature has been entrusted to a Church that thinks little of her responsibility and of what the consequence of her neglect will be. We may indeed ask: Will the work ever be done? Blessed be His name, His power and His

全地充满了祂的荣耀

『他荣耀的名也当称颂，直到永远。愿他的荣耀充满全地。阿们！阿们！』--- 诗篇 72:19

多么有前途的**前景**啊！这地现在这邪恶的一位的权势下，更新和**充满了神的荣耀**，也就是一个新地有义住在其中。(参彼得后书 3:13) 虽我们相信它的是这么少，它会确实的来到；神的话是它的保证。神的儿子透过祂的血和死战胜了罪恶的权势，而借着永远的圣灵，神的能力达到了祂的目的。全地充满了祂的荣耀、是怎么的一个异象啊！

但这是一个何等伟大和困难的工作。自从基督应许这样、和升到天上的宝座已经接近了两千年(在写这小册时时)，而仍然有一半多的人从来没有学习知道甚至耶稣的名字。而另外的一半，数以百万计的人被祂的名所称呼(为基督徒)，但仍不(真正的)知道祂。这带给每一个人基督的知识之伟大的工作、已经被委托一个教会，这教会甚少想到她的责任和她忽略的结果将会是什么。我们可以确实的问：这工作将会有被做完的时候吗？祂的名字是有祝福的，祂的能力和信实是有一天我们将会看见的保证，和全地充满了神的荣耀。

faithfulness are pledges that one day we shall see it, the whole earth filled with the glory of God.

What a wonderful prayer! For in our text it is a prayer—"Let the whole earth be filled with His glory; Amen, and Amen." It is to this prayer that every believer is called, and he can count upon the Holy Spirit to inspire and to strengthen him. It is to this prayer that we desire to strengthen each other, so that every day of our life, with all the power there is in us, we with one accord and continually, desire to pray in the faith of the name of Jesus and the power of His Spirit.

What blessedness to know that true prayer will indeed help, and be answered! What blessedness every day of our lives to seek God's face, with confidence to lay hold of Him and give Him no rest till the earth is full of His Glory! Once again, what blessedness to unite with all God's willing children in this the day of His power, who are seeking to prepare the way for our King!

怎么样的一个奇妙的祷告啊！因为在我们经文中有一个祷告，就是『愿他的荣耀充满全地。阿们！阿们！』(诗篇 72:19) 就是对这样的祷告，每一个信徒被呼召了，而他能依靠着圣灵启示他和使他刚强。就是我们渴望着这样的祷告使彼此刚强，以致于我们生命的每一天都带着在我们里面的所有能力，我们带着一个合一的和连续地渴望、在耶稣的名的信仰中、和祂的圣灵的能力中去祷告。

知道一个真正的祷告将确实地会帮助和被回答，是何等的有福啊！在我们的生命的每一天中，去寻求神的面是何等的有福，带着信心去抓住祂，和直到全地都充满了祂的荣耀，让祂不歇息！再一次，在这样祂的能力的一天中，和正在寻求为着我们的王去预备道路的、所有神情愿的孩子们合一，是怎样的有福啊！

The First Prayer-meeting.

“These all with one accord continued steadfastly in prayer, with the women.”—
ACTS i. 14.

THE sixth mark of the early Church —waiting on the promise of the Father in united prayer.

It is difficult to form a right conception of the unspeakable importance of this first prayer-meeting in the history of the Kingdom, a prayer-meeting which was the simple fulfilling of the command of Christ. It was to be for all time the indication of the one condition on which His Presence and Spirit would be known in Power. In it we have the secret key that opens the storehouse of heaven with all its blessings.

Christ had prayed that the disciples might be one, even as He and the Father were one—perfect in one—that the world might know that God loved them as He loved Christ. How far the disciples were from such a state when Christ prayed the prayer, we see in the strife that there was among them at the Lord’s Table as to who would be chief. It was only after the resurrection, and after Christ had gone to heaven, that they would be brought, in the ten days of united supplication, to that holy unity of love and of purpose which would make them the

第一个祷告会

『这些人同着几个妇人...都同心合意地恒切祷告。』

--- 使徒行传 1:14

早期教会的第六个标志就是在合一的祷告中等候父的应许。

对第一个祷告会在国度的历史上的不可言喻的重要性，是很难有一个对的观念，这是一个单纯的、符合基督命令的祷告会。这是一个在所有的时间里条件的指标，在这条件里，祂的同在和圣灵将会在能力中被人知道。在它里面，我们有秘密的钥匙，能打开天上带着所有祝福的仓库。

基督已经祷告了祂的门徒们必须是合一的，就像祂和父在合一里面是一个完美的一样。也就是这世界将可能会知道神爱他们，就犹如祂爱基督一样。当基督祈祷这祷告时，门徒们离这样的一个状态有多远！我们看到了在主的桌子上他们中间的纷争，争着关于谁将是首领的问题。唯有当基督复活以后，和祂已升到天上以后，在十天的合一的恳求中，他们将被带到进入那神圣的爱的及有目标的合一，而这将使得他们成为基督的一个身体，预备好在所有圣灵的能力中去接受祂。

one Body of Christ prepared to receive the Spirit in all His power.

What a prayer-meeting! The fruit of Christ's training during His three years' intercourse with them. Adam's body was first created, before God breathed His Spirit into him. And so the Body of Christ had first to be formed ere the Spirit took possession.

This prayer-meeting gives us the law of the Kingdom for all time. Where Christ's disciples are linked to each other in love, and yield themselves wholly to Him in undivided consecration, the Spirit will be given from heaven as the seal of God's approval, and Christ will show His mighty power. One of the great marks of the new dispensation is the united unceasing prayer that availeth much, and is crowned with the power of the Holy Spirit. Have we not here the reason why, if our prayers are confined in great measure to our own church or interests, the answer cannot come in such power as we expected?

怎样的一个祷告会啊！在祂和他们三年的相交之基督训练的果实。在神吹入祂的灵进到亚当前，他的身体首先被创造。而所以在圣灵占有之前，基督的身体必须首先被形成。

这个祷告会给了我们在所有的时间里国度的法则。在什么地方基督的门徒们在爱中彼此联结，而在一心一意的奉献中完全的顺服于祂，圣灵将会从天赐下作为神认可的印记，而基督将会彰显祂强大的能力。一个新的配发的伟大的标志就是大有功效的、合一不止息的祷告，和带着圣灵能力的冠冕。如果我们的祷告在很大程度上只限于我们的教会或兴趣，回答不可能如我们期望的如此有能力，这难道不是我们在这里的原因吗？

The Unity of the Spirit.

“Endeavouring to keep the unity of the Spirit.” “There is one body and one Spirit.”—EPH. iv. 3, 4.

It is from Paul that we learn how the Christian communities in different places ought to remember each other in the fellowship of prayer. He points out how in such prayer God is glorified. So he writes more than once (2 Cor. i. 11, iv. 15, ix. 12, 13) of how the ministry of intercession abounds to the glory of God.

In our days there is very great need that the children of God throughout the world should be drawn close together in the consciousness of their being chosen by God to be a holy priesthood ministering continually the sacrifice of praise and prayer. There is too little distinction between the world and the Body of Christ; in the life of many of God's children there is very little difference from what the world is. It is a question of the deepest importance: What can be done to foster the unity of the Spirit?

Nothing will help so much as the separation to a life of more prayer, with the definite intercession that God's people may prove their unity in a life of holiness and love. That will be a living testimony to the world of what it means to live

圣灵的合一

『...竭力保守圣灵所赐合而为一的心。』『身体只有一个，圣灵只有一个...』— 以弗所书 4:3,4

就是从保罗、我们学到了在不同地方的基督徒社区、必须怎样在祷告的交通中记念彼此。他指出在这样的祷告中，神是怎么样被荣耀的。所以他多次写道(哥林多后书 1:11, 4:15, 9:12,13) 关于代祷的事工怎样了充满神的荣耀。

在我们的时代中，有着非常大的需要，就是在全世界神的孩子们，应该在意识到他们被神选召作为一个圣洁的祭司、不停的献上赞美和祷告的祭之中，被彼此吸引而接近彼此。在世界和基督的身体之间，有着太少的分别；在许多神的孩子们的生活中，和世界是什么样有着太少的区别。这是一个最深的重要问题：可以做些什么来促进圣灵的合一？

没有任何其他的事情比分别出来有一个更多、带着明确的代祷的祷告生活，将会可能帮助神的子民证明、他们在圣洁和爱的生命中合一。那将是一个活的见证，见证给世界看为神而活是意谓着什么。当保罗写道：『靠着圣灵，随时多方祷告祈求，并要在此警醒不倦，为众圣徒祈求，』(以弗所书 6:18) 他说出了神的子民和这世界之间一个不同的基本特征。

for God. When Paul wrote: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints," he names one of the essential characteristics of the difference between God's people and the world.

