

Called unto the fellowship of his Son Jesus Christ our Lord. 1 Cor. 1 : 9

The word for fellowship is the same that is employed in Luke 5 : 10, of James and John being partners with Simon. We have been called into partnership with the Son of God, in his redemptive purposes, his love and tears for men, and ultimately in his triumph and glory. He has entered into partnership with man, and we are now summoned into partnership with Him through the communion of the Holy Ghost. In the words of the apostle, "our fellowship [or partnership] is with the Father, and with his Son Jesus Christ our Lord."

How fruitful of comfort is the thought that Christ's interests are ours, and that we are at liberty to draw upon his resources to the uttermost. Suppose a poor clerk were to be summoned from his desk into the counting-house of a Rothschild, and informed that from that moment he was taken into partnership with the firm: would it not be less of an honour than this which has fallen to our lot? Association with millionaires in money-making were infinitely less desirable than association with the Son of God in world-saving. And would that poor clerk feel any anxiety as to his share in meeting the immense liabilities of the concern? However great they might be, he would know that the resources of the firm were adequate, and he would be able to sleep easily at night, though millions were due on the morrow. Child of God, cannot thy Father meet all his Son's engagements?

The call to this partnership is from the Father. It is He who has chosen us for this high honour of co-operating with his Son. Will He have led us into such an association, and leave us to be overwhelmed by the difficulties of the situation He has created? It cannot be! He will supply all our need.

被祂所召，好與祂兒子我們的主耶穌基督一同得分。 林前一9

「得分」與路加五章十節說到雅各、約翰是西門彼得的「夥伴」在希臘文用的是同一個字。我們蒙召與神的兒子作夥伴，有分於祂的救贖計畫，有分於祂對世人的愛與眼淚，最後有分於祂的得勝與榮耀。祂已與人成為夥伴，所以我們現在被召藉著聖靈的交通與祂成為夥伴。用使徒的話說，「我們是與父、並祂兒子我們的主耶穌基督相交的(約壹一3)。」[這裡的「相交」與「得分」在原文也是同一個字。]

想到基督的利益就是我們的利益，是多麼豐富的安慰啊！而且我們可以自由的支取祂的資源到極限。假設一個窮職員從他的辦公室被召喚進到一個羅斯柴爾德(Rothschild) [註]的會計室，並被告知從那時刻起成為這公司的合夥人了。臨到我們的尊榮難道會比這小職員所得到更少嗎？與百萬富豪合夥賺錢，遠不及與神的兒子合夥拯救世人！那個窮職員還需擔心他份內所該付的巨額債務嗎？無論債務有多大，他知道公司有足夠的資產，他夜裡可以安然入睡，即使明日應付款項是好幾百萬。神的兒女啊，你的天父難道不能應付祂兒子事工的需要嗎？

加入這個合夥的呼召是從父神來的，祂揀選我們，給我們尊榮與祂兒子合作。祂既引導我們進入合作，祂會讓我們被祂所造成的困境壓倒嗎？這絕不可能。祂必供給我們一切所需要的。

[註] 羅斯柴爾德(Rothschild)，歐洲猶太裔金融業世家，十九世紀全世界最富有的家族，在英法德各國掌握鉅額資產。在拿破崙戰爭時曾提供資金給聯軍，在日俄戰爭時提供資金給日本，也提供融資建造蘇伊士運河...。至今無人財富能與他們相比。

God hath revealed them unto us by his Spirit. 1 Cor. 2: 10

EYES of my soul, ye have no need to wait until the veil of the flesh that screens off the beatific vision has been rent in twain by the mighty hands of the Angel of Death, ere ye behold the land that floweth with milk and honey!

EARS of my heart, ye need not remain dull and listless till the peal of the archangel's trumpet thrill you, and summon you to the music of the harpers harping on their harps or the chime of the glassy sea.

