

*Every-Member
Evangelism*

by J. E. Conant

人人傳福音

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Part I THE DIVINE PROGRAM

CHAPTER I SCRIPTURE EXPOSITION

I. The Program Unfolded

THE CHURCH'S MISSION

Notice how this is all summed up in the Great Commission as Mark (Mark 6:15) gives it to us, with one phrase from Matthew added. (Matt. 28:20)

"Go ye" is a command to every Christian; that is, to the whole Church.

"Into all the world" certainly includes every Christian's personal world, for it takes all the personal worlds of all Christians scattered abroad over the earth added together to cover the geographical world. That is, the whole Church is to go into the whole world.

"And preach the Gospel," if it means anything, must certainly mean to witness, or to tell the Good News of salvation through Christ, and this defines the central activity of the Church. That is, witnessing is the main work of the whole Church throughout the whole world; while "to every creature" makes it the individual work of every Christian to every unsaved one. And then Matthew adds Christ's promise, "Lo, I am with you all the days,

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第一部 神聖的進程

第一章 聖經的解說

一、進程的呈現

教會的使命

馬可(可 6:15) 給與我們大使命的總結，也可加上馬太福音的一句(太 28:20)。

「你們去」乃是給全教會每個基督徒的命令。

「進入萬民」肯定包括每個基督徒的本族，因為所有基督徒都按着本族來散居連在一起便成為這地理世界的世上。就是說全教會進入全世界。

若「傳揚福音」有所意指的話，必然是說到見證，或告之人藉基督來得救的福音，這也是教會的核心活動。就是說，見證是整體教會對遍及整個世界的主要工作，而「給萬民」就使對每一個未得救的人成為每個基督徒的個別工作。所以馬太福音添上基督的應許：「看哪，我就常與你們同在，

even unto the consummation of the age." (Matt. 28:20)

Christ also said just before he ascended that this witnessing was to be done "both" in Jerusalem, Judea, Samaria, and to "the uttermost part of the earth." (Acts 1:8)

THE CHURCH'S MESSAGE

At the close of the day of Christ's resurrection, after he had appeared to the two Emmaus disciples, he suddenly appeared in the midst of the disciples who were gathered together in Jerusalem discussing the news of the resurrection.

After showing his startled disciples his hands and his feet, and eating a piece of broiled fish to convince them that it was really himself, he reminded them of how he had told them of all these things before his crucifixion, and of how he had simply been fulfilling what the Scriptures had fore-told, and then he gave them the content of their message—and ours—to a lost world. (Luke 24:36-48)

"Ye are witnesses of these things" said Christ, which refers back to what he had just been saying. Our witnessing has to do with three distinct themes:

First, we are to set forth the testimony of Scripture to Christ, and show how all the things to which

直到世界的末了。」(太 28:20)

基督在祂升天前也說到，這見證同時要作在耶路撒冷、猶太全地和撒瑪利亞，和「直到地極。」(徒 1:8)

教會的信息

基督復活之日將盡，在向往以馬忤斯去的門徒顯現之後，祂突然在耶路撒冷聚集來商討復活消息之門徒中間顯現。

祂給受驚的門徒看祂的手腳，和吃用一片燒魚來叫他們相信這真的是祂之後，祂提醒他們祂如何在祂釘十字架前曾告訴他們這一切，和祂如何正正應驗聖經的預言，之後祂便給與他們和我們這給與失喪世人的信息內容。(路 24:36-48)

基督說「你們就是這些事的見證」是說到祂剛才說到的。我們的見證有着三個明顯的主題：

一、我們要說明聖經為基督作的見證，並顯明聖經見證關乎祂的一切

Scripture witnesses concerning him either have been or will yet be fulfilled.

Again, we are to bear witness to his unique sufferings, his atoning death, and his triumphant resurrection.

Still further, we are to tell everywhere the Good News of the remission of sins for all who repent and believe.

Then in the last words he spoke before he ascended, Christ summed up the message of the Church in a single sentence, when he said: "Ye shall be witnesses unto Me" Not simply to a lot of information about him, however useful in its place, but to Christ himself.

THE CHURCH'S MOTIVES

In immediate connection with the content of our testimony is set down Christ's promise of the Holy Spirit, (Luke 24:49) who is to be our enablement in our testimony, and his explicit command to the disciples to wait till the Holy Spirit had come to begin his ministry in them before they should start out on their ministry of witnessing.

II. The Program Illustrated

THE PLACE OF PRAYER

As the foundation and preparation for all the Holy Spirit was to do in the disciples and for the lost when he began his official ministry on earth, a period of

不是已經便是必會應驗。

二、我們且要見證祂獨一無二的受苦、代贖的死和祂得勝的復活。

三、我們更要在各處對那一切悔改和相信的人相告罪得赦的好消息。

而在祂升天前的最後說話中，基督將教會的信息總結為祂所說的「你們要作我的見證」一句話。不是很多關於祂本身不論多有用的消息，而是關乎基督自己。

教會的動機

立時聯上我們的見證內容就是基督所立賜下聖靈的應許（路 24:49），祂成為我們作見證的能力，並且祂明確地命令門徒要在作見證的職事之先要等候，直到聖靈來開展祂在他們中間的職事。

二、所說明的計劃

禱告的地方

聖靈要在門徒中間和在為那些失喪的人而開展地上根基性和預備性的職事時，賜下了一段

time was given over entirely to prayer. This period was ten days in this instance, but the number of days means nothing except that it was that long before the Holy Spirit came to begin his official mission. The whole emphasis must be on the praying. This alone could prepare their hearts for what God was to do in them and through them, and it surely could not have been altogether without some bearing on the lost to whom they were to witness, even though the Holy Spirit had not yet come. At any rate, it is certain that prayer, since the Holy Spirit has come, opens the pathway both for the divine preparation of the Christian's heart and the divine operation in the sinner's heart.

POWER FOR WITNESSING

Then came the events of Pentecost. (Acts 2) The Lord had already indicated that he intended the disciples to do their witnessing in a systematic fashion when he divided the field into the broad districts of Jerusalem, Judea, Samaria, and "the uttermost part of the earth," and directed them to witness simultaneously in all of them. And so it could not have been without this in view that he commanded them to wait in Jerusalem for the Holy Spirit to start them on this work, for at Jerusalem

全然來禱告的時間。這次為期十日，但這日子的數目是沒有意思的，不過足以叫聖靈來開展祂公開的使命。必須強調的是禱告，獨有這個能裝備神所要在他們當中和藉他們來作的，雖然聖靈還未曾來到，但這肯定不能與他們要向他們作見證失喪的人一點關係也沒有。不管怎樣，自從聖靈降臨之後，肯定的是，禱告同時打通了基督徒心中神聖預備和罪人心中神聖運作的通道。

見證的能力

之後來到五旬節的事件（徒2章）。主早已表示祂有意叫門徒來作有系統型式的見證，祂將禾場分成為耶路撒冷、猶太全地、撒瑪利亞和「地極」等廣範的地區，且指示他們同時向所有人來作見證。因此不能沒有看見祂叫他們在耶路撒冷等候聖靈來的命令下開展他們這工作，因為耶路撒冷住有「從天下各國來

were living "men out of every nation under heaven," (Acts 2:5) making it possible to witness simultaneously to representatives of every district he had named, from Jerusalem to "the uttermost part of the earth." This providence is very striking.

Then when the Holy Spirit came, took possession of the yielded disciples, and began working out through them the divine Program, they were all so possessed by the Spirit as to be empowered to speak in the languages of "every nation under heaven."

INFORMAL WITNESSING BY ALL

The next step was to go to the lost with their testimony. They were therefore impelled by the Holy Spirit to go where the lost were. Note this well. They did not go to some public meeting place and invite the people to come and hear their testimony, they took their testimony to the people.

As soon as the marvel of their miraculous speech was noised abroad, great crowds from everywhere came together and listened with amazement, as the entire one hundred and twenty disciples, both men and women, praised God and witnessed to his mighty works in at least fifteen different languages.

Notice that they were not preaching, for there were many among

的人」(徒 2:5)，使同時對祂曾提及「從耶路撒冷直到地極」各地區之人的代表來作見證成為可能。這定旨十分觸目。

之後聖靈降臨，進佔那些降服的門徒，並藉他們開展那神聖計劃。他們全都被聖靈充滿，被賦與說「天下各國」語言的能力。

眾人非正式的見證

下一步是向失喪的人作他們的見證。因此他們被聖靈催逼往失喪的人那裏去，當留心的是他們並非往公眾的地方去邀請人們來聽他們的見證，而是他們將他們的見證帶到人們那裏去。

他們使人詫異的非凡說話一旦在外宣講，從各處來的群眾就一起來希奇地聆聽；那一百二十個有男有女的門徒，以最少十五種不同的語言來讚美神和見證祂大能大力的工作。

留心他們並非在傳講，因為他們當中有着很

them—the women, for instance, as well as others—who were not called of God to public preaching and teaching.

FORMAL WITNESSING BY ONE

Then it was, and not before, that the Holy Spirit introduced the next step in the divine Program. He selected Peter, set him forth before a multitude of sinners made eager to listen by the private witnessing, and spoke through him the marvelous message of that first sermon of this present Age. This proved to be such a climax to the previous witnessing as resulted in the decision of three thousand of that crowd to receive the crucified but risen and ascended Jesus as their Messiah and Saviour.

Peter's sermon was the climax of that which had preceded; and if the private witnessing had not preceded the public witnessing, there is not the least likelihood that any such results would have followed.

WITNESSING TO CHRIST

Now notice the theme of Peter's testimony. After explaining that this marvelous manifestation was of God, he begins immediately to preach the Christ whom they had crucified and God had raised from the dead. And he sets forth his theme with such masterly,—yes, such superhuman—skill, that we are

多人，有婦人和別些人，是神不會呼召來作公開傳講和教導的。

一人的公開見證

之後是聖靈引入這神聖計劃的下一步，不是從前的一步。祂揀選彼得，在一大群樂聽他個人見證的罪人面前，藉他來傳講當世首篇奇妙的信息。三千群眾決意接受那釘死卻復活和升天的耶穌作為他們的彌賽亞和救主，足證這是先前見證的高潮。

彼得的講道乃是先前講道的高潮，若沒先於公開見證的個人見證，便沒有可能有着隨後的這樣結果。

見證基督

如今來留心彼得見證的主題。解釋完神這奇妙彰顯之後，他立時開始傳講那被釘和神叫祂從死裏復活的基督。他巧妙地以超乎人的技巧來說到他的主題，就是我們被逼來作出聖靈一是藉着

forced to the conclusion that either the Holy Spirit spoke the message through the yielded disciple, or else that Peter was more than a man.

The Messiahship and Lordship of this Jesus whom they had slain was the thing he started out to prove. But he did not mention it until he had proved it, and then it was irresistible.

The proof consisted of three arguments. First he appealed to the miracles and wonders and signs which God wrought in their presence, and with which his audience was familiar, and as he did so he referred to him through whom God wrought them as a "man," thus avoiding what must certainly have stirred up their prejudices and closed their minds to all he was yet to say.

Then he turns to, speaking first of the death of this "man" and of their complicity in that death, and then showing what Scripture says about the resurrection of their promised Messiah, proving that the Messiah could not be held by death because he was the "Holy One" of God. This very skilfully left the inference that their Messiah must have died or it would be impossible for God to raise him from the dead, and opened the way for him to identify this "man" who had been slain with their Messiah. Then he boldly announces that this

降服的門徒來說出這信息，一是多於彼得一人來見證這結論。

他先要證實的是他們所殺害的這耶穌乃是彌賽亞和主。他證實了才說明，那麼這是無可反駁的了。

這論證包含三個論點。他先說到神在群眾中間所作的神蹟、奇事和異能，這是會眾熟悉的，他這樣作是說到神藉他來作這些乃是以他為一個「人」，好避免他們必然會激起的偏見，和對他還未說的一切都充耳不聞。

之後他轉而說到這人的「死」，和他們在這死上的共謀；之後便顯示聖經所應許要來到之彌賽亞的復活，證明彌賽亞的不被死拘禁，因為祂乃是神的「聖者」。這巧妙地作出一個結論，就是他們的彌賽亞必定已死，否則便不可能神會叫祂從死裏復活，給他打通了證實這「人」就是他們所殺害的彌賽亞之路。之後他大膽地宣告他們所釘死

Jesus whom they had crucified God had raised from the dead, and that they all were witnesses of that fact. But he does not yet announce him as their Messiah.

He next turns to the manifestations of the Holy Spirit which are taking place before them at that moment, and testifies that this Jesus whom God had raised from the dead had also been exalted to the right hand of God, and that he was the one who had shed forth the manifestation of the Holy Spirit which had so amazed them.

The conclusion was inevitable. This same Jesus whom they had crucified, God had made both Lord and Messiah.

The result was that whatever consciousness of sin and personal concern had already been aroused through the personal testimony of the one hundred and twenty was now brought to so sharp a climax that it required decision of some sort. They were so pricked in the heart that they began to ask, "What shall we do?"

Then Peter and the rest of them did such personal work among them as resulted in three thousand of them accepting this Jesus as their Messiah, and publicly confessing their acceptance by baptism.

WITNESSING EVERYWHERE

It will be recalled that later on the

的這耶穌，神已叫祂從死裏復活，他們全都是這事的見證。但他還未曾宣告祂乃是他們的彌賽亞。

之後他轉而說到聖靈的彰顯，就是那時在他們面前發生的，來證明神叫祂從死裏復活的這耶穌已被高舉至神的右邊，並且祂就是那曾事先說到使他們大大驚奇之聖靈得彰顯的那位。

必然的結論是，他們所釘死，與神主成為主和彌賽亞的是相同的耶穌。

結果是，藉着那一百二十人的個人見證而喚起的知罪和個人關注，如今都來到一個需作出某些決定的高潮。他們那樣扎心，因此問「我們該作甚麼？」

之後彼得和其餘的人在他們當中作個人的工作，結果是他們有三千人來接受耶穌作為他們的彌賽亞，並以受浸來公開承認他們的接受主。

到處作見證

當記取之後門徒沒

disciples failed to follow Christ in his command to scatter abroad and tell the Good News everywhere, and so the Lord let a little persecution slip through the aperture of his permission and drove them out.

The record of this persecution and its results, which the Holy Spirit has written for us, is most significant. He tells us that they that were scattered abroad went everywhere preaching the Gospel, "except the apostles." (Acts 8:1) That is, the "laymen" went everywhere like living firebrands, setting things on fire wherever they went, while the "clergy" stayed behind.

III. The Program Perpetuated

CHRIST'S GIFTS TO HIS CHURCH

In Ephesians 4:11-16 Paul is setting forth the gifts which the ascended Christ gave his Church, and what he gave them for. Among these gifts are not only apostles and prophets, but also evangelists and pastors and teachers.

In the Authorized Version, the meaning of verse 12 is obscured. It tells us that apostles, prophets, evangelists, and pastors and teachers were given "for the perfecting of the saints, for the work of the ministry," leaving the impression on the reader that the "perfecting of the saints" and the "work of the ministry" are two separate and

有按照基督的命令來到各地傳揚這好消息，因此主用上稍微少許的逼迫事故來把他們趕出去。

聖靈為我們所記錄的這逼迫和結果是最意味深長的。祂告訴我們「除了使徒以外，門徒都分散各處」傳揚福音（徒 8:1）。到各處去的是平信徒，像活火把般，每到一處便燒着一處，而有屬靈職事的卻留守背後。

三、不朽的計劃

基督給與祂教會的恩賜

保羅在弗 4:11-16 列舉升天的基督給與教會的恩賜，和賜下的目的。在這些恩賜中，不單止有使徒和先知，也有傳福音的、牧師和教師。

在欽定本中弗 4:12 的意思是含糊的，它告訴我們賜下使徒、先知、傳福音的、牧師和教師，「為要成全聖徒，為了職事的工作」，給與讀者的印象是，「成全聖徒」和「職事的工作」是使徒、先知、傳福音的、牧師和教

distinct phases of the one work of apostles, prophets, evangelists, and pastors and teachers.

It is the building up of the body of Christ, or the growth of the Church, and that this ministry is to continue until the Church comes to a full-grown man. (Eph. 4:12-16)

HOW THE CHURCH GROWS

Both evangelists and pastors and teachers have been set in the Church to perfect the Lord's people in the doing of a certain service. What kind of service is it?

It must be such as will build up the body of Christ, which is a spiritual body, and so it must be spiritual service.

To whom is this service to be rendered?

It cannot be turned inward and rendered to the Church alone with no reference to those outside, for it would then be selfish and would cease to be spiritual. It would therefore be incapable of building up the body of Christ. It must be rendered not simply to those inside the Church, but especially to those outside.

But what sort of spiritual service can be rendered to those outside the Church? It must be such a service as will meet their spiritual needs.

What are their spiritual needs?

會同一工作上的兩個獨立和性質不同的層面。

這是為了基督身體的建立，或教會的成長，並且這職事要繼續，直至教會長大成人（弗 4:12-16）。

教會如何成長

在教會中設立傳福音的和牧師與教師兩者都是要在事奉上成全主的子民。這是那一種事奉？

這必定是建立基督屬靈身體的事奉，因此必定是屬靈的事奉。

這事奉是給與誰的？

這不能內望而單單給與教會而沒有說到外面的人，否則這只會是自私和不再是屬靈，因而不能建立基督的身體了。這必須不單止給教與會內部的人，也特特包括那些外面的人。

給與教會以外之人的是甚麼屬靈事奉？必然是符合他們屬靈需要的事奉？

他們有甚麼屬靈需

They are spiritually "dead in trespasses and sins," and so their one all-inclusive spiritual need while they are in that condition is life.

What sort of service will meet that need?

Such service as will result in bringing them out of spiritual death into spiritual life.

What kind of service will result in bringing spiritual life to the dead? What kind of service will do this?

Witnessing to him who is the Lord of life, in such compelling earnestness and spiritual power as will induce the spiritually dead to receive the life he offers.

Will this kind of service build up the body of Christ?

It is the only kind that will. For it is certainly the only service that will build up the Church in numbers, and it is also the only service that will produce real and lasting spiritual growth in the members. Other forms of service may temporarily stimulate a church to certain kinds of activity, but only the work of soul-winning will continuously build a church in real vitality. All over the land to-day there are churches that are practically powerless and fruitless because they are giving themselves over to multiplied forms of service which are

要？

屬靈狀況上他們「死在罪惡過犯中」，因此他們總括的一大屬靈需要就是生命。

甚麼事奉切合這需要？

這事奉須有領他們出離屬靈死亡，進入屬靈生命的結果。

甚麼類型的事奉會為死人帶來屬靈生命？甚麼事奉作這個？

向他見證誰是生命的主，這樣催逼人的熱誠和屬靈能力必能引導屬靈上死亡的人得着祂所賜的生命。

這樣的事奉會否建立基督的身體？

惟有這種才可以，因為這肯定是唯一在人數目上能建立教會的事奉，也惟有這事奉必會在肢體中產生真正和持久的屬靈增長。其他形式的事奉也許會暫時刺激某種活動，但惟有救魂的工作在真正的生命強度上持續建立教會。今時遍地有的教會實際上是無力和沒有果子，原因是他們叫他們有着各式各樣的聚會並非直接呼籲失喪

not a direct appeal to the lost to receive Christ. The church that makes that appeal its one great business is always prosperous and powerful, and its growth is both certain in numbers and symmetrical in spiritual character.

It is as plainly taught in this passage as language can make it that the Lord gave evangelists and pastors and teachers to his people to train and perfect them in the work of soul-winning. Pastors and evangelists are not appointed to be the professional soul-winners of the Church, but "for the perfecting of God's people in their appointed service" of witnessing and soul-winning. The pastorate is not a religious lectureship; it is a spiritual generalship. And an evangelist is not to go to a field and reap the harvest for a church while they look on and watch him do it, but he is to lead, instruct, and direct the harvesters as they go out into the field and gather in the harvest themselves.

THE PASTOR AS AN OVERSEER

There is another term in the New Testament that brings out this truth with great clearness. The Lord has said to all pastors through Paul, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers" (Acts 20:28)

的人來接受基督。以這呼籲為一大事務的教會常是興盛和有能力的，其同時在人數和屬靈品格的增長上都肯定是相稱的。

主以這經文平白的教導來說到，賜下傳福音的，與牧師和教會給祂的子民，是在救魂的工作上來訓練和成全他們。牧師和傳福音的並非被指派為教會專業上救魂的人，不過是在作見證和救魂的指定事奉上成全神的子民。牧職不是信仰上的講授資格，這只是屬靈上的普遍身分。傳福音的不是要往禾場去和為教會去收割，而會眾在觀望和看他這樣作；他不過是作領導，教導和引領收割者往外到禾場去和親自去收割。

作為守望的牧者

在新約聖經中有另一個詞語清晰地帶出這真理。主藉保羅對所有的牧者說：「聖靈們作全群的監督，你們就當為自己謹慎，也為全群謹慎。」（徒 20:28）

The word also carries the meaning of watch-care and shepherding, as a shepherd feeds and cares for his flock.