You say you long to bear this mark of the children of God, and to be able so to pray for them that you may prove to yourself and to others that you are indeed not of the world. Resolve in your life to bear about with you this one great distinctive feature of the true Christian—a life of prayer and intercession. Join with God's children who are seeking with one accord and unceasingly so to maintain the unity of the Spirit and the Body of Christ, that they may be strong in the Lord and in the power of His might, to pray down a blessing upon His Church. Let none of us think it too much to give a quarter of an hour every day for meditation on some word of God connected with His promises to His Church—and then to plead with Him for its fulfilment. Slowly, unobservedly, and yet surely, you will taste the blessedness of being one, heart and soul, with God's people, and receive the power to pray the effectual prayer that availeth much.

你说你渴望承受神的孩子们的标志，而能够为他们祷告，你可能证明给你自己在和给他人看到，你确实是从世界出来了。下定决心在你的生活中承受你的这一个伟大的、真正的基督徒的独特之处，就是一个祷告和代祷的生活。加入神的孩子们，他们带着合一和不止息地为了这样的保持圣灵和基督身体，正在寻求他们可以在主中和祂的全能中刚强，去祈祷降下给祂的教会一个祝福。让我们中没有一个人认为、每天花一刻钟去默想、神有关祂给教会的应许的一些话是花太多的时间，也就是说，而然后去祈求祂去成就这些。慢慢的，不知不觉的，然而是确定的，你将会在心和魂尝到、与神的子民是一的祝福，而接受能力做这有效的有效的祷告。

Union is Strength.

“And when they had prayed, they were all filled with the Holy Ghost, and they spake the Word of God with boldness. And the multitude of them that believed were of one heart and one soul.”—ACTS iv. 31, 32.

THE power of union we see everywhere in nature. How feeble is a drop of rain as it falls to earth. But when the many drops are united in one stream, and thus become one body, how speedily the power is irresistible. Such is the power of true union in prayer. In Ps. xxxiv. 5 the English margin has, instead of “They looked unto Him,” “They flowed unto Him.” The Dutch translation is, “They rushed towards Him like a stream of water.” Such was the prayer in the upper room. And such can our prayer be if we unite all our forces in pleading the promise of the Father. And when the world “comes in like a flood,” it can be overcome in the power of united prayer.

In Natal, owing to the many mountains, the streams often flow down with great force. The Zulus are accustomed, when they wish to pass through a stream, to join hands. The leader has a strong stick in the right hand, and gives his left hand to some strong man who comes

合一的力量

『祷告完了，…他们就都被圣灵充满，放胆讲论神的道。那许多信的人都是—心—意的，…』—使徒行传 4:31-32

我们到处都可看到在自然界中合一的力量。当一滴雨落在地上的时候，它的力量是多么的微弱啊！但当许多的雨滴汇成一股，而成为一体时，力量是多么快的不可抗拒啊！这就是真正合一祷告的力量。在诗篇 34:5，原是『凡仰望他的』，在英文的边缘的注释是说『他们流进祂』。在荷兰文的翻译是说『他们像流水一样的冲向祂』。这就是在这楼房的祷告。而这就是，如果我们能在祈求父的应许时能把所有我们的力量联合在一起，就是我们的祷告所能是的。而当这世界『像洪水般的来到』，它就能在合一的祷告中被得胜。

在纳塔尔，因为有许多的山，溪流常常以巨大的力量流下。当祖鲁人希望穿越一个溪流时，习以为常的要把手联在一起。领导者在右手拿一根强的杖，而把他的左手牵一个在他后面来的一些强壮的人。而所以呢！他们就形成了一个十二人或二十个人的一条练子，而帮助彼此的渡过这水流。让我们相信，当属灵的神的子民们彼此伸出他们的手，他们将会有能力抗拒这世界加在他们身上可怕的影响力。而在那合一的神的孩子们中，当他们已经得胜了这世界和肉体的权势，将会和神在一起能有能力得胜。

behind him. And so they form a chain of twelve or twenty, and help each other to stem and cross the current. Let us believe that when in spirit God's people reach out their hands to each other, there will be power to resist the terrible influence that the world can exert. And in that unity God's children, when they have overcome the power of the world and the flesh, will have power to prevail with God.

It was in the upper room that they abode the ten days until they had truly become one heart and one soul. When the Spirit of God descended, He not only filled each individual, but took possession of the whole company as the Body of Christ.

Do believe, O Christians, that in this twentieth century the prayer of our Lord Jesus is still being offered: "Father, that they may be one as We are one." It is in the fellowship of loving and believing prayer that our hearts can be melted into one, and that we shall become strong in faith to believe and to accept what God has promised us.

就是他们在这楼房住了十天，一直到他们已经真正的变为同心同意。当神的圣灵降临时，祂不仅仅是充满了每一个人，并作为基督的身体的占有了整个会众。

哦！基督徒们啊！真的要相信，在这二十世纪中，祷告我们的主耶稣仍然是正在被提供的：『...圣父啊，..叫他们合而为一，像我们一样。』(约翰福音 17:11)就是在爱和相信祷告的交通中，我们的心能被合而为一，而我们将会在信心中刚强，相信和接受神已经应许我们的。

Prayer in the Name of Christ.

“Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son.” — JOHN xiv. 13.

HOW wonderful the link between our prayers and Christ's glorifying the Father in heaven. Much prayer on earth brings Him much glory in heaven. Little prayer means, as far as we are concerned, little glory to the Father. What an incentive to much prayer, to unceasing intercession. Our prayer is indispensable to the glorifying of the Father.

So deep was the desire of Christ in the last night that His disciples should learn to believe in the power of His Name, and to avail themselves of His promise of a sure and abundant answer, that we find the promise repeated seven times over. He knew how slow men are to believe in the wonderful promise of answer to prayer in His Name. He longs to rouse a large and confident faith, and to free our prayer from every shadow of a doubt, and to teach us to look upon intercession as the most certain and most blessed way of bringing glory to God, joy to our own souls, and blessing to the perishing world around us.

And if the thought comes to us that such prayer is not easy of attainment, we only need to remember what Christ

以基督的名祷告

『你们奉我的名无论求甚么，我必成就，叫父因儿子得荣耀。』 --- 约翰福音 14:13

我们的祷告和基督荣耀在天上的父神之间的联结是何等的奇妙啊！在地上有多的祷告会带给祂在天上多的荣耀。就我们而言，少的祷告意谓着少给天上的父荣耀。这是对多祷告、对不停的代祷是多么的一个动力啊！我们的祷告是对父神的荣耀不可缺少的。

基督在最后的晚上是这么深的渴望着、祂的门徒们应该学习去相信祂的能力，和充分利用祂的一个确定和丰盛的回答之应许，以致于他们发觉了这应许重复了七次之多。祂知道人相信、以祂的名祷告会回应的这奇妙的应许是多么的慢。祂渴望唤醒一个大而有自信的信心，及我们的祷告能从每一个怀疑的阴影中出来，和教导我们看待代祷是带给神荣耀的最确定和最有福的方法，是我们魂的喜乐，且是我们周围正在灭亡的世界的祝福。

told them. **It was when the Holy Spirit came that they would have power thus to pray.** It is to draw us on to yield ourselves fully to the control of the blessed Spirit that He holds out to us the precious promise, “Ask and ye shall receive, that your joy may be full.” As we believe in the power of the Spirit working in us in full measure, intercession will become to us the joy and the strength of all our service.

When Paul wrote (Col. iii. 17), “Whosoever you do in word or deed, do all in the name of the Lord Jesus,” he reminds us how in daily life everything is to bear the signature of the name of Jesus. It is as we learn to do this, that we shall have the confidence to say to the Father that as we live in that Name before men we come to Him with the full confidence that our prayer in that name will be answered. The life in intercourse with men is to be one with the life in intercourse with God. It is when the name of Jesus rules all in our life that it will give power to our prayer too.

而如果我们想到这样的祷告是不容易达到的，我们只需要记起基督告诉他们什么。**就是当圣灵降临时，他们将会有能力去做这样的祷告。**这就是引我们到完全顺服于这有福圣灵的管治，以致于祂向我们坚守这宝贵的应许，『...你们求就必得着，叫你们的喜乐可以满足。』(约翰福音 16:24)当我们相信圣灵的能力正用全力的在我们身上工作时，代祷就将会变为对我们所有事奉的喜乐和力量。

当保罗写道(歌罗西书 3:17)，『**无论做甚么，或说话、或行事，都要奉主耶稣的名...**』，他提醒我们怎样在每一天的生活中，每一件事情都要带着耶稣的名的签字(标志)。就是当我们学习做到这样的时候，我们将会有自信的对父说，就像我们活在人前在那个名里面一样，我们在那名里面的祷告将会被允许。和人交接的生活、及和神交接的生活即将是一个。就是当耶稣的名在我们的生活中掌管一切的时候，它也将会赐能力给我们的祷告。

Your Heavenly Father.

