

Christian Living

by F B Meyer

基督後的生命活現

邁爾著

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1. The Appropriation of Christ

"Put ye on the Lord Jesus Christ."—Romans xiii. 14.

At the beginning of the Christian life, for the most part at least, we try to *imitate* Jesus Christ. There is Scriptural warrant for our doing so.

In a railway carriage recently I was attracted by the earnest look on the face of a young man who was reading "The Imitation of Christ." Without depreciating that precious manual of the holy life, I ventured to suggest that "imitation" alone was insufficient for the purpose we had in view; and that there was a more excellent way.

Yes, and as year after year I have tried to imitate the matchless glories of Jesus Christ, there has been the same weary sense of failure, beneath which heart and hope have sunk down baffled and disappointed.

Let us not be content with the effort to imitate Christ; let us appropriate Him, as the flowers of spring and the fruits of autumn appropriate the properties of the sap and dew and balmy air, and all the glorious forces

基督徒的生命活现

迈尔著

一 取用基督

「总要披戴主耶稣基督。」(罗 13:14)

在基督徒的生命初期，我们大抵都尝试来**效法**耶稣基督。这样作有圣经根据。

最近在一个火车车厢中被一个正在阅读《效法基督》的年轻男子脸上的殷切面容所吸引。在没有贬抑这神圣生命的珍贵指南下，我大胆说到「效法」本身不足以被视为我们的目的，并且说到有着更好的方法。

我一年又一年曾努力来**模仿**耶稣基督那无与伦比的荣耀，有的只是那相同叫人厌倦的失败，失败下的心和希望都因沮丧和失望而低落。

让我们不要在**效法**基督的努力上满足，让我们来取用祂，如同春天的花儿和秋天的果子取用芳香空气下汁液和露水的产物，并所有藏在阳光

that lie hid in sunbeams.

This thought is Scriptural

What is it but another way of expressing the Apostle's exhortation to "put on the Lord Jesus Christ". (Rom. xiii. 14.) In Him, by the good pleasure of the Father, all fulness dwells, that we might receive of it grace upon grace; and that reception is but another term for appropriation. In giving us His Son, the Father hath given unto us all things that pertain unto life and godliness; but that gracious provision avails us nothing until we claim and appropriate it by a living faith. The promises are all ours: but they are vain until we lay upon them the hand of appropriating proprietorship; and, as heirs, enter upon our inheritance. All true faith must have in it this thought of appropriation. We first know by hearing what are our glorious privileges and rights. Then we reckon that the record is true. And, finally, we begin to use that which has been so freely given. Like the pilgrim-saints of olden days, "we are persuaded of them, and embrace them." (Heb. xi. 13.)

This thought is also confirmed by experience

底下的荣耀力量。

这想法合乎圣经

这不过是「总要披戴耶稣基督」(罗 13:14) 这使徒训言的另一个说法。因着天父喜悦将一切丰盛恩典都住在祂里头，叫我们得以恩上加恩；这得着不过是取用的另一个说法。天父藉给我们祂的儿子来将一切关乎生命和虔敬的事赐给我们(彼后 1:3)；这施恩与我们无益，除非我们以活泼的信来认领取用。这应许全属我们，如非将取用所有权按手他们上面和以承继者的身分来进入那承继，一切徒然。所有真实的信必然有着这取用的想法。我们开初听闻我们的荣耀殊荣和权利，之后我们认定这说法是真实的，最后我们开始取用这白白赐给与我们的。像旧日走天路的圣徒一样，「认定他们，便欣然接受他们。」(来 11:13)

这想法也经得起考验

A little group of earnest men were gathered not long ago around a fire, eagerly discussing the methods of a holy life, and reciting their own experiences of the grace of God. One had recently entered upon the gladness of a life of entire consecration, and spoke fervently of his new-found joys. But when his story was told, a venerable clergyman expressed his disappointment at an experience which was only negative, and told so little of the positive side of the appropriation of Christ.

Years before, when engaged in a gathering of unruly and noisy children, he had been suddenly driven to claim from the Saviour the gift of his own gentle patience, in the words, "Thy patience, Lord!" And instantly so divine a calm filled his spirit that he realized that he had made a great discovery. And from that moment he had retained the extremes of his brief petition, inserting between them the grace, the lack of which was hurrying him to sin. In moments of weakness, "Thy strength, Lord!" or in moments of conscious strength, "Thy humility, Lord!" When assailed by unholy suggestions, "Thy purity, Lord!" or when passing through deep waters of

一小群热切的人不久前围着火炉相聚，热切地谈论得神圣生命的方法，详述他们各自在神恩典上的经历。有人最近因着完全献上自己来得以进入生命的欢欣中，他热切地说到他新近找到的喜乐。当他说罢时，一个可敬重的神仆说到他失望的经历，全是消极的，极少说到取用基督上积极的一面。

多年前，当他负责一群难于控制和嘈吵孩童时，他忽然被驱使来向救主祈求他一己的忍耐，说：「主啊，祢的忍耐！」立时一神圣平静充满他的心灵，他体会已得着一重大发现。从这刻起他一直用上简短祈求这极端手段，摆上祈求便得恩，不摆上便催使他犯罪。当他软弱时，他说：「主啊，祢的力量！」或在他觉知得力量时，他说：「主啊，祢的谦卑！」当被不圣洁思想困扰时，他说：「主啊，祢的圣洁！」当经过试炼的深水时，他说：

trial, "Thy resignation and restfulness. Lord!" What is this but a living example of the appropriation of Christ.

This thought would light up the darkest, saddest life

Jesus Christ is an Armory, in which hang armour for defence, and weapons for attack. Happy is he who has learned to enter the sacred arsenal, to gird on the breast-plate and helmet, and to lay his hand to spear and sword! Christ is a Banqueting-house, in which the tables groan beneath the weight of all that is needed for the supply of appetite and the gratification of taste. Happy is he who makes free of the rich provision, and comes to it whenever he needs! Christ is a Surgery, stored with all manner of restoratives and blessed elixirs; nor lacks an ointment for every wound, a cordial for every faintness, a remedy for every disease. Happy is he who is well-skilled in heavenly pharmacy, and knoweth how to avail himself of his healing virtues! Christ is the Jewel-room, in which the graces of the Christian are held in strong and safe keeping. Happy is he who knows which is the key to the massive doors, so that he can go in and out at his will, and array himself in "whatsoever things

「主啊，祢的听命和宁静！」这不过是取用基督的活生生例子。

这想法能照亮最黑暗和最忧伤的生命

耶稣基督是一挂满防卫军装和攻击武器的军械库，学会进入这神圣兵工厂的人得以穿上腰带、胸牌和头盔，手执矛和剑是有福的！基督是一桌子摆满一切供人们口腹之欲食物的筵宴所，每当需要时来到并能自由吃用这丰富供应的人是有福的！基督是一贮存各式各样的复元剂和万能药的诊疗所，其中不缺每种伤口的膏油，每种不适的补充剂、各种病痛的药物。熟悉这属天药房的人是有福的，他认识到如何在医治功效上叫自己得益！基督是一摆放珠宝的房间，其中基督徒所蒙受的恩典都有着严密和安全之看守。知道那一条钥匙能开启这些重门的人是有福的，他能按己意来自由进出，以「凡是……可爱的、有美名的」(腓

are lovely, and whatsoever things are of good report!" "I can do all things through Christ which strengtheneth me."

"Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.) Let us

I. Appropriate Christ as our Wisdom

Many true Christians find it difficult to know the will of God. They long to do it, if only they knew it; but it is hidden from their eyes. "Should I move to another town?" "Should I take such a step in business?" "Should I enter into such a partnership, or ally myself with such an enterprise?" "Should I embark in this new branch of Christian activity?" Such questions are constantly arising and pressing for an answer in all our lives; and as they do so they excite the instant inquiry, "Lord, what wilt Thou have me to do?"

But how may we know God's will? That is not always easy. Yet the difficulty is not in Him. He does not wish us to grope painfully in the dark. Nay, He is ever giving us many signs and hints as to the way we should take,

4:8)东西来装饰自己！我靠着那加给我力量的，凡事都能作。」(腓 4:13)

「但你们得在基督耶稣里，是本乎神；神又使祂成为我们的智慧、公义、圣洁、救赎。」(林前 1:30) 让我们

1 取用作为我们智慧的基督

很多真实基督徒在认识神旨意上感困难。他们渴望认识下来行，却看不见。「我该否迁往另一市镇？」「我该否在生意上走这一步？」「我该否合伙，或加入这行业？」「我该否参与这个基督教活动的新项目？」这些问题都经常在我们生命中出现，切求答案。当他们这样作时，他们便激起一个立时的求问：「主啊，祢要我作甚么？」

我们如何得知神的旨意？这总不容易。问题不在于祂，祂不想我们在黑暗中痛苦摸索。祂常在我们的路上给与很多征兆和提示，其极度柔细不

too delicate to be perceived by the coarse eye of sense, but clear enough to those who are divested of self-will and pride, and only anxious to know and do the holy and acceptable and perfect will of God.

It is a mistake to seek a sign from heaven; to run from counsellor to counsellor; to cast a lot; or to trust to some chance coincidence. Not that God may not reveal His will thus; but because it is hardly the behaviour of a child with its Father. There is a more excellent way. Let the heart be quieted and stilled in the presence of God; weaned from all earthly distractions and worldly ambitions. Let the voice of the Son of God hush into perfect rest the storms that sweep the lake of the inner life, and ruffle its calm surface. Let the whole being be centred on God Himself. And then, remembering that all who lack wisdom are to ask it of God, and that Jesus Christ is already made unto us wisdom, let us quietly appropriate Him, in that capacity, by faith; and then go forward, perhaps not conscious of any increase of wisdom, or able to see far in front; but sure that we shall be guided, as each new step must be taken, or word spoken, or decision made. It is an immense help in

为我们粗劣眼目所觉，那些摆脱己意和骄傲的人却足够清晰，他们渴望认识和按神的神圣、可接受和完美旨意而行。

寻求天上来的异象、逐个逐个顾问求教、抽签，或相信机缘巧合，这些都错。不是说神不会彰显祂的旨意，而是因为孩童难以明白父亲的行径。其实有更好的方法，就是**让我们在神的同在中安静镇定，摒弃一切来自世上的纷扰事物和属世的志向。让神儿子的声音扫平吹皱内里生命平静湖面的风暴，回复完全的平静安稳。让我们整位都以神自己为中心。**之后，谨记要求所有缺乏智慧的人都来向神求取，耶稣基督早已成为我们的智慧。让我们藉信来静静取用祂，继而往前行，也许毫不觉知智能有任何增长，不能远看前方；却确定所走的每一步、或说的每一句话、或在所作的每一个决定上必蒙引导。面对任何困难时说「主耶稣啊，

any difficulty to say, "I take thee, Lord Jesus, as my wisdom," and to do the next thing, nothing doubting; assured that He will not permit those who trust in Him to be ashamed.

II. Let us appropriate Christ as our Righteousness

Conscious of our nakedness and sin, we once sought to establish our own righteousness, stitching together the fig-leaves, which died as we plucked them, and became sere and shrivelled. But since then we have submitted ourselves to the righteousness of God, which is by faith. There is often, however, an apparent doubt in Christian hearts as to their relation to that righteousness; and they do not realize that, whether they feel it not, it is, nevertheless, covering them, in all its radiant beauty; for in the thought of God, every believer is arrayed in the beautiful dress of the Saviour's finished work. "It is Upon all them that believe." (Rom. iii. 22.) There is only one kind of faith, and directly it is exercised, though amid many doubts and fears, the believer is justified, accepted in the Beloved, and accounted not only as forgiven, but as righteous in the sight of God. This is so,

我以祢为我的智慧。」有极大帮助，并毫无疑问下作接着来到事，确信祂必不容许那些信靠祂的人羞愧。

2 让我们取用基督作为我们的公义

觉知我们的赤身露体和有罪时，我们曾寻求建立我们一己的义，编织无花果叶子的裙子，在采摘时已然死亡，变得干焦和枯萎。我们曾藉信将自己交付给神的义，可是在基督徒的心中，在他们与这义的关系上常有着一个明显的疑虑。他们不知道无论他们能感觉与否，这义的光辉美丽于他们依然都是隐藏的。因为在神的意念中，每一个信徒都是以救主成就之工的华美衣裳为装饰的。「加给一切相信的人。」(罗 3:22) 只有一种信，它是直接在很多疑虑和惊恐中运作的，那信徒被称义，被接纳为蒙爱的人，不单止被算为得蒙饶恕，更是在神眼中看为义。无论明白与否，事实就是如

whether it be realized or not.

The first moment of faith is the time when we begin to appropriate the righteousness of Christ. At first it is with trembling hands that we gird ourselves in the dress that cost our Lord so much. We fear, as we enter the most holy place, and stand where angels worship; but, as the days pass on, and we learn more of its efficiency, its adaptation to our need, and its preciousness in the sight of God, we become more assured of our position, and notwithstanding repeated failures in the past, the misgivings of nature, and the taunts of hell, we have boldness to enter into that which is within the veil.

Jesus Christ has been made to us righteousness by God; but He needs to be appropriated by faith when we are first convinced of sin, and ever after, when conscious of our worthlessness and guilt. How triumphant the ejaculation, "Jesus, I flee unto Thee to hide me; I appropriate Thee as my righteousness before God!"

"I will greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness."

此。

信的第一刻就在我们开始取用基督之义那时。初时两手都是颤抖地来束上我们主付上极大代价的衣裳。当我们进入至圣所时我们感到害怕，站在天使敬拜之处。但随着时日的过去，我们更多学晓了其效用，其如何适切我们的需要，和在神眼中如何看为宝贵。我们变得更确定我们的位置，纵使有着过去重重复覆的犯错，本质上的疑虑和地狱的嘲笑，我们却有着进入幔内的胆量。

耶稣基督已使我成为神的义，但在我们认罪之初是需要以信来取用祂的，之后每当我们感到我们的无用和犯罪时亦一样。能冲口而出说「耶稣啊，我往祢那里藏身，在神面前我以祢为我的义。」是何等得胜的话！

「我因耶和华大大欢喜；我的心靠神快乐，因祂以拯救为衣给我穿上，以公义为袍给我被上。」(赛 61:10)

III. Let us appropriate Christ as our Sanctification

Sanctification is separation—separation from sin; separation to God, to the point of devotion. There often arises before us the vision of a devoted life; such a life as Jesus lived, whose only thought was to do the will of God. To recognize God as the sole source of holiness. To lean on Him, and to listen for His voice within the heart as the sole and sufficient guide. To live apart from the restless aims and fretting ambitions of men. To be separate from sin—holy, harmless, and without rebuke. To keep ever in touch with God and His thoughts and aims. To obey him at all hazards and costs. To be the channel through which the river of God may flow down into earths desert places, making them rejoice and blossom—ah, what an ideal is here!

But it is brought within the range of the humblest and weakest disciple, who renounces all hope of realizing it through nature's efforts, and who appropriates Christ in his all-sufficiency. Trust the Holy Spirit to work in you a perpetual remembrance of the Lord Jesus; and then avail yourself of Him in all His offices and work. And amongst other aspects, be sure to appropriate

3 让我们取用基督作为我们的圣洁

圣洁就是分隔，与罪分隔，为神和为敬虔来分隔。在我们面前常得见敬虔的生命，就如同耶稣所活出的生命，祂只想行神的旨意；承认神为唯一圣洁的源头；要倚凭祂，并要在心内聆听祂的声音作为唯一和足够的指引；要活出人们目的烦乱和意志消沉以外的生命；要与罪分隔，从而圣洁、无恶念和没有罪责；常与神和祂的思想和目的保持联系；不管怎样和付上所有代价都要遵从祂；要成为神河流流向地上干旱之地的流通管子，使人们欢欣和兴盛。啊！这是何等的理想！

它被带到最谦卑和最软弱的门徒那里，他们宣布放弃所有藉天然力量来明白它的一切希望，他们因其完全的不足来取用基督。当信靠圣灵在你里头生发一个对主耶稣不断的思念，在祂一切的事务和工作上这对你自己有益。在其它方面，

Him as your sanctification. When tempted to cross the line of separation, or to relax the energy of your devotion, look upward, and say, "Be thou to me in fact that which the Father has already made Thee, in possibility and by right, my Sanctification."

IV. Let us appropriate Christ as our Redemption

We have been redeemed from the curse of the law, because He was made a curse for us. But we long to be redeemed from the power of sin. "The good we would, we do not; the evil we would not, we do." And this longing shall be met; because it would not be like our God to leave us to the mercy of the strong Pharaoh-like foes, which have made us serve under cruel bondage for so long. He must come down to deliver us. Ah, what joyful news it is that He has done so, and has provided a sufficient deliverance in Jesus.

But this redemption waits our appropriation, as the flowers of spring await the hand of the flower-girl; or as the deliverance wrought for the Jews by Mordecai awaited their personal action, which made it their own. From this moment give up your strivings and

确定要取用祂作为你的洁净。当被试探要越过这分隔线，或在敬虔的力量上松懈时，往上望，并说：「天父实在已使祢成尽可能和按理来成为我的圣洁。」

4 让我们取用基督作为我们的救赎

我们已从律法的咒诅上得赎，因祂已为我们成为咒诅。我们渴望从罪的权势上得拯救。「我所愿意的善我反不作，我所不愿意的恶我倒去作。」（罗 7:18）这渴想必得满足，因神不会任让我们被法老般强横的敌人所摆布，他使我们在残酷的奴役下长久受苦。祂必会下来拯救我们。祂所作成和为我们提供在耶稣里充足的拯救是何等大喜的信息啊！

但这个救赎正等待我们的取用，如同春天的花儿等待采花女郎之手一样；又如同末底改改为拯救犹太人所作的，等待着他们有所行动来使他们得拯救。**从此刻起放弃你**

endeavors, and take Christ as your deliverance from all the sins which have broken your peace, and cursed your joy. When the oppressor approaches you; when the old habit seeks to assert itself; when easily besetting sin begins to weave its snare about you, or suddenly to assail—then look up to the Saviour, and say, "I appropriate Thee as my redemption in this my hour of need!"

A lady travelling in the Southern States, after President Lincoln had proclaimed the freedom of the slaves, found a black woman, who was acting as a slave, because she did not know that her race was free. She had heard rumors, which her owner and others had denounced as lies. But as soon as she knew that she was free, she appropriated her freedom, and went forth into liberty. Let it be clearly understood that the Son has made us free, who bear His name; let us avail ourselves of our right; and go forth into the glorious liberty of the sons of God.

II. Christ's Proprietorship

"Whose I am, and Whom I Serve." — Acts xxvii. 23.

In the "Song of Songs, which is Solomon's," there is a beautiful

的挣扎和努力，在那些一直破坏你平安和咒诅你喜乐的罪上，接受基督作为你的拯救。当压逼者临近，当那旧有的习性试图来确立自己，当不断攻击的罪大概又开始来在你四围晃动其诱惑时，或突然来袭时，仰望救主，并说：「在这危急关头我取用祢作为我的救赎！」

在林肯总统已宣布奴隶得自由后，一位在南部旅行的女士发现一个因不知她的族类已得自由而一直在作奴隶的黑人女子。她听过这传闻，但她的主人和其它人斥之为谎话。她一旦知道她是自由，便取用她的自由权，奔向自由。当清楚知道的是，神的儿子已使我们这些负有祂名字的人得自由。让我们亲自取上我们的权利，往前进入神儿子们的荣耀自由里去。

2 基督的所有权

「我所属所事奉的神。」(徒 27:23)

在所罗门的《雅歌》中有着—句阶段性变化

gradation of expression, which significantly illustrates the successive steps in the experience of the soul. Thrice does the bride speak of the Bridegroom in similar terms; but in each case there is a slight alteration in the phraseology, which speaks volumes of her deepening character, and truer attitude towards Him.

"My Beloved is mine, and I am His." (Song of Solomon ii. 16.) "I am my Beloved's, and my Beloved is mine." (vi. 3.) "I am my Beloved's, and His desire is toward me." (vii. 10.)

At first she lays the chief stress on the thought that all her Beloved was hers, and that she had a right to employ concerning Him the appropriating pronoun *My*; it was only a secondary consideration that she was also *His*.

But as her thought ran on, she changed the relative place of the two clauses of the sentence, and laid her primal emphasis not on her appropriation of Him, but on his proprietorship of her: "I am His."