HEART of mine, be expectant! Awake! Lo, there shall come into thee, penetrating, pervading, filling thy every recess, all those blessed things which God hath prepared for them that love Him. They shall enter thee, as a retinue of knights might enter a beleaguered castle to make it strong against any possible combination of the foe.

Only I must love God. Through Isaiah I am taught that I must wait for Him (Isa. 64: 4); here I learn that I must love. For love is quick to know. He that loveth knoweth God. It was the apostle whom Jesus loved that beheld Him on the margin of the lake. It is to the warm, tender atmosphere of loving hearts that the unchecked, ungrieved Spirit unfolds his secrets. Let me, therefore, bathe myself in the gracious atmosphere of my Saviour's presence, never going outside its genial glow, never falling behind his going forth, until I am entrusted, through the Spirit, with the deep things of God.

*God only knows the love of God,
Oh that it now were shed abroad
In this poor stony heart!
For love I sigh, for love I pine,
This only portion, Lord, be mine--
Be mine this better part!*

神藉著聖靈向我們顯明了。 林前二10

我心靈的眼睛啊！你不必等到隔開美景的肉身幔子，被死亡使者大能的手撕成兩半時，才看見流奶與蜜之地！

我心靈的耳朵啊！你不必停留在遲鈍無精打采之中，直到天使長的號筒吹響激動你，並呼喚你聽彈琴的人彈奏的音樂，又有玻璃海所發出的和弦。

我的心啊，你要等候！醒來吧！看哪，神為愛祂的人所預備的福分必臨到你，穿透充滿你深處的每個角落。這些美好的福分進到你裡面，如同武士的一個隨從進到被包圍的城堡，使它堅強可以抗拒仇敵任何可能的聯合行動。

只是我必須愛神。藉著先知以賽亞的教導，我必須等候神(賽六十四4)。在這裡我學習我必須愛，因為愛是認識的捷徑。愛神的必認識神。耶穌所愛的那個門徒在湖邊認出祂。向著愛祂之人熱情溫柔的心境，這位不受攔阻、不被憂傷壓制的聖靈就打開祂的奧祕。因此，讓我將自己沉浸在救主慈愛的同在裡，永不離開這溫暖的光輝，在祂前進時絕不落後，直到藉著聖靈，我得著神深奧之事的託付。

神只認祂自己的愛，
這愛已經散布
在我堅硬心田！
我心歎息我心渴慕愛，
主啊願這一份愛，
成為我更美好的一部分！

Let every man take heed how he buildeth. 1 Cor. 3: 10

A fitting illustration of the Christian life for the people of Corinth, famed for its architecture. We are all builders, whether we choose or not! We may be temple-builders! Each heart, each life, each character, may become a temple of the Holy Spirit.

Every act we do, every word we utter, the way in which we spend any moments of our time, is either a fragment of gold, silver, and precious stones, or of wood, hay, and stubble, built into the rising structure of the erection entrusted to our skill and pains. It does not so much matter what we do, but how we do it. Every time we perform any action with the best motives and spirit, we deposit a tiny grain of gold-dust; whenever, on the other hand, we do aught after a slovenly, superficial, and careless manner, we weave into the structure of character a material which will yield as inevitably in the hour of temptation as wood, hay, and stubble before flame.

We sometimes, at the end of the day, reviewing the past hours, bitterly lament that we have done nothing in the way of character-building. "There is nothing to show for this day," we say mentally to ourselves. Ah! But there is. Every moment has left its record on your heart. Every act has left you confirmed in a good habit or in a bad one. The soul-life has not halted for a second; one has been growing to moral health, or towards decrepitude, consumption, and decay. If not gold, then wood; if not silver, then hay; if not costly stones, then stubble.

We shall not be saved on account of our works. The only thing that can secure salvation is the being built into God's foundation, the Rock Christ Jesus. But we shall be rewarded according to the manner in which we have built up the structure.