“Our Father which art in heaven.”—LUKE xi. 2.

HOW simple, how beautiful, this invocation which Christ puts upon our lips! And yet how inconceivably rich in its meaning, in the fulness of the love and blessing it contains.

Just think what a book could be written of all the memories that there have been on earth of wise and loving fathers. Just think of what this world owes to the fathers who have made their children strong and happy in giving their lives to seek the welfare of their fellow-men. And then think how all this is but a shadow—a shadow of exquisite beauty, but still but a shadow of what the Father in heaven is to His children on earth.

What a gift Christ bestowed on us when He gave us the right to say: “Father!” “The Father of Christ,” “Our Father,” “My Father.”

And then, “Our Father in heaven,” our heavenly Father. We count it a great privilege as we bow in worship to know that the Father comes near to us where we are upon earth. But we soon begin to feel the need of rising up to enter into His Holy presence in heaven, to breathe its atmosphere, to drink in its spirit, and to become truly heavenly-

我们天上的父

『...我们在天上的父: ...』 --- 路加福音 11:2

基督放在我们嘴边的祈求是多么简单和多么美丽啊！然而它的意义是何其丰富。在它所含的爱和祝福的圆满上也是何其丰富。

只要想一想，能写下包括已经在地上的智慧和慈爱的父亲们所有记忆的一本书，会是怎样的一本书！只要想一想这世界欠这些父亲什么，这些父亲已经使他们的孩子们、在奉献他们的生命去寻求他们的同胞上有刚强和幸福。然后想想所有的这些怎么会仅仅是一个影子呢？也就是说，但这仍然仅仅是一个父在天上是对祂在地上的孩子们的影子，一个精致美丽的影子。

当基督赐给我们权利去说：『父！』『基督的父』，『我们的父』，『我的父』，祂赐给我们是什么样的礼物啊！

而然后，『我们在天上的父』，我们天上的父。当我们俯伏敬拜时，知道父和在地上的我们亲近，我们算它是一个伟大的特权。但我们马上就开始觉得需要升到天上进入祂在天上圣洁的同在，在它的大气中呼吸，在它的灵中饮水，和变成有真正属天的意念。

minded. And as we in the power of thought and imagination leave earth behind, and in the power of the Holy Spirit enter the Holiest of all, where the seraphs worship, the word "heavenly Father" gets a new meaning, and our hearts come under an influence that can abide all the day.

And as we then gather up our thoughts of what fatherhood on earth has meant, and hear the voice of Christ saying: "How much more"—we feel the distance there is between the earthly picture and the heavenly reality, and can only bow in lowly, loving adoration, "Father, our Father, my Father." And only thus can full joy and power come to us as we rest rejoicingly in the word: "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Oh, for grace to cultivate a heavenly spirit, and daily to prove that we are children who have a Father in heaven, and who love day by day to dwell in His holy presence!

而当我们在思想和想像的能力中离开了地上，和在圣灵的能力中进入撒拉弗敬拜的至圣所，这话语「天上的父」有一个新的意义，而我们会在一个影响下，能整天的住在那里。

而然后我们收集地上的父亲身份已经意谓着什么的想法，及听到基督的声音说：『**还有多少**』。也就是感到了地上画面和天上实际的距离，而只能在谦卑和爱的敬拜中俯伏，『**父，我们的父，我的父**』，而只有因此能完全喜乐，和当我们能喜乐地止息于这话语时：『**...何况天父，岂不更将圣灵给求他的人吗？**』(路加福音 11:13)，能力会来到我们身上。

哦！为了恩典，去培养一个天上的灵，和每天证明我们是有天上的父的孩子们、及我们喜爱每一天都住在祂圣洁的同在中！

The Power of Prayer.

“The effectual fervent prayer of a righteous man availeth much.” — JAS. v. 16.

PRAYER availeth much. It avails much with God. It avails much in the history of His Church and people. Prayer is the one great power which the Church can exercise in securing the working of God's omnipotence in the world.

The prayer of a righteous man availeth much. That is, a man who has the righteousness of Christ, not only as a garment covering him, but as a life-power inspiring him, as a new man “created in righteousness and true holiness” (Eph. iv. 24). A man that lives as “the servant to righteousness” (Rom. vi. 16, 19). These are the righteous whom the Lord loveth and whose prayer hath power (Ps. lxvi. 18, 19; 1 John iii. 22). When Christ gave His great prayer promises in the last night, it was to those who keep His commandments. “If ye love Me, ye will keep My commandments; and I will pray the Father, and He will give you another Comforter” (John xiv. 15, 16). “If ye keep My commandments, ye shall abide in My love; and ye shall ask whatsoever ye will, and it shall be done unto you” (xv. 7, 10).

第十九天

祷告的力量

『...义人祈祷所发的力量是大有功效的。』 --- 雅各书 5:16

祷告是大有功效的。在神里面大有功效。它在教会的历史和其人们中是大有功效的。祷告是一个教会在世界中要确保神全能的工作所能用的伟大力量。

一个义人的祷告是大有功效的。也许就是说，一个有着基督的义不仅仅是作为外衣穿上，更是作为激励他的生命力量，作为一个新人，『有真理的仁义和圣洁。』(以弗所书 4:24) 一个人活着为『给义作奴仆』。(参罗马书 6:16,19) 这些是主所爱的义人，而且义人的祷告有能力。(参诗篇 66:18-19, 约翰一书 3:22) 当基督在最后的一个晚上赐下祂伟大的应许，是针对遵守祂命令的那些人，『你们若爱我，就必遵守我的命令。我要求父，父就另外赐给你们一位保惠师，...』(约翰福音 14:15-16) 『你们若遵守我的命令，就常在我的爱里；凡你们所愿意的，祈求就给你们成就。』(参约翰福音 15:7,10)

“ The **effectual fervent prayer** of a righteous man availeth much.” It is only when the righteous man stirs up himself and rouses his whole being to take hold of God that the prayer availeth much. As Jacob said: “ I will not let thee go;” as the importunate widow gave the just Judge no rest, so it is that the effectual fervent prayer effects great things.

And then comes the effectual fervent prayer of many righteous. When two or three agree, there is the promise of an answer. How much more when hundreds and thousands unite with one accord to cry to God to display His mighty power on behalf of His people.

Let us join those who have united themselves to call upon God for the mighty power of His Holy Spirit in His Church. What a great and blessed work, and what a sure prospect, in God’s time, of an abundant answer! Let us pray God individually and unitedly for the grace of the effectual fervent prayer which availeth much.

『...义人有效之热切祷告是大有功效的。』(雅各书 5:16, 直译) 只有当义人振奋自己和唤醒全人去抓住神, 他的祷告才大有功效。就像雅各说: 「...我就不容你去。」(创世记 32:26) 就像固执的寡妇不让公正的法官歇息, 所以这就是有效的热切祷告影响了伟大的事情。

而然后有了许多义人的有效之热切祷告。当两或三人同意的时候, 有一个回应的应许。当上百和上千的人在合一中向神呼求、去代表祂的子民显示祂的全能时, 还要多少呢!

让我们联结那些人, 他们已经合一的去向神呼求、祂在祂的教会有圣灵的大能。这是怎样的一个伟大和有福的工作, 和怎样的在神时间中有一个丰富的回应之肯定的前景! 让我们为着有效的热切祷告的恩典、向神个别的和合一的祈祷, 这样的祷告大有功效。

Prayer and Sacrifice.

“I would that ye knew what great conflict I have for you.”—COL. ii. 1.

All men who are undertaking a great thing have to prepare themselves and summon all their powers to their aid, so Christians need to prepare themselves to pray, “with their whole heart and strength.” This is the law of the Kingdom. Prayer needs sacrifice of ease, of time, of self. The secret of powerful prayer is sacrifice. It was thus with Christ Jesus, the great Intercessor. It is written of Him, “When thou shalt **make his soul an offering for sin**, He shall see His seed.” “He shall see of the **travail of His soul**.” “He shall divide the spoil with the strong, because he hath poured out his soul unto death.” In Gethsemane “He offered up prayers and supplications with strong crying and tears.” Prayer is sacrifice. David said: “Let my prayer be set forth before me as incense; and the lifting up of my hands as the evening sacrifice.”

Prayer is sacrifice. Our prayer has its worth alone from being rooted in the sacrifice of Jesus Christ. As He gave up everything in His prayer: “Thy Will be done,” our posture and disposition must ever be the offering up of everything to God and His service.

