

The Greatest Thing
in the World

by Dr Henry Drummond

世上最大的

亨利·箴文著

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INTRODUCTION

I was staying with a party of friends in a country house d

during my visit to England in 1884. On Sunday evening as we sat around the fire, they asked me to read and expound some portion of Scripture. Being tired after the services of the day, I told them to ask Henry Drummond, who was one of the party. After some urging he drew a small Testament from his hip pocket, opened it at the 13th chapter of I Corinthians, and began to speak on the subject of Love.

It seemed to me that I had never heard anything so beautiful, and I determined not to rest until I brought Henry Drummond to Northfield to deliver that address. Since then I have requested the principals of my schools to have it read before the students every year. The one great need in our Christian life is love, more love to God and to each other. Would that we could all move into that Love chapter, and live there.

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引言

在1884年一次英国之行中，我与一众朋友在一乡间屋子暂住。在一个星期六的黄昏我们围炉而坐，他们要我读读和分享一段经文。因着日间聚会太疲累之故，我着他们要求当中的亨利·箴文好了。催促了一会儿后，他从裤子后袋中取出一本小圣经，打开林前13章，开始讲到爱这题目。

其如斯美丽是我从未听过的，于是我马不停蹄，带亨利·箴文到洛夫斐特去传讲那信息。自此以后，我要求我众学院的校长们每年都向同学们阅读这讲章。我们基督徒生命中的一大缺乏就是爱——更爱神和更彼此相爱。愿我们全都进入这爱之章，且活在其中。

1 Corinthians 13

Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

林前13章

我若能说万人的方言，并天使的话语，却没有爱，我就成了鸣的锣，响的钹一般。我若有先知讲道之能，也明白各样的奥秘，各样的知识。而且有全备的信，叫我能够移山，却没有爱，我就算不得甚么。我若将所有的赍济穷人，又舍己身叫人焚烧，却没有爱，仍然与我无益。

爱是恒久忍耐，又有恩慈。爱是不嫉妒，爱是不自夸，不张狂，不作害羞的事，不求自己的益处，不轻易发怒，不计算人的恶，不喜欢不义，只喜欢真理。

凡事包容，凡事相信，凡事盼望，凡事忍耐。

爱是永不止息。先知讲道之能，终必归于无有。说方言之能，终必停止，知识也终必归于无有。

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, love, these three; but the greatest of these is love.

THE GREATEST THING IN THE WORLD

Everyone has asked himself the great question of antiquity as of the modern world: What is the summum bonum – the supreme good? You have life before you. Once only you can live it. What is the noblest object of desire, the supreme gift to covet?

We have been accustomed to be told that the greatest thing in the

我们现在所知道的有限，先知所讲的也有限；

等那完全的来到，这有限的必归于无有了。

我作孩子的时候，话语像孩子，心思像孩子，意念像孩子。既成了人，就把孩子的事丢弃了。

我们如今彷彿对着镜子观看，模糊不清；到那时，就要面对面了。我如今所知道的有限；到那时就全知道，如同主知道我一样。

如今常存的有信，有望，有爱，这三样，其中最大的是爱。

世上最大的

人人都问过自己那自古至今的重大问题：「甚么是至善？」在你面前的生命你只能活一次，甚么是所渴想最高尚之物？甚么是当追求至尊的恩赐？

我们经常听到宗教世界中最大的是信。这

religious world is Faith. That great word has been the keynote for centuries of popular religion; and we have easily learned to look upon it as the greatest thing in the world. Well, we are wrong. If we have been told that, we may miss the mark. I have taken you, in the chapter that I have just read, to Christianity at its source; and there we have seen, "The greatest of these is love."

It is not an oversight. Paul was speaking of faith just a moment before. He says, "If I have all faith, so that I can remove mountains, and have not love, I am nothing. "So far from forgetting, he deliberately contrasts them, "Now abideth Faith, Hope, Love," and without a moment's hesitation, the decision falls, "The greatest of these is Love."

And it is not prejudice. A man is apt to recommend to others his own strong point. Love was not Paul's strong point. The observing student can detect a beautiful tenderness growing and ripening all through his character as Paul gets old; but the hand that wrote, "The greatest of these is love," when we meet it first, is stained with blood.

Nor is this letter to the

伟大的词彙千百年来一直是受欢迎信仰的要旨，我们也一直以它为世上最重要的东西来看待。然而我们弄错了。我们得听的若是这个，我们便射失靶了。我藉刚才给你们那章首经文领你们来到基督教的源头，在那里我们得见「其中最大的是爱。」

这非疏忽，保罗刚才就说到信。他说：「我若有全备的信，叫我能够移山，却没有爱，我就算不得甚么。」非但不是疏忽，他是故意来作比对，「如今常存的有信，有望，有爱」，在毫无犹豫下，结论落在「其中最大的是爱。」

这非偏见。人轻易向人诉说其个人强烈观点。爱不是保罗的强烈观点。有观察力的学员能发现随着年龄增长，保罗在品格上有着越发成长和成熟的美丽温柔。但我们首次遇上他手所写的「其中最大的是爱」是血迹斑斑的。

标榜爱为至高不独

Corinthians peculiar in singling out love as the summum bonum. The masterpieces of Christianity are agreed about it. Peter says, "Above all things have fervent love among yourselves." Above all things. And John goes farther, "God is love."

You remember the profound remark which Paul makes elsewhere, "Love is the fulfilling of the law." Did you ever think what he meant by that? In those days people were working their passage to Heaven by keeping the Ten Commandments, and the hundred and ten other commandments that they had manufactured out of them. Christ said, I will show you a more simple way. If you do one thing, you will do these hundred and ten things, without ever thinking about them. If you love, you will unconsciously fulfill the whole law.

You can readily see for yourselves how that must be so. Take any of the commandments. "Thou shalt have no other gods before Me." If a person loves God, you will not be required to tell them that. Love is the fulfilling of that law. "Take not His name in vain." Would they ever dream of taking His name in vain if

独是这封给哥林多人书信所专有，基督教的巨著也认同这个。彼得说「最要紧的是彼此切实相爱。」（彼前4:8）最要紧。约翰进一步说「神就是爱。」（约壹4:8）

你也记得保罗在别处所作意味深长的评论：「爱就完全了律法。」（罗13:10）你曾否想过他所写的这个是甚么意思？那时的人是以守十诫和他们从中所造成那一百零十条诫命来作为登天之路的。基督说：「我给你们看一条较简单的路。你只要作一件事，便等如作了那一百一十项，从此不用再想及他们了。你若去爱，你便不自觉地完全了全律法。」

看任何诫命，你自己也必知这何以如此。「除了我以外，你不可有别的神。」（出20:3）若有人爱神，你不用告诉他们这个。爱就完全了「不可妄称耶和华你神的名。」（出20:7）这律例。爱神的人会否

they loved Him? "Remember the Sabbath day to keep it holy." Would they not be only too glad to have one day in seven to dedicate more exclusively to the object of their affection? Love would fulfill all these laws regarding God.

And so, if a person loved Humanity, you would never think of telling them to honor their father and mother. They could not do anything else. It would be preposterous to tell them not to kill. You would only insult them if you suggested that they should not steal -- how could they steal from those they loved? It would be superfluous to beg them not to bear false witness against their neighbor. If they loved them it would be the last thing they would do. And you would never dream of urging them not to covet what their neighbors had. They would rather that their neighbors possessed it than themselves. In this way "Love is the fulfilling of the law." It is the rule for fulfilling all rules, the new commandment for keeping all the old commandments, Christ's one secret of the Christian life.

Now Paul had learned that; and in this noble eulogy he has given us

想到妄称耶和華的名呢？「当纪念安息日，守为圣日。」（出20:9）他们会否因着七天中只有一天来为他们爱的对象来献祭而高兴呢？爱完全了神的所有律法。

同样地，若有人热爱仁爱，你永不用想到要叫他们孝敬父母。他们甚么也不用作。对他们说不要杀人是多余的。你若提议他们不要偷窃，这不就是羞辱他们，他们又怎会偷窃他们所爱的人呢？恳求他们不要向邻舍作假见证是多余的。他们若爱邻舍的话，这会是他们最后要作的事了。你从不会想到要劝告他们不要贪图邻舍的东西，他们宁愿邻舍多于自己来拥有这东西，就此「爱就完全了律法」。行新诫命来守所有旧诫命，这是遵守所有律例的律例，这是基督给基督徒生命的一大诀窍。

保罗学会这个，他以这尊贵的颂词来为

the most wonderful and original account available of the summum bonum. We may divide it into three parts. In the beginning of the short chapter, we have Love contrasted; in the heart of it, we have Love analyzed; towards the end we have Love defended as the supreme gift.

THE CONTRAST

Paul begins by contrasting Love with other things that men in those days thought much of. I shall not attempt to go over those things in detail. Their inferiority is already obvious.

