

# The Lessons of Love

by J. R. Miller

学习爱

米勒著

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## Chapter 1 The Lesson of Love

*"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."*  
(John 13:34)

Christian love has to be learned. There is natural affection which does not need to be learned—the love of parents for children, of children for parents, of friend for friend. But it is not natural to love our enemies, to love unlovable people, to be unselfish, to return kindness for unkindness. We have to learn this love, and it is the great business of life to do it.

"Love is patient." Love includes patience. It is not easy to live with all sorts of people—and to keep sweet always.

"Love is kind." Jesus wrought a few great miracles—but in between the miracles, all the days, hours, and minutes were filled with kindnesses, little words and acts and looks which no one counted.

"Love does not envy." Love is generous. We have learned the lesson well, only when we can rejoice in the

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## 第一章 学习爱

「我赐给你们一条新命令，乃是叫你们彼此相爱；我怎样爱你们，你们也要怎样相爱。」(约13:34)

基督徒的爱是须学习的。有不需学习的天然情爱：父母对子女的爱、子女对父母的爱、朋友对朋友的爱。但爱我们的仇敌，爱那些不可爱的人，不自私，以善报恶，都不是出于天然的。这爱是我们须学习的，作成这个是人生的要务。

「爱是恒久忍耐。」爱包含忍耐，与各式各样的人相处时总保持亲切不容易。

「又有恩慈。」耶稣行过几个大神迹，但在神迹之间，每天，每时，每分都是充满恩慈，那些没有人数算的短小说话和面容。

「爱是不嫉妒。」爱是宽大的。惟有我们能在别人的快乐上快乐时才学好这

joy of others. This is quite as much a part of true love's sympathy, as it is to share the griefs of others. "Rejoice with those who rejoice; weep with those who weep." We can do the latter—more easily than the former. When we find one in misfortune or in trouble—it is not hard to sympathize with him. But when others are honored more than we are, or prospered more, or when they win success while we fail, or are very happy while we are less so—is it as easy for us to be genuinely glad, as it would be to be really sorry if they were in some kind of grief?

"Love is not self-seeking." Love is unselfish. Unselfishness is at the very heart of all true love. It is the obtruding of SELF into our thoughts, feelings, and acts— which spoils much of our living. We love people until it would cost us something to continue to love them—and then we stop short. We accept serious responsibility when we say to anyone: "I will be your friend." That is what Jesus said to his friends—and then he loved to the uttermost. That is what "seeks not its own" means. It may cost us years of self-denial and exhausting service.

"Love is not easily angered." Love keeps sweet amid all irritation. It

个。多时这是真爱表同情的一部分，因为它是与人分忧的。「与喜乐的人同乐，与哀哭的人同哭。」我们能作后者易过作前者。当我们发现某人处身不幸或困难中，向他表同情是不难的。但当别人比我们更蒙尊重，或更兴旺，或他们得胜而我们失败，或他们十分快乐而我们有所不及时，我们能轻易来真诚地高兴，如同他们落在某些忧伤中而真的为他们难过般么？

「爱不求自己的益处。」爱不自私。不自私是真爱的核心所在。它将大大破坏我们生活的思想、感觉和作为的「自我」挤出来。我们爱人，直至付上代价来持续爱他们，之后便停止爱他们。当我们说「我必会是你的朋友」时是接受重大之责任的。耶稣向祂的朋友们说的就是这个，之后祂便爱他们到底。这就是「不求自己益处」的意思。这也许会叫你付上经年的自我否定和耗尽精力的服事。

「爱不轻易发怒。」爱在一切的愤怒中保持亲和。

probably is too much to hope for in this world of infirmity and sinfulness, that one shall ever attain a condition in life in which there shall be nothing that would naturally excite bitter or unkindly feeling.

Indeed, we could not learn to be sweet-tempered, with nothing to test and exercise our temper. The problem then, is not to find a paradise of sweetness in which to live—we shall have to wait for Heaven for that—but in common human conditions, with infirmities and failings even in our best friends, with a thousand things in the experiences of each day to try our temper—still and always to keep sweet.

"Love keeps no record of wrongs." Love is meek. It does not keep a list of slights, offences and injustices. "How often shall I forgive?" Peter asked. He thought he was going a long way in the path of Christian love, when he suggested that seven times would be enough. But Jesus said: "Oh, not seven times only—but seventy-seven times," that is, indefinitely. Another quality of love to be learned, is seeing the good and not the evil in others. That appears to be the meaning of the words, "Love does not delight in evil but rejoices with the truth. It always protects, always

人若要遇上没有能自然地激起怀恨和不友善感觉的生命状况，在这样病态和犯罪的世界中有这对爱的寄望也许是过分的期望。

事实上我们不能在没有试炼来锻炼我们脾气下来学会心地柔和。那么问题不是要找一处可活的甜美乐土，我们要等到上天堂时才会有这个；但在寻常的人间状况中，在我们最要好朋友的病态和缺点中，我们每天都经历万千的事情来锻炼我们的脾气，我们在这仍要和时常保持亲和。

「爱不计算人的恶。」爱是温驯的。它不会存记蔑视、罪行和不义之事的名单。彼得问：「我当饶恕人多少次？」他以为在基督徒爱的路途上已走了一大段路，所提议的七次足够了。但耶稣说：「噢，不是七次，而是七十个七次。」就是说无限次。另一个要学习的爱的素质就是看别人的善而不看其恶。看来这就是「爱不喜欢不义，只喜欢真理。凡事包容，凡事相信，凡事盼望，凡事忍耐。」这经文

trusts, always hopes, always 的意义。  
perseveres."

This love is heaven's life brought down to earth. Jesus Christ brought it down when he came. He was the first who ever loved in this way in our world. He wants all his followers to learn to love in the same way, "As I have loved you, that you also love one another." He will teach us the lesson, if we will only learn it. When we have mastered it—we are ready for heaven!

## Chapter 2 Things That are Lovely

*"The Spirit of the Lord God is upon me ... to give unto them beauty for ashes." (Isaiah 61:1, 3)*

Nothing that is not beautiful, is fit for a place in a Christly life. Strength is essential—but strength need not be rough and unlovely; art has learned to give it graceful form. Truth and honesty, justice and right—are prime elements in a worthy life—but they need not be unbeautiful. Sometimes, it is true, we see men in whom these great qualities are strongly marked—yet in whom beauty is lacking. Some even boast of being blunt men, meaning that they say what they think, not caring how they may say it. But there is no reason why any sturdy quality of character, should

爱将属天生命带到地上来，是当耶稣基督来时带下来的。祂是从来在我们世上首个这样爱的人。祂想望所有跟从祂的人以同样方法学习爱，「我怎样爱你们，你们也要怎样彼此相爱。」只要我们肯学，祂必会教导我们这个。当我们掌握它时，便预备好上天了！

## 第二章 可爱之事

「主耶和华的灵在我身上；.....赐美丽给他们，代替灰尘；」（赛61:1, 3）

不美丽的东西在基督徒的生命中没有地位。力量是必要的，但力量不可粗鲁和可厌；艺术已学会以优美的形态展示力量。真理和诚实，公义和公正，都是有价值生命的首要元素，但他们不需要不美丽。有时我们诚然得见这些伟大素质深深刻划在某些人身上，却缺乏美丽。有人甚至为着他们是粗鲁来自夸，说他们将所想的说出来，从不考虑如何去说。但从来没有理由来容许在任何品格的真实素质上

be lacking in loveliness. We may clothe the plainest virtue in garments of grace. We may be honest—and yet gentle and kindly. We may be true—and live very sweetly.

In a cluster of "whatevers" indicating the principal qualities in an ideal character, Paul includes "whatever things are lovely." Perhaps it has been too much the habit in Christian teachers, to overlook beauty as an essential feature of a complete life. Christ, who is always to be our model, was "altogether lovely." He was strong, and true, and just, and righteous—but there was no flaw in his character, no defect in his life. We should never tolerate in ourselves, anything that is not beautiful.

Some things are not lovely. There are ways that are not winning. There are people whose personality is not attractive. They fail to draw others to them. They neither make close friends—nor keep friends. They may be good in the general fabric of their character—honest, truthful, upright, just. No one could condemn them or charge them with anything really wrong. Yet they are not lovable in their dispositions. There is something in them that hinders their popularity, that mars

缺乏美丽。我们可以为最寻常的美德披上恩典。我们可以诚实，却同时是温柔和仁慈的。我们可以忠直，却同时活得十分甜美。

在表明一个理想品格的主要素质的一连串的「无论」中，保罗也说到「**无论**甚么有美名的」。也许基督徒的教师中太经常疏忽美丽是完整生命的重要部件。总是我们模范的基督是「全然美丽的」。祂是强壮的、真实的、公正的和公义的，但祂在品格上毫无瑕疵，祂的生命上毫无缺点。我们永不要容许我们里头有任何不美丽的事情。

有些事物不可爱。有些方法不可取。有些人的品格不吸引，他们不能叫人亲近他们，他们从来没有亲密的朋友，连留住朋友也不能。他们也许品格上有着美善的质地——诚实、真诚、正直、公正。没有人会责备他们，或指控他们在何事上真的出错。然而他们在性情上不可爱。在他们里头有着一些东西难阻他们受欢迎，弄坏他们的影响力，抵销了他

their influence, that interferes with their usefulness.

Sincerity is one element in loveliness. Artificiality is never beautiful. There are many people who suffer greatly in their lives by reason of their affectations. They are unnatural in their manners. They seem always to be acting under the restraint of rules. It was said the other day of a good man, that he talks even in common conversation as if he were delivering an oration. There are some who use a great deal of exaggerated language in complimenting their friends, even in expressing the most commonplace feelings. There are those whose very walk shows a studied air, as if they were conscious of a certain importance, a burden of greatness, thinking that wherever they appear, everybody's eyes follow them with a sort of admiration and worship. All affectations in manner, in speech, in dress, in bearing, in disposition, are unlovely. They are classed with insincerities. Only the simple, unaffected, natural life—is truly beautiful.

Selfishness is unlovely. It has many ways, too, of showing itself. Indeed, it cannot be hidden—it crops out continually, in act and word and

们的能干。

**真挚**是爱的一大元素。虚假从不美丽。有多人因做作之故而叫他们的生命大大受损。他们在态度上做作，他们似乎总是在规范下来行事。听说有虔诚人在别些日子甚至会在公开的交际中的说话如同他在陈述演说一般。有人用上大量夸张的言语来恭维他们的朋友，就是在表述其最寻常的感觉时也是这样。有人在其行止上处处显示其书卷味，如同他们觉知某些重要事情和背负着高尚包袱一般。且以为无论他们在何处出现，人人的目光必会以某种钦羨和崇敬来注视他们。所有在态度上、言词上、衣着上、举止上、性情上的一切做作都是不可爱的。他们都归类为伪善。惟有朴实、不矫揉造作和自然的生命才是真实的美丽。

自私是不可爱的。彰显己有着很多方法。事实上己是不能掩藏的，它会持续地展露，无论在举止、言语或

disposition. There are those who are disobliging, never willing to put themselves out to do a favor, or to show a kindness to others. They may talk unselfishly, affirming their interest in people and their friendship for them—but when the test comes—SELF asserts itself. Selfishness is simply the absence of love—love is not self-seeking.

Unselfishness is lovely. It does not count the cost of serving. It loves unto the uttermost, and never fails in helpfulness. It thinks of others, not only as of itself—but, like the Master, forgets itself altogether.

Peace never worries. It is never fretted. It is quiet, not noisy. It is the quality of a self-disciplined life. Hurry is always unbeautiful. The lovely life is never in haste—yet never loiters. It is self-poised. If women knew how much a quiet, self-controlled manner means in the making up of a winsome personality, they would seek for it more than for great riches. Nervous flurry, especially in a woman, is unlovely. It shows itself in flustered manners, in hasty and oftentimes rash speech, too often in ungoverned temper. The exhortation, "Make it your ambition to lead a quiet life," does not refer merely

性情上都是。有人从不通融，从来不愿与人方便，或向别人显出仁慈。他们也许在说话上不自私，断言会顾及别人的意愿，顾全他们的友谊；但当试炼临到时，已便维护自己。自私不过就是缺乏爱；爱却不求自己的益处。

**不自私**是可喜爱的。它不计较服事的代价，竭尽所能去爱，在帮助别人上从不说不。不单像顾及自己般去顾及别人，且像主般全然忘记自己。

**和平**从不忧虑，从不焦急。它安静不嘈吵。这是自我约束生命的素质。赶忙总不美丽。可爱的生命永不赶忙，却也永不闲逛。它自我平衡。若妇女们认识到安静、自制的态度如何多多构成赢得别人注意的品格时，他们必会寻求它多于寻求大财富了。神经质的慌张，尤其在妇女中的，是不可爱的。它显出一己的慌乱态度，性急和常时轻率的言词，太常是出于不受控制的脾气。「过一个平静的生活作为你的追求目」这劝诫不

to speech—but especially to the inner spirit, to the manner, to the whole bearing of the life.

Nothing is lovelier in life than the spirit of contentment. Fretting mars the beauty of many a face. Discontent spoils all one's world. Out of whatever window he looks, the discontented person sees something that is not pleasing. If there is a contented mind—there is only good seen everywhere. The happiest homes in the world are not those in which are the finest carpets, the costliest pictures, the most luxurious furniture—but those in which glad, happy hearts dwell. A mind at rest, glorifies the plainest surroundings and even the hardest conditions.

Paul was in a prison when he wrote: "I have learned, in whatever state I am, therein to be content." The secret was in himself.

### Chapter 3 To Suffer and Love On

*"For unto you it is given in the behalf of Christ, not only to believe on Him but also to suffer for his sake." (Philippians 1:29)*

*"Then Jesus said to his disciples—If anyone would come after Me, he must deny himself and take up his cross and*

是单单指着说话，也是特特指着你里头的灵、态度、和生命的整个态度。

在生命中没有比**知足**的灵更可爱的了。烦恼损毁多人脸上的美丽。不满摧毁人的整个世界。不满的人从任何窗户外望，都见到使他不快的东西。若有一个满意的心灵，处处看见的都只会是好。在世上最快乐的家庭不是那些有着最美好的地毯、价值连城的画作、和最奢华的家俬，而是那些欢欣快乐心灵所居住的家庭。一个安息的灵使最寻常的环境和甚至最艰难的处境都满有光采。

保罗在狱中记写「我无论甚么景况都可以**知足**，这是我已学会了的。」（腓4:11）秘诀在于他自己。

### 第三章 受苦和爱

「因为你们蒙恩，不但得以信服基督，并要为他受苦。」（腓1:29）

「于是耶稣对门徒说：若有人要跟从我，就当舍己，背起他的十字架来跟从

*follow Me!" Matthew 16:24*

A Christian is not called to an easy, comfortable, self-indulgent life—but to self-denial, sacrifice, and cross-bearing. When two of his disciples asked for the first places in his kingdom, the Master said to them: "You know not what you ask. Are you able to drink the cup I am about to drink?" Speaking of suffering wrongfully. Peter says, "But if you suffer for doing good and you endure it, this is commendable before God. To this you were called"—that is, you were called to suffer wrongfully. He is writing to servants or slaves. Ofttimes they would find their position very hard. Their masters would be severe, sometimes cruel. They are exhorted, however, to submit quietly, not only to the good and gentle—but also to the harsh.

None of us are slaves—but many of us have to work under others, and the others are not always "good and gentle." The problem in many lives, is how to maintain the Christian spirit, how to be Christlike in one's place—under others who are unreasonable, exacting, unjust, or unkind. The New Testament teaching is that we are to do our work well, to manifest the patient, gentle spirit of Christ, whatever our hardships and

我。」(太16:24)

基督徒被呼召来过的生命不轻松、不舒服、不自我放任；而是自我否定、牺牲和背十字架。当两个主的门徒要求祂国中的首位时，祂说「你们不知道所求的是甚么；我将要喝的杯，你们能喝么？」(太20:22)是说到不当受的苦。彼得说「你们若因行善受苦，能忍耐，这在神看是可喜爱的。」(彼前2:20)是说你们被召来受不当受的苦。他是写给那些作仆人或作奴仆的。他们身处艰难中，主人也许严厉，有时甚或残暴。所告诫他们的是默默承受，不但顺服那善良温和的，就是那乖僻的也要顺服。(彼前2:18)

我们没有一个奴仆，但多人要在他人权下工作，而这些人总不常「善良温和」。多人生命中的问题，是如何维持那基督徒的灵，如何在一己处境中像基督——服在那些不讲理、苛求的、不公的或不良善的人底下。新约教导我们作好我们的工，无论我们如何艰难和错误，总要彰显基督忍耐和温良的灵。在人之主人的背

wrongs may be. In back of the human masters, stands another Master, and it is for him we are really working. He is the one we are to seek to please in all that we do. This changes the character of all service. Our Master would not be pleased if we did our work negligently, if we skimmed it, or if we showed bitterness even under harsh and unjust treatment.

The example of Christ in suffering is the copy set for us. "Christ also suffered for you, leaving you an example, that you should follow his steps." What does this example teach us? For one thing, Christ endured his suffering quietly and patiently. "Who, when he was reviled, reviled not again." Most of our Lord's sufferings were at the hands of men. He was a friend of men, and sought always to do them good. But his kindness, met only unkindness in return. Those he sought to save, rejected him. "He came unto his own, and his own received him not."

We all know the story of Christ's wonderful love. He never ceased doing good, and men never ceased persecuting him. At last they nailed him to a cross—but really they were crucifying him, driving nails into his hands and feet and heart—all the three

后站有另一个主人，我们事实上是为祂而作工。在我们所作的一切上祂是我们寻求讨喜悦的那位。这改变了所有服事的态度。我们的主不会喜悦我们作工上的粗心大意、敷衍塞责，或在严厉和不公的对待下显出苦毒。

基督的受苦是我们仿效的楷模。「因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。」（彼前2:21）这榜样教导我们的只有基督默默忍难受苦。「祂被骂不还口。」（彼前2:23）我们的主所受大部分的苦都从人而来。祂是人们的朋友，总寻求别人好处。祂的仁慈却遇上不仁慈的回报，祂试图拯救的人拒绝祂。「祂到自己的地方来，自己的人倒不接待祂。」（约1:11）

我们全都知道基督奇妙之爱的故事。祂从不停止行善，人们从不停止逼害祂。祂这三年的公开职事到头来，他们钉祂在十字架上，真的钉祂，把钉钉透祂的手、脚和心！然而祂的爱

years of his public ministry! Yet his love was never chilled by the enmity and cruelty of men. He never had a bitter thought in his heart. Even on the cross, when human hate had done its worst, he loved on as tenderly, as patiently, as sweetly—as if he had been receiving only love from the world all the years.

We should remember that no one can really hurt our life—but ourselves. Men may rob us of our money. They may injure us in many ways. They may cut our bodies to pieces. But they cannot touch our real life. All the wrongs they can inflict upon us, will do us no actual injury. But if we give way to anger, if we let bitterness creep into our hearts, if we grow unforgiving or resentful, we have hurt ourselves. If on the other hand, we keep love in our hearts under all the human wrong we suffer—we have won the victory over every wrong.