And, lastly, this conception so filled her mind that she had no thought of her side of the matter, and was altogether absorbed in the happy

的说话，意味深长地阐述生命经历上的相继步骤。新妇三次以相同的术语来说到良人，但每次都在措辞上有着轻微的变化，大大表明新妇深藏的品格，和向良人更真确的态度。

「良人属我，我也属他。」(歌 2:16)「我属我的良人，我的良人也属我。」(歌 6:3)「我属我的良人，他也恋慕我。」(歌 7:10)

开初她将主要的重点放在她所爱的全属她上，并且她有权在论到他时用上「我的」这代名词。她也「属他」，不过属次要的考虑吧了。

当她往前想，她改变了句子两个子句的相对位置，将她主要的强调不再落在取用他上，而是在他对她的所有权上：「我属我的良人。」

最后，充斥她心灵的意念就是她不再想到事情于她那一方面了，且完全全神贯注于那个快乐

consciousness that she belonged utterly, and for ever, to the object of her supreme and adoring love.

This is also the history of each scholar in the school of grace. We begin by calculating how much there is in Christ for us. We appropriate His fulness, and count ourselves millionaires in His wealth. And there is no wrong or harm in this. But, as the days pass on, we realize that there is a yet profounder truth on which this rests; and to have *that* is to have in addition all that Christ can be and do for the soul which clings to Him—as the limpet to the rock on which the long line of waves breaks, with boom of thunder and clouds of spray, without detaching it from its hold. We begin by saying, *Christ is mine*: we go on to say, *I am His*. We pass from the appropriation of Christ by us to the proprietorship of us by Christ. And this is surely a happier and better standing-ground: because the hand, which appropriates only, may become numbed and tired; but that which is locked in the hand of Christ, in the tight grasp of ownership, can never be withdrawn.

Did you, my Christian reader, you may seek to cast the thought aside; as

的觉知，就是她完全和永远属于她至高和可亲爱的那位。

这也是每个在校中荣誉榜上荣誉生的经历。我们以计算在基督里有多少给我们作开始。我们取用祂的丰富，以此来算我们为百万富翁。这没错和没伤害。随着日子过去，我们明白到更深切的真理。这个就是基督为依附于祂的生命所能成为和能作一切上额外加上去的，就像石上的帽贝受着长年浪涛的冲击，有着隆隆的雷声和云彩的覆盖，石头却毫不察觉帽贝的抓住。我们是以说「基督属我」来开始，继而我们说「我属祂」。我们从我们取用基督转到基督有着我们的所有权。这确是一更愉快和更好的立足点，因那只只会取用的手会麻木和疲倦；这手若被基督的手挽住，有着拥有权的紧握时，便永不撤回。

基督徒读者啊，你试图将这搁置一旁，如同那

Onesimus, who, when he fled from Ephesus to hide himself, truant that he was, in the slums of Rome, tried to forget the claims which Philemon, his master, had over him, by right of purchase. All this you may do: and yet, in spite of all, you are as much Christ's property as any slave would be the chattel of the man who had paid down his price in the market, or who had received him as part of the family estate by right of inheritance.

And not only are *you* the property of Christ; but all you are and have is His also. The master owns not only the slave, but all the proceeds of his toils; and all the personal or other property which he may acquire. The hapless serf can point to nothing as his; all is his master's. He is but a steward, bound to account for the way in which every coin is expended; at the best permitted to deduct from the general proceeds of the estate only a bare sufficiency for his personal maintenance; but expected to forward all the rest to his master, or expend it on such interests as he may direct. This is our rightful position with respect to Christ. Paul was proud to call himself the bond-slave of Jesus Christ. He chose as his motto the immortal words (badge of a slavery which does

从前因玩忽职守从以弗所逃走，藏在罗马贫民窟中的阿尼西母，尽力来忘记他主人腓利门对他有着买来而得的所有权。不管怎样，人如何在市场付上价钱买来奴隶，你也如何成为基督的产业，或是主人藉承继权来得着他为家产的一部分。

基督的产业不止是你，你的所是和所有一切均属祂。主人不单拥有奴隶，且有他工作的所有收益，和他可能拥有的所有个人或其它财产。这不幸的奴隶不能说任何东西属他，全属主人。他不过是个管家，在使用的每个银钱上都要报账，充其量被容许从财产的总收益上减除仅仅够他个人生活费用的部分。他被要求将其余所有交付主人，或照所指示下来使用。这是我们跟基督的正当地位。保罗自豪地称他自己为耶稣基督的奴仆，（奴仆的标记并非屈辱，却是叫所有存心屈从于轭下的

not degrade, but enobles all who bend beneath its yoke), "Whose I am, and whom I serve."

I. Christ's Proprietorship rests on many Grounds

We are His *by Creation*: His image and superscription have been stamped upon every lineament of our face. "It is He that hath made us, and His we are."

We are His *by Purchase*: for never was slave more certainly acquired by silver and gold than we have been bought by His precious blood. "Ye are not your own, ye are bought with a price, wherefore glorify God in your body and in your spirit, which are His."

We are His *by Deed of Gift*: for the Father has given to Him all who shall come to Him; and it is impossible to believe that donation could be of anything less than our whole being. When God gave us, He gave all of us.

We are His *by Conquest*: for the Man-soul of our inner nature has opened to Him her gates, unable longer to resist; and, even though He be not as yet recognized in all her environs, there is no doubt that He is her rightful Lord and King.

人变得崇高) 他选用「我所属所事奉的神」这不朽的话作为他的格言。

1 基督的所有权立在众多的基础上

我们因创造而属祂。祂的形像和题名已刻在我们每个人的脸上。「我们是祂造的，也是属祂的。」(诗 100:3)

我们因买赎来属祂。用金银买来的奴隶从不比用祂宝血买来的我们更属于祂。「你们不是自己的人，因为你们是重价买来的，所以要在你们的身子上荣耀神。」(林前 6:19-20)

我们因赐与之举属祂。「凡天父所赐给我的人必到我这里来。」(约 6:37) 所赐不能少于我们全人所是，当神给时，给与我们所有。

我们因着征服来属于祂。我们内里天性中的魂向祂城门大开，一刻也不能抵挡。虽则对祂的认识不全面，祂乃是她合法的主和王是毫无疑问的。

II. *The Act of Consecration consists in the Recognition of Christ's absolute Proprietorship*

Consecration is simply giving Christ His own, and restoring stolen property to its rightful owner. Consecration is to give to Christ by choice that which is His by indefeasible right; but which He will not snatch from any one.

The men of Israel were David's by God's appointment; but they could not rest content until they had swum the Jordan at its flood, and had fallen at the feet of their rightful king, crying, "Thine are we, David; and on thy side, thou son of Jesse." (1 Chron. xii. 1-18.) Should we be content without saying as much to our Saviour, Jesus?

Of course we all in a general way recognize Christ's ownership. "We are His people, and the sheep of his pasture." But we must do it in a particular and personal sense. We must crown Him King of our hearts and lives by our own glad choice. We must bring the whole of our nature and life under His direct control. We must be willing that His will should be as supreme, and as universally honored, in us, as it is in His own bright home. We must come to the point of saying something like

2 归属之举包含在确认基督的绝对所有权之内

归属不过是将属基督的给回祂自己，将偷来的东西复归其合法主人吧了。归属是自愿地将不能废弃之权交回基督，祂不会从任何人夺走这个。

神命定以色列民归属大卫，他们趟过涨溢的约但河，跪在当然之王前高呼「大卫啊，我们是归于你的！耶西的儿子啊，我们是帮助你的！」(代上 12:1-18)才安心。没对救主耶稣说这么多时我们岂能安心？

我们大抵都承认基督的拥有权。「我们是祂的民，也是祂草场的羊。」(诗 100:3)我们定须以一特定和个人方式来作这个，定须按我们欢心的选择来冠祂为心中和生命的王，将整个本性和生命服在祂直接的管治下。我们里头乐意以祂的旨意为至高，配得着普天下人的尊崇，如同在祂自己荣耀的天家一样。我们须

this: "Lord Jesus, I am Thine by right; forgive me for having lived so long as if I were my own. I now gladly recognize that Thou hast a rightful claim on all I have and am; I want to live as Thine from henceforth; and I do solemnly at this hour give myself to Thee, by my own glad choice: Thine entirely: Thine in life and death: Thine forever."

III. There are a Few Cautions and Directions necessary in this Act of Consecration

(1) The act of consecration is the taking-up of an attitude, which must never be renounced; or if it is lost for a moment, it must instantly be resumed, with prayer for forgiveness and for cleansing. But this is only possible through the gracious aid of the Eternal Spirit, through whom the Lord Jesus offered Himself without spot to God; and through whom alone, we shall be able to take up and maintain this sacred attitude.

(2) As the light grows we shall become increasingly aware of new departments of our heart and life, that were not consciously included in our first glad act of surrender. But as they come to view, we must hand them also into the governorship of the King. We

来到有像这样说话的地步：「主耶稣啊，按情理我属祢。原谅我一直按己意而活。如今我欣然承认祢有权得着我的所有和所是。今后我想活似祢，我真的严肃地此刻欣然将我自己交付给祢，生死完全永远归祢。」

3 在归属之举上几样当留心 and 必须有的指引

(1) 归属之举取用一个永不放弃的态度；若一时失败了，便要立时重新开始，祈求饶恕和洁净。但这只有藉着永生之圣灵的施恩帮助才有可能，因为主耶稣是藉祂来无瑕无疵将自己献给神的。我们能取上和维持这神圣的态度独独在乎祂。

(2) 当越法光照时，我们必越发觉知我们的心和生命的崭新领域，就是我们初次欢然献上时不觉知的。当得见他们时，我们定须将他们呈献给王管治，定须把他们送

must send them on, as we might send on the loose sheets of a book to a friend, who had already taken away the bulk.

(3) There is no reason, in the nature of the case, why the children of God should not become consecrated from the very moment of conversion. It should be the normal state of Christians. And with many it is so. Redeemed from eternal death, they instantly give themselves to their Deliverer, as those alive from the dead. But with most this is not the case. And so it is necessary, at some future period of their lives, when the claims of Christ suddenly break on them, that they should come to the definite point of self-surrender.

(4) It matters little when, and how, we do it; whether by speech, or in writing; whether alone, or in company. But we must not be content with a vague desire. There should be a definite act, at a given moment of time, when we shall gladly sign, and seal, and confess, that we are His. (Isaiah xlv. 5.)

(5) Sometimes we may feel unable to Give all; but we are willing that He should take all. This is equally acceptable to Him. And is it not a better and more scriptural way of

出，如同我们定须将一本书的散页送给一位也许已取走整本书的朋友一样。

(3) 按理，神的儿女没有理由会在信主一刻是未曾归属于祂的。这该是基督徒的正常状况，多人都是这样。从永死中得救赎的他们立时将他们交付那救赎者，如同从死里复生一样。但大部分人都不是这样，因此有需要在他们生命的后来阶段中，当基督的要求突如其来来临到时，他们该来作实在的自我降服。

(4) 无论藉言语或文字，个人或一群人，我们何时和如何作都不重要，却定须不要满足于模糊的渴望。时间一到，便会有明确举动，我们欢然签名，封印和承认我们属祂。(赛 44:5)

(5) 有时我们感到不能呈上所有，我们却乐意祂来取走一切。这同样也为祂所接纳。这不是更好和更合乎圣经的运用真

putting the truth? For we might be troubled by grievous questionings, as to whether we had really given *all*, or whether there were not some fatal flaw in our act. But if the question is simply one of His taking—or of our being willing for Him to take—entire possession; so that every imagination is cast down, every thought brought into captivity, and our wills moulded into harmony with His: then rough places are made smooth, and crooked ones straight. This is the charm of Miss Havergal's Consecration Hymn; its key-word is—Take!

(6) The Act of Consecration is cancelled by one reserve. To give ninety-nine parts and to withhold the hundredth undoes the whole transaction; because in that one piece of reserve the whole of the self-life entrenches itself, defying Him. It may seem impossible to renounce that one thing; but in clinging to it, you forego for ever all right to His blessed fulness. The electrician cannot charge your body with electricity, while a single thread connects you with the ground, and breaks the completeness of your insulation. The physician cannot undertake your case whilst you conceal one symptom, or yourself seek to effect

理么？我们也许会被悲痛的质疑所困扰：是否真的要呈上一切，在举止上是否没有致命的缺点。若问题不过是祂有着或我们是否乐意让祂有着拥有权的话，那么扔掉每个想象，捆绑每个思想，我们的意愿都要模造到与祂的旨意和谐一致。粗糙的地方成为顺滑，弯曲的成为笔直。这正是海雯格小姐的献心诗歌的魅力所在，其关键词就是取用！

(6) 归属之举会被一项保留所抵消。献上九十九分却保留那第一百分便破坏了整体，因着这保留的一分，叫一己生命有着壕沟似的自我围堵，公然反对主。宣布放弃这一样似乎不可能，但紧抓着它叫你永远放弃祂有福丰盛的所有权利。电工不会身体过电，但一条接通地面的电线便打破你的完全绝缘。你若向医生隐瞒一个病征或试图在某个病痛上有着自我的医治时，他便不能医好这病。当你和主之间在一点

a cure in one particular. The Lord Jesus cannot fully save you whilst there is one point of controversy between you and Him. Let Him have that one last thing, the last barrier and film to a life of blessedness; and glory will come, filling your soul.

(7) What we give, Christ takes; and at the moment of our giving it. There may, perhaps, be no rush of emotion. We may have no inward evidence of the momentous change in our position. The reckoning may have for many days to be one, not of feeling, but of faith. We can only say, "I am His; because I gave, and He took." But sooner or later we become aware that the flames of the heavenly fire have fallen on our sacrifice; feeding on it; appropriating it; cleansing it; and preparing it for blessed, holy service.

It is very important to realize this point. In consecration we make the same mistake, as is so prevalent in conversion; of trying to feel in ourselves that Christ has taken us. We must believe He takes that which we commit to Him; though no angel comes to assure us that we are henceforth His own.

III. Reciprocal Indwelling

上有着争论，祂便不能完全拯救你。让祂来得着这最后的一样，那最后的屏障，且穿上一个蒙福的生命，那么荣耀必然来到，充满你的灵魂。

(7) 基督在我们献上的一刻来取用，也许并没有情感上的激增。我们也许在我们的地位上没有重大改变的内里证据。多日来所有的认定可能不是出于感觉，而是信。我们只能说：「我属祂，是因着祂接受了我所献上的。」但不久我们觉醒到属天的火焰已然临在我们的祭物上，烧尽它，取用它，洁净它，预备它成为蒙福和圣洁的事奉。

明白这点十分重要。在归属上如同在信主上我们普遍犯相同的错误，尝试自我感觉基督已接纳我们。我们定须相信祂接纳了我们献给祂的东西，虽然没有天使来向我们保证我们从此属祂。

三 相互的内住

"Abide in Me, and I in you." — John xv. 4.

"That I may dwell in the house of the Lord all the days of my life" was the aspiration of the man after God's own heart. (Psalm xxvii. 4.) And they who have acquired the blessed habit of perpetually recollecting the nearness of Jesus know something, at least, of that "dwelling in the secret place of the Most High," and "abiding under the shadow of the Almighty," of which the Psalmist sang. (Psalm xci.)

If only we could acquire that blessed habit, and maintain that hallowed attitude of spirit, we should need few exhortations beside. We should be perfectly satisfied with—Himself. We should hold all things in Him. We should fear no foe, fighting under the Captain's eye. We should be set free from the power of besetting sin, as the fire in our grates is extinguished when the sun shines brilliantly upon the glowing embers.

You say that this may be possible for the priest, or the saint, but not for those who are harassed with daily care: for the cloister, but not for the market: for the holy day, but not for the working day, with its dust and clamor.

「你们要常在我里面，我也常在你们里面。」
(约 15:4)

「我一生一世住在耶和华的殿中。」(诗 27:4) 是那与神意念相同之人的立志，这成为他的神圣生命。那些有着这蒙福的习性，不断想起耶稣之亲近的人最少认识到诗人所唱说「住在至高的隐密处」和「在全能者的荫下」的意思。(诗 91 篇)

只要我们能养成这蒙福的习惯，叫灵保持这神圣的态度，别的训诫便不大需要。我们该完全满足于祂自己。我们该将万事都放在祂里头。我们该不惧怕仇敌，在元帅的眼前来争战。我们便会从罪不断攻击的权势中得释放，如同太阳灿烂地照射在灼热的余烬时壁炉的火像熄灭了的一般。

你说只有祭司或圣徒才有这可能，而不是那些日日为世事操心的人；为修道院而不是为着市集；为着神圣日子而不是为着喧闹的工作日子而

Yet, surely, since the Master bids us all to abide in Him, and stays not to limit His meaning, or define the character of those who are welcome to stand continually in His presence, we must infer that He wishes to make no distinction, but to admit all His servants to share in the bright and blessed privilege.

But can the mind be occupied with two thoughts at once? Perhaps not: yet—though it may be impossible for the mind to entertain at the same instant more than one train of ideas—beneath the mind there is the heart, with all its sensibilities and deep emotional life, instantly and always alive to the presence or absence of some beloved object, even when the mind is most busily engaged.

We may be fully occupied in thought and act, and yet our heart may be abiding in holy and blessed communion with our Lord, as a living bright reality,

But before this blessed consciousness of the presence of Christ can be ours, we must know experimentally the meaning of the Apostle's words, "Christ liveth in me." (Gal. ii. 20.) In point of fact, there is a lovely reciprocity in this indwelling. We

设。然而确实是主嘱咐我们所有人这样与祂同居的，且不要限制祂的本意，也不要为那些受欢迎来持续得祂同在之人下定义，我们定须想到祂无分彼此的想望，就是容许祂所有仆人来得享那光明和蒙福的殊荣。

心思能否同时为两个思想所占据？也许不能。虽然心思同时照应多过一系列的思想似乎是不可能的，但是心思底下是我们的心，是有着一切感知和深层之情感生命的，能立时和时常意识到爱者是否存在，那怕是在心思最忙碌的运作之时。

我们也许专心致志于思想和行动中，然而我们的心可活泼光明实在地常与我们的主有神圣和蒙福的相交中。

但在基督同在这蒙福的觉知能够属于我们之先，我们定须实证地认识到使徒所说「如今基督在我里面活着」(加 2:20) 这话的含义。就事实而论，这内住有其可爱的相

abide in Him, because He abides in us. In the translucent depths of southern seas, the voyager is aware of the infinite variety of sponge-growth, waving to and fro with the gentle movement of the tide; and the ocean is in the sponge, whilst the sponge is in the ocean, illustrating the reciprocal indwelling of the believer in Christ, and Christ in the believer. Take the common iron poker from your fireside, and place it amid the fiery bed of burning coals, and soon it becomes red-hot, because the fire is in it whilst it is in the fire. Shall the time not come when we shall learn the secret of a life of ardent devotion and glowing zeal, because we have mastered the lesson of the reciprocal indwelling of the saint and the Saviour?

This was the secret of the human life of Christ. He dwelt in his Father's love, whilst there rang through His being the glad consciousness that He did always those things which gave pleasure to his Father's heart. And the Father dwelt in Him, manifesting His Divine presence by words of grace and works of power. And when once we can realize the literal force of "in you," we shall enter upon the glorious and perpetual enjoyment of "ye in Me."

互性。我们能住在祂里面，因祂住在我们里面。在南部海洋的清澈深水中，航行者察觉到有无无数种类的浮游生物随着潮水的温和流动在来回飘浮。海洋在浮游物中，浮游生物也在海洋中，这表明了信徒住在基督里和基督住在信徒里的相互性。从火炉拿出的寻常火钳放在火热旺盛的煤床上时，不久它便变得火红，因为火在其中，而它亦在火中。这时刻的未曾来到，是否因为我们还未领略热切敬虔和强烈热忱生命的诀窍，还未掌握圣徒和救主相互内住的道理？

这正是基督肉身生命的诀窍。祂住在天父的爱里，祂生命处处可见祂欢欣觉知祂常作天父喜悦的事。天父也住在祂里面，藉着恩言和大能的工作来彰显祂神圣的同在。我们一旦能明白「在你里头」的实在力量时，我们必能进入「祢在我里面」的荣耀和持续的欢欣。

1. *As to Fellowship*

"He that eateth My flesh, and drinketh My blood, dwelleth in me, and I in Him." (John vi. 56.) Whatever else is meant by that mystic feeding on Christ, this at least is included—that, through the help of the Holy Ghost, we are to set apart daily periods of time for fellowship with the living Saviour. The early morning hour, when we go forth to gather manna, while the day is young; the evening twilight when men go forth to meditate; the hour of solemn worship and gathering with the people of God: all these, and many other golden seasons, are opportunities of nourishing the inner life, with His flesh, which is meat indeed, and His blood, which is drink indeed.