He contrasts it with eloquence. And what a noble gift it is, the power of playing upon the souls and wills of people, and rousing them to lofty purposes and holy deeds. Paul says, "If I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." And we all know why. We have all felt the brazenness of words without emotion -- the hollowness, the mysterious emptiness, of eloquence behind which lies no Love.

He contrasts it with prophecy. He contrasts it with mysteries. He

「至善」给与最奇妙和本义的说明。我们将此分为三部分。在这短章的开端我们有「爱的比对」；在核心部分我们有「爱的光谱」；到结尾我们有作为至尊恩赐的「爱的捍卫」。

爱的比对

保罗以当时最常想到的东西来与爱作比对。我不会尝试详论这些。他们的有所不及是昭然若揭的。

他以口才来与爱比对。口才是何等尊贵的恩赐，其在人生命和意志上所运作的的能力唤起人们远大的目标和神圣的举止。保罗说：「我若能说万人的方言，并天使的话语，却没有爱，我就成了鸣的锣，响的钹一般。」我们都知原因何在。我们都觉知没情感的说话厚颜无耻，背后没爱的口才虚空和迷离空洞。

他以预言来与爱比对，他以奥秘来与爱比

contrasts it with faith. He contrasts it with charity. Why is Love greater than faith? Because the end is greater than the means. And why is it greater than charity? Because the whole is greater than the part.

Love is greater than faith, because the end is greater than the means. What is the use of having faith? It is to connect the soul with God. And what is the object of connecting a person with God? That they may become like God. But God is Love. Hence Faith, the means, is in order to Love, the end. Love, therefore, obviously is greater than faith.

It is greater than charity, again, because the whole is greater than a part. Charity is only a little bit of Love, one of the innumerable avenues of Love, and there may even be, and there is, a great deal of charity without Love. It is a very easy thing to toss a copper to a beggar on the street; it is generally an easier thing than not to do it. Yet Love is just as often in the withholding. We purchase relief from the sympathetic feelings roused by the spectacle of misery, at the copper's cost. It is too cheap – too cheap for us, and often

对，他以信来与爱比对，他以善行来与爱比对。为甚么爱比信大？因为结局胜于手段；为甚么爱比善行大？因为整体胜于部分。

爱比信大，因为结局胜于手段。信有何用？信叫人与神联系。人与神联系有何目的呢？为叫他们得以像神。因着神就是爱，所以信便成为得着爱这结局的手段，因此爱便明显大于信。

爱也大于善行，因为整体大于部分。善行不过是一点点的爱，是无数爱之大道中的一条，更且可能有极多的善事是没有爱的。向街上的一个乞丐抛下一个铜板是轻而易举的，这常比不这样作还容易，然而爱常是被抑制的。我们以铜板的代价便能在得见惨况而激起悲天悯人的情感上取得安慰。这极低廉，于我们极低廉，于那乞丐却常

too dear for the beggar. If we really loved them we would either do more for them, or less.

Then Paul contrasts it with sacrifice and martyrdom. And I beg the little band of would-be missionaries, and I have the honor to call some of you by this name for the first time -- to remember that though you give your bodies to be burned, and have not Love, it profits nothing -- nothing! You can take nothing greater to the world than the stamp and reflection of the Love of God upon your own character. That is the universal language. It will take you years to speak in Chinese, or in the dialects of India. From the day you land, that language of Love, understood by all, will be pouring forth its unconscious eloquence.

It is the person who is the missionary; it is not their words. Their character is their message. In the heart of Africa, among the great Lakes, I have come across black men and women who remembered the only white man they ever saw before -- David Livingstone; and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind Doctor who passed there

极珍贵。我们若真的爱他们，便不论为他们作得太多或太少了。

之后保罗以牺牲和舍身来与爱比对。我乞求那想要成为宣教士的小群，在你们其中有部分的人我是有着殊荣来初次叫唤你们名字的。当谨记，你们的舍己身叫人焚烧若没有爱，便算不得甚么，算不得甚么！世上没有任何东西比你品格上印上神爱的印记和反照更伟大。爱是万用的语言。要学会说中文或印度的一个方言也许用上你多年的时间。自你临盆那天，人人都明白的爱语便不自觉地溢于言表。

宣教士是其人，而不是其说话，他们的品格在他们的信息中。我在非洲的心脏地带，大湖之间，遇到的黑人男女都想起他们有生之年唯一见过的白人——李文斯顿。当你在这黑色大洲上踏遍他的足迹，人们在说到多年前这经过那儿的善良医生时，

years ago. They could not understand him; but they felt the Love that beat in his heart.

Take into your new sphere of labor, where you also mean to lay down your life, that simple charm, and your lifework must succeed. You can take nothing greater; you need take nothing less. It is not worthwhile going if you take anything less. You may take every accomplishment; you may be braced for every sacrifice; but if you give your body to be burned, and have not Love, it will profit you and the cause of Christ nothing.

THE ANALYSIS

After contrasting Love with these things, Paul, in three verses, very short, gives us an amazing analysis of what this supreme thing is.

I ask you to look at it. It is a compound thing, he tells us. It is like light. You have seen a scientist take a beam of light and pass it through a crystal prism, and you have seen it come out on the other side of the prism broken up into its component colors -- red, blue, yellow, violet, orange, and all the colors of the rainbow. So Paul passes this thing,

脸面是发光的。他们并不熟悉他，但他们感觉到他心中所搏动的爱。

将这朴实的感染力带进你要摆上生命的新工场，你的生命工作必成功。你能摆上的不能更多，需摆上的也不可更少。若摆上的更少便不值得进入了。也许你凡事都能，也许每个牺牲都得着拥戴；你的舍己身叫人焚烧若没有爱，对你和对作为动因的基督也必然无益。

爱的光谱

将这些东西与爱比对完后，保罗用上短短三节来为这超然之物作了一奇妙的分析叙述。

我请你们注目看爱。他告诉我们爱像光般是复合性的。你当见过一个科学家将一条光束射进一个晶体棱镜，便得见从棱镜另一面出来的光分散成为其成分的颜色——红、蓝、黄、紫、橙和各等彩虹颜色；同样地保罗将爱这东西

Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements.

And in these few words we have what one might call the Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues that we hear about every day. They are things that can be practiced by every person in every place in life. From a multitude of small things, and ordinary virtues, the supreme thing, the summum bonum, is made up.

The Spectrum of Love has nine ingredients:

Patience ... "Love suffereth long."

Kindness ... "And is kind."

Generosity ... "Love envieth not."

Humility ... "Love vaunteth not itself, is not puffed up."

Courtesy ... "Doth not behave itself unseemly."

Unselfishness ... "Seeketh not her own."

Good Temper ... "Is not easily provoked."

经过他受感之理智的伟大棱镜，从另一面出来时分散射出爱的成分。

在这些字里行间我们有的是被称为「爱的光谱」的爱的分析。你会否细看其成分？你会留意到他们有的是普通的名字，就是我们每天所听到的德行。他们是每一个人在人生各处中所能实践的。这至高的「至善」乃是由众多细小的寻常德行所组成的。

「爱的光谱」有着九个成分：

忍耐——爱是恒久忍耐；

恩慈——又有恩慈；

宽大——爱是不嫉妒；

谦让——爱是不自夸，不张狂；

有礼——不作害羞的事；

不自私——不求自己的益处；

好脾气——不轻易发怒；

Guilelessness ... "Thinketh no evil."

Sincerity ... "Rejoiceth not in iniquity, but rejoiceth in the truth."

Patience; kindness; generosity; humility; courtesy; unselfishness; good temper; guilelessness; sincerity -- these make up the supreme gift, the stature of the perfect man.

You will observe that all are in relation to people, in relation to life, in relation to the known today and the near tomorrow, and not to the unknown eternity. We hear much of love to God; Christ spoke much of love to people. We make a great deal of peace with heaven; Christ made much of peace on earth. Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through this temporal world. The supreme thing, in short, is not a thing at all, but the giving of a further finish to the multitudinous words and acts that make up the sum of every common day. There is no time to do more than make a passing note upon each of these ingredients.

Love is Patience. This is the normal attitude of Love; Love passive, Love waiting to begin; not in

不狡诈——不计算人的恶；

真挚——不喜欢不义，只喜欢真理。

忍耐、仁慈、宽大、谦让、有礼、不自私、好脾气、不狡诈和真挚组成那至高的恩赐，完全人的身量。

你可见这全都是与人们有关的，关乎生命，关乎已知的今天和临近的明天，却与未知的未来无关。我们多听见人说到爱神；基督却多说到爱人。我们大量作的是与天父的和好；基督大量作成的是地上的平安。信仰不是不识或外加之物，而是世俗生命的受感，永恒之灵呼进这现世。爱这至高之物简单来说根本不是一物质，不过是为构成每一个寻常日子的众多言语和行为给与进一步的完结，连为每一个这些成分加上一个过度音的时间也没有。

爱是恒久忍耐。这是爱的寻常态度。爱是被动的，等待开始，爱

a hurry; calm; ready to do its work when the summons comes, but meantime wearing the ornament of a meek and quiet spirit. Love suffers long; beareth all things; believeth all things; hopeth all things. For Love understands, and therefore waits.