Another of Christ's steps in his suffering, is shown in the words, "when he suffered, threatened not—but committed himself to him who judges righteously." He could have avenged himself on his enemies. He could have smitten them down, when they wronged him so sorely. "Do you think," he said to his disciples, who wished to

从未因人们的敌意和暴虐变冷。在祂心中从来没有苦痛的思想。甚至在十字架上，当人们的憎恨来到极点时，祂仍温柔地、忍耐地、甜美地爱，如同祂这些年来从世人得着的全都只有爱。

我们该谨记**除了自己便无人真能伤害我们的生命**。人们也许抢夺我们的金钱，多方面损害我们，把我们弄至遍体鳞伤，却不能触碰我们真正的生命。他们能施于我们的恶行都不能带来真正的伤害。我们若让路给愤怒，若容让苦毒潜入我们心中，叫不宽恕和记恨滋长，我们已然伤害自己。另一方面，若在所有忍受的人类错处上保持心中有爱时，我们便在每个错处上得胜了。

基督另一个受苦的一步是显在这经文中：「祂被骂不还口，受害不说威吓的话，只将自己交托那按公义审判人的主。」（彼前2:23）祂可以向仇敌报复。在他们极度虐待祂时，祂可击倒他们。祂对那些想望介入来把祂从仇敌中救出来的门徒

interfere to save him from his enemies, "Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?" But he did not do it. He did nothing to check the wicked plots of his enemies. He lifted no finger to resist their malignant assaults.

"But these were terrible wrongs against him!" you say. "Why did he submit to them so quietly? Is there no justice in the world? Must wicked men be allowed to go on forever in their wickedness and cruelty?" Here is the explanation: "He committed himself to him who judges righteously," that is, into the hands of his Father.

This means two things. It means that he committed the sins of his enemies, with their deservings of wrath and their power to harm, to God, who is just and judges righteously. He himself would not take any revenge—he left the matter to his Father. Paul teaches us to do the same with those who wrong us or sin against us: "Do not take revenge, my friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord." We are not the judge of any man. It is not our place to punish a man's sins against us. Commit that to God—he is just.

说「你想」。「你想，我不能求我父现在差遣十二营多天使来么？」（太26:53）但祂没有这样。在显明敌人的恶意计划上，祂没有作甚么。在抵抗他们致命的攻击上，祂连手指也没提一下。

你会说：但这些针对祂的是极厉害的不义行为。祂为何要默默承受？在世上没有公义的么？是否必须容许恶人永远在他们行恶和残暴上得逞？」答案是：「祂将自己交托那按公义审判人的主。」即是交托在祂天父的手中。

这有两层意义。它说到祂承担了祂仇敌向按公正和公义审判人之神所犯的罪，包括他们该受的忿怒和破坏的权能。祂自己不进行报复，都交给祂的天父。对那些恶待得罪我们的人，保罗给我们相同的教训：「亲爱的弟兄，不要自己伸冤，宁可让步，听凭主怒；因为经上记着：主说：伸冤在我，我必报应。」（罗12:19）我们不审判任何人。我们没有地位惩罚恶待我们的人，交给公义的神吧。

The other thing meant is that Jesus committed himself, his own life, to God, with all his hurts and injuries, and all the grievous wrongs which had been done to him. His Father was able to take all these cruelties and all his Son's untold sufferings, and not only prevent their harming him—but use them even for the glorifying of his name. He was able to bring his Son through all the terrible experiences, and out from them, unharmed, with no trace of hurt upon him—and he did. Christ's enemies thought to quench utterly the light of his name in the black shame of the cross. But we know that no ray of brightness was put out—his name never shone so radiantly as it did after he had come again from death.

"Who is he who will harm you—if you be zealous of that which is good?"

But someone who has been suffering injury at the hands of others may say: "This terrible wrong against me has broken up my life, blighted my beautiful hopes, ruined all my promise of happiness!" Yes; but God can build beauty yet for you, out of these broken things. Keep your heart sweet with love, and your soul unstained by sin—and then trust your life to your Father. He

另一层意义是耶稣将祂一己的生命交托给神，包括祂的痛苦创伤，和所有临到祂身上的极严重苦难。祂的天父能够取走所有这些残害、所有祂儿子不为人知的苦害，不单止可以防止他们伤害祂，更能用上这些来荣耀祂的名。祂能领祂的儿子经过这一切可怖的经历，从他们中出来而不受损伤，毫无损伤的痕迹，而祂真是这样。基督的仇敌以为可在十字架的暗黑羞辱中完全熄灭祂名字的光辉，但我们知道耀亮的光线未被熄灭，祂的名字从没有像祂经过死亡出来后这样辉煌地照耀。

「你们若是热心行善，有谁害你们呢？」（彼前 3:13）

但有在别人手下受害的人会说：「这针对我的可怖冤屈几乎夺去我的性命，破坏我美丽的盼望，摧毁我得快乐的应许！」是的，然而神能为你从这些破败中建造美丽。叫你心常有爱的甜美，叫你的灵魂不被罪所玷污，还要把你的生命交托给你的天父。祂必会从今

will bring blessing and good out of all that seems such a pitiful ruin today.

The same lesson applies to all suffering—as well as to the enduring of wrong from others. Some people suppose that affliction always does good, blesses the life, enriches the character. But, in fact, affliction oftentimes hurts a life irreparably! If we do not submit ourselves to God in our grief, if we resist and rebel, if we chafe and repine, and go on grieving inconsolably—our affliction hurts our lives. It mars the beauty. It hushes the song. It dims the eye. It robs the heart of its love.

"For hereunto were you called." There must be a reason for this in God's thought of us. We know, at least, that we never can reach the best things in life—but by the paths of pain. All the richest blessings of grace, lie beyond lines of suffering which we must pass to get them. Even of Jesus it is said, that he was made perfect through suffering. There were attainments which even he could reach in no other way. All that is worthiest and most Christlike in godly men bears the marks of pain upon it. We must pay the price—if we would get the blessing. Then we must suffer oftentimes also, for the sake of others. Christ

天这所有似乎是凄惨的破败中带来恩福和美善。

同样的教训适用于所有苦痛，和从别人而来的恶待。有人以为折磨总会带来益处，为生命带来祝福，增进品格。事实上折磨多时伤害生命，不能弥补！若我们在忧伤时不交托自己给神，我们若抗拒和叛逆，我们若焦躁和抱怨，不得安慰下持续忧伤，这伤痛便损害我们的生命，损毁美丽，它肃静了歌声，它使眼睛模糊，它夺去了心中的爱。

「你们蒙召原是为为此。」（彼前2:21）神这样为我们设想一定有其原因。最少我们知道不经痛苦之路永远不能来到生命佳美事物之处。恩典的所有最丰盛恩福都在我们必须经历痛苦后才来到。甚至耶稣也是因受苦难而得以完全的（来2:10）。有一些成就别无他法可达至。敬虔人中所有最有价值和最像基督的东西都带有痛苦之标记。我们若要蒙福，就必须付上代价。之后我们也要时时为别人的缘故来受苦。基督为人

suffered for men in a way in which no other one ever can suffer. The influence of his unspeakable sorrow is renewing and refining the whole race. Sorrow in any life, softens other hearts. If there is death-crape on a door on any street, the whole neighborhood feels its softening, quieting influence. Everyone who passes that house, comes under the mystic spell. Even the children at their play are moved by the death in another family.

#### Chapter 4 The Hurt of Flattery

*"You know we never used flattery!"*

*1Thessalonians 2:5*

*"A lying tongue hates those it hurts, and a flattering mouth works ruin!" Proverbs 26:28*

*"He who rebukes a man will in the end gain more favor than he who has a flattering tongue!" Proverbs 28:23*

*"Whoever flatters his neighbor is spreading a net for his feet!" Proverbs 29:5*

*"Everyone lies to his neighbor; their flattering lips speak with deception. May the Lord cut off all flattering lips and every boastful tongue!" Psalms 12:2-3*

"Beware of the flatterer!" John Bunyan

受的苦无人能受。祂说不出之忧伤所带来的影响更新和精炼整个人类。任何生命中的忧伤都是软化人心的。任何街上若有一道门挂着死亡之丧章时，所有邻居都会感受到其叫人软化和安静的效果。任何经过这屋子的人，都服在那奇异的魔力之下。就是玩耍的孩童都会被别家之死亡所触动。

#### 第四章 谄媚的伤害

「我们从来没有用过谄媚的话。」(帖前2:5)

「虚谎的舌恨他所压伤的人；谄媚的口败坏人的事。」(箴26:28)

「责备人的，后来蒙人喜悦，多于那用舌头谄媚人的。」(箴28:23)

「谄媚邻舍的，就是设网罗绊他的脚。」(箴29:5)

「人人向邻舍说谎；他们说话，是嘴唇油滑，心口不一。凡油滑的嘴唇和夸大的舌头，耶和华必要剪除。」(诗12:2-3)

本仁·约翰说：「小心谄媚者。」

There are some who are so extravagant in their expressions, that none but the very vain and silly take their words seriously and are pleased by what they say. They flatter everyone, on every occasion! They go into ecstasy over everything you do or say. They lose no opportunity in your presence of saying complimentary things about you. But there is no discrimination in their effusive talk, which is as fluent over most trivial things—as over the most important. Besides, it lacks the note of sincerity. They only proclaim the shallowness of their own hearts—and their lack of sense in supposing that they can deceive people into believing that they mean what they say.

In every phase and form, flattery is despicable! On the whole, too, it fails to deceive, and, therefore, fails to please. It is resented by every worthy person—and weakens, rather than strengthens friendship. The moment one who claims to be our friend utters anything which we know to be an exaggeration of his interest in us, his regard for us, or his opinion of us or of something we have done—he has hurt himself with us. Friendship needs no flattery in its professions or in its

有人在他们的表述上过分，除了十分虚荣和愚蠢之人外，没有人会认真对待和被他们的说话所取悦。他们任何人任何情况都谄媚！他们在你所作或所说的事上着迷。他们不会错过任何机会在你面前说恭维你的说话。但在他们侃侃而谈中没有差别，在最微细的事上是流畅的，如同重大事情一样。除此之外，这是缺乏诚挚的。他们只表明他们一己心中的肤浅，和他们缺乏叫他们能欺骗的人相信他们所说的是出于真意的。

谄媚都是可鄙的！到头来也是不能欺骗人的，因此，是不能取悦人的。每个配赞赏的人都厌恶谄媚，它只会削弱而不是增进友谊。宣称是我们朋友的人当一刻说出一些东西，是我们知道乃是他夸大对我们感兴趣的事、对我们的关心、或对我们自己或所曾作之事的意见时，他已损害了我们与他的关系。友谊在表白和伙伴关系上是不需要谄媚

fellowship. Friendship must be thoroughly sincere in all its expressions. Insincerity in any form, or in any smallest measure—is a kind of disloyalty against which every true heart instinctively revolts.

### *Nor Life*

"I am convinced that neither death nor life ... will be able to separate us from the love of God that is in Christ Jesus our Lord." Romans 8:38-39

One of the finest passages in Paul's letters—is his triumphant expression of confidence that nothing can separate the Christian from the love of God. We are not surprised that he should mention death, for death carries us out from "our home of time and place," into a mystery which no eye can penetrate. We are grateful therefore for the assurance that death will not separate us from the love of God.

Living is fraught with far more danger than dying! Think what life is. It is not merely getting through this world in the best way we can. We are not here only to make a living—but to make a life, to grow, to do God's will, to leave at least one spot of the world a little brighter and better. As serious then as life is, we need not dread to live. No

的。友谊在所有表述上必须全然真诚。任何形式的不诚挚，那怕如何微细，都本能地盘桓于每颗真诚之心的某类型不忠实。

### *生也不能*

「因为我深信无论是死，是生.....都不能叫我们与神的爱隔绝。」（罗 8:38-39）

保罗书信中其中一处最优美的篇章就是他得胜的确信表述，没有东西能叫神的爱与基督徒隔绝。我们不感到惊奇他提及死亡，因为死亡把我们「从我们时间空间的框框」中带出来，进入没有眼目能看透的奥秘。因此我们是因着确实死亡不能叫我们与神的爱隔绝而感恩。

生命比起死亡充满着更多的危险！想想生命是甚么。生命不单止叫我们能以最佳的方法来度过今世。我们在这里不单止是生活，而是要作成生命，要成长。而行神的旨意，最少要使世上一小撮地方稍为明亮和稍为改善。尽管生命是这样严

enemy can really harm us. No burden can crush us. No power can wrench us away from the keeping of God. Indeed, divine love changes all the hard things—into blessings. There is a way of living in this world, by which the evil is transmuted into good. Before the Master went away he prayed for the keeping of his disciples in the perils they must meet, committing them to the Father's care. He did not ask that they should be taken out of the world. It might have seemed greater kindness to them, if he had done this. But they had a work to do in the world and there was also a work to be done in them.

When we find life almost harder than we can bear, with struggle, opposition, human enmity, or sore trial—it will help us to remember that our Master wants us just where we are—or he would not leave us there.

But while Jesus did not ask that his disciples should be taken from the world—he did ask that they might be kept from its evil. The true prayer in time of great trial, care or sorrow, is, not that we shall be delivered from the difficult experiences—but that we may pass through them unharmed.

It is right for us to pray to be kept from evil—but there is only one evil. It

is evil, we do not need to fear life. No enemy can really harm us. No burden can crush us. No power can wrench us away from the keeping of God. Indeed, divine love changes all the hard things—into blessings. There is a way of living in this world, by which the evil is transmuted into good. Before the Master went away he prayed for the keeping of his disciples in the perils they must meet, committing them to the Father's care. He did not ask that they should be taken out of the world. It might have seemed greater kindness to them, if he had done this. But they had a work to do in the world and there was also a work to be done in them.

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is not sickness, it is not poverty, it is not human wrong and cruelty, it is not earthly loss—the only evil is sin! Nothing else can harm us! One rebellious thought will hurt us more than all the martyrs' fires we could suffer, or the longest and most dreadful agonies of pain we could endure!

"We know that to those who love God—all things work together for good." Instead of being something to dread, therefore, because of its dangers and antagonisms, its burdens and sorrows—life is a school of good. Temptations are meant by the Evil One to destroy us—but when we resist and overcome them, they become helpers of our growth and progress, leaving us stronger and wiser. Sorrows which seem only to wound and scar—purify and enrich our characters.

It is one of the wonders of divine love, that God will take even our blemishes and sins, when we truly repent of them and give them into his hands—and make them blessings to us in some way.

A friend once showed Ruskin a costly handkerchief on which a blot of ink had been made. "Nothing can be done with that!" the friend said,

个！不是疾病、穷困、从人而来的冤屈和残暴、地上的损失；唯一的凶恶就是罪。没有别的能损害我们的了！一个叛逆的思想比起我们能忍受殉道士所遭的所有逼害，或所能抵受最厉害的苦痛造成更大的伤害。

「我们晓得万事都互相效力，叫爱神的人得益处。」（罗8:28）因此，危险和敌对，重担和忧虑，不单止不是一些要害怕的东西，生命反而是一所学习美善的学校。魔鬼想藉试探来摧毁我们，当我们抵挡和胜过他们时，他们便成为我们成长和进步的助手，叫我们更强壮和更聪明。似乎只会带来伤疤的忧伤到头来洁净和丰富我们的品格。

神圣之爱其中一个奇妙处就是神必会连我们的缺点和罪恶都除去，只要我们真诚悔改和将他们交给神手中，便能在某方面使他们成为祝福。

有一次拉斯金的朋友给他看一条贵价手帕，其上有一记墨水迹。那朋友说：「再无东西可作的了。」以

thinking the handkerchief worthless and ruined now. Ruskin carried it away with him and after a time sent it back to his friend. In a most skillful and artistic way—he had made a fine design on the handkerchief, using the blot as its basis. Instead of being ruined, the handkerchief was made far more beautiful and valuable.

Just so, God takes the blots and flaws and stains upon our lives, the disfiguring blemishes, when we commit them to him, and by his marvelous grace changes them into marks of beauty!

David's grievous sin, was not only forgiven—but was made a transforming power in his life. Peter's pitiful fall, became a step upward through his Lord's forgiveness and gentle dealing. Peter never would have become the man he afterward became—if he had not denied his Lord, and then repented and been restored.

There ought to be great comfort for us in the truth—that God is transforming us in all our life. It is not easy to make a man or a woman into the beauty God wants to see. Some of us are harder to make, too, than others. Sometimes the cost is terrific. It took a great deal of severe discipline and

为那手帕已无价值，全毁了。拉斯金把它拿去一会儿，之后送回给他的朋友。他已利用最巧妙和艺术的方法来在手帕上加上一精美的设计，是以那墨水迹为基础的。那手帕不单止未被摧毁，反变得远远更美丽和更有价值。

神这样取去我们生命中的污迹、缺点和败坏这些损毁的污点，就在我们把他们交给祂时，藉着祂奇妙的恩典来把他们改换成为美丽的标记！

大卫极严重的罪不单被宽免了，且成为他生命的改动能力。彼得的厉害跌倒藉着他主的饶恕和仁慈的对待而成为上行的一步。若彼得没有否认主，之后悔改和被恢复的话，他永不会成为他之后所成为的人。

神正在我们整生中改换我们这真理该是我们的大安慰。使男女变成为神想看见的美丽不是一件易事。我们有些人比别人较难成为美丽。有时代价是沉重的。当用上大量严重的管教和学习才造就门徒彼得，这

schooling to make an apostle of Peter—but the price paid was not too much—when the result was such a magnificent man.

Sometimes we think God deals severely with us. We have many defeats and disappointments. We have sorrows and losses. We stumble and fall again and again. 'Why is it?' we ask. Here is the answer: God is making us. He wants us to grow into strength and beauty of character. He wants us to do service among men which shall be a blessing to them. He wants to have us get to heaven at last. It costs a great deal—but is any price of pain, anguish, or loss too great to pay, for such an outcome?

There is one thing always to be remembered. Paul tells us that we become more than conquerors in all life's trials, dangers, struggles, temptations, and sorrows, only "through him that loved us." Without Christ—we can only be defeated. There is only one secret that can turn evil into good, pain into blessing—that is the love of Christ. There is only one Hand that can take the blotted life and transform it into beauty.

But there is a way we can miss all this blessing. God's love changes not; nothing can separate us from it. Yet unbelief can rob us of all the blessing of

这样一个高贵之人的结果时，那付出的代价便不算太高了。

有时我们以为神对我们太严苛。我们有着太多的失败和失望，忧伤和损失。我们一次又一次绊跌和倒下。我们问「为何这样？」。答案是神在造就我们。祂想我们长出品格的力量和美丽。祂想我们在人们当中作成为他们恩福的服事。祂想我们最终得以上到天堂。这要付上大代价，但要得着这结果而付上痛苦、苦恼、或损失的代价是否太大呢？

总要谨记一事。保罗告诉我们说，我们要在所有生命的试炼、危险、挣扎、试探和忧伤上得胜有余时，唯一是因「藉着爱我们的这位」。没有基督的话，我们只有被打败。能转恶为善，转痛苦为祝福的唯一秘诀就是基督的爱。只有一只手能使污秽的生命改变成为美丽。

我们是会失却这一切恩福的。神的爱不会改变，没有东西能使我们与此隔绝。然而不信能将这爱的一

that love. We can shut it out of our hearts if we will. Then everything in life will harm, instead of help us. The one secret of being in the world and not of the world; of passing through life and not being hurt by life's evil; of having all things work together for good to us—the one and only secret—is to have the love of God in our hearts. No one can be lost, whose heart keeps this blessed love in it always.

## Chapter 5 Having the Mind of Christ

*"Let this mind be in you, which was also in Christ Jesus." Philippians 2:5*

The ideal Christian life, is one in which the mind that was in Christ Jesus rules.