This defines the double work of the pastor. He is to feed his people and give them such watch-care as will make them strong and vigorous for their service of soul-winning, and he is to be their overseer, or superintendent, in that service, seeing that they do that work and guiding them wherever they may need it, that they may do it successfully.

This twofold function of the pastoral office also comes out in the list of Christ's gifts to his Church which we have been studying. After naming apostles, prophets and evangelists, he names the one who is to have direct and continuous charge of a local body of believers, and calls him a "pastor and teacher." As a pastor, or shepherd, as that word means, he is to feed the people and give them such watchful care as shall keep them fit for their appointed service; as a teacher he is to give them not simply theoretical but especially practical instruction to the point of success in their appointed service.

THE PASTOR'S MAIN BUSINESS

The conclusion is inevitable. The main business of the pastor is the

這詞語也有着看望和牧養的意思，如同牧羊人餵養和看守他羊群一樣。

這是牧者工作上的雙重定義。他餵養和看望會眾來使他們在救魂的事奉上強壯有力；他也在這事奉上作為他們的守望者，或監督人，好得見他們作這工，並引領他們到需要這事奉的地方，叫他們得以作得成功。

這牧職的雙重功能也在我們曾研究基督給與祂教會的恩賜名單上得見。在提到使徒、先知和傳福音的之後，祂提到那有着直接和持續負責一地方教會信徒會眾的人，稱他為「牧師和教師」。作為牧師，或字義上的牧者，他要餵養會眾，和給他們這樣看守性的關顧，好保守他們配來作指派他們的事奉；作為教師的他要給他們不單止是理論上，且有特實實際上的指引，好達至在他們指派工作的成功。

牧師的主要職務

必然的結論是，牧師的主要職責藉着講道或

preparation and delivery of sermons and addresses so much as the development, whether by sermon or by any other method, of every member in his church into a soul-winner. His sermons—at least those to Christians—ought always to have this in view.

Not that either the pastor or his people have no teaching ministry which it is possible to distinguish from simple witnessing, but that all such ministry is to have preparation for soul-winning witnessing, rather than the simple impartation of instruction and information, as its ultimate object. Such witnessing to Christ as will bring the lost to him is the main stream of Christian service into which all other streams of Christian instruction and activity must be made to flow. Indeed, witnessing to Christ is the very essence of the building up ministry of the Word, for he who is the theme of the Word is the Bread of God by which we grow in grace and knowledge. And growth is both certain and normal only when in the strength of that Bread we go out to the lost and give them also to eat. Food is for strength, and strength is for service, and if the strength we get from that Bread is not used in service, there will be little building up in the "most holy faith." In the teaching ministry of the pastor,

任何方法來預備和傳講信息，多多說到展望他教會中的每一個會眾來成為得人的人。他的講道，最少是給與基督徒的，總該有着這期待。

不單止牧師或他的會眾沒有受過可能分辨於普通見證的職事訓練，連所有裝備來贏取魂的見證也沒有，遑論那些作為終極目標的指引和資料的簡單傳授。這樣的領失喪的人歸基督來為祂作見證乃是基督教事奉的主流，所有別的教導和活動流動必會匯入這主流。事實上，為基督作見證乃是建立話語職事的精髓所在，因為作為話語總綱的祂乃是我們在恩典和知識上成長的天糧。我們惟有靠這糧的力量出到失喪之人那裏去，也給他們來吃用，才會同時有肯定和正常的生長。食物為了力量，力量為了事奉，我們從糧食所得的力量若不是用在事奉上，那麼在最神聖之信的建造上必然微小。因此，在牧師的教導職事

therefore, he is to direct it all toward securing in his people ever-increasing results in soul-winning.

One of the most practical as well as successful ways of doing this is the method a factory superintendent would use with a beginner who knew little or nothing about his job. He would actually do the work and teach the beginner how. He would encourage him to do it himself, and help him in the uncertain places until he learned how.

Precisely so the Lord has given every pastor to his Church that he may train the members in soul-winning, even to the point of going right out on to the field with them and doing it by their side, or helping them to do it until they learn how, using the skilled ones in turn to help train beginners, until there is a church full of skilled and successful soul-winners.

WHAT ABOUT SOCIAL SERVICE?

"The poor always ye have with you" (John 12:8), said Christ when he was on earth, and he himself had great compassion for the sick and afflicted. But you will notice that he only began at the blind man's eyes, the lame man's feet, and the deaf man's ears, and that then he kept on going, until he got to their sin and gave them forgiveness. Soul-winning witnessing to Christ is the

上，他是要全然要往叫他的會眾得着在贏取魂上有着時常增長的結果。

其中一個最實際和成功的方法就是工頭用於在對工作很少甚至毫無認識之初哥的方法。他會實在作那工來教導那初哥如何來作。他會鼓勵他自己來作，在他不肯定的地方來幫助他，直至他學會如何作為止。

主正是同樣將牧師給與祂的教會，叫他得以訓練會眾來得人，甚至與他們一同往禾場去，從旁來一起作，或幫助他們來作，直至他們學會如何作，叫熟練的輪流來幫助那些初學者，直至教會滿是那些熟練和成功得人的人。

社會服務又如何？

當主在世上時說到「常有窮人和你們同在。」(約 12:8) 祂自己對病人和受苦的人都大表同情。但你必定留意到祂雖以瞎子的眼、跛子的腳、聾子的耳來開始，卻不會停在那裏，直至祂來到他們的罪，給與他們赦罪。領人歸基督的見證是

only possible warrant for even this kind of social service being done by the Church. Indeed, it is very striking, to say the least, that so far as example goes there is no New Testament warrant for philanthropic work by the Church in its corporate capacity except to those within the Church itself.

There is one thing about social service of every kind that must never be forgotten. Like civilization and education, it is but the by-product of evangelism. Just as a by-product is impossible, therefore, apart from the main product, so permanent civic and social betterment is utterly impossible apart from the winning of the lost to Christ. And as the only way to get more by-product is to produce more of the main product, just so the only way to get an increase in any kind of social service whatever is to intensify the work of evangelism. And so those churches that are turning aside to social service as a program are doing the very thing that tends to kill all forms of social service from the earth.

The main work of the whole Church in the whole world throughout the whole Age is witnessing to the salvation there is in Christ. Anything outside of this forfeits the promised presence and blessing of him who said, "Lo, I am with you all the days, even

這種由教會所作的社會服務的唯一可能根據。至少可以極明顯地說，一直以來，教會以其法人的能耐作慈善工作實在沒有新約的根據，除非是作在教會裏面的人身上。

在每一種社會服務上，有一件事是永不可忘記的。就像文化和教育一樣，這不過是傳福音的副產品。除了主產品以外，副產品無論如何永久地帶來民事和社會上的好處，是絕對不可能領失喪的人歸向基督的。要得着更多副產品的唯一方法就是出產更多主產品，同樣地，更多得着任何種類社會服務的唯一方法，就是深化傳福音的工作。因此那些偏重於社會工作進程的教會所作的是趨向扼殺所有地上的社會服務。

整體教會歷世歷代在世上的主要工作就是要見證在基督裏的救恩，別於這就失掉那說「看哪，我就常與你們同在，直到世界的末了。」（太 28:20）者所應許的

unto the consummation of the Age."
(Matt. 28:20 Gr.)

CHAPTER II PRACTICAL APPLICATION

I. We Must Go Individually

Take the Great Commission itself. It is commonly understood to mean, "Come ye out of all the community into our church and hear the Gospel preached." But it reads instead, "Go ye into all the world (your world, your community as well as all the earth), and preach the Gospel (proclaim the Good Tidings) to every creature." (Mark 16:15)

There is no command in all the New Testament for a sinner to go to church after the Gospel, but there are multiplied commands for the Church to take the Gospel to the sinner. Of course it is cause for great rejoicing when the lost do come to church and hear the Gospel, but the responsibility of every Christian is not to bring the lost to the Gospel but to take the Gospel to the lost.

Even the Old Testament anticipates the Great Commission when it exclaims, "How beautiful upon the mountains are the feet of him that bringeth good tidings," (Isaiah 52:7) not "of them that bring the people to hear the Good Tidings."

"Behold a sower went forth to

同在和恩福了。

第二章 實在的應用

一、我們必須個別地去

大使命本身常被理解為「你出離所有的社區，進入我們的教會來聽所傳講的福音。」其實它是說：「你們往普天下（你的圈子、你的社區、和全世界）去，傳福音（傳講好信息）給萬民聽。」（可 16:15）

在全本新約中沒有叫罪人進入教會聽福音的命令，卻有很多命令來叫教會將福音帶給罪人。當然，失喪的人進到教會來聽福音是大喜樂的因由，但每個基督徒的責任不是領失喪的人來聽福音，而是將福音帶給失喪的人。

就是舊約也預言大使命，宣告「那報佳音之人的腳登山何等佳美。」（賽 52:7）而不是領人來聽佳音。

「看哪，有一個撒種

sow" (Matt. 13:3)—forth into the field. The field will never come to us for the seed, so we must take the seed to the field. The Christian is the sower, the Word of salvation is the seed, and the world is the field. Every Christian is to take the Gospel—the seed, to the lost in the world—the field. Just as a farmer, if he is ever to get a harvest, must sow his seed in the field and not stand on his own doorstep and sow his own door-yard knee-deep with wheat, so the Lord's people, if they expect to get a harvest, must take the seed of the Word out into the world and sow it in the field, and not do all their sowing in the dooryard of their own church services.

"Launch out into the deep, and let down your nets for a draught." (Luke 5:4) The Lord has called us to be fishers of men, and if we are to take a great catch we must leave the shore and the baited hook and line and get out into deep water where the multitudes of fish are.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest," (Matt. 9:38) that is, harvesters into the field. The Lord never commanded us to pray for a harvest! But why not? Because the harvest is always white and ready to be gathered. But he did command us to pray for harvesters. The supreme and

的出去撒種」(太 13:3)。禾場永不會到我們處取種子，我們必須帶着種子進入禾場。基督徒乃播種人，救恩的道是種子，世人是禾場。每個基督徒要帶福音種子往世界中失喪的人這禾場去。若要有所收穫，他就要像農夫般在禾場播種，而非站在門階，在一己的庭院中播種只及膝高的麥子。主的子民若期望有所收穫，就必須帶着道種進入世界禾場中播種，而不是在他們一己教會聚會的庭院中來作他們的所有播種。

「把船開到水深之處，下網打魚。」(路 5:4) 主呼召我們作得人漁夫，我們若要多有魚穫，就必須離開岸邊、魚鈎和魚絲，來到水深之處，因那裏有大量的魚。

「所以你們當求莊稼的主打發工人出去收祂的莊稼。」(太 9:38) 這是進到田中收莊稼。主從不命令我們為收穫來禱告。為甚麼？因為收穫常是發白和當收割。祂卻真的命令我們為着收莊稼的人禱告。最重要和緊

crying need is for harvesters to go out into the field after the harvest, for the harvest will never come in out of the field to be gathered.

"He that goeth forth (into the field) and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:6) He goes after the sheaves and brings them out of the field; they do not come to him.

"GO" DOES NOT MEAN "SEND"

Yet in spite of all this evidence, multiplied thousands of earnest Christians apply the "go" in the Great Commission to Foreign Missions, with the possible inclusion of Home Missions and the work of the ministry. It never seems to dawn on them that it is an individual and personal command to themselves. And so because they are not providentially directed to give their whole lives to the ministry or to missions. Home or Foreign, they imagine that the Lord's command is not to be obeyed except by proxy.

And so we have the utterly unscriptural phrase, "Either go or send some one in your place," which has helped multitudes to live in constant disobedience to the Great Commission and still be in good conscience about it.

And every Christian has a personal

急的需要是要收莊稼的人出到莊稼去收莊稼，因為莊稼若不從禾場收取便永不得進帳。

「那帶種流淚出去（禾場）的，必要歡歡樂樂的帶禾捆回來。」（詩 126:6）追求禾捆的他必會把他們從禾場中帶回，他們不會自動往他而去的。

是「去」，不是「差派」

儘管有這一切的證據，然而成千上萬的殷切基督徒看大使命中的「去」為海外宣教，也包括本地宣教和宣教的工作。他們似乎永不會明白這是一個個別和個人的命令。因此他們沒有按神的旨意來將他們的整個生命交付給這職事或宣教。他們以為主在本地和海外宣教的命令上，除了代理人之外，是不用遵守的。

因此我們有着「一是去，一是派別人代替你去」這完全違背聖經的說法。這一直叫多人活在不恆常遵守大使命，良心卻仍安好的不順服之下。

每一個基督徒有要

world into which he is to go. It is our business to do the going. It is the Lord's prerogative to do the sending. "Whom shall I send, and who will go for us?" (Isaiah 6:8) he inquires. No one can send another in his place. He can do nothing but go without living in disobedience.

SYSTEMATIZING THE FIELD

We are first to be systematic in the division of our field.

When the Lord systematically divided the world-field into four districts and commanded the disciples to bear the message simultaneously to Jerusalem, Judea, Samaria, and "the uttermost part of the earth." (Acts 1:8)

CHAPTER III SATANIC OPPOSITION

1. How Satan Hindered the Divine Program

The one thing, aside from the divine power, that made the program such a sweeping success was that every disciple was a witness; they were all propagandists. It was right here that Satan struck his blow.

The first thing he did was so to over-emphasize the distinctions in the divinely appointed division of service as finally to get an entirely equal witnessing brotherhood divided into two companies, with the great majority

去的個人世界。去是我們的職責。差派乃是主的特權。祂問：「我可以差遣誰呢？誰肯為我們去呢？」（賽 6:8）沒有人能差派別人代替他。除了不活在不順服中，他一無可作。

有系統地劃分地域

我們先要有系統地將禾場劃分。

主將世界的禾場有系統地分為四個區域，並吩咐門徒同時向耶路撒冷、猶太全地、撒瑪利亞和直到地極（徒 1:8）去傳揚信息。

第三章 撒但的敵對

一、撒但如何難阻這神聖計劃

除了神聖能力之外，使這計劃這樣徹底成功的原因就是每一個門徒都作見證，他們全都是傳講者，撒但要重擊的就在這裏。

他首要作的是過分強調事奉上的神聖授權分野，至終將完全相同見證的弟兄姊妹之情分裂成兩個陣營，一重一輕。人少的一群被稱為「教

in one, and the small minority in the other. The small company came to be called "clergy," and the large company "laity." And then he worked the witnessing out of the hands of the "laity," until it was finally regarded as the exclusive right of the "clergy." Then came the Devil's Millennium which history calls the Dark Ages!

THE PASTOR NOT A HIRED MAN

Think again a minute. The pastor is not "employed" by a church, for he is not the church's "hired man." He is "employed" by God, the Owner of the business, and taken care of out of his own treasury, the funds in which are administered by the church. No pastor is ever "paid a salary" out of the pockets of the people while he does their witnessing and soul-winning work for them; he is given a "support" out of the treasury of the Lord, while he gives his whole time to the perfecting of the members in the art of witnessing and soul-winning.

SATAN BEHIND OUR FAILURE

Satan has always used every possible means to close the mouths of Christian witnesses, for he is overcome "by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11) And so he is only too glad to see us busy

士」，而大群的被稱為「平信徒」。之後他作成「平信徒」不再作見證，直至至終這被認為是「教士」們的專利。隨之而來的是魔鬼的千禧年，就是史稱的黑暗時代！

牧者不是雇工

再想一想。牧者不是受聘於教會，因為他不是教會的雇工。他是神這事業的擁有者所聘用的，祂以一己的府庫來照管教會行政上的經費。從來沒有出於會眾的口袋來支付作他們的見證和替他們作得人工作的牧者的薪津。支持他生活的是出於主的府庫，而他全時間來在作見證和得人的工作上成全聖徒。

我們失敗的根源是撒但

撒但常用上每個可能的手段來叫基督徒在見證上閉口，因為得勝他是藉着「羔羊的血和自己所見證的道。」(啟 12:11) 因此他喜見我們忙碌於

in all sorts of "church work," so long as he can get us to stop short of soul-winning work. He will be willing to see us take an active interest even in Home and Foreign Missions, and even occupy official positions in that work, provided he can keep us too busy to do any soul-winning work ourselves.

Just so long, therefore, as the conception prevails that the pastor is to do the active soul-winning work of the church, and just so long as the most earnest members of the church stop short of actual and definite personal efforts to bring Christ to lost men and women, just so long will the great enemy of Christ and his Church prevail.

II. How Satan Keeps the Divine Program Hindered

ENTANGLED IN WORLDLINESS

He entangles Christians in the plans and pleasures of the worldly and godless crowd, and thus shuts off their personal testimony and kills the public testimony of the preacher. For the lost hear the preacher say that when we are saved all the old things will pass away and all things will become new; and then they look at the worldly church-member and see all the old things and nothing new in his life, and conclude that what the preacher has said is a beautiful theory that doesn't

各式各樣的教會工作，只要能叫我們不作救魂的工作。他樂見我們在本地和海外的宣教上有着活潑的興趣，甚至我們參與這工作中的崗位職務，只要能使我們忙碌到無暇親自作任何救魂的工作。

因此，只要「牧者要作教會活潑救魂的工作」這觀念還在，只要教會最勤力的會眾停止來實在和決意付上個人的努力將基督帶給失喪的男女時，基督和祂教會的大仇敵必然佔着上風。

二、撒但如何難阻這神聖計劃

在世俗中打滾

他叫基督徒糾纏於世俗和無神群眾的計劃和歡愉中，因此斷絕了他們個人的見證和扼殺了傳道者的公開見證。失喪的人得聽傳道者說到，當他們得救時，舊事已過，一切都變成新的了；但當他們看見屬世的教會成員，和得見所有舊事，並且他生命中毫無變新時，便作出傳道者所說的理論是美麗卻不靈光，便

work, and go right on in their service of Satan.

THE "CHURCH" WILL DO IT

Then Satan fosters the impression that upon a certain organic body of people called "the church" rests the responsibility of soul-winning, and that if each member does his share of "church work," Christ will somehow be brought to the lost by "the church." But the truth is, the ministry of taking the Gospel to every creature was never committed to the Church, much less to the "clergy." It was committed to the individuals composing the Church. Witnessing to Christ is a personal not an organic ministry.

MISCONCEPTION OF THE MINISTRY

Another device of Satan is to give the pastors themselves the conception that the pastorate is a religious lectureship rather than a soul-winning generalship. And so it comes to pass that instead of doing the work of an overseer or superintendent, and actually leading and instructing the members in the work of soul-winning, they try to get the results they are after by their pulpit work.

HOW "CHURCH WORK" HINDERS

Again, Satan works into church life

正往服事撒但的路上直奔。

作成它的必然是教會

之後撒但促成那觀念，就是會眾中某些稱為教會的機體有着救魂的責任，因此若有成員有分於教會的工作，不知怎樣基督必被教會帶給失喪的人。但事實是，將福音帶給每個生靈的職事從沒交付教會，更遑論交付「神職人員」了。這是交付給組成教會的個別成員，為基督作見證是個人而非組織上的職事。

職事上的誤解

撒但的另一個詭計就是叫牧者們以為牧職是一個信仰上的講授權，而不是救魂的將領權。到頭來他們沒有作守望或監督的工作，實在領導和指示會眾來作救魂的工作，他們卻嘗試來藉他們講台的工作而有的後果。

教會的工作如何被難阻

再者，撒但在教會生

and activity a multitude of things that need badly enough to be done, but which it is not the business of the Church to do, and thus steals away both time and service from the most earnest and consecrated of the members, who are the very ones who would be the first to take the Gospel to the lost if they were not entangled in these multiplied forms of "church work."

HOW SATAN USES CHRIST'S PROGRAM

Satan knows the value of the Lord's Program for his people, and so while he is doing his infernal best to keep us from working to it, he is most diligently using it in his own destructive work.

Every adherent of a false faith is a propagandist, especially in those cults that are spreading most rapidly.

Part II THE DIVINE PURPOSE CHAPTER I THIS PROGRAM WILL SAVE THE CHURCH

A CHRISTIAN is one who has become spiritually alive from the dead. The presence of spiritual life within him is the one fundamental thing that distinguishes him from the unregenerate world about him.

WHAT SPIRITUAL LIFE IS

This spiritual life is not native to us, nor can it be developed out of anything

活和活動上弄至極多其實不是教會極需作的事情。這同時奪去最殷切和委身會眾的其時間和服事，他們若沒被這各式各樣教會工作所纏繞，他們會是將福音首先帶給失喪之人的人。

撒但利用基督的計劃

撒但知道主的計劃於祂子民的價值，因此他極盡所能叫我們不作這個，卻以最勤奮地在他一己破壞的工作上用上它。

虛假之信的每一個追隨者都是一個宣傳者，尤其是廣傳的異端。

第二部 神聖的目的 第一章 這計劃必能拯救教會

基督徒是在屬靈上死裏復活的人，他裏頭有的屬靈生命是叫他從圍繞他未重生之人中分別出來的一大要素。

屬靈生命的所是

屬靈生命是賜下而非與生俱來或從擁有或

we have or are by nature. It must be given to us. So God has given us eternal life, "and this life is in His Son," through whose possession of us when we believed on him we were born from above; "not of blood, nor of the will of the flesh, nor of the will of man, but of God;" (John 1:13) by which we have become a "new creation" (2 Cor. 5:17 (Gr,)) in Christ, being thereby made "partakers of the divine nature." (2 Peter 1:4)

The life of a Christian, therefore, is the life of Christ within us through the Holy Spirit. It is not a life similar to his, it is his life. This is shown by the fact that what we receive in the new birth is not only "everlasting life," but also "eternal life," which is far more than "everlasting life." For while everlasting life has no end, yet it may have a beginning; but eternal life has neither beginning nor end.