Kindness. Love active. Have you ever noticed how much of Christ's life was spent in doing kind things -- in merely doing kind things? Run over it with that in view and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people. There is only one thing greater than happiness in the world, and that is holiness; and it is not in our keeping; but what God has put in our power is the happiness of those about us, and that is largely to be secured by our being kind to them.

"The greatest thing," says someone, "a man can do for his Heavenly Father is to be kind to some of His other children." I wonder why it is that we are not all kinder than we are? How much the world needs it. How easily it is done. How instantaneously it acts. How infallibly it is remembered. How superabundantly it pays itself back –

不急忙安静，预备好在召唤临到时便作其工，此时穿戴的是温柔和沉静之灵的装饰。爱长久忍耐，承担一切，相信一切，盼望一切。爱既全知，因此爱也等待。

恩慈。爱是主动的。你曾否留意到基督的生命多时作善事，只作善事？以这来看祂的一生，你必会发现祂用上祂大部分的时间来叫人快乐，对人行善。世上只有一事大于快乐，就是圣洁。这也不为我们所管有，而是神将与我们有关系之人的快乐放进我们能力之中，这大多是藉着我们对他们的行善来得着的。

有人说：「人为他的天父所能作最伟大的事就是善待一些祂的其它儿女。」我不明白为何我们不能全然比我们的所是更良善。世人多么缺乏这个。作成这个何等轻易，不过举手之劳。谨记这个是不至出错。它的回报何等丰足，

for there is no debtor in the world so honorable, so superbly honorable, as Love. "Love never faileth". Love is success, Love is happiness, Love is life. "Love, I say, "with Browning, "is energy of Life."

"For life, with all it yields of joy and woe

And hope and fear,

Is just our chance o' the prize of learning love --

How love might be, hath been indeed, and is."

Where Love is, God is. He that dwelleth in Love dwelleth in God. God is love. Therefore love. Without distinction, without calculation, without procrastination -- love. Lavish it upon the poor, where it is very easy; especially upon the rich, who often need it most; most of all upon our equals, where it is very difficult, and for whom perhaps we each do least of all. There is a difference between trying to please and giving pleasure. Give pleasure. Lose no chance of giving pleasure. For that is the ceaseless and anonymous triumph of a truly loving spirit. "I shall pass through this world but once. Any good thing therefore

因在世上没有债主像爱般尊贵，那样极度尊贵。「爱永不止息。」爱是成功，爱是快乐，爱是生命。彭宁说「爱是生命的动力」。

有着所产生的一切喜与悲，

盼望与惊恐的生命，

不过是我们赢取学习爱的机会——

爱如何可能，如何一直实在，也如何是。

爱在那里，神便在那里。住在爱中便住在神中。神就是爱，所以爱不区分，不计算，不耽延。慷慨地施与穷人是十分轻易之举；尤其当爱富人，他们最常缺乏爱；而最需要爱的是我们的同侪，那是十分困难的，也许他们是我们每一个爱得最少的。讨人喜悦和给人快乐是有分别的。当给与快乐，不要错过给与快乐的机会。因为这是真实爱之灵不停和隐名的胜利。「我只一次度过今世，因此就让我如今

that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."

Generosity. "Love envieth not" This is Love in competition with others. Whenever you attempt a good work you will find other people doing the same kind of work, and probably doing it better. Envy them not. Envy is a feeling of ill will to those who are in the same line as ourselves, a spirit of covetousness and disparagement. Even Christian work is little protection against un-Christian feeling. That most despicable of all the unworthy moods which cloud a Christian's soul assuredly waits for us on the threshold of every work, unless we are fortified with this grace of magnanimity. Only one thing truly need the Christian envy, the large, rich, generous soul which "envieth not."

And then, after having learned all that, you have to learn this further thing, Humility --to put a seal upon your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world

来作任何我能作的善举，任何我能向任何人显出的仁慈。我不要延迟，也不要忽略，因我不会重走此路。」

宽大。「爱是不嫉妒。」与别人较竞的是爱。每当你尝试去行善时，你必会发现其它人在作相同种类的工作，也许作得更好。不要嫉妒他们，嫉妒是我们对同路人的一个恶意感觉，是一个贪婪和轻视的灵。少有基督徒的工作是免于非基督徒反感的。除非我们以宽宏大量这恩典来防范，否则笼罩基督徒生命最可鄙的卑劣情绪必在每一个工作开始时等待着我們。基督徒实在需羡慕的只有一个，就是那伟大、富足和慷慨「不嫉妒」的人。

在学会这一切之后，你必须学习进一步的谦逊——三缄其口，忘记你已作的。在你行善之后，在爱潜进世界和作成其美丽工作后，

and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself. Love waives even self-satisfaction. "Love vaunteth not itself, is not puffed up." The fifth ingredient is a somewhat strange one to find in this summum bonum:

Courtesy. This is Love in society, Love in relation to etiquette. "Love doth not behave itself unseemly."

Politeness has been defined as love in trifles. Courtesy is said to be love in little things. The one secret of politeness is to love.

Love cannot behave itself unseemly. You can put the most untutored person into the highest society, and if they have a reservoir of love in their heart, they will not behave themselves unseemly. They simply cannot do it. Carlyle said of Robert Burns that there was no truer gentleman in Europe than the ploughman-poet. It was because he loved everything -- the mouse, and the daisy, and all the things, great and small, that God had made. With this simple passport he could mingle with any society, and enter courts and palaces from his little cottage on the banks of the Ayr.

再次回到隐蔽中，不发一言。爱甚至自我埋藏。爱甚至连自满也放弃。「爱是不自夸，不张狂。」在「至善」中这第五个成分是颇为奇特的一个。

有礼是社交上的爱，爱关乎礼仪。「爱不作害羞的事」。

礼貌一直被定义为琐事上的爱。有礼被称为小事上的爱。礼貌的一大诀窍就是爱。

爱不作害羞的事。你能将最粗野的人放进最高尚的社会，他们若心中有爱的贮藏，便不会作害羞的事。他们就是不能作这个。卡尔尼说在欧洲没有绅士胜过农夫诗人罗拔·奔驰，这是因为他爱每一样东西——老鼠、雏菊、神所造大大小小的一切。有这简朴通行证的他能融入任何社会，从他在亚耳河岸的小屋进到宫廷与皇宫。

You know the meaning of the word "gentleman." It means a gentle man – a man who does things gently, with love. And that is the whole art and mystery of it. The gentleman cannot in the nature of things do an ungentle, an ungentlemanly thing. The un-gentle soul, the inconsiderate, unsympathetic nature cannot do anything else. "Love doth not behave itself unseemly."

Unselfishness. "Love seeketh not her own." Observe: Seeketh not even that which is her own. In Britain the Englishman is devoted, and rightly, to his rights. But there comes a time when a man may exercise the even higher right of giving up his rights.

Yet Paul does not summon us to give up our rights. Love strikes much deeper. It would have us not seek them at all, ignore them, eliminate the personal element altogether from our calculations.

It is not hard to give up our rights. They are often external. The difficult thing is to give up ourselves. A more difficult thing still, is to not seek things for ourselves at all. After we have sought them, bought them, won them, deserved them, we have

你知道「绅士」的意思。它是说到一个温和的人，他作事温柔，以爱来作。温柔也是爱的全盘艺术和奥秘所在。绅士不能作本质上不温和、非绅士的东西。有着不顾及人和不同情这本质上不温和的人是一事无成的。「爱不作害羞的事。」

不自私。「爱不求自己的益处。」留心，爱连一己的益处也不求取。不列颠的英国人是合理地忠于其权利的，但也有时人会行使他更高的权利来放弃他的权利的。

保罗不是命令我们放弃我们的权利。爱进得更深，完全不要我们寻求权利，而是忽视他们，将个人的因素从我们的计算中完全剔除。

放弃我们身外之物的权利并不困难，困难的是放弃我们自己，更困难的是完全不为一己寻求。我们寻到他们，置买他们，拥有他们，尝受他们后，我们已尽

taken the cream off things already. Little cross then, perhaps, to give them up. But to not even seek them; for each of us to look not after our own interests, but after the interests of others -- id opus est [literally: This is work]. "Seekest thou great things for thyself?" said the prophet; "seek them not." Why? Because there is no greatness in things. Things cannot be great. The only greatness is unselfish love. Even selfdenial in itself is nothing, is almost a mistake. Only a great purpose or a mightier love can justify the waste.