What one day was there in all his life, when he showed forth most clearly the central glory of his character? Was there anyone act in all the multitude of his wonderful works, in which the radiant blessedness of his life was revealed in greater fullness than in any other? Would it be the time of his transfiguration, when the brightness of his deity shone out through the robes of flesh that he wore? Would it be the day of his miracle of feeding the five thousand, or the day when he raised Lazarus? Or would you take some scene

切恩福从我们处被夺去。只要是我们的意愿，我们便能将爱摒诸门外。那么生命中事事都会受损，而不是于我们有帮助的了。在世上而不属世，经过此世而不为生命的罪恶所害，叫万事互相效力来叫我们得益处上的唯一秘诀就是要有神的爱在我们心内。没有一个心中常保持有爱的人会失迷。

## 第五章 有着基督的心

「让基督耶稣的心也在你心中。」（腓2:5）

**理想的基督徒生命就是一个服应于基督耶稣里的心思。**

当耶稣最清晰地显出祂品格的主要光辉时，是祂整生中哪一日呢？在祂所有众多奇妙工作中，有没有其中一个举动能彰显比起祂生命中其它恩福更璀璨完满的呢？会否是祂变像，祂神圣光辉照透祂所穿肉身衣袍之时呢？会否是祂以神迹喂饱五千群众之日，又或是祂叫拉撒路复活之日呢？会否是你瞥见祂站在瘸子、病人、瞎子中间医治他们众人的日子呢？又

when he stood amid throngs of lame, sick, blind—and healed them all? Or would you say that the brightest moment of his earthly life was when he was riding into the city with great processions of joyous people crying, "Hosanna!"

None of these hours of human splendor was the hour of the fullest revealing of the heart of Christ. None of those radiant days was the day when most of his true glory was manifested. None of these achievements of power was the greatest thing Jesus ever did. The brightest day in all his earthly life—was the day when he hung upon his cross! The revealing of his glory that was divinest, was when men thought that he had sunk away in the deepest shame. The act that was the sublimest of all his achievements, was the giving of himself in death for men. We could spare all the miracles out of the gospel story, and all the narrative of gentle and beautiful things—if the cross were left. The cross is the fullest representation of the glory of Christ. If we ask, then, where, on what day, in what one act, the completest revealing of Christ can be seen, the answer is—on Good Friday, when he died between two thieves.

"Let this mind be in you, which was

或者你会否说是祂骑骡子入城，夹杂着群众欢乐仪仗高呼「和散那！」祂地上生命最光辉一刻呢？

这些属人光辉时刻中没有一个是完全显明基督心肠的。没有一个这些光辉日子是最能彰显其真实荣耀的。没有一个这些能力的成就是耶稣所作最伟大之事。祂地上整个生命中最光辉之日就是祂挂在十字架上那日！祂彰显的荣耀是最灿烂的，就在人们以为祂落在最深沉之羞辱时。此举是祂所有成就中最高尚的，在于祂为人们把自己交付死亡。我们可错过福音故事中所有神迹，和所有述说的仁爱和美丽的事情，只要还有十字架。十字架是基督荣耀最完满的彰显。那么，我们若问那日那处的一个举动能见基督最完美的彰显时，答案就是「受难的星期五」，就是祂在两个强盗中死去之日。

「你们当以基督耶稣

also in Christ Jesus."

The very hall-mark of Christlikeness, is the stamp of the cross. We say we want to be like Christ. We say it in our prayers, we sing it in our hymns, we put it into our consecration services. But what do we mean by being like Christ? Are we not in danger of getting into our vision of it, merely an easy kind of life, a gentle piety, a dainty charity, a fashionable holiness, a pleasing service? When two disciples asked for the highest places, the Master spoke to them in serious words of his baptism and his cup of suffering, asking them if they were able to drink of the cup and be baptized with the baptism. When we say we want to be like Christ, He points us to his cross and says: "That is what it is to be like me; are you able?" The cross shows us a vision of what our life must be—if we are following Christ. The cross stamps itself on every true Christian life. Some people wear crosses as ornaments. If we are Christians like Jesus, we will wear the cross in our heart.

Suppose we vary the question, and ask what act in our own life we look back upon with the greatest satisfaction, what day we think of as the brightest and divinest of all our days.

的心为心。」(腓2:5)

基督模样的标记正正是所竖立的十字架。我们说我们希望像基督。我们在祷告中这样说，在诗歌中这样唱，把它放进我们的擘饼聚会。但我们知否「像基督」作何解？我们岂不陷在危险中，得见的像基督不过是一个轻易的生活、一个温驯的神圣、一个优雅的善心、一个时尚的圣洁、一个欢快的事奉？当两个门徒祈求荣耀里的高位时，主用严厉的话来对他们说到祂的浸和苦杯，问到他们能否喝祂的杯和受祂的浸。当我们说想望像基督时，祂向我们指向祂的十字架说：「像我就是这样，你能么？」若我们要跟随耶稣，十字架显给我们看见我们的生命要怎样。十字架竖立在每个真正基督徒的生命中。有人穿戴作饰物。我们若要像耶稣，我们必须在我们心中穿戴十字架。

如果我们改换问题，问在我们回望一己生命中有那些举动会叫我们有着最大的安慰，甚么日子是我们所有日子中最灿烂和最神

What achievement of yours do you consider the highest in all your life? Do you think of a day when you made some signal triumph in school, or won some unusual success in business, or carried off the honors in some contest, or did some fine piece of work which men praised? We are apt to think the red-letter days in our life, are the days when we gathered honor for ourselves. But in the light of the lesson we are now learning, are these the best days in our lives? Someone has said, "The greatest thing a man can do for his heavenly Father—is to be kind to some of the Father's other children."

The things that are really the brightest in your past life, are not the honors you won for yourself, the brilliant successes you achieved, nor the prosperities which added to your importance among men—but the deeds of love which your hand wrought in Christ's name, for some of his little ones. The one brightest day in all your past life—was the day you did your purest, most unselfish, most selfdenying act for your Master, in serving one of his people. It is only when we have some measure of Christ's self renunciation, that we have touched the truest and Christliest things in life.

圣。在你整生中甚么是最高的成就？你是否认为是在学校里所作一些标志性的胜利，或在商场上赢取一些不寻常的成功，或在某次比赛上获得的荣誉，或作成几件人们称赞的美好事工？我们倾向于想到我们生命中的辉煌日子，就是我们为自己积聚光荣的日子。但在我们如今学会教训的光中，这些我们生命中的是否最好的日子呢？有人曾说：「人为他的天父所能作最伟大的事情，就是对天父其余的儿女仁慈。」

在你过去生命中真是最光辉的东西，不是你为你自己所赢取的尊荣，你达至的光辉成就，也不是在人群中累进你重要性的成功，而是你手以基督之名为一些祂的小子所作爱的工作。在你整个过去生命中最璀璨的一日就是你为你的主来服事祂子民中的一个来作成你最纯洁、最不自私、最舍己之举。惟有我们有着某程度基督的自我放弃，我们才触及生命中最真实和最像基督的东西。

Our work never reaches the highest beauty, is never fit for our King, until love's self-sacrifice is wrought into it. Things we do for ourselves, to win honor for our own name, to make profit for our own enrichment, are never the things that are most beautiful in God's sight. The greatest things we do are those that are wrought in utter self-forgetfulness for Christ's glory.

There will be strange reversals in the day of final revealing, when all things shall appear as they are. Many of earth's trumpeted deeds will shrivel into nothingness. Many of earth's proud names, bedecked with brilliant honors and garlanded with human praises, will fade away into insignificance, because there is no love in the things which won them their distinction. And up out of the shadows of obscurity, where they were overlooked by men, and left unhonored and unrecorded, thousands of lowly deeds will rise into immortal beauty and honor, because love inspired them. Up, too, out of the throngs of earth's unnamed will rise a multitude of lowly ones to receive reward, to shine like the stars, because they lived out the lesson of the cross.

There are some who complain bitterly because from all their

我们的工作永不会达至最高美丽，永不适合我们王的使用，除非以爱的牺牲来作。我们为自己作来赢取一己名字的荣誉，一己的富足来赚取利润的事，在神眼中从来都不是最美丽的东西。**我们所作最伟大之事就是为着基督的荣耀，以彻底的忘我来作成的。**

在最终显露之日，万事都照所是来呈现时，有着奇特的反向。很多地上鼓吹的行径必会变得无用。很多地上值得夸耀之名，有着灿烂荣耀和人之赞许为装饰花环的，必会渐渐衰退至无用，因为在他们要赢取的物上没有爱。在暗晦不明之上有着人们忽视的，不为尊重和不被记取的，千百样低微之举必会高升成为不朽的美丽和尊贵，皆因是由爱鼓动的。同样地在地上无名的人群中有着卑下的群众得着奖赏，光亮如星，因为他们活出十字架的教训。

有人苦苦埋怨，因着他们的爱行得着那么小的回

loving—they get such small requital. Sometimes it is not only unrequital—the love is hurt, smitten in the face, wounded, scorned. In many a home there is one who loves and lives for the others—and yet is unloved. In all departments of life, there are those who must think and plan and labor and endure, while the honor of all they do, gathers about some other brow.

Christ loved and was rejected and shut out of people's homes and hearts, persecuted, wronged, at last nailed upon a cross. Yet he loved on! The fountain in his heart flowed as full as ever. "Let this mind be in you, which was also in Christ Jesus."

It would be well if we could get into our hearts a vision of the central meaning of the cross. It was not merely a man giving himself for the helping of his fellow-men—it was the Son of God giving himself, pouring out his own blood to redeem lost men.

"Let this mind be in you, which was also in Christ Jesus." It is not enough to tell in flaming words of the love of Christ to men; we must be in flaming lives the love of Christ to men. It is not enough to sit in our places of worship and sing praises to God for our own salvation; we must hasten out to seek

报。有时这不单止是不回报，那爱行且受亏损，脸被吐唾，被伤，被奚落。在很多家中有爱人和为人而活的人，却得不着爱。在生命的所有事务中，必须有人来切想，来计划，来劳苦，和忍受，而他们所作一切所得的尊荣，都聚集在某些人的眉宇间。

基督去爱，却被排挤，被拒于人们心门之外，被审，被冤屈，最终被钉在十字架上。然而祂依然去爱！祂心之泉如往昔般满满溢流。「你们当以基督耶稣的心为心。」

我们若能心中得见十字架的核心意义是好的。这不单止说到人牺牲来帮助同侪，且是神子牺牲祂自己，倾倒祂一己的血来救赎失丧之人。

**「你们当以基督耶稣的心为心。」**对人述说基督之爱这激昂的话是不足够的，我们须向人活出基督之爱的激昂生命。我们坐在我们敬拜之位来为我们一己的救恩来唱诗颂赞神不足够，我们定须赶快去寻找和

and to save the lost!

## Chapter 6 The Second Mile

*"And whosoever shall compel thee to go a mile, go with him twain."*  
(Matthew 5:41)

Do more than you are expected to do, be better than you are expected to be, go farther in love and service and self-denial than you are required to go.

The immediate reference is to the old hard days when most men had to serve despotic masters and often do compulsory service. For example, men would be required to go with invading soldiers to guide them through the country and carry their burdens. "If such forced service is demanded of you," said Jesus, "do not resist; go cheerfully; go even farther than you are compelled to go."

Of course, this is only an illustration of a principle. The Christian is to accept hardness patiently. He is not to watch the clock lest he may work a few minutes over-time. He is not to keep account of all the things he does for others, lest he may do more than he is required to do. Rather, when he is serving, he is to do more than strict duty demands. He is to go two miles instead of one. The religion of his day

拯救丧失的灵魂！

## 第六章 第二里

「有人强逼你走一里路，你就同他走二里。」(太 5:41)

作多于期望你要作的，胜于期望于你的，和以爱、服事和自我否定来作要求你所作更多的。

叫人立时想到的是在古时艰苦日子中大部分人都要服事那些专横的主人，常要作一些强制的服事。例如，人被逼来与入侵的士兵同行，引领他们走过郊野，背负他们的重担。耶稣说：「若这强逼的服事临到你身上时，不要推迟，要快乐地前行，且要较所强逼你的走得更远。」

当然这只是一个原则的说明。基督徒是要忍耐地接受艰难的。他不要为免超时工作三数分钟而注目时钟。他不要保存他为别人作事的所有记录，为免他作超乎所需的。反而，当他服事时，他是作多于严格职责规定的。他是走二里而不是一里。主日子的宗教信仰并不叫祂满意。因此祂对门徒说

was not satisfactory to our Master. So he said to his disciples, "Except your righteousness exceeds the righteousness of the scribes and Pharisees, you cannot enter into the kingdom of heaven."

We are Christ's true followers—not when we do no murder—that is going one mile—but when we keep our hearts free from all bitterness, all unkind feelings, all desire for revenge—that is going the second mile. The religion of the Pharisees said they must love their friends, but hate their enemies, giving as they had received—going only one short mile. But the friends of Jesus must go the second mile and love their enemies and pray for those who persecute them. "What are you doing, more than others?" is the question which tests Christian life. Anybody can love those who love him—and be kind to those who are kind to him. You must do more—you must go two miles.

The principle applies to everything in life. A good many people want to go only one mile in consecration, in praying, in loving others, in doing God's will. But mere one-mile following of Christ is pitifully inadequate. What kind of a friend do you like—one who will go just the easy one mile with you, while the path is flowery, and the air full of

：「你们的义若不胜于文士和法利赛人的义，断不能进天国。」（太5:20）

我们是基督的真实追随者，不是不作杀人犯，那只是走一里；而是当我们保守己心免除所有苦毒、所有不仁慈的感觉、所有复仇的渴望，这才是走二里。法利赛人的信仰说他们爱他们的朋友，但恨他们的仇敌，只将得着的来给与，只走短小的一里；但耶稣的朋友须走第二里，爱他们的仇敌，为那逼迫他们的人祷告。试验基督徒生命的问题是：「你比别人作的多了甚么？」人人都能爱那些爱他们的人，仁慈地对待对他们仁慈的人。你须作比这更多，你须走二里。

这原则可应用在生命的每事上。多人在奉献、祷告、爱别人、行神旨意上都只想走一里。但在跟随基督上只走一里是可怜地不够的。你喜爱甚么类型的朋友，一个只会与你走轻松的一里，路径上的空气是花香常漫的；而当路途变得陡峭

sweet fragrances—and then drop off when the road gets steep and rough, and the winter winds begin to blow? Or do you like the friend who stays by you when it costs to be your friend, when he has to carry burdens for you, has almost to carry you, sometimes? Do you like best, the friend who goes only one short, easy mile with you—and then drops off—or the friend who goes the second mile? Was Orpah or Ruth the better friend to Naomi?

What kind of friends do you suppose Jesus Christ likes to have—those who go with him a little way while it is easy, and then drop out when the pinch comes; or those who go with him through pain, tears, and cost? those who go one mile—or those who go two?

Everything about Christian life is infinite. It has no marked boundary lines beyond which it may not reach, beyond which its conquests may not extend. There is no limit to the measure of Christian joy and peace. We should never be satisfied with any attainments we have already reached. Whatever we have achieved today—we should set our standard higher for tomorrow. An artist when asked which he considered his best picture, would answer: "My

难行，北风开始疾吹时便毅然离去的朋友；还是你喜爱那个要付上代价，为你肩负重担，甚至有时几乎要背起你而仍保持作你朋友的？你最喜爱的是那个只伴你走轻松一里后便离去的，还是那个走第二里的朋友？于内奥米来说，是俄珥巴还是路得才是较佳的朋友？

你认为耶稣基督会喜欢有那类型的朋友？那些在容易路上同行一会儿，之后当困苦来到时便退去的；还是是那些与祂同经痛苦、眼泪、和付代价的朋友呢？是那走一里还是走二里的呢？

基督徒生命上的每件事都是无限的。这生命不能到达之处的界线，和不能延伸至的领土还没有标示。基督徒的喜乐和平安没有幅度之限制。我们从不应在我们曾达至的成就上感到满足。今天我们曾得着的任何东西，我们该为明天而把标准设得更高。当一个艺术家被问及他以为那幅是他最佳的作品时，便会答说：

next."

"By this shall all men know that you are my disciples—if you have love one to another." "Even as I have loved you—so you must also love one another." "As I have loved you"—that is the second mile in loving others. The first mile is loving, pleasant, agreeable people, in a conventional way, so long as they love you, flatter you, and pamper your vanity. The second-mile Christian, loves people he does not naturally like—loves the unloveliest, and does good without measure, hoping for nothing in return. One-mile loving asks, "How often must I forgive my fellow-Christian when he has been unkind to me? Seven times?" Second-mile loving never asks any such question. It is patient, forbearing, forgiving seventy-seven times, even unto the uttermost. It keeps no account of how much or how often.

Think what patience Jesus had with his disciples, and then read, "As I have loved you." Think how he bore with their faults and failings, with their dullness and slowness, with their unbelief and unfaithfulness, with their denials and betrayals. "As I have loved you—so you also must love one another." How it shames our

「我的下一幅！」

「你们若有彼此相爱的心，众人因此就认出你们是我的门徒了。」(约13:35)

「我怎样爱你们，你们也要怎样相爱。」(约13:34)

「我怎样爱你们」是爱别人上的第二里。第一里是以传统的方式来作一个可爱、和蔼可亲、容易相处的人，只要他们爱你，奉承你，和纵容你的虚荣。第二里的基督徒喜爱那些天然上他不喜爱的人，爱那不可爱的，无可限量地作善事，没有期望有回报。一里的爱会问：「我须多少次饶恕对我不善的基督徒伙伴呢，七次够吗？」第二里的爱从不问任何问题。它是忍耐、宽容和原谅七十个七次，甚至是无限次。它没有记录次数和多久一次。

想想耶稣对祂门徒何等容忍，之后读读「你们也要怎样相爱」。想想祂如何背负他们的错处和失败、他们的呆笨和缓慢、他们的不信和没忠诚、他们的否认和出卖。「我怎样爱你们，你们也要怎样相爱。」当一个弟兄稍为失却礼仪，或说话

touchiness, our quick firing up when a brother seems to fail a little in courtesy, or speaks a little quickly! Was that the way Jesus loved his friends? Is that the way he loves us now? If it were, we never could be saved, we never could learn the lesson of loving; and if we never learn to love as Jesus loves, we cannot enter heaven, for heaven is only for those who have learned to love.

We should go a second mile also in the submitting of our lives to the will of God. We say we take Jesus Christ as our Lord and Master. We do not begin to be Christians until we do. First, he is our Savior. Then comes surrender. "Follow me!" is his command.

Martin Luther's seal was a rose; in the rose a heart; in the heart a cross. The rose suggested fragrance and beauty. A Christian's life should be winsome. It should be sweet, pouring forth the perfume of love. The heart in the rose told that all true life is love-inspired. Then at the center of all, was the cross. That is the inspiration of it all. Until we have the cross of Christ in us, in our very heart, we can have neither fragrance nor beauty. We should never forget that only the self-sacrificing love of Christ in our hearts, can transform our lives. And we

稍为急躁时，我们的过度敏感和快速发火是何等的羞愧！这是否耶稣爱朋友的方法？这是否祂如今爱我们的方法？若是，我们永不能得救了，我们永不能学会爱的教训了。我们若学不来像基督爱般去爱，我们便不能进天堂，因为天堂只有学会爱之人进入的。

在呈献生命来行神旨意上我们该走第二里。我们说以耶稣基督为主和生命之主，除非我们这样作，否则不能开始作基督徒。首先祂是我们的救主，随后是降服。祂命令「来跟从我！」

马丁·路德的印是一颗玫瑰花，花中有心，心中有十字架。玫瑰意味着花香和美丽。基督徒生命该可爱甜美，倾溢爱的香气。玫瑰中的心告诉我们所有真实生命都受爱所激励。而一切的中心是十字架。这是至为最激励的。除非我们里头，在我们心中有基督的十字架，否则我们既不能有香气，也不能有美丽的。我们永不应忘记惟有在我们心中基督之自我牺牲的爱才能改变我们的生命。惟有藉着献上

can have Christ in us only by yielding our lives to him. To resist the Spirit of Christ is to cut ourselves off from blessing.