Now the Triune God is the only one in the universe who has eternal life. The only way he can give us eternal life, therefore, is to possess us with his own life, through Christ, by the Holy Spirit. This is one thing Paul meant when he said, "To me to live is Christ" (Phil. 1:21) This is a mystery that is too high for us. We can none of us understand it; but we can believe it.

天然之物衍生出來的。神將祂兒子裏頭的永生給我們。祂藉我們信祂來從上頭生我們。「不是從血氣生的，不是從情慾生的，也不是從人意生的，乃是從神生的。」(約 1:13) 我們藉此成為在基督裏的「新造」(林後 5:17)，「就得與神的性情有分。」(彼後 1:4)

因此，基督徒的生命是藉聖靈在我們裏頭有的基督生命。這不是近似而是祂生命本身。這是藉重生時我們得的不單止是永遠的生命，且是遠超永遠生命的永恆生命這事實來顯明。永遠的生命雖無窮盡，還有起始，而永恆的生命卻無始無終。

三一神是在宇宙中唯一有永生的。祂給我們永生的唯一方法就是以祂一己生命透過基督藉聖靈來進佔我們。這是當保羅說「我活着就是基督」(腓 1:21) 所指的。這於我們實在太奧秘，因此沒有人能明白它，只能相信它。

LIFE MUST EXPRESS ITSELF

All life of every kind must express itself according to its nature, it must act in conformity with its own type. All spiritual activity has to do with direct and vital connection with God, his Word, his Son, his people, his work for a lost world.

Wherever the life of God is present and unhindered, therefore, it must and will act in perfect harmony with his nature. If this is not certain, nothing can be.

The conclusion is that if the life of Christ is in a man it must express itself, for it will be in him "a well of water springing up"; bubbling over. So long as conditions are normal it cannot be kept down.

And also, this upspringing and bubbling-over life of Christ in a man will make him prefer to think, say, and do those things that are perfectly normal to the life of Christ himself.

If we can find out, therefore, what things are normal to the life of Christ, we shall also have learned what the normal Christian Life is.

LIFE IS EXPRESSED IN LOVE

"God is love." (1 John 4:8) Love lies at the heart of God's nature, and is the normal expression of every outgoing of his being toward others. And so love will

生命必能自我表述

每種生命必按其本性來自我表述，必相符於其類型來活動。失喪世界的所有屬靈活動都必須與神、祂的道、祂兒子、祂的子民、祂的工作有着直接和生命上的聯繫。

那裏神生命的同在不受難阻，這必然和會與祂的本質有着完美的和諧。若這個不肯定，就甚麼都不能是。

結論是，若人裏頭有基督的生命，它必然自我表述，因它在他裏面成為一湧流的活水泉源。只要情況正常，就不能不湧流。

更且，人裏頭基督生命的湧流和滿充生氣必會使他喜歡來想，來說和作完全正常於基督本身生命的事情。

因此我們若能找到正常於基督生命的事情，便能知曉甚麼是正常的基督徒生命了。

生命在愛中的表述

「神就是愛。」(約壹 4:8) 愛是神本性的核心所在，也是祂每個外顯本性的正常表述。愛會和

and must be the normal expression of the life of Christ in the believer, or in other words, of the Christian Life.

Then if we can find out what his love prompts him to do in himself, we shall know what his love will seek to do through us when his life possesses us.

Love is the spontaneous outgoing of the whole life and being on behalf of others. It is the very nature of love to give. It is self-giving. "God so loved the world that He gave" (John 3:16) himself in his Son, who was "God manifest in the flesh." (1Tim. 3:16)

This accounts not only for the fact that Christ came into the world, but shows why he came. He came to give himself; and he gave himself as a ransom, that whosoever accepted his gift "should not perish, but have eternal life." (John 3:16) "The Son of man is come to seek and to save that which was lost," (Luke 19:10) and in doing so he gave up, and laid down, and let go, until there was nothing left to let go of but his life, and then he gave that up that those dead in trespasses and sins might live through him. This is what love prompted him to do.

Then he said to his disciples, "As my Father hath sent me, even so send I you." (John 20:21) And so as he was sent to give up his life, we are sent to do the same thing, though not in the same

必然是信徒中基督生命的正常表顯，換句話說，就是基督徒生命的表顯。

我們若曉得祂的愛促使祂要作，就必知當祂的生命進佔我們時，祂的愛尋求藉我們來作。

愛是整個生命為着別人而有的外露。這正是愛所給與的本性。它是無私的。神甚愛世人，以至祂在祂肉身顯現（提前 3:16）的兒子裏頭來賜下祂自己（約 3:16）。

這不單說到基督進入世界的事實，且也說到祂為甚麼來。祂來交付祂自己，作為贖價，就是人人都可接受的恩賜。「不至滅亡，反得永生。」（約 3:16）「人子來，為要尋找拯救失喪的人。」（路 19:10）祂這樣來犧牲，來放下，來放手，直至沒有剩下甚麼來放手，惟有祂的生命。之後祂交付生命，好叫死在過犯罪惡中的人得以藉祂來活。這就是愛促使祂來作的。

之後祂對門徒說：「父怎樣差遣了我，我也照樣差遣你們。」（約 20:21）祂如何被差來交付祂的生命，我們也被差來

way. He gave his life up in death; we are to give ours up in service. His 'was a dying sacrifice; ours is to be "a living sacrifice." So he tells us to make everything else secondary and contributory and "go ye into all the world, and proclaim the Good News to every creature." (Mark 16:15)

LOVE IS EXPRESSED IN SOUL-WINNING

If a man is really a Christian, therefore, the indwelling life and constraining love of Christ will impel him to go out into all his portion of the world and seek the lost for Christ, and this will be the normal activity and the main business of his life. For what the love of God was and did through Christ when he was among men, it will also be and do through Christians while they are among men.

2. The Spiritual Decline

One evidence of the decline is seen in the Church life. We are even going to the length of deliberately seeking the friendship and co-operation of men who know nothing by experience of the grace of God and spiritual things, and who are therefore living in enmity against God.

There is no point (notice this) where the Church and the world touch or fraternize. The adoption of worldly

作相同的，雖然方法不相同。祂將生命交付死地，我們交付生命來事奉。祂的是死祭，我們的是活祭。因此祂告訴我們要以萬事次要於和促進「你們往普天下去，傳福音給受造的。」（可 16:15）

愛顯在救魂上

因此，人若真是基督徒，內住的生命和基督強迫的愛必然驅使他出去，進到他的圈子來為基督來尋找失喪的人，這必成為他生命中正常的活動和主要事務。當基督在人間時，神愛和藉基督所作的如何，基督徒在人中間時神愛和藉基督所作的亦如何。

二、屬靈的衰退

衰退的其中一個證據就在教會的生命中。我們甚至竭盡所能來故意尋求那些毫無神恩典和屬靈事物之人的友誼和合作，而事實上他們正活在與神為敵中。

留心教會和世界沒有相交和相親點。採納屬世的方法是其中一樣來

plans is one of the things that is killing the Church. To adopt a program that succeeds in the world, but that God never gave to his Church, is a straight pathway to failure. Only God's Program will succeed.

THE DRIFT INTO PLEASURE

The decline in the Church is also uncovered in her drift into worldly pleasure. When the water gets into the ship that she sinks. It is when the Church is in the world and at the same time not of it that she can rescue men out of the world, and in just the proportion in which the world gets into the Church, in just that proportion will her work of rescue decline.

This is why the present condition of worldliness in the Church is so well pleasing to Satan. He can use it in his business. For if there is little or no apparent difference between the Church and the world, he can show that there is no need of salvation. There is nothing to be saved from.

THE GROWING APOSTASY

One of the most unmistakable proofs, however, of the present desperate condition of the Church is her steady drift from the fundamentals of the faith.

While the fences between the

扼殺教會的。採納一個在世上成功神卻從未曾給與教會的計劃，是走向失敗的捷徑。只有神的計劃才會成功。

移向歡樂

教會的衰落也暴露在她移向世俗的歡樂上。當教會在世界中，她不能拯救人出離世界的同時，世界進入教會的多少就是她拯救工作衰退的多少。

就是這原因如今教會的屬世狀況那樣叫撒但喜悅。他能用它在他的事務上，因為教會和世界少有甚至沒有明顯的分別，他能顯明沒有救恩的需要，沒有東西需要被拯救。

越發多的背道

教會無可救藥現狀的其中一個最不出錯的證明在於她穩定地偏離信仰原則。

宗派之間的圍牆已

denominations have been coming down, another has been going up right through the heart of evangelical Protestantism which is dividing them into two camps, in one of which are those who hold with unswerving loyalty to the so-called orthodox faith, and in the other of which are those who hold more or less with the views of the Modernists and Destructive Critics. So apparent has this division become that Unitarians churches are advertising that the Unitarians in other denominations will be welcomed with them. The result is that these two groups are becoming increasingly restive in each other's company, for how "can two walk together, except they be agreed?" (Amos. 3:3)

Think of the serious annual lapsing of church-membership. What is the fundamental cause of it? Receiving the unregenerate into church membership! "Demas hath forsaken me, having loved this present world," (2 Tim 4:10) said Paul. And if Demas loves this present world enough to forsake the Church, he was probably never born again, for "if any man love the world, the love of the Father is not in him," (1 John 2:15) and probably never was in him, or he would not have lapsed into the world.

And what opens the way for the unregenerate to join the church? The

倒下，但另外的圍牆一直在福音派的改革宗人心中豎起，這將他們分為兩個陣營，其一是不偏不倚地忠誠於所謂的正統信仰，另一則或多或少持守現代主義和破壞性批判學的。十分明顯的是這個分野使一神論的教會宣傳說在別些宗派中的一神論者會歡迎他們。結果是這兩群人在各自陣營中變得越發倔強，因為「二人若不同心，豈能同行呢？」（摩 3:3）

每年教會人數嚴重流失有甚麼基本原因？就是將未重生的人接納為會友！保羅說：「底馬貪愛現今的世界，就離棄我。」（提後 4:10）若他的貪愛世界足以離棄教會，他便很可能未重生，因「人若愛世界，愛父的心就不在他裏面了。」（約壹 2:15）也許他裏頭從沒有對父的愛，否則他不會墮落進入世界。

甚麼為未重生的人加入教會大開中門？就

present day departure from the fundamental doctrines of "the faith which was once for all delivered unto the saints," (Jude 3 (Gr.)) and the resulting lack of vital, saving message to testify to the lost.

WHAT LIES BACK OF THE DRIFT

Back of all this lies the fact that the life of Christ in the Church is being increasingly suppressed by the failure of his people to go out into their personal worlds in individual work for individuals. Disobedience to the Great Commission is what is working death in the body.

WHAT SPIRITUAL HEALTH IS

This active presence of Christ means the constant inflow of his Life to be used in the constant outflow of our service. This is what Paul refers to when, in speaking of his own testimony to Christ, and of his yearning to win the lost and perfect the saved, he says, "Whereunto I also labour, striving according to his working, which worketh in me mightily." (Col. 1:29) While there was an outflow of service in obedience to the Great Commission, there was an inflow of Christ's life enabling Paul for his obedience. Christ could keep his promise because Paul met the condition.

是今天的離開「從前一次交付聖徒的真道」(猶3)這基本教義，結果是沒有有生命、拯救的信息來向失喪的人來證明。

這偏離背後是甚麼

這一切背後有的是事實是，在教會中基督的生命持續地被祂子民沒有個別進入他們的世界來作個別工作所壓抑。不遵行大使命帶來身體的死亡。

甚麼是屬靈的康健

基督的活潑同在就是藉我們的事奉來恆常流出祂恆常流入的生命。這是保羅所說到的，那時他說到他一己為基督作見證，並渴望來尋找失喪的人，和叫得救的人完全，他說：「我也為此勞苦，照着祂在我裏面運用的大能，盡心竭力。」(西 1:29)當有着遵從大使命而流出事奉時，便有着基督生命的流入，來使保羅有力來遵行。基督能因着保羅的符合該情況而履行祂的應許。

1. A Revival Will Drive Out Disease

WORLDLINESS WILL GO OUT

Worldliness is unthinkable in a church that becomes obedient to the Great Commission, and thereby opens the way for the renewal of the divine life within. One of the reasons why worldly things ever find their way into any life is that the life is not being given to God for the lost. For when soul-winning stops, the divine life is thereby suppressed within, and this opens the way for the entrance of any and all those things of the world which the unhindered life of Christ within would otherwise keep out. A Christian who loves worldly things advertises his spiritual ill-health, and a worldly church proclaims to the world that it is living in disobedience to its Lord. And there is no certain cure for this condition except such a complete surrender to soul-winning activity as will open the way for an unhindered inflow of that life which alone can drive the world completely out.

CHURCH STRIFE WILL BE IMPOSSIBLE

Nothing is a more certain proof of a low spiritual vitality than church trouble. There is no place for strife where spiritual life abounds, for at the heart of spirituality is such love as makes strife impossible. When strife

一、復興必然驅除疾病 離棄世俗

遵從大使命而開啟裏頭神聖生命更新之路的教會是不會思想世俗的。屬世事情常找到門路來進入我們生命的其中一個原因，就是生命沒有為着失喪的人來交付神。當停止救人靈魂時，神聖的生命便被抑壓在裏頭，這便為任何和所有世界的事物大開中門，因此基督不受難阻的生命便被排除在外。一個愛世上事物的基督徒宣揚其屬靈的患病，一個屬世的教會向世界宣告她正活在不遵從主的生命中。這情況沒有醫治的良方，除了完全降服來作救靈魂的活動，這便開啟這生命的不難阻流入，獨有這個能完全將世界逐出去。

教會的奮鬥是不可能的

沒有比教會的問題更確然證明低下的屬靈生命力。沒有地方來給豐盛的屬靈生命來奮鬥，因為使奮鬥變得不可能的就是愛這屬靈核心。當奮

comes in, it is certain that love has gone out. The only certain cure for church trouble is love, and love takes control the moment a church surrenders to the work of soul-winning and starts out after the lost. Troublemaking and soul-saving can never abide together either in the same heart or the same church.

DOCTRINAL DRIFT WILL DISAPPEAR

Doctrinal troubles and questions about the Word of God are never raised by active soul-winners. The fundamentals of the faith are in no danger among those who are persistently seeking the lost. Heresy cannot live in an atmosphere created by spiritual health, but will soon go to its own.

When a man gets into personal, first-hand contact with lost men and seeks to win them to Christ, he soon learns how lost they are, and that the only thing that will avail for such great sinners is a great salvation provided by a great Saviour. He will raise no question about the doctrines of sin, depravity, and hell, nor about the doctrines of grace, regeneration, and heaven. He will not listen when any one says there are flaws in "the sword of the Spirit which is the word of God," (Eph. 6:17) for he is using it and he sees how

鬥進來時，肯定愛已離去。唯一能治愈教會問題的便是愛，當教會降服來作救魂的工作和開始尋找失喪的人那刻，愛在掌權。在同心上和在相同教會上，製造問題和救魂永不能走在一起。

教義上的偏離必然消失

活躍救魂的人在神話語上永不會出現教義的困惑或問題。那些持續尋找失喪的人在信仰根基上是沒有危機的。異教不能活在屬靈康健的氛圍中，很快便各走各路。

當某人與失喪的人有着個別和一手的接觸和尋求叫他們歸主時，他很快便知道他們是何等的失喪，並且唯一能叫這樣大的罪人得益的是偉大救主所給的偉大救恩。他必不會在罪、地獄、恩典、重生和天堂等教義上存疑，他不會聽取任何人所說「聖靈的寶劍，就是神的道」（弗 6:17）中有着謬誤，因為他正在用上它和看見它

it cuts. A soul-winner who is unsound in doctrine is an impossibility, because the active inflow of the life of Christ makes it impossible.

Then there are the isms, osophies, and ologies of the day. They will find no place where the divine life is abounding. The way to drive heresy out of a church is to make it too warm for the heretics. So if all those in any church who really know the Lord would give themselves up to literal obedience to the Lord's command, the resulting abundance of the divine Life would soon make it so uncomfortably hot for Eddyites, Russellites, Destructive Critics, and all other heretics, that they would soon be glad to go to their own, while of the rest would no man dare join himself unto them unless he had been really born again. There is no room for false doctrine in a soul-winning church.

2. A Revival Will Bring Spiritual Health SPIRITUALITY WILL ABOUND

We are in a day of multiplying Bible conferences and conventions for the deepening of the spiritual life, and they are proving an increasing blessing to the whole Church of Christ. May they greatly increase in number! But if the spiritual food received in them is not worked out in the normal activity of soul-winning, they may even prove to

如何刺入剖開。基督生命的活潑流入使一個救魂的人在教義上不健全不可能。

之後來到今時今日的主義、學說和理論。他們必會發現在豐盛屬靈生命中是無有地位的。教會驅除異教的方法就是令教會叫異教待不下去。因此所有任何教會中人若真的認識到主給他們要按字面來遵從主的命令，豐盛的神聖生命必然會使基督教科學會、摩門教和高級批判和所有其他的異端坐立不安，因此他們很快便樂於各行各路，而其餘的都不敢來加入他們，除非他們都是重生的人。在救魂教會中容不下虛假的教義。

二、復興必帶來屬靈康健 屬靈必豐盛

我們處身的時代有着眾多追求靈命進深的聖經會議和大會，也證實他們叫基督的整體教會越發蒙恩。但願他們都人數大大增長！但他們所接收的屬靈食物沒有生成救魂的正常活動，至終不過證明是一咒詛。他們

be a curse. They will pray with great fervency, "O Lord, give us a blessing," but they will mostly forget to pray, "O Lord, make us a blessing."

THERE WILL BE MATERIAL PROSPERITY

One of the most practical evidences of spiritual vigor in a church is the condition the treasury is in. The spirituality that results from soul-winning activity will end all financial trouble. For the Word says, "Seek ye first the kingdom of God, and his righteousness; and all these things (the necessary material resources) shall be added unto you." (Matt. 6:33) Man's method is to reverse this divine program and read it, "Seek ye first many millions of money, and the kingdom of God will be added unto you." But nothing opens the pocket-book and brings the money out in generous streams like the normal working in the heart of that constraining love of Christ that sends us out after the lost. Here alone is the secret of large and continuous missionary giving; here alone is the source of adequate and unstrained financial support of local work. The financial stream will be small and inadequate under the pressure of human mechanics; it will be large and generous under the impulse of divine dynamics.

會熱心禱告「主阿，賜福我們」。但他們最常忘記作「主阿，使我們成為一祝福」的禱告。

必然得着物質上的豐盛

教會中屬靈活力的其中一個最實在證據就是進入寶庫的狀況。因救魂活動而來的靈性必會結束所有財務上的困難。因為聖經這樣記：「你們要先求祂的國和祂的義，這些東西（必要的物資）都要加給你們了。」（太 6:33）人的方法是要逆轉這神聖計劃，改為：「你們要先求百萬計以上的金錢，那麼神的國都要加給你們了。」沒有東西像被基督的愛激勵而被差去尋找失喪的人心中所正常運行的慷慨潮水般大破慳囊。獨有這個是巨大和持續宣教奉獻的訣要，獨有這個是適切和本地工作不受限制財務支持的來源。在人類機制壓力下的財務流水必然是細小和不適切的，在神聖爆炸力衝擊而來的必然是巨大和慷慨的。

CHAPTER II THIS PROGRAM WILL REACH THE LOST

THE MARKS OF THE CROSS

At the heart of the new life in the Christian lies sacrificial love, which shows itself out before men in soul-winning service—the personal, private, man-to-man kind. That this takes daily sacrificial living every successful soul-winner will testify. It takes the crucified life to witness to the crucified Christ. No other kind can do so with success.

The reason is that the world has much the same attitude toward the testimony of Christians to the risen Christ that Thomas had toward the testimony of the disciples to him. When they told him Christ had risen, he refused to believe in a risen Christ until he had seen the marks of the cross on him. And the world will not believe we are risen with Christ, and therefore not in the Christ who is risen, until they can see the marks of his cross on us. It has been said that the world will never believe a man is a Christian until it sees that he has been crucified and lives again.