It is more difficult, I have said, not to seek our own at all, than, having sought it, to give it up. I must take that back. It is only true of a partly selfish heart. Nothing is a hardship to Love, and nothing is hard. I believe that Christ's yoke is easy. Christ's "yoke" is just His way of taking life. And I believe it is an easier way than any other. I believe it is a happier way than any other. The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving. I repeat, there is no happiness in having or in getting, but only in giving. Half of the world is on

得其精华。那么放弃他们也许是一个小考验，对于我们每个不寻求一己却寻求别人益处的人连这行为 (id opus est) 也不要寻求。先知说：「你为自己图谋大事么？不要图谋。」(耶 45:5) 为甚么？因为事物中本无伟大，事物不会伟大。唯一伟大的是无私的爱。连自我否认本身也一无所是，甚至是错误。惟有伟大的存心或大爱能拨乱反正。

我曾说比起寻见和放弃更困难的是完全不寻求一己的益处，我必须收回这说法，只有局部自私的心才会这样。没有东西令爱感艰难，别无困难。我相信基督的轭是容易的。基督的轭只是祂看待生命的取态，我相信这较其它取态容易和快乐。基督的教导中最显著的教训就是拥有和得着东西却没有快乐，施与才有。我重复说，有和得不会快乐，施与才会。在追求快乐上有一半世人走错

the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way -- it is more blessed, it is more happy, to give than to receive.

The next ingredient is a very remarkable one: Good Temper. "Love is not easily provoked." Nothing could be more striking than to find this here. We are inclined to look upon bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature; a family failing; a matter of temperament; not a thing to take into very serious account in estimating a person's character. And yet here, right in the heart of this analysis of love, it finds a place; and the Bible again and again returns to condemn it as one of the most destructive elements in human nature.

The peculiarity of ill temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. We all know people who would be all but perfect, but for

路，他们以为快乐在于有和得，在于得着别人的服事；快乐却是存在于给与，于服事别人。基督说：「你们中间谁愿为大，就必作你们的用人。」（太20:26）想快乐的人当谨记方法只有一个，施比受更蒙福和快乐。

下一个成分是十分非凡的一个：好脾气。「爱是不轻易发怒。」没有比在这里找到的更触目。我们倾向于看坏脾气为一十分无害的毛病。我们说到它不过是天性上的缺点，是家教的失败，是脾气的问题，而不以之为评价人品格的严肃事件。然而就在爱之光谱的核心所在这里，它有一席位；圣经一次又一次谴责坏脾气乃是人性中其中一个最具破坏力的要素。

臭脾气的特性在于这是德行上的瑕疵，它常是别个尊贵品格的污点。我们所认识的全是不完美的人，不过有着

an easily ruffled, quicktempered, or "touchy" disposition. This compatibility of ill temper with high moral character is one of the strangest and saddest problems of ethics. The truth is that there are two great classes of sins -- sins of the Body, and sins of the Disposition. The Prodigal Son may be taken as a type of the first, the Elder Brother of the second. Now society has no doubts whatever as to which of these is the worse. Its brand falls, without a challenge, upon the Prodigal. But are we right? We have no balance to weigh one another's sins, and coarser and finer are but human words; but faults in the higher nature may be less pardonable than those in the lower, and to the eye of Him who is Love, a sin against Love may seem a hundred times more base. No form of vice; not worldliness, not greed of gold, not drunkenness itself, does more to un-Christianize society than evil temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood; in short, for sheer gratuitous

容易发脾气，易怒或易暴躁的性情。高尚的道德情操和臭脾气的兼容是其中一个最奇特和最糟透的道德问题。事实上罪有两大类——身体上的罪和性情上的罪。浪子可看为第一类，而他的哥哥则是第二类。如今社会在这两类中哪一类较差上没有悬念。毫无疑问污名落在浪子身上，但他们对吗？我们没有天平来量度每人罪的重量，较差和较佳都不过是人的评语。较高天性中的错误也许比起较低天性的错误不那样可原谅；在那位是爱者之衲的眼中看来，没有爱的罪也许是一百倍更卑下。对于非基督化社会来说，任何形式的不道德、世俗化、贪爱财富和醉酒都不比臭脾气来得差。对于受苦的生命、破败的社会、最神圣关系的摧毁、被破坏的家庭、衰败的男男女女、失去快乐的童年，换句话说，对于全然无故造成悲剧的能力来

misery-producing power, this influence stands alone.

Look at the Elder Brother, moral, hardworking, patient, dutiful -- let him get all credit for his virtues -- then look again at this man, this baby, sulking outside his own father's door. "He was angry," we read, "and would not go in." Look at the effect upon the father, upon the servants, upon the happiness of the guests. Look at the effect upon the Prodigal, and of the many prodigals who are kept out of the Kingdom of God by the unlovely personalities of those who profess to be inside. Analyze, as a study in Temper, the thundercloud as it gathers upon the Elder Brother's brow. What is it made of? Jealousy, anger, pride, mean-spiritedness, cruelty, selfrighteousness, touchiness, stubbornness, sullenness -- these are the ingredients of this dark and loveless soul. In varying proportions, also, these are the ingredients of all ill temper. Judge if such sins of the disposition are not worse to live in, and for others to live with, than sins of the body. Did Christ indeed not answer the question Himself when He said, "I say unto you, that the publicans and the

说，臭脾气的影响力是无与伦比的。

看看浪子的哥哥，守法、勤奋、忍耐、尽责，有尽德行的名声。那么再看这人，这个在一己父亲门外生气那孩子气的人。我们读到「大儿子却生气，不肯进去。」（路15:28）看看这对父亲和仆人，并对宾客们快乐上的影响；看看这对浪子的影响，和对被那些声言是内里之人因无爱心而排拒于神国之外的众多浪子的影响。来分析一下大儿子眉宇间所积聚的雨云来作为对脾气的研究，甚么形成它？嫉妒、愤怒、骄傲、小器、残忍、自义、易怒、倔强和郁郁寡欢，这些都是黑暗和无爱生命的成分。这些不同比重的成分也是所有坏脾气的成分。来审定一下活出（和别人所活有的）这些性情上的罪是否不比活出身体的罪差。当基督说「我实在告诉你们，税吏和娼妓倒比你们先进神的

harlots go into the Kingdom of Heaven before you." There is really no place in Heaven for a disposition like this. A man with such a mood could only make Heaven miserable for all the people in it. Except, therefore, such a man be born again, he cannot, he simply cannot, enter the Kingdom of Heaven. For it is perfectly certain -- and you will not misunderstand me -- that to enter Heaven a man must take it with him.

You will see then why Temper is significant. It is not in what it is alone, but in what it reveals. This is why I take the liberty now of speaking of it with such unusual plainness. It is a test for love; a symptom; an indication of an unloving nature at bottom. It is the intermittent fever which bespeaks un-intermittent disease within; the occasional bubble escaping to the surface which betrays some rottenness underneath. It is a sampling of the hidden products of a poisoned soul dropped involuntarily when off one's guard; in a word, the lightning form of a hundred hideous and un-Christian sins. A lack of patience; a lack of kindness; a lack of generosity; a lack of courtesy; a lack of unselfishness; are all instantly

国。」(太21:31)时，岂不真的回答了这问题。像这样的性情在天堂真的没有地位，有这样性情的人只能叫天堂为所有这样的人悲伤。因此，除非这样的人重生了，否则他不能进天国。为不叫你误会我，绝对肯定的是得进天堂的人定必是重生的人。

那么你便明白为何脾气值得注意。不在于脾气本身，而在于它所揭示的。因此我现今冒昧以这样不寻常的直率来说到它。脾气是爱的测试，是本性根本没爱的显示和表征。它展现里头周期性疾病的非周期性热病、间中从底层一些腐臭中溢出的水泡、一个受涂毒的生命一疏于防范便不自主漏出埋藏的样本产物，换句话说，就是霎时显露一百种骇人听闻和非基督徒的劣等罪行。缺乏忍耐，缺乏仁慈，缺乏宽大，缺乏礼数，缺乏不自私；全都在脾气的

revealed in one flash of Temper.

Hence it is not enough to deal with the temper. We must go to the source, and change the inmost nature, and the angry humors will die away of themselves. Souls are made sweet not by taking the acid fluids out, but by putting something in -- a great Love, a new Spirit, the Spirit of Christ. Christ, the Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all. This only can eradicate what is wrong, work a chemical change; renovate, regenerate, and rehabilitate the inner person. Willpower does not change people. Time does not change people. Christ does. Therefore "Let that mind be in you which was also in Christ Jesus."

Some of us have not much time to lose. Remember that this is a matter of life or death. I cannot help speaking urgently, for myself; for you. "Whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." That is to say, it is the deliberate verdict of the Lord Jesus that it is better not to live than

一闪中瞬间显现。

因此单单对付脾气是不够的。我们定须追源溯始，改变最里头的本性，要叫那愤怒的情绪自我枯萎。生命变得甜美不在取走酸液，而是有所放进，一个伟大的爱，一个新灵，基督的灵。基督，基督的灵贯穿我们的灵，使之甜美，洁净和改变一切。惟有这样才能根除错误，作出修复的化学改变，重生和恢复里头的人。意志力不能改变人，时间不能改变人，基督才能。因此，「你们当以基督耶稣的心为心。」（腓2:5）

我们有些人的时间不容有失。谨记这是关乎生死的问题。我不得不为我自己和为你们来严严地说：「凡使这信我的一个小子跌倒的，倒不如把大磨石拴在这人的颈项上，沉在深海里。」（太18:6）就是说，这是主耶稣慎重的结论：宁愿活不来也不要没有爱。宁愿活不来

not to love. It is better not to live than not to love.