## Chapter 7 Losing Self in Christ

*"He must increase, but I must decrease." (John 3:30)*

*"If anyone would come after Me, he must deny himself and take up his cross daily and follow Me. For whoever wants to save his life will lose it, but whoever loses his life for me will save it." Luke 9:23-24*

The Christian's first duty—is to honor his Master. He must be willing to sink himself out of sight—in order that the name of Christ may be magnified. It is not possible to both honor Christ—and yet to honor ourselves before men. The wreath on our own brow must fade—if we would keep the wreath for Christ beautiful and green. We must decrease—that Christ may increase. We must be willing to fall into the shadow—that the full light may be cast upon Christ's lovely face. We must be ready to suffer loss—that the cause of Christ may be advanced.

Yet only as we learn to die to self, do we become like Christ. Unrenewed nature seeks all for self—and none for

我们的生命给祂才能得着基督在我们里头。拒绝基督的灵就是把我们与恩福切断。

## 第七章 在基督里舍己

「祂必兴旺，我必衰微。」(约3:30)

「若有人要跟从我，就当舍己，天天背起他的十字架来跟从我。因为凡要救自己生命的必丧掉生命，凡为我丧掉生命的必救了生命。」(路9:23-24)

基督徒的首要职责就是要尊荣祂的主。祂须乐意来潜藏自己至失去踪影，为叫基督的名得以彰显。不可能同时荣耀基督和在人前尊荣我们自己的。我们若要为着基督的美丽和新鲜而保存那花环的话，我们额上的花环便定须凋谢。我们定须衰微，才能叫基督得以兴旺。我们定须乐意堕进阴霾中，为叫全面的光得以投射在基督可爱的脸面上。为叫基督得以前进，我们定须准备好来忍受损失。

**惟有我们学会死己，才能变得像基督。**未更新的生命所寻求的全都是为自己，

Christ. Becoming a Christian is the taking of Christ into the life—in the place of self. Then all is changed. Life has a new center, a new aim. Christ comes first. His plan for our lives is accepted, instead of our own. It is no more what we would like to do—but "What does the Master want us to do?" It is no longer the pressing of our own will—but "May Your will, not mine, be done." This is the foundation of all Christian living—the dying of self—and the growing of Christ in the heart. So long as there remains any self-will, any unsubmission, any spirit of disobedience, any unconquered self, asserting its authority against the will of Christ—just so long, is our consecration incomplete.

This law of the dying of SELF, and the magnifying of Christ is the only way to true usefulness. Not until self has been renounced, is anyone ready for true Christian service. While we are thinking how this or that will affect us, whether it will pay us to make this sacrifice or that selfdenial; while we are consulting our own ease, our own comfort, our own interest or advantage in any form—we have not yet learned fully what the love of Christ means.

This law of the dying of self and the

没一样为基督。作基督徒就是将基督接进生命，取代己的位置。这样一切改变了。生命有着一个新的中心，新的目标。基督为先。所接纳的是祂为我们生命而不是我们一己的计划。不再是我们想怎样，而是「主想我们怎样作？」不再是强推我们一己意愿，而是「愿祢的旨意成就，不是我的。」所有基督徒生命的基础就是死己，并且基督在心中长成。一己意愿、不愿献上、不顺服的灵、未被征服的己一日存在，行使其反对基督之意愿的权柄，我们的奉献便一日的不完全。

死己之律和彰显基督是真实有用的唯一方法。直至己被弃绝，人才准备好作真正基督徒的事奉。当我们想到这个那个如何影响我们，会否在作出这样牺牲或那样自我否定上作为我们的补偿时；当我们顾及我们一己的舒适、我们一己的安乐、我们一己的兴趣或任何形式的好处时，我们仍未曾完全学会基督之爱的意义。

死己和彰显基督之律

magnifying of Christ is the secret of Christian peace. When Christ is small—and SELF is large—life cannot be deeply restful. Everything annoys us. We grow impatient of whatever breaks our comfort. We grieve over little trials. We find causes for discontent in merest trifles. We resent whatever would hinder or oppose us.

There is no blue sky in the picture, of which SELF is the center. There are no stars shining overhead. It begins and ends in a little patch of dusty floor, with gray wall surrounding it and shutting it in. But when SELF decreases—and Christ increases, then the picture is enlarged and takes in all of heaven's over-arching beauty. Then the stars shine down into its night and sunshine bathes its day.

Then the life of friction and worry is changed into quietness and peace. When the glory of Christ streams over this little, cramped, fretted, broken life of ours—peace comes, and the love of Christ brightens every spot and sweetens all bitterness. Trials are easy to bear when self is small—and Christ is large.

We are apt to grow weary of the bitter, sorrowful struggle that goes on in our hearts, evermore, between the old

是基督徒平安的诀窍。当基督小时，己便大，生命不能深度平安，事事烦恼，任何破坏安慰的东西使我们越发失却忍耐，因细小试探而伤心。我们发现最微不足道的事成为不满的原因。我们对无论是妨碍或反对我们的都感到忿恨。

当己在中心时，图画中没有蓝天，头顶没有星星照耀；己始于一小块尘土，也在此告终，四围灰墙，关锁其中。但当己减少和基督增加时，那图画增大，取上所有属天头顶拱形的美丽。之后晚上有星星洒照，日间得阳光浴洗。

之后磨擦和忧虑的生命必会变成宁静和安靖。当基督的荣耀流进我们这细小、局促、焦躁和破损的生命时，平安便进来，基督的爱也照亮各处和使所有苦毒变成甜美。当己是小和基督是大时，试炼也成为容易经受的呢。

在我们心中，就是在旧造和新造之间、在老我和新基督之间所存有令人痛苦

nature and the new nature, between the old self and the new Christ. It seems sometimes as if it never would be ended. It seems, too, at times, as if we were making no progress in the struggle, as if there were no decreasing of self—and no increasing of Christ. We find the old evil things unconquered still, after years of battling—the old envies and jealousies, the old tempers, the old greed, the old irritabilities, the old doubt and fear and unbelief. Will there never be release from this conflict?

*“O the bitter shame and sorrow  
That a time could ever be, When I let the  
Savior’s pity Plead in vain, and proudly  
answered, ‘Allof self--and none of Thee.’*

*“Yet He found me; I beheld Him  
Bleeding on the accursed tree; Heard  
Him pray, ‘Forgive them, Father!’ And my  
wistful heart said faintly, ‘Some of  
self—and some of Thee.’*

*“Day by day His tender mercy,  
Healing, helping, full and free, Sweet  
and strong, and, ah! So patient, Brought  
me lower, while I whispered, ‘Less of  
self—and more of Thee.’*

*“Higher than the highest heavens,  
Deeper than the deepest sea, Lord, Thy  
love at last hath conquered; Grant me*

和伤心的挣扎永远容易叫  
我们变得疲累，有时且以乎  
永无止境。多时也似乎如同  
在挣扎上我们没有进步，如  
同没有己的衰微和基督的  
兴旺。我们发现旧有邪恶的  
东西仍未被征服，经年的争  
战后，那古旧的嫉妒、猜疑、  
旧脾气、旧有的贪婪、旧有  
的易怒、旧有的疑虑、惊恐  
和不信仍在。是否永不能从  
这冲突中得释放呢？

*我懊悔已往太卑鄙，抵  
挡主高抬自己，我内心常向  
主怀疑，拒绝主恩爱情义；  
还骄傲的对主说：专爱己却  
不爱祢。*

*主慈悲实在太希奇；始  
终不将我丢弃，使我见祂流  
血身体，听祂为敌人祷祈；  
于是我就对主说：虽爱己但  
也爱祢。*

*主又领我进入真理，将  
我愚心渐开启，使我在祂慈  
爱怀里，时刻享受祂自己；  
我谦卑的对主说：少爱己更  
多爱祢。*

*主恩爱广大无可比，至  
终克服「我自己」。我愿全  
心向祂归依，随时表彰祂荣*

*now my soul's desire, 'None of self—and all of Thee.'"*

*Theodore Monod.*

美；靠恩我愿对主说：不爱己专一爱祢。

提阿多·莫诺德

## **Chapter 8 Growing By Abandonment**

*"This one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus!" (Philippians 3:13-14)*

Most people think that the way of successful living, is by acquisition, by getting things and keeping them, by accumulating and conserving. But it is by abandonment, by letting things go and leaving them behind—when they have fulfilled their purpose, that we really grow. Accumulation of worldly things, is not greatness. It is in being, not in having—that character consists.

Paul gives us in a remarkable sentence, a plan of life, a scheme of progress. He says it is by "forgetting the things which are behind—and stretching forward to things that are before," that we grow. As we ponder this, we see that this is the only true way to live.

## **Chapter 9 Leaving Things Undone**

*"Therefore to him that knoweth to*

## **第八章 藉弃掉而成长**

「我只有一件事，就是忘记背后，努力面前的，向着标竿直跑，要得神在基督耶稣里从上面召我来得的奖赏。」(腓3:13-14)

大部分人以为成功生活之道是藉着获得，藉得到东西，保存他们，藉着累积和保存；谁知成功是藉着弃掉，藉着任让他们而去，留在后头呢。当他们达至这个时，我们真的成长了。伟大不在于累积地上的东西。不在于有，而在于是，就是品格所拥有的。

保罗用上一非凡的一句，一个生命计划，一个进程。他说是藉着「忘记背后，努力面前」来叫我们成长的。当我们细想这个时，必会发现这是唯一的生存真道。

## **第九章 留下未完成的事**

「人若知道行善，却不

*do good, and doeth it not, to him it is sin."* (James 4:17)

Very much of our Lord's teaching, refersto sins of not doing. The man with the one talent was condemned, not because he used his talent in any evil way, but because he didnot use it at all. The priest and the Levite did the wounded man no injury. They probably even felt kindly toward him and expressed sympathy with him. Yet the story reads as if they sinned grievously against him. They wronged him by not giving him the help and the relief he needed, and which they had been sent there expressly to give. Their passing by on the other side was a cruel wrong against him—a sin of leaving a duty undone.

In our Lords' description of the Judgment, those on the left hand are condemned, not for evil things which they had done—but for their neglect of love's duties. "For I was hungry and you gave Me nothing to eat; I was thirsty and you gave Me nothing to drink; I was a stranger and you didn't take Me in; I was naked and you didn't clothe Me, sick and in prison and you didn't take care of Me." They had not oppressed the poor, they had not robbed men, and they had not gone about wounding

去行，这就是他的罪了。」  
( 雅4:17 )

我们主的教训中多有指着「不作」的罪。那得一千的人被责备，不是因将这一千用在犯罪的一方面，而是因为他完全「不用」。那祭司和利未人没有伤害那受伤的人，他们甚至也许对他有爱，有表示同情。然而那故事说到他们严重地得罪他。他们因不帮助他，不给他所需的帮助和安慰而恶待他们特意被差往那里去给与的他。他们的从旁而过对他是一残忍的恶待，一个不尽责任而离开的罪。

在我们的主对审判的描述中，那些在左边的被定罪，不是因他们所作的恶，而是因他们忽略了他们爱的责任。「因为我饿了，你们不给我吃；渴了，你们不给我喝；我作客旅，你们不给我住；我赤身露体，你们不给我穿；我病了，我在监里，你们不来看顾我。」( 太25:42-43 ) 他们没有压迫穷人，他们没有抢劫人，他们没有伤害别人。没有说到他

other. Nothing whatever is said of their sins—except that they had not done the deeds of love to those who needed such ministries. They had left undone, things which they ought to have done.

## Chapter 10 Living for the BEST Things

*“Again, the kingdom of heaven is like a merchant man, seeking fine pearls, who when he had found a pearl of great price, went and sold all that he had, and bought it.” (Matthew 13:45, 46)*

The man in the Master's story sought for pearls—he went over the world looking for them and buying all he could get. It is said, too, that he sought for fine pearls, that is, for the best—the whitest, purest, largest pearls he could find. Thus he represents those who seek for good things in life—not the good, merely—but the very good, the best things. There are good things, and things that are better, and things that are best. We do not have to choose merely between the good and the bad—but between the good and the best.

It is worth our while to ask ourselves whether we are indeed striving for the best things, or whether our aims are lower than the highest. We

们任何事上的罪行，除了他们没有向需要服事之人去作那爱行。他们就是不作那些他们该作的。

## 第十章 为最好的而活

「天国又好像买卖人寻找好珠子，遇见颗重价的珠子，就去变卖他一切所有的，买了这颗珠子。」（太 13:45-46）

主比喻中的人寻找珠子，他走遍世界各地来寻找他们，买入所有可买入的。也说到他寻找好珠子，就是他能找到上佳的，最白、最纯净、最大的珍珠。主是说到那些在生命上寻找好东西的人，不单止好，且是最好的。有好的东西，也有更好和最好的东西。我们不单止在好与坏之间作选择，也要在好和最好之间。

值得我们花一刻来自问我们是否真的争取上佳的，还是低于最高的。不单止道德和属灵上的事物上，

may apply the test to every department of our life, and not alone to moral and spiritual things. Religion has to do with all our days and all our tasks.

Hiram Golf said he would be judged by the way he made and mended shoes. Stradivarius, the old violin-maker, said that he would rob God and leave a blank in the universe, if he did not make good violins. In every line of duty, we rob God if we are content with less than the best we can do.

Plato expressed a desire that the moral law might become a living personage, that men seeing it thus incarnate, might be charmed by its beauty. Plato's wish was fulfilled in Jesus Christ! The holiness and the beauty of the divine law were revealed in Him. The Beatitudes contain an outline of the ideal life—but the Beatitudes are only a journal of the life of Christ Himself! What He taught about love—was but His own love stated in a course of living lessons for His friends to learn. When He said that we should be patient, gentle, thoughtful, forgiving, and kind—He was only saying, "Follow Me!"

If we could gather from the most godly who ever have lived, the little

我们也可在我们生命的各范畴上用上这测试。信仰关乎到我们所有的日子和我们所有的工作。

希连·哥尔夫说到评定他的是造鞋和修鞋的方法。年老的小提琴制造者史查狄华里士说到他若不制作好小提琴，便是掠夺神，在宇宙留下一个空白。**在每项职责上，我们若满足于不及于我们尽力而为时，我们便是掠夺神了。**

柏拉图表达过其渴望道德之律会成为一个活生生的人物，是人们得见其形体，因其美丽而着迷的。柏拉图的想望就在耶稣基督里成真！神圣之律的圣洁和美丽都彰显在祂里头。八福包括一个理想生命的轮廓，但八福不过是基督自己生命的一个日记！祂所教导的爱不过是祂一己的爱，都记在为祂的朋友所说活泼教导课程之中。当祂说我们该忍耐、温柔、为人着想、原谅和仁慈时，祂不过是在说「跟从我吧！」

我们若将曾活最敬虔之人中各人所曾绽放可爱

fragments of lovely character which have blossomed out in each, and bring all these fragments into one personality—we would have the beauty of Jesus Christ! In one person you find gentleness, in another meekness, in another purity of heart, in another humility, in another kindness, in another patience. But in the holiest of men, there are only two or three qualities of ideal beauty—along with much that is stained and blemished, mingled with these qualities. In Christ, however, all that is excellent is found, with no flaw! "You are absolutely beautiful, my Beloved; there is no flaw in You!" Song of Songs 4:7

As Savior, also, Jesus is without equal. There was only one peerless pearl—there is only one Redeemer, only one who can save. "In him was life." He is the one fountain of life at which everyone of us must fill his cup—if he would partake of life. He is the light of the world, the one light at which everyone of us must light his little lamp—if he would shine on the darkness of this world. He is the one Savior in whom we must all believe—if we would have eternal life. He is the one Friend alone, in whom any of us can find what our hearts hunger for of love,

品格的所有最微小碎片都聚合成为一个个格时，我们便会得着耶稣基督的美丽！在某人身上你会发现和善，别个有温柔，别个有心之清洁，别个有谦逊，别个有仁慈，别个有忍耐。但在最圣洁之人中，只会有理想之美中的二三项素质，伴与这大多数素质的，都是混有污渍和缺点的。但在基督里发现的全然超卓，毫无瑕疵！我的佳偶，你全然美丽，毫无瑕疵。」（歌4:7）

作为基督的耶稣也是举世无双的。只有一颗无价的珍珠，只有一位救赎主，只有祂才能拯救。「生命在祂里头。」我们每一个若想于生命有分的话，都该从祂这生命之泉来注满生命杯子。祂是世界的光，我们每一个小灯若要在今世燃亮黑暗的话，就须点亮这真光。我们若要有永生的话，我们全都定须信入这唯一的救主。惟有祂是那真正的朋友，我们任何人都会发现我们心所渴想要得的爱、友

of companionship, of all that divine friendship means.

When this merchant had found the one pearl, how did he make it his own? He bought it. What did he give for it? "He went and sold all that he had—and bought it." Nor was it a bad investment. Nobody was ever a loser from selling all his other pearls—and buying the pearl of great price. It is the true riches, imperishable and eternal.

We can well afford to give up all things else to get Christ. If we have all other things and do not have Christ—we are hopelessly poor. But if we have Christ—we are rich though our hands be empty of earth's treasures!

## Chapter 11 Serving and Following Christ

*"Serve the Lord with gladness ..."*  
(Psalm 100:2)

'Tis not for man to trifle—Life is brief, and sin is here! Our age is but the falling of a leaf, the dropping of a tear! Not many lives, but only one, have we, One, only one; How sacred should that one life be! We have no time to sport away the hours; All must be earnest in a world like ours!

Serving Christ is something very practical. Some people seem to think it

伴、一切神圣友谊的真谛，全在祂里头。

当这商人找到这珠子，他如何去拥有它？他买下它。他付上甚么？「变卖一切所有的，买这块地。」这不是一项不利的投资。从来没有人因卖掉他所有别的珠子来买入这价值连城珠子而成为一个输家。这是真正、不朽和永恒的财富。

为得着基督而放弃其它一切十分化算。我们若有其它一切而没有基督便绝望可怜。我们若有基督，虽然我们在世界财宝上两手空空如也，却是富足。

## 第十一章 服事和跟随基督

「你们当乐意事奉耶和華.....」(诗100:2)

人不该虚度苦短和罪在其中的生命。我们的年纪不过是一片落叶，一滴泪水！不是很多生命，只有一条。这生命该得如何的郑重！我们没有时间来寻欢作乐。在像我们的世界中的所有人都须认真。

服事基督十分实际。有人似乎以为服事基督是在

is something aside from their common life, something that belongs only to Sundays, something that can be done only in certain holy moments. But serving Christ is really one's very life—or it is nothing. It does not consist merely in acts of worship. There are times when one's first and most sacred duty—is to stay away from a religious service! A young mother was regretting that she had been able to attend church so rarely during the six months since her baby came. But if the baby really needed a mother's care all those months, she would have been unfaithful to her Master—if she had neglected it even to attend church services.

A pleasant story tells of a young girl left by a dying mother in charge of a little sick sister. All her days and nights were filled with this care of love. She could not attend church services nor take any part in Christ's work outside of her little home. It grieved her, for she loved Christ and longed to be of use in his service.

One night she dreamed that the Master had come, and she stood before him, painfully explaining why she had not been able to do any work for him because all her time and strength were required in caring for the suffering child.