THE CROSS AND SOUL-WINNING

The evidence of our sacrifice for their salvation must therefore be visible

第二章 構至失喪之人的計劃

十字架的標記

基督徒新生命的核心有着犧牲的愛，自顯在人前的是救魂的事奉，是個人的、個別和人盯人的那一種。每一個成功救魂者所證實有的是每天的活祭。需要釘十字架的生命來見證被釘的基督，沒有別的能成功來作這個。

原因是世人在基督徒所見證復活基督上，有着與多馬以門徒們給他的見證上所有極相同的態度。當他們說基督已復活時，他拒絕相信一個復活的基督，除非他得見主在十字架上的痕跡。世人不相信我們與基督一同復活，因此不相信基督的復活，除非他們得見在我們身上祂十字架的標記。一直說到的是世人永不相信某人是基督徒，除非得見他被釘和復活。

十字架和救魂

因此我們為他們的救恩所作必須可見人前

before men are likely to believe in us, and they must believe in us before they will pay much heed to our message. The one who said, "And I, if I be lifted up from the earth, will draw all men unto me," (John 12:32) is the very Christ they have turned their backs on and crucified, and a sight of him condemns, and stings, and burns, and they can have no natural desire to go where the one they have sinned against is the sole attraction.

II. When the Church Succeeds

Now God can work this miracle when the Church becomes the channel of his power between himself and the lost. It is therefore of the utmost importance that we find out just what we must do in order that God may work this miracle through us among the great masses of the unsaved about us. In other words, we must know, if God has revealed it, what is the fundamental principle that lies behind his use of us in working the miracle of regeneration.

I. The Fundamental Principle Behind the Program

In bringing the lost to Christ two things must always be done. A demand for spiritual truth that saves must be created, and then this demand must be satisfied.

的犧牲有望是我們所相信的，在他們大大留心我們的信息以先，他們必須相信。說「我若從地上被舉起來，就要吸引萬人來歸我。」(約 12:32)的就是他們背向和釘死的基督，一見祂使他們感到被定罪，刺痛和激怒，他們不能自然地渴望往唯一吸引他們一直至犯罪違背的那裏去。

二、教會成功之時

當教會成為祂自己和失喪之人中間祂能力的渠道時，祂便能行神蹟。因此最重要的是我們當發現我們必須作的，為叫神得以藉我們在圍繞我們眾多未得救的人中來行這神蹟。換句話說，我們必須認識到，若神來彰顯它，在背後有的基本原則就是祂用上我們來運行這重生的新蹟。

一、在這計劃背後的基本原則

在領失喪的人歸基督上，有兩件事必須作：製造和達成拯救屬靈真理的需要。

That which creates this demand is a divinely quickened consciousness of the deep need of salvation, and that which satisfies it is the divinely provided remedy for sin in the blood of Christ.

THE PLACE OF PRAYER

Behind the creation of this demand lies prayer. The disciples were saturated with the spirit of prayer when they went among the lost at Pentecost, and prayer has continued to be the background of all real soul-saving work until this hour.

Think why this is. The Lord has told us that the lost cannot receive the Holy Spirit, because they see him not, neither know him, and also that the natural man receives not the things of the Spirit initial among which is conviction of sin—neither can he know them, for they are spiritually discerned.

Then he has also said, “I will send him (the Comforter) unto you (not unto the world, notice, for the world cannot receive him). And when he is come (to you), he will reprove the world of sin, and of righteousness, and of judgment.” (John 16:7-8)

Do you see where this puts the Lord's people? It puts us squarely between God and the lost in the miracle of the conviction of sin—that miracle which creates a demand for the things of the Spirit contrary to the natural

製造這需要是深深需要救恩的神聖覺知，這需要是藉神聖地提供的基督贖罪的血所達成的。

禱告的地方

這需要的製造背後有的是禱告。在失喪的人中於五旬節等候多時的門徒有着多多的禱告，直至這刻，禱告一直是所有真實救魂工作的根本。

想想為何是禱告。主曾對我們說，失喪的人得不着聖靈，因為不得見祂，也不認識祂，犯罪屬血氣的人不能領會屬靈的事，他們也不能認識要屬靈辨悉的事情。

祂之後也說：「我若去，就差祂（保惠師）來（留心不是來到世人，因為世人不接待祂）。祂既來了，就要叫世人為罪，為義，為審判，自己責備自己。」（約 16:7-8）

你見否主的子民被安放那裏？這斷然地把我們放在神和經歷悔罪神蹟之失喪的人中間，這神蹟製造了一個需求，聖靈的事情是與心中屬血

inclinations of the heart. It makes us the channel of God's power between himself and the lost.

The fact that the lost can receive the Holy Spirit in his conviction of sin only through Christians is abundantly illustrated by the fact that they are never led to salvation except through those who are saved.

Now prayer somehow gets us into that place where God can use us as channels. One thing it does is to bring us cleansing, and thus fit us to be channels. God's power is a holy power, and he cannot compromise his holiness by letting his holy power flow through an unclean channel. His arm is never shortened that it cannot save, nor his ear heavy that it cannot hear, but our sins hide his face from us and prevent his saving power from flowing through us. What a fearful thing for a Christian to sin! Sin makes us a barrier instead of a channel!

Prayer also does another thing. It not only fits us to be channels, but it opens the way for God actually to make channels of us between himself and the lost. Just how he pours his power through us to produce conviction of sin in the lost we shall never know here, but that he actually does it all Christians who pray for the lost can bear abundant testimony. Those who have not seen

氣的傾向相違背的。這使我們成為神自己和失喪之人中間神能力的渠道。

事實上失喪的人能因着悔罪來得着聖靈，單單藉着基督徒豐富地述說他們除了藉着那些得救的人之外，永不能被領得着救恩這事實。

禱告設法領我們成為神用上的渠道。它作成的大事就是領我們得潔淨，裝備成為渠道。神的能力是聖潔的，祂不能在祂聖潔上妥協，容讓祂神聖的能力流經不潔的渠道。祂的膀臂並非縮短，不能拯救；耳朵並非發沉，不能聽見，但我們的罪孽使我們與神隔絕，我們的罪惡使祂掩面不聽我們。（賽 59:1-2）基督徒犯罪何等可怖！罪使我們堵塞多於渠道！

禱告另有所作，不單止裝備我們成為渠道，且開啟通往神之路，使我們成為神和失喪的人之間的渠道。我們永不能明白祂如何以祂的能力藉我們來產生失喪之人的悔罪，但祂實在叫為失喪之人多禱告的基督徒能多作見證。那些未曾得見這

this miracle wrought have had little or no experience in divine things.

Another thing that must be borne in mind is that it is not only impossible, apart from a miracle, for the natural man to receive the things of the Spirit, but that Satan is also blinding the minds of the unbelieving, "lest the light of the glorious gospel of Christ, who is the image of God, should dawn upon them," (2 Cor. 4:3-4) and they should be saved. That is, Satan's blinding is directed toward the Gospel, that the unsaved may not be able to see or understand it. And so the blindness of men as to what the Gospel really is, being satanic and therefore superhuman, cannot be cured by human means; a miracle is the only thing that will do it. God himself, therefore, must dispel this darkness, and this he does by the illumination of the Holy Spirit wrought through his conviction of sin, of righteousness, of judgment. This means that by a miracle the Holy Spirit illumines the very thing that Satan's superhuman blinding covers up. Conscience can convince a sinner that it is a sin to do not, but only the Holy Spirit, through the miracle of his illumination, can convince him that it is a sin to believe not (John 16:9) and He does this by holding up the Christ on whom he has not believed, the good

神蹟的人在神聖的事物上少有甚或沒有經歷。

另一樣須謹記的是，除了神蹟以外，屬血氣的人得着聖靈的事物不單止沒有可能，並且撒但也叫不信之人的心思被蒙蔽，「不叫本是神形像之基督榮耀福音的光啟照」（林後 4:3-4）本該得救的他們。撒但的蒙蔽直接指向福音，叫未得救的人不能看見，不能明白。因此人在福音的真正所是上的被蒙蔽是屬乎撒但的，所以是非人類的，不能被人類手段來救治的，唯一能作成這個的是神蹟。因此神必須親自來驅除這黑暗，這也必定是藉着聖靈的光照來作成在罪、公義和審判上的承認。這是說聖靈藉着神蹟來照明撒但非人類蒙蔽這事。良心叫罪人承認不應犯罪，但惟有聖靈藉着祂神蹟的光照才能叫人信服罪是不可信的（約 16:9）。祂作成這個是藉着高舉他不相信的基督，關於基督的好消息就是福音。

news about whom is the Gospel.

We do know that unless both our witnessing and soul-winning ministry are commenced, carried on, and consummated in prayer, little or no illumination will attend our work. Nothing can take the place of prayer. We always advance in our evangelistic work only so fast and so far as we advance on our knees. Prayer produces the atmosphere through which alone sinners can hear the Word, and unless they hear the Word the Holy Spirit is unable to illumine the blinded mind and convince the heart that their need is Christ alone. Witnessing apart from prayer, no matter how convincing to the reason, or even how convicting to the conscience, may prove to be a "savour of death unto death." Prayer opens, and prayerlessness closes, the channel between some lost soul and God.

THE PLACE OF TESTIMONY

If the Holy Spirit, then, is unable to convict and regenerate except through the Word, he is unable to accomplish his work in a heart until the Word is heard. This requires witnesses. And so just as prayer is needed to open the way for the witnessing, so witnessing is needed to accomplish the work for which the praying opened the way. Neither can be effective apart from the

我們知道除非我們的見證和救魂職事都同時以禱告來開展，繼續和作成，否則少有甚至沒有光照臨到我們的工作。沒有東西能取代禱告的地位。我們在福音工作上的進步與我們在屈膝的進步上看齊。禱告產生一個氛圍，罪人獨獨藉此能得聽真道；除非他們得着真道，否則聖靈不能照亮被蒙蔽的心思，和叫心相信他們獨獨需要基督。沒有禱告的見證無論在道理上如何有說服力，甚至向良心宣告有罪，所證明的不過是本於死，以至於死的氣味。失喪生命和神之間的渠道，有禱告便開啟，沒禱告便關閉。

見證之處

若不藉真道聖靈便不能定人的罪和叫人重生，那麼除非得聽真道，否則祂不能作成心中需要見證的工作。開啟見證門路如何需要禱告，作禱告開啟的工作也如何需要見證，彼此不能沒有對方。

other.

Our witnessing, however, does not produce the conviction and the conversion of all who hear it. The testimony of Christ himself did not produce that result. And the Gospel has never reached all the lost in any given generation from Pentecost until now. Not because God arbitrarily decided that he would not permit it to reach them all, but because those who were not reached by it arbitrarily decided not to permit God to reach them with it.

The Gospel, God said through James, would succeed in taking out from among the Gentiles a people for his name (Acts. 15:14) but not that all the Gentiles would come in this age, and certainly not all the Jews, to whom blindness in part has happened until the end of the Age. (Rom. 11:25) If the Gospel was intended, therefore, to save all men in any one generation of this age, it has been the most stupendous failure of all human history. It has failed more than sixty times over, for there have been that many generations since Pentecost, and in no generation has there been more than a fraction saved. But if the Gospel was intended to be "the power of God unto salvation to every one that believeth" (Rom. 1:16) then it has never failed in the slightest degree, for every one without exception

我們的見證不能叫得聽的人認罪悔罪。基督親身的見證不會這樣。自五旬節至今的任何世代，福音未曾達至所有失喪的人。不是因為神專橫地決意不容許福音達至所有人，而是因為那些福音不臨到的人專橫地決意不容許神的福音臨到他們。

神藉雅各說福音成功從外邦人中間選取百姓歸於自己的名下（徒 15:14），但不是所有的外邦人都得進入這世代，也肯定不是所有猶太人，他們部分人的被蒙蔽直到世代的末了（羅 11:25）。因此若福音本意是要在這時的任何一個世代中拯救萬民的話，這必然是所有人類歷史中最驚人的失敗。失敗超過自五旬節至今的眾世代超過六十次了，其中沒有一世代有較多成分的得救。但福音的本意是：「這福音本是神的大能，要救一切相信的。」（羅 1:16）若是這樣的話，這從來沒有絲毫失敗，因為相信的都已

who has believed it has been saved.

WITNESSING AND SOUL-WINNING

There is a profound difference between them. Witnessing is the divine method of preparing the way for soul-winning, but it does not result in the winning of all to whom we witness. We are to witness to all, without exception, but we can do successful soul-winning work only with those whom the Holy Spirit is able to bring to such a conviction of sin as results in willingness to hear about Christ.

There are two kinds of conviction of sin: that of conscience, and that of the Holy Spirit. Conscience convicts us of a broken law; the Holy Spirit of a rejected Christ. Conscience gives us a vision of sin committed; the Holy Spirit of sin canceled. Conscience speaks to us in terms of morality; the Holy Spirit in terms of spirituality. Conscience seeks to produce good works in us; the Holy Spirit seeks to produce faith in us. Conscience urges us to repentance toward a past life; the Holy Spirit to "repentance toward God." (Acts 20:21) Conscience leads us to conversion to a higher ideal of living; the Holy Spirit to conversion to Christ. Conscience is always busy in all men, either accusing or else excusing; the Holy Spirit operates only in those to whom he is

得救，無一例外。

作見證和得人

作見證是預備來得人的神聖方法，但這不帶來得着所有我們向他們作見證的人的後果。我們對所有人作見證，毫無例外，但我們只能向聖靈能帶來認罪，作為甘心來聽取基督這後果的人來成功我們的得人工作。

有着出於良心的出於聖靈的兩種認罪。良心宣告我們違背了律法，而聖靈宣告我們抗拒了基督；良心給我們看見所犯的罪，聖靈叫我們看見所除掉的罪；良心跟我們訴說道德，聖靈則訴說靈性；良心尋求在我們裏頭有好行為，聖靈則尋求在我們裏頭作成信心；良心催促我們為着過往的生命來認錯，聖靈則催促我們「向神悔改」（徒20:21）；良心引領我們改換成更理想的生活，聖靈則引領我們歸向基督；良心總忙於指控或饒恕所有人，聖靈則只對祂被容許得見被釘基督的人中

permitted to give the vision of a crucified Christ. We are not to try to force a decision to accept Christ when the Spirit has not been permitted to give such a vision of him as will produce a divinely wrought conviction, but we are not therefore to stop all witnessing, for it may be that one more word concerning our Lord will be just the word the Spirit can use.

Indeed, when the Spirit really begins his work in a heart, little or no persuasion is necessary, and certainly no crowding or forcing. There was no coaxing on the Day of Pentecost. Instead, those with whom the Spirit was at work came to Peter and to the rest and cried, "What shall we do?" (Acts 2:37)

Part III THE DIVINE POWER INTRODUCTORY

A man had given himself to Christ for Africa, A friend said to him, "Isn't it dangerous to go so far away from civilization, where you will have no help and no medicine in sickness? Aren't you afraid you'll die?"

"I died when I decided to go," said the missionary.

THE REASON FOR SUBSTITUTE PROGRAMS

We are so busy making and

來運行。我們不是嘗試在聖靈沒有被容許來給人產生神聖作成認罪的異象下來強逼他決定接受基督，因此我們不要停止所有的見證，因可能是這另一處關乎我們主的經文正是聖靈能用上的。

事實上，當聖靈真的在心中開展祂的工作時，一點兒說服也不需，肯定沒有脅迫或強制。在五旬節是沒有哄騙的，反之，那些聖靈作工的人們來到彼得等人來高呼：「我們當怎樣行？」(徒 2:37)

第三部 神聖的能力 引言

有一個人為非洲來交付自己給基督，一個朋友對他說：「遠離文明豈不危險，在那裏你得不着幫助，患病時沒有藥物，你不怕死亡麼？」

那宣教士說：「當我決意去時我已死去。」

一個替代計劃的成因

我們忙於來製造和

following human programs. For to follow the divine Program requires us to pay a price that even many leaders in the Church seem unwilling to pay. And so we busy ourselves with programs of civilization, education, social service, and a dozen other byproducts of evangelism, and let straight-out personal work for lost souls go, never seeming to realize that when we stop evangelizing the by-products will disappear in spite of all we can do to continue them.

Substitute programs are no new thing. Satan presented no less than three different ones to Christ in the wilderness temptation, by at least one of which he guaranteed world-conquest. And substitute programs accompanied by the same guaranty are being presented to the Church to-day. Shall we fall where our Lord stood? He turned from all of them and went to the cross! "He saved others; himself he cannot save." (Matt. 27:42) Shall we save ourselves from the cross? Then others we cannot save!

NOT PROGRAMS BUT POWER

It is not programs we lack, it is power! The Lord has given us our Program, and it is an insult to him to attempt to make any other. We have nothing to do but to follow it.

遵從人而來的計劃。遵從神聖計劃要求付出的代價，因此眾多教會領袖都不願意付出。所以我們叫自己忙於文明、教育、社會服務和各種其他傳福音的副產品計劃，不作一矢中的為失喪之人的個人工作，似乎從來不明白當我們停止廣傳這副產品時，它們就會消失，不管我們為持續他們所作的一切。

替代的計劃不是新事物。撒但在曠野給基督的正是這三個不同的試探，以為其中一個足以征服世界。而伴隨着相同保證的替代計劃也展現給今天的教會。我們會否在主站穩的地方跌倒？祂背離這一切，往十字架走去！「他救了別人，不能救自己。」（太 27:42）我們會否從十字架上下來？那麼我們救不了別人了！

沒有計劃，只有能力

我們所缺乏的不是計劃，而是能力！主已給我們計劃，試圖另有計劃就是羞辱祂。除了照辦我們別無可作。

The Great Commission is sufficient authority, but it is not sufficient motive. It is not the imperative of an external command that sends us after the lost, it is the impulse of an indwelling Presence.

CHAPTER I THE EMPOWERING LIFE OF CHRIST

THE divine power is the life of Christ, crucified and risen again, dwelling in us. The beginning of this indwelling was what the disciples were commanded to wait for when Christ went away, and what they received on the day of Pentecost.

This does not mean that they were not born again until Pentecost, for there is plenty of evidence that they were, but that the Holy Spirit began his official mission on earth on that day. That official mission is the baptism of all true disciples into that one body through which Christ continues his work of seeking the lost, being not only the head directing the work, but also the power by which the work is to be done; the directing and empowering being actualized within the Church by the Holy Spirit.

1. *The Meaning of the Crucified Life*

Pride is the very essence of the natural man. It is seen in the sinner in

大使命有足夠的權威，但沒有足夠的動機。差派我們尋找失喪之人的不是外在命令的迫切，而是內住同在者的搏動。

第一章 基督加力的生命

住在我們裏頭，釘十字架和復活之基督的生命是神聖的大能。這內住是當基督離去時，命令門徒等候，在五旬節得着來開始的。

這不是說他們在五旬節前還未重生，多有證據他們已重生，不過說到聖靈在那天開展其地上正式的使命吧了。這正式的使命是所有真實的門徒受浸歸入一個身體，是基督藉此來繼續其尋找失喪之人的工作；不單止作為指示工作的頭，且也成為作成工作的力量，教會中的指引和加力都是藉着聖靈來實現的。

一、*釘十字架生命的意義*
驕傲是屬血氣之人的本質所在，在罪人拒絕

his refusal to surrender, and in the Christian in his failure to keep surrendered. Self must keep doing something. To be compelled to cease all activity is the keenest pain to the flesh, because pride is cut to the heart.

1 *We are Utterly Unable to Obey*

We are perfectly helpless—utterly strengthless, and therefore totally incapable of obeying the very least of the Lord's commands, and we certainly have no ability to obey this greatest of all his commands.

(1) We are unable because we are nothing.

Many of us think that we are at least a little something, but as long as we think so we are not in the place of power for service. We are nothing, and we have nothing to exhibit to the world. And even if we had, the world would not be interested in seeing it, for they are saying, not, "Show us what you have," but, "Show us the Father, and it sufficeth us." (John 14:8)

(2) We are unable to obey because we can do nothing.

Many Christians have the false notion that if we will only do all we can, then the Lord will come in and add his strength to ours; but that we cannot expect him to do so until we have done all we can. Spiritual empowering to

來降服，和在基督徒不能持續來降服上得見。己必須保持運作，被逼來停止一切的活動對肉體來說是最痛苦的，是驕傲最捨不得的。

一、*我們毫無能力來遵從*

我們是完全無助，徹底無力的，連主最小的命令完全不能遵守，那麼所有命令中最偉大的更不能遵守了。

(1) 我們因無有而不能。

我們多人以為我們最少有點東西，只要我們這樣想，便並非以能力來事奉。我們一無所是，向世界也一無展露。就算我們有，世界也不感興趣來看，他們不會說「給我們看你所有的」，而是說「求主將父顯給我們看，我們就知足了。」(約 14:8)

(2) 我們因為不能遵行而甚麼都不能作。

很多基督徒有着錯誤的觀念，以為只要我們盡力而為，主便會進來加我們力；我們不會期待祂加我們力，除非我們盡力作一切我們要作的。於他

them is his great strength added to our little strength. Indeed, there are many who seem to think that the characteristic difference between the lost and the saved is that the saved have accepted the help of the Lord which the lost have rejected.

But the difference is vital. That is, it is the difference between life and death. Christian living is not our living with Christ's help, it is Christ living his life in us. Therefore that portion of our lives that is not of his living is not Christian living; and that part of our service that is not of his doing is not Christian service; for all such life and service have but a human and natural source, and Christian life and service have a superhuman and spiritual source.