Guilelessness and Sincerity may be dismissed almost without a word. Guilelessness is the grace for suspicious people. And the possession of it is the great secret of personal influence.

You will find, if you think for a moment, that the people who influence you are people who believe in you. In an atmosphere of suspicion people shrivel up; but in a trusting atmosphere they expand, and find encouragement and educative fellowship. It is a wonderful thing that here and there in this hard, uncharitable world there should still be left a few rare souls who think no evil. This is the great unworldliness. Love "thinketh no evil," imputes no motive, sees the bright side, puts the best construction on every action. What a delightful state of mind to live in! What a stimulus and benediction to meet with for even a day! To be trusted is to be saved. And if we try to influence or elevate others, we shall soon see that success is in direct proportion to their belief in our belief in them. Having the respect of another is the

也不要没有爱。

不狡诈和诚挚是会几乎不发一言下来消失的。不狡诈是怀疑之人的恩物，拥有它是个人影响力的重大秘密。

你稍为细想，必会发现影响你的人是那些赞同你的人。怀疑的氛围会叫人缄默，但信靠的氛围叫人们畅所欲言，且找着鼓励性和教育性的相交。在这艰难、不友善的世界中仍留有寥寥无几罕有不心存恶念的人是奇妙的，这是超然的无俗念。爱「不喜欢不义」，爱不推卸给动机，爱看光明的一面，爱在每个行动上作最好的建设。想到活在爱中便叫人欢欣！就算只一天遇上也是何等的激励和蒙福！信靠就是得救。我们若尝试影响或振奋别人时，我们很快便得见成功是正比于他们在我们对他们信任上的信任。得着别人的尊重是叫失丧的人恢复

first step in restoring the self-respect a person has lost; our ideal of what they are becomes to them the hope and pattern of what they may become.

"Love rejoiceth not in iniquity, but rejoiceth in the truth." I have called this Sincerity from the words rendered in the Authorized Version by "rejoiceth in the truth." And, certainly, were this the real translation, nothing could be more just. For whoever loves will love Truth not less than humanity. They will rejoice in the Truth -- rejoice not in what they have been taught to believe; not in this Church's doctrine, or in that Church's doctrine; not in this "ism" or in that "ism," but "in the Truth." They will accept only what is real; they will strive to get at facts; he will search for Truth with a humble and unbiased mind, and cherish whatever he finds at any sacrifice. The more literal translation of the Revised Version calls for just such a sacrifice for truth's sake here. For what Paul really meant is, as we there read, "Rejoiceth not in unrighteousness, but rejoiceth with the truth," a quality which probably no one English word -- and certainly

自我尊重的第一步，我们对他们所想的是的想法成为他们可变成怎样的盼望和模式。

爱「不喜欢不义，只喜欢真理。」我称这为诚挚，是钦定本的用语。这肯定是真确的翻译，没有比这个更准确的了。因为凡有爱心的必会爱不低于人性的真理。他们必会喜欢真理。不是喜欢他们被教导来相信的，不是这教会那教会的教条，不是这主义那主义，而是「喜欢真理」。他们只接受那些真确的，他们必会努力来得着事实；他必会以谦卑和不偏不倚的心思来搜求真理，必会珍视他不惜一切所找到的。修定本更贴近字面的翻译在这里侧重说到的不过是为真理缘故来不惜一切吧了。如我们在那里所读，保罗的真正意思是：「不在不义中欢欣，而是因真理而欢欣。」这素质可能没有一个英文字能有适当

not Sincerity -- adequately defines. It includes, perhaps more strictly, the selfrestraint which refuses to make capital out of others' faults; the charity which delights not in exposing the weakness of others, but "covereth all things"; the sincerity of purpose which endeavors to see things as they are, and rejoices to find them better than suspicion feared or slander denounced.

So much for the analysis of Love. Now the business of our lives is to have these things fitted into our characters. That is the supreme work that we need to address ourselves to in this world -- learning Love. Is life not full of opportunities for learning Love? Every man and woman every day has a thousand of them. The world is not a playground; it is a schoolroom. Life is not a holiday, but an education. The one eternal lesson for us all is how better we can love.

What makes a person a good athlete? Practice. What makes someone a good artist, a good sculptor, a good musician? Practice. What makes a person a good linguist, a good typist? Practice. What makes a person a good person? Practice. Nothing else. There is nothing

的定义，肯定连Sincerity也不能。或者更严肃的意思是拒绝从别人的错误上取利；爱乐意不愿揭露别人弱点，却「凡事包容」；尽量照事件的所是来看他们的诚挚存心，和因发现他们是胜于所害怕的疑惑或所告发的诽谤而欢欣。

已说够爱的光谱。现在我们的人生要务就是将这些嵌进我们的品格中。学习爱是我们在今世托付自己的重大工作。生命不是充满学习爱的机会么？每个男女每天都有上千机会。世界不是一个游乐场，而是一个课室；生命不是一个假期，而是教育。我们所有人的永恒学习就是如何能爱得更好。

甚么使人成为好运动员？操练。甚么使人成为优秀的艺术家、雕塑家、音乐家？操练。甚么使人成为好的语言学家或打字员？操练。甚么使人成为好人？操练，再无别的。信仰不

capricious about religion. We do not get the soul in different ways, under different laws, from those in which we get the body and the mind. If a man or woman don't exercise their arm they won't develop any biceps muscle; and if they don't exercise their soul they won't acquire "muscle" in their soul: no strength of character, no vigor of moral fiber, no beauty of spiritual growth. Love is not a thing of enthusiastic emotion. It is a rich, strong, hardy, vibrant, vigorous expression of the whole round Christian character -- the Christ-like nature in its fullest development. The components of this great character are only to be built up by ceaseless practice.

What was Christ doing in the carpenter's shop? Practicing. Though perfect, we read that He learned obedience. He increased in wisdom and in favor with God and man. Do not quarrel therefore with your lot in life. Do not complain of its never-ceasing cares, its petty environments, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it

会反复无常。达至灵魂不像达至他们身心般用上不同的方法，以不同的定律。一个男女若不运动他们的手臂，便不能发展二头肌；他们若不操练他们的灵魂，便得不着他们灵魂的「肌肉」：品格上的能力、道德神经的动力和属灵生长的美丽。爱不是一热烈情感之物，它是整体基督徒品格的丰富、强大、持久、生气勃勃和充满活力的表述——像基督之素质的最完满扩展。这伟大品格的成分只会藉不停的操练得以建立。

基督在木匠店中作甚么？操练。祂虽完全，我们读到祂学会顺服。祂的智能并神和人喜悦祂的心都一同增长。因此不要为人生制遇来争辩，不要埋怨你生命中有无休止的忧虑、不足道的环境、须应付的烦恼、一起生活和工作的庸器并污秽的人。尤其不要为试探愤愤不平，不要因着试探似乎越发

seems to thicken round you more and more, and ceases neither for effort nor for agony nor prayer. That is the practice that God appoints you; and it is doing its work in making you patient, and humble, and generous, and unselfish, and kind, and courteous. Do not resent the hand that is molding the still too shapeless image within you. That image is growing more beautiful though you see it not, and every touch of temptation may add to its perfection. Therefore keep in the midst of life. Do not isolate yourself. Be among people, and among things, and among troubles, and difficulties, and obstacles. You remember Goethe's words: *Es bildet ein Talent sich in der Stille, Doch ein Character in dem Strom der Welt.* "Talent develops itself in solitude; character in the stream of life." Talent develops itself in solitude – the talent of prayer, of faith, of meditation, of seeing the unseen; Character grows in the stream of the world's life. That chiefly is where we are to learn love.

How? Now, how? To make it easier, I have named a few of the elements of love. But these are only elements. Love itself can never be

厚密而困惑，不要为着痛苦而停止尽力或祷告。这是神指定给你的操练，这正在叫你忍耐，谦卑，施与，不自私，仁慈和有礼。不要为着在你里头模造仍未成形之形像的手来愤愤不平。这形像你虽看不见，却是越发美丽的，每个试探的触碰只会增加其完美，因此要常接触生命；不要退去，要常在人群中，要在事物中，要在麻烦、困难和障碍中。当记取歌德的话：*Es bildet ein Talent sich in der Stille, Doch ein Character in dem Strom der Welt.* 恩赐在孤独中开展自己的祷告、信心、默想、可见和不可见的恩赐；品格在世上生命的湍流中成长，我们主要是在那里学习爱的。

可怎样？如今可怎样？为叫这更易明，让我说几个爱的元素。这些只是元素，爱本身无法定义。光多于使人目

defined. Light is a something more than the sum of its ingredients -- a glowing, dazzling, tremulous ether. And love is something more than all its elements -- a palpitating, vibrating, sensitive, living thing. By a synthesis of all the colors, we can make whiteness, but we cannot make light. By synthesis of all the virtues, we can make virtue, but we cannot make love. How then are we to have this transcendent living whole conveyed into our souls? We brace our wills to secure it. We try to copy those who have it. We lay down rules about it. We watch. We pray. But these things alone will not bring Love into our nature. Love is an effect. And only as we fulfill the right condition can we have the effect produced. Shall I tell you what the cause is?