日常生活以外的，是一些只属于星期日的东西，一些只有在一些神圣时刻才会作的东西。服事基督真的是人的生命，绝无别的。它不单止包含在敬拜之举当中。有时人的首要和最神圣的职责就是要离开宗教活动呢！有一位年轻女子因在她婴儿出生的头六个月少有能出席聚会而难过。但她的婴孩若真的需要母亲这些月来的照顾，那么她不理睬这需要而参加教会聚会便是对她的主不忠了。

一个令人愉快的故事说到一年轻女子因垂死的母亲而要照顾她患病的妹妹。日以继夜都满是她爱的关怀。她既不能出席教会聚会，也不能参与她细小之家以外的基督工作。这叫她苦恼，因为她爱基督，和渴望在事奉祂上有用。

有一晚她梦见主来到，她站立祂前面，痛苦地解释她为何不能为祂工作，皆因她所有时间和精力都用来照顾那患病的孩子。主说：「那孩子属我！」再没有比

"That child is mine!" said the Master. She could not have served him better—than in tending this little one of his that needed her care and was her special charge. If she had failed in this duty even in order to attend church services, if she had neglected this sick child in order to help others outside her home—the Master would have been grieved.

Our duty in serving Christ lies always near to our hand. It is never some impossible thing that he wants us to do.

There was an artist who wished to leave behind him some noble work that would live through all time. He sought for material fine enough for his dream. He traveled to distant lands and journeyed far and near in vain quest for what he sought. He came home an aged man, weary and disappointed, and found that from the common clay beside his own door, his old apprentice had made marvels of loveliness which were praised by all who saw them, and had won him fame.

Just so, many people longing to do noble things for Christ, look far off for the opportunities, missing meanwhile services which wait for them close by their doors. Nothing is grander

悉心照顾这小子更能事奉祂了，这小子是需要她的顾念和她特别的看管的。她若为了出席教会聚会而失责，她若为了帮助她家外的别人而忽略这病童，这才叫主难过呢。

我们服事主的职责触手可及，祂想我们作的从来都不是一些不可能之事。

有一个艺术家想留下一些可流传经年的高贵作品。为这梦想他寻找良好物料。他游行远方，长途跋涉，但远近所搜寻的都是徒劳枉然的。当回家时他已是一名疲惫绝望的徐徐老人。他的老学徒从他家门旁的寻常泥土中，造出美妙的佳品，得所有看见的人称赞，为他赚取荣誉。

同样地，多人渴望为基督作尊贵的事情，远渡重洋来寻找机会，错过了如今近在他们的门旁等待他们的事奉。没有一天比静静作成神

for us any day—than the quiet doing of God's will, simple faithfulness in common duty, making the best of what lies close to our hand.

There is one quiet way all of us may serve Christ—by letting the light of his love shine out in our faces and our lives, to brighten some little spot of earth that needs brightening.

About four hundred years ago there lived a man in Italy who wanted to do something for the world. He painted a picture for a little obscure chapel near his home—a picture of the Christ Child and the Mother. Into the face of the Child he painted a soft light which has been a delight and a wonder ever since. It was a warm and hallowed light which brightened the face of the Mother as she bent over her Child, and filled all the scene with a gentle radiance.

The picture was a blessing to the peasants who lived about the village and saw it in the chapel. They had their sorrows, their cares, their struggles—and that soft light cheered and heartened them and made their hard, narrow life mean more to them. They called the painter Ariel, the light-bringer, because he had brought that holy shining into their lives. We

的旨意更尊大，在寻常的职事上付上单纯的忠诚，尽力做好就近之事。

**我们所有人都有一安静的方法服事基督，就是让祂的爱自我们的脸面和我们的生命照耀，来照亮地上一些需要光照的细小地方。**

四百年前意大利住有一个想为世界作一些事情的人，他为他家附近一间不显眼的小教堂画了一幅画，一幅婴孩基督和祂母亲的画。在那婴孩的脸上他画了一道从来是叫人愉快和惊奇的柔和之光。这道暖和神圣的光照亮俯身就向婴儿之母亲的脸面，使画面满布柔善的光辉。

这画作是那些住在村子和在小教堂看见之农民的祝福。他们有着他们的忧愁、罣虑、挣扎，而这柔和的光辉鼓舞和使他们振作，为他们艰难、刻板的生活添上意义。他们称那画家为艾利奥——那带来光明的人，因他将这神圣光辉领进他们的生命。我们全都可这样

may all serve Christ in this way—not by painting pictures like Correggio's—but by carrying heavenly light on our faces, in the love that shines there, and does not fade out in the darkest night.

Then we should serve Christ unweariedly. He does not call us to follow him for a little while—but until we are released and called to our eternal home. There are things which test our perseverance. Some people are hindered in their earnestness in doing good, by the ingratitude of those they try to help. Gratitude is very sweet—but Christian love is a holy passion which fails not, when it meets no requital, even though it is rejected and insulted. Others are disheartened by the seeming failure of what they do. "Nothing comes of it!" they say. But we have the assurance that no true work for Christ is in vain. Somehow, sometime, somewhere, all that we do for our Master will have its result and its reward! Though nothing seems to come of the good we do with love—yet Christ is honored, there is blessing in our own hearts, and there will be reward in glory. We may go on serving Christ, therefore, though we see no result. Nothing done for him can fail.

Some are hindered in their work

事奉基督，不是像科雷弗欧般去绘画，而是在我们的脸上戴着属天的光辉，以爱来在各处照耀，就是在最黑暗晚上也不会熄灭。

那么我们该孜孜不倦地服事基督。祂不是呼召我们跟从祂一会儿，而是直至我们被释放，被召入永远的家为止。有试验我们坚忍不拔的东西。有人在他们热心行善上受难阻，是因他们叫尝试帮助的人忘恩负义。感恩是甜美的，但基督徒的爱是永不失误的神圣之情，甚至被拒绝和羞辱时，仍不会失误。别人会在他们所作表面上的失败而气馁。他们说：「无事发生！」但我们有确据，没有为基督作的真实工作是徒劳的。我们为主而作的工夫，不知怎样，不知何时和不知那里，全都会有其结果和回报的！虽然我们用爱所作之工似乎没有好的回应，然而基督被尊崇了，在我们一己心中已有祝福，必会有在荣耀中的奖赏。因此我们虽看不见结果，我们仍要继续事奉基督。不为祂作的是无效的。有人因着忧伤而使

for Christ by sorrow. When they are bereft, the tasks are dropped out of their hands. But sorrow does not in any sense release us from the service of our Master.

There is a story of a woman who had had many sorrows. Parents, husband, children, wealth, all were gone. In her great grief she prayed for death—but death came not. She would not take up any of her usual work for Christ. One night she had a dream. She thought she had gone to heaven. She saw her husband and ran to him with eager joy, expecting a glad welcome. But strange to say, no answering joy shone on his face—only surprise and displeasure. "How did you come here?" he asked. "They did not say you were to be sent for today. I did not expect you for a long time yet."

With a bitter cry she turned from him to seek her parents. But instead of the tender love for which her heart was longing, she met from them only the same amazement and the same surprised questions.

"I'll go to my Savior," she cried. "He will welcome me if no one else does." When she saw Christ there was infinite love in his look—but his words throbbed with sorrow as he said:

们为基督的工作受阻。当他们丧亲时，工夫便丢掉。但怎么样的忧伤都不可叫我们从事奉我们主上得释放。

有一个有很多忧伤之妇人的故事。父母、丈夫、儿女、财富全都失去。她在大大伤痛下便祈求死，但死亡没有来到。她提不起为基督而作的任何日常工作。有一晚她发了一梦，她以为到了天堂。她看见她的丈夫，便以热切的喜乐跑向他，期望得着一愉快的迎接。但说也奇怪，在他脸上反照不出回应的喜乐，只有惊奇和不悦。他问道：「妳怎会来到这里？他们没有说会今天把你妳送来这里。我不期待短期内会见到妳。」

她带着苦痛的叫喊，从丈夫转身去寻找她的父母。但遇上的不是她心所期待那温柔的爱，只是那相同诧异和相同惊奇的问题。

她喊叫说：「我找救主。就算无一人欢迎我，祂也必会欢迎我。」当她看见在那里的基督时，面容上得见的是无限之爱，但祂的话

"Child, child, who is doing your work down there?" At last she understood. She had no right yet to be in heaven. Her work was not finished. She had fled away from her duty. This is one of the dangers of sorrow—that in our grief for those who are gone, we lose our interest in those who are living and slacken our zeal in the work which is allotted to us.

When one asked to be allowed to go and bury his father before beginning to follow Christ, the answer was, "Leave the dead to bury their own dead; but you go and publish abroad the kingdom of God." However great our bereavement, we may not drop our tasks until the Master calls us away.

## Chapter 12    Citizenship in Heaven

*"For our citizenship is in heaven, from where also we look for the Saviour, the Lord Jesus Christ."* (Philippians 3:20)

Our Lord spoke a great deal of a kingdom that is not of this world. He said this kingdom does not come with observation; that is, men do not see its progress; it makes no display of pomp and pageant. He said it is not an outward kingdom—but that its realm is within men's hearts and lives. It was this

满有忧伤之抽痛，说：「孩子啊，谁替妳作下头的工夫呢？」最终她明白她还没有权上天堂，工尚未成，逃避职责。这是其中一个忧伤带来的危险，就是我们为着离去之人的忧伤而失去对仍活着之人的兴趣，并在分派给我们工作的热诚上减退。

当有人要求基督准他先去埋葬他父亲之后才跟随祂时，答案是「任凭死人埋葬他们的死人；你跟从我吧。」（太8:22）无论我们丧亲之痛如何大，我们也不能丢下我们的任务，直至主召我们离开为止。

## 第十二章    天上的国民

「我们却是天上的国民，并且等候救主，就是主耶稣基督从天上降临。」（腓3:20）

我们的主极多说到天国不属今世。祂说这国不是可观察到的，即是人看不见其进程的。它不会展示其壮丽场面，其领土是在人心和生命中。基督亲自来建立和差派祂的门徒为祂去得的，就是这国。祂就是那王。祂

kingdom, which Christ himself came to establish and which he sent his disciples to win for him. He is the King. He sets up no throne in any earthly capital—his throne is in heaven. All who own Christ as Master, are subjects of this kingdom, not of this world. Paul puts it very clearly when he says, "Our citizenship is in heaven." Those who belong to Christ—are citizens of a heavenly commonwealth.

Christian is living in this world for a time, going among the world's people, taking part in the world's affairs—but his heart is in heaven, his true home. His thoughts go continually to that blessed country. His highest interests are there. This does not mean that we are to neglect our work here. Sometimes men have made the mistake of thinking that they could live near to God—only by separating themselves from all earthly life. But this is not the way the Master wants us to do.

"It is through the limitations, the frictions, the surprises, the monotonies of this work-a-day world—that we lay hold on the life which is life indeed." We are not therefore to retire from the toils and tasks of every-day life—in order to cultivate saintliness. Saintliness does not lie on any such pathway—but is to be

在任何地上的首都都没有设立宝座，祂的宝座在天上。所有以基督为主的都是这不属此世之国的国民。保罗说得很清楚：「我们却是天上的国民。」那些属于基督的人都是属天国度的国民。

基督徒是一时活在今世，走在世人当中，参与世上的事务，但他的心是在天上的，就是他真实的家乡。他的思想不断系于亲爱的家国。祂最高的兴趣都在那里。这不是说我们要忽略这里的工作。有时人会以为他们该活得近神的唯一方法是叫他们自己远离所有属世的生活，这是他们犯的错误。主不想我们这样。

**「我们是藉着限制、磨擦、惊奇、今世整天工作的单调来认识生命之真谛的。」**因此我们不可藉远离每天生命的劳苦和工作来培育圣洁。圣洁不在这样的道途上，而是在满布尘埃的市集中得寻见，就是人们聚

sought rather on the dusty mart, where men throng, where human needs make their appeal. The holiest duties of earth, oftentimes are found in places which seem most unheavenly to our eyes. But we are to do all our work to please the Master.

Our secular life should be penetrated by spiritual motives. Instead of unfitting men for doing the world's work—the grace of Christ should make them all the more proficient in secular duties. One may do the lowliest things—in a heavenly way. One may work in the humblest secular calling and make it radiant, and live a saintly life; while another may be engaged in what is regarded as a sacred calling, and yet may do his work in a profane and an undevout manner. A shoe-shine may be more saintly, may live nearer to God, and may be a better citizen of heaven—than a minister of the gospel, busy in incessant religious duties.

Yet while Jesus wrought at the most common work, his heart was in the holy of holies. He toiled cheerfully and did his work well, because he was in communion with his Father. Even while engaged in the world's work—we are to have a lofty, spiritual motive, seeking first the kingdom of God and his

集，人们在那里为所需要作出申诉之处。地上最神圣的职责，常是在我们眼中看为最不属天的地方找到。我们要作的是所有能讨主喜悦的工作。

我们世俗生命该被属灵动机所弥漫。基督的恩典不单止叫人不会不胜任于世上的工作，反而会使他们在世俗的职责上全然更精通熟练。人可以以属天的方法来作最卑下之事情。人可以在最卑微的俗世天职中工作来使之发光发热，活出属天的生命，而别人可能参与所谓神圣的职责，然而却是以世俗和不虔敬的态度来作他工作的。一个抹鞋工可以比忙于持续不断传福音的传道者更神圣，活得更近神，是更好的属天国民。

然而当耶稣在作最寻常的工作时，祂的心是在至圣所中的。祂欣喜地劳苦，工作作得十分好，因为祂是与天父相交的。就算我们参与世上工作，我们是有着一崇高的属灵动机——先求神的国和神的义。我们若这

righteousness. If we do this, God will care for us.

When the heavenly citizenship is realized, sorrow finds comfort and blessing. There are those who say that because of the vastness of the sorrow of the race, it would have been better if there never had been any human life in this world. But we must wait until sorrow's work is finished, before we speak so hopelessly. The deepest joys—come out of the sorest griefs. "Your sorrow—shall be turned into joy!" the Master promised. It is when we let into the darkness of our trouble, the sure hope of such transformation, that the stars shine out in our night. Some people look only down in their time of grief—down into the grave, down into their own breaking hearts, down at the emptiness, the ruin, and the darkness about them. These find no comfort. Others, with grief no less keen, with loss no less sore, look up into the face of God—and see love there; look into heaven where their loved ones are; look at the blessed stars of hope which shine above them, and are comforted.

The only life that grows into the best character, is that which has its source in heaven. This earth does not afford a large enough sphere for the

样作，神必会顾念我们。

当实在有着属天的国民权时，便会在忧愁中找到安慰和恩福了。有人说到因着人类大大的忧愁，还是从没有人生在世上倒好。但在我们无望地这样说之前，我们定须等待，直至忧愁的工作得作成。最深沉的喜乐是出自最痛苦之忧伤的。

「你的忧愁要变为喜乐！」（约16:20）这是主所应许的，就在我们容让这样改变的确切希望进入我们困难的最黑暗中，叫星光照进我们的晚上时。有人只从他们忧伤时刻中向下望，下望坟墓，望进他们一己破败的心，下望他们自己的虚空、破败和黑暗。他们找不着安慰。有人有强烈不下于这的忧伤、悲痛不下于这的损失，却上望神的脸，在那里得见爱。望天得见他们所爱之人在那里，望向在他们上头照耀那有福的盼望之星，因而得安慰。

唯一能长成最高品格的生命就是有着属天源头的生命。这世界实在提供不到一个够大的领域来容纳

growth of an immortal life to its full possibility.

There is more culture, more spiritual inspiration and uplift, in one hour's study of the character of Christ, than in years and years of the study of earth's best lives and rarest wisdom!

It is a law of life—that our thoughts build our character. If we meditate on the purity, the holiness, the goodness, the love, the righteousness, of Christ, these qualities will print themselves upon our own hearts. Paul has given us an infallible direction for the best spiritual culture. "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things!" Philippians 4:8. Then he adds, "These things do—and the God of peace shall be with you."

If our citizenship is truly in heaven, we will receive inspiration and strength from above, for all our life. It is never easy to live worthily and victoriously in this world. From first to last, life is a struggle between the natural and the spiritual. The gains we make must be won always in the face of antagonism. The rewards and honors of life are only

不朽生命尽可能来成长呢。

**一小时研究基督的品格，比起经年研究世上最好生命和最罕有智慧的培养、属灵的得着和振奋还要多！**

我们的思想建立我们的品格，这是生命之律。我们若默想基督的纯净、圣洁、美善、爱、公义，这些素质必会刻印在我们一己心中。保罗为着最美好的属灵培养曾给与一永垂不朽的指引：「弟兄们，我还有未尽的话：凡是真实的、可敬的、公义的、清洁的、可爱的、有美名的、若有甚么德行，若有甚么称赞，这些事你们都要思念。」(腓4:8)之后他且说：「这些事你们都要去行，赐平安的神就必与你们同在。」(腓4:9)

我们在天上的国民权若是真实的，我们必会从上头领受生命所需一切的鼓励和力量。在这世上活得有价值 and 得胜从来都不容易，由始至终，生命有着属肉体 and 属灵之间的相争。我们总必能在敌对层面上有所得着。生命的奖赏和尊荣是为

for "him who overcomes." We never can live victoriously, if we fight alone. But if we are living in communion with Christ—we have all the strength of omnipotence with us in every struggle, in every striving, under every burden. Christ is alive and is with us always.

## Chapter 13 Gladdened to Gladden

Perhaps we do not think often enough of the responsibility of JOY. When God makes us glad the gladness is not to end with ourselves—we are to pass it on. The Lord said two things to Abraham: "I will bless you," and "You will be a blessing." The blessing was not merely for Abraham's own sake, nor was it to terminate in him. He was the custodian of this gift of God, that he in turn might give its benefits to others.

So we may ask ourselves the question, after receiving any favor or blessing from God, "What did you do for others—when you were blessed?" When we have experienced any pure, sweet joy—we need to put this question to ourselves, "What enrichment of life did you receive from your joy? What new, sweet song did you learn to sing when you were happy? What blessings of cheer did you pass to others when your

那些「得胜之人」而设的。我们若单打独斗，永不能胜利地活；若活在与基督的相交中时，我们有着全能的力量来应付每个争斗，每个对抗和每个重担。基督是活着的，且常与我们一起。

## 第十三章 与喜乐的人同乐

也许你在喜乐的责任上思想得不够充分。当神使我们欢欣时，那欢欣不是止于我们，我们却应要把它传递出去。耶和华对亚伯拉罕说两件事：「我要赐福与你。」和「你必会成为祝福。」恩福不单是为亚伯拉罕的缘故，也不止于他。他是神这恩赐的管理人，如今轮到他来将这恩福给与别人了。

因此我们要问我们自己一个问题：在得着神的好处或恩福之后，「当你蒙福之后，你为别人可作甚么？」当我们已经历了任何纯净、甜美的喜乐时，我们需要自问这问题：「从你的喜乐中你得着生命的是甚么丰盛？当你快乐时你学会了唱甚么新和甜美的歌儿？当你心欢快时你可传

heart was glad?"

Our mountain-top days are not merely experiences to be enjoyed by us; the radiance should become part of our life thereafter, and the light should shine from us upon others. The object of living is not merely to be happy ourselves—but to make others happy; not only to have blessings—but to grow into lives of deeper, sweeter blessedness.

When we have been warmed by our fire of love, we should shed the warmth on others, not only in happy faces—but also in a ministry of thoughtfulness and helpfulness which may bless many. Love is always kind, and nothing is more worth while than kindness. Nothing else does more to brighten the world and sweeten other lives.