But how often, at such times, the spirit seems to fail and faint! It cannot disengage itself from the birdlime of worldliness which fastens it down. It cannot shake off the buzzing cloud of teasing, wandering thoughts. It resembles, as Jeremy Taylor says, a lark trying in vain to rise against a strong east wind.

What then should be our resource? We may turn from personal

1 在相交上

「吃我肉，喝我血的人常在我里面，我也常在他里面。」(约 6:56) 这神秘的吃用基督无论作何解，这最少包括：藉着圣灵的帮助，我们要拨出每天一段时间来与这活着的救主相交。晨更时我们去捡拾吗哪，那时是一日之初；在黄昏暮色中人们去默想；在严肃的敬拜时刻，神的子民聚集。所有这些时刻，和众多别些黄金时刻，都是养育我们内里生命的良机，祂的肉其实是指着吃，而祂的血其实是指着喝说的。

但是灵里衰弱和无力的时刻是何等经常发生啊！人的灵不能摆脱困住它的世俗鸟胶。它不能摆脱那萦绕的烦恼云雾和游荡的思绪。它就像杰里迈亚·泰勒所说的一只徒然起来抵挡强烈东风的百灵鸟一般。

那么我们的得救指望是甚么呢？我们可从

supplication to intercession on the behalf of others; or we may open the Word of God, and begin to study its pages, as men pour water into a dry pump to make it draw; or we may appropriate the prayers of the saints of former days. But there is a more excellent way. Let us sit quietly down to meditate. Let us remember that the living Saviour, who ever liveth to pray, is by the Holy Spirit, literally within us. He who, in the days of His flesh, climbed the mountains for fellowship with His Father, while the towns that bordered on the lake were still swathed in morning mist, is now dwelling in the heart. Stand aside, then, cease your strivings and efforts; and let Him pour forth in and through you the mighty torrent of his strong cryings and ceaseless prayers.

It will not be long before you find your prayers mounting up with freedom and conscious power to heaven; and in a moment, by the reciprocity which we are now considering, you shall become aware of the literal presence around you—as a Divine environment—of Him who once lit up the lone isle of Patmos by the irradiation of His manifested glory.

我们个人的祈祷转而为别人代求；又或者我们可以打开神的话语，开始去研读其篇章，如同人们把水倾注入干泵来使之抽水一样；又或者我们可以取用往日圣徒的祷告。更好的方法多的是：让我们静静坐下来默想；让我们记念那活着的救主，祂一直是确实在我们里头藉着圣灵活在祷告中的。那时接壤湖边的城镇仍被朝露所包围，在肉身中的那位登山来与祂的天父相交，如今祂就住在心中。那么就站在一旁，停止你的挣扎努力，让祂倾注祂激烈的哭喊和不停祷告的汹涌巨浪，漫遍你全身。

不多久你便会发现你的祷告有着自由和觉知的能力高升天上，那一刻来到时，藉着我们如今所认定的相互性，你必会变得觉知那实在的同在正围绕着你，就如同祂曾用祂无比荣耀的光辉来照遍那人迹罕的拔摩海岛那个神圣处境一样。

II. As to Obedience

"He that keepeth His commandments, dwelleth in Him, and He in him." (1 John iii. 24.) There are three things which must focus in one point before we can be sure of the will of God: The prompting of the Spirit within; the teaching of the Word without; and the concurrence of Providence around—in the events of daily life. We should never take a step unless these three concur. If they do not so concur, we may be sure that God's hour is not yet come, and we must stand still and see His salvation.

But there are times when we clearly know the Lord's will, but seem unable to do it. Our heart and flesh fail. We cower before strong opposition. The good we would, we do not: the evil we would not, we do.

How shall we do then? Shall we lash ourselves forward by reproaches and remonstrances, as the galley-slaves of old were urged to more frantic exertions by the strokes of the knout? Not so! We are no longer under the law, but under grace. God does not leave us thus to cope with ourselves. There is another and a better way which lies within the text already cited, if its identical propositions are

2 在顺服上

「遵守祂命令的就住在神里面，神也住在祂里面。」(约壹 3:24) 在我们确实神旨意之先，有三件事情我们须聚焦一点：里头圣灵的催促、外面神话语的教导、在围绕着日常生活的事情上神旨意的印证。除非同时有这三样，否则永不要有所行动。若非同时有，我们便该肯定神的时刻尚未来到，便须站定和盼望祂的救恩了。

总有我们清晰知神旨意却不能行上之时，心和肉体软弱，在强大敌对下退缩。「我所愿意的善我反不作；我所不愿意的恶我倒去作。」

我们该如何是好？我们该否用责备和告诫来逼使我们前行，如同古时划船上的奴隶被记记的鞭打来催逼付上极度之力么？不！我们不再在律法之下，而是在恩典之下。神不会任让我们自决。另一更好方法就记在早前引述其相同命题被倒转了的经文中：「遵守

reversed, "He that dwelleth in Him, and He in him, keepeth His commandments."

Remember, again, that the Lord Jesus is in you as the very power of God. During His earthly life He bore the significant title of "Servant" of God, who, when the Lord God opened His ear, was not rebellious nor turned away back, nor swerved a hair's-breadth from the narrow path of implicit obedience. (Psa. xvii. 1-6.) Why should not He work in you and through you, as of old He wrought through His mortal body? Let Him have the opportunity! Cease from your own works, as the Son did from His. And as He emptied Himself, so that the Father which dwelt in Him was really the doer of His works, so empty yourself of your own efforts and strivings, and let Him work in you to will and to do of His own good pleasure. You will soon be delivered from impotence, and indolence, and failure, and you will find yourself energised mightily in all manner of strenuous and noble deeds.

You will become aware of the literal presence of Him who appeared to Joshua as the Captain of the Lord's host. "In Him we live, and move, and have our being." (Acts xvii. 28.)

神命令的，就住在神里面；神也住在祂里面。」
(约壹 3:24)

再说，在你里头的主耶稣正是神的能力。祂在地上生活时，有着神「仆人」这重要称号。当耶和华神开通祂耳朵时，祂不背叛和转背而去，也不从那无保留的顺服路径上有着丝丝的背离。(诗 17:1-6) 为何不让祂在你里面和藉你作工，如同昔日祂藉祂会死身体来工作一样？给祂这机会！停止你一己的工作，如同子作祂的工作般。祂既倒空祂自己，住在祂里头的天父便真的是祂工作的施行者了，因此倒空你一己力量和挣扎，让祂在你里头工作，乐意作祂一己所喜悦的。你必会不久从无能、懒散和失败中释放出来，必发现你自己在一切费力和崇高事上都活力充沛。

你必然觉知那位向乔舒亚显现为耶和华军队之元帅的实在同在。「我们生活、动作、存留都在乎祂。」(徒 17:28)

III. As to Confession

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and He in God." (1 John iv. 15.) The days are past in which every confessor was called to be a martyr. And yet confession is hard enough: it is not easy to stand up for Christ in the commercial room, or in the workshop, in the railway carriage, or amid the frivolities of a drawing-room. There is a natural proneness in us all to a false shame, which gags our mouths, and chokes our utterance, and keeps us silent, when we know we ought to speak.

Ah, how bitterly we reproach ourselves then and afterwards; as we see the opening gradually close, and feel that the chance for quiet remonstrance, or for words of entreaty and exhortation, has gone never to return.

And yet we have failed so often, we have almost lost heart. Can it ever be different, we being what we are (Rev. ii. 13.)? Can we ever resemble Antipas, the faithful confessor? Can we ever be bold as a lion for Him who has never given us just cause for shame? Indeed, matters will never mend until we abandon our own feeble attempts and

3 在于承认

「凡认耶稣为神儿子的，神就住他里面，他也住在神里面。」(约壹 4:15) 每个认主的人被呼召去殉道的日子已过。然而认主十分艰难。为基督在办公室、工作间、火车车厢中、或在客厅中，在不足取的事物上站稳不容易。我们全都在虚假的羞辱上自然屈身，这压制我们的言语，扼止我们的言词，闭口不言；和知道何时发言。

当我们看见那开口渐渐关上，感到那低声忠告或乞求和劝告之话的机会一去不复返时，那时和之后我们对自己的责备会是何等的厉害。

我们因常失败几乎灰心失望。在我们的所是上能否有所改变？能否像那忠心的见证人安提帕(启 2:13)？我们能否为那从未叫我们羞辱的祂来像狮子般勇猛？事情真的永不得扭转，除非我们摒弃我们一己软弱

draw heavily on the glorious fact of His mighty in-dwelling. We can do nothing; but all things are possible to Him. Let us only give Him the chance. Let us place ourselves at His disposal to speak in us, and through us, as He will. Let Him have His blessed way with us. Before Pontius Pilate He witnessed a good confession: why may we not expect Him to repeat it, through us, the meanest of the members of His body; who long to be possessed of Him, even as of old men were the mediums through which lost spirits spoke and wrought.

And none can thus abandon themselves to Him without becoming aware, through the law of reciprocal indwelling, that Christ in the heart means the heart in Christ; and that dependence on the indwelling Saviour will invariably induce a vivid consciousness of the indwelling of the human spirit in the light of His gracious presence.

IV. As to Love

"He that dwelleth in love dwelleth in God, and God in Him." (1 John iv. 16.) We must love people whom we cannot like; with whom we have no natural sympathy; and who seem made

企图，并着力抓紧祂非凡内住这荣耀事实。我们甚么都不能作，万事只在乎祂。让我们给祂机会，让祂随祂旨意将我们里头和藉我们说话的处置权交给祂。让祂以这赐恩的方法随着我们。祂既在本丢彼拉多面前作美好见证，我们何不期望祂藉我们祂身体上最卑贱的肢体来重演这个？我们都渴望为祂所属，甚至这旧人也能成为向失丧灵魂说话和工作的工具。

没有人能在并未觉醒可藉着基督在心灵中就等同于心灵在基督中这相互内住之律来摒弃他们自己。靠赖内住之救主必然会生发一个人的灵住在祂荣耀同在的光中这栩栩如生的觉知。

4 在于爱

「住在爱里面的，就是住在神里面，神也住在他里面。」(约壹 4:16)我们必须爱我们不喜欢，天然上不同情，似乎生来就

to irritate us. It is easy to like nice people. No special grace is required for this. Our affections naturally entwine around the amiable and gentle; and, if these alone filled our homes, there would be no education in the Divine art of loving. We only learn what the love of God is when we have to do with people who defy our own powers of affection. The fairest powers of nature are never so apparent as when they are called in to drape the rents in the earth's surface, or to clothe some unsightly rock, rearing its form amid a paradise of beauty.

Is there such a person in your life, the source of constant chafe, annoyance, fret? You feel you cannot love, you cannot speak gently, or stroke that fretful face, or find pleasure in that uncongenial presence? Anything but that. You could be lovely if only you were thrown with a congenial temperament. Yet how much you would miss of Divine education! Do this. Fall back on the memory of the Divine indwelling: and since the strong Son of God, who is Immortal Love, is in you, let Him love that loveless one through you; let Him pour a torrent of love through you, as the channel and medium of blessing; let His love speak

激怒我们的人。喜欢好人容易，不需特别的恩典。我们的情感与可亲温和之人交织，若充满我们环境的独独是这些，便无需在爱的神圣艺术上有所学习。我们只有在与公然反对我们一己情感能力之人交往时才能学会神的爱。明显地大自然中最美好的能力莫过于那些地面折迭出来的峡缝或一些不悦目石头所披挂的能力，在美丽的乐园上矗立其形像。

在你的生命中有否这样恒常苦恼、厌烦和焦急的人？你感到你不能爱，温柔说话，轻触这可厌的脸，或在这志趣不相投中找着欢快？不过这样吧了。只要你面对友善之情便能可亲，然而你大大错过神圣的教导！就这样作吧，回想那神圣的内住，因着那在你里头的是强大的神的儿子，其爱是不死的，就让祂来藉你去爱那无爱之人吧。让祂藉你倾注出爱的洪流，成为恩福的渠道和媒介。让祂的爱藉你的声音来说话，

through your voice, and look through your eyes, and nerve your fingers. Love with His love. You can do all things through Christ that strengtheneth you.

"To dwell in the secret place of the Most High, and to abide under the shadow of the Almighty." (Psalm xci. 7.)

IV. "Sin" and "Sins"

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." — Rom. vi. 11.

The nearer we live to God, the more sensitive we become to the presence of sin. Increasing light means increasing self-judgment; and things which were allowed in the twilight of the dawn, become abhorrent as the noontide light reveals their true character. You may gauge your growth in grace, and your increasing reception of the Holy Spirit, by the tenderness of your conscience with respect to sins which you once permitted without remorse, and almost without remark. In proportion as you comprehend the full beauty of Christ your Lord, you will find imperfections in your best moments, and discern blemishes in your holiest deeds. When we hear of God, we are self-satisfied; but when we see Him, we

藉你的眼目来看见，藉你的手指来鼓动。以祂的爱来爱，你能藉那加给你力量的基督来作万事。

「住在至高者隐密处的，必住在全能者的荫下。」(诗 91:7)

四 罪和罪行

「这样，你们向罪也当看自己是死的；向神在基督里，也当看自己是活的。」(罗 6:11)

我们越活近神，便越发敏感罪的存在。越多的光照就即是越多的自我审判。在晨光下所容许的东西，在日上中天之光下便会变得相反，因这显露其真正本相。因着你在从前毫无懊悔下而容许和几乎毫无察觉之罪行如今有着觉知上的敏感，你也许是以恩典和越发得着圣灵来测计你的成长。相应地当你领会基督你主的全然美丽时，你必会发现在你最完美的时刻中的不完美，在你最圣洁的行为上也会辨出污点。我们风闻神时便会自我满足；我们亲眼看见祂时

abhor ourselves, and repent in dust and ashes.

In view of these facts it is impossible for any true child of God to be contented with himself. He cannot speak of himself as having attained, or as being already perfect. He is ever following after to apprehend or attain; and as he does so, he, who once described himself as the least of all saints, comes to call himself the chief of sinners. He is conscious of forgiveness; he knows that he is accepted in the Beloved; but, in proportion as he walks in the growing light, he feels his growing need of the precious blood, which cleanseth from all sin.

It is true that many claim to have attained to a condition of sinless perfectness; but they surely fail to discriminate between things which differ widely as the poles. They do not distinguish between the believer's standing in Christ Jesus, in the sight of God, and the practical realization and appropriation of that standing, which can only be in proportion to his faith. According to our faith, so it is to us; and, as faith is ever growing towards perfect vision, is it not clear that there must also be a growth towards the

便厌恶自己，在尘土和炉灰中懊悔。(伯 42:5)

因着得见这些事实，任何神真实的儿女便不会可能自我满意的了。他不能说 he 得着了，已完全了。他总还要有所领会或得着。当他这样作时，这个从前称自己为圣徒中最小的他便会称自己为罪人中的罪魁了。他认识甚么是赦罪。他认识到他被爱者所接纳；相应地，当他在越发明亮的光中行走时，他便感到对能洁除所有罪的宝血有着越发的需要。

多人祈祷的蒙垂听取决于无罪之完美，但他们必然不能识别遥如两极之阔的东西。在神眼中看来信徒在基督耶稣里的地位，和这地位的实际理解和取用上，他们不能作出分别。后者是与其信成正比的，是根据我们的信，所以是在乎我们了。信既是随着完美的眼光来增长，那么不是必然也有着在基督耶稣里的完美领会和我们地位的向

perfect appreciation and enjoyment of our standing in Christ Jesus? 往上的增加么？

And is there not this also, that there is a whole world of difference between freedom from conscious sin and the attainment of the perfect glory of the stature of Christ? When we come short, we sin.

As soon as we put ourselves in the true relation to the Spirit of God, we may expect to be kept from conscious sin; but surely this is a very different thing from the perfection of the New Testament, which is the maturity of the fully developed man. Even if we have passed from the adolescence to the man-hood of Christian development, there is still an infinite chasm between our uttermost attainment, and the surpassing loveliness of the One Perfect Man.

There are three matters which must be considered in connection with the believer's inner experience of evil: —

1. The Tempter

"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist." (1 Peter v. 8, 9.)

It is not necessary to suppose that

那么在觉知罪上得自由和在得着基督身量的完美荣耀上不也同时有着天壤之别么？我们有所不及便是罪。

我们一旦将我们自己放进神之圣灵的真实关系中时，我们也许会期望得着保守免犯明显的罪，但肯定这与新约的完美是不尽相同的，这不过是完全发展之人的成熟吧了。就算我们已从少年期发展至基督徒的成人期，我们最大的成就跟那完美者的无比可爱仍然有着无限鸿沟的相隔。

在关乎到信徒内里所有恶行上有三件事是必须考虑的：

1 那诱惑者

「你们的仇敌魔鬼如同吼叫的狮子，遍地游行，寻找可吞吃的人，你们要用坚固的信心抵挡他。」(彼前 5:8-9)

推想天空掌权者之

the prince of the power of the air is the author of temptation to every believer, the world over; for that would go near to investing him with the attributes of omniscience and omnipresence. But he is surrounded by legions of inferior spirits, the wicked spirits in heavenly places, as malignant in their hate as he is; and who are ever waiting to carry out his plans: and any one of these is sufficient to master the soul that has not learnt the secret of victory through faith in the Stronger than the strong man armed.

Temptation does not become sin to us, until the will assents to the suggestion of the Tempter. So long as the will is resolute, exclaiming with Joseph, "How can I do this great wickedness, and sin against God?" there is no sin. Sin is the act of the perverted will. That temptation is not sin is proved by the fact that the Lord Jesus was tempted in all points, though without sin. Of course, there is a vast difference between Him and us: because there was nothing in Him, as there is in us, responsive to the tempter's suggestions. It is difficult for us to listen to the suggestion of sin without contracting any stain; but still it may be accepted as broadly true that

王乃是世上每个信徒的试探发起人根本无此需要，因为世人都近乎给与 he 无所不知和无所不在的属性。但他是被众多次的灵所包围，就是在天上邪恶的灵，他们的仇恨跟他一样都是那样致命的。他们常等待来执行他的计谋，任何一个都足以制服那未曾认识藉信靠胜过披戴军装壮士的更强壮者这得胜秘诀的人。

试探不会变成我们的罪，除非我们立志同意试诱者的提议。只要意志坚定，像约瑟般来呼喊「我怎能作这大恶，得罪神呢？」(创 39:9) 时，是没有罪的。罪是堕落意向的举动。试探并非罪，这有着主耶稣多方受试探却没有罪这事实所证明。当然我们跟祂有着天壤之别，因为在试探者的提议上祂是没有回应而我们是有的。要我们听见犯罪的提议而没有染指任何失败是困难的，但被试探的我们是不需与罪有关这仍广被接纳为正

the fact of our being tempted does not necessarily involve us in sin.

There is only one way by which the Tempter can be met. He laughs at our good resolutions and ridicules the pledges with which we fortify ourselves. He has been ealing with these for sixty centuries, and well knows how to find their weakest point, and to sweep them away, as the tide does the child's barricade of sand. There is only One whom he fears; One who in the hour of greatest weakness conquered him; and who has been raised far above all principality and power, that He may succor and deliver all frail and tempted souls. He conquered the prince of this world in the days of His flesh; and He is prepared to do as much again, and yet again, in each one of us, if only we will truly surrender ourselves to His gracious and mighty indwelling.

The best resource for the hardly-beset soldier of Jesus is to appeal, not to the cross, but to Him who on that cross bruised the serpent's head, not for Himself only, but for us.

There are many forms in which that appeal may be made. Some utter the name of the tempted—the

确的。

应付试诱者只得一个方法。在防卫我们自己上，他嘲笑我们所立的决心和奚落我们的誓言。他六千年来一直处理这等事情，十分清楚知道如何找出他们最软弱之处，并把他们扫除，如同潮水冲没小孩的沙栏一样。他只害怕一位，祂就在其最软弱一刻打败他。祂已高升超过一切执政和掌权的，祂得以救助和叫所有软弱和被试探的人得着解救。祂在肉身的日子时打败今世之王，祂预备好再次去作，在我们每一个人身上再次去作，只要我们在祂荣耀和大能的内住上真诚地降服我们自己。

被艰难围困的耶稣士兵最佳的得救希望不是诉诸十字架，而是那不单止为祂自己，也为我们在十字架上伤了蛇的头那位。

作出这个求救有着很多不同的形式。有人说出「耶稣！耶稣！」那被

succoring—High Priest: "Jesus! Jesus!" Some cry in the triumphant assurance of victory, "Jesus saves me." Some do better still, and claim that grace in Him, the lack of which is hurrying them into sin; so that temptation becomes a positive means of grace to them, by showing their deficiency, and leading them to strengthen the things which remain, but which may be languishing to death.