This was precisely what Christ meant when he said, "Apart from me ye can do nothing." (John 15:5 (Gr.)) And Paul said the same thing from the opposite angle in the words, "I can do all things through Christ which strengtheneth me." (Phil. 4:13) And in another place he explains how he can do all things through Christ when he says, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." (Gal. 2:20) That is, Christ lived his own life in and through Paul, and this

們，屬靈的加力是祂的大能大力加在我們微少的力量上。事實上，有多人以為失喪之人和得救的人的獨有分別就是得救的人接受了主的幫助而失喪的人拒絕了。

這分別可極重要，是生與死的分別。基督徒活的不是基督幫助下的生命，而是基督活出我們裏頭祂的生命。因此我們活不出祂生命的那些並非基督徒的生命，我們所作不是祂所作的事奉也不是基督徒的事奉。這樣的生命和事奉都屬人和屬血氣，而基督徒的生命和事奉超乎人類和屬靈。

這正是基督的「離了我你們便不能作甚麼」(約 15:5) 所說的。保羅以相反角度說相同的事：「我靠着那加給我力量的，凡事都能作。」(腓 4:13) 在另一處他說到如何藉基督作萬事：「現在活着的不再是我，乃是基督在我裏面活着；並且我如今在肉身活着，是因信神的兒子而活。」(加 2:20) 就是說保羅的信使基督在他裏頭和藉他活

was made possible through Paul's faith.

LIVING BY FAITH, NOT WORKS

Faith is surrender to some one else to do for us what we cannot possibly do for ourselves. What we do for our

selves is all of works and not of faith. What we surrender to some one else to do for us is all of faith and not of works.

When Paul said, "To me to live is Christ" (Phil. 1:21) did he mean, "To me to live is to be helped to live by Christ"?

"The just shall live by faith" (Gal. 3:11) "Without faith it is impossible to please him" (Heb. 11:6) "Whatsoever is not of faith is sin" (Rom. 14:23); said Paul; and thus recognizing that faith and works cannot be mixed in the continuance of the Christian life any more than they can in the beginning of it, he turned it all over so completely to Christ that he himself no longer lived it, but Christ lived his Life in him in response to Paul's faith.

This is living the Christian life. Nothing else is. For any life that is not of faith is of works, and is therefore sin, and a life of sin is not Christian living. A person may be a Christian and still be attempting to live by works; but he cannot do any real Christian living except by faith.

出主的生命成為可能。

不靠行為，藉信而活

信讓別人替我們作我們不能為自己作的。我們為己作的全都出於行為，而並非信。我們任讓別人來為我們作的全都出於信，而並非行為。

保羅說「我活着就是基督」(腓 1:21)時是否說「於我活着就是基督助我來活」?

保羅說「義人必因信得生」(加 3:11)，「人非有信，就不能得神的喜悅」(來 11:6)，「凡不出於信心的都是罪」(羅 14:23)來認定在基督徒的生命持續比起開始時更不能混淆信和行為；他已完全歸向基督，因此不再為己活，而是基督作為對保羅之信的回應來在他裏頭活。

所活的無非是基督徒的生命。任何生命不出於信便是出於行為，因此罪和犯罪的生命不是基督徒的生命。人可以是仍試圖靠行為來活的基督徒，除了藉着信，他不能有着真正的基督徒生命。

And yet there are many Christians who are ready to say in prayer-meeting, with becoming modesty, so they think, "I am still striving to serve the Lord in my poor, weak way." But the fact is, the Lord never asked us to serve him in our poor, weak way, and he is not the least pleased with that kind of service. He has asked us to surrender to him, and let him serve himself through us in his strong and mighty way. So long as we are strong enough to be even weak we are too strong for him. It is only when we become utterly strengthless that his strength becomes available. "For when I am weak (utterly strengthless, in the Greek), then am I strong," (2 Cor. 12:10) says Paul.

(3) We are unable to obey because we can give nothing.

This is especially the place where active and trained workers fail. What are all their training and experience for if not to equip them to give something to those whom they seek to serve in the Master's name? What is all their knowledge for if not to give to others? Why the natural endowments the Lord gave them if not to make their giving to others more effective?

You recall that Christ imagined a man who had a friend come to see him, arriving at midnight, and he had nothing to set before him. So empty was he of

然而很多預備參加祈禱會的基督徒存着謙虛的心來想：「我仍努力以我可憐和軟弱的方法來事奉主。」可是主從沒要求我們以我們可憐和軟弱的方法來事奉祂，祂一點也不喜悅這樣的事奉。祂曾要求我們降服於祂，讓祂藉我們以祂強而有力的方法來事奉祂。只要我們足夠剛強來軟弱，於祂我們還是太剛強。惟有我們完全無力時，祂的能力才能有用。保羅說：「因我甚麼時候軟弱，甚麼時候就剛強了。」（林後 12:10）

(3) 我們不能遵從因為我們一無所給。

這尤其是活躍和有技能工人的失敗所在。

若不為給那些尋求奉主名事奉的人，裝備他們所有的技能和經驗有何用？給他們的所有知識若不為給別人又有何用？他們屬血氣的天賦若非為叫給與別人上更有效，主為何給他們？

你也記得基督曾說到某人朋友在午夜來見他，他沒有東西可擺上。他是那樣的空空如

everything that he had to go to some one else for bread to set before his friend. (Luke 11:5-8)

By that parable the Lord intends us to understand that we too have nothing to set before a famishing world, and if we set anything before them at all, we must go outside ourselves and our own resources to get it; and if we go to him who has the bread of life to give, we can get as many loaves as we need.

THE REASON MANY FAIL

We have nothing, and the sooner we learn it, the sooner we shall come to depend utterly on him who alone has to give what this old hungry and starving world needs. If, after we have made our utmost preparation, we go to God and tell him the tray is ready, and then ask him to put the bread of life on it that we may serve it, we will then be where the Lord can use our preparation to his own glory.

It is precisely at this point that many workers, and all the shirkers, fail. The ever-present and powerful temptation of the workers is to depend on endowment, preparation, and equipment, thereby putting all their splendid capacities directly in God's way. And it is the constant temptation of the shirkers to imagine that none can become soul-winners except those who

也，以致他必須往別人家去求餅來擺在他朋友面前（路 11:5-8）。

主想藉這比喻來叫我們明白我們在缺糧的世人面前也無東西可擺上，我們若要有所擺上，就必須親自出去，靠我們本事來得到。我們若到有生命糧可給的祂而去，需要多少，便可得多少。

多人失敗的原因

我們越快認識到我們的一無所有，便越發完全倚靠那只有祂能給這多時飢餓世界所需的那一位。我們在盡力預備之後，我們往神去告訴祂那盤子已預備好，之後求祂將生命糧放在其上，叫我們好來端上，那時主便能用上我們為祂一己榮耀所作的預備。

很多全然是偷懶的工人就在這點上失敗。對工人常有和強力的試探就是倚靠天賦、準備工夫和技巧，因此將他們所有美好的能耐都直接堵在神的路上。這是偷懶者的恆常引誘，以為沒有人能成為救魂者，除了那些有能力、經驗和預備充足的

have an ability, experience, and preparation that they themselves do not possess, and therefore they are excused. But the fact is that neither the great capacity of the one nor the limited capacity of the other is anything to God except a vehicle on which to convey the bread of life to the famishing. That man of very limited capacity had it right when he said in his prayer, "O Lord, thou knowest my capacity is very small and I can't hold much, but, Lord, I can overflow a great deal."

WHAT THE CROSS IS FOR

And so the cross is for that life that is something. It must be reckoned as on the cross, so that Christ can make its activity to end. We are nothing, and when we come to a complete end of all our doing, then the cross has begun to operate in our lives.

We surely cannot have missed the illustration of this that Christ gave us in his life. As a man filled with the Holy Spirit he was constantly emphasizing his utter dependence on the Father. Whatever he was he received from God, and the words that he spoke and the works that he wrought all came from the Father. He was literally living the crucified life, because of which the Father was his constant enabling.

人。他們自己既不擁有，因此他們是可原諒的。但事實上，既不是這人的能耐，也不是別人的有限能力是關乎神的，除了那用來傳遞生命糧給飢餓之人的容器。這十分有限能耐的人在他「主阿，祢知道我的能力很小，我承載的不多；但主阿，我能傾覆的卻極多。」的禱告中所說的是對的。

十字架是用來作甚麼的

十字架是給與那自覺重要的生命。必須認定己在十字架上來叫基督結束其活動。我們無有，當我們終結我們的一切所作時，十字架便開始在我們生命中運作。

我們肯定不可錯過基督將祂的生命給我們所說明的。被聖靈充滿的祂常強調祂完全倚靠天父。祂的任何所是都得自神，所說的話、和所作的一切全出自天父。祂所活的就是釘十字架的生命，因此天父是祂恆常的能力。

2. Christ is Perfectly Able to Obey

No one would think of denying or even doubting this, so long as we think of Christ in his own person.

CHRISTIAN LIVING ALL OF GRACE

Christ's ability on our behalf is available only on the basis of grace. Grace means that God does it all while we consent.

Paul speaks of Christ as the one "Who is our life." (Col. 3:4) Not "Who gives us life," but "Who is our Life." And again we are told that God has "given to us eternal life, and this life is in his Son" (1 John 5:11) This is why it is that only he who "hath the Son hath life." (1 John 5:12)

Now if Christ is our life, you cannot fail to see what bearing this has on our obedience. Whatever is done for, in, or through the Christian, his life must do it. If the life does not do it, it cannot possibly be done. Whatever is done for, in and through my physical body, is done by my physical life. In the same manner, whatever is done for, in, or through the Church, the body of Christ, he who is our Life must do. Apart from him neither the body nor any member of the body can do anything; he himself says so. His body is as helpless as any body without life, or with life present and completely inactive. This must

二、基督能完全順服

只要我們想到基督本身，總沒有人會否定甚或質疑祂能順服。

基督徒全靠恩而活

基督給我們的能力只屬恩典層面，恩典是說到神在我們同意下作的一切。

保羅說基督是我們的生命（西 3:4），不是給，而是是我們的生命。也說神曾「賜給我們永生，這永生也是在祂兒子裏面。」（約壹 5:11）因此惟有「有了神的兒子就有生命。」（約壹 5:12）

基督既是我們的生命，便得見這關乎我們的順服與否。凡為，在和經基督徒作的，必然是他生命作的；若非這生命來作，就不可能作成。凡在和經我們肉身作的，必然是肉身作的。同樣地，凡在和經教會這基督身體作的，必是那作為我們生命的祂作的。除祂以外，身體或身體任何肢體都不能作甚麼，這是祂親口說的。祂的身體像任何沒生命的身體般無助，有生命也完全不活躍。這必然

mean that whatever is done in a Christian in obedience to any of God's commands, Christ himself must do. And he does do it, when we consent, for he is perfectly able; Therefore,

(1) Christ himself is our victory.

When the enemy to spiritual health seeks entrance, instead of instantly turning the temptation over to him who is our life, we set our jaws, stiffen our muscles, and then fight with desperate stubbornness, meanwhile calling on our Life to help us, and finally go down to defeat. Of course! There never is and never can be victory until we are at an end of all our effort and turn it over completely to him. When temptation comes, let him handle it. We are no match for Satan, but he is. Let him be the victory.

And this old self-Life that is within us—let him take care of that. We do not have to nail it to the cross, nor take the stenchful thing into the dissecting room and carve it up piece by piece. He himself, through the Holy Spirit, is an end to all the activity of self, just as heat puts an end to the condition of cold. If you want the darkness driven out, simply give the light a chance. And if you want to have the self-life put out of business, turn it over to Christ and reckon on him. "Reckon ye also

說到凡基督徒在遵從神任何命令上所作的，基督必親自來作。祂在我們同意時來作這個，因祂是完全能夠的。因此，

(1)是基督作我們的勝利。

當屬靈康健的仇敵試圖入侵時，我們沒有立時將試探帶到是我們生命的那位去，反而張牙舞爪，加強肌肉，拼命頑強作戰，同時招呼我們的生命來幫助，最後被擊倒而敗。當然永不會，也永不能有勝利，除非我們的一切努力來到盡頭，並全然將之帶到祂面前。當試探臨到時，讓祂來處理。我們不是撒但的對手，但祂是。讓祂來得勝。

讓祂來照管在我們裏頭這老舊己的生命。我們不是要將己釘在十字架上，或將那惡臭的東西帶進解剖室剝成碎片。祂親自藉聖靈來結束所有己的活動，就如同熱驅走冷感一樣。你若想驅走黑暗，只要讓光來；你若想逼使己的生命停業，就當帶它來看基督。「這樣，你們向罪（肉體）也當看自己是死的；向神在基督

yourselves to be dead unto sin ("sin" in this passage means self), but alive unto God in Christ Jesus" (Rom. 6:11) not living by any effort of your own, but living in Christ, his life doing the living in you. This will put self completely out of business, for all chance for even the slightest activity will be gone.

Remember how Paul puts it when he is speaking of the works of the flesh. He does not say. Put away bitterness, wrath, anger, and so on, but "Let all bitterness, and wrath, and anger, and clamour, and railing be put away from you with all malice." (Eph. 4:31) Let Christ do it. If he cannot handle every form of the enemy's activity without our help, it cannot be done! But he can, for he is able.

(2) Christ himself is our character.

He does not simply give us character, he is our character. Character is received, not achieved. Christian character is an indwelling Person.

Those nine beautiful graces that go to make up normal Christian character—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control,— they are all "the fruit of the Spirit." (Gal. 5:22-23)

Not one of them is the fruit of the Christian. No Christian can produce any one of those graces, much less all of

耶穌裏，卻當看自己是活的。」(羅 6:11) 不靠你一己任何的力量來活，而是在基督裏活，祂的生命來作成你裏頭的生命。這必會逼使己完全停業，因為所有的機會，就是最微細的活動也都不再了。

謹記保羅如何說到肉體的工作。他不是說除掉苦毒、惱恨、忿恨等等，而是說讓基督將「一切苦毒、惱恨、忿恨、嚷鬧、毀謗，並一切的惡毒，都當從你們中間除掉。」(弗 4:31) 若在沒有我們幫助下，祂不能處理仇敵各種活動下而作不成！但祂會，因祂能。

(2) 是基督親自成為我們的品格。

祂不單給我們品格，祂是我們的品格。品格是得來而非作成。基督徒的品格乃一內住者。

構成正常基督徒品格的那九樣美德——仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制，他們全都是「聖靈的果子」(加 5:22-23)。

沒有一樣是基督徒的果子。沒有基督徒能生出這些恩惠的任何一

them, for they constitute the character of Christ, and therefore only he is capable of producing them. But he does produce them in us by the Holy Spirit, when we consent.

Note how his method of doing it leaves the whole responsibility for our character on himself. "We all, with unveiled face beholding as in a mirror the glory—the character—of the Lord, are transformed into the same image from glory—from one level of character—to glory—to another level of character, even as from the Lord the Spirit." (2 Cor. 3:18 (R. V.))

There is nothing here of the "character building" we hear so much of these days. While we behold him, he transforms us. There is no effort here. It is all done by him.

This is what spiritual growth is. We do not do the growing, he does it in us. Christ said, "Consider the lilies of the field, how they grow." (Matt. 6:28) It is the life of the lily that does the growing. Just so it is Christ in us who does our growing, becoming within us one level of character after another as our capacity for him increases. While we do the beholding, he does the transforming.

(3) Christ himself performs our service. He does it through us as we

樣，更不用說他們全部了，因為他們構成基督的品格，因此只有祂能生出他們。但祂真的在我們同意下來藉聖靈在我們裏頭生成他們，

留心這作成的方法如何將我們品格的整體責任都歸因在祂自己身上。「我們眾人既然敞着臉得以看見主的榮光，好像從鏡子裏反照，就要變成主的形狀，榮上加榮，如同從主的靈變成的。」(林後 3:18)

這裏一點也沒說到我們今日常聽見的「品格建造」。我們得見祂，祂便改換我們，毫不費力，全都是祂作成的。

我們裏頭屬靈的成長我們作不來，是祂作的。基督說：「你想野地裏的百合花怎麼長起來。」(太 6:28) 是百合花的生命在生長。同樣地我們的生長是在我們裏頭的基督作的，我們裏頭的品格隨着我們給祂容量來漸次提升。我們仰望，祂來改換。

(3) 基督親自藉着我們的降服來作成我們的

yield. He performs through us every bit of spiritual service that is ever done. If he does not do it, it is not spiritual service.

Think of the vine and the branches. While the fruit grows on the branches, yet every bit of life that produces it comes from the vine. "From me is thy fruit found," (Hosea 14:8) said the Lord in the Old Testament, and Christ illustrates how it is done by this wonderful parable of the vine and the branches, emphasizing the fact that apart from him we can do nothing.

All our soul-winning, then, he does as we let him use us in personal work. The burden of intense and agonized prayer that we feel for some lost soul is his yearning through us. The impulse to speak the words we say, no matter how simple they are, is his life expressing itself through us. All true spiritual service is according to his working, which worketh in us mightily.

Do you recall that river of blessing of which Ezekiel writes in the forty-seventh chapter of his prophecy? As soon as it left the temple it started straight for the Dead Sea, healing and making fruitful on its way there all with which it came into contact, except the marshes. Observe! What was it that did that healing? Was it the temple, or the waters that flowed from the temple?

事奉。祂藉我們逐點來作那從來要作成的屬靈事奉；祂若不作這個，這就不是屬靈的事奉。

想想葡萄樹和枝子。果子在枝子上生長，然而長出果子的每一點生命都是來自葡萄樹。主在舊約說：「你的果子從我而得。」(何 14:8) 基督藉葡萄樹和枝子這奇妙比喻說到這如何作成，強調離了祂我們便不能作甚麼這事實。

那麼當我們在個人工作上讓祂用上我們時，祂便作成所有得人的工作。祂藉我們為失喪的人而有重壓和痛苦禱告的熱切。禱告如何簡單，其動力都是藉我們而有的自我表述。所有真實屬靈事奉都源於祂在我們裏頭大能的工作。

你記否結 47 章中所預言恩福之河？它自聖殿流出，一直流到死海，所到之處，除了沼澤之地外，全都得醫治，和結果纍纍。留心，這醫治是甚麼來的？是聖殿還是從聖殿流出的水？當你在作為祂聖殿你的生命中以基督作王時，活水江河

And when you enthrone Christ in your life, which is his temple, and the rivers of living water begin to flow from your inmost being, as he has promised they should, is it you yourself—the temple, or the waters of life flowing out through your ministry from Christ himself from which the healing comes?

No, child of God, soul-winning is not your work, it is Christ's work through you. And so if you will put into his hand just what you have, whether it is the walking stick of Moses or the five buns and two fishes of the lad, he will fill you and your capacities with his power and perform his pleasure through your life. It isn't your equipment he is after, it is you, and when he gets you he can do anything he pleases through your equipment, whether much or little. You may be an impulsive fisherman like Peter, or you may be a splendidly cultured and capable scholar like Paul, but the important thing to him is not your equipment, it is you. Not that the equipment is a matter of indifference in our service. Far from it. Every one ought to have the very best possible equipment. But whatever of real spiritual service is done Christ does it, using our equipment whatever it is.

便從你至深處來流出，就是祂曾應許的，這是你自己那聖殿，還是藉着你的事奉，自基督本位流出的生命水帶來醫治？

神的兒女阿，救魂不是你的工作，是基督藉你而作的工作。同樣地你若將你的所有交在祂手裏，無論是摩西走路的杖還是那小孩的五餅二魚，祂必會以祂的能力來充滿你和你的容器，藉你的生命來作成祂所喜悅的。祂所要的不是你的技能，而是你。當祂得着你時，祂能藉你的技能來作任何祂所喜悅的，不論多少。你也許是一個像彼得般衝動的漁夫，或一個像保羅般高度有教養和有才能的學者，但祂看為重要的不是你的技能，而是你。在你的事奉上技能不是不在乎的，遠遠不是這樣，每人當擁有最好的技能；真正的屬靈事奉都是基督作的，都是用上我們的技能。

II. The Method of Entering the Crucified Life

Christ said to his disciples, "Follow me, and I will make you fishers of men." (Matt. 4:19) We are to follow him all the way to the cross in order to become fishers of men. "It is enough for the disciple that he be as his master." (Matt. 10:25) He blazed the path, he set the pattern, and he himself is the power to follow.

He went to the cross in order that he might be able to save. We must die to self for the same purpose.

But as the controlling principle of life, the cross is for every Christian, and we not only can but must follow him here if we are to be made fishers of men.

We must therefore die to everything but the will of God, that thus God's will may come to be done in others through the service of our yielded lives. Our whole purpose must be, not our own joy, but the salvation of the lost.