Robert Louis Stevenson wrote in a letter: "It is the history of our kindnesses that alone makes the world tolerable. If it were not for that, for the effect of kind words, kind looks, kind letters, multiplying, spreading, making one happy through another, and bringing forth benefits, some thirty, some fifty, some a thousandfold, I would be tempted to think our life a practical jest of the worst possible kind."

递给别人甚么恩福呢？」

我们在山顶的日子不单止是我们该享受的经历，那欣喜该此后成为我们生命的一部分，这光且该从我们照向他人。生活的目的不单止是要叫我们自己快乐，且也是叫他人快乐；不单止得福，且成长成赐福与人更深、更甜美的生命。

当我们已被我们爱之火来热暖时，我们不单止要有快乐的脸面，也该将热暖洒在别人身上，也该有着叫多人蒙恩福的为人设想和助人的职事。爱总是仁慈的，没有比仁慈更有价值的了。再没有事更能照亮这世界和使别人生命甜美的了。

罗拔·路易·史提芬逊在信中写道：「惟独我们仁慈的历史使世界变得可容忍。若不是因着仁慈的说话、仁慈的面貌和仁慈的书信来倍增，散播和使别人快乐，带来三十倍、五十倍、一千倍的收成，我便会落在以为我们的生命可能是最差的实在玩笑的试探中了。」

Kindnesses are the small coins of love. We should always be ready to scatter these bright coins wherever we go. Kindnesses are usually little things that we do, as we go along our daily path.

We do not know the value of these little acts or their farreaching influence. In the parable we are told how a mustard seed grew into a tree, amid whose branches the birds perched and sang. We never know when we do any smallest thing in love for Christ—what the end of it will be, what a harvest of good will come from it.

It is a beautiful thing to plant a flower which may grow and be the beginning of a lovely garden which shall brighten one little spot in the desert. That is worth while. It is worth while to put a bit of beauty into a dreary spot to brighten it. It is worth while to plant a few flowers where no flowers had bloomed before. It is a beautiful thing to change a spot of desert, into a garden. It is still more worth while to get love into a heart in which only selfishness and hate dwelt before. It is best of all to get Christ admitted where He has not been received before. That is the truest and best ministry.

仁慈是爱的小钱，我们该常准备好将这些光灿小钱布散在我们所到的每处。仁慈常是我们在每天路途上所要作的小事。

我们不知道这些小举动价值或他们深远的影响。在芥菜种的比喻中，我们知道它会长成一棵树，鸟儿在其枝条上栖息和歌唱。我们永不会知道我们任何为基督以爱所作最小的事情的结局会如何，从此将会有如何好的收成。

培植一棵植物，生长，开始成为一个会使沙漠一角变得艳丽的可爱花园，这是一件美事。这是值得的。这是值得来在一枯燥一隅放进点点美丽来使之生辉的。在从来没有花儿开过之处来种上几株花儿是值得的。将沙漠一角改变成为一个花园是一桩美事。在从前只有自私和憎恨居住的心中播入爱更加值得。在从前没有人承认基督之处来叫基督得承认是所有事件中最该作的。这是最真实和最好的事奉。

## Chapter 14 The Gentleness of Christ

Gentleness is not weakness. The truer man is always strong.

Christ is gentle in dealing with sufferers. Skill in giving comfort is very rare. Many people are sure to speak the wrong word when they sit down beside those who are in pain or trouble. Job's friends were "miserable comforters." They tried to make Job believe that he had displeased God, and that this was why so much evil had come upon him. Many good people think that when they sit beside a sufferer or a mourner, they must talk about the trouble, entering into all its details, and dwelling upon all that makes it painful and hard to endure. But the truest comforter is not the one who seems to sympathize the most deeply, going down into the depths with him who is in grief—but the one who, sympathizing with the sufferer—yet brings cheer and uplift, sets a vision of Christ before the mourning eyes, and sings of peace and hope.

It is thus that Christ deals with pain and sorrow. He does not seek to take away the burden—rather, he would make us brave and strong to bear it.

One writes of an invalid lady who had a little locket in which were five

## 第十四章 基督的温柔

温柔并非软弱。虔诚的人总是强壮的。

基督在处理受苦者时是温柔的。给与安慰的技巧是十分罕有的。多人坐在受苦或在困惑中之人旁边时肯定会说错话。乔布的朋友是「讨厌的安慰者」。他们尝试去使乔布相信他曾叫神不悦，为此之故有那么多不幸临到他身上。很多虔诚人以为当他坐近一个受苦者或哀伤者时，他们定须谈及那困难，进入所有的细节，停留在所有使其更痛苦和难于忍受的情况中。但最真实的安慰者不是那个似乎是有最深同情的，与那人进入那忧伤的深处，而是那个同情受苦者的人，带来振奋和鼓舞，给忧伤的眼睛看见基督，唱颂平安和盼望之歌。

基督是这样处理痛苦和忧伤的。他不寻求除去重担，反而是使我们有勇气和强壮来承担起它。

有人写到一个病弱的女士，她小盒子中记有五个

dates written in red ink. "Those are the black-letter, not the red-letter, days of my life," she said to her friend. "The first is the date of mother's death, and O, how I rebelled, though I was only a girl in my teens. The second, three years later, is the date of my father's death, and again I rebelled. The third marks the time of my husband's death, and still I murmured and struggled. The fourth is the date of the death of my only darling, a sweet little fellow of five, and this time I almost cursed my heavenly Father, for now all my loved ones were gone and I was left alone. All the while I was not a Christian—indeed, I had grown bitter and hard. I thought God was punishing me. Now I see that he was not punishing—but educating me by a strange discipline. But I want you to look at the last date," the woman continued. It read "March 3, 1898." She said, "That was the day I gave my heart to the Savior. You notice there were twenty-six years between the first date and the last—twenty-six years of fruitless rebellion. It took me twenty-six years to learn to say, 'Your will be done.'" This is a beautiful illustration of Christ's gentle way of dealing with those who suffer. The gentleness did not appear, however, at first, because the

标以红色的日期。她对朋友说：「这些是我人生中不是红字母而是黑字母的日子。第一个是我母亲死亡之日，那时我虽只是一个女孩，却是多么的反叛。第二个日期是三年后，我父亲死亡之日，我再次反叛。第三个标示的日期是我丈夫的死期，我仍埋怨和挣扎。第四个是我唯一珍爱儿子的死期，一个甜美的五岁小伙子，这时我几乎咒诅我的天父，因为那时所有我所爱的人都离去了，留下我孤单一个。那时我还未成为基督徒，我实在是越发痛苦和艰难。我以为神在惩罚我。如今我看见祂不是在惩罚我，而是以奇特的管教来教导我。但我想你们来看看那最后的日期。」她继续写道：「所记的是1898年3月3日。这天我将我的心交给救主。你们该留意到第一天和最后一天相隔二十六年，二十六年无果子的反叛。花上我二十六年时间来学会说『愿祢的旨意成就』。」这是基督以温柔的方法来处理受苦者的一个美丽叙述。开初那温柔是不显眼的，因为受苦者不

sufferer did not submit to the Master. While the struggle was continued, there was no peace, no joy, no revealing of love. Resistance only made the darkness seem deeper, the trials harder to endure, the cup more bitter. At last the sufferer yielded, and crept into the Master's bosom. Then joy came. Who will say the Master was not gentle in all his dealing with that life those twenty-six years?

Christ is very gentle also with those who have sinned and are trying to begin again. He has no tolerance with sin—but is infinitely patient with the sinner. There is a story of an incorrigible soldier who had been punished so often for so many offences, without avail, that his commanding officer despaired of the man's amendment. Again he was under arrest and the officer spoke hopelessly of him, asking what more could be done to save him from his own undoing. A fellow-officer suggested, "Try forgiving him." The man was brought in and asked what he had to say for himself. He replied: "Nothing, except that I'm very sorry." "Well," said the officer, "we have decided to forgive you." The man stood dazed for a moment, and then burst into tears, saluted, and went out to become the best and bravest soldier in

来降服于主。当那斗争持续时，便没有平安、喜乐，也没有爱的彰显。抵抗只会使暗黑更深，使试炼更难以忍受，使那杯更苦。最终受苦者降服了，爬进主的胸怀中。之后喜乐来到了。谁会说主这二十六年来处理这生命的一切是不温柔的？

基督对那些曾犯罪并尝试重新开始的人是十分温柔的。祂不容忍罪，但对罪人是无限忍耐的。有一个无可救药之士兵的故事，他常犯极多的规例，因而受罚，但都无补于事，以至他的指挥官对这人的改正感到绝望。他再次被捕，长官们都说他是无希望的了，问到还可作甚么能救他不再犯错时，有一个长官提议：「尝试原谅他。」那人被引进，叫他说说自己。他答说：「除了我难过之外我无话可说。」长官说：「既是这样，我们决定来原谅你。」那人恍惚了一会儿，之后泪如雨下，敬礼，出去后成为指挥部中最佳和最勇敢的士兵。温柔已拯救了他。

the command. Gentleness had saved him.

That is the way Christ deals with the penitent. He saves by forgiving. He loves unto the uttermost. His grace is inexhaustible. However often we fail, when we come back and ask to try again, he welcomes us and gives us another chance. This is our hope—if he were not thus gentle with us, we would never get to our eternal home.

Christ is very gentle with us also in our serving of him. Those with all the refinements and inspirations of the best Christian culture about them—have little conception of the disadvantages of others who are following Christ without any of this help, in the face of most uncongenial surroundings. What kind of Christians would we be, and how beautifully would we live—if we were in their circumstances?

Christ is infinitely patient with all whose lot is hard. He never exacts more of us than we can do. He is never unreasonable. He knows when the burdens are too heavy for us. Once he, "being wearied with his journey, sat thus by the well" in his exhaustion. He sympathizes with those who are weary and helps them.

基督这样来处理悔罪者。祂藉宽恕拯救。祂爱至极点。祂的恩典无穷无尽。无论我们如何失败，当我们回转祈求再来一次时，祂总欢迎我们和另给我们机会。这是我们的希望。祂若不这样温柔的对待我们，我们永不能进入永恒之家了。

在我们对基督的服事上祂也是温柔的。那些有着最佳基督徒修养中一切教养和启发的人，面对不相宜的环境时，少有想到那些没有这样帮助下而跟随基督之人的不利条件。我们若在他们的环境中时，我们会作怎么样的基督徒，我们会活得如何美丽？

对于命途坎坷的人，基督是无限忍耐的。祂从不自我们处索求多于我们所能作的。祂从不会不合情理。祂知道重担于我们是太重。有一次祂「因走路困乏，就坐在井旁。」（约4:6）因此困倦的人祂是会同情，且会帮助他们的。

## Chapter 15 In the Father's Hands

*"Our Father in heaven." (Matthew 6:9)*

If God is indeed our Father—that is all we need to know. We require no proof that God loves us—if He is our Father, that suffices. We need not ask for reasons when He seems to be dealing strangely with us—whatever the form of the providences may be, we know that infinite love is the guiding principle and the great motive of all that He does. If He is our Father—we do not need to be disturbed by life's events, however they may break into our plans and seem to work us hurt.

It was Jesus Christ who revealed this truth of the divine Fatherhood.

His faith found assurance in what he knew of the divine love. It was still "My God, my God." The anchor held, and in a few moments more it was light again, and he said: "Father, into your hands I commend my spirit."

When Jesus said, "My Father is the gardener," he meant to tell his disciples that the care of their lives is in the hands of God, whose name is love.

The theory of the universe which he gives us, is that this is our Father's world. Not only did he create it, adorning it with beauty and fitting it to

## 第十五章 在天父手中

「我们在天上的父。」  
(太6:9)

若我们所需知的是神真是我们的天父。神若是我们的天父，这便足够，不再需证明祂爱我们。当祂似乎在处理我们上显出奇特，无论祂意旨有何形式，我们也不需问祂，因为我们知道无限的爱是祂作所有事上那指导性的原则和伟大的动机。祂若是我们的天父，我们便不需被生命事件所困扰，也许他们干扰我们的计划，似乎对我们造成伤害。

彰显这神圣天父真理的是耶稣基督。

祂的信在对神圣之爱的认识上得着确据。天父仍是「我的神，我的神。」锚抛稳后不久便重见光明，祂说：「父啊！我将我的灵魂交在祢手里。」(路23:46)

当耶稣说「我父是栽培的人」(约15:1)时，祂告诉门徒他们生命的顾念在神手中，祂的名字就是爱。

祂给我们的宇宙论，是说到这是我们天父的世界。不单止是祂创造宇宙，且以美丽来装饰它，好使它适合

be the home of his children—but he cares for it with constant, tender care. He has not left the world he made, to get along as best it may without any thought from him.

Referring to the affairs of providence, Jesus says: "My Father works hitherto, and I work." There is no 'chance'—all things are under control of God's infinite wisdom and love. The universe is no mere loveless machine, which grinds out our destiny for us. There is a great Heart of everlasting love at the center of all things. We have nothing to do with the vast machinery—it is ours only to do God's will and fill our little place. We are not required to make all things work out for good. We do not have to bring about the beneficent results. Our part is simply to learn what God's will for us is, what our duty is—and then do that with cheerful heart.

This is our Father's world, and if we do our own little part faithfully and well, we need give no thought to the outcome. "My Father is the gardener." That is, when we are taken up and transplanted, it is the Father who does it. When the pruning-knife cuts away beautiful things that we so much wanted to keep, the Father does it. It is

成为祂儿女的居所；祂且也以恒常和温柔的顾念来照管它。祂没有离开祂所造的世界，在没有任何来自祂的思念下任意发展。

在论到神的供应时，耶稣说：「我父作事直至如今，我也作事。」（约5:17）不是「机遇」，**万事都在神无限的智慧和爱之管理底下**。宇宙不只是为我们碾磨出命运的无爱机器。在万事万物的中心有着永恒之爱的雄伟之心。我们跟那巨大机器毫无关系，只与神的旨意有关，是这个充满我们细小的地方。我们不是被要求来使万事生发出益处。我们不用带来有益的结果。我们的分不过是去得悉神为我们有何旨意，我们有何职责，之后以一乐意的心来进行吧了。

这是我们天父的世界，我们若忠信地作好我们自己的一小部分，我们便不需要去想到后果了。「我父是栽培的人。」即是说，当我们被掘起和移植时，是天父作的。当那修剪的刀割除我们十分想保留的那些美丽东西时，是天父动刀的。有

not 'blind chance' which sometimes uproots our life so ruthlessly. Nor is it cruelty that brings suffering and pain to us. "How can I believe that God loves me, while he is afflicting me so?" people sometimes say. The answer to the question is, "My Father is the gardener!" We should never forget, when we are called to suffer, that it is always in love, that our Father causes us pain. The name 'Father' is the key to the meaning of the discipline. We may not understand—we need not understand. It is enough that it is our Father who has the care of our lives.

We should remember, too, that there are blessings which can come to us only in sorrow, lessons which can be learned only in pain and suffering. Even of Jesus it is said that he was made perfect through suffering. There were qualities in him which could not reach their best, except in the school of pain. There are in all of us possibilities of spiritual loveliness and strength and love and helpfulness, which never can come to their highest development, except in suffering. If we cannot endure suffering, we cannot grow to our best. A gentleman said: "My new gardener came to me he said he would have nothing to do with these vines unless he

时我们的生命被无情地连根拔起并不是盲目机遇，也不是残暴带给我们苦和痛。人们有时说的「当神这样折磨我时，我怎能相信祂爱我？」这问题的答案是「我父是栽培的人！」我们永不该忘记，当我们被召来受苦时，我们的天父总是在爱中来使我们受苦。这管教之意义的关键就是「天父」这名字。我们也许不明白，我们也不需明白。顾念我们生命的是我们的天父便足够了。

我们也当谨记，有一些恩福是只在忧伤中才会来到我们处，有些学习只能在痛和苦中才能学会。就是说到耶稣也是因着苦难学会完全。祂里头有些素质是在痛苦学校之外学不来的。在我们所有人里头有极尽可能得着属天的可爱、能力、爱和乐助的，若非藉着受苦，是永不能来到最极至的发展的。我们若不能忍受苦难，我们便不能成长得最好。某人说：「我新的栽培人来对我说，他在我这些葡萄树身上是无所作为的，除非他把我全身剪除净尽。我

could cut them clean down to the stalk; and we had no grapes for two years. But this is the result," pointing to great clusters of luscious grapes weighing down the vines.

This is a parable of Christian life. It is not required that we shall pray to be permitted to suffer. But we may pray to reach the highest possibilities of Christlikeness and the largest measure of usefulness of which we are capable. Then when we find ourselves face to face with pain or suffering which we must accept if our prayer is to be answered, we must not shrink from the experience. It is thus, alone, in suffering, that we can be made perfect.

We should never forget, when we are called to suffer, that it is always in love, that our Father causes us pain. The name 'Father' is the key to the meaning of the discipline. We may not understand—we need not understand. It is enough that it is our Father who has the care of our lives.

## Chapter 16 One Day at a Time

*"And there was evening, and there was morning—the first day." (Genesis 1:5)*

One of the secrets of happy and beautiful life, is to live one day at a

没有结葡萄足有二年之久，但这就是后果。」是指着累累下垂甘美的葡萄串子来说的。

这是基督徒生命的比喻。我们不需要祈求得着受苦的准许；我们却可祈求达至最高可能的像基督，和我们得着最大限度的被使用。那么当我们发现面对苦和痛时，我们的祷告若要蒙垂听，我们便需接受这些苦和痛，我们必须不要从这些经历上退缩。因此独有受苦才能叫我们得以完全。

我们永不要忘记，我们总是在爱中来被召受苦，是天父使我们受的。天父这名是管教意义的关键所在。我们也许不明白，我们也不需要明白。顾念我们生命的是我们的天父便足够了。

## 第十六章 每次活一天

「有晚上，有早晨，这是头一日。」（创1:5）

快乐和美丽生命的其中一个诀窍，就是要每次活

time. If we would learn it, it would save us from the worry that in so many people spoils the days, and would add immeasurably to the value of the work we do. For, really, we never have anything to do any day—but the bit of God's will for that day. If we do that well—we have absolutely nothing else to do.

Thus we get hints of the graciousness of the divine thoughtfulness in giving us time in periods of little days, which we can easily get through with, and not in great years, in which we would faint and fall by the way. It makes it possible for us to go on through all the long years and not to be overwrought, for we never have given to us at any one time more than we can do between the morning and the evening.

Not only are the days short, so that we can go on to eventide with our work or our burden—but they are separated as by an impassable wall, so that there can be no overflowing of one day's care or responsibility into another. Night drops down its dark curtain between the days, so that we cannot see today—anything that is in tomorrow.

"Do not worry about tomorrow, for tomorrow will worry about itself. Each

一天。我们若学会这个，便会救我们脱离多人糟塌日子的忧虑，会在我们所作之工上加上无可计算的价值。事实上我们在任何日子中从没东西可作，所作的不过是当天丁点神的旨意吧了。我们若把这作得好，便绝对无别的要作的了。

因此我们得着神给我们每日计的时段这神圣体贴的恩典提示，叫我们能轻易度过每天，而不用经年虑月，免得我们在途中昏倒。这叫我们可以经历长年虑月而不用过于疲惫，因为给于我们的从没有超乎早晨和晚上之间我们所能作工的时间。

为叫我们的工作和重担得以持续至日暮，不单止日子是短小，他们且被不能通行之墙所阻隔，所以是不能有一天忧虑或责任溢流至另一天的。夜幕在日与日之间低垂，因此我们看不见今天，也看不见明天的任何东西。

「不要为明天忧虑，因为明天自有明天的忧虑；一

day has enough trouble of its own." If we allow ourselves to borrow anxiety from tomorrow, we shall find that we have a greater load than we can carry.