Swift as the chick to the shelter of the mother's wing, so do you betake yourself to the ever-offered protection of Jesus Christ whenever menaced by the Tempter. The Lord God is not only a sun but a shield. "The name of the Lord is a strong tower: the righteous runneth into it and is safe." He will "cover thy head in the day of battle." (Ps. lxxxiv. 11; Prov. xviii. 10; Ps. cxi. 7.)

It may be that you have tried to do this, and have failed. You have entered upon the day's life, fully intending to make Jesus your shield of faith, and to hide in Him when threatened by the Tempter. Yet you have found to your dismay, that you have been overcome before you have bethought yourself of your refuge and deliverer. But there is an easy remedy for this, in the aid of

试诱和救助的大祭司的名字；有人高呼「耶稣救我。」那成功的胜利保证；有人更进一步祈求祂里面的恩典，因为缺乏恩典便叫他们快快犯罪。因此试探于他们便成为一个得恩典的途径，试探显示他们的不是，引领他们来巩固所存有的，但這些也許都是衰残至死的。

每次你被试诱者胁迫时，你也要快如小鸡去到母鸡翅膀的荫下一般来叫自己专心于得耶稣基督永远给与的保护。主神不单止「是日头，是盾牌。」(诗 84:11)「耶和華的名是坚固台；义人奔入便得安稳。」(箴 18:10)「在争战的日子，祂遮蔽了我的头。」(诗 140:7)

你也许尝试作这个却仍失败。你也曾在日务上完全想着要以耶稣为你信心的盾牌，当试诱者威胁你时便藏身祂里头。然而你发现的只有失望，就是你在想到自己的得荫庇和拯救者之先已然被打败。但这个是有着轻易之解救的，就是圣灵的

the Holy Spirit. He is the Divine remembrancer. It is his office to maintain the spirit in a state of holy recollectedness; and, if the attack be as a thunderclap. He will be as the premonitory lightning flash, crying, "Beware! Beware! 'turn you to your stronghold, O prisoner of hope.'" (Zech. x. 12.)

Be sure of this, that Satan cannot tempt you beyond what you have power to sustain or resist. Powerless in yourself, you can do all things in Christ that strengtheneth you. The Lord Jesus hath bought you; and you must trust Him to keep you. "The Lord is thy keeper." "He will not suffer thy foot to be moved." "Surely He shall deliver thee from the snare of the fowler." (Ps. cxxi. 5, 3; xci. 3.)

II. The Sinful Tendency Within

Regeneration is not the eradication of the principle of the old life, but the insertion beside it of the principle of a new life—the Christ life. And these two exist side by side; as the house of Saul and the house of David in the rent and distracted kingdom of Israel: but the one is destined to get weaker and weaker, whilst the other waxes

帮助。祂是神圣的提示者。叫我们的灵维持在神圣的镇定中是祂的职责。若攻击如雷而至时，祂必会是那雷前的闪电，高呼：「当心！当心！你们被囚而有指望的人都要转回保障。」(亚 9:12)

要确知撒但不能在 你有坚持或抵挡力下 试诱你。你自己是无能力的，在加你力量的基督里 你却能作万事。你必须相信 买赎你的主耶稣能保护你。「保护你的是耶和 华。」(诗 121:5)「祂必不 叫你的脚摇动。」(诗 121:3)「祂必救你脱离捕 鸟人的网罗和毒害的瘟疫。」(诗 91:3)

2 里头的犯罪倾向

重生并非将旧有生命的原则根除，而是将一个新生命——基督的生命——的原则植入。这两个肩并肩地共存，如同扫罗家和大卫家在地土和王国上分治以色列一样。一个越发衰微，另一个则越发兴旺。

stronger and stronger.

"That which is born of the flesh is flesh," and can never be anything else than flesh. It can never be improved into spirit. It can never be anything but abhorrent in the eye of the Holy God. So that "they that are in the flesh cannot please God"; and the flesh which is in us can never please God. The only thing to be done is to deny it; and to reckon it as a dead thing, which has no place in the Home of Life. "Bury thy dead out of thy sight."

Self is the anagram of flesh. The flesh-principle is the self-principle, which so insidiously creeps into everything from which it is not rigorously excluded by the grace of God. Before we are converted self is the sole motive-power of our lives: our kindest and best actions originate in this root. And after we are converted, it strives to insinuate itself into our religious life. Satan will not prohibit us from being religious—if only "self" is the mainspring of our devotion. Hence it is that Jesus Christ is so unrelenting in His demand for self-denial. And it has been the axiom of saintship in all ages—"Whosoever thou findest thyself, deny thyself." Sword in hand, we must pursue this evil thing—this

「从肉身生的就是肉身。」(约 3:6) 只会是肉身，永不能提升为灵；是圣洁之神眼看为可憎恶的。因此「属肉体的人不能得神的喜欢。」(罗 8:8) 我们里头的肉体永不能讨神喜悦。唯一可作是弃绝它，以为死物，在生命之家中毫无地位。「埋葬你的死人，不复看见。」(创 23:11)

己 (self) 和肉体 (flesh) 字母倒置。肉体的原则就是己的原则，若非严严藉神的恩典排除，它便不知不觉钻进来。我们得救前，己是生命的唯一推动力。我们至善至美的行动都源于它。得救后，它挣扎悄悄潜入我们的信仰生活中。撒但不阻止我们有信仰，只要「己」是虔诚的主要推动力。因此耶稣基督严厉地要求自我否定的。历世历代一直的成圣原则是：「凡要救自己的生命的，必丧掉生命。」(太 16:25) 我们必须手中持剑下来寻找己这个邪恶之物，它是藉

self-hood—through all the disguises beneath which it hides itself. We must allow it no quarter. We must believe that it is never more near or more dangerous than when it causes a rumor to be set on foot that it is no more. In the self-congratulation which arises on the receipt of this happy intelligence, there is a new and striking evidence of its continued and vigorous existence.

It is to this evil principle, which is very susceptible to the least suggestion from without, that the Tempter appeals. His attacks would be less formidable if it were not for this traitor within the citadel of the soul. But, we may well fear the bombshells thrown in from without, when we remember the magazines of gunpowder within, awaiting the spark that shall hurry them into explosion, and shatter the rest of the soul. There is no evidence, then, that the flesh shall ever be eradicated, because it is ourselves; and the Apostle clearly tells us that "the flesh lusteth against the Spirit, and the Spirit against the flesh." And in those who most earnestly asseverate its eradication in their own experience, there are frequent indications of its presence still. (Gal. v. 17.)

But this is possible. The Holy Spirit is

着伪装来隐藏自己的。我们定须不容它有住处。我们定须相信没有比「己不再在这里」这谣言得已立足更相近和更危险的了。当接受这个快乐的认定时，己便冒起来自我庆贺，这便是它持续和活泼存在的一个既新和明显的证据。

试诱者所诉诸的就是这个邪恶的原则，来自外面的最小提议也是十分有影响力的。若不是这位背叛者在生命城堡之内的话，他的攻击便不会那样难应付了。我们既记取内里的弹药库，那么即将来到的火花必促成的爆炸和致命摧毁必会叫我们对从外面掷来的炸弹存着十分忌惮之心。没有证据显示肉体该被根除，因为它是属于我们的。使徒亦清楚告诉我们的说：「肉体与圣灵相争，圣灵与肉体相争。」对那些最热心坚持他们有根除己之经验的人，常有证据证明其依然存在。(加 5:17)

但这是有可能的。圣

the deadly antagonist of, and all-sufficient antidote to, the self-life. When He dwells in blessed fulness within the surrendered heart. He sets it free from the law of sin and death: He annihilates the power of the self-life; as an antiseptic cancels the death-dealing germs which proceed from the body of a patient who is stricken by an infectious disease.

When the Holy Spirit resides in power in the heart. He keeps the self-life so utterly in the place of death that temptation has no fascination, no power. The appeals of hell are flung against the ear of death: there is no response, no motion of obedience. Try it, reader: be not content to have the Holy Spirit within thee; see that He fills thee; and thou wilt experience that blessed condition in which the sparks of temptation shall seem to be quenched in an ocean of water, as they touch thy heart.

But remember the evil thing is there still; not eradicated, not destroyed, only kept in the place of death by the Spirit of life. And if ever thou shalt quench or limit His gracious operation, so that He relaxes His restraining power, that accursed principle will arise with all its pristine force, join hands with the

灵是己之生命的死对头，也是其万灵解药。当祂以丰富的恩福来内住于降服的心灵时，祂便叫这心灵脱离罪和死的律。祂彻底击溃一己生命的能力。圣灵作为清除引发自一个传染病病人身体的致命细菌的杀菌剂。

当圣灵以大能大力来住在心中时，祂将己的生命彻底置于死地，以至试探再没有吸引力，没有权势。地狱的呼吁被急送死亡之耳，但是毫无反应，没有不顺服之举动。读者啊，尝试这个吧。不要满足于有圣灵在你里头居住，要知道祂充满了你，你必能经历这蒙福的情况，当试探的火花触及你心，必会被海洋之水所淹没。

谨记那邪恶的东西仍在，未被根除，未被摧毁，只被赐生命之灵困在死亡之地。你若熄灭或限制赐恩的运作时，祂便会在祂限制的能力上松懈，那么那可憎的原则会连同其原始力量冒起，与那

tempter, and hurry thee into sin. Watch and pray, therefore; keep in with the Holy Ghost; walk warily; that thou mayest never have to retrace thy steps, shedding tears of blood.

III. Sins

Through neglect of watching and prayer—or by reason of carelessness in the walk and conversation—it is quite possible to break that holy connection between ourselves and heaven which is the secret of deliverance, and the talisman of victory. There is always a Delilah ready to shear off the locks of our strength, if we allow ourselves to sleep in her lap. And our strength may be gone ere we know it. "He wist not that the Lord had departed from him." (Jud. xvi. 20.)

And when we put ourselves outside those sacred influences which are intended to deliver us from the power of evil, there is no alternative but that we should break out again into acts of sin. But there is a difference. They are not now the normal state of the soul. They are committed in opposition to the judgment and the conscience. They are the sins of a child for which it will be chastened, until it gets back into the old blessedness again. An old divine

试诱者联手，催你去犯罪。因此当儆醒祷告，常保守在圣灵里，警惕而行，这样你便永不需流淌血泪下来在步回了。

3 罪行

因着忽略儆醒和祷告，或因着行事说话的不小心，颇有可能会打破我们跟天堂这救赎之秘诀和胜利之法宝的联系。我们若容许我们睡在其大腿上时，总有一个大利拉准备好来剃掉我们力量之发绺。我们的力量会在我们知道之先失掉。「他却不知道耶和华已经离开他了。」(士 16:20)

当我们将我们自己放在那本意救我们脱离邪恶能力的神圣影响力之外时，没有别的，犯罪的行为必然再次发生，但有着分别。这些罪行不是如今生命的正常现象。犯这些罪违背判断和良心。这些是小孩子的罪行，会被惩治，直至他再次得回旧有的恩福为止。一古圣徒曾说：「一只羊和一只

says: "A sheep and a sow may each fall into the same quagmire; but the sow will wallow in it, whilst the sheep will bleat piteously, until she is extricated and cleansed." Such is the difference between the ungodly and the children of God. "Whosoever abideth in Him sinneth not"; that is, sin can never become his normal and habitual state. (I John iii. 6.)

If ever this should be your unhappy lot, do not despair. The true test of Christian character does not consist in the inability to fall, but in the quick agony of repentance, and in the immediate restoration to the ways which had been left. Directly you are conscious of sin, turn at once to your compassionate Lord. Do not wait for the fever of passion to subside, or for the agony of your shame to die down; but, there and then, in the crowd or the street, lift up your heart, and ask Him to touch you with that finger before which uncleanness cannot abide: ask Him to wash you as he did the feet of His disciples, soiled by jealousy and strife for mastery: ask Him to restore your soul to the place it occupied before you fell.

You may not be able to forgive yourself: but He will forgive you

母猪双双掉进一个沼泽里，那母猪会乐在其中，而那羊却会凄惨鸣叫，直至她被解救和得清洁。」这就是没神之人和神儿女的分别。「凡住在祂里面的就不犯罪。」(约壹3:6)即是说罪永不能成为他正常和惯常的态度。

若这就是你的不幸，不要失望。**基督徒品格的真正考验不在于不会跌倒，而在于快速的痛悔，和立时从迷路上转回。**你对罪是有着立时之醒觉的，立时转向你慈怜的主吧。不要等待热情的消退，或等待你羞辱的痛苦减弱，却要当场在人群或街中鼓起你的心，求主来以从前不洁不能同居的手指来触碰你。求祂如同为祂那些被嫉妒和争大而玷污的门徒洗脚般来洗净你。求祂将你的灵魂恢复到跌倒之前所有的地位。

你可能不能原谅你自己，但祂必会立时原谅

instantly; the stain will be at once extracted from the spirit's robes; the foulness will immediately flee from the blemished dress; and the forgiven one shall occupy again the place which for a moment had been vacated, the place in the heavenlies, side by side with its Redeemer. Oh, do not doubt the Saviour's willingness, or the Saviour's power, to forgive; or the efficacy of His blood to wash out each stain, as it may become manifest to the quickened conscience. Remember that His blood ever cleanseth from all sin, as the stream is ever flowing over the pebble, and as the tear-water is ever removing from the eye the motes that alight for a moment upon its surface.

It is not an easy world for any of us to traverse; it is no friend to grace: but it is possible to walk through it with clean and stainless robes. Sin may assail; but it will be as the waves that beat outside the goodly ship without finding admittance within its walls. And out of the pure and guileless heart shall spring all the loveliness of unselfish and helpful deeds, such as shall make this sad world happier, and dark hearts bright with the light of heaven.

"Give beauty for ashes, the oil of joy

你。灵的袍子上的污垢必会立时被除去。那肮脏会立时从玷污的衣裳中消失。蒙赦罪之人必会再次得回离开了一息间的所有地位，就是属天的地位，与其救赎主再次肩并肩。噢，不要对救主在原谅上的乐意和能力，或祂血足能除掉每个污迹上有所疑虑，因为这必然会彰显在复苏的良知中。谨记祂的血总能洁净所有的罪，如同溪流总是流过卵石一般，也如同泪水总能除掉一时落在眼睛表面上的尘埃一般。

这不是我们容易横越的世界，它不乐于施恩，但走越它而保持着袍子清洁和无玷污是有可能的。罪也许会来滋扰，但它必会如同浪潮般来在偌大的船外拍打，却找不着越墙之门。纯洁和无伪之心所涌出的全是无私的美善和助人之举，都会叫这悲伤世界变得快乐，使黝暗心灵因着天上亮光而通明。

「赐华冠与锡安悲

for mourning, the garment of praise for the spirit of heaviness." (Isaiah lxi. 3.)

V. The Will

"If ye be willing and obedient, ye shall eat the good of the land." — Isaiah i. 19.

"Thy people shall be willing in the day of Thy power." — Psalm cx. 3.

The one question which the Lord Jesus puts to every one of us, is that which He put, beside Bethesda's pool, to the sufferer who wistfully scanned His face for help: *"Wilt thou be made whole?"* The whole question turns on the attitude of the will. And it is for lack of realizing this, that many grope for years in darkness, who might otherwise walk in the light of life.

It is impossible to exaggerate the importance of clear and accurate conceptions of truth. For what a man believes, that he is. At the same time, experience and observation prove beyond a doubt, that to think right is not enough to produce the fruits of the Spirit, or the blessedness of the Beatitudes. Many babes and sucklings in knowledge, whose notions of truth, through no fault of their own, are hazy

哀的人，代替灰尘；喜乐油代替悲哀；赞美衣代替忧伤之灵。」(赛 61:3)

五 立志

「你们若甘心听从，必吃地上的美物。」(赛 1:19)

「当祢掌权的日子，祢的民甘心……」(诗 110:3)

主耶稣对我们每个人发的是在毕士大池祂向细看祂脸面来渴望得帮助的病人所发「你要痊愈么？」这问题。就(约 5:6)整个问题随意志态度而转动。因着缺乏认识这个，所以多人经年在黑暗中摸索，不然，他们是可在生命之光中行走的。

将真理清晰和准确概念的重要性夸大是不可能的。因为一个人所相信的就成了他的所是。同时，经验和观察毫无疑问地证明思想正确不足以产生圣灵的果子或八福的恩福。很多婴儿和幼儿虽然在知识和真理的见解上都是模糊和不完全的，却因着没有一己的过

and partial, have entered the kingdom of heaven; the doors of which are closed against the wise and prudent who have no other claim for entrance than that they could pass muster in the strictest theological examination.

Others lay the chief stress on Right Feeling. Their test of rightness is joyousness. When they feel bright and happy, and their heart sings—and the azure blue, unflecked by cloud, canopies their path—they can sit in the heavenlies, and take their place among their peers. But when their glad emotions expend themselves as summer brooks; and the birds cease their strains; and the sky is overcast; they begin to question even their acceptance.

Surely feeling is too unsatisfactory for any of us to build upon it for peace or power. Choose rather the shifting quicksands as a foundation for your house. We need something more reliable than an experience—which may be disturbed by an east wind, a cloudy day, or a fit of indigestion.

We are not what, in some special moment, we feel. We are what we will. We must bore down beneath the alluvial deposits of emotion, and the formation of the intellect, to the

错而得进天国。天国之门是对那些聪明和通达人关闭的，在得进入的要求上，除了他们宣称在最严格的神学考试中符合要求外，他们便一无所有。

有人侧重正确的感觉，测试剂是喜乐。当他们感到幸福快乐时，覆盖他们路途的是天色常蓝，晴空万里，他们的心便会歌唱，他们便会坐在圣徒中，在他们的同侪中占一席位。但当他们的欢愉情绪耗尽，如夏天的溪水断流时，鸟儿便停止歌唱，密云盖天，他们连他们是否蒙接纳也开始怀疑。

明显感觉不足叫我们任何人在其上建立和平或权力，这就如选择不稳流沙作为屋子根基一样。我们需要一些比经验更可靠的东西，经验容易受东风、有云的日子或突发的不明所已所扰乱。

在一些特别时刻中我们不按感觉而行，却是按我们的意志而行。我们定须将情感的堆积层和智力层往下压，落在意志

granite of the will! There, and there only, can we find a stable basis on which to build the structure of a blessed or useful life; because the will is the true expression of ourselves.

We do not blame the maniac who seeks to fire a cathedral: we simply confine him; his will was impaired. But we condemn the man who clearly meant to take his brother's life, though the deed itself was frustrated; his will was murder. And what we are with respect to one another, that we are also with respect to the Almighty God. His one complaint against us is not that we are dull and stupid; or that we do not feel more deeply; or that we are not swifter and stronger in our obedience—but that we are *not willing*. "Ye *will not* come unto Me, that ye might have life." "If any man *will* come after Me." "I would . . . but ye *would not*." "If ye be *willing* and obedient, ye shall eat the good of the land."

"All the good pleasure of His goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God, and the Lord Jesus Christ." (2 Thess. i. 11, 12.)

的花岗岩上。惟有那里能成为一坚固的根基，在上面得以建造蒙福和有用之生命构建。因为意志是我们自己的真实表述。

我们不会怪责那试图烧掉大教堂意志受损的疯子，只会禁制他；我们却定罪明显决意取兄弟性命的人，那行为本身虽因挫折而起，动机可是谋杀。我们如何彼此不理睬，也如何不理睬全能神。祂不是控诉我们沉闷和愚蠢，或感情不够深，或在顺服上不快捷和不够强，而是我们不愿意。「你们不到我这里来得生命。」(约 5:40)「若有人要跟从我。」(太 16:24)「我愿意，只是你们不愿意。」(太 23:37)「你们若甘心听从，必吃地上的美物。」(赛 1:19)

「又用大能成就你们一切所羡慕的良善和一切因信心所作的工夫，叫我们主耶稣的名在你们身上得荣耀，你们也在祂身上得荣耀，都照着我们的神并主耶稣基督的

恩。」(帖后 1:11-12)

On the Threshold of Salvation

How many there are around us like the impotent man of Bethesda! They are waiting for healing with eager desire. To get it they linger for years in the porches of Mercy's House. They wistfully see the gladness with which many go healed away. They hope that their turn will come at last.