If you turn to the Revised Version of the First Epistle of John you will find these words: "We love, because He first loved us." "We love," not "We love Him" That is the way the old Version has it, and it is quite wrong. "We love -- because He first loved us." Look at that word "because." It is the cause of which I have spoken. "Because He first loved

眩、发抖的以太等成分之总和；而爱比起跳动、震动、敏感和活泼等所有元素更多。我们可将所有颜色结合成白色，却不能造成光；将所有品德结合，我们便能得着美德，我们却不能得着爱。如何得这卓越的整体生命传入我们的灵魂中？我们激发意志来得爱；我们尝试模仿拥有爱的人；我们为这订立规则，察看，祷告，但单靠这些不能将爱带进我们的天性中。爱是一个果，惟有符合正确条件，我们才能得所产生的果。让我告诉你这因是甚么。

读修定本的约翰壹书时，你必会读到：「我们爱，因为神先爱我们。」是「我们爱」，而不是「我们爱神」这错误的旧译本译法，是「我们爱，因为神先爱我们。」留意「因为」，这是我所说到的因，「因为神先爱我们」；随之

us;" the effect follows that we love, we love Him, we love all men. We cannot help it. Because He loved us; we love, we love everybody. Our heart is slowly changed. Contemplate the love of Christ, and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object, and fall in love with it, and grow into the likeness of it. So look at this Perfect Character, this Perfect Life. Look at the great Sacrifice as He laid Himself down, all through life, and upon the Cross of Calvary; and you must love Him. And loving Him, you must become like Him. Love begets love. It is a process of induction. Put a piece of iron in the presence of a magnetized body, and that piece of iron for a time becomes magnetized. It is charged with an attractive force in the mere presence of the original force, and as long as you leave the two side by side, they are both magnets alike. Remain side by side with Him who loved us, and gave Himself for us, and you too will become a center of power, a

而来的果是我们的去爱，爱祂，爱所有人。我们是不得已的，因为**神爱我们，我们便爱，爱每一个人**。我们的心渐渐改变，想到基督的爱，你便去爱；照镜来反照基督的品格，你必会越发温柔地变成那相同的形像。别无他法，你不能按指令去爱；你只能藉看着可爱的对象，对之钟情，来长成其样式。那么让我们注目这完美的品格，完美的生命；注目那位一生将自己献上，那在各各他十字架上的伟大牺牲，你必会爱祂。爱祂的话，你必会变得像祂。**爱生出爱，这是一感应的过程**。若将一块铁贴近一磁化体一段时间，这块铁便被磁化。在原有力量的同在下，它便被一引力所充满，只要你将二者并排，他们便成为相似的磁铁。保持与爱我们和将祂自己给与我们的那位一起，你也必会成为一能力中心，一个永恒的吸引力。

permanently attractive force; and like Him you will draw all humanity unto you, like Him you will be drawn unto all humanity. That is the inevitable effect of Love. Anyone who fulfills that cause must have that effect produced.

Try to give up the idea that religion comes to us by chance, or by mystery, or by caprice. It comes to us by natural law, or by supernatural law, for all law is Divine.

Edward Irving [clergyman, 1792-1834] went to see a dying boy once, and when he entered the room he just put his hand on the sufferer's head, and said, "My boy, God loves you," then went away. And the boy started from his bed, and called out to the people in the house, "God loves me! God loves me!"

One word! It changed that boy. The sense that God loved him overpowered him, melted him down, and began the creating of a new heart in him. And that is how the love of God melts down the unlovely heart in us, and begets in us the new creature, who is patient, and humble, and gentle, and unselfish. And there is no other way to get it. There is no mystery about it: We love others, we

因着像祂，你必会吸引所有人来到你处；因着像祂，你必会被引往所有人去。这是爱必然生发的果。任何符合这因的人必能得着所产生的果。

信仰并非藉偶然、奥秘或奇想临到我们，而是藉自然律或超自然律，因为所有定律都是神圣的。

爱德华·艾荣教士（1792-1834）有一次看望一垂死的男孩，他进入房间后只将手放在病者头上说「孩子啊，神爱你呢！」后便离去。那男孩从床上向屋内的人呼喊说：「神爱我！神爱我！」

一句说话便改变了那男孩。神爱他这意识征服了他，融化了他，和开始在他里头造成一个新心。神的爱也如何融化我们里头无爱的心，在我们里面生发一个忍耐、谦卑、温和和不自私的新造。得它别无他法，也无奥秘可言。我们的彼此相爱，爱每

love everybody, we love our enemies
-- because He first loved us.

一个人，爱仇敌，皆因
神先爱我们。

THE DEFENCE

Now I have a closing sentence or two to add about Paul's reason for singling out love as the supreme possession.

It is a very remarkable reason. In a single word it is this: it lasts. "Love," urges Paul, "never faileth." Then he begins again one of his marvelous lists of the great things of the day, and exposes them one by one. He recites a litany of things that men thought were going to last, and shows that they are all fleeting, temporary, passing away.

"Whether there be prophecies, they shall fail" It was a mother's ambition for her boy in those days that he should become a prophet. For hundreds of years God had never spoken by means of any prophet, and at that time the prophet was greater than the king. People waited wistfully for another messenger to come, and hung upon his words when he appeared as upon the very voice of God. Paul says, "Whether there be prophecies, they shall fail" The Bible is full of prophecies. One by one they

爱的捍卫

如今我在保罗独独挑出爱来作为至高拥有物的原因上作出一两句结语。

这是一非凡的原因，就是保罗在「爱是永不止息」这一句话中所力说的，爱是永久的。他再一次以日中重大事件的奇妙列举来开始，逐一陈展。他列举一连串人认为是永存的东西，并证明他们全都飞逝、暂时和会过去。

「先知讲道之能，终必归于无有。」想望儿子成为先知乃是那时母亲的夙愿。神没有藉先知向人说话已有数百年，那时先知比君王还重要。人民渴望地等待要来的信息，以他的说话看为神亲口的说话一般。保罗说：「先知讲道之能，终必归于无有。」圣经满是先知的预言，但他们逐一的归于无有，就是说预言应

have "failed"; that is, having been fulfilled their work is finished; they have nothing more to do now in the world except to feed a devout man's faith.

Then Paul talks about tongues. That was another thing that was greatly coveted. "Whether there be tongues, they shall cease." Many centuries have passed since "tongues" have been known in this world. They have ceased. Take it in any sense you like. Take it, for illustration merely, to mean languages in general -- a sense which was not in Paul's mind at all, and which though it cannot give us the specific lesson will point to the general truth. Consider the words in which the New Testament was written -- Greek [i.e. Hellenistic, or Koine Greek]. It has gone. Take Latin -- the other great tongue of those days. It ceased long ago. The most popular book in the English tongue at the present time, except the Bible, is one of Dickens's works, his *Pickwick Papers*. It is largely written in the language of London's street-life; and experts assure us that in fifty years it will be unintelligible to the average English reader.

验后他们的作用便完成，除了喂养敬虔之人的信心外，他们在世上便再无可作为了。

之后保罗说到方言。这是另一样被大大渴求的东西。「说方言之能，终必停止。」为世人所认识已有多个世纪的方言已停止，你喜欢怎样看它也可以。大体上方言是说到有着说明作用的语言，这完全不是保罗心中所想的，这可不能给我们一个意味着整体真理的特别教训。看看写成新约的希腊文或共通的希腊文，它经已过去；再看看拉丁文，那时另一个伟大的语言，它早已过去。除了圣经外，狄更斯的作品《皮克威克外传》是今时最受欢迎的英文书籍之一，其中所用的是伦敦街头生活的语言，而专家向我们保证，再过五十年，这书必不被普遍英文读者所明白。

Then Paul goes farther, and with even greater boldness adds, "Whether there be knowledge, it shall vanish away." The scientific knowledge of the ancients, where is it? It is outdated, irrelevant, quaint, and passé. The schoolboy or girl of today knows more about more things than Sir Isaac Newton dreamed of. You put yesterday's newspaper in the fire. Its knowledge has vanished away. You buy the old editions of the great encyclopedias for a few coins. Their knowledge has vanished away. Look how the coach has been superseded by the use of steam. Look how electricity has superseded that, and swept a hundred almost new inventions into oblivion. One of the greatest living authorities, Sir William Thomson, said the other day, "The steam engine is passing away." "Whether there be knowledge, it shall vanish away." At every workshop you will see, in the back yard, a heap of old iron, some wheels, a couple of levers, a few cranks, broken and eaten with rust. Twenty years ago that was the pride of the city. People flocked in from all around to see the great invention; now it is superseded, its day is done.