The only true way to live, therefore, is one day at a time. This means that we should give all our strength to the work of the present day, that we should finish each day's tasks by nightfall, leaving nothing undone at setting of sun that we ought to have done. Then, when a new morning dawns—we should accept its duties, the bit of God's will it unrolls for us, and do everything well that is given us to do. We may be sure, too, that there is something for each moment, and that if we waste any portion of our day—we cannot make it complete. We should bring all the energy and all the skill of mind and heart and hand to our duty as we take it up, doing nothing carelessly or negligently. Then we can lay our day back into God's hand at nightfall with confidence, saying, "Father, I have finished the work which you gave me to do today."

But we should never be anxious about either yesterday or tomorrow. Yesterday is gone, and we never can get it back to change anything in it. It is idle, therefore, to waste a moment of time

天的难处一天当就够了。」  
(太6:34) 我们若容许借用明天的忧虑,便会发现重担是重于我们所能背负的。

生存的唯一真实方法就是每次过一天。这是说我们该在当天的工作上尽一切的力量,在傍晚时分完成每天的工作,在日落时不留一点该完成的工作未作成。那么当新的日出再临时,便该接受这一天的职责,就是神给我们展示那一点的旨意,作好给我们要作的每一件事。我们且也可肯定,每一刻有着不同的职责,因此我们若浪费一天的任何时分,便不能把工作完成。当我们负起职责时,该竭尽所能,尽上所有意念、心和手的技巧来完成职责,不作任何大意或疏忽之举。那么我们便能够将我们的一天在傍晚时交回神的手中,满有信心,说:「天父啊,今天我已完成祢给我作的工作了。」

但我们永不该为昨天或明天忧虑。昨天已过,我们永不能回去改变其中的任何东西。因此,浪费时间的一刻或力量的分毫来为

or a particle of strength fretting over it. Tomorrow is not yet ours, and we cannot touch its life—until it becomes our today. God means us to put our undivided energy into the doing of the present day's work. If we do this, we shall have quite enough to do to fill all the hours and to engage our best energy and skill and strength. In this way, too, we shall best prepare for tomorrow. One day's duty slighted or neglected, prepares confusion and overburdening for the next. The days are all woven together in God's plan, each one following the day before and fitting into the day coming after it. Each takes up the work which the day before brought to its feet, and carries it forward to deliver it to the one which waits. A marred or empty day anywhere spoils the web, losing the thread.

## Chapter 17 True Friendship's Wishes

Paul has given us many lessons in friendship. In one of his epistles, he reveals the nature of his wishes for his friends in a very striking sentence. He writes that he longs to see them, that he may impart unto them some spiritual gift.

One suggestion from the character of this longing is that the truest

此烦恼都是虚度光阴。明天也不属我们，我们不能触碰其生命，除非它成为了我们的今天。神想我们将我们专一的能力用在今天的工作上。我们若这样作，必有要作之工充满我们所有的时刻，并且占用我们最好的能力、技能和力量。这样，我们也必会为明天作最好的准备。一天的职责无论是被轻视或被忽略，总会为下一个职责带来混乱和过重的负担。日子全都在神计划中交织一起，每一天都随着前一天，并切合要来的下一天。人人都负上带到脚前那天的工作，背上向前，带进等在前头的一天。一个无论何处被弄污或虚空的一天，都网破线断。

## 第十七章 渴望真实友谊

保罗曾给我们很多关于友谊的教训。在其中一封书信中，他揭示他想望朋友的本意是十分惹人注目的。他写道他切切的想见他们，要把些属灵的恩赐分给他们。（罗1:11）

这个想望的特质提示最真实基督徒的渴望，不是

Christian friendship desires, not to receive—but to give. Paul wished to see his friends, not to be refreshed, encouraged, and strengthened himself, by their love—but that he might impart gifts of enriching to them. Always the attitude of true friendship is the same—the longing to do something for our friend, to be of use to him, to be of help to him—rather than the desire to get something from him, to be helped by him.

Another suggestion from Paul's longing is that the very heart of true Christian friendship, is helpfulness. We begin to be like Christ only when we begin to desire to do others good. The world's ideal is, "Every man for himself!" but Christ set a new standard for his followers. We are to look upon everyone we meet with the question in our hearts, "What can I do for this man? How can I serve him? In what way can I do him good, help him, comfort him, strengthen him?"

There always are opportunities for helping, and the world needs nothing more than men and women who are ready to respond to each call for love's gentle ministry.

A pleasant story is told of Wendell Phillips, the great orator. He was

要得，而是要给。保罗想望得见他的朋友，不是为了因得他们的爱而得提起精神、被鼓励、叫一己得加力，而是他得以将恩赐分给他们。真实友谊的取态常是一样，并非渴望从他有所得着，为他所帮助；反渴望为我们的朋友作一些事情，为他所用，成为他的帮助。

保罗的想望中有另一个暗示，就是真实基督徒友谊的核心就是乐助。我们惟有开始去为别人的益处而行时，才会开始像基督。世人的理想是「人人为己」；但基督为祂的跟随者设立一个新的标准。我们心中对我们遇见的每个人都有一个问題：「我能为这人作甚么？我如何能服事他？我如何能叫他得益处，帮助他，安慰他，为他加力？」

总有给人帮助的机会，世人需要的不过是对每个爱之温柔事奉呼召的迅速响应。

有一个伟大演说家温德尔·彼腊普斯的愉快故

passionately devoted to his invalid wife. One night after he had delivered a lecture in a suburban town, his friends urged him not to return home until morning. "The last train has gone," they said, "and you will have to go in a carriage. It will mean twelve miles of cold riding through rain and sleet." "Ah, yes," he replied, cheerily, "but at the end of the ride I shall see my dear wife."

There is a beautiful story of the boyhood of Agassiz. The family lived in Switzerland. One day Louis and a younger brother were crossing a lake near their home, and came to a crack in the ice which the smaller boy could not leap over. The older one then laid himself down across the crack, making a bridge of his body, and his brother climbed over on him. There is need all the while for human bridges over gaps and yawning crevices, and let no one say that this is asking too much even of love.

We remember that the Master said that he was 'the way'—a bridge, that he laid his precious life across the great impassable chasm between sin and heaven, that men might walk over on him, from death to life! If it was fit that the Master should make of himself such

事。他情感上忠于他体弱多病的妻子。有一晚在一个市郊乡镇的演讲后，他的朋友们怂恿他到早上才回家。他们说：「最后一班火车已开出，即是说你要乘四轮马车了，可是这是十二英哩的雨雪旅程啊。」他愉快地回答说：「但马车车程的尽头我得见我亲爱的妻子啊。」

阿加斯有一个美丽的童年故事。他家住在瑞士。有一天路易和弟弟要走过近家的一个湖，来到一个冰雪的裂口时，弟弟不能跃过。哥哥于是卧在那裂缝上，叫自己的身体成为一道桥梁，弟弟便在他身上走过去了。所有狭缝和裂隙在在需要人之桥梁，不要容许任何人说到要求实在太多，那怕是爱。

我们还记得主说过祂就是「道路」，祂架设祂宝贵的生命作为罪和天堂之间那巨大不能逾越深渊的桥梁，因此人们得以在祂身上走过去，出死入生！若主使自己成为这样的桥梁是

a bridge—can any service we may be called to do in helping others be too costly, too humbling?

Paul's longing suggests also that we should seek to help our friends in the best and highest ways. He wished to impart to them some spiritual gift. There are many things we can do for others. We may help them in temporal ways. If they are poor, we may pay their rent, or provide fuel for their fires, or bread for their hunger. But there are better things than these which we can do. No doubt sometimes a loaf of bread is better than a tract or even a gospel; or, rather, the loaf must go first to prepare the way for the tract and the gospel. Whatever we do first, however, for a friend or a neighbor—we must not be content until we have sought to impart to him some spiritual gift, some heavenly blessing.

It is very sure that merely worldly ease and comfort are not the best things we can seek for our friends. It is natural that we should want to shield them from hardship, burden-bearing, and sorrow. But in the very tenderness of our love, we may rob them of the best possibilities of their lives. When God would bless us most largely in a spiritual way—he does not give us all

适切的，那么我们被呼召作任何帮助别人的服事会否代价太高，太卑下呢？

保罗也期望我们该以最佳和最高尚的方法来帮助我们朋友。他想与他们分享一些属灵的恩赐。我们可为别人作很多事情。我们可以以属世的方法来帮助他们。他们若是贫穷，我们可以帮他们交租，或替他们缴付燃料费，或给饥饿的人饱食。但有比这些更好的东西可作。无疑有时一条面包是胜过一张单张甚或福音，又或者那条面包可先行于单张和福音。无论我们为一个朋友或邻舍先作甚么，我们定必不要满意，除非我们已分享了一些属灵的恩赐，一些属天的恩福。

我们为朋友所能寻求最好的东西肯定不只是世上的安舒和安慰。自然地我们想望来叫他们免于艰难、重担和忧虑。但盗取他们生命中最有潜在价值东西的，正正可能是我们爱的温柔。当神大量地以属灵的方式来赐福我们时，祂不会全给我们安舒和奢华。祂知道我

ease and luxury. He knows that the room must be darkened sometimes, if we are to learn to sing the new, sweet song; and that before we will accept heavenly good things, it may be necessary that our hands shall be emptied of absorbing earthly things.

One of the first duties of friendship is prayer. Perhaps most of us do pray for those we love when they are sick or in great trouble. But what do we ask for them then? Probably we pray that they may recover from their sickness, or be comforted in their trouble. But are these love's best intercessions? When our friends are sick, it is right for us to pray that they may get well—but that should not be our only request for them. The sickness has a mission from God—something it was sent to do in them and for them. It would be a great misfortune, therefore, if they should recover from their illness, and get out into the busy world again, and miss receiving the blessing which the illness was commissioned to bear to them. While then we pray for the curing of our friends, that they may return to their duties—we should also ask that the will of God in their sickness may be done in them!

Then if we pray for our friends who

们若要学唱新颖和甜美之歌时，有时房子是必须昏暗的；在我们得着属天好处之先，我们的手也许必须要清空所承受的地上事物。

友情其中首要职责就是祷告。也许我们大部分人都为我们所爱的人患病或遇上重大困难来祷告。我们会为他们祈求甚么？也许祈求他们得以从病中痊愈，或舒困。但这些是否爱中最佳的代求？当我们的朋友患病时，我们为他们得痊愈来祈祷是对的，但这不应是我们唯一为他们请求的。临到他们中间和为他们而来的病痛，都有着从神而来的使命。因此，他们若从病中得治愈，重回这繁忙的世界时，这便是一大大的不幸，这样便错过了授于他们病痛而得的恩福了。当我们为我们的朋友来祈求得医治时，就是他们得以回复他们职责中的同时，我们也该求在他们病患中得以在他们身上作成神的旨意！

那么我们若为在忧愁

are in sorrow, what should we ask for them? The sorrow also comes as God's messenger, bringing gifts of love. The best blessings of life lie beyond experiences of pain—and we cannot get the blessings, without passing through the experiences. We should plead that our friends may not miss receiving the gifts which the messenger, sorrow, holds in his hands for them. It would be very sad if pain or grief should come into a life and pass—leaving no blessing, no enriching.

But not only when they are sick or in sorrow should we pray for our friends—they probably need our prayers far more—when they are in health and joy and prosperity!

"When you see me growing rich," wrote a good man to a friend, "pray for my soul!" We may all say to those who love us and watch over our lives, "When I am very happy and very prosperous, and when all things are bringing me joy—pray for me!" So we should never fail to pray for our friends, to beseech of God the best things for their lives. Their greatest danger is not sickness, nor bereavement, nor loss of money, nor pain—but, lest they forget God.

We are debtors to all men—we owe love and love's service to everyone.

中的朋友祷告时，我们该为他们求甚么？忧愁也来作为神的使者，带来爱的礼物。生命最佳的恩福是藏在痛苦经验背后的，我们若不经历这些，便不能得着那些恩福。**我们该为我们的朋友代求，不至于错过了得着忧伤这使者为他们拿在手头的恩典。**痛苦或忧伤若临到一个生命，过去后却没有留下恩福，没有增进时，这必然是十分可悲的。

我们不单止当朋友患病或忧伤时来为他们祷告，他们需要祷告的远多于此，也在他们是健壮，快乐和兴旺之时！

有一个虔诚人写信给朋友：「当你见我越发富有，请为我的灵魂祷告！」我们全都对爱和照管我们生命的人说：「当我十分快乐丰足时，当凡事带给我欢快时，请为我祷告！」我们不会不为朋友祷告，祈求神给他生活上最好的东西。他们最大的危险不是病痛、丧亲、金钱上的损失或痛苦，而是惟恐他们忘记了神。

我们欠所有人的债。我们欠爱和爱的服事。神差派

God sends us to carry blessing to each person we meet. It may be a lowly one who stands before us tomorrow, one who is unworthy, one who has sinned; it may be an enemy, one who yesterday wronged us, spoke bitter things of us, tried to injure us. This does not matter. We are sent from God with something for this very person, whoever or whatever he may be. The love of Christ in us says to this man, "I long to impart unto you some spiritual gift!" We dare not refuse this ministry of love to any being under heaven. Then we do not know how sorely he needs us, how hungry he is for love, in how great peril he is this very moment—sent to us perhaps as a refuge, that we may be the bosom of Christ to him, that he may be saved by a word, a look, a kindness, a prayer, of ours.

## Chapter 18 Christ in Our Everyday's "

*Casting all your cares upon Him; for He cares for you!" 1 Peter 5:7*

Some people seem to miss altogether—the thought of bringing Christ into their common, everyday life.

But that is not the true thought of "God's care" for us. He is interested in everything that concerns us. There is

我们为遇见的每个人带来恩福。也许是明天站在面前一个卑贱、不足取、犯罪的人；也许是一个仇敌，昨天得罪我们，说我们坏话，尝试伤害我们的人。这没有关系，我们被神差派正正为这人来作一些事，无论他是谁，无论他作了甚么。在我们里头基督的爱对这人说：「我渴望来将一些属灵恩典分赐给你！」我们不敢向任何天之下的人拒绝给与这爱的服事。我们不知他如何切切需要我们，如何渴想得到爱，这刻他处身何等大的危险，神差他到我们这避难所来，叫我们得以成为基督的胸怀，因此他因着一句话、一个眼神、一件善事、一个祷告而得救。

## 第十八章 每日的基督

「你们要将一切的忧虑卸给神，因为祂顾念你们。」（彼前5:7）

有人似乎完全没有想到将基督带进他们寻常和每天的生活中。但这不是神顾念我们的真实想法。祂有兴趣于关乎我们的每一件事。在我们生命中所有范畴

nothing in all the range of our life, which we may not bring to him. There are none of our affairs in which religion does not have its place. We may make the most common things of business, as beautiful and as holy as a prayer.

There is a story of an artist in the olden days, who was falsely charged with crime and cast into prison. He was allowed to have his paints and brushes—but no canvas or paper, nothing on which he might paint. One day a man came to the artist's cell-door and said to him, "I wish you would paint a picture for me." "I would," replied the artist, "if I had anything on which to paint it." The visitor looked about him, and on the floor of the prison corridor he found an old soiled napkin. "Paint it on this," he said, as he passed the napkin into the cell. The artist began at once, and continued his work until the picture was finished. It was a picture of the Christ, a marvelously beautiful one, which afterward found a place in one of the old cathedrals.

Thus the soiled common napkin, was redeemed from destruction and dishonor, and consecrated to highest honor and sacredness.

There is nothing in all our life, however lowly and commonplace,

中没有一事我们不能带到祂面前的。我们的事务中没有一件是与信仰无关的。我们可以使最日常的事务像祷告一样那样美丽和神圣。

有一个故事说到一个旧日的艺术家因判错罪而被关进牢房。他获准带同他的颜料画笔，但没有画布和纸，没有可绘画其上之物。有一日一个人来到这艺术家囚室门外，对他说：「我想你替我画一幅画。」艺术家答说：「可以，但我没有可绘画其上之物。」那访客打量他，在囚室走廊地上他找到一块满布泥泞的破旧餐布。他边将餐布塞进囚室边说：「就画在其上吧。」那艺术家立时开始，不断工作，直至那画作完成为止。这是一幅画上基督的画，一幅绝顶美丽的画，之后被发现放在一古老大教堂的某处。

这满布泥泞的寻常餐布，从破败和没尊荣中被拯救出来，圣化成最高尊荣和被尊崇为神物。

在我们整个生命中没有一物，无论如何低下和寻

however mundane and secular, on which we may not put the name of Christ, something of the beauty of Christ. There are not two separate categories in life—one spiritual; and the other secular—with which religion has nothing to do. The Sabbath is meant to bring us more consciously into the divine presence than the other days, that we may worship God, look into his face, and get fresh cheer and strength; but we are in God's presence as really on Monday and Tuesday as on Sunday, and we should do the work of the week just as religiously as we do our praying and Bible reading. Our business should be as devout as our worship.

"Whatever you do, in word or in deed—do all in the name of the Lord Jesus." To do things in the name of Christ means, for one thing, to do them in Christ's way. The commandments are for week-day life—we are to obey them always. They are as binding when we are buying and selling, when we are at our daily task-work, when we are in recreation—as when we are engaged in some specifically religious duty. There is no true success, which is not found in the way of obedience to the divine law. To disregard the commandments in anything—is to write anathema over it.

常，无论如何平凡和世俗，是我们不能加上基督之名，加上基督美丽的东西的。在生命中有着两个独立的范畴，其一是属灵的，其一是世俗的，就是与信仰无关的。安息日是要领我们比起其它日子更自觉地进入神圣的同在，为叫我们得以敬拜神，仰望祂的荣脸，得着清新的鼓舞和力量。但我们真的如同星期日般在星期一和星期二有着神的同在，我们该敬虔地作周中的工作如同我们祷告和读经一样。我们的日常工作该如同我们敬拜般虔诚。

「无论作甚么，或说话或行事，都要奉主耶稣的名。」（西3:27）奉基督之名来作事，目的只得一个，就是用基督的方法来作。诫命是为周中的生活，我们要常常遵守。就在我们作买卖时，在我们每天的工作时，在我们娱乐时，正如我们从事一些特定的宗教职责时一样，他们都是要遵守的。在遵守神圣律例这方法以外是找不到有真正成功的。在任何事上不理睬诫命，就是在其上写上咒诅。事实上

Some men, indeed, seem to ignore God's law and to climb up some other way, scaling even to giddy heights. They make a great show of prosperity—but it is an empty show, which lasts, at the longest, only through the earthly life and then vanishes, falls to nothing. Those who take God's way are the only ones who really attain success. God's people are those who do God's will in life's common days.

Sometimes people think that it is utterly impossible for them to live a saintly life where their lot is cast. They say it is easy for the minister to be a holy man, for he is engaged all the time in sacred duties. Or they think of some deaconess or of a woman set apart in a peculiar devotement of some kind to Christian work, and say that it is easy for her to be godly and to keep always near to Christ. But with themselves it is altogether different. Their time must all be spent in secular work, at some trade or in household tasks. They think that if they were employed all the time in religious duties—that it would be easy for them to be saintly too.