祷告和牺牲

『我愿意你们晓得我为你们...是何等地尽心竭力。』

--- 歌罗西书 2:1

就像正在进行一个伟大的事情的人一样，必须准备好他们自己和聚集他们所有的力量来帮助他们，所以基督徒们必须准备好他们自己『**用全心和全力**』去祷告。这是国度的法则。祷告需要牺牲安逸，时间，和自我。有能力的祷告的秘诀是牺牲。基督耶稣这伟大的代祷就是这样。这样的写着祂，『...**耶和华以他为赎罪祭**（或译：**他献本身为赎罪祭**）。**他必看见后裔，...**』（以赛亚书 53:10）『**他必看见自己劳苦的功效，...**』（以赛亚书 53:11）『...**我要使他与位大的同分，与强盛的均分掳物。因为他将命倾倒，以至于死。...**』（以赛亚书 53:12）在客西马尼，『...**既大声哀哭，流泪祷告，...**』（希伯来书 5:7）祷告是牺牲。大卫说：『**愿我的祷告，如香陈列在你面前；愿我举手祈求，如献晚祭。**』（诗篇 141:2）

祷告是牺牲。我们的祷告只有植根于耶稣基督的牺牲，才能有它值得的地方。就像祂在祂的祷告中放弃一切一样，『...**就愿你的意旨成全。**』（马太福音 26:42），我们的姿态和倾向必须永远是对神和祂的事工奉献一切。

A pious Welsh miner had a relative whom the doctor ordered to Madeira. But there was no money. The miner resolved to take the little money that he had, and ventured to use it all. He procured a comfortable lodging at 7s. 6d. per day for the invalid. He was content with an out-room for himself, and lived on tenpence a day. He spent much time in prayer until he got the assurance that the invalid would recover. On the last day of the month the sick one was well. When the miner reached home he said that he had now learned more than ever that the secret law and the hidden power of prayer lay in self-sacrifice.

Need we wonder at the lack of power in our prayer where there is so much reluctance to make the needful sacrifice in waiting upon God. Christ, the Christ we trust in, the Christ that lives in us, offered Himself a sacrifice to God. It is as this spirit lives and rules in us, that we shall receive power from Him as intercessors to pray the effectual prayer that availeth much.

一个虔诚的威尔士矿工有个亲戚，医生吩咐他的亲戚去马德拉。但没有钱。这矿工决定用他有的一点点钱，而大胆地全部使用。他每天花了七先令和六便士为生病的人得到了一个舒适的住宿地方。他自己满足于一个室外房间，而每天花十便士生活。他花了大部份时间去祷告，直到他有了确据，这生病的人将会好。在那月的最后一天，生病的人就好了。当这矿工回到家时，他说他现在学到了以前没有学到的东西，就是祷告的秘密法则和隐藏的能力在于自我牺牲。

我们的祷告在等候神上有这样不情愿但有需要的牺牲，我们是否需要怀疑我们的祈祷会缺乏力量。基督，我们相信的基督，活在我们里面的基督，奉献祂自己作为献给神的牺牲。就是当这灵在我们里面活着和管治，我们将从祂接受能力作为代祷者，祈祷出有功效的祷告。

The Intercession of the Spirit for the Saints.

“He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the Will of God.”—ROM. viii. 27.

WHAT a light these words cast upon the life of prayer in the hearts of the saints! We know not what we should pray for as we ought. How often this hinders our prayer or hinders the faith that is essential to its success. But here we are told for our encouragement, that the Holy Spirit maketh intercession for us with groanings that cannot be uttered: “He maketh intercession for the saints according to the Will of God.”

What a prospect is here opened up to us! Where and how does the Spirit make intercession for the saints? In no other way than that, in the heart which knows not what to pray, He secretly and effectually prays what is according to the Will of God. This of course implies that we trust Him to do His work in us, and that we tarry before God even when we know not what to pray, in the assurance that the Holy Spirit is praying in us. This implies further that we take time to tarry in God’s presence, that we exercise an unbounded dependence upon

圣灵为圣徒的代祷

『鉴察人心的，晓得圣灵的意思，因为圣灵照着神的旨意替圣徒祈求。』 --- 罗马书 8:27

这些话语在圣徒心里的祷告生活上投射了一个什么样的亮光啊！我们不知道我们应该祷告我们必须祷告的。有多常是因为这阻挡了我们的祷告，或阻拦我们基本的要达到成功需要的信心。但这里我们被告诉了有这样的鼓励，就是圣灵亲自用说不出来的叹息替我们祷告：『...圣灵照着神的旨意替圣徒祈求。』(罗马书 8:26-27)

在这里为我们展开了一个什么样的一个前景啊！圣灵在什么地方和怎样的为圣徒代祷？不会是其他的，就是在心里不知道祷告什么，祂秘密的和有效的照着神的旨意祷告。这自然暗示我们相信祂在我们里面会做祂的工作，而我们甚至当在不知道祷告什么时，能在圣灵正在我们里面祷告的保证中，就留在神面前。这更进一步的暗示我们花时间留在神的同在中，以致于我们操练一个没有极限的依靠着圣灵，祂已经赐予了我们在我们里面去呼喊『阿爸爸』，甚至当我们只除了有说不出的呻吟和叹息，我们没有任何东西去奉献时。

the Holy Spirit who has been given us to cry "Abba Father" within us, even when we have nothing to offer but groanings and sighs that cannot be uttered.

What a difference it would make in the life of many of God's saints if they realized this! They have not only Jesus the Son of God, the great High Priest, ever living to intercede for them, they have not only the liberty of asking in faith what they desire, and the promise that it shall be given them, but they have actually and in very deed the Holy Spirit, "the Spirit of grace and supplication," to carry on, in the depths of their being, His work of interceding for them according to the Will of God.

What a call to separate ourselves from the world, to yield ourselves wholeheartedly to the leading and praying of the Spirit within us, deeper than all our thoughts or expectations! What a call to surrender ourselves in stillness of soul, resting in the Lord and waiting patiently for Him, as the Holy Spirit prays within us not only for ourselves, but specially for all saints according to the Will of God.

在许多神的圣徒生活中，如果他们知道这，会造成什么样的不同啊！他们不仅仅有、神的儿子耶稣，这伟大的大祭司，为他们永远活着代祷，和他们也不仅仅有在信心里面要求所渴望的自由，也有在事实上和实际上有圣灵，『恩典和恳求的灵』，在他们人的深处去、按着神的旨意、去实行祂为他们代祷的工作。

是什么和世界分别的一个呼召啊！全心顺服于圣灵在我们里面的引导和祷告，更深于我们所有的思想和期望！是什么在魂的静止中顺服的一个呼召啊！魂静止也就是指止息于神的里面和耐心的等候祂。这是当圣灵在我们里面祷告时，不仅仅是为我们，也是特别的依照神的旨意、为所有的圣徒祷告。

That They All may be One.

“Holy Father, keep them in Thy Name which Thou hast given me, **that they may be one**, even as we are. Neither pray I for these alone; but for them also which believe on me through their word; **that they may all be one**, even as Thou, Father, art in me, and I in Thee, **that they also may be one in us**. And the glory which Thou hast given me I have given unto them; **that they may be one**, even as we are one; I in them, and Thou in me, **that they may be perfected into one**; **that the world may know that Thou didst send me.**”—JOHN xvii. 11, 20-23.

NOTICE carefully how the Lord uses the expression, “**that they may be one**,” five times over. It is as if He felt the need of laying the emphasis strongly upon these words, if we are really to realize the chief thought of His High Priestly prayer. He longs that the words and the thought shall in very deed have the same place in our hearts that they have in His. As He was on the way to go to the Father through the cross, He would have us understand that He took the thought and the desire with Him to heaven, to make it the object of His unceasing intercession there. And He entrusted the words to us that we should take them into the world with us, and

所有的他们都合而为一

『...圣父啊，求你因你所赐给我的名保守他们，叫他们合而为一，像我们一样。我不但为这些人祈求，也为那些因他们的话信我的人祈求，使他们都合而为一。正如你父在我里面，我在你里面，使他们也在我里面，...你所赐给我的荣耀，我已赐给他们，使他们合而为一，像我们合而为一。我在他们里面，你在我里面，使他们完完全全地合而为一，叫世人知道你差了我来，...』 --- 约翰福音 17:11,20-23

请仔细的注意到主如何用这个表达『叫他们合而为一』五次之多。宛如、如果我们要能真正的意识到祂的大祭司的祷告主要的思想，祂觉得在这些话语上有需要强烈的加强。祂渴望这话语和这思想将实际上在我们的心里、和它们在祂心中有同样的地位。当祂透过十字架要去父那里的途中，祂将使我们了解到、祂是带着这样的思想和渴望到天上去的，使它成为祂在那里不止息代祷的目标。而祂委托了这些话语给我们，我们应该带着它们和我们同进这世界，使它们也成为我们不止息地代祷的目标。就是只有这能使我们去完成祂所给的最后一个新的命令，就是我们爱弟兄如祂爱我们一样，使我们的喜乐可以满足。

make them the object of our unceasing intercession too. That alone would enable us to fulfil the last, the new command, which He gave, that we should love the brethren as He loved us, that our joy might be full.