之后保罗进一步以更大勇气说：「知识也终必归于无有。」古时的科学知识在那里呢？已过时，不相关，古老和过气了。今时今日的男女学生所知晓的比起艾萨克·牛顿所梦想的东西还要多。昨天的报纸你都丢进火炉烧掉，因其消息已过气；你花几个钱币便可买到旧版的套装百科全书，他们的知识已流逝。看看马车如何被蒸汽的运用所取代；看看电力如何取代蒸汽机，上百几乎是新的发明尽都被扫除遗忘。今世其中一个最伟大的权威威廉·汤臣爵士有一日说：「蒸汽机正在过去。」「知识也终必归于无有。」在每一个工作室和后院中你必可看见一堆废铁、一些轮子、一双扳手、几个曲柄，都是破旧和生锈的。这二十年前城市的骄傲，人们从各处蜂拥而至争相观看的重大发明，如今都被取代了，它的日子已结束。今天

All of the boasted science and philosophy of this day will soon be displaced as well.

Just recently, at the University of Edinburgh, the greatest figure in the faculty was Sir James Simpson, the discoverer of chloroform. The other day his successor and nephew, Professor Simpson, was asked by the librarian of the University to go to the library and pick out the books on his subject that were no longer needed. And his reply to the librarian was this:

"Take every text-book that is more than ten years old, and put it in the cellar.

Sir James Simpson was a great authority only a few years ago: men came from all parts of the earth to consult him; and almost the whole teaching of that time is consigned by the science of today to oblivion. And in every branch of science it is the same. "Now we know in part. We see through a glass darkly."

Can you tell me anything that is going to last? Many things Paul did not condescend to name. He did not mention money, fortune, fame; but he picked out the great things of his time; the things the best men

所有吹嘘的科学和哲学不久也必被取替。

爱丁堡大学近年最伟大的人物就是哥罗芳的发明者詹姆士·森信爵士。有一日他的继承者，也是他侄儿的森信教授被大学图书馆管理员请去图书馆抽出他科目中不再需要的书本时，他给图书馆管理员的答复是：

「取去每本超过十年的教科书，之后放进地窖里。」

数年前世界各地都有人来请教知名的权威詹姆士·森信爵士，那时他教导的一切几乎都被今天的科学所遗忘；而科学的每个分科亦一样。「我们现在所知道的有限，如同猜谜。」

你能否告诉我有甚么东西是历久不衰的？有很多东西保罗不屑提名。他没有提及金钱、财富和名誉，他却选取当时得令的。那时被认

thought had something in them, and brushed them aside like dust. Paul had no charge against these things in themselves. All he said about them was that they would not last. They were great things, but not supreme things. There were things beyond them. What we are stretches past what we do, beyond what we possess. Many things that men denounce as sins are not sins; but they are temporary. And that is a favorite argument of the New Testament. John says of the world, not that it is wrong, but simply that it "passeth away." There is a great deal in the world that is delightful and beautiful; there is a great deal in it that is great and enthralling; but it will not last. All that is in the world, the lust of the eye, the lust of the flesh, and the pride of life, are but for a little while. Love not the world therefore. Nothing that it contains is worth the life and consecration of an immortal soul. The immortal soul must give itself to something that is also immortal. And the only immortal things are these: "Now abideth faith, hope, love, but the greatest of these is love."

Some think the time may come

为有可取之处的事物都像灰尘般被扫到一旁。保罗没有指控这些东西本身，他说的是这些东西的不持久。他们从前重要，但不是至重要，有东西超越他们。我们的所是总会盖过我们的所作，超越我们所拥有的。很多人们抨击为罪的根本不是罪，不过是暂时的。新约有一处赞成这说法。约翰说到世界，不是说到它出错，而是说到其会「过去」。世上有很多东西是可爱和美丽的，其中有很多是伟大和吸引人的，但都不持久。凡世界上的事，就像眼目的情欲、肉体的情欲、并今生的骄傲，都是短暂的，所以不要爱世界。其中所有的配不上永存的生命和奉献。永存的生命将一己交付的必然也是永存的。唯一永存的东西就是：「如今常存的有信，有望，有爱，这三样，其中最大的是爱。」

有人以为时候要

when two of these three things will also pass away -- faith into sight, hope into fruition. Paul does not say so. We know but little now about the conditions of the life that is to come. But what is certain is that Love must last. God, the Eternal God, is Love. Covet therefore that everlasting gift, that one thing which it is certain is going to last, that one coinage which will be current in the Universe when all the other coinages of all the nations of the world shall be useless and un-honored. You will give yourselves to many things; give yourselves first to Love. Hold things in their proportion. Hold things in their proportion. Let at least the first great object of our lives be to achieve the character defended in these words, the character -- and it is the character of Christ -- which is built around Love.

I have said this thing is eternal. Did you ever notice how continually John associates love and faith with eternal life? I was not told when I was a boy that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should have everlasting life." What I was told, I remember, was, that God

到，这三样中的两样也会过去：所信的得见，所望的得实现。保罗可不是这样说。在关乎要来之生命的状况上我们所知甚少，但可肯定的是爱必长存。永生神就是爱，因此当渴求那永存的恩赐，那肯定存到永远的东西。这个新造通行于宇宙，而世上所有国家的新事物终必无用和毫无光荣。你们既须将一己交托很多事物，就先将一己交托给爱吧。当恰如其分来看待事物，当恰如其分。最少让我们生命中首要的事物得着这些字句所捍卫的品格，就是围绕着爱所建立的品格，就是基督的品格。

我曾说到爱是永恒的。你有否留意到约翰如何持续地将爱和信跟永生相联？人没有对还是小孩的我说「神爱世人，甚至赐下祂的独生子，叫一切信祂的得永生。」我记得人告诉我说神既这样爱世人，我

so loved the world that, if I trusted in Him, I was to have a thing called peace, or I was to have rest, or I was to have joy, or I was to have safety. But I had to find out for myself that whosoever trusteth in Him -- that is, whosoever loveth Him, for trust is the only avenue to Love -- hath everlasting life. The Gospel offers a person life. Never offer them a thimbleful of Gospel. Do not offer them merely joy, or merely peace, or merely rest, or merely safety; tell them how Christ came to give us a more abundant life than they have, a life abundant in love, and therefore abundant in salvation for themselves, and large in enterprise for the alleviation and redemption of the world. Only then can the Gospel take hold of the whole of a person -- body, soul, and spirit - - and give to each part of their nature its exercise and reward. Many of the current Gospels are addressed only to a part of our nature. They offer peace, not life; faith, not Love; justification, not regeneration. And people slip away from such religion because it has never really held them. Their nature was not all in it. It offered no deeper and gladder life. Surely it stands to

若信靠祂，我必得着称为平安的东西，或是安息，或是喜乐，或是安隐；我却必须自己来发现，凡信靠祂，就是凡爱祂的人是有永生的，因为信靠是走往爱的唯一途径。福音既给人生命，总不要给他们一微薄的福音。不要只给他们喜乐、平安、安息、安稳；要告诉他们基督如何给与一个比他们所有更丰盛的生命，爱中的丰盛生命，因此他们一己的救恩是丰盛的；叫世人得安慰和救赎的事业是伟大的。惟有这样，福音才得以持定整个人的灵、魂和体，并将其运行和赏赐给与他们本性的各部分。今时的福音多时只诉诸于我们天性的一部分。他们给与平安而非生命；给与信而非爱；给与称义而非重生。人们在这样从未持定他们的信仰上滑落。他们的天性并非全然在其中。所给与的不是更深更喜乐的生命。明显地只有更丰盛

reason that only a fuller love can compete with the love of the world.

To love abundantly is to live abundantly, and to love forever is to live forever. Hence, eternal life is inextricably bound up with love. We want to live forever for the same reason that we want to live tomorrow. Why do you want to live tomorrow? It is because there is some one who loves you, and whom you want to see tomorrow, and be with, and love back. There is no other reason why we should live than that we love and are beloved. It is when someone has no one to love them that they commit suicide. So long as they have those who love them and whom they love, they will live; because to live is to love. Be it but the love of a dog, it will keep them in life; but let that go and they have no contact with life, no reason to live. The "energy of life" has failed.