But they are waiting for the wrong thing for some mysterious troubling of the waters, rather than for the Healer. For a ceremony, and not for Christ. For an angel, and not for the Saviour. For the help of men to put them into salvation, or to their own lame efforts to shuffle into the pool of healing. They are always trying to get more correct conceptions of Christianity, or to work themselves up into a condition of earnest feeling. Oh, if they could only *feel* more earnestness; or more adequate sorrow for sin; or more assurance of faith! They wait year after year for some angel to trouble the inner waters of their souls, and send a ripple of saving feeling across them. But the angel comes not. And they wait on till hope almost dies.

To such the Saviour comes. "*Wilt*

在救恩的门坎上

围绕我们有何等多人像毕士大池那残废的人！他们热切等待医治，在羊门的廊子守候经年。他们忧愁地得见多人得医治后高兴离去。他们盼望最终会轮到他们。

但他们有着错误的等待，不是奇妙之水的搅动，而是那医治者；不是一个仪式而是基督；不是天使而是救主；不是来自人在救恩上的帮助，或一己残缺力量来拖曳进池水去得医治。他们总是尝试来得更多基督教正确的观念，或是他们亲自去作成最热切感觉的状况。他们要的不过是感到更热切，或为罪更适切的难过，或是信上的更有确据吧了！他们年复一年来等待天使搅动他们生命里头的水，送来一个拯救的感觉涟漪漫过他们。但那天使没来。他们等待到希望几乎幻灭。

救主为「你要痊愈

thou be made whole?" He does not send the soul to college to study a creed, however Apostolic. He does not wait till it is fired with ardor or steeped in tears. He cuts right through all sorrowful confessions of deficient faith, utter worthlessness, inability to shed pure tears or think right thoughts. All this is with Him secondary. It must be considered: but presently, not first. His one prime concern is the will. What *willest* thou? *Wilt* thou be saved? The question of salvation is a moral one; it hinges on the will.

And if the trembling soul can only look up to Him and say; "I would, but I cannot, feel; I would, but I cannot, believe; I would, but I cannot, repent"; then with great joy the Shepherd takes the lost sheep upon His shoulders. He says: "It is enough. I will work in thee all thou lackest. I will enter through the unlatched door of thine heart, laden with gifts. I will cleanse thee from all that grieves Me; and I will produce in thee all those holy things which thou seekest. They are the gifts of God to the recipient spirit through the agency of the Holy Spirit."

The initial step of salvation is our willingness to be saved. If that is assured, tell Christ so. Look to Him to

么？」而来。祂没有差人到大学去研究使徒的教义。祂没有等到人满心火热或热泪凝眶。祂就在全然承认信心不足、完全无有价值、不能洒下纯洁之泪、不能有正确思想那处介入。这些于祂都属次要。这些都该考虑，但不是现在，并非先决。祂主要关注意愿。你有甚么意愿？愿否得拯救？得救的问题是道德性的，是取决于意愿的。

颤抖的人若仰望神，对祂说：「我愿，但感觉不来；相信不来；悔改不来。」那么牧人会以大喜乐将迷羊扛在肩上，说：「这已足够。我必会在你里头作成你最缺乏的。我必会经你开敞的心门进入，在里头装满恩典。我必会洁净一切使我忧伤的东西，我必会在你里头生发你所寻找的神圣东西。他们是神藉圣灵这中保给那些愿意接受之灵的赏赐。」

救恩的第一步就是我们愿意得救。若确定这个，便这样告诉基督吧。

begin in thee His gracious work. And there is already commenced in thee a transformation, which starts with forgiveness, and ends in perfect conformity to the Son of God, in heaven's dateless glory.

In our Daily Religious Experience

We give ourselves to God. Beneath the spell of some stirring appeal, or under the impression of written words, burning as the carbon-points of the electric light, we resolve that we will live a more earnest, devoted, and whole-hearted existence. For some few days the momentum carries us on, and we feel happy and satisfied.

But after awhile the blessing we have received seems to expend itself. We are troubled by violent temptation. We lose all pleasure in private prayer. We can get nothing from our Bibles. For some deep and subtle reason, all our feelings are suddenly overcast. The heart, which was like a garden in summer, is as a barren moor, on which clouds brood. At such a time, if we are simply dependent on our feelings, we shall be ready to despair. If, like Peter, we regard the winds and waves, we, like him, must begin to sink; and we shall doubt the reality of the

仰望祂来在你里头开展祂施恩的工作。在你里头早已有改造的开展，先从宽恕开始，后以模成神儿子的模样来告终，有着属天历久不衰的荣耀。

我们每天的信仰经历

我们将自己交给神。在一些动人恳求的言词下，或在文字的印记下，我们如同电灯碳极的燃烧般立志来过一个更热切、虔诚和全心全意的生活。头三数天我们有着动力的驱使，感到快乐和满足。

不多久，我们得的恩福似乎耗尽，被厉害的试探困扰。我们失掉私祷中的一切快乐，在读经上一无所获。因着一些深藏和隐秘的原因，所有的情感骤然低落。本来像夏天花园的心在乌云低覆下变得贫瘠荒凉。这时我们若单单倚靠感觉的话，我们必然会失望。我们若像彼得般看着风和浪，我们必会像他般开始沉下水去。我们必会怀疑经历神真理和恩典的真实性，就是

experience of God's truth and grace, which had given us a real lift heavenwards.

Even if you are conscious of having swerved for a moment from the path of perfect willinghood, by His grace put your Will back again on the side of Christ, with tears and confessions, and ask Him to hold it, as a father holds the hand of his child on a slippery day. Forget your feelings. Entrench yourself in your will. Ask Jesus to purify and sanctify it by His Spirit, so that it may be true to Himself. And believe that He is as eager as you are to still all the rebellion of the soul, and to make you what you wish and will to be, in your best and holiest hours. Your attitude towards Christ is determined, not by your feelings, but by your steadfast desire and "will."

In Sorrow and Trial

As sons we must endure the rod of chastening, which is "not joyous but grievous." The way to the Kingdom lies through Gethsemane, with its deep shadows and its tears, and sweat of blood. All that can abide the fire must be made to pass through the fire.

Yet sometimes how hard it is to be submissive! And here it is that so many

从前给与我们有着的真正属天提升。

就在你察觉到一时背离了完美意愿道路的那刻，藉祂的恩典来以泪水和认罪将你的意愿放回基督那边，祈求祂来持定，如同在天雨路滑日子父亲握住儿子的手一般。忘掉你的感觉，固守意愿。祈求耶稣藉祂的圣灵洁净你，使你成圣，因此得以对祂忠诚。相信祂是如你般热切来平静你生命中的一切叛离，在你最佳和最神圣的时刻中作成你的想望和意愿。你向基督的坚定态度不是藉着你的感觉，而是你坚定的想望和「意志」。

落在忧伤和试炼中

儿子必须忍受「当时不觉得快乐，反觉得愁苦」(来 12:1) 之杖的管教。往天国之路要经过客西马尼，满是大大的忧伤和眼泪，汗如血点。所有经得起火的定须经过火。

然而顺服有时何等艰难啊！多人在这出错。

mistake. They try to feel submissive and resigned. But they try in vain.

But it would be comparatively easy if they would only begin with the will. Will God's will. Tell Him that you are willing to be made willing to have His will. Bring your will to Him, as a piece of cold iron; and ask Him to renew it, and soften it, and mould it into perfect oneness with His own. Say to Him as Jesus did, "Father, Thy will, not mine, be done!" And when thoughts of rebellion or mistrust surge upwards in your soul, do not lose heart; trust God to deal with them. You cannot master them; but God can. Only be sure that your will is true to Him as the needle is to the pole.

In Regard to Sin

When temptation besets us, it will sometimes so insinuate itself into our hearts, that we may be at a loss to distinguish the voice of the tempter from that of our own consciousness.

Bunyan tells us, that when the pilgrim was come over against the mouth of the pit, one of the wicked ones got behind him and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put

他们尝试去感觉顺从和听命，这尝试徒劳。

他们若以意志开始，一切相对容易。以神旨意为己意，告诉祂你乐意甘心行祂旨意。将你的意志如同一块冷铁带到神那里去，求祂更新，软化，按祂旨意模成完美的一块。像耶稣般跟祂说：「父啊，不要从我的意思，只要从祢的意思！」（可 14:36）当你生命泛起背叛和不信时，不要灰心丧志，信靠神来处理。你不能控制，神才能。只要确实你乐意如同磁针忠于两极般忠于祂。

关于罪

当试探围绕我们时，它有时会悄悄潜入我们的心，我们也许不能分辨是出于试诱者还是我们一己的良心。

本仁·约翰告诉我们，当天路客来到地狱门口时，其中一个恶灵在他后头轻声向他提议说一些严重的亵渎话，而他实在以为这些出于他一己思想。在可怜的基督徒从

poor Christian more to it than anything that he had met with before.

Will to be free! *Will* to walk with God in stainless robes! *Will* to refuse the tempting bait! *Will* to deny flesh and to crucify self! *Will* because God is working in you to will. And you will find that if the will is present with you, the power to perform will also be forth-coming to your faith; and Jesus will make haste to achieve your complete deliverance. Lift up your heads and rejoice: your redemption draweth near.

Yes, and this will come to you—that your will shall become more and more one with the will of God: so much so, that God will give you the keys of His kingdom, saying, "Ask what *ye will*, and it shall be done unto you." And in proportion as the will of man is brought into unison and harmony with the will of God, there will be growing peace and growing power. When the will of God is done in the heart, even as it is done in heaven, then the joy of heaven enters it to abide. "Eye hath not seen, nor ear heard, nor hath the heart of man conceived, what God hath prepared for them that love Him." But these things are unfolded to the man who has given up his will to God; and

来遇到的事情上没有一件像这叫他更可怜。

定志得自由！定志以无玷污的衣袍与神同行！定志拒绝引诱之物！定志否定肉体，钉死己！这定志是神在你们里头作成的。你们必然发现若有这定志，行出来的能力必也因信临到，耶稣必赶快达成你们完全的救赎。「当挺身昂首，因为你们得赎的日子近了。」(路 21:28)

是的，这必临到你们，你们的意志必越发与神的旨意合一，其量多以致神必将天国的钥匙给与你们，说：「凡你们愿意的，祈求，就给你们成就。」(约 15:7) 人的意志越法与神的旨意和谐合一，必越发平安和有力量。当神的旨意在心里作成时，也在天上作成，属天的喜乐便进来居住。「神为爱祂的人所预备的是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。」(林前 2:9) 这些只向那些向神降服己意之人显明，他们重新得着

who has received it back again, magnetized by His will; and who now lives in the citadel of a sanctified and devoted will. For this is the law of the kingdom of the Son of God: "If any man wills to do His will, he shall know."

VI. Guidance

"I will guide thee with Mine Eye." — Psalm xxxii. 8.

Many children of God are so deeply exercised on the matter of guidance that it maybe helpful to give a few suggestions as to knowing the way in which our Father would have us walk, and the work He would have us do. The importance of the subject cannot be exaggerated; so much of our power and peace consist in knowing where God would have us be, and in being just there.

The manna only falls where the cloudy pillar broods; but it is certain to be found on the sands, which a few hours ago were glistening in the flashing light of the heavenly fire, and are now shadowed by the fleecy canopy of cloud. If we are precisely where our heavenly Father would have us to be, we are perfectly sure that He will provide food and raiment, and everything beside. When He sends His

被神旨意吸引的己意，如今活在圣洁敬虔心意的堡垒中。因为这是神儿子国度之律：「人若立志遵着祂的旨意行，就必晓得.....」(约 7:17)

六 引导

「我要定睛在你身上劝戒你。」(诗 32:8)

很多神儿女在引导一事上有深深的操练，因此他们能给与一些有用的提议，叫我们得以认识我们的天父要我们走上哪一条路，要我们作甚么工。这方面的重要性是不会被夸大的，因为我们的能力和平安大多都是在于认识到神要我们走那一条路，并保守在其中。

吗哪只有在云柱覆盖之处落下，但必会在沙土上找到，就是几小时前还是有着属天火光闪耀之处，如今却覆盖着如羊毛的云盖。我们若准确知道我们天父要我们身处那儿，我们便能完全确定祂必会供应食物和衣裳，并每一样别的东西。当祂差祂的仆人们往基立去

servants to Cherith, He will make even the ravens to bring them food.

How much of our Christian work has been abortive, because we have persisted in initiating it for ourselves instead of ascertaining what God was doing, and where He required our presence. We dream bright dreams of success. We try and command it. We call to our aid all kinds of expedients, questionable or otherwise. And at last we turn back, disheartened and ashamed, like children who are torn and scratched by the brambles, and soiled by the quagmire. None of this had come about, if only we had been, from the first, under God's unerring guidance. He might test us, but He could not allow us to mistake.

Naturally, the child of God, longing to know his Father's will, turns to the sacred Book, and refreshes his confidence by noticing how in all ages God has guided those who dared to trust Him up to the very hilt; but who, at the time, must have been as perplexed as we are often now. We know how Abraham left kindred and country, and started, with no other guide than God, across the trackless desert, to a land which he knew not. We know how for forty years the

时，祂甚至会叫乌鸦为他们叨来食物呢。

很多我们基督徒的工作一直失败，因我们坚持由我们自己来开展，而不弄清神在作甚么，和祂要我们身处何方。我们发着璀璨成功之梦。我们尝试管控它，我们采用各种权宜之计，不论其有问题与否。最终我们就像被荆棘撕破和抓伤的孩子们般胆丧羞愧地折回，满身沼泽而来的肮脏。我们若打从开始便服在神不会出错的引导下时，这些便没有一件会发生。祂或许会试炼我们，但祂不会容让我们出错的。

渴望认识神旨意的神儿女自然会转向那部圣书，藉着留意神在历世历代如何引导那些敢于信靠祂到底的人而得着信心的更新。但那时他们必会像我们如今般困惑。我们知道亚伯拉罕如何离开本族本家，除了神便没其它带领下开始横越那渺无人烟的旷野，去一处他不认识之地。我们知道以色列人如何四十年

Israelites were led through the peninsula of Sinai, with its labyrinths of red sand-stone, and its wastes of sand. We know how Joshua, in entering the Land of Promise, was able to cope with the difficulties of an unknown region, and to overcome great and warlike nations, because he looked to the Captain of the Lord's Host, who ever leads to victory. We know how, in the early Church, the Apostles were enabled to thread their way through the most difficult questions, and to solve the most perplexing problems: laying down principles which guide the Church to the end of time; and this because it was revealed to them as to what they should do and say, by the Holy Spirit.

The promises for guidance are unmistakable

Psa. xxxii. 8: "I will instruct thee and teach thee in the way which thou shalt go." This is God's distinct assurance to those whose transgressions are forgiven, and whose sins are covered, and who are more quick to notice the least symptom of His will, than horse or mule to feel the bit.

Prov. iii. 6: "In all thy ways acknowledge Him, and He shall direct

之久被带领穿越西乃半岛，有的是像迷宫般的火红沙石，一片荒地。我们知道乔舒亚如何进入应许之地，克服未识之地的困难，制胜又大又好战的国家，是因为他仰望常叫人得胜之万军耶和华军队的元帅。我们知道在早期教会中使徒们如何能在最艰难的问题下踏走他们的出路，解决最困扰的问题，奠定引导教会到时间尽头的指引，这是因着向他们揭示他们该作和该说的就是圣灵。

引导的应许是不会出错的

「我要教导你，指示你当行的路。」(诗 32:8) 这是神对那些过错已得饶恕，罪已蒙遮盖之人，和那些比嚼环辮头勒住才能驯服的骡马还要快留意到祂旨意的最微细征兆之人的明确保证。

「在你一切所行的事上都要认定祂，祂必指

(or make plain) thy paths." A sure word, on which we may rest; if only we fulfil the previous conditions, of trusting with all our heart, and of not leaning to our own understanding.

Isa. lviii. 11: "The Lord shall guide thee continually." It is impossible to think that He could guide us at all, if He did not guide us always. For the greatest events of life, like the huge rocking-stones in the West of England, revolve on the smallest points. A pebble may alter the flow of a stream. The growth of a grain of mustard seed may determine the rainfall of a continent. Thus we are bidden look for a Guidance which shall embrace the whole of life in all its myriad necessities.

John viii. 12: "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." The reference here seems to be to the wilderness wanderings; and the Master promises to be to all faithful souls, in their pilgrimage to the City of God, all that the cloudy pillar was to the children of Israel on their march to the Land of Promise.

"All thy children shall be taught of the Lord, and great shall be the peace of thy children."

引 (或弄平) 你的路。」
(箴 3:6) 我们信靠确实的言语。只要我们符合先前的条件，全心信靠，不倚靠一己聪明。

「耶和华也必时常引导你。」(赛 58:11) 祂若不时常引导我们，便完全没可能以为祂能引导我们。因为人生大事，就如同英国西部的巨大摇摆石一样，取决于最细小之尖石。一块卵石就能改动溪水的流向。一粒芥菜种子的生长就决定了一个大洲的雨量。因此我们被嘱咐来寻求一个能包含整体生命一切无数需要的引导。

「我是世界的光。跟从我的，就不在黑暗里走，必要得着生命的光。」(约 8:12) 这里所谈论到的似乎是在旷野中的游荡；并主对所有往神之城而去天路历程上忠信的人所应许的，就是所有的云柱都是给前往应许之地之以色列子民的。

「你的儿女都要受耶和华的教训，你的儿女必大享平安。」(赛 54:13)

And yet it may seem to some tried and timid hearts, as if every one mentioned in the Word of God was helped, but they are left without help. They seem to have stood before perplexing problems, face to face with life's mysteries, eagerly longing to know what to do—but no angel has come to tell them, and no iron gate has opened to them in the prison-house of circumstances.

Some lay the blame on their own stupidity. "Who is blind, but My servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?" Yet, how do we treat our children? One child is so bright-witted and so keen that a little hint is enough to indicate the way; another was born dull; it cannot take in your meaning quickly. Do you only let the clever one know what you want? Will you not take the other upon your knee and make clear to it the directions which baffle it? Does not the distress of the tiny nursling, who longs to know that it may immediately obey, weave an almost stronger bond than that which binds you to the rest? O weary, perplexed, and stupid children, believe in the great love of God, and cast yourselves upon

然而对于那些经受过试炼和胆怯的心灵来说，神话语所提及每个人都得着帮助，他们却是任让不得帮助的。他们似乎要承担复杂的困难，面对人生的迷团，热切期望知道可作甚么，但天使没来告诉他们，环境之铁门没有为他们开启。

有人归究一己的愚笨。「谁比我的仆人眼瞎呢？谁比我差遣的使者耳聋呢？谁瞎眼像那与我和好的？谁瞎眼像耶和华的仆人呢？」(赛42:19)我们如何对待儿女的呢？有聪明伶俐，小小提示足找到出路；也有天生愚钝，总不能快快揣摩你的心意。你是否只让那聪明的知道你的所想？你不也将另一个放在你膝上，在其困难上作出明确的指引么？这渴望知道指引便立时遵守之小儿的困苦不是比起另一个与你交织着更结实的联系么？疲惫、困惑和蠢钝的孩子们啊，相信神的爱，将自己投放在其中，

it, sure that He will come down to your ignorance, and suit Himself to your needs, and will take "the lambs in His arms, and carry them in His bosom, and *gently lead* those that are with young."

I. Our motives must be pure

"When thine eye is single, thy whole body also is full of light" (Luke xi. 34). Your eye has not been single. A spiritual squint. And this has hindered you from discerning indications of God's will, which otherwise had been as clear as noonday.

We must be very careful in judging our motives: searching them as the detectives at the doors of the House of Commons search each stranger who enters. When, by the grace of God, we have been delivered from grosser forms of sin, we are still liable to the subtle working of self, in our holiest and loveliest hours. It poisons our motive. It breathes decay on our fairest fruit-bearing. It whispers seductive flatteries into our pleased ears. It turns the spirit from its holy purpose, as the masses of iron on ocean steamers deflect the needle of the compass from the pole.