How little the church has understood this. How little its different branches are marked by a fervent affectionate love to all the saints of whatever name or denomination. Shall we not welcome heartily the invitation to make this prayer, "**that they may be one**" a chief part of our daily fellowship with God? How simple it would be when once we connected the two words, "Our Father," with all the children of God throughout the world. Each time we used these sacred words we would only have to expand this little word "**Our**" into all the largeness and riches of God's Father Love, and our hearts would soon learn as naturally as we say "Father" with the thought of His infinite love and our love to Him, to say "Our" with the childlike affection to all the saints of God, whoever and wherever they be. The prayer that "**they may be one**" would then become a joy and a strength, a deeper bond of fellowship with Christ Jesus and all His saints, and an offer of a sweet savour to the Father of love.

教会已经了解这的是多么的少。教会的不同教派、对所有不论称为何名或何宗派的圣徒、都印着一个炽热深情的爱是多么的少。难道我们不真心的欢迎邀请去做这样的一个祷告、『叫他们合而为一』、成为我们每一天和神交通的一个主要部份？当我们一旦和所有全世界的神的孩子们联结这两个字，『我们的父』，这将会是多么简单。每一次我用这些神圣的话语，我们必须只要扩充这小小的字『我们的』、到进入父神的爱的所有广大和丰富，而我们的心不久就会学习到、像我们说『父』是带着祂无限的爱和我们对祂的爱的思想、一样自然的说『我们的』、是带着对所有不论是谁或他们在何处的神的圣徒、有孩子般的情感。这祷告『叫他们合而为一』、就将成为一个喜乐和一个力量，一个更深的与耶稣基督交通及和众圣徒的联结，和对爱的父神、一个甜蜜的救赎主的一个奉献。

The Disciples' Prayer.

“These all continued with one accord in prayer and supplication.”—ACTS i. 14.
“They continued stedfastly in fellowship and in prayers.”—ACTS ii. 42.

WHAT a lesson it would be to us in the school of prayer to have a clear apprehension of what this continuing with one accord in prayer meant to the disciples.

Just think of the object of their desire. However defective the thoughts were that they had of the Blessed Spirit, this they knew, from the words of Jesus, “it is expedient for you that I go away,” that the Spirit would give the glorified Christ into their very hearts in a way they had never known Him before. And it would be He Himself, in the mighty power of God’s Spirit, Who would be their strength for the work to which He had called them.

With what confidence they expected the fulfilment of the promise. Had not the Master, who had loved them so well, given them the assurance of what He would send upon them from the throne of the Father in Heaven?

And with what intensity and persistency they pleaded, in the midst of the praise and thanksgiving that filled their hearts as they worshipped their Lord

门徒们的祷告

『这些人...都同心合意地恒切祷告。』

--- 使徒行传 1:14

『都恒心...彼此交接，...祈祷。』 --- 使徒行传 2:42

在祷告的学校里，关于这持续的合一祷告，清楚的忧虑这对门徒们意谓着是什么，是什么样的一个功课啊！

只要想一想他们的渴望的目标。不论他们的想法是多么有缺陷，这一点他们会知从耶稣的话语中知道，他拥有这有福的圣灵，『...我去是与你们有益的。...』(约翰福音 16:7) 就是圣灵将会以他们以前从未知道的方式、把荣耀的基督赐在他们的心里。而这就是祂自己在神的圣灵的全能中，为了祂已经呼召他们做的工作，将是他们的力量。

他们期望应许的完成需要有多大的信心啊！难道不是已爱他们这样多的主人给他们承诺，保证他们祂将会从父在天上的宝座赐于他们的是什么吗？

in heaven, remembering all He had taught them about importunity, in the full assurance that however long the answer might be delayed, He would most assuredly fulfil their desires. Let us nourish our hearts with thoughts such as these, until we realize that the very same promise that was given to the disciples is given to us, and that we too, even though we have to cry day and night to God, can count upon the Father to answer our prayers.

And then, and this is not the least,—let us believe that as they continued with one accord in prayer, we also may unite as one man in presenting our petitions, even though we cannot be together in one place. We can—in the love where-with His Spirit makes us one, and in the experience of our Lord's presence with each one who joins with His brethren in pleading the blessed Name—we can claim the promise that we too shall be filled with the Holy Ghost.

而他们带着强烈感和坚持去祈求，在当他们崇拜他们在天上的主时，他们的心充满了赞美和感恩，在这中间他们想起所有祂已教导他们的关于重要性，不论回应会延迟多久，在完全的保证中祂将最确定地成就他们的渴望。让我们带着像这些样的思想来滋养我们的心，直到我们意识到、赐给门徒们的应许也同样的赐给我们了，而即使我们不得不向神早晚呼求，我们也能依靠父去回应我们的祷告。

而然后，我们知道这不是最少的。也就是让我们相信，他们继续有合一的祷告，虽然我们不能聚集在一个地方，我们也可在我们陈述我们的祈求时，如同一人。我们能。也就是在随之而来的圣灵的爱中，会使我们成为一，而在我们祈求这有福的名中，带着和祂的弟兄联合的每一人之主同在的经验里，我们能声称这应许，我们也将会被圣灵所充满。

Paul's Call to Prayer.

"With all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints and on my behalf."—EPH. vi. 18, 19.

WHAT a sense Paul had of the deep divine unity of the whole body of Christ and of the actual need of unceasing prayer for all the members of the body by all who belong to it. That he did not mean this to be an occasional thing, but the unceasing exercise of the life union in which they were bound together, is evident from the words he uses, "with **all prayer** and supplication, praying **at all seasons** in the Spirit and watching thereunto, in **all perseverance** and supplication **for all the saints**." He expects believers to be so filled with the consciousness of their being in Christ, and through Him united consciously to the whole body, that in their daily life and all its engagements, their highest aim would ever be the welfare of the body of Christ of which they had become members. He counted upon their being filled with the Spirit, so that it would be perfectly natural to them, without the thought of burden or constraint, to pray for all who belong to the body of Jesus Christ. As natural as it is for each

保罗对祷告的呼召

『靠着圣灵，随时多方祷告祈求，并要在此警醒不倦，为众圣徒祈求，也为我祈求，...』 --- 以弗所书 6:18-19

这是什么样的一个意识啊！保罗有着基督的全部身体之深深的、神圣的合一的意识，和有着为着属于这身体的所有成员的不停祷告的实际上的需要的意识。他不意谓着这只是一个偶发的事件，而是一个在他们被绑在一起的生命中之不停的操练，这可很明显的在他所用的话语中看见，『靠着圣灵，随时多方祷告祈求，并要在此警醒不倦，为众圣徒祈求。』（以弗所书 6:18）他期望信徒们是这样的、他们是有被在基督里面的人的意识所充满，而透过祂对整个身体有意识的合一，以致于在他们每天的生活和所有的遭遇中，他们最高的目标、将永远是他们已经变为成员的基督身体的福利。他是依赖着他们的人被圣灵所充满，以致于对他们将来会是、没有任何负担或限制的完完全全的自然的、去为属于耶稣基督身体的所有人祷告。而这就像我的身体每一部份一样的自然，它们已准备好为整体的福利做所需要做的工作，即使是这样，在圣灵有完全管制的地方，与基督合一的意识将永远伴随着全部成员的合一和喜乐及爱的意识。

member of my body to be ready every moment to do what is needful for the welfare of the whole, even so, where the Holy Spirit has entire possession, the consciousness of union with Christ will ever be accompanied by consciousness of the union and the joy and the love of all the members.

Is not this just what we need in our daily life, that every believer who has yielded himself undividedly to Christ Jesus, shall day by day, every day, and all the day, live in the consciousness that he is one with Christ and His body? Just as this war has brought to light the intensity and the readiness with which millions of the subjects of the King sacrifice their all for the King and his service, so the saints of God shall live for Christ their King, and also for all the members of that Body of which He is the Head. May God's people be willing for this sacrifice of prayer and intercession at all times and for all saints!

这难道不是我们每一天中的生活所需要的吗？就是每一个信徒都对基督耶稣一心一意地屈服，将会一天一天的，每一日子，和所有的天里，活在他与基督和祂的身体为一的意识中。就像争战已经照亮了强度和准备好了，透过它，这些属王的百万人、为王和祂的事奉牺牲他们所有的，以致于神的圣者将会为他们的王、基督活着，而也为着祂是头的身体之所有的成员活着。愿神的子民愿意在所有的时间和为所有的圣徒、做祷告和代祷的牺牲！

Paul's Request for Prayer.