THE SACRIFICIAL AND SELFISH PRINCIPLES

There are only two fundamental principles of life to choose between. One is the sacrificial principle, and the other the selfish. And these principles are mutually exclusive. When one

二、進入釘十字架生命的方法

基督叫門徒「來跟從我，我要叫你們得人如得魚一樣。」(太 4:19) 我們要全路程跟從祂上十字架作得人漁夫。「僕人和主人一樣也就罷了。」(太 10:25) 祂照亮前路，定下階模，祂自己就是跟從的力量。

祂上十字架，為的是祂能以拯救。為這相同目的，我們必須死己。

作為生命支配原則的十字架是給每一個基督徒的，我們若要成為得人漁夫，我們不單止能，且必須跟隨祂上十字架。

因此必須在神旨意外來在凡事上死，叫神的旨意藉我們奉獻生命的事奉來在別人身上作成。我們的全然目的必須不為一己快樂，而為失喪的人得救。

奉獻和自私的原則

只有奉獻和自私兩種基本的生命原則可選擇。這兩個互相排斥。當一個管治生命時，另一個就被驅趕。我們的生命若

dominates the life, the other is driven out. We can never become fishers of men if our lives are dominated by the selfish principle, and the sacrificial principle means the cross.

One of those great passages where this truth is unfolded is the story of events surrounding Peter's great confession of Christ's deity. (Matt. 16:13-25) You recall that after asking the disciples what men were saying about him, doubtless to get their thought centered on himself, he asked them, "But whom say ye that I am?"

Then came Peter's confession, "Thou art the Christ, the Son of the living God," after which Christ lifts the veil a bit concerning the things that are before him, and indicates the disciples' relation to them.

Then a most significant thing occurs. "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Then Peter, you recall, rebuked him and said, "Be it far from thee, Lord: this shall not be unto thee." But Christ turned to Peter and said, "Thou savorest not the things that be of God (the sacrificial spirit), but those that be of men (the selfish spirit)."

被自私的原則管治，我們永不能成為得人漁夫，因為奉獻的原則就是十字架。

揭示這真理其中一處經文就發生在圍繞着彼得承認基督神性的事件上(太 16:13-15)。你當記得問及門徒人說他是誰時，為要叫他們的思想集中在祂自己身上，祂便問他們：「你們說我是誰？」(太 16:15)

之後彼得宣告：「你是基督，是永生神的兒子。」之後基督稍為揭示祂將要發生於祂的一些事情，並告知門徒這些跟他們的關係。

之後那最重要的事情發生：「從此，耶穌才指示門徒，祂必須上耶路撒冷去，受長老、祭司長、文士許多的苦，並且被殺，第三日復活。」

你也記得之後彼得責難主：「主啊，萬不可如此！這事必不臨到祢身上。」但基督轉過來對他說：「你不體貼神的意思(犧牲的靈)，只體貼人的意思(自私的靈)。」

THE PROGRAM OF THE CROSS

"If any man will come after me," he said, let him do three things. Let him first "deny himself," second, let him "take up his cross," and third, let him "follow me."

"Deny himself" does not mean denying things to self at all, but denying self itself. It means, "let him deny his self"

A man deny his self precisely as Peter denied his Lord. He said, "I don't belong to him; I am not one of his company; I have nothing to do with him." And in exactly this same way we are to say to self, "I don't belong to you; I want your fellowship no longer; I will have nothing more to do with you!" We are to turn our back on self for good. We are from that moment to "make no provision for the flesh, to fulfill the lusts thereof." (Rom. 13:14)

The second thing is "take up his cross." This is where many miss the meaning. Some are so hopelessly mixed on the meaning of the cross that they get it mixed with their burdens and their thorns in the flesh. We sometimes hear some earnest but confused Christian woman say that her cross is an unsaved husband! It may be a grievous burden to her, or a thorn in the flesh that her husband is living a godless life,

十字架的計劃

祂說要跟從祂的人有三件事要作：一、「捨己」；二、「背起他的十字架」；三、「跟從我」。

「就當捨己」完全不是說到叫己來否定事物，而是否定己本身。這是叫人捨掉他的己！

人否定己跟彼得否定主一樣。他說：「我不屬於祂；我和祂不一伙；我與祂沒關係。」我們正要這相同的方法來對己說：「我不屬於你；我不想再與你相交；我不再與你有任何關係！」我們要永久地轉離我們的己。我們要從此「不要為肉體安排，去放縱情慾。」(羅 13:14)

第二件事就是「背起他的十字架」。多人不明其意義所在。有人無望地混淆了十字架和他們的重擔在肉體中的刺的意思。我們有時聽到一些忠信但混亂了的基督徒婦女說到她的十字架就是她未得救的丈夫！這也許是她難忍的擔子，但這永不是她的十字架。這是

but it is never her cross. It is those who have this conception that talk about their "crosses." There is no such thing. The word "crosses" cannot be found in the New Testament. There is but one cross.

For what it was to Christ it will be to us.

For a Christian to "take up his cross" was the instrument of death to him. It must also be the instrument of death to us. Death to the self we have just denied.

"Follow me." Here again many earnest Christians are confused. They have the idea that the cross is a burden of some sort that we are to shoulder and carry about with us all the rest of our lives, for Christ tells the disciple to take up his cross and follow him, and are we not to follow him through life? This is where the idea comes from that the cross is a burden.

For we are to follow him with our cross to the place where he went with his.

He went with his cross to the place of death. So we take up our cross and follow him, to the same place. To the place of death. "If any man will come after me, let him deny himself (his self), take up his cross (the instrument of death to make the denial of self effectual), and follow me (to the place

有着這觀念的人所說到他們 (眾數) 的十字架。沒有這回事。在新約中並沒有 (眾數) 的十字架。十字架只有一個。

於基督的就是於我們的。

基督徒背起他的十字架是置祂死地的工具，這也必須是置我們死地的工具。向我們所否定的己死。

眾多虔誠基督在「跟從我」有所混淆。他們以為十字架是某種我們要肩負的重擔，是餘生都要背負的，因為基督告訴門徒背起祂的十字架來跟從祂，那麼我們不是要整生來跟從祂了？十字架乃是一重擔這觀念就起源於此。

我們要背負我們的十字架跟從祂到祂背祂十字架去的地方。

祂背祂十字架到死地，所以我們背我們的十字架去相同之處，去死地。「若有人要跟從我，就當捨己 (他的己)，背起他的十字架 (使否定己生效的置死工具) 來跟從我 (到死己之地) 。」

of death to self)."

When we have once accepted that power of the cross into our lives which brings into our experience our crucifixion in Christ in a transaction that is to be once for all, we are then to allow the cross to manifest its power in us daily that we may be daily kept in the place of death, that the life of the risen Christ may work in us and through us unhindered.

"Whosoever will save his life (from the cross) shall lose it; and whosoever will lose his life (on the cross) for my sake shall find it."

THE PRODUCT OF THE CROSS

Notice those words, "shall find it" This is the product of the cross; and it comes only by following the program of the cross. It is a life yielded to the cross and therefore found again.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24) That is, to follow the selfish principle and save the life from the cross is to lose it; but to follow the sacrificial principle and die on the cross is to find it in a vastly multiplied form. This is precisely why we must follow Christ all the way through death to self before we can reach the ground where

我們的生命一旦得着領我們經歷我們在基督裏釘十字架這斷然過程的十字架能力，便得着十字架每天在裏頭彰顯它的大能，我們因此得以每天被保守在死地，因此復活基督的生命得以在我們裏頭和不受難阻地藉我們來運行。

「凡要救自己生命（脫離十字架）的，必喪掉生命；凡為我（在十字架上）喪掉生命的，必得着生命。」（太 16:25）

十字架的產物

留心「必得着」這話，這是十字架的產物；只在遵從十字架計劃而來。這是一降服於十字架因而再次尋回的生命。

「我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒，若是死了，就結出許多子粒來。」（約 12:24）按自私的原則下離開十字架來救生命反失去生命，但按奉獻原則和死在十字架上反得着極多的生命。這正是我們必須全路程跟從基督，藉死已落

multiplication and fruitage take place. This is what it means to follow him that we may become fishers of men.

2. Fellowshiping with Christ in His Cross

How may we fellowship with Christ in his cross? How may the crucified life become our daily experience?

By faith alone.

Faith means, you recall, that we trust some one else to do for us what we cannot possibly do for ourselves.

Then recall that "the just shall live by faith" (Rom. 1:17) which means that every minutest activity of the Christian life is performed by another within and through us while we trust.

This means a permanent cessation of all our own doing, for the moment effort comes in at the door, faith flies out at the window. Faith and works can never dwell together in the same heart. When one is in, the other is out.

This means also that we are even to cease our doing by faith, and not by effort. That is, we are not to try to make self quit its activity, for as long as we make any effort whatever it will be impossible for self to quit. As long as we do anything to make effective our death to self in Christ, it will be impossible for self to die out of our experience,

在地裏，得着倍數果子的原因。這就是我們跟從祂來成為得人漁夫的意思。

二、在基督十字架上與祂契合

我們如何在基督的十字架上與祂契合？釘死的生命如何成為我們每天的經歷？

獨獨藉着信。

你當記取信就是我們信託別人來為我們作我們不能為己來作的事。

當知「義人必因信得生」(羅 1:17)是說到基督徒生命中最微細的活動都因信靠那內住的一位藉我們來作的。

這是說到我們永久停止我們一己的作為，一旦努力來到門前，信便從窗門飛走。信和行為永不能在同一心中同住。一個進入，另一個出去。

就是連藉信而不是藉努力而有的行為都要停止。我們不要藉己來停止其活動，因為每當我們作任何努力，己的停止便都不可能。只要我們作任何事來叫在基督裏的死己生效，己從我們的經歷上死去便變得不可能，因

because it is by our doing that self stays alive.

Christ, therefore, makes the cross a living experience in our lives by himself being within us the power to cease from self as we trust him, and daily maintaining the death of self by his own life within us.

But the moment we cease to trust him to do even the smallest thing, and start out to do it by our own effort, that moment self comes down from the cross and renews its activity in our lives. The just must live all the time by faith, and not a moment by effort. The normal Christian life is the effortless life. So if you find it hard to live the Christian life, you are trying to live it instead of trusting him to live it. The fact is, Christian living is not simply hard to a Christian, it is impossible. It is a supernatural life, and it therefore takes a supernatural Person to live it.

THE EFFORTLESS LIFE AND SOUL-WINNING

Now all this means that we can trust Christ—yes, that we must trust Christ to do every bit of the soul-winning through us that he requires of us, for he is able and we are not. Paul says that he is "able to do exceeding abundantly above all that we ask or think," and then he tells us what

為是因着我們的行為來叫己仍活着的。

基督以十字架成為我們生命上的一個活潑經歷，靠我們裏頭祂自己的能力來停止己，只要信靠祂，每天藉我們裏頭祂一己生命來維持死己。

那怕我們在最小的事上停止信靠祂和開始以一己努力的一刻，己便從十字架下來，在我們生命中重新活動。義人必須全時間因信而活，一刻也不能用力。正常的基督徒生命不費力。因此你若發現難以活出基督徒的生命時，你便不是信靠祂，而正嘗試來活出它。事實上，基督徒的生命不單難以活出，且不可能活出。這是一超凡的生命，因此需要那超凡者來活出。

那不費力的生命和救魂

這一切都說到我們要信靠基督，必須信靠基督來作藉我和祂要求於我的每一次救魂，因為祂能而我不能。保羅說祂「充充足足的成就一切，超過我們所求所想的。」且以「照着運行在

he does while we trust when he adds, "according to the power that worketh in us." (Eph. 3:20) Not according to our own power or working, but according to his.

Then in another place Paul tells us how this power puts us above every power that hinders. He speaks of it as "the exceeding greatness of his power to US-ward who believe (not to those who make any effort whatever) , according to that working of the strength of his might (not ours) which he wrought in Christ when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion (then certainly over all our enemies, the world, the flesh, and the devil), and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet (and therefore under ours) and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:19-23 (R. V.)); all of which means that through faith we fellowship with Christ in the literal working in our daily experience of his power over all things.

Then in still another place Paul tells us how the power that puts us above the enemy also works in us the attitude

我們心裏的大力」(弗 3:20)來說到我們信靠祂時，祂所作的不是照着我們而是祂的能力和工作的。

保羅在別處告訴我們這能力如何使我們高於攔阻我們的每一個能力。他以這為「向我們這信的人(不是那些作出任何努力的人)所顯的能力是何等浩大。就是照祂(不是我們)在基督身上所運行的大能大力，使祂從死裏復活，叫祂在天上坐在自己的右邊。遠超過一切執政的、掌權的、有能的、主治的(那麼肯定是超過我們所有的仇敵：世界、肉體和魔鬼)，和一切有名的；不但是今世的，連來世的也都超過了。又將萬有服在祂的腳下(因此也服在我們腳下)，使祂為教會作萬有之首。教會是祂的身體，是那充滿萬有者所充滿的。」(弗 1:19-23)這全說到我們藉信來與基督契合，正是凡事上每天經歷祂能力上的運行。

保羅也在別處告訴我們這能力如何使我們高於仇敵，且在我們裏頭

of Christ toward the lost. He tells us how he has suffered the loss of all things, and counts them but refuse, that he might know Christ, "and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Phil. 3:10) You notice that the resurrection, in this passage, precedes the sufferings and the death. But you will notice also that it is the power of his resurrection that Paul speaks of. This is why it comes first; for it is the power of the risen life of the indwelling Christ that works in us perpetual fellowship with his sufferings and death for others.

In one other passage Paul tells us how to receive the crucified life into our experience when he says, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5) Could anything be easier than to let the mind of Christ possess us? It is like letting air into a vacuum. Simply open a way of entrance, and the air takes possession. And Paul tells us also what the mind of Christ is in the words, "Who, being in the form of God, did not reckon his equality with God a thing to be clung to; but emptied himself, taking the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the

作為基督對失喪之人的態度。他告訴我們他如何丟棄萬事，看作糞土，為要得着基督(腓 3:8)。「曉得祂復活的大能，並且曉得和祂一同受苦，效法祂的死。」(腓 3:10) 你當留着這經文的復活是先於受苦和死；你也當留意保羅說到的是祂復活的大能。因此這先行，因為在我們裏頭運作的，是在我們裏頭與祂的受苦和為別人死上有着持續相交，這內住基督復活生命的大能。

保羅在另一處經文告訴我們如何將這釘死的生命成為我們的經歷，他說：「你們當以基督耶穌的心為心。」(腓 2:5) 有甚麼比讓基督的心思進佔我們更容易？這就像讓空氣進入真空一樣。單單打開通道，空氣便進佔。保羅也在這經文中告訴我們甚麼是基督的心。「祂本有神的形像，不以自己與神同等為強奪的；反倒虛己，取了奴僕的形像，成為一的樣子；既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。」

cross.” (Phil. 2:6-8 (1911 Bible)) To open the heart to the mind of Christ, therefore, is to accept his attitude toward death to self that others might live.

The application of all this to soul-winning is most practical. It means two very definite things. It means that by the power of the indwelling life we die to all consciousness of our ability, and also to all consciousness of our lack of ability.

CONSCIOUSNESS OF ABILITY HINDERS

This brings before us a class of workers that it is very hard to get along with. It is those who are conscious of ability, real or imaginary. They may be very modest in manner, though sometimes they are not, but they know little or nothing of what it means to cease from themselves and let Christ do it all.

But, strange as it may seem, they are utterly unfit for service, for self dominates them. One evidence of this is their ill-concealed desire to be at the front.

WHAT TOUCHINESS SHOWS

This is where they reveal the fact that self dominates. For self is full of pride, and is therefore always easily offended and very touchy. Touchiness is

(腓 2:6-8) 因此向基督的心思來敞開你的心，來接受祂死己好叫別人活的態度。

在救魂上這一切的應用都是最實際的。這說到兩個肯定的東西。這說到我們藉着內住的生命大能來在我們能力的所有覺知和缺乏能力的所有覺知上死。

能力上受攔阻的覺知

這領我們來到一群極難相處的工人面前，他們覺知自己或真或假的能力，他們也許在態度上是十分謙遜的，雖然有時不是，但他們在甚麼叫作沒有他們自己，讓基督來作一切上認識得少，甚或毫無認識。

可奇怪的是，他們卻是完全不適合來事奉的，因為己在管治他們。其中一個證據就是他們暗藏渴望顯揚名聲。

易怒所顯明的

這顯明己在作王的事實。己既充滿驕傲，因此總易激怒和暴躁。暴躁是有着怒髮衝冠的自

self-conceit set with a hair-trigger, ready to go off at the least offense. And everything that even seems to raise the slightest question as to their ability is ample occasion for offense.

With the crucified life it is just the opposite. There isn't any self to be offended, for self is on the cross and Christ lives within. Among the graces named in the fruit of the Spirit is peace, and the Word says, "Great peace have they that love thy law, and nothing shall offend them." (Psa. 119:165) And so if we are offended over being set aside, the fruit of the Spirit is not being borne in our lives, and that means that self dominates.

When the power of the cross is working in our lives, we haven't any ability that we are conscious of to be discredited, for Christ is all, and so our feelings are not hurt in the least if we are not called on for any given service, or if we are asked to step aside from the service we are engaged in. For even though the leader we are working under may be making a mistake, we will not add another one to it by an exhibition of self. We can safely leave the leader with God while we, like our Master, are content to be of "no reputation" (Phil. 2:7) and to leave our service altogether with him who said, "He that humbleth himself shall be exalted." (Luke 14:11)

大，隨時就最少的被冒犯而離去。每一樣對他們能力上有着似乎最小的質疑都成為被冒犯的充足成因。

而被釘的生命恰恰相反，沒有任何已被冒犯；已在十字架上，基督在裏面活。聖靈果子留名的恩賜中有平安，聖經說「愛祢律法的人有大平安，甚麼都不能使他們絆腳。」（詩 119:165）若被擱置一旁的我們被冒犯，我們的生命卻結不出聖靈的果子時，就意味着己正作王。

當十字架的能力在我們生命中運行時，基督既是一切，我們因沒任何能力而不覺知丟臉。我們若不被召作任何事奉，或被要求從從事的事奉中退下來時，我們的感覺也絲毫不會被傷害。就算我們工作上服在其下的領袖犯錯，我們不會增添錯誤來彰顯己。我們安心將那領袖交給神，而我們就像我們主般甘心來「虛己」（腓 2:7），和與那說「自卑的，必升為高」（路 14:11）的那位一同完全離開我們的事奉。

It is very hard for a self that is conscious of ability to quit and go to the cross, especially if that ability is being conscientiously used in what is believed to be the service of God. Look at Saul of Tarsus. In birth, natural ability, training, position and correct living, he was at least on a level with the best of his day. But in the use of his great ability, in spite of the fact that he lived in all good conscience before God, he was utterly dominated by self. Conscious of his own ability, he rushed on so madly in doing what Saul dictated that he had no ear to hear what God dictated, until God was finally compelled to smite him down by the roadside to make him hear.

But look at the change after he was born from above and so filled with Christ that he no longer lived but Christ lived in him. He calls himself the "chief of sinners," (1 Tim. 1:15) because although he was given perhaps the greatest advantages of any man of his day, yet he allowed those very advantages to make him so unresponsive to God that he had to have a vision from heaven before he would get his eyes off from his own ambitions and on to Christ.

Notice what he does with his great ability after he is surrendered to Christ. After saying, "If any other man thinketh that he hath whereof he might trust in

要一個覺知有能力的己停止和走上十字架是十分困難的，尤其這能力是正大光明地被用在相信是神的事奉上時。大數的掃羅與生俱來有屬肉體能力、訓練、地位和端正的生活，最少與當日的精英看齊。在運用最大能力上，雖則他有着良心全然對得住神的生命，卻完全由己作王。覺知一己能力的他極瘋狂地向前衝，作所命令他的，卻沒有耳朵來聽神的命令，直至神至終強逼他在路旁被擊倒來使他聆聽。

看看他重生和被基督充滿後的改變，他不再活，而是基督在他裏面活。他稱自己為「罪魁」（提前 1:15），因為他得賜的也許是當日任何人最大的優勢，然而他容讓這些優勢使他對神不負責，因此他的眼目必須離開他一己的野心而轉向基督，他所要的是從天上來的異象。

留心他在獻身基督後他如何對待他的大能力。「若是別人想他可以靠肉體，我更可以靠着

the flesh, I more," and then after naming the things in which he might have confidence, he says, "What things were gain to me, those I counted loss for Christ, ... and do count them but dung, that I may win Christ, ... that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Phil. 3:4-10) This means that he died to all his natural ability and equipment that he might lose all dependence on them and depend on Christ alone, and that thus Christ might use them in the power of his risen life. Paul was nothing; Christ was all.

But it is so hard to die to our ability that we cannot do it.

But Christ is able, and he will work it in us if we simply consent and reckon on him.

CONSCIOUSNESS OF INABILITY HINDERS

There is also another class that it is equally hard to deal with. It is that great company of Christians who are so painfully conscious of their lack of ability that they will never make the first attempt to take Christ to a lost soul.