So long as there is some thought of

确信祂必在你们不知不觉下临到你们处，亲自来满足你们的需要，必会「用膀臂聚集羊羔抱在怀中，慢慢引导那乳养小羊的。」(赛 40:11)

1 我们的动机定须纯一

「你的眼睛若纯一，全身就光明。」(路 11:34) 眼睛未曾纯一，属灵的偏移。是这个一直难阻你来得见清晰如晌午神旨意上的指示。

我们定须在我们动机的审定上谨慎，如同下议院的守卫向入来之陌生人般搜查他们。当我们在更厉害的罪上藉着神的恩典已得释放，但在我们最神圣和最可亲时，仍倾向于有己的诡秘运作。它涂毒我们的动机，在我们所结最美好的果子上呼入糜烂。它在我们喜悦的耳朵中低诉迷人的谄媚。它叫灵转离其神圣本意，如同越洋巨轮的大批鐵具叫指南针的指针偏离两极一般。

只要有一些个人好

personal advantage, some idea of acquiring the praise and commendation of men, some aim at self-aggrandisement, it will be simply impossible to find out God's purpose concerning us. The door must be resolutely shut against all this, if we would hear the still small voice. All cross-lights must be excluded, if we would see the Urim and Thummim stone brighten with God's "Yes," or darken with His "No."

Ask the Holy Spirit to give you "I have glorified Thee on the earth." Let this be the watchword of our lives, "Glory to God in the highest." Then our "whole body shall be full of light, having no part dark, as when the bright shining of a candle doth give light."

II. Our Will Must be Surrendered

"My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me" (John v. 30). This was the secret, which Jesus not only practised, but taught. In one form or another He was constantly insisting on a surrendered will as the key to perfect knowledge, "If any man will do His will, he shall know."

处的心思，一些要得着从人而来的赞赏和表扬，一些自夸的目的，就叫寻找与我们有关的神的旨意上变得没有可能。我们若要仍得听微小的声音，便必须断然将这一切关在门外。我们若要从乌陵和土明石上得见白的是神的许可和黑的是不许可的话，所有别的看法定须摒弃。

求圣灵给你「我在地上已经荣耀祢。」(约 17:4) 让「在至高之处荣耀归与神。」(路 2:14) 成为我们人生的格言，那么我们便「全身光明，毫无黑暗，如同灯的明光照亮。」(路 11:36)

2 我们的意志定须降服

「我的审判也是公平的，因为我不求自己的意思，只求那差我来者的意思。」(约 5:30) 这秘诀耶稣不单止这样行，且这样教训。祂常坚持有这样那样的降服意志作为完美知识的钥匙，「人若立志遵着祂的旨意行，就必晓得」(约 7:17)

Many a time, as the steamer has neared the quay, have I watched the little lad take his place beneath the poop, with eye and ear fixed on the captain, and waiting to shout each word he utters to the grimy engineers below; and often have I longed that my will should repeat as accurately and as promptly, the words and will of God, that all the lower nature might obey.

It is for lack of this subordination that we so often miss the guidance we seek.

III. We must Seek Information for our Mind

God has given us these wonderful faculties of brain power, and He will not ignore them. In the days of the Reformation, He did not destroy the Roman Catholic churches or pulpits; He did better—He preached in them. And in grace. He does not cancel the action of any of His marvellous bestowments; but He uses them for the communication of His purposes and thoughts.

It is of the greatest importance then that we should feed our minds with facts; with reliable information; with the results of human experience; and above all with the teachings of the

多时当邮轮驶近码头时，我总见到小伙子站在船尾后其位置上，眼耳都定在船长身上，等待喝喊出船长向下面肮脏的轮机手所说的每一个字。我也常渴望我的意志能准确和快速地重复神的说话和旨意，就是所有低等被造物都当服从的。

因着缺乏顺服致使我们常错过我们寻求的引导。

3 我们须为心思寻找信息

我们脑袋的这些奇妙机能是神给我们的，祂不会忽视他们。在改教时，祂没有摧毁罗马天主教会或讲台，祂作的比这更好，祂在他们当中有着恩典的传讲。祂没有废除祂奇妙赐与的任何机能，却使用他们作为祂旨意和思想的联系。

最重要我们该以事实来喂养我们的思想，以可靠的资料，以人类经验的结果，最要紧是以神话语的教训。极度渴想来留

Word of God. It is matter for the utmost admiration to notice how full the Bible is of biography and history: so that there is hardly a single crisis in our lives that may not be matched from these wondrous pages. There is no book like the Bible for casting a light on the dark landings of human life.

There is no harm in our taking pains to gather all reliable information, on which the flame of holy thought, and consecrated purpose, may feed, and grow strong. It is for us ultimately to decide as God shall teach us; but His voice may come to us through the voice of sanctified common-sense, acting on the materials we have collected. Of course, at times God may bid us act against our reason; but these are very exceptional: and then our duty will be so clear that there can be no mistake. But for the most part, God will speak in the results of deliberate consideration, weighing and balancing the *pros* and *cons*.

When Peter was shut up in prison, and could not possibly extricate himself, an angel was sent to do for him what he could not do for himself; but when they had passed through a street or two of the city, the angel left him to consider the matter for himself. Thus

意圣经的记述和历史是如何的丰富是重要的，因此在我们生命上几乎没有一件危机是无法在这些奇妙篇章中找到可配对之经文的。没有书像圣经般能在人生的黑暗境地上投以亮光。

我们不辞劳苦去收集可靠资料是无害的，这些资料是神圣思想火焰的燃料，可使之兴旺。这叫我们作出终极决定来让神教导我们，但祂的声音也许会透过常理的圣化之音来临到我们，是自我所收集的资料发出的。当然，神时不时会因着我们任务的那样明确而不会有出错的可能下来嘱咐我们违背我们理性下来行事，但这是十分例外的。神大部分时间都会在衡量和平衡利弊，仔细考虑结果下来说话的。

当彼得被关进牢房，没可能脱身时，一个天使被派去为他作自己不能作的事。但当他们走过了市上一两条街后，天使便离他而去，由他自己去衡量。神就是这样对待我

God treats us still. He will dictate a miraculous course by miraculous methods.

But when the ordinary light of reason is adequate to the task, He will leave us to act as occasion may serve.

IV. We must be much in Prayer for Guidance

The Psalms are full of earnest pleadings for clear direction: "Teach me Thy way, O Lord; lead me in a plain path, because of mine enemies." It is the law of our Father's house, that His children shall ask for what they want. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not."

In a time of change and crisis, we need to Be much in prayer, not only on our knees, but in that sweet form of inward prayer, in which the spirit is constantly offering itself up to God, asking to be shown His will; soliciting that it may be impressed upon its surface, as the heavenly bodies photograph themselves on prepared paper. Wrapt in prayer like this, the trustful believer may tread the deck of the ocean steamer night after night,

们，祂必会用奇妙的方法来指定一条奇妙之路。

当理性的寻常亮光适合这项工作时，祂会容让我们按情理来行事的。

4 我们定须多多祈求引导

诗篇满有殷切祈求的清晰指引：「耶和华啊，求祢将祢的道指教我，因我仇敌的缘故引导我走平坦的路。」(诗 27:11) 父家之律是祂儿女可按所想望的来祈求。「你们中间若有缺少智慧的，应当求那厚赐与人、也不斥责人的神。」(雅 1:5)

处于一个万变危险时代中的我们所需要的就是多多祷告，不单止是屈膝，且是甜美形式的内里祷告，就是灵常常献给神，祈求得祂旨意的指示，显然跃现，如同天体将自己显现在预备好的纸张上一样。满是这样祷告的忠实信徒也许夜复一夜踏在邮轮的甲板上，肯定那位指示众星道路

sure that He who points the stars their courses will not fail to direct the soul which has no other aim than to do His will.

One good form of prayer at such a juncture is to ask that doors maybe shut, that the way maybe closed, and that all enterprises which are not according to God's will may be arrested at their very beginning. Put the matter absolutely into God's hands from the outset, and He will not fail to shatter the project; and defeat the aim, which is not according to His holy will.

V. We must wait the Gradual Unfolding of God's Plan in Providence

God's impressions within, and His word without, are always corroborated by His providence around; and we should quietly wait until these three focus into one point.

Sometimes it looks as if we are bound to act. Everyone says we must do something; and indeed things seem to have reached so desperate a pitch that we must. Behind are the Egyptians; right and left are inaccessible precipices: before is the sea. It is not easy at such times to stand still and see the salvation of God; but we must. When Saul compelled

的祂不会向那不为别的而只为作成祂旨意之人来作出指引。

在这样重要关头的
一种美好祷告就是祈求
关上所有门，叫前路不通，和所有不合神旨意的一切决定都在开始时便被逮住。打从开始便将事情完全放在神手中，祂不会不来粉碎那计划，且会阻挠那不合祂神圣旨意的存心。

5 我们须等待神旨意安排的逐渐显露

神给的内里感觉和外面的说话总得祂四围显示的旨意所印证。我们必须静静等待，直至这三样汇合为一。

有时似乎我们要有所行动，人人都说我们必须作事，实在事情似乎已达到一个我们必须作的紧张关头。后头有埃及人，左右都是不能翻越的峭壁，前面是大海。在这时站稳来看神的救恩实在不容易，但我们必须这样。当扫罗以为塞繆尔

himself, and offered sacrifice, because he thought that Samuel was too late in coming, he made one of the greatest mistakes of his life.

God may delay to come in the guise of His providence. There was delay ere Sennacherib's host lay like withered leaves around the Holy City. There was delay ere Jesus came walking on the sea in the early dawn, or hastened to raise Lazarus. There was delay ere the angel sped to Peter's side on the night before his expected martyrdom. He stays long enough to test patience of faith, but not a moment behind the extreme hour of need. "The vision is yet for an appointed time, but at the end it shall speak, and shall not lie; though it tarry, wait for it: because it will surely come; it will not tarry."

It is very remarkable how God guides us by circumstances. At one moment the way may seem utterly blocked; and then shortly afterwards some trivial incident occurs, which might not seem much to others, but which to the keen eye of faith speaks volumes. Sometimes these signs are repeated in different ways, in answer to prayer. They are not haphazard results of chance; but the opening up of circumstances in the direction in which

迟迟不来而强逼自己去献祭时，便造成了祂人生其中一个最大的错误。

神的旨意会珊珊来迟：在西拿基立大军如同枯叶般散布圣城时迟延；耶稣于清早在海面上的行走和赶往叫拉撒路复活一事上迟延；在彼得想到要殉道的前一个晚上，天使速到他身旁这事上迟延。祂延误到足以试验信心的坚忍，但一刻也不会超乎所需的时限。「因为默示有一定的日期，快要应验，并不虚谎。虽然迟延，还要等候；因为必然临到，不再迟延。」（哈 2:3）

神怎样藉着环境来引导是十分值得注意的。有时前路似乎都完全被阻隔，但一瞬间便发生一件小事，于别人是无足挂齿的，但对那信心的敏锐眼睛看来却是溢于言表的。有时这些征兆以不同的方式来重复临到，来响应祷告。他们不是机缘巧合的结果，而是环境上所开启我们该走上的方向。

we should walk. And they begin to multiply as we advance towards our goal; just as lights do as we near a populous town, when darting through the land by night express.

Sometimes men sigh for an angel to come to point them their way: that simply indicates that as yet the time has not come for them to move. If you do not know what you ought to do, stand still until you do. And when the time comes for action, circumstances will sparkle, like glow-worms, along your path; and you will become so sure that you are right, when God's three witnesses concur, that you could not be surer though an angel-hand beckoned you on.

The circumstances of our daily life are to us an infallible indication of God's will, when they concur with the inward promptings of the Spirit, and with the Word of God. So long as they are stationary, wait! When you must act, they will open; and a way will be made through oceans and rivers, wastes and rocks.

We often make a great mistake, thinking that God is not guiding us at all, because we cannot see far ahead. But this is not His method. He only undertakes that *the steps* of a good

当我们向目标前往时他们便开始倍增，如同当我们的夜行列车靠近一人人口众多的城镇时，灯光在地土上疾飞一般。

有时人们因着没有天使在路上指点他们而叹息，这不过表明他们有所行动的时刻尚未临到吧了。我们若不知该作甚么时，便该站牢，直至知道为止。当行动一刻临到时，环境会像路径上的发光虫般闪耀。当神的三个见证都一致时，你必会越发确定你是对的，连有天使之手的指示也没这么肯定。

当我们日常生活上的环境与圣灵内里的提示，并神的说话一致时，他们于我们是绝对可靠的神旨意指示。若环境不动，我们便等待！当你必须有所行动时，他们必然会开拓通过海洋、河流、荒地和岩石区的路径。

我们常犯一严重错误，以为神完全不引导我们，因我们不能远望。但这不是祂的方法，祂承担的只是耶和華所立定之

man should be ordered by the Lord. Not next year; but to-morrow. Not the next mile; but the next yard. Not the whole pattern; but the next stitch in the canvas. If you expect more than this you will be disappointed, and get back into the dark. But this will secure for you leading in the right way; as you will acknowledge when you review it from the hill-tops of glory.

Let us stand with girded loins and lighted lamps, that we may be prompt to obey. Blessed are those servants! They shall be led by a right way to the golden city of the saints.

VII. The Fulness of the Spirit

“Be filled with the Spirit.” – Ephesians v. 18.

Nothing can compensate the Church, or the individual Christian, for the lack of the Holy Spirit. What the full stream is to the mill-wheel, that is the Holy Spirit to the Church. What the principle of life is to the body, that is the Holy Spirit to the individual. We shall stand powerless and abashed in the presence of our difficulties and our foes, until we learn what He can be, as a mighty tide of love and power in the hearts of His saints.

Amongst the readers of these lines

义人的脚步。(诗 37:23) 不是明年，不是明天；不是下一哩，不是下一码；不是整幅，而是帆布上的下一针。你若期望多于这个时，你必然失望，重回黑暗中。但当你从荣耀之山上来看它时，必然满心感谢，这必然把你引到正路上走。

让我们束腰和提灯站立，好快快顺从。那些仆人有福了！他们必被引导，在引往圣徒黄金之城的正确路途上直奔。

七 圣灵充满

「乃要被圣灵充满。」(弗 5:18)

教会或个别基督徒的缺乏圣灵是没有东西可弥补的。满满的河水如何之于磨坊水轮，就如同圣灵之于教会。生命之律如何之于身体，圣灵便如何之于个人。我们必然会在困难和仇敌面前毫无能力和羞愧，除非我们学会了祂在祂圣徒心中如何是爱 and 能力的汹涌潮水。

在读这些文字的读

there may be many who are suffering from different forms of spiritual weakness, all of which are directly attributable to the lack of the Holy Spirit. Not that they are completely destitute of Him; for if they were, they would not be Christians at all; but that, being within them, He is present only as an attenuated thread, a silver streak, a shallow brook. Why should we be content with this? The Pentecostal fulness, the enduement of power, the baptism of fire, are all within our reach. Let us be inspired with a holy ambition to get all that our God is willing and eager to bestow.

Do you lack assurance? Sometimes you do not, for you feel happy and content. But anon, these happy hours are fled, and your rest is broken, as the surface of the mountain tarn is overcast and ruffled by the gathering storm. You need a basis of settled peace; and it is only to be found—first, in a clear apprehension of what Jesus has done for you; secondly, in the sealing of the Holy Spirit. It is His sacred office to witness with our spirit that we are the children of God. He is the Spirit of adoption, whereby we cry, Abba Father!

Do you lack victory over sin? This is

者中有很多正蒙受各式各样的属灵软弱，所有都是归因于缺乏圣灵。不是说他们完全没有祂，若是，他们根本便不是基督徒了。而是圣灵虽在他们里头，但祂的同在就只像一条破旧的线、一道幼银纹和一个浅溪。我们为何要满足于此？五旬节的充满、能力的赋与、火的洗礼，全都是我们唾手可得的。让我们被神圣的抱负所驱使去得神甘愿和乐意赐下的一切吧。

你是否缺乏确信？有时你不是，因你感到快乐和满意。但是不久，这些快乐的时光飞逝，你的安稳被打破，山中小湖的湖面被积聚的风暴遮蔽和翻浪。你需要一个平静安稳的根据，寻得它只能靠：一、清晰地领会耶稣已为你作成的；二、圣灵的印记。与你的灵同证我们是神儿女的就是祂的神圣职责。祂是嗣子的灵，靠祂我们称呼神为阿爸父！

你是否缺乏对罪的

not to be wondered at, if you neglect the Holy Spirit. He is the blessed antidote to the risings and dominion of the flesh. He lusts against the flesh, so that we may not fulfil its lusts. When He fills the heart in His glorious fulness, the suggestions of temptation are instantly quenched, as sparks in the ocean wave. Sin can no more stand against the presence of the Holy Ghost than darkness can resist the gentle, all-pervasive beams of morning light.

If, however, He is grieved, or resisted, or quenched, so that His power and presence are restrained, there is no deliverance for the spirit—however bitter its remorse, or eager its resort to fastings, mortification and regrets. The law of the Spirit of Life which is in Christ Jesus can alone make us free from the law of sin and death. But it can, and it will—if we only yield ourselves to its operation.

Do you lack the fruits of holiness? Some whom we know are so evidently filled with the fruits of righteousness, which are the praise of God, that we are instinctively drawn to them. Their faces are bright with the presence of the Lord, though they drink of the cup of His sorrows. Their spirit is tender; their disposition sweet and unselfish,

得胜？你若拒绝圣灵的话，这便不足为奇了。祂是医治肉体兴起和掌权的灵药。圣灵与肉体相争，因此我们是无需履行其欲望的。当祂以祂荣耀的丰富来充满人心时，试探的暗示便会如同火花在海浪中立时被压制。黑暗如何不能抵挡和煦并无孔不入的晨光，罪更如何不能抵抗圣灵的同在。

圣灵若被忧伤，被拒绝或被减灭时，无论有多痛苦的悔恨，多热切决心的禁食、禁欲和痛悔，祂的能力和同在就会被限制，就不再有灵的释放了。只有在基督耶稣里生命圣灵的律才能使我们脱离罪和死的律。只要我们于其运行上降服，它便能和会叫我们得脱离。

你是否缺乏神圣果子？我们认识一些人明显有着仁义之果子，就是对神的赞美，叫我们立时被吸引。他们的脸面有着主同在的光辉，虽则他们常饮用主忧伤的杯。他们的灵温柔，他们的性情可爱和不自私，他们像小孩

and their childlike humility flings the halo of indescribable beauty over their whole behaviour.

We lack these graces. There is little in us to attract men to Christ; much to repel. Our boughs are naked and bare, as if locusts had stripped them. And the reason is evident. We have not let the Holy Spirit have HIS way with our inner life. Had the sap of His presence been mightily within us, we should have been laden with luscious fruitage; it would have been impossible to be otherwise.

Do you lack power for service? You have no burning thirst for the salvation of others. You are not on fire for souls. You have never been in agony over the alienation of men from God. And when you speak, there is no power in what you say. The devils laugh at your attempts to exorcise them. The sleeper turns for a moment uneasily, but soon falls into profounder slumber than ever. The home, the class, the congregation, yield no results. No hand-picked fruit fills your basket. No finny shoal breaks your nets. No recruits accept your call to arms. And you can not expect it to be otherwise till you obtain the power which our Lord promised when He said: "Ye shall receive the power of the Holy

般的谦卑将不可言喻的荣耀布散在他们整个行为举止上。

我们缺乏这些恩典。我们少有人能吸引人往基督去，抗拒的多。我们的枝干光秃赤裸，如同被蝗虫舔刮一般。原因是明显的，我们未曾让圣灵来进入我们的内里生命。祂同在的汁液若强而有力地内住时，我们必能装满甘美的果子，除此之外没有别的可能了。

你是否缺乏事奉的能力？你没有为别人的得救有着热切的渴望。你不为生命而心急如焚。你未尝为着人远离神而感到痛苦。你的说话没有权柄。鬼魔嘲笑你要驱除他们的意图。睡眠之人反身一时已不容易，但不久便再进入更深的沉睡。家庭、社会、聚会上都没有果子。没有采摘的果子来充满篮子。没有群鱼扯破鱼网。没有新兵接受你参军的招募。除此之外你无所期望，除非你得着了我们主所应许的能力，那时祂说：「但圣灵降临在你

Ghost coming upon you.” It was when the early Christians were filled with the Holy Ghost that they spake the word of God with boldness, and gave witness with great power to the resurrection of the Lord Jesus.

These and many other deficiencies would be met, if only we were filled with the Holy Spirit. There would be a joy, a power, a consciousness of the Lord Jesus, an habitual rest in the will of God, which would be a joyful discovery to us; if only we refused to be satisfied with anything less than the full indwelling of the Holy Spirit.