“And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, that therein I may speak boldly, as I ought to speak.”—EPH. vi. 19, 20.

“AND for me”—what light these words cast on the deep reality of Paul's faith in the absolute necessity and the wonderful power of prayer. Just listen for what he asks that they should pray. “That utterance may be given unto me, that I may open my mouth boldly, that therein I may speak boldly as I ought to speak.” Paul had now been a minister of the Gospel for more than twenty years. One would say that he had such experience of preaching and utterance that it would come naturally to him to speak boldly as he ought to speak. But so deep is his conviction of his own insufficiency and weakness, so absolute is his dependence on Divine teaching and power, that he feels that without the direct help of God he cannot do the work as it ought to be done. The sense of his total and unalterable dependence upon God, Who was with him, teaching him what and how to speak, is the ground of all his confidence, and the keynote of his whole life.

But there is more. He had in all these twenty years, times without number,

保罗为祷告的请求

『也为我祈求，使我得着口才，能以放胆开口讲明福音的奥秘，...并使我照着当尽的本分放胆讲论。』

--- 以弗所书 6:19-20

『也为我祈求』，就是这些话语，在保罗相信祷告的绝对需要和其奇妙的能力之深深的实际上，给了我们什么样的亮光啊！只要聆听他请求什么，就是他们应该祷告。『...使我得着口才，能以放胆开口讲明福音的奥秘，...并使我照着当尽的本分放胆讲论。』(以弗所书 6:19-20) 保罗现在已经多过二十年的一个福音的事工者。一个人可能会说，他有这样的宣道和口才之经验，应该对他来说能够自然的照着他当尽的本分放胆讲论。但他对自己的不足和软弱的信念是这样的深，对依赖神圣的教导和能力是这样的绝对，以致于他感觉到，没有神直接的帮忙，他不能做他应该做的工作。他完全的和不可改变的依赖神，祂是与他同在，教导他该说什么和如何讲，这是他所有相信的基础，和他一生的基调。

been in circumstances where he had to throw himself upon God alone, with no one to help him in prayer. And yet, such is his deep spiritual insight into the unity of the body of Christ, and of his own actual dependence on the prayers of others, that he pleads for their praying with all prayer and supplication in the Spirit, and watching thereunto with all prayer and perseverance, and asks that they shall not forget to pray for him. As little as a wrestler can afford to dispense with the help of the weakest member of his body in the struggle in which he is engaged, so little could Paul do without the prayers of the believers.

What a call to us in this twentieth century, to awake to the consciousness that Christ our Intercessor in heaven, and all saints here upon earth, are engaged in one mighty contest, and that it is our duty to call out and to cultivate the gift of unceasing supplication for the power of God's Spirit in all His servants, that all may have divine utterance given them, and that all may speak boldly and as they ought to speak.

但仍有更多。他在所有的这些二十年中，已经有无数次的情况，没有一个人在祷告上帮助他，他不得不单单的投靠神。然而，就是他深深的属灵的洞察力，看见了基督身体的合一，和他自己事实上依靠着其他人的祷告，以至于他向他们请求，在圣灵中做所有的祷告和恳求，和用所有的祷告和毅力去注意观察，及请求他们不要忘记为他祷告。就像一个摔跤手在博斗中、可以免于他身体中最弱的部份帮忙这么少的一样，保罗没有信徒们的祷告，能做的也是这样的少。

在对二十世纪的我们去唤醒这意识是什么样的一个呼召啊！就是在天上的我们的代祷者基督，和在地上这里的所有圣徒，正在参加一场激烈的比赛，而这就是我们的义务，在所有祂的仆人们中、去呼唤和培养这不停恳求神圣灵能力的恩赐，以至于所有的人可能有神圣的口才赐给他们，和所有的人照着他们当尽的本分放胆讲论。

Prayer for all Saints.

“To the Saints and faithful brethren in Christ, which are at Colosse. We give thanks to God, praying always for you, since we heard of the love which ye have to all the saints.” “Continue in prayer, and watch in the same with thanksgiving, withal praying also for us.”—COL. i. 1-4, iv. 2, 3.

PRAYER for all saints: let this be our first thought. It will need time, and thought, and love, to realize what is included in that simple expression. Think of your own neighbourhood and the saints you know; think of your whole country, and praise God for all who are His saints; think of the Christian nations of the world, and the saints to be found in each of these; think of all the heathen nations and the saints of God to be found among them in ever-increasing numbers.

Think of all the different circumstances and conditions in which these are to be found, and all the very varying needs which call for God's grace and help. Think of many, oh, so many, who are God's saints, and yet through ignorance or sloth, through worldly-mindedness or an evil heart of unbelief, are walking in the dark, and bringing no honour to God. Think of so many who are in earnest, and yet

为众圣徒祷告

『...写信给歌罗西的圣徒，在基督里有忠心的弟兄...我们感谢神...常常为你们祷告，因听见你们...向众圣徒的爱心。』『你们要恒切祷告，在此警醒感恩；也要为我们祷告，...』 --- 歌罗西书 1:1-4, 4:2-3

为众圣徒祷告：让这成为我们的第一个思念。这需要时间，思念，和爱去成就那简单的表达中所蕴含的。想想看你自己邻居和你所认识的圣徒；想想看你整个的国家，而为着所有神的圣徒赞美祂；想想看这世上的基督教国家，和在这些每一个中将找到的圣徒；想想看所有的异教国家，和在他们中间将找到的、以从未有的速度增长的神的圣徒。

想想看在将发现到的所有面临之不同的状况和条件下，和所有需要祈求神的恩典和帮助的非常变化中。想想看许多，哦这么多神的圣徒，然而透过无知或懒惰，透过世俗的思想或不信的恶心，正在黑暗中行走，而不能带给神任何的荣耀。

conscious of a life of failure, with little or no power to please God or to bless man. And then think again of those who are to be found everywhere, in solitary places or in companies, whose one aim is to serve the Lord who bought them, and to be the light of those around them. Think of them especially as joining, often unconscious of their relation to the whole body of Christ, in pleading for the great promise of the Holy Spirit and the love and oneness of heart which He alone can give.

This is not the work of one day or one night. It needs a heart which will set itself from time to time to do serious thinking in regard to the state and the need of that body of Christ to which we belong. But when once we begin, we shall find what abundant reason there is for our persevering and yielding to God's Spirit, that He may fit us for the great and blessed work of day by day praying the twofold prayer, for the love of God and Christ to fill the hearts of His people, and for the power of the Holy Ghost to come down and accomplish God's work in this sinful world.

想想看这么多人是认真的，然而意识到有一个失败的生活，有着很少或完全没有力量去愉悦神或去祝福人。然后再想一想那些将在每一个地方找到的，在团结的地方或在公司里，他们唯一的目标是事奉买赎他们的神，和那些围绕他们的那些人的光。特别想一想加入的他们，经常没有意识到、在祈求圣灵的应许、和只有祂能赐于的内心之爱和合一，他们对基督整个身体的关系。

这不是一天或一个晚上的工作。它需要一颗心，关于我们属于的那基督的身体之状态和需要上，会时不时地自我设定去做严肃的思考。但一旦我们开始，我们将会为我们的坚持和顺服神的灵、找到丰富的理由，以致于祂可能使我们适合做每一天的伟大和有福的工作，去祈祷这双重的祷告，就是为着神和基督的爱去充满祂子民的心，和为了圣灵的能力降下、及在这罪恶的世界中做成神的工作。

Prayer by all Saints.

“We trust in God that He will yet deliver us; you also helping together by prayer for us.”—2 COR. i. 10, 11. “Some preach Christ of contention, supposing to add affliction to my bonds. For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Christ Jesus.”—PHIL. i. 16, 19.

THIS subject calls us once again to think of all saints throughout the world, but leads us to view them from a different standpoint. If we are to ask God to increase the number and the power of those who do pray, we shall be led to form some impression of what the hope is that our circle of intercessors may gradually increase in number and power.

Our first thoughts will naturally turn to the multitude of the saints who think and know very little about the duty or the blessedness of pleading for the body of Christ, or for all the work which has to be done to perfect its members. We shall then have to remember how many there are for whom we may praise God that they do intercede for the power of His Spirit, but their thoughts are chiefly limited to spheres of work that they are acquainted with, or directly interested in.