To have Eternal Life is to know God, and God is love. This is Christ's own definition. Ponder it. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Love must be eternal. It is what God is. On the last analysis, then, love is life. Love never

的爱才能与世界的爱匹敌。

爱得丰盛就是活得丰盛，爱得永远就活得永远。因此，永生与爱是密不可分的。我们想永远活着与我们想明天活着有着相同的原因。你为何想明天活着？因为有人爱你，你想明天得见这人，与他一起，以爱相报。除了我们爱和被爱之外，再没有我们该活着的原因了。人自杀因为连一个爱他们的人也没有。只要有人爱他们和他们有所爱，他们便会活着，因为活着就是爱。就是对狗的爱也会叫他们长久活着；若没有爱，他们便与生命没有连繫，再没有生存的理由，那「生命的动力」已然失效。

要得永生就得认识神，而神就是爱。这是基督下的定义。细想「认识祢独一的真神，并且认识祢所差来的耶稣基督，这就是永生。」(约 17:3) 爱必定永恒，因爱是神的所是。光谱的

faileth, and life never faileth, so long as there is love. That is the philosophy of what Paul is showing us; the reason why in the nature of things Love should be the supreme thing -- because it is going to last; because in the nature of things it is an Eternal Life. Eternal Life is a thing that we are living now, not that we get when we die; that we shall have a poor chance of getting when we die unless we are living now. No worse fate can befall a man in this world than to live and grow old alone, unloving, and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love; and he that dwelleth in love dwelleth already in God. For God is love.

Now I have all but finished. How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed his whole life. Will you do it? It is for the greatest thing in the world. You might begin by reading it every day, especially the verses which describe the perfect character. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself." Get these

最后一项是「爱就是生命」。爱既永不止息，生命也永不止息，只要有爱。这就是保罗给我们说的理。爱既永存，所以爱在万事万物中位分至尊；因为在万事万物中，爱有着永恒的生命。我们如今活着的是永恒的生命，并非死时才得；除非我们如今活有这生命，否则死时得着的机会便微了。今世人的厄运中，没有比无所爱和不为所爱下孤独终老更糟糕。失丧就是活在无所爱和不为所爱的未重生中；**要得救便要爱；住在爱中就住在神中，因为神就是爱。**

我要说的就这么多。你们多少人会参与在未来三个月的每个星期读这章经文一次？有这样作的人改变了他的一生。你会么？这是为了世上最大的东西。你可开始每天读，尤其那些描述完美品格的经节：「爱是恒久忍耐，又有恩慈；爱是不嫉妒.....不求自己的益处。」将

ingredients into your life. Then everything that you do is eternal. It is worth doing. It is worth giving time to. No man can become a saint in his sleep; and to fulfill the conditions required demands a certain amount of prayer and meditation and time, just as improvement in any direction, physical or mental, requires preparation and care. Address yourselves to that one thing [Matt. 6:33 -- Luke 10:41,42]; at any cost have this transcendent character exchanged for yours.

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love. As memory scans the past, above and beyond all the transitory pleasures of life, there leap forward those supreme times when you have been enabled to do unnoticed kindnesses to those around you. about you. Things too trifling to speak about, but which you feel have entered into your eternal life. I have seen almost all the beautiful things God has made; I have enjoyed almost every pleasure that He has planned for man; and yet as I look back I see

这些成分放进你生命中，那么你作的每一样必是永恒的了。这值得作，值得花时间。无人能一宿成圣；要这样就需付上一定数量的祷告、默想和时间。正如身体或精神上任何方面的进步，都需要预备和关注一样。专心致志于那一件事（太6:33；路10:41-42），不惜代价来叫这卓越品格属你。

当你回望人生的耀眼之时，就是 you 曾真的活过之时，你必会发觉这些是你以爱的灵来行事的时刻。在回忆中细察过去，跨过和越过生命所有短暂的欢乐，便跃进这些重要的时刻，那时你向那些在你四围和左右的人曾作出不受人注意的善事，都是一些琐碎得不值一提的事情，你却感到他们已进入你的永生。我几乎看见神所造一切的美丽事物，我曾尝受几乎每一个祂曾计划给人的每一个欢乐；然而回望中我

standing out above all, four or five short experiences when the love of God reflected itself in some poor imitation, some small act of love of mine, and these seem to be the things which alone of all one's life abide. Everything else in all our lives is transitory. Every other good is illusionary. But the acts of love which no man knows about, or can ever know about – they never fail.

In the Book of Matthew, where the Judgment Day is depicted for us in the imagery of One seated upon a throne and dividing the sheep from the goats, the test of a soul then is not, "How have I believed?" but "How have I loved?" The test of religion, the final test of religion, is not religiousness, but Love. I say the final test of religion on that Great Day is not religiousness, but Love; not what I have done, not what I have believed, not what I have achieved, but how I have discharged the common charities of life. Sins of commission during that awesome indictment are not even referred to. By what we have not done, by sins of omission, we are judged. It could not be otherwise. The withholding of love is the negation of the spirit of

得见四五个反照差劣模仿神的爱的短暂经历，一些一己之爱的小举动，这些似乎全是人一生独有的。我们生命中所有别些事物都是短暂的，每一个别些美善都是幻像来的；但不为人知和从来可知的爱之举动，都是永无止息的。

马太福音为我们描绘那审判日，得见至高者坐在宝座上，分隔开绵羊和山羊，对人的审判不是「我如何相信？」，而是「我如何爱？」。信仰上的审判，信仰上的最终审判不是义，而是爱；我说在审判日信仰上的审判不是义，而是爱；不是我所作的，不是我所相信的，不是我所成就的，而是我如何释出生命中寻常的善。在这可怖的控告中，甚至所犯的罪（commission）也没有提及。所受审的是所不曾作（omission）的罪，不是别的。不去爱与基督之灵相违背，这证明

Christ, the proof that we never knew Him, that for us He lived in vain. It means that He suggested nothing in all our thoughts, that He inspired nothing in all our lives, that we were not once near enough to Him to be seized with the spell of His compassion for the world. It means that:

*"I lived for myself, I thought for myself,
For myself, and none beside –
Just as if Jesus had never lived,
As if He had never died."*

It is the Son of Man before whom the nations of the world shall be gathered. It is in the presence of Humanity that we shall be charged. There will be there those whom we have met and helped: or there, the un-pitied multitude whom we neglected or despised. No other Witness need be summoned. No other charge than lovelessness shall be preferred. Be not deceived. The words which all of us shall one day hear, sound not of theology but of life, not of churches and saints but of the hungry and the poor, not of creeds and doctrines but of shelter and clothing, not of Bibles and

我们从不认识祂，于我们祂的存活是虚无的。祂没有向我们的思想说甚么，我们整生都得不到着祂的感动，连一次也没有与祂有足够的亲近来被祂爱世人的感染力所掳住。也是说：

*我只为自己活，我
只想到自己，
我自己，无他人。
耶稣像从未活过，
和从未死过。*

世上列国必聚集在人子面前。我们必在这仁爱者面前受审判。那里有我们曾遇上和帮助的人，也有那些因我们忽略或蔑视而不去怜悯的人。不需传召其它证人，没有比没爱心更该被指控的了。不要自欺，我们所有人终有一日必听到的说话，不是关乎神学的，而是生命的；不是教会和圣徒的，而是饥饿和贫困人的；不是信条和教义的，而是关乎藏身处和衣物的；不是圣经和祈祷书的，

prayer-books but of cups of cold water in the name of Christ. Thank God the Christianity of today is coming nearer the world's need. Live to help that on. Thank God men know better, by a hairsbreadth, what religion truly is, what God is, who Christ is, where Christ is. Who is Christ? He who fed the hungry; clothed the naked; visited the sick. And where is Christ? Where? – “whoso shall receive a little child in My name receives Me.” And who are Christ's? Every one that loves is born of God.

而是奉基督名字来给与的一杯凉水。感谢神今天的基督教越发接近世人的需要，活出帮助。感谢神世人只差一点点便真认识信仰的所是、神的所是、基督是谁和基督在那里。基督是谁？祂给饿者得吃，赤身者得穿，病者得探望。祂在那里？那里？「凡为我的名接待一个像这小孩子的，就是接待我。」(太 18:5) 谁属基督？凡行爱的都由神而生。

The Greatest Thing in the World

世上最大的

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本文讲论林前 13 章这爱之章，有「爱的比对」、「爱的光谱」和「爱的捍卫」。

你若去爱，你便不自觉地完全了全律法。信仰不是不识或外加之物，而是世俗生命的受感，永恒之灵呼进这现世。爱这至高之物简单来说根本不是一物质，不过是为构成每一个寻常日子的众多言语和行为给与进一步的完结。给与别人快乐是真实爱之灵不停和隐名的胜利。爱完全不要我们寻求权利，而是忽视他们，将个人的因素从我们的计算中完全剔除。

神爱我们，我们便爱，爱每一个人。爱生出爱，这是一感应的过程。要得救便要爱；住在爱中就住在神中，因为神就是爱。

本书末段论到太 25 章绵羊山羊的审判。这不是世人最后的白色大宝座审判，也不是基督对教会论功行赏的审判。这是特特向教会被提后，仍存留世上列国的审判。他们不再有因信称义的机会，随着教会被提，他们也得不着圣灵的召唤和感动，因此当时的世人对被逼害的犹太人和新信徒这些小子们的「义行」便成为非小子们得永生的根据。