Of course He was always in the world. It was the Holy Spirit Of Pentecost who brooded over chaos, and spoke in prophets and holy men, and nerved the heroes and saints of the Old Testament time. The day of Pentecost did not introduce a new Spirit into the world, but it inaugurated an era in which the weakest and meanest of the saints might possess Him in the same measure as they did who lived upon its farther side. Before that momentous day His fullness was the prerogative of only the few, the *elite*, the Elijah's, and Isaiah's and Daniel's, but since that day He has been shed forth in all His plenitude on the

们身上，你们就必得着能力。」(徒 1:8) 初期的基督徒被圣灵充满，便勇敢讲说神的话，以大能力来为主耶稣的复活作见证。

这些和很多别的缺乏都可对付，只要我们被圣灵充满。只要我们拒绝满足于任何低于圣灵丰富内住的东西，便会有着喜乐、能力和对主耶稣的觉知这在神旨意上的惯常安息，这于我们会是一个快乐的发现。

当然圣灵是常在世上的。这五旬节的圣灵是在混沌上覆翼，在先知和圣洁之人中说话，并在旧约时期激励英雄和圣徒的。五旬节那日没有将一个新灵引进世界，祂不过开创一个新纪元，叫最软弱和最普通的圣徒得以拥有祂，跟那些活在远方之人有着相同的分量。在这重大日子之前，祂的充满只属于如伊莱贾、以赛亚和但以理一类少数精英分子的特权。但自那日起，祂便将祂的丰富遍洒在众人身上，妇人和孩

many—on women and children; on obscure thinkers and hidden workers; on hand-maids and servants; on all and any who were prepared to fulfil the conditions and to abide by the results. Why not on us?

We are willing to admit that the special gifts of the Holy Ghost belong to the Apostolic age. Given for a special purpose, they are now withdrawn; though it is a serious question whether they might not have been continued, if only the Church had been more faithful to her sacred trust.

But the special gifts of the Holy Ghost are altogether apart from His blessed fullness. Into which it will not come, to fertilise and enrich, if only the channel of communication be kept cleansed and open.

“Be filled with the Spirit” is an injunction as wide-reaching in its demands as “Husbands, love your wives,” which is found on the same page. It is a positive command, which we must obey at our peril, and all God’s commands are enablers. In other words, He is prepared to make us what He tells us to become. Moreover, on the day of Pentecost, in words which are the charter of our right to the fullness of the Holy Spirit, the Apostle

子，无名的思想家和隐藏的工人，婢女和仆人，所有预备好来符合条件和遵从结果的人。那么为甚么不来到我们身上？

我们乐意承认圣灵的特别恩赐是属于使徒时代的。赐下是有着特定目的的，如今他们已退去。虽然他们会否持续是一个严肃的问题，但愿教会一直忠心于她神圣的托付。

圣灵的特别恩赐跟祂的神圣充满却是完全两回事。只要保持清洁和畅通，圣灵也不会不临到使之肥沃和富饶。

「乃要被圣灵充满」与圣经同一页找到的「丈夫当爱你们的妻子」同样是无远弗届的命令。这是一正面吩咐，我们须自行承担遵行，并且所有神的命令都是获授权的。换句话说，祂是预备好使我们成为祂告诉我们要成为的。再者，在五旬节那天，在告诉群众我们得圣灵充满之特许权的说话中，

Peter told the listening crowds that the fullness which had suddenly come on them from the ascended Lord—and which was a direct fulfilment of the ancient prophecy—was not for them only, or for their children; but for as many as were afar off, even for them whom the Lord God shall call.

1. Excite Holy Desire by considering what the Fullness of the Spirit means

We can not expect to have it if we are quite content to live without it.

And it is not enough to have a fitful and inconstant desire, which flames up to-day, but will remain dormant for months and years. There must be a steady purpose, able to stand the test of waiting (if need be) for ten days, and to bear the rebuff of silence or apparent denial.

And yet the flame of desire needs fuel. We must muse before that fire can burn. And it becomes us, therefore, to stir up the gift that is within us by a quiet consideration of all that is meant by becoming Spirit-filled.

There is no book which will so move us in this direction as the Acts of the Apostles. It is perfectly marvellous to see what this fullness did for those who first received it. Cowards became

彼得说到那充满是忽然自升天的主临到他们身上的，这也是旧约先知预言的应验，不单止临到他们和他们的儿女，也临到远方众多的人，就是耶和華神所呼召的。

1 想想甚么是圣灵充满来激发那神圣的愿望

我们若满足于没圣灵，便不能期望得着它。

断断续续和不恒常的渴望不足够，只有今天的火焰，之后经年虑月便保持蛰伏休眠。必须有一固定的目标，经得起等待十日的测试（若需要的话），和忍受无声的回绝或明显的拒绝。

期望之火需要燃料。火能燃烧之先我们定须沉思。因此是藉着静思被圣灵充满的一切意思来激起里头的恩赐，这样成为我们的。

没有书卷像《使徒行传》在这方面那样触动我们。那些初次得着这充满的人得见的是完全奇妙的充满。懦弱的变得勇

brave. Obtuse intellects which had stumbled at the simplest truths, suddenly awoke to apprehend the Master's scheme. Bosoms that had heaved with rivalry and suspicion and desire for earthly power, now thought each better than himself and sought to excel in humble ministry to the saints. Such power attended their words that crowds became congregations, Christ's murderers became His worshipers and friends. Councils of clever men were not able to withstand the simple eloquence of indisputable facts. Towns and countries were shaken, and yielded converts by the thousand to the unlearned but fervid preachers of the cross.

We may still further secure the same results by studying the biography of saintly men belonging to recent centuries. Happy the man within reach of a library, the shelves of which are well lined with books of holy biography! He will never, never be in want of additional stimulus as he reads the story of McCheyne and W. C. Burns, of Brainerd and Martyn, of Jonathan Edwards and others. He will not envy or repine; but he will constantly lift eye and heart to Heaven, asking that as much may be done through himself.

敢，连在最简单真理上都绊跌的愚蠢人在主的计划上忽然有着领悟上的醒觉。从前起伏着敌意、怀疑和渴求地上权力的人，如今以为人人都比他好，寻求在谦卑服事圣徒上胜人一筹。他们有着能力伴随的说话所临到的群众成为会众，谋害基督的人成为祂的崇拜者和朋友。聪明人的议会也不能胜过无可争议之事实的朴实之言。众多城市和国家都被震动，叫万千人信主的人虽无学问，却也是热切传讲十字架的人。

我们也许仍藉研读属于过去世纪圣徒的传记来进一步证实那相同的结果。能接触图书馆的人是有福的，其中书架上排满神圣传记的书本！当他读到像麦切尼和 W C 宾司、班纳德和马丁、乔纳单·爱德华兹和别些人的故事时，便不再需要有额外的激励了。他不会羡慕或抱怨，却只会常常向天举目和举心，祈求他得以作得更多。

And moreover the promises of the Scriptures are enough to incite us to the uttermost. That rivers of water should flow from us; that we should never need to be anxious about our words, because they would be given; that we should be taught all things, and led into the whole circle of truth; that we should know Christ, and be changed into His image; that we should have power.

II. Seek this blessed Fullness from the right Motive

God will not find water for us to use for turning our own water-wheels. He will do nothing to minister to our pride. He will not give us the Holy Spirit to enable us to gain celebrity, or to procure a name, or to live an easy, self-contented life.

If we seek the Holy Spirit merely for our happiness, or comfort, or liberty of soul, it will be exceedingly unlikely that He will be given. His one passion is the glory of the Lord Jesus; and He can only make His abode with those who are willing to be at one with Him in this. "Can two walk together except they be agreed?" But if you are actuated simply by the desire that the Lord Jesus may be magnified in you, whether by life or

更且圣经的应许足以激动我们到极点。活水江河必自我们流出，因此我们不需忧心我们的说话，因为这必会赐下；凡事上我们必蒙教导，被领进整体的真理；必会认识基督，变成祂的形像；必得着能力。

2 以正确的动机来寻求这蒙福的充满

神不会为我们寻水来推动我们一己水轮。祂必不会作带来我们骄傲的事情。祂必不会给我们圣灵来使我们得名声，或招来名誉，或活有轻松和自我满足的生命。

我们寻求圣灵若只为一己快乐、舒适、或生命之自由时，圣灵极有可能不被赐下。祂的一大热爱就是主耶稣的荣耀，祂只能与乐意与祂同在荣耀中的人同居。「二人若不同心，岂能同行呢？」（摩 3:3）你若无论是生是死，单单被主耶稣得以在你身上显大这期望所

death; if you long, above all, that men should turn away from you to Him, as they did from John the Baptist—then rejoice, because you are near blessing beyond words to describe.

III. Consider that Holy Scripture is His special Organ

Some earnest people have magnified the inner light and leading of the Holy Spirit to the neglect of the Word which He gave, and through which He still works on human hearts. This is a great mistake and the prolific parent of all kinds of evil. Directly we put aside the Word of God, we lay ourselves open to the solicitation of the many voices that speak within our hearts; and we have no test, no criterion of truth, no standard of appeal. How can we know the Spirit of God in some of the more intricate cases which are brought into the court of conscience, unless our judgment is deeply imbued with the Word of God?

We must not be content with the Spirit without the Word, or with the Word without the Spirit. Our life must travel along these two, as the locomotive along the parallel metals. The word is the chosen organ of the Spirit; and it is only by our devout

驱使；你若首要渴望人们从你转往祂去，像他们转离施洗约翰一样，那么你应该欢欣，因那口舌不能形容的恩福离你不远了。

3 以圣经为祂特别的工具

一些极热心的人推崇里头的亮光和圣灵的带领而忽略了祂所给仍在人类心中作工的圣经。这是一极大的错误，也是众多罪恶之源。我们直截了当地把神的话语搁置一旁，却把我们开敞于众多在心内说话之声的教唆，不去查证，毫无真理的准则和可诉诸的标准可言。除了我们的判断是渗满圣经的影响之外，在一些被带至良心的法庭最难理解的个案上，我们怎能认识到神的圣灵呢？

我们必须不要满足于没有圣经的圣灵，或者没有圣灵的圣经。我们的生命必须沿着两者并行，如同火车沿着平行铁轨而行一样。圣经是圣灵所选用的工具，惟有虔敬地

contact with it that we shall be enabled to detect His voice. It is by the Word that the Spirit will enter our hearts, as the heat of the sun passes into our chambers with the beams of light that enter the open casement.

IV. Be prepared to let the Holy Ghost do as He will with you

The Holy Ghost is in us, and by this means Christ is in us; for He dwells in us by the Spirit, as the sun dwells in the world by means of the atmosphere vibrating with waves of light. But we must perpetually yield to Him, as water to the containing vessel. This is not easy; indeed it can only be accomplished by incessant self-judgment, and the perpetual mortification of our own self-life.

We have chosen Jesus as our substitute; but have we also chosen Him, by the Holy Spirit, as our Life? Can we say, like the Apostle: "Not I, but Christ liveth in me"? If so, we must be prepared for all that it involves. We must be willing for the principle of the new life to grow at the expense of the self-life. We must consent for the one to increase, whilst the other decreases, through processes which are painful enough to the flesh. Nay, we must

紧密读经才能叫我们察验祂的声音。圣灵是藉着圣经来进入我们心中的，如同太阳的热力是藉着透进开启之窗扉的光线来传入内室一样。

4 预备好让圣灵作祂乐意要与你同作的

圣灵在我们里面，基督也因此在我们里面，因为祂藉着圣灵来住在我们里面，如同太阳是藉着大气中光波的震动来住在世上一样。但**我们须不断降服于祂**，如同水降服于承载的器皿一般。这并不容易，**这实在惟藉不断的自审和持续对我们一己生命的禁制来达成。**

我们已选上替代我们的耶稣，我们有否同时藉圣灵选上祂作为我们的生命？我们能否像使徒般说「不再是我，乃是基督在我里面活着」(加2:20)呢？若能，我们定须为所涉及的一切作好准备。我们定须乐意叫这兴旺，别的衰微。我们定须同意藉叫肉体有足够的痛苦过程来叫一个兴

ourselves be ever on the alert, hastening the processes of judgment, condemnation, and crucifixion. We must keep true in our allegiance to the least behest of the Holy Spirit, though it cost tears of blood.

The perpetual filling of the Holy Spirit is only possible to those who obey Him; and who obey Him in all things.

V. Receive Him by Faith

"As ye have received Christ Jesus the Lord, so walk ye in Him." Faith is the one law of the Divine household. And as once you obtained forgiveness and salvation by faith, so now claim and receive the Holy Spirit's fulness.

Fulfil the conditions already named; wait quietly but definitely before God in prayer, for He gives His Holy Spirit to them that ask Him: then reverently appropriate this glorious gift; and rise from your knees, and go on your way, reckoning that God has kept His word, and that you are filled with the Spirit. Trust Him day by day to fill you and keep you filled. According to your faith, so shall it be done to you.

There may not be, at first, the sound of rushing wind, or the coronet of fire, or the sensible feeling of His presence.

旺，另一个衰微。而且我们须时常做醒，加快那审判、责备和钉死的程序。我们定须付上血泪的代价来在忠于圣灵最微细的命令上保持真诚。

圣灵的不断充满惟有对那些遵从祂，和在凡事上遵从祂的人有可能。

5 用信来得着祂

「你们既然接受了主基督耶稣，就当遵祂而行。」(西 2:6) 信是神圣之家的律。你一旦因信得到饶恕和救恩，就该立时祈求得着圣灵的充满。

履行早已说到的条件，静心和确切在神面前用祈祷等候，因祂将圣灵给求祂的人，就当虔敬地取用这美好的恩赐。从你屈膝中起来前行，认定神已遵守祂的诺言，你已被圣灵充满。日复一日来信靠祂充满你和叫你保持被充满。照着你的信给你成全了吧(太 9:29)。

也许开初没有疾风的响声，或火焰的冠冕，或祂同在的可察觉感觉。

Do not look for these, any more than the young convert should look to feeling as an evidence of acceptance. But believe, in spite of feeling, that you are filled. Say over and over, "I thank Thee, O my God, that Thou hast kept Thy word with me. I opened my mouth, and Thou hast filled it; though, as yet, I am not aware of any special change." And the feeling will sooner or later break in upon your consciousness, and you will rejoice with exceeding great joy; and all the fruits of the Spirit will begin to show themselves.

VIII. Our Work for Christ

"To every man his work." — Mark xiii. 34.

The Lord Jesus is Himself the great Worker. He came to finish the work which His Father gave Him to do. St. Mark fitly describes Him during His earthly career as the swift and incessant worker, whose days were crowded with incident from early dawn far on into the night. "I must work the works of Him that sent Me, while it is day."

It is a great mistake to suppose that His work has ceased. The Gospels tell us only of what He *began* to do and teach. But the book of the Acts of the

不要寻求这些多于年轻信徒所看重的，以感觉作为可接受的凭证。不要感觉，却要信你是被充满的。一次又一次的说：「我的神啊，为着祢信守祢对我说的话我感谢祢。我大大张口，祢便充满（诗 81:10）。虽则我不察觉有任何改变。」而感觉迟早会闯入你的良知，你必然会以极大的喜乐来欢欣，所有圣灵的果子必然会开始展现。

八 我们为基督所作之工

「分派各人当作之工。」（可 13:34）

主耶稣本人是那伟大的工人。祂来作成天父给祂作之工。马可适切地描述在地上工作的祂为勤快不懈的工人，祂的日子从早到晚都排满工夫。「趁着白日，我须作那差我来者的工。」（约 9:4）

以为祂已停止工作是一大错误。福音书告诉我们的不过是祂开始所作和所教训的。但《使徒

Apostles, which might be better called the Book of the Acts of the living and ascended Lord, takes up the wondrous story, and tells us of what He continued to do and teach, after He had passed through the heavens to the right hand of God. He is still the great Worker throughout all the ages, both in the universe, and in the Church. And the sacred record already mentioned closes abruptly with great fitness; because the wondrous story of the Acts of the Lord did not finish when Paul in his hired house, for two whole years, had preached unhindered the things concerning the Kingdom of God, in the metropolis of the world-kingdom. It runs on throughout the centuries, and is still being written by angel fingers in the chronicles of eternity.

But is it not true that the ascended Lord requires organs and instruments for the expression and working out of His mighty thoughts and purposes? He is the Head of the body, the Church; and He needs members, as the medium through which He may convey His purposes of grace and power towards the world. As of old He passed the blessings that throbbed in His heart through the hands, and lips, and presence of His mortal body; so now

行传》(最好称为活着和升天之《主的行传》)一书接续了那奇妙的故事，就在祂上到天上坐在神右边后，告诉我们祂持续所作和教训的。祂仍是历世历代宇宙和教会的伟大工人。这曾提及的神圣记录早已以极大的适切性来生硬地结束，因为《主的行传》的奇妙故事不在保罗两年之久在人间帝国的首都其租用的房子内不受难阻地传扬神国来完结的。它一直多世纪来延续着，现在仍藉天使的手指在永恒的编年史中记写着。

升天的主需要肢体和器皿来表述和作成祂大能的思想 and 旨意不是正对么？祂是全体教会的头，祂需要藉着肢体作为媒介来传扬祂恩典的旨意和对世人的权力。往日祂是藉着祂的手、口和会朽坏身体的同在来传扬在祂心中所搏动的恩福，同样地如今祂必须用上祂一己所爱的人来成

He must employ His own beloved ones to be His hands, His lips, His feet, His body—by which men may receive healing virtue. St. Paul was therefore consistent with the deepest truth, when "he declared particularly what things God *had wrought* among the Gentiles by his ministry." And we shall work effectively when we understand that we are not required to originate or execute work for Christ, so much as to work out His schemes, in His own strength.

I. Work from Pure Motives

Alas! how much of our work vanishes, without note in heaven, because it springs from no motive that can pass muster there. Earth rings with its fame, and therein we find our only and sufficient recompense; but the tidings never travel further, whilst other deeds, which arrest no notice here, stir all heaven with interest and wonder, because of the mighty motives that gave them birth.

With what shame do many of us review the ignoble and worthless motives by which we have been prompted. To gain a livelihood; to win a name; to excite applause; to outvie some neighbor; to win a victory; to

为祂的手、口、脚和身体，藉此人们得以得着医治的功效。「将神用祂传教，在外邦人中间所行的事，一一的述说了。」(徒 21:19) 保罗在这最深奥的真理上是前后一致的。当我们明白到我们不需要为基督来起始或执行工作时，我们必会在工作上有果效，只要我们是利用祂的力量来作成祂的计划。

1 出于纯正的动机来作

可叹！我们多少工夫的消失，不被录在天上，是因并非出于能通过记名天上的动机。声名响彻地上时，我们已得着唯一和足够的赏赐了，潮水从不能逾越；而别些在地上无人留意的行为，却能唤起整个天上的注意和惊叹，皆因那些授与他们生命的非凡动机。

回望我们多人曾被卑鄙和无价值动机所促使，何等羞愧。为了生计，为了赢取名分，为搏掌声，为了击败一些邻居，为了胜利，为了完成困难

accomplish a difficult and almost impossible task; these have inspired us in many deeds of Christian service, which have received the commendation of those who judge by appearance, and not by heart. How could our God be pleased with us, or accept our service! Our most splendid deeds have been irreparably spoiled by the meanness of the motives that prompted them.

Our motives must be pure. We must get rid of the constant thought of self. We must become oblivious to the praise or blame of man. We must let the sun of Divine love burn out the fires of selfish ambition and personal aims. We must bring our weak and weary hearts to the Heart-physician, asking Him to cleanse them by the inspiration of His Holy Spirit, disentwining the clinging evil of self, and filling us with His own sweet, ingenuous, and perfect love. May our hearts burn with the pure flame of devotion that trembles in the hearts of seraphs! This our cry in life and death: "Glory to God in the Highest!"