They are everywhere. Their name is legion. And they are the heartache of many an evangelist and pastor. They are

了。」在列出一些他確信的事情後，他說：「只是我先前以為與我有益的，我現在因基督都當作有損的.....看作糞土，為要得着基督.....使我認識基督，曉得祂復活的大能，並且曉得和祂一同受苦，效法祂的死。」(腓 3:4-10) 這說到他在祂一切的天然能力和才幹上已死，好叫他失去對他們的一切倚靠，卻單單倚靠基督，和基督得以以祂復活的生命來用上他們。保羅無有，基督萬有。

要在能力上死實在太難，以至我們不能。

基督卻能，只要我們樂意倚靠祂，祂必會在我們裏頭作成它。

對無能攔阻的覺知

有另一類人同樣地難對付。有大量的基督徒痛苦地覺知他們缺乏能力，因此他們一次也沒有嘗試將基督帶給失喪的人。

他們到處都是，他們的名字是無數。他們令眾多傳福者和牧者痛心。他

the quiet but earnest and active Christians who are usually ready for almost any service except personal work. They are self-conscious because they think their natural inability and lack of equipment and training make them altogether incapable of doing such an important work as that.

But, strange as it may seem, these people also are dominated by self. Self has so twisted their vision of God that they have come to have a very strange and impossible God. He is most unreliable, at least in one thing. He will unmistakably move them to speak to certain unsaved souls and seek to lead them to them. By so much, therefore, he is with them. Then he will give them his encouragement and presence all the way to those unsaved souls. And so by that much more he is with them. Then just as they start to say something for their Master to lead these souls to accept him, strangely enough this God of theirs will suddenly back out from under them and leave them altogether to their own resources. Their limited resources are reason enough, therefore, for their never venturing on that work. It must be left to those whose resources are adequate.

Nothing but the activity in our lives of a guilty and sinful self could ever move us so to dishonor our Lord! It is

們是安靜、殷勤和活躍的基督徒，常準備好作幾乎任何事奉，除了個人工作。他們是自覺的，因他們以為天然的無能和缺乏才幹和訓練使他們完全不能作任何像這重要的工作。

看來雖奇怪，但這些人也是由己作王的。己扭曲了他們對神的看法，因此他們有的是一十分奇特和不可信的神。祂最不可靠，最小在一件事上。無疑祂必會感動他們對某些未得救的人說話，和試圖領他們來聚會。他與他們一起，就這麼多。之後他全路程鼓勵和陪伴那些未得救的人。極其量他與他們一起。之後當他們開始為他們的主說話來領這些人來接受祂時，奇怪得很的是，他們的神竟打退堂鼓，完全任由他們用上他們一己的才智。他們有限的才智提供足夠原因叫他們永不冒險作這工作，必然留給那些才智合適的人。

從來沒有比我們生命中那罪疚和惡己的活動更不尊榮神！因為我

because our eyes are on ourselves and not on him that we are ever capable of thinking such a thing. When did the Lord ever desert his obedient servant?

His commands are always his enablings. He is the God who takes one to chase a thousand and two to put ten thousand to flight. He is the one who can take a worm and thresh a mountain, and use even the things that are not to bring to naught the things that are. He is the God who can use a shout to throw down the battlements of a city, and three hundred pitchers and torches to defeat an army of 135,000. And then we back up when he proposes to use us because we lack ability!

We shall have to turn utterly away from this sinful self-consciousness before we shall ever be where God can use us. It makes no difference whether we have ability or inability, the Lord is able, and (that is enough! He will do through us what he requires of us, no matter what our equipment or lack of it.

Precisely so, Christ's life within us is the mainspring of our life and activity, and we are the escapement for his saving message into the world— that message that is the power of God unto salvation to those who believe it. And so just as long as we refuse to surrender to his power and go to work for the lost, just that long the saving power that is in

們的眼目專注自己而不是祂，因此我們常想到「主何時會離祂順命的僕人不顧？」。

祂的命令總賜人力量。祂是叫一人追趕千人，二人追趕萬人的神。祂是那能叫蟲擊敗大山，甚至用上不足道的來叫稱道的一無所有的神。祂是用上呼喊來推倒戰場中的城市，和三百個手持大瓶和火把的人戰勝十三萬五千軍兵的神。可是我們因着我們缺乏能力而在祂試圖用上我們時退縮！

在神用上我們之先，我們必須完全轉離這罪大惡極的自覺。我們有沒有能力毫無分別，主能，這已足夠！在祂需用我們上會藉我們來工作，無論我們有否才幹。

基督在我們裏頭的生命正是我們生命和活動的主彈簧，我們不過是祂給世人拯救信息的小擺輪，這信息是神拯救凡相信祂之人的大能。只要我們拒絕來降服於祂的能力，和為失喪的人來工作，這信息中的拯救能力

the message cannot escape through us. But just the moment we go to work for the lost, utterly dependent on him because he is able, just that moment his power will begin to operate through us.

This does not mean in any sense of the word that surrender to him will set aside our personality. He empowers our personality and uses just what we are and have.

This is the attitude toward Christ that puts self out of business so completely that we become entirely unconscious of both ability and inability in our consciousness that Christ is within us all he requires us to be, and to do, and to give.

This is what it means to fellowship with Christ in his cross. It is to surrender to the power of the crucified life within us in a definite and deliberate transaction which we intend shall be both complete and final.

This is not a special blessing once for all received, however, whether "second blessing" or any other, nor a special experience once for all enjoyed, whether "sanctification" or anything else, so much as it is a normal relationship once for all recognized, accepted and entered upon. This is the normal Christian life. Anything below this is sub-normal.

便不能藉我們釋放；只要一刻我們為失喪的人工作，完全倚靠那能幹的祂，這一刻祂的能力必會開始藉我們運作。

這經文從沒有意思說到降服於祂便將我們的個格被擱置一旁。祂授權我們的個格，所用上的正是我們的所是和所有。

將己完全停止是面對基督的態度，因此我們完全不去覺知我們能不能，只知的是基督在我們裏頭，和祂希望我們的所是、所作和所給。

這就是與在十字架上基督契合的意思，這是同時存着完全和至終的意圖來明確和深思熟慮地降服於我們裏頭釘死生命的大能。

這可不是一勞永逸得着的特別恩福，或是第二恩福或別的；也不是一勞永逸得享的特別經歷，或「成聖」或其他；甚至也不是一勞永逸的認可，接受和得進入的正常關係。這是正常的基督徒生命，次於這個的都是次正常。

HOW TO ENTER IN

In order to enter upon the enjoyment of this relationship so that you may no longer live, but that Christ may daily live his life in you, by faith alone, and never by feeling. For the experience of the life that is Christ does not rest on a thrill of the nervous system but on a fact that faith reckons with. Therefore rest once and for all on the fact and do not look for an experience. You will have experiences, many and blessed, but they will always be the result of the reckoning of faith, and never the outgrowth of feeling. Feeling comes from following, and following is by faith alone entirely apart from feeling.

With which faith is to reckon that our crucifixion to self does not have to be done at some point of time in our lives when we consent, but that it has been done already in Christ when we died in him on the cross, and that therefore we were crucified to self, to the world and to Satan the instant we were baptized by the Holy Spirit into Christ at the moment of our regeneration. By the Spirit we were then baptized into his death, and by the Spirit we were also then baptized into the power of his risen life. It is therefore already a fact with which we are to reckon, that we are now dead to sin

如何得進入

得享不再活，而是基督得以每天在你裏頭來活出祂的生命的關係，獨獨藉着信，永不藉着感覺。經歷本是基督的生命不是倚靠着神經系統的顫動，而是倚靠信所認定的。因此斷然倚靠事實，而不看經驗。你有又多又蒙福的經驗，但他們常是信心認定的結果，永不會是感覺所派生的。感覺來自遵從，而遵從獨獨藉着完全與感覺無關的信。

信心認定的是我們的釘死已不在我們生命中的任何同意一刻，而是早已在基督作成的，我們在十字架上的祂裏頭死的那時，我們是這樣在向己、世界和撒但死的那一刻，來在我們重生的那時藉聖靈受浸歸入基督的。我們便藉聖靈受浸歸入祂的死，也藉聖靈來受浸歸入祂復活的大能。因此我們所認定的是早已是一個事實，我們如今向罪（己）死，和在基督裏向神活。

(self), and are now living unto God in Christ.

"Let not sin (self) therefore reign in your mortal body, that ye should obey it in the lusts thereof." (Rom. 6:12)

But how can we prevent sin from ruling over us without making an effort against it? And the moment we begin making an effort does not faith end? Where, then, can the reckoning of effortless faith come in?

Paul solves this mystery of overcoming self without effort before he finishes the sentence. "Yield yourselves unto God" he says, "as those that are alive from the dead." (Rom. 6:13) Being alive in him we are simply to yield to him who is our life and he himself will not let sin reign over us. It is the fight of faith, not the fight of effort, because we are simply trusting him to do for us what we are helpless to do for ourselves. That is, while we reckon, he makes the crucifixion of self which was ours in him the moment we believed an actual reality in our experience, thereby setting us free "that we should no longer be enslaved to sin." (Rom. 6:6)

In other words, just as the salvation of our souls from the guilt of sin was ours the moment Christ died for us, and became ours in fact the moment we reckoned it to be true and accepted

「不要容罪在你們必死的身上作王，使你們順從身子的私慾。」(羅 6:12)

我們如何能不用努力對抗罪下來不容罪在身上作王？我們努力一刻不就是信心結束之時麼？那麼這不發力的認定如何進來的呢？

保羅在「倒要像從死裏復活的人將自己獻給神」(羅 6:13) 這經文結尾處解開這不發力而克勝之謎。只要活在祂裏面的我們奉獻給作為我們生命的祂，祂必會不讓罪管治我們。這是信心之戰，不是努力之戰，因我們單單信靠祂為我們作我們無望為己作的。即是說，當我們相信祂使我們己的釘死放在祂身上乃是我們所經歷的實況時，這樣的認定從此釋放我們，「叫我們不再作罪的奴僕。」(羅 6:6)

就是說我們的魂在基督為我們死的那刻得脫離罪疚，救恩便屬於我們；是在認定這是真實和接受那刻成為我們的；同

it, so the salvation of our lives day by day from the power of sin was ours in Christ's death, and becomes ours in daily experience the moment we reckon that God has told us the truth and accept the fact. The fact of our complete salvation from sin and its power has been true since Calvary. The experience and enjoyment of that fact becomes a glorious reality within us the moment we believe and accept it.

To enter upon this relationship with your Lord is therefore very simple. Get alone with him at a time when there will be nothing to disturb nor break in. Then in a most personal, intimate, and natural way, yield yourself, all you are and all you have, all you will ever become and all you will ever have, in a transaction that will from thenceforth put the government of your life upon his shoulder and the doing of your service upon his power. And then from that moment reckon on him. Follow him wherever he leads you, trusting him to be in you and to do through you all he requires of you. Never wait for feeling. Always act on faith. The responsibility is all his. Leave it there!

And if self ever slips off the cross and becomes active again, as it surely will when you stop reckoning, confess it instantly, turn self over to him again,

樣地在我們認定神相告和接受這事實那刻，日復一日得脫離罪的權勢，這在基督死亡中生命的救恩便屬於我們，成為我們每天的經歷。我們完全得脫離罪和其權勢這真確事實始自加略山。當我們相信和接受時，得經歷和得享這事實便成為我們裏頭的榮耀實況。

因此得進入與你主的這關係是十分簡單的。在沒有任何東西騷擾和闖入時來與祂獨處。就以這最個人、親蜜和自然的方式來獻上自己，你的所是、一切的所有、將會如何和將會擁有的一切，在這過程中決意從此將你生命的主權放在祂的肩頭上，和交付祂的權能來作你的事奉。由這刻起認定祂。無論祂引領何往都跟從，信靠祂在你裏頭，藉你來作所祂想你作的一切。永不等待感覺，總憑信來行事。責任全屬祂，留在那裏！

己若從十字架上偷走，再次活躍，就在你停止認定時必然這樣，便立時認罪，再次將己交付

and take your former stand on the ground of a faith which lets him do it all because you can do nothing. This is the method both of entering and of continuing in the crucified life.

CHAPTER II THE OVERFLOWING LOVE OF CHRIST

"For by grace are ye saved through faith"; he says, "and that (even the faith) not of yourselves: it is the gift of God." (Eph. 2:8) He leaves us nothing to do but consent. He does it all.

Now if the faith with which we receive salvation is a gift, and if everything that salvation itself contains is a gift, this means that Christ is the source of all our Christian activity, the center and substance of which is love.

Christ gave some intimations of this before he went away. He said to his disciples, "My peace I give unto you." (John 14:27) Not a prescription for peace, but his peace. He himself was to be their peace, just as he was on the stormy lake, except that he was to be within them instead of simply externally present with them.

And so with every other grace. Ours, no matter how capable they may seem, always break down under any real test. A Sunday-school Superintendent stood on the platform

他，採取堅穩信心的立場，讓祂來作一切，因為你甚麼都不能作。這同時是得進入和持續活在釘死生命中的方法。

第二章 基督愛的湧流

「你們得救是本乎恩，也因着信；這並不是出於自己，乃是神所賜的。」(弗 2:8) 祂留給我們作的只有同意，其餘全都祂作。

若我們得救的信都是恩賜，若救恩本身包含的每一樣都是恩賜，那麼這是說到基督乃是我們基督徒所有活動的愛的本源、中心和本質。

主離開前有所宣告，對門徒說：「我留下平安給你們。」(約 14:27) 不是一個平安的權利，而是祂的平安。祂本身就是他們的平安，正如祂在起暴風的湖上，不同的是祂在他們裏面，而不是單單外在地與他們一起。

任何其他恩賜也一樣。我們得的恩賜，無論看來何等可以，總會在任何真正的試驗中分崩離析。一個主日學校長在倫

in an East End Sunday-school in London and saw his teachers practically helpless to keep order as conditions in some classes approached pandemonium. He was just on the point of ringing the bell sharply and saying, "The Sunday-school is dismissed; and don't come back again until you can behave yourselves!" But just before the impulse was yielded to, he suddenly lifted his heart, hardly knowing why he did so, and cried, "Thy patience, Lord; I need it quick!" And immediately a wonderful calm possessed him that gave him perfect patience and poise in the presence of the distracting disorder, and from that moment nothing that happened caused him the slightest feeling of impatience. His patience broke down under pressure; the Lord's never does.

THE SOURCE OF LOVE FOR THE LOST

The Lord said, not, "Continue ye loving me," but, "Continue ye in my love" (John 15:9) Peter tried three times to tell the Lord he loved him, and made a miserable failure of it. But John had no trouble telling us that God loves us, and Paul tells us that he sheds his love all abroad in our hearts. It is impossible to manufacture sunshine, but it is perfectly easy to get out and bask in God's sunshine. We love him because he first loved us. Our love for him is simply his

敦的東點主日學校講台上站着，看着他的老師們實在不能保持秩序，因為一些班別近似群魔殿。就在他把心一橫，將要響鐘和說「主日學校解散，不要再回來了，除非你能守規矩！」之先，難以知道他為何突然提起心，高呼：「主阿，我極需要祢的忍耐！」立時有一奇妙的平靜臨到他，在使人發狂的混亂下，這給他完全的忍耐和平靜，從這刻開始，再沒有發生的任何事使他些微感到不忍耐。他的忍耐在壓力下崩潰，但主的永不會。

對失喪之人的愛的源頭

主不是說「你們要常愛我。」而是「你們要常在我的愛裏面。」（約 15:9）彼得曾三次對主說他愛祂，都痛苦地失敗。但約翰毫無困難來相告神愛我們，保羅告訴我們祂將祂的愛遍灑我們心中。陽光是不可能製造出來的，但是出外沐浴在神的陽光中極容易。我們愛，因為祂先愛我們。我

love rising to its source and taking our hearts in on the way.

All those nine graces beginning with love, joy, peace, are after all but love in its various phases. That is why it is called "fruit," not "fruits," for it is one fruit, not nine.

And then love—what is it? Is it a feeling, or an emotion, or a sentiment? It is none of these things, nor all of them put together.

It is infinitely more. It is that deliberate and fixed attitude of the whole being which puts the best interests of the one we love above our own, no matter at what cost to ourselves. And so it is entirely independent of sentiment and emotion, for it lies altogether back of them. Sometimes our emotion may be in perfect harmony with our love, as when a parent gives his child a present, and sometimes it may be utterly against it, as when a parent gives his child a punishment.

HOW TO LOVE OUR ENEMIES

Now the divine love has no respect either for person or character. This is why Christ told us, as Christians, to love our enemies. For when we do that, our love will then reach all those between our worst enemies and our best friends.

們對祂的愛不過是祂的愛升至其源頭，並在途中來提起我們的心吧了。

那九個恩典以愛為先，隨後的喜樂、和平都不過是愛的不同表述。為此它被稱為（單數的）果子，是一，不是九。

之後來到愛，甚麼是愛？愛是感覺、情感，還是情緒？都不是，加在一起也不是。

愛無限多，是整位的定意和定志將我們所愛那位的最佳利益高於我們一己的利益，無論我們要付出任何代價。因此愛是全然獨立於情緒和情感，因愛全然是他們的根基。有時我們的情感會與我們的愛有着完美的和諧，就如同一個父親給孩子禮物一樣；卻也有時完全相違背，就如同一個父親責罰他孩子一樣。

如何愛我們的仇敵

神聖的愛不論對象或品格。因此基督告訴基督徒的我們要愛仇敵，我們若這樣作，我們的愛必能到達所有人，由最差的仇敵到最好的朋友。

Think carefully for a moment what it was that Christ commanded us to do for our enemies. He said, "Love your enemies," (Matt. 5:44) but he did not tell us we must like them. To like them would imply approval of their character, and that would be impossible with all whose characters were wrong. He himself does not like the sinner, though he loves him so much that he gave all he had to save him. For love puts the best interests of the one we love above our own, no matter at what cost to ourselves, and this is what Christ did for his enemies, and what we are to do for ours.

But we cannot do even that, reasonable and simple as it sounds. No human being can love his enemy, even on that basis. When Christ commanded a thing like that, he commanded an absolute human impossibility. But he who prayed, "Father, forgive them," (Luke 23:34) while they were driving the nails through hands and feet can do it, and by his indwelling life we can do it, because he is able to do it through us.

And we never can know the joy of loving until we love our enemies in the power of his love. There is infinitely more joy in loving our worst enemies with the love of Christ, than there ever can be in loving our best friends with our own love.

稍為細心想想基督命令我們為仇敵作的。祂說：「要愛你們的仇敵。」（太 5:44）但祂不是告訴我們要喜歡他們。喜歡他們意味着認同他們的品格，於那些錯誤品格的人這是沒可能的。祂本身不喜歡罪人，雖然祂因極愛而給祂一切有的來救他。愛將我們所愛之人的最大好處置我們好處之上，無論付上甚麼代價，這就是基督為仇敵作的，和我們要為我們仇敵作的。

這聽起來雖合理和簡單，卻行不出來。據此看來，沒有人能愛仇敵了。基督所作的命令的是人絕對沒可能的了。但那禱告「父啊！赦免他們。」（路 23:34）的是在他們正釘祂手腳時能作的，我們也能靠着祂內住的生命來作，因為祂能經我們來作。

我們永不識愛中之樂，除非我們以祂愛的力量來愛仇敵。以基督的愛來愛最厲害的仇敵所得的，比我們以一己的愛愛最好的朋友更無限喜樂。

Now the love of Christ going out through us for the lost cannot leave us in a state of inactivity nor the lost in a state of indifference. We must act under its impulse, and they must respond to it, even if it is to reject it. And so when the love of Christ has possession of us, it will both impel us and compel the lost to action.

1. The Love of Christ Impels the Christian

When Joseph of Arimathea put a grave into his garden in which he who went to the cross for the lost was buried, he very soon had a resurrection there. And when a grave goes into the garden of our hearts in which self is buried and all that belongs to it, we will also share the resurrection life and fruitful activity of our Lord.

1. Christ's Risen Life Overcomes

When Christ spoke of the death of the grain of wheat, he went on immediately to speak of its resurrection and fruitage. Death was not the goal; it was simply the pathway to the goal.

This is a truth many miss. They are deterred from surrender to the cross because they do not see what is beyond it. They see only the seeming loss involved in crucifixion, and do not see the resurrection life and fruitage on the other side. The cross seems to them not

藉我們向失喪的人所顯基督的愛不會叫我們落在毫無行動或叫失喪的人落在漠不關心中。我們必須在愛的激勵下作，他們必有所回應，那怕是拒絕。基督的愛進佔我們同時會催逼我們向失喪的人有所行動。

一、基督的愛激勵基督徒

亞利馬太的約瑟用他園子中的墳墓埋葬那為失喪的人上十字架者，祂不久便在那裏復活。祂和屬它的一切都被埋葬在進入我們心中園子的墳墓，我們也得享我們主的復活生命和果子纍纍的活動。

一、基督得勝的復活生命

當基督說到麥子的死時，祂立時說到復活和結出子粒。死亡不是終點，不過是引往終點的路徑。

這是多人不識的真理。他們在向十字架降服上躊躇，因他們看不見在十字架背後的。他們只見釘死上的失去，卻不見另一方面的復活生命和果子纍纍。於他們十字架是

the beginning but the end of all that is worth while.