But we may do the most common, mundane things in the name of Christ, and this brings the lowliest occupation as near to Christ as that of the minister

有一些人似乎在忽略神的律法下来在别处高升，甚或达至令人晕眩的高峰。他们显示大大的富足，但都只是一场空，最长不过是延及地上的一生，之后便要消逝，一无所有。那些采纳神方法的人是唯一会真正达至成功的。神的子民是那些在生命的寻常日子中行神旨意的人。

有时人以为他们的命运注定绝对没有可能活一个神圣的生命。他们说到传道者作一个神圣的人是容易的，因为他所有时间都从事神圣的职务。或者他们想到一些女执事或一些分别为圣于某些基督工作的妇人，并且说到她是较容易去敬虔和常与基督保持亲近。他们自己却不大相同。他们的时间必须全用在俗世的工作上，在一些贸易或家居的工作上。他们以为他们若把时间全用在信仰职责上的话，他们成圣也就容易了。

但是我们也可以奉基督之名来作最寻常和世俗的事务，这叫最卑下的日常时务如同传道者和女执事

or the deaconess. Jesus was just as holy in his life and lived just as near to God the first thirty years when he was a carpenter—as the last three years when he was engaged in the great work of his Messiahship. We may live as saintly lives in the lowliest trade or calling—as in the most sacred of callings.

Doing anything in the name of Christ—is also doing it for him. We are acting for him, and it is the same as if he himself had done it!

How holy our lives there would be—if we always remembered that we are here thus in Christ's name, to do what Jesus would do—if He were where we are, doing the things that are set for us to do! What a splendor there would be in even the lowliest tasks, if we consciously lived in this way! How dull, commonplace duties would be transformed! How glad we would be to do the most lowly things! How well we would do everything! There would be no skimping of our work, no slighting of it, no half-doing of it. No duty would seem unworthy of us, too small or too menial for us.

If only we could always keep in mind that we are working in the name of Christ, we would never find any task irksome nor any duty hard—all life

般那样亲近基督。当耶稣在头三十年作木匠时，所过的生活跟最后三年从事于祂弥赛亚的伟大工作同样神圣，同样活近神。我们在最卑下的行业或日常生活中也可以像最神圣的职业般过着圣洁的生活。

奉基督之名来作任何事也是为祂来作。我们为祂而行，如同祂亲身去作！

我们若常谨记我们是奉基督之名来在这里，来作耶稣所作的；若祂身处我们的所在，作所设定给我们要作之工时，我们的生命会是何等的神圣！我们若持续以这方式来活，就是在最卑下的工作中也会是何等的光彩！沉闷和寻常的职责会如何得着改变！我们在作最卑下事情时会是如何的高兴！任何事我们会作得如何的好！我们的工作不会有敷衍了事、轻忽、只作一半。没有职责于我们是不值得、太小或太卑贱的。

只要我们常谨记我们是奉基督之名来工作，必不会发现任何工作是令人厌烦或任何职责是艰难的，整

would be changed for us.

If we know this Name, it is the key to all that is beautiful, true, and eternal. No burden would seem heavy—if we bore it in Christ's name and for him. No cross would be too hard to carry—if this Name were written on it. No work would seem hard—if we were doing it consciously for our Master. If we remembered him, and saw his eyes of love looking down upon us continually, we could not let the hateful mood stay in our hearts; we could not do the mean or wicked thing; we could not say the bitter, cutting word; we could not, by our wretched jealousy, hurt the gentle heart that never had given us anything but love.

This name of Christ tests all life for us. Anything over which we cannot write this blessed name—is unfit for us to do. What we cannot do in this name—we ought not to do at all. The friendship on which we cannot put "in the name of Jesus" is not a friendship we should take into our life. The business we cannot conduct in Christ's name—we would better not try to conduct at all. The gate over which this Name is not carved—we should not enter.

个生命会为我们来改变。

我们若认识这全然美丽、真实和永恒秘诀之名，以基督之名和为祂背负重担时，便没有重担是沉重的了。没有一个写有基督之名的十字架背负不来。没有我们意识到为我们主所作的工看来艰难。我们若记取祂，得见祂的爱眼持续地下望我们身上时，我们便不能让那仇恨的情绪停留在我们心中；我们不能作那卑鄙或邪恶的事情；我们不能说苦毒和伤人感情的说话；我们不能以我们卑鄙的妒忌来伤害那从来不给别的，只给我们爱的那温柔的心。

基督之名测试我们整个生命。任何不能写上这可称颂之名的事情都不适合去作。我们奉这名不能作的东西，我们该完全不作。我们不能在其上加上「奉耶稣之名」的友谊就不该接进我们的生命里。不能奉基督之名来进行的事情我们最好完全不要尝试进行。没有刻上这名的门我们不该进入。

In music, everything depends on tune. It is so also in living. Many people are like instruments out of tune, sometimes badly out of tune. There is no sweetness in their lives. The chords of their being, are jangled. The object of Christian culture—is to bring our lives into perfect tune with God—so that they will give forth sweet music. The standard key to which all lives are to be tuned—is the life of God himself. This 'tuning' is the work of the whole life—it takes all our earthly years, to come into perfect accord with the music of heaven.

Some people do not like theological terms. Such terms suggest to them abstruse doctrines which are not easily understood. One of these disliked words is "atonement." It means 'attunement'—the bringing of two people, hitherto at variance, into cordial and kindly relations. The theological meaning is the reconciling of God and man, the bringing of them together in love and friendship—that is, the bringing of men into harmony and fellowship with God. God always loves his people—but we have to learn to love him. That is what religion is intended to do in us—to lift us into harmony with God. It takes our

音乐的种种都需要调谐，生活亦然。很多人就像不协调的乐器，有时更是极不协调，生命中没有甜美，他们所是的和弦都是刺耳的。基督徒修养的宗旨就是叫我们的生命与神有着完美的和谐，因此能奏出甜美的音乐。所有生命要调校的标准音调就是神自己的生命。这协调是终生的工作，花上我们地上的所有年日，来使之与天上音乐有着完美的和谐。

有人不喜爱神学用语。这些用语向他们说的抽象教义是不易明白的。其中一个这样不喜爱的字词就是「赎罪」。它解作调和，将两个到目前为止不和的人领进诚挚和亲切的关系中。神学上是解作神与人的和好，领他们一起进入爱和友谊，就是说，领人进入与神的和谐和友谊。神总爱祂的子民，但我们须来学习爱祂。信仰想在我们里头作的，就是把我們提升至与神和谐。这将我们不协调的生命带来与彰显神之基督的神圣生命和谐一致。

discordant lives and brings them into tune with the holy life of Christ who was the revealing of God.

Before we can receive the blessings of the heavenly life, our hearts must be made ready, must be in tune with God himself. In wireless telegraphy, the receiver must be perfectly attuned to its transmitter, or it will not get the message. There may be a thousand stations, with their wires and electrical apparatus—but only the receivers which are in tune with the transmitter sending the message, can receive it.

"The friendship of Jehovah is with those who fear him; and he will show them his covenant." Only those who fear God—that is, who love him, trust him, do his will, and are in accord with him—receive the secret revealings of his friendship.

The standard of spiritual attunement, is the Word of God. Every note is to be keyed to that. We are to learn to say always, "May Your will be done." In the Scriptures, godly men are sometimes said to walk with God. That is, they go in God's way, think God's thoughts, and obey God's commandments. "Shall two walk together, except they have agreed?" All over the world, saintly ones are walking

在我们能得着属天生命的恩福前，我们的心须作好准备，须与神和谐。在无线电报中，收讯者必须完美地与发讯者调谐，否则是收取不到讯息的。也许有着上千的收发站，连同他们的电缆和电器设备，但惟有收讯者与发放讯息的发讯者调谐才能收到讯息。

「耶和华与敬畏祂的人亲密；祂必将自己的约指示他们。」（诗25:14）惟有敬畏神的人，就是那些爱祂，信靠祂，行祂旨意，和与祂和谐一致的人才得着祂友谊的秘密彰显。

属灵调谐的准则是神的道。每个音符都要发出所奏之音。我们定须学会时时说：「愿祢的旨意成就。」在圣经中有时说到敬虔的人与神同行，就是说他们走在神的路上，想神所想，遵行神的诫命。「二人若不同心，岂能同行呢？」（摩3:3）在这寻常的日子与神同行的圣徒遍布世界各地。当祂

with God all these common days. When he speaks—they listen to his voice and obey. Yes. Their communion with him is never broken. The music in their hearts never ceases and is never jarred and spoiled by discords.

Jesus lived the perfect life. His joy was never broken. There was never any interruption in his communion with his Father. And the secret of his gladness—was his patient, quiet, unbroken doing of the divine will. He said of his Father, "He has not left me alone—for I do always the things that are pleasing to him." Then he gave his disciples the secret of a joyous life in the words, "If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

Could any teaching be plainer than this? We are in tune with God, when we obey his words without question, and when we acquiesce quietly and trustfully in his will. Disobedience always makes discord. It is so in music. When the singer or the player strikes a wrong note, the harmony is broken. It is so in life. So long as we are obedient, sweetly accepting God's way, however it may go against our way, patiently enduring pain, or sorrow, or loss, when

说「他们听从祂的声音和遵行」时，他们与祂的相交真的从未中断。他们心中的音乐从未停顿，从未因不和谐而刺耳，和被不协调所破坏。

耶稣活出完美的生命。祂的喜乐从未间断。在祂与天父的相交中从没有任何中断。祂快乐的诀窍在于祂忍耐地、静静地、不间断地作成神圣的旨意。祂说祂的天父「没有撇下我独自在这里，因为我常作祂所喜悦的事。」（约8:29）之后给与门徒「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）这喜乐生命的诀窍。

有甚么教训比这更清晰？当我们不疑惑下来遵行神的话，在祂的旨意中静静和信实地默从时，我们便与祂和谐一致。不顺服总会造成不和谐。在音乐上如是。当歌手或乐师在一个音符上出错，和谐便被破坏。在生命上亦如是。只要我们顺服，无论神的路如何与我们的路背道而驰也甜美地接受，忍耐地忍受痛苦、忧

God wills it so—we make pleasing music. But the moment we fail to obey some word of our Master's, or do some evil thing, or resist some pleading of love, or rebel against some hard experience, there is discord; at once we are out of tune with God, and our joy is broken!

The object of all spiritual training, is to bring our lives into tune with God. Toward this we strive in all our training and discipline. We begin very far away, and at the best we are only learners. But we are living worthily, only when we are getting a little more into the heavenly spirit every day. We never can enter heaven—until we have brought heaven down into our hearts. We would not be happy there—if we had not learned heaven's lessons before we go there. All the qualities of beautiful character set for us in the Word of God, are things that belong to the perfected life. This should be true of every godly person. Evil things should be cast out, and whatever things are lovely should have their home in the heart.

The life that is in tune with God—is keyed to the note of love. "He who loves not—knows not God; for God is love." Any unlovingness in thought, feeling, word, or act—makes discord in

伤或损失，当神这样定旨，我们所制造的便是悦人的音乐。但我们不顺服主的话，或犯罪，或拒绝爱的恳求，或在一些艰难的经历上反叛时，便有了噪音，立时我们与神不协调，我们的喜乐中断了！

所有属灵的锻炼是要领我们的生命与神和谐。我们在我们所有训练和操练中朝这目标努力进发。我们开始时相距甚远，毕竟我们只是学员。惟有我们每天在属天的灵上增进一点点，我们才活得有价值。除非我们将天堂带进我们的心中，否则我们永不能进天堂。在我们去到天堂之前若还未曾学会天堂的教训，我们在那里也不会快乐。所有美丽品格的素质都在神话语中设定了，都是属于完美的东西。这于每个敬虔人都是真实的。罪恶的事情都要被抛弃，任何美善的事物在中心也该有他们的住处。

与神和谐的生命是爱之音符的关键。「没有爱心的，就不认识神，因为神就是爱。」（约壹4:8）任何在思想、情感、说话或行为

the music of our life. We are brought into close, intimate, and unhindered relations with God—only as we have learned the lesson of love. This includes loving relationships with men—as well as with God.

We are besought by Paul not to grieve the Spirit of God. It is a startling thought that the Holy Spirit loves us enough, to be hurt by anything we may do or may fail to do. The words which follow this exhortation show us how we may thus grieve the divine heart: "Get rid of all bitterness, rage, anger, harsh words, and slander, as well as all types of malicious behavior. Instead, be kind to each other, tenderhearted, forgiving one another, just as God through Christ has forgiven you." This is the way to get in tune with God.

We can please God and enjoy his favor—only when we love. Any failure in loving interrupts the consciousness of God's presence. John Wesley wrote in his diary one day, "Today I grieved the divine Spirit by speaking uncharitably of one who is not sound in the faith. Immediately I was in great darkness." We cannot keep the peace of God in our hearts—unless our human relations are as they should be. We cannot claim to be Christians—unless we love others.

没有爱的，都为我们生命的音乐造成躁音。惟有我们学会了爱的功课，我们才被领进与神有亲近、深入和不间断的关系。这包括与人与神的亲爱关系。

保罗求我们不要叫神的圣灵担忧（弗4:30）。想到这样十分爱我们的圣灵因我们所作或不作任何事而受伤害令人吃惊。这劝告随后的话显示我们如何叫这圣洁的心受伤害：「一切苦毒、恼恨、忿怒、嚷闹、毁谤，并一切的恶毒，都当从你们中间除掉；并要以恩慈相待，存怜悯的心，彼此饶恕，正如神在基督里饶恕了你们一样。」（弗4:31-32）这是与神和谐的方法。

惟有我们爱才能讨神喜悦和得享祂的好处。任何不去爱都中断了神同在的觉知。约翰·卫斯理在他的日记上有一天这样写着：「今天我向一在信上不坚固的人说了苛刻的话来叫圣灵担忧，我立时堕进大大的黑暗中。」我们不能心中有神的平安，除非我们跟人有该有的关系。我们不能宣称是基督徒，除非我们爱别

"As I have loved you—so you also ought love one another."

One of the benefits of prayer—is that it keeps us in tune with God. A good man was overheard saying one night at the close of his devotions, "Dear Lord Jesus, we are on the same old terms." There was no discord in the music of his communion with Christ.

We are taught to pray always, after every request we make, "May Your will, not mine, be done." If we do this sincerely, it will always bring us into complete agreement with God. When we first begin our pleading, we may be unsubmitive; at least we may not be ready to accept God's will and take up the burden of sorrow, disappointment, or trial, which is laid at our feet. But as we continue to pray, "Not my will—but yours, be done," gradually the struggle grows less intense, and our mind comes more and more into the mood of quiet acquiescence, until at last all resistance has ceased and the peace of God fills our hearts.

We have a high example of this in our Lord's own pleading in Gethsemane. When he went away alone the first time his prayer was, "My Father, if it is possible, let this cup pass away from me; nevertheless, not as I will—but as

人。「我怎样爱你们，你们也要怎样相爱。」( 约13:34 )

祷告其中一个好处，就是保持我们与神协调。有人无意中听到一个虔诚人在他晚祷中这样结束：「亲爱的主耶稣啊，我们依然和素常一样。」在他与基督的相交音乐中没有不协调。

我们被教导在每个祈求后，要常常祷告说：「愿成就的不是我的，而是祢的旨意。」我们若诚挚来作这个，这必终会领我们进入与神完全的一致。当我们开初祈求时，我们也许仍未顺服；最少我们还未准备好来接受神的旨意和负起放在我们脚前忧伤、失望或试炼的重担。但当我们继续祷告「不是我的，而是祢的旨意」时，渐渐地那挣扎不再那么剧烈，我们的思想越发进入默默顺从的状态，直至最终所有的抗拒都停顿，神的平安充满我们的心为止。

我们的主在客西马尼的祈求是一个最高的典范。当祂独自前去首次祷告时，祂说：「我父啊，倘若可行，求祢叫这杯离开我。然而，不要照我的意思，只要照祢

you will." But when he went away a second time and prayed, there was a marked change in his words: "My Father, if this cannot pass away, except I drink it, may your will be done." Instead of a strong pleading, as at first, that the cup might pass, there was now an acceptance of the fact that it would not pass, and an acquiescence in the Father's way. His will was coming into perfect acquiescence with his Father's.

The same is true in the history of many earnest prayers. We stand face to face with a great sorrow and we fall upon our knees and plead with God to spare us the grief. We are not rebellious—but it seems to us we cannot endure it. However, as we pray with all earnestness and importunity—yet in faith, and submissively, there comes into our hearts a strange feeling of trust, which deepens into peace, until we are ready to acquiesce in God's will without any further struggle. Our will has been brought into accord with God's.

This is the great work of life—to come into tune with God, to grow into such trust that we shall rest in God in the silence of love, so to lose our wills in God's—that there shall never be any disharmony in our relations with God.

的意思。」(太26:39)他第二次祷告时话语中有着显著的改变：「我父啊，这杯若不能离开我，必要我喝，就愿祢的旨意成全。」(太26:42)不再是开初的强烈恳求叫那杯离开，如今有着一个事实的接受——这杯若不能离开我，和在天父旨意上的顺从。祂的意思完全默从天父的意思。

在很多诚挚祷告的记载中也真是这样。与我们面对的是大大的忧愁，我们屈膝恳求神来免除我们的忧伤。我们不顺服，似乎我们不能忍受了。但是，当我们以热切和强求，也是以信和顺服来祷告时，进入我们心的是一奇异的信靠感觉，深入我们的平安中，直至我们准备好来顺服神的旨意，不再有任何的挣扎。我们的意愿与神的意愿和谐一致了。

与神和谐，在信靠上成长到安息在神里头，安息在爱的宁静中，在神意愿中失掉我们的意愿，这是生命的伟大工程，在我们与神的关系上从不会有任何不和谐。

The outcome of such a life of acquiescence is peace and joy.

"But I cannot do half of those things," said the bewildered new pupil to the gym teacher, as the two stood together in the gymnasium. "I simply cannot do them at all." "If you could do them—there would be little use in your coming here," was the reply. "You are here to learn how to do them."

We say we never can bring our lives into tune with God's. We think it will be impossible for us to learn to take God's way in all things quietly, joyfully, sweetly. But that is just what we are here for—to be fashioned into the likeness of Christ, to learn to live in perfect peace!

这样顺服之生命的结果就是平安和喜乐。

那个困惑的新学员在体育馆向同站的体育教练说：「这些我连一半也作不来，简直是全部都作不来。」回应是：「你若能作它们，那么你来这里便没多大用处了。你来就是要学习如何去作它们。」

我们说我们永不能叫自己跟神的生命和谐一致。我们以为我们不可能学晓在凡事上安静地、快乐地、甜美地接受神的方法。但这正是我们这里的目的，要被塑造成像基督，学习活在完美的平安中！

# The Lessons of Love

## 学习爱

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## 《学习爱》

爱是须学习的。爱真挚、不自私、和平和知足。除了自己便无人真能伤害我们的生命。

基督受苦承担了祂仇敌向按公正和公义审判人之神所犯的罪，包括他们该受的忿怒和破坏的权能；耶稣将祂一己的生命交托给神，包括祂的痛苦创伤，和所有临到祂身上的极严重苦难。

理想的基督徒生命就是一个服应于基督耶稣里的心思。「你们当以基督耶稣的心为心。」对人述说基督之爱这激昂的话是不足够的，我们须向人活出基督之爱的激昂生命。惟有我们学会死己，才能变得像基督。是藉着「忘记背后，努力面前」来叫我们成长的。我们所有人都有一安静的方法服事基督，就是让祂的爱自我们的脸面和我们的生命照耀，来照亮地上一些需要光照的细小地方。

人可以在最卑微的俗世天职中工作来使之发光发热，活出属天的生命。就算我们参与世上工作，我们是有着一崇高的属灵动机——先求神的国和神的义。

万事都在神无限的智慧和爱之管理底下。我们不需要祈求得着受苦的准许；我们却可祈求达至最高可能的像基督，和我们得着最大限度的被使用。