II. Work on God's Plan

One of the most suggestive texts in the Bible, far-reaching in its many

和几乎没可能的使命，很多基督徒事奉的行为启发了我们，也曾得着人们按外表而不是发自内心的判断来赞赏。我们的神如何能喜悦我们，接受我们的事奉？就是我们最优秀的举动都会因促成他们之动机的卑劣而带来无法修补的破坏。

我们的动机定须纯正，定须除掉恒常为己打算，定须忘记人们的褒贬，定须让神圣之爱的太阳烧毁自私的雄心和个人目的，定须将我们的软弱和疲惫的心灵带到心灵医生那里去，求祂用祂圣灵的感动洁净他们，解开邪恶之己的羁绊，并以祂甜美、精巧和完全的爱充满我们。愿我们的心有着震动撒拉弗心灵的敬虔纯洁之火的燃烧，叫我们或生或死都高呼：「在至高之处荣耀归与神。」（路 2:14）

2 按神计划来工作

圣经其中一段应用层面最深远和最具提示

applications, is that in which God says to Moses, "See that thou make all things according to the pattern showed thee in the Mount." Not a stake, or a curtain, or an atom of fragrant spice was left to the genius of the artificer, or the fancy of the lawgiver. All was unfolded to Moses in elaborate detail; and all he had to do was to produce that plan in careful and exact obedience, until at last it stood complete before the wondering host of Israel. And God provided the material in abundance, out of which the plan was to be elaborated. If we will execute His plans, we need have no anxiety about the stuff; He will make Himself responsible for that.

Does not this touch the secret of much of our failure? We reason thus: "This seems a feasible thing; it promises well; other men are doing it; success seems within grasp, and would be very sweet: I shall certainly go in for it." We do not stay to ask whether it is one of those good works which God has before prepared for us to walk in. We do not seek to know, by prayer and waiting, whether it is in God's plan for us. We do not humbly wait to be taught if God wants our help in this special direction. And it is only when we have

性的经文就是神对摩西说的「制造帐幕和其中的一切器具都要照我所指示你的样式。」(出 25:9) 连一根桩柱、一幅幔子、或一颗粒香料也不容有工匠的创造力,或颁布律法者的想象。一切告知摩西的都精确详尽。他所要作的不过是以谨慎和绝对的服从来照计划作成吧了,直至完工的会幕立在以色列惊奇的会众面前。神供应作成建筑计划的充份材料。我们若要执行这计划,我们不需要担心材料,祂必然会亲自负责。

这不正触及我们大多数人的失败么?我们的借口如下:「这似乎不可行;这说起来无敌;有别人正在作;成功似乎在掌握中,该十分美好,值得一试。」我们没有停下来问这是否神预备我们作的一个善工。我们没有藉祷告和等候来寻求认识这是否神为我们预备的计划。我们没有谦卑等候受教在这特定的方向上神是否需要我们的协

plunged deeply into our course, and have met with all manner of discouragement, that we begin to question whether we should have adopted it at all. Then we run to ask God to extricate us; to help us out; and to forgive us for having built, and launched, and chartered our ships, without asking Him if we were acting in accordance with His will.

Do not think that this mode of life will lead to listless dreaming. None are so energetic, so swift, so mighty in their holy activities as those who know that they are on God's lines; doing their little bit in the mighty scheme of tessellated pavement; sure that His accomplished plan will amply justify them; and casting all responsibilities on His perfect wisdom.

III. Work as those Freshly Cleansed

The priests must wash in the laver before they perform the service of the Sanctuary. They must be clean who bear the vessels of the Lord. A man must purge himself from iniquity, if he shall be "a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." (2 Tim. ii. 21.)

助。惟有我们深深投入后，遇上种种失意时，我们才开始求问我们是否该走上。之后我们奔向神来祈求解救，帮助我们得脱离，和为着我们在没有求问祂我们是否按祂旨意来行时便已建造、下水和租用出我们的船只上来祈求饶恕。

不要以为这种生命模式必带来无穷空想。无人在他们神圣活动上如那些认识他们与神同步的人那样精力充沛、快捷和了不起；在非凡的铺路嵌石工程上有着点点分儿；在祂计划的成就上必然充分证明他们将所有信赖都寄望在祂完美的智慧上是正确的。

3 像刚洁净之人的工作

祭司定须在洗濯盆中清洗才能执行圣所的事奉。那些肩抬耶和華器皿的人须自洁。人若要作「贵重的器皿，成为圣洁，合乎主用，预备行各样的善事」(提后 2:21)，便定须自洁。

And our Lord Jesus will gladly use us for His service, though we be of but common ware, if only we are clean and ready for use.

In our hospitals, the instruments used in operations are constantly kept in carbolic acid, that they may not carry the slightest contagion to the open wound; and we cannot touch the open and festering wounds which sin has caused without injury to ourselves and others, unless we are ever in the flow of the blood and water of which St. John speaks.

IV. Work in God's Strength

He does not want our strength—it is often a hindrance to Him; because we are so apt to rely on it, to the exclusion of Himself. He wants our weakness, our infirmities, our nothingness—"that the excellency of the power may be of God, and not of us." So far from your consciousness of powerlessness being a barrier to your efficient work, it will be one of the strongest elements in your success—if only you are driven to lay hold on His strength, and be at peace. "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power

虽然我们不过是寻常的器皿，只要清洁和合乎所用，主耶稣必会欣然用上我们来事奉祂。

在我们的医院中，手术上所用的仪器常是保存在碳酸液中的，使他们免被伤口带来那怕是最微细的感染。我们也不能触碰罪所带来那敞开和溃烂的伤口，免致伤害我们自己 and 他人，除非我们常常有着如约翰所说血和水的淌流。

4 以神的力量来工作

祂不想要我们的力量，这常难阻祂，因我们往往倚赖它，将主摒诸门外。祂想我们软弱、不足、无有。「要显明这莫大的能力是出于神，不是出于我们。」(林后 4:7) 一直以来你以觉知无能力障碍有效工作，其实它是其中一个叫你成功的最有力元素。这驱使你抓紧和安于祂的力量。「我的恩典是够你用的，因为我的能力是在人的软弱上显得完全。所以我更喜欢夸自己的软弱，好叫基督的

of Christ may rest upon me."

When asking Christians to undertake certain branches of Christian work, one is so often met with the excuse, "I cannot do it; I am not fitted for it. I have no power to speak." Such have much need to get back to the desert and learn the significant lesson of the rod which Moses held in his hand. He was questioning his sufficiency to take up the work which was being thrust upon him; but he learnt that if only a rod is cast down before God, it becomes endowed with new powers; it can be and do what would be impossible by nature: and through the power of God it may become invested with such might as to carve a way through the waves; roll back the hosts of Amalek; and bring water from the flinty rock. Why should not we be as that rod in the hands of Christ? Without Him we cannot be other than broken reeds; but in and with Him we become pillars in the temple from which we shall go no more out. "I can do all things in Him which strengtheneth me."

And there is no way so good of getting God's strength as being diligent students of His precious Word. This is

能力覆庇我。」(林后 12:9)

当要求基督徒承担基督教某些项目的工作时，人常会听到这样的借口：「我不能作；我不适合作，说话上我没有口才呢。」这样的人极需要回到旷野来学习摩西握在手中之杖的重要教训。有人质疑他是否配来担起强加在他身上的工作，但他学会只要把杖放在神面前，它便得赋与新的能力；它能成为和作其本性不可能之工：藉着神的能力，它得以被赋与这样的大能来在海浪中开拓道路，击退亚玛力的全军，和吩咐盘石出水。为甚么我们不能成为基督手中的杖呢？没有祂我们不过是一压伤的芦苇，但在祂里头和有祂同在时，我们便成为神殿中的柱子，不再出来。(启 3:12)「我靠着那加给我力量的，凡事都能作。」(腓 4:13)

没有方法比在神宝贵话语上作勤奋的学生更能得祂的力量。圣经是

the medium of conveying strength to our inmost souls; as the grain conveys the strength of the earth to the nutriment of our natural life. And it also stands to reason that the Holy Ghost is much more likely to use marvellously the man whose mind is steeped and saturated with the thoughts and phraseology of Scripture.

V. Work in Believing Expectancy

"Only be thou strong and very courageous."

And why should we not go forth with the elastic tread of those who know that they shall doubtless come again with rejoicing, bringing with them their sheaves? We go on God's errands; we are provided with His seed, we are directed by His unerring wisdom to our plot in the field; we are sure of His cooperation in giving sun and shower, dew and rain. We may have to wait, as all true husbandmen must; but there can be no doubt as to the ultimate issue.

Oh, what a glorious work is ours! To give effect to the yearnings of Divine love; to be the organs and instruments of the redemptive purpose of God; to be associated with Christ in the salvation of the lost; to pluck men as

将能力传至我们最里头生命的媒介，如同谷粒将地土的力量传送成为我们自然生命的营养一样。圣灵不可思议地更多用上那些意念是浸透和泡满圣经思想和用语的人。

5 用相信的期待来工作

「只要刚强，大大壮胆。」(书 1:7)

为甚么我们不与那些带同绳索，毫无疑问会带同他们的禾捆欢欢乐乐回来的人同往呢？我们蒙神差派，我们有祂供给的种子，在祂不会出错的智慧指示下来到田间我们的位置。我们不清楚祂如何运作带来太阳和雨露。我们也许要等待，正如所有农夫一样，就算在最大的问题上也毫不怀疑。

噢，我们的工作是何等的荣耀！叫神圣之爱的渴望得着回应；成为神救赎大工上的器皿和工具；在失丧之人的得救上与基督联合；把人们像从燃

brands from the burning, and to hold them aloft as torches for the progress of the King; to hasten the glad day of His second coming; to be His heralds and ambassadors—these were enough to lure an archangel from his seat. Well is it to have been summoned to do it; and a thousand times better to know that it is to be the employment of eternal ages, of which it is written, "His servants shall serve Him."

IX. Concluding Words

"Keep yourselves in the love of God." — Jude 21.

"We love Him because He first loved us."

When the Apostle bids us keep ourselves in the love of God, he surely does not mean that we need to exert ourselves to prevent the cessation of God's love toward us. The love of God is without variableness, or shadow of turning. Having loved His own which are in the world, He loves them unto the end. We may rest satisfied that nothing can separate us from the love of God, which is in Jesus Christ our Lord. If we are faithless, He remaineth faithful. If we wander away into backsliding and coldness. He continues immutably the same. If we, like Peter,

烧的柴枝中抽出来，高举成为王前路上的火把；作祂的先锋和大使加快祂第二次来那快乐日的来临。这些足以诱惑天使长离开本位。被召来作这工的人是有福的，这比起知道在永恒世代中得着差使好上千倍，经上是这样记着的：「祂的仆人都要事奉祂。」(启 22:3)

九 末了的话

「保守自己常在神的爱中。」(犹 21)

「我们爱，因为神先爱我们。」(约壹 4:19)

当使徒嘱咐我们保守自己常在神的爱中时，肯定他不是说要我们需尽力不叫神对我们的爱中断。神爱不变，没有转动的影儿。祂既爱世间属自己的人，就爱他们到底。(约 13:1) 我们也许满足于没有东西能叫我们与在主耶稣基督里头神的爱隔绝。(罗 8:39) 我们纵然失信，祂还是可信。(提后 2:13) 我们若失迷至背道和冷淡，祂却依然不变。我们若像彼得

deny Him, yet He still looks on us with yearning affection, enough to break our hearts. Oh, clasp this blessed thought to your inner consciousness!—that the love of God is more tenacious than a mother's—"she may forget"—and more lasting than hills or mountains, which "may depart."

But the love of God to us is one thing; and our appreciation and enjoyment of that love is quite another. The one is unalterably the same; while the other is fitful and intermittent. Sometimes we are very sensible of the warm beam of God's love shining blessedly into our souls; at other times we have no such joyous consciousness of His love: but we must remember that God's love to us does not in any way depend on our consciousness of it. It is not most, because we happen to feel it most; or least, because we have almost ceased to feel it at all. The one is no gauge of the amount of the other. God's love to us is ever constant, however much our appreciation of it may vary.

Nevertheless, though our consciousness of God's love, does not determine its amount or constancy, yet it is very delightful and helpful to realize it always. Thus we become most

般否认祂，祂仍会以足以破碎我们心灵的顾念望向我們。來在你覺知中握緊這有福的思想：神的爱比「即或有忘記的」(賽 49:15) 母親的爱更堅持；比「可以挪開」的大山小山更長存 (賽 54:10)。

神对我们的爱是一回事，而我们对这爱的鉴赏和享用却是另一回事。一个是永远不变的，而另一个是反复无常和断断续续的。有时我们对照入我们生命中神爱的温暖光束异常敏感，有时却对祂的爱没有这样喜乐的觉知。我们定须谨记神对我们的爱从不在乎我们对它的觉知。它不会因我们感到其多而多，或因我们几乎停止感受到它而少。一个不是另一个数量上的测计仪。无论我们在赏识神对我们的爱上有着如何大的改变，它从来都是恒久不变的。

尽管我们对神爱的觉知不能决定这爱的分量和恒常性，但在叫这爱得体现上常叫人高兴和得帮助。因此我们对罪更

sensitive to sin. Thus we acquire purity of heart. Thus we become strong and fearless. Thus, too, we become magnetic, attracting others to Him who has made us what we are.

"I have kept My Father's commandments, and abide in His love?" And what else did Jude mean by bidding his fellow-Christians to keep themselves "in the love of God"?

I. Take time to consider God's love to you

We see the parterres of spring; to Him each flower is distinct. To us the sparrows are so similar that we cannot distinguish one from the rest; but He marks each sparrow's fall. We stand in wonder beneath the arch of the starry sky, and are bewildered by the multitudinousness of the star-dust. He calls each atom by its separate name. And so when we think of God's love to us, we must not think He loves us as part of the race; but with a special individualizing love, which singles us out of the crowd, as a father loves each child with a love in which no other can share.

II. Accept all the incidents of the day as

敏感，因此我们得着心的纯洁，变得健壮和无惧，也变得有吸引力，吸引别人来到曾使我们变成为如今之我们的那位去。

「我遵守了我父的命令，常在祂的爱里。」（约 15:10）而犹大嘱咐他的基督徒同伴保守常在神的爱中（犹 21）又是指着甚么说的呢？

1 花时间想想神对你的爱

我们看春天的花坛，每朵花儿于祂都独特。麻雀于我们都相似，不能区分，但每只掉在地上的祂也记录（太 10:29）。我们站在天拱的星空下赞叹，因星尘之多而晕头转向，祂却逐一叫唤每颗星儿的名字。因此当想到神爱我们时，定必不要以为祂以我们为族类的一部分来爱，而是一独特个别的爱，从群中挑出我们来爱，如同父亲爱每一个孩子一样，其爱无别个能得享。

2 接受日中的所有事情

coming from His love

I do not see how we can make distinctions between God's ordaining and His permissive providence, any more than we can between His special and general providence. All life, and its many incidents; what comes to us directly from His hand, equally with what is permitted to happen to us through the means of others—must be traced back to Himself as the ultimate final cause. Our Lord was delivered by the determinate counsel and fore-knowledge of God; though this did not lessen the wickedness of the hands by which He was crucified and slain. Here is the mystery of the ages; but let not the mystery rob us of the undoubted truth, that God is behind all events.

And God is love. All events, therefore, must be consistent with His love. "Jesus loved Martha, and her sister, and Lazarus: when He heard, therefore, that he was sick. He abode two days still in the same place where He was."

III. Be channels of God's love to others

In the spring, the vine-root, bursting with life-power, longs for branches

都是自祂的爱而来的

我看不见我们在神的命定跟祂容许之旨意之间所作的分别如何多于我们在祂特别和一般旨意之间所作的分别。所有生命和发生其上的众多事件，都是直接自祂的手临到我们的，跟那些被容许藉别些途径来发生在我们身上的事情，同样地都能追溯至祂为终极的始因。我们的主是因着神决定性的计划和预知来得解救的，虽然这没有减低祂被钉和杀害之手的奸恶。这也是世代以来的奥秘。但不要让这奥秘夺走神就在一切事件背后这毫无疑问的真理。

神就是爱，因此所有事情必与祂的爱一致。「耶稣素来爱马大和她妹子并拉撒路。听见拉撒路病了，就在所居之地仍住了两天。」(约 11:5-6)

3 当成为神爱临到别人的渠道

春天的葡萄根绽放生命力，渴望枝子经它能

through which it may pour its tides of life forth to refresh thirsty souls; and surely the love of God is ever seeking for kindred hearts, who shall be channels of communication with the world. The world, too, needs love. There is nothing which can slake its thirst, but the love of God. It will ever thirst again till it drinks of that stream.

IV. Associate with those who love God

No one of us can know the fulness of God's love in the loneliness of our own communings. We need to associate with all saints to learn its height and depth, and length and breadth. It is a mistake to isolate ourselves from communion with Christians, or from corporate Church-life; and it is my earnest advice to all young Christians, as to all secret disciples, to find some happy centre of Christian fellowship, and join it.

We see the love of God from different angles. It shines on us with different hues. And no one can fully appreciate it, and its full extent, who has not spoken with other Christians about it, and tried to catch some new beauty in their conceptions. Talk much of the love of God to those around you. Hear them, and ask them questions. So

倾流出生命之潮来苏醒饥渴的心灵。神的爱肯定时常寻找同性质的心灵，他们必然会成为与世人沟通的渠道。世人也需要爱。除了神的爱便没有能解这渴的了。饮用这泉的人必不再渴。

4 与爱神之人联合

我们无人单靠一己与神的相交能认识神爱之丰富，我们需与众圣徒联合来学习这爱的长阔高深。叫自己隔绝于基督徒的相交和一体的教会生活是错误的，我极诚挚来劝喻所有年轻基督徒，如同劝喻所有隐藏的门徒一样，当寻找和参加一些快乐的基督徒团契聚会。

我们从不同的角度得见神的爱。照射我们的爱有不同的色调。人若没有跟其它基督徒谈到它，尝试去从观念上找着一些新的美丽时，便不能完全和全面欣赏它。向你周围的人多多谈到神的爱。听取他们，问他们问题。

shall your heart burn within you, and Jesus will make Himself known in some deeper, sweeter guise. Christian converse is a great help towards the abiding realization of the love of God.

V. *Live in obedience to every known command*

"If ye keep My commandments, ye shall abide in My love; as I have kept My Father's commandments, and abide in His love." This is the secret—to search the Word to see if you are keeping all His commands; to seek and keep His laws; to put the government upon His shoulders; to do His will, at whatever cost to self-will; to obey, not to win aught from His hand, but just to please Him; to ask forgiveness and restoration if you have erred or gone astray. Here is the essential condition of walking in the light of His love.

Who has not been conscious of a sweet manifestation of love, when some difficult duty has been done for His dear sake alone? As when Jesus was baptized, the heavens were opened, and the voice of God declared Him to be His beloved Son.

Let us "walk in the light, as He is in

那么你的心必会在你里头燃烧，耶稣必会以更深层次和更美好的装束来为人所认识。基督徒相交是大大有助于对神爱的持久体现。

5 *活在顺服每个已知的命令中*

「你们若遵守我的命令，就常在我的爱里，正如我遵守了我父的命令，常在祂的爱里。」(约 15:10) 秘诀就在于查考圣经，遵守祂的一切命令；寻找和遵守祂的律例；将政权担在祂肩头上；无论要付上甚么己意的代价都照祂旨意而行；要顺服，不为赢取祂手中的点点，只为讨祂喜悦；你若犯罪失迷，当祈求饶恕和恢复。这就是行在祂爱的光中的必要条件。

有谁不会因着一些艰难的职责独独因着祂之故而得成就来觉知甜美之爱的彰显呢？当耶稣受洗时，天开了，神开声宣布祂乃是祂的爱子。

我们若「在光明中

the light": so shall we be conscious not of light only, but of love.

There is no need for us to live in a cold and arctic zone, if only we fulfil the conditions here set down. We may not always be equally buoyant, or equally exuberant; or equally responsive; but we shall never lose the bright glad consciousness that we are loved by the Love that spared not the only-begotten Son.

行，如同神在光明中」便知在光中，且在爱中。（约壹 1:7）

我们没有需要来活在冰冷和极地，只要我们符合了所定下的条件。我们也许不常时有着相应的振奋、生气勃勃和易受感动，但我们永不该失掉我们明亮的欢欣觉知，就是爱者所爱的不单止是独生子，祂也爱我们。

Christian Living

基督徒的生命活现

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信徒都想得知神的旨意。作者提议我们在神的同在中安静镇定，摒弃一切来自世上的纷扰事物和属世的志向。让神儿子的声音扫平吹皱内里生命平静湖面的风暴，回复完全的平静安稳。让我们整位都以神自己为中心。

从此刻起放弃你的挣扎和努力，在那些一直破坏你平安和咒诅你喜乐的罪上，接受基督作为你的拯救。

在我们确实神旨意之先，有三件事情我们须聚焦一点：里头圣灵的催促、外面神话语的教导、在围绕着日常生活的事情上神旨意的印证。