That will leave us with what is, compara-

众圣徒的祷告

『...我们指望他将来还要救我们。你们以祈祷帮助我们，...』 --- 哥林多后书 1:10-11 『...那一等传基督是出于结党，...，意思要加增我捆锁的苦楚。...因为我知道，这事借着你们的祈祷和耶稣基督之灵的帮助，终必叫我得救。』 --- 腓立比书 1:16-19

这个主题再一次的呼召我们要想到全世界的所有圣徒，但引导我们从一个不同的立场去看他们。假如我们要去祈求神增加那些的确会祷告的人的数目和其能力，我们将会被引导而有一些印象的形成，有关于我们代祷者的圈圈可能会慢慢的增加其数目和能力的希望是什么。

我们的第一个想法将自然转向、这些思想和知道关于为基督的身体祈求的义务或祝福非常少的众圣徒，或使它的成员们变为完全的必须要做的所有工作。然后我们将必须记得有多少人我们可能会为他们而赞美神，他们的确为了得到祂的圣灵的能力而代祷，但他们的思想主要是局限于他们所熟习的、或直接有兴趣的。

tively speaking, a very limited number of those who will be ready to take part in the prayer which ought to be sent up by the whole Church, for the unity of the Body and the power of the Spirit. And even then the number may be but small who really feel themselves drawn and urged to take part in this daily prayer for the outpouring of the Spirit on all God's people.

And yet many may be feeling that the proposal meets a long-felt need, and that it is an unspeakable privilege, whether with few or many, to make Christ's last prayer, "that they may be one," the daily supplication of our faith and love. It may be that in time believers will band together in small circles, or throughout wider districts, in helping to rouse those around them to take part in the great work that the prayer **for all saints** may become **one by all saints**.

This message is sent out as a wireless to all hearts that desire to be in touch with it, and to seek to prove their consecration to their Lord in the unceasing daily supplication for the Power of His love and Spirit to be revealed to all His people.

那将留我们在现在的情况，相对来说有一个非常有限数目的那些人，准备好参加这为着身体的合一和圣灵的能力而祷告，而这祷告本是应该送给整个教会的。而甚至于这个数字可能会很小的这些人、真正的感觉到他们被吸引而参加为圣灵倾倒于所有神的子民的每天祷告。

然而许多人可能会正在感觉到这提议和一个长久感觉的需要相符合，而对不管是少数或许多的人来说，是一个不可言喻的特权做到基督的最后祷告，「...使他们合而为一，...」(约翰福音 17:22)，成为我们信心和爱的每天恳求。这可能即时是、信徒能在小圈圈中聚集在一起，或涵盖更大的区域，帮助这些他们附近的人去参加这伟大的工作，就是为所有圣徒可能变为一、而为所有的圣徒祷告。

这个讯息将用电报送给所有渴望与它接触的心，和在这不止息的为着祂的爱和圣灵的能力启示给祂所有的子民中而每天恳求，寻求去证明他们对主的奉献。

Prayer for all the Fulness of the Spirit.

“Bring ye all the tithes unto mine House, and prove me now therewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.”—MAL. iii. 10.

THIS last promise in the Old Testament tells us how abundant the blessing is to be. Pentecost was only the beginning of what God was willing to do. The promise of the Father, as Christ gave it, still waits for its perfect fulfilment. Let us try and realize what the liberty is that we have to ask, and expect great things.

Just as the great command to go and preach the Gospel was not only meant for the disciples but for us too, so the very last command, “Tarry till ye be endued with power from on high,” “Wait for the promise of the Father,” “Ye shall be baptized with the Holy Ghost,” is also for us, and is the ground for the confident assurance that our prayer with one accord will be heard.

Take time to think of what a cry of need there is throughout the whole Church, and throughout all our mission fields. Let us realize that the only remedy to be found for inefficiency

为所有的人祷告满有圣灵

『万军之耶和华说：「你们要将当纳的十分之一全然送入仓库，使我家有粮，以此试试我是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。」』

--- 玛拉基书 3:10

在旧约中的这最后的应许告诉我们、祝福将会是多么的丰盛。五旬节仅仅是神愿意去做的开始。当基督赐于了父的应许时，仍然要等着完全的成就。让我们尝试和意识到这样的自由是什么，就是我们必须请求和期望伟大的事情。

就像大使命要出去和宣讲福音、不只是意谓着为(当时的)门徒们，也是为我们，所以这最后的命令也是一样给我们的。『...你们要在城里等候，直到你们领受从上头来的能力。』(路加福音 24:49)『...要等候父所应许的...』(使徒行传 1:4)『...你们要受圣灵的洗。』(使徒行传 1:5)，也是为我们，且是我们如同一人的祷告将会被聆听的信实保证之基础。

or impotence, to enable us to gain the victory over the powers of this world or of darkness, is in the manifested presence of our Lord in the midst of His hosts and in the power of His Spirit. Let us take time to think of the state of all the Churches throughout Christendom until we are brought deeper than ever to the conviction that nothing will avail except the supernatural, Almighty intervention of our Lord Himself, to rouse His hosts for the great battle against evil. Can anyone conceive or suggest any other matter for prayer that can at all compete with this: for the power of God on the ministers of the Gospel, and on all His people, to endue them with power from on High to make the Gospel in very deed the power of God unto salvation?

As we connect the prayer for the whole Church on earth with the prayer for the whole power of God in heaven, we shall feel that the greatest truths of the heavenly world and the Kingdom of God have possession of us, and that we are in very deed asking what God is longing to give, as soon as He finds hearts utterly yielded to Himself in faith and obedience.

花时间去想一想在整个教会里和所有我们宣教的禾场中、有需要的一个什么样的呼喊啊！让我们意识到、使我们胜过世界力量或黑暗权势的没有效率或无能的唯一补救方法、是在祂的军队和祂的圣灵能力之中彰显我的主的同在。让我们花时间去想一想在基督教世界的所有教会的状况，直到我们进入从未有的深度、坚信一切都无济于事，除非主祂自己超自然和大能的介入，为着和罪恶这伟大的争战去唤醒祂的军队。有任何人能设想到或建议其他的方法去代替祷告、能够完成这：为着神在福音事工和所有祂的子民上的力量，赋予他们从上面来的权力，使福音在实际上使神的能力进入了救赎？

当我们和地上的全部教会、以为着在天上神的全能而祷告联结在一起时，我们将会感觉到天上的世界和神的国度的这伟大的事实、已经占有了我们，而就是一旦祂发现人心在信心和顺服中、完全的臣服于自己，我们确实地正在请求、神正渴望着赐于我们的是什么。

Every Day.

“Give us day by day our daily bread.”—
LUKE xi. 3.

THERE are some Christians who are afraid of the thought of a promise to pray every day as altogether beyond them. They could not undertake it, and yet they pray to God to give them their bread day by day. Surely if a child of God has once yielded himself with his whole life to God's love and service, he should count it a privilege to avail himself of any invitation that would help him **every day** to come into God's Presence with the great need of His Church and Kingdom.

Are there not many who confess that they desire to live wholly for God? They acknowledge that Christ gave Himself for them, and that His love now watches over them and works in them without ceasing. They admit the claim that nothing less than the measure of the love of Christ to us is to be the measure of our love to Him. They feel that if this is indeed to be the standard of their lives, they ought surely to welcome every opportunity for proving day by day that they are devoting their heart's strength to the interests of Christ's Kingdom and to the prayer that can bring down God's blessing.

『我们日用的饮食，天天赐给我们。』
--- 路加福音 11:3

有一些基督徒们害怕想到去天天祷告的承诺，认为这是他们不可能做到的事情。他们不能承担它，但仍然他们祷告神天天赐给他们日用的饮食。假如一个神的孩子一旦已经将他的整个生命顺服于神的爱和事奉上，他应该认为这是一个特权去利用任何可以帮助他天天进入、带着祂的教会和国度的伟大需要、神同在的邀请。这是可以确定的。

难道不是很多人都承认他们渴望全为神而活吗？他们承认基督将自己给了他们，而祂的爱看顾着他们、和不止息地工作在他们身上。他们承认这样的声称，基督对我们爱的尺度就是我们对祂爱的尺度。他们觉得、如果这真正的是他们生活的标准，他们必须确实的欢迎每一个机会、去天天证明他们正在奉献他们心的力量给基督国度的益处、和能带下神的祝福的祷告。

Our invitation to daily united prayer may come to some as a new and perhaps unexpected opportunity of becoming God's remembrancers who cry day and night for His power and blessing on His people and on this needy world. Think of the privilege of being thus allowed to plead every day with God on behalf of His saints, for the outpouring of His Spirit, and for the coming of His Kingdom that His Will may indeed be done on earth as it is in Heaven. To those who have to confess that they have but little understood the high privilege and the solemn duty of waiting on God in prayer for His blessing on the world, the invitation ought to be most welcome. And even to those who have already their special circles of work for which to pray, the thought that the enlargement of their vision, and their hearts, to include all God's saints and all the work of His Kingdom, and all the promise of an abundant outpouring of His Spirit, should urge them to take part in a ministry by which their other work will not suffer, but their hearts be strengthened with a joy and a love and a faith that they have never known before.