But when Christ was on his way to the cross he saw through to the other side, and seeing "the joy that was set before him" on the resurrection side, he "endured the cross" willingly, looking down upon the shame as a thing not to be reckoned with, and is now "set down at the right hand of the throne of God." (Heb. 12:2)

TWOFOLD SALVATION

This two-foldness of Christ's salvation is seen everywhere in Scripture. He saves us both out of, and into. By his cross he saves us out of self; by his resurrection he saves us into service. By his cross we die to fruitlessness; by his resurrection we rise to fruitage. By his cross is ended that spirit of lovelessness that lets the lost all around us go into eternity without a direct effort to save them; by his resurrection is begun that active operation of the divine love within us that impels us to spend our lives in rescuing the lost. Salvation is twofold; not so much a first and second blessing as a twofold blessing; not so much a first and second work of grace as a twofold work of grace. The cross and the resurrection are always associated in New Testament doctrine, and they

所有價值的結束而不是開始。

當基督往十字架去時，祂看透另一面，在復活的一面得見「擺在祂前頭的喜樂」時，祂便甘心「忍耐十字架」，輕看羞辱，如今「便坐在神寶座的右邊。」（來 12:2）

雙重的救恩

聖經到處得見基督救恩的雙重性。祂同時在出和入上救我們。祂藉祂的十字架救我們出離己；藉祂的復活救我們進入事奉。我們藉祂的十字架向不結果而死；藉祂的復活向結果子而復活。藉祂的十字架來結束讓我們四圍所有失喪的人在沒有努力拯救他們下來進入永恆這沒愛心的靈；藉祂的復活來開始我們裏頭神聖之愛的活潑運作，來激勵我們用上我們的生命來拯救失喪的人。救恩是雙重的，但並非有着第一和第二重的恩福，並非說到第一和第二重的施恩工作。在新約教義中，十字架和復活常

cannot be separated in the Christian's experience. It is impossible for the power of the cross to enter the life without the power of the resurrection to be manifest also. While we are discussing the crucified and risen life separately, this does not imply separate experiences. They are the two sides of one great truth.

It is quite true that one may receive the benefits of Christ's death and resurrection for him when he believes unto salvation, and may not receive the power of Christ's death and resurrection within him until a later day in his experience, though this does not need to be so. But when the power of the cross becomes a living reality in a Christian's life, the power of the resurrection is inseparable from it.

SATAN CANNOT TOUCH US

Now the risen life in Christ is the overcoming life. By the power of the cross we die to the enemy, and by the power of the resurrection we rise above the enemy. Satan cannot touch either the sonship of the saved one or the service of the surrendered one. The soul of the believer is forever safe in Christ, and the service of the soul-winner is beyond his reach in Christ.

It is because our life is hid with Christ in God that it is beyond the reach

連在一起，在基督徒的經歷上不能分割。沒有復活大能的彰顯便沒可能有十字架的能力進入生命。當我們分開討論釘死和復活的生命時，這不意味分開的經歷，不過是一個偉大真理的兩面。

當相信救恩時，人便從祂得着基督死亡和復活的好處，這是極真確的；卻要到往後日子才得經歷裏頭得着基督的死亡和復活的能力，但並非必須如此。當十字架的能力成為一個基督徒生命中的活潑實況時，復活的能力是與此形影不分的。

撒但不能觸碰我們

基督裏的復活生命是得勝的生命，我們藉十字架的能力向仇敵死，且藉復活的能力來高升超乎仇敵。撒但不能觸碰得救者的子權和復活者的事奉。在基督裏信徒的生命是永遠平安的，而在基督裏之救魂者的事奉是撒但觸碰不到的。

撒但觸碰不到是因我們的生命與基督藏在

of Satan. As some one has put it, "Satan cannot touch our life in its source, for God is its source and he cannot touch God. He cannot touch our life in its channel, for the risen Christ is its channel, and he cannot touch the risen Christ. He cannot touch our life in its power, for the Holy Spirit is its power, and he cannot touch the Holy Spirit. He cannot touch our life in its duration, for eternity is its duration, and he cannot touch eternity. And he cannot touch our life in its sphere, for heaven is its sphere, and he cannot touch heaven. The child of God is eternally safe in Christ."

Moreover, Satan cannot touch the service of those who have gone by way of the cross into the risen life in the heavenlies with Christ. That working of the strength of the Father's might which he wrought in Christ when he raised him from the dead and set him far above all rule, and authority, and power, and dominion, and put all things under his feet, is also "the exceeding greatness of his power to usward who believe"—who live by faith—by which we are made to fellowship with Christ in his power over all the enemy. And so when Satan and the world call after us, their call must come through the grave of Christ to reach us, and it is too muffled to hear. And when self makes

神裏面。正如有人所說的：「撒但不能觸碰我們有神乃本源的生命，因他不能觸碰神；他不能觸碰在渠道中的我們，這渠道就是復活的基督，他不能觸碰復活的基督；他不能觸碰我們得着聖靈是其權柄的生命，他不能觸碰聖靈；他不能在永恆期間中觸碰我們的生命，因他不能觸碰永恆；他不能觸碰天堂是其範圍的生命，因他不能觸及天。在基督裏的神兒女是永遠平安的。」

再者，撒但不能觸碰那些經十字架進入與基督在天上復活生命之人的事奉。天父在祂叫基督從死裏復活和將祂高升超過所有執政的、掌權的、有能的、管治的，並將一切都服在祂腳下，這祂裏頭運行的大能大力，也是向我們信的人所顯何等浩大的能力（弗 1:19），我們藉這勝過所有仇敵的能力來與基督相交。因此當撒但和世界在呼喊我們時，他們的呼喊必須經過基督的墳墓才能觸及我們，無法聲張而聽不見。當己走近我

its appeals to us and thunders its intimidations at us, we are dead to self and do not heed. All those weak and childish excuses for our selfish and criminal unwillingness to go after the lost which come from the enemy are therefore things of the past. And so when we experience the power of his resurrection in our lives, we will be in the place where nothing the enemy can do can deter or hinder us in the least from the work of soul-winning.

Let every Christian assuredly know, therefore, that if there is anything whatever that is hindering him from this work, he is not experiencing the power of Christ's resurrection in his life, and by that much he is under the enemy's dominion.

But there is no need for any Christian to be the tool of the world, the slave of the flesh, and the football of the devil. Paul tells us in Galatians 5:17, as Rotherham translates it, "For the flesh coveteth against the Spirit, but the Spirit against the flesh,—for these unto one another are opposed, lest whatsoever things ye chance to desire, these ye should be doing!" And he says this in explanation of the previous statement, "By Spirit be walking, and fleshly coveting ye will in no wise fulfill."

Dr. F. B. Meyer tells about going down in a diving bell. The passengers

們，向我們怒喝威嚇時，我們因向己死而聽不見。我們自私和惡劣的不願意尋找失喪之人的軟弱和幼稚藉口都是來自仇敵，因而都是過去的了。所以當我們在我們生命中經歷祂復活大能時，在救魂的工作上，我們必會來到仇敵絲毫一點不能阻止或阻礙我們那處。

因此每個基督徒當確實知道，若在這工作上有任何東西阻礙他，他在祂的生命裏並非正經歷基督復活的大能，他大抵正服在仇敵的管治下。

任何基督徒沒需要成為世界的工具、肉體的奴僕和魔鬼的玩物。保羅在加 5:17 有話對我們說，Rotherham 的翻譯是這樣的：「因為情慾和聖靈相爭，聖靈和情慾相爭，這兩個是彼此相敵，使你們不能作所願意作的！」他這樣說是解釋上一節的經文：「我說，你們當順着聖靈而行，就不放縱肉體的情慾了。」

邁爾說到潛水鐘的經歷。乘客們坐在繫緊鐘

sat on a seat fastened on the inside of the bell. When they were lowered, the water came up into the inside of the bell a few inches and then stopped, because the air held it down. The water was fighting against the air, but the air was also fighting against the water, so that it could not do what it otherwise would. And the passengers did nothing but accept and enjoy the victory of the air over the water.

Thus it is with every Christian who turns everything over to his Lord. The life of the risen and indwelling Christ makes constant conquest over the flesh, and as long as the activity of the flesh is nullified by the life of Christ within us, neither the world nor Satan has any entrance into our lives, and therefore no power over them.

2. Christ's Radiant Love Overflows

When we are set free for service, we are in the place where all effective witnessing for Christ is done. Our lives will furnish the indispensable background for our testimony, and our testimony will be “in demonstration of the Spirit and of power.” (1 Cor. 2:4) When the enemy loses his control over our lives, we can witness with great persuasiveness to those whom the enemy is holding captive at his will. For the doctrine of the cross becomes

內的座位上，當下沉時，水進入鐘內幾吋，之後便停止了，因為空氣在推低水位。水正與空氣在作戰，空氣也與水在作戰，因此它不能作它要作的。除了接受和得享空氣的勝過水之外，乘客們甚麼都不用作。

每一個將萬事都交付他主的基督徒亦一樣。復活和內住基督的生命恆常地征服肉體，只要肉體的活動被我們裏頭的基督生命所廢棄，世界和撒但都不能進入我們的生命，因此不能施展其能力。

二、基督湧流燦爛的愛

當我們自由來事奉時，我們處於為基督作所有有效見證之地。我們的生命必裝備成我們見證的不可或缺背景，我們的見證必會「是用聖靈和大能的明證」(林前 2:4)。當仇敵失去我們生命的管治權時，我們便能以大大的說服力來向仇敵按其旨意牢籠的人作見證。當說明釘十字架生命

surpassingly persuasive when illustrated by crucified lives, and the truth of the resurrection becomes gloriously triumphant through those who are transfigured by the risen life in Christ.

And when it comes to witnessing to Christ, instead of hesitating to take the Gospel to all the lost in our personal worlds, we cannot be kept from it. We shall not go after the lost because we are commanded to, but because we cannot help it. We shall never run before we are sent, but we shall always go when we are sent. And if the enemy tries to prevent us from speaking in Christ's name—as he surely will, we shall turn him over to his Victor and go right on with our testimony. For the love of Christ will so constrain us—so bear us along and impel us—that we cannot but speak the things which we have seen and heard.

When a disciple is possessed and dominated by the life of the risen Lord, he cannot keep still about him. And all the powers of earth and hell cannot make him keep still. He will go through every condition and brave every difficulty to tell about him.

What an effect a little first-hand fellowship with the risen Christ had on those Emmaus disciples! There flamed within their hearts a strange and wonderful fire, even before they knew

叫十字架的教義變得極之有說服力時，復活的真理藉着那些改換成基督裏復活生命形像的人變得異常戰無不勝。

當見證基督，而不是在將福音帶到我們個別世界中失喪之人去上躊躇時，我們不得不這樣。我們的尋找失喪的人不是因着命令，而是不得不這樣。在差派之先我們是不會前行的，一差派便立時去。仇敵若嘗試（他必這樣）來阻止我們奉基督的名來說話，我們就必須以我們的見證來將他帶到得勝他的那位去。因為基督的愛激勵我們，背負我們和催逼我們，因此我們不得不以我們所見和所聽的來述說。

當一個門徒被復活主的生命所進佔和管治時，祂不能任讓他不動。所有地上和地獄的能力都不能使他不動。他必會通過任何情況，排除萬難來談到祂。

那兩個以馬忤斯門徒與復活基督的直接相交有着何等少的果效！當他們聽到他揭示聖經時，在他們心中燃燒的是

him, as they listened while he unfolded the Word by the way. And when they realized that he was their risen Lord, that moment they forget everything else and started out with the story, "He is risen!" (Luke 24:34) They had just walked seven miles and a half from Jerusalem, but though night was now on, their weariness and the dangers of the road disappear as they hurry back over the same rocky road with their resurrection message. They had come into personal fellowship with the risen Christ, and the power of his resurrection had so transformed their lives that they could not wait till morning to tell the story of his triumph over death.

Now if a short period of personal fellowship with the risen Christ has such an effect as this, what about the effect on those into whose lives the risen Christ comes as an abiding Presence? If the news was so good to those disciples that they must tell it in spite of weariness and danger and everything else that could hinder, what about those in whose lives the power of his resurrection is a daily experience? If you can keep still about the Son of God, you give no evidence of any experience of his resurrection power in your life, and that means you are not surrendered to him. When you are living in the power of his risen life and walking in daily

一陌生和奇妙的火，雖則他們從前是認識祂的。當他們明白到祂是他們復活的主時，這刻他們忘掉一切，來開始「主果然復活」(路 24:34) 的故事。剛走了七哩半路程來回耶路撒冷，雖夜幕已垂，他們的疲憊和路上的危險都消失得無影無蹤，他們趕快走過那相同困難的路來傳遞那復活的信息。他們與復活基督有着個人的相交，祂復活的大能已改變他們的生命，因此他們不能等至天亮來相告祂勝過死亡的故事。

若與復活基督有着簡短的個人相交已有這樣的果效，那些終生有着復活基督常同住的人更有何等的果效？若這消息於門徒門是那麼好，因此他們必須不理會疲憊、危險和每樣能難阻的來相告，那些每天經歷祂復活大能的生命更會如何？你若能在關乎神兒子上無動於衷，在你生命中沒有任何經歷祂復活大能的明證，這是說到你沒有降服於祂。當你正活在祂復活的大能中，和正每天走在勝過所有仇敵

triumph over all the power of the enemy, it will be news too good to keep, and you will go everywhere telling it. It is hard enough to keep bad news, but when it comes to good news it is impossible to keep it. If the Gospel is really Gospel—good news—to you, you cannot keep from telling it. If you are not telling it, it is not good news to you!

“I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.” (Jer. 20:9)

II. The Love of Christ Compels the Sinner

Contact with the love of Christ compels action. It is absolutely impossible to remain indifferent in its presence. Response of some kind is as certain as response in nature to the action of the sun.

But the response which love compels is not all of one kind. It is of two opposite kinds, with no middle ground between. The soul that feels the love of Christ will respond either with a melting heart or with antagonism. Antagonism may change under pressure of love to the broken and the contrite heart, but indifference is impossible. Christ's love compels to one action or the other.

的權勢時，這必然是不得不說的消息，你必會到處傳揚它。不傳講壞消息已夠困難，當是好消息時，更沒可能不說。若福音於你真的是福音，是好信息，你不能不說。你若不說，這於你便不是好信息！

「我若說我不再提耶和華，也不再奉祂的名講論，我便心裏覺得似乎有燒着的火閉塞在我骨中，我就含忍不住不能自禁。」（耶 20:9）

二、基督的愛激勵罪人

基督的愛激勵來促成行動，是絕對不可能對神的愛無動於衷的。有一些反應就如同自然對太陽舉動的反應同樣肯定。

但愛所催逼的反應完全不是這樣，二者是不同類的，之間沒有中間立場的。感受基督的愛的人必會有着心溶化或敵對的反應。敵對也會在愛的壓力下變成為破碎和懊悔的心，但漠不關心便不可能。基督的愛激勵人有這樣那樣的舉動。

1. *Love Compels Some to Rejection*

The lost want to be let alone in their sins. They have no desire to have conscience aroused, for its action is painful and intensely unwelcome. The demons of Christ's day on earth cried, "Let us alone," (Mark 1:24) and this is the cry of the sinners of all ages. This is precisely why the lost never will come to church until the miracle of Christ's compelling love draws them there.

And Satan wants the lost to be let alone, and so he fills their time with everything that will crowd Christ out, and then keeps Christians from taking the Gospel to them.

But love cannot let the sinner alone, any more than light can let darkness alone. This is why Christ, in love, commissioned every Christian to bring men everywhere face to face with his yearning love, and this is why those who are filled with that love cannot help going with it to all the lost about them. Love simply cannot let the sinner alone.

But the moment the pressure of Christ's love is brought to bear on the sinner, an issue is drawn. He must make a choice between two opposites. He must either crown Christ or crucify him. He cannot remain passive when the issue has once been drawn.

一、愛促使一些人來拒絕

失喪的人想在罪中依然故我。他們不願良心甦醒，因其叫人痛苦和極不受歡迎。基督在地上時魔鬼喊說「我與祢有甚麼相干？」(可 1:24)這是任何時代罪人的呼聲。這正是失喪的人永不返教會的原因，除非基督激勵之愛的神蹟吸引他們。

撒但不想人理會失喪的人，因此以每一樣會把基督擠出的東西充斥基督徒的時間，從而不將福音帶給他們。

但愛不容罪人無不被理會，正如光不讓黑暗不被理會一樣。為此在愛中的基督命令每個基督徒領各處的人來面對祂熱切的愛情，為此之故那些被這愛充滿的人不得不將愛帶給所有失喪的人。愛就是不能讓罪人不被理會。

但那一刻基督愛的重壓壓在罪人身上時，問題便來了。他必須在兩相反事物中作出抉擇。他必須冠基督為王或釘死祂。問題一旦出現，他不能保持緘默。

Right here is the supreme reason why we are commanded to be filled with Christ's love by the fining of the Spirit before we go to the lost. Because if the testimony to Christ's love is presented apart from the exhibition of it in our lives, the lost are more likely to be antagonized than they are to melt.

This is why "all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) And this is why the Christian who is not suffering persecution for righteousness' sake gives no evidence of a godly and love-filled life.

2. *Love Compels Some to Acceptance*

Our sympathy, our kindness, our love will never melt a sinner, but Christ's will. What a tragedy when they cannot see it in us! What a glorifying of our risen Lord when they can! Do you see why it is that we must follow Christ all the way to the cross and to resurrection ground before we can have much success in soul-winning? For it is only when we get here that we can literally compel them to come in. Perhaps we can best see why in the light of some illustrations from life.

A QUESTION OF ETERNAL MOMENT

One question only remains. Will you go?

這裏有的是我們被命令往失喪之人去，先要藉聖靈的充滿來充滿神的愛的緊要原因。若呈示基督之愛的見證不是以我們生命中基督的愛來展示的話，失喪的人便會敵對多於被溶化。

這是「凡立志在基督耶穌裏敬虔度日的也都要受逼迫」(提後 3:12)，和不為義受逼迫的基督徒沒有敬虔和被愛充滿之生命跡象的原因。

二、愛促使一些人來接受

我們的同情、仁慈和愛永不能溶化罪人，基督卻能。他們看不見我們裏頭的愛是悲劇！他們得見時復活主得何等的榮耀！你明白否為何我們必須全路程跟從基督到十字架和復活之地才能在救魂上大大得勝？惟有我們到那裏才能真的促使他們進來。大抵這就是在一些生命例證光中我們看得更真的原因。

一個永恆時刻的問題

還有「你會去麼？」這一問題。

*"Must I go and empty handed,
Thus my dear Redeemer meet?
Not one day of service give him,
Lay no trophies at his feet?"*

"He that abideth in me, and I in him, the same bringeth forth much fruit." (John 15:5)

"Abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." (1 Joh 2:28)

In New York City, there was a great street demonstration in which twelve thousand people marched. The most remarkable thing in the procession was three sightseeing motor cars packed full of men, women and children. In one of them was a Judge of the Court of Appeals, and in the last one was a ragged street boy.

On the sides of the cars it said, 'These people have all been saved from burning buildings by New York City firemen,' and then back of the cars marched the men who had saved them wearing their medals, while hundreds of thousands of people cheered them.

Think of the eternal joy that will thrill the hearts of those who, following their Lord and disregarding the consequences, have spent their lives "pulling men out of the fire" (Jude 23)

我空着雙手而去，
來見親愛救主？
一天事奉沒給祂，
沒獎賞放祂腳前？

「常在我裏面的，我也常在他裏面，這人就多結果子。」(約 15:5)

「要住在主裏面。這樣，祂若顯現，我們就可以坦然無懼；當祂來的時候，在祂面前也不至於慚愧。」(約壹 2:28)

在紐約市有着一個盛大的街上巡遊，有一萬二千人遊行。最觸目的就是在隊伍中有三輛坐滿男、女和小孩的觀光車。其中一人是上訴法院的法官，而最後的一位是一衣衫襤褸的街童。

車身寫着：「這些人都是紐約市消防員從火場大廈中救出來的人。」車後巡行着那些拯救他們，配戴他們紀念章的人，有着千百市民夾道歡迎他們。

想想那些心被激勵來跟從他們的主，不顧後果，用他們一生來「從火中搶出來」(猶 23)的人的永恆喜樂。

Every-Member Evangelism

人人傳福音

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《人人傳福音》

在傳福音上，當今教會的兩大錯處是將傳福音的責任歸給少數的教士而不是全會眾，和以差傳取代人人都要傳福音。

牧師和傳福音的並非被指派為教會專業上救魂的的人。牧職不是信仰上的講授資格，傳福音的不過是作領導，教導和引領收割者往外到禾場去和親自去收割。總括來說是作為守望的牧者。

能傳福音的信徒是有神生命的真信徒，懂禱告，有着聖靈的光照。

本書第三部論到的「死己」是屬靈寶藏中的寶藏，是歷代聖徒所不可或缺的！

救魂不是人的工作，是基督藉人而作的工作。