我们天天合一祷告的邀请、可能对一些人来说是一个新的，和或者是不期望而来的机会，变成了为神纪念的那些人。那些人是指为着祂的能力及祝福在祂的子民身上，和这需要的世界上而日夜哭泣的人。想想看这样的每天允许代表圣徒向神祈求的特权，这特权是为着祈求祂的圣灵倾倒而下，和祂国度的降临，祂的旨意行在地上如同在天上。对那些必须承认他们只有一点点了解这高的特权、和为着祂的祝福在这世界上而在祷告中等候神的严肃义务，这邀请应该是最受欢迎的。而甚至对那些已经为着这些去祷告的工作的特别圈圈，这种会使他们异象的扩大和他们的心去包括所有神的圣徒们及祂国度的所有工作，和一个祂圣灵的丰富的倾倒而下的应许之想法，应该敦促他们参加一个事工，借着它，他们其他工作不会受影响，只除了他们的心会被他们从未有的一个喜乐和一个爱及一个信心所加强。

With One Accord.

“They were all with one accord in one place.” “And they were all filled with the Holy Ghost.”—ACTS ii. 1, 4.

OUR last chapters have opened to us wonderful thoughts of the solidarity of the whole body of Christ, and the need of the deliberate cultivation of the slumbering or buried talents of intercession. We may indeed thank God, for we know of the tens of thousands of His children who in daily prayer are pleading specially for some portion of the work of God's kingdom in which they are personally interested. But in many cases the prayers are limited to the work that they take an interest in, and there is a lack of that large-hearted and universal love that takes up all the saints of God and their service into its embrace. There is not the boldness and the strength that comes from the consciousness of being part of a large and conquering army under the leadership of our conquering King.

We said that a wrestler in the games gathers up his whole strength and counts upon every member of his body doing its very utmost. In the British Army in the present war, with its millions of soldiers, each detachment not only throws its whole heart into the work that it has to do, but it is ready to rejoice and take

同心协力

『...门徒都聚集在一处。』『他们就都被圣灵充满，...』--- 使徒行传 2:1,4

我们上一章已经对我们打开了、基督全身要团结在一起的美妙的想法，而有需要精细的培养沉睡或埋藏的代祷的人才。为着我们知道的千万祂的孩子们、在他们每天的祷告中为他们个人有兴趣的神国度的工作的一些部份做特别的祈求，我们愿确实的感谢神。但在许多的情况下，祷告者都限于他们有兴趣的工作，而缺乏一个心胸宽广和普世的爱。就是把所有神的圣徒们和他们的事奉拥抱在怀中(当作是自己的)。没有勇气和力量是来自意识到这只是一个大而得胜的军队的一部份。这军队是我们得胜的王所率领的。

我们曾说过一个摔跤手在比赛中聚集他全部力量、和依赖着他身体的每一部份竭尽全力。在英国的陆军，在现在的战争中有着百万的士兵投入，每个支队不仅仅是全心投入它必须要做的工作，更是它已经准备好、从每一个这伟大的陆军遥远的成员中勇敢和热情的消息里、因而喜乐和鼓起新的勇气。

new courage from every tiding of the bravery and enthusiasm of the far-distant members of the one great army. And is not this what we need in the Church of Christ, such an enthusiasm for the King and His Kingdom and such a faith in His purpose, that His name shall be made known to every human being, that our prayers shall rise up every day, with a large-hearted love that grasps the whole body of Christ and pleads daily for the power of the Holy Spirit on all its members, even to the very feeblest?

The strength unity gives is something inconceivable. The power of each individual member is increased to a large degree by the inspiration of fellowship with a large and conquering host. Nothing can so help us to an ever-larger faith as the consciousness of being one body and one spirit in Christ Jesus. It was as the disciples were all with one accord in one place on the Day of Pentecost, that they were all filled with the Holy Ghost. United prayer brings the answer to prayer.

而难道这不是我们在基督的教会所需要的吗？就是这样的为着王、和祂的国度、及在祂的目的中的这样一个信心。目的就是祂的名将会被每一个人所知道，和每天我们的祷告将会升起。带着一个心胸宽广的爱，抓住基督的整个身体、和每天祈求圣灵的能力在所有它的成员上。甚至于对最软弱的也是如此！

合一的力量是件不可思议的事情。每一个别成员的力量、在极大的程度上被与一个大而得胜军队的相交之灵感所增加。没有能像意识到在基督耶稣里我们是一个身体和一个灵、这样的能帮助我们达到一个从未有的大信心。这就是当门徒们在五旬节那天，全都是同心协力的在一个地方，他们所有的人都被圣灵充满。合一的祷告带出了对祷告的答案。

A Personal Call.

“We trust not in ourselves, but in God who delivered us, and will yet deliver us.”—
2 COR. i. 9, 10. “Some preach Christ of contention, supposing to add affliction to my bonds. For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ.”—
PHIL. i. 16-19.

TEXTS like these prove that there were still Christians in the churches under the full power of the Holy Spirit, on whom Paul could count for effectual, much-availing prayer. When we plead with Christians to pray without ceasing, there are a very large number who quietly decide that such a life is not possible for them. They have not any special gift for prayer; they have not that intense desire for glorifying Christ in the salvation of souls; they have not yet learned what it is, under the power of the constraining love of Christ, to live not unto themselves, but unto Him who died for them, and rose again.

And yet it is to such that we bring the call to offer themselves for a whole-hearted surrender to live entirely for Christ. We ask them whether they are not ashamed of the selfish life, that simply uses Christ as a convenience to escape from hell and to secure a place in

第三十一天

个人的呼召

『...叫我们不靠自己，...他曾救我们...并且我们指望他将来还要救我们。』 --- 哥林多后书 1:9-10 『一些人传基督是出于结党，...意思要加增我捆锁的苦楚。...因为我知道，这事借着你们的祈祷和耶稣基督之灵的帮助，终必叫我得救。』 --- 腓立比书 1:16-19，直译但基于和合本

像这样的经文证明在教会仍然有基督徒在圣灵的完全的能力之下，保罗能依赖他们做有效且有功效的祷告。当我们恳求基督徒们不止息的祷告时，会有一个非常大数目的人，他们安静的私下决定，这样的一个生活对他们是不可能的。他们没有任何祷告的恩赐；为了在(灵)魂的救恩上荣耀基督，他们没有强烈的渴望；他们尚未学习到它是什么，就是在基督的这被束缚的爱的能力之下，不活在老我之中，但活在祂里面。祂为我们死，而又复活。

然而正是这样，我们才提出呼召给他们，去全心顺服的献上自己，全为基督而活。我们问他们是否不耻于自私的生活。就是单单的利用基督当成一个方便的工具，从地狱逃出，而确保在天堂有一席之地。我们带着这保证到他们面前，就是神能改变他们的生活，而用基督和祂的圣灵充满他们的心。我们恳求他们相信，神凡事都能。是的，祂是能够而且最急着的愿意他恢复他们到父的家里，到祂的同在和服务的喜乐中。

heaven. We come to them with the assurance that God can change their lives, and fill their hearts with Christ and His Holy Spirit. We plead with them to believe that with God all things are possible. He is able and willing, yea rather, most anxious to restore them to the Father's house, to the joy of His presence and service.

One step on the way to the attainment of this will be, that they listen to the call for men and women who will every day and all the day, in the power of Christ's abiding presence, live in the spirit of unceasing intercession for all saints, that they receive the power of the Holy Spirit, and acknowledge that this is nothing less than a duty, a sacrifice that Christ's love has a right to claim, and that He by His Spirit will indeed work in them. The man, however far he may have come short, who accepts the call as coming from Christ, and draws near to God in humble prayer for the needed grace, will have taken the first step in the path that leads to fellowship with God, to a new faith and life in Christ Jesus, and to the surrender of his whole being to that intercession of the Spirit, that will help to bring Pentecost again into the hearts of God's people.

在达到这路上的一步将是他们聆听、在基督内住同在的能力中、为着这些男女们的呼召，他们将活在为所有圣徒们不止息地代祷之灵下，以致于他们接受圣灵的能力，而承认这不亚于一种责任，是一个牺牲，就是基督的爱有一个权利去声称，而祂借着祂的圣灵确实的工作在他们身上。不论这个人可能如何欠缺，他接受这呼召犹如来自基督，而为着所需要的恩典在谦卑的祷告中亲近神，将会已经在走向和神交通的路上迈出了第一步，在基督耶稣里到了一个新的信心和生活，和顺服全人于那圣灵的代祷。这将会帮助再带来五旬节进入神子民的心中。