只是各人要謹慎，怎樣在上面建造。 林前三10

哥林多以建築馳名，用建築的實例向哥林多人說明信徒的生命十分恰當。我們都是建造的人，無論是否這樣選擇。我們是聖殿的建造者！每顆心、每個生命、每個性格，都可成為聖靈的殿。

我們的一言一行以及如何使用時間，都可以是片斷的金、銀、寶石，或是片斷的草、木、禾稈，被建造在那託付我們用技巧和辛勞所興起的房屋上。我們作什麼不是那麼重要，我們怎樣作才重要。每次我們有什麼行動，懷著最良善的動機與態度，我們就存了一小粒金砂。在另一方面，每當我們作任何事馬虎草率，只圖外表而且態度粗心，就在品格的房屋上編進一種材料，這種材料遇到不能避免的試探時必定屈服，如同草、木、禾稈遇到火焰。

有時在一日的結束前，我們回顧過去的幾個小時，就非常悔恨自己在品格的建立上一事無成。我們自己心裡承認「今日一無所成」，啊，其實還是有的。每一時刻你都在心上留下記錄。每個行動都更堅定你的好習慣或是壞習慣。人的生命是從不停滯的；一個人可以在道德品格上一直長進，也可以逐漸衰老、耗盡、腐敗。若不是金，就是木；若不是銀，就是草；若不是寶石，就是禾稈。

我們不是靠著行為得救。只有一件事可以確保救恩穩固，就是在神的根基基督耶穌這個磐石上建造。然而將來我們得賞賜是照著我們如何建造這工程。

He that judgeth me is the Lord. 1 Cor. 4: 4

There are four courts of trial.

First: Man's judgment.--It is significantly spoken of as man's "day." Our conduct is narrowly scrutinized and weighed by many eyes which we know not of, but which are fixed on every act and word--the eyes of our neighbours, associates, fellow-workpeople, servants. They are ever reasoning about us, comparing our lives with our professions, partly with the view of excusing themselves, if there is any gross inconsistency. But, after all, their verdict need not greatly move us. It is only for a day.

Second: The judgment of fellow-Christians. --We are perpetually being summoned before the court of the church circle to which we belong; not always because we are inconsistent with our professions, but whenever we overstep the pace at which the majority is slowly moving. To be too zealous, too eager, too earnest, too particular, will, in some Christian communities, expose to a great deal of adverse criticism. But we have not to look right and left to get the sentence of our fellow-believers when we are clearly prompted by the Spirit of God.

Third: The judgment of conscience.--"I judge not mine own self." We are all apt to arraign ourselves at our own bar, and pass verdicts which are altogether favourable, because we compare ourselves with characters and standards inferior to ourselves. It is a great mistake to judge yourself, for even if you score a favourable verdict--if you know nothing against yourself--it is liable to be reversed by the decisions of the Supreme Court.

Fourth: The Lord's judgment.--The Lord will come, bringing to light the hidden things of darkness, and making manifest the counsels of the heart.

審判我的乃是主。 林前四4(直譯)

審判的法庭有四種：

人的審判。提到人的「日子」是很重要的[註]。我們的行為常被許多我們所不知道之人的眼睛仔細地檢查衡量，專注在每一個行動和言語上。就是鄰居、同伴、同事、僕人的眼睛。他們一直判斷我們，比照我們的生活和我們所宣稱的，他們這樣檢視，看我們有沒有任何重大的矛盾，部分是基於要叫他們得到藉口。然而他們的判決並不會大大搖動我們。那只是一天而已。

信徒的審判。我們常常被傳喚到所屬教會的圈子裡受審斷，不一定是我們言行不一致，而是因為我們的步伐，超越大多數人緩慢的步伐。太熱心，太殷切，太認真，太注意細節，在某些基督徒團體裡會受到很多負面的批判。然而，當我們清楚被神的靈感動，就不必顧左顧右地接受基督徒同伴的評論。

良心的審判。「我不判斷自己。(3節)」我們很容易在自己的法庭裡傳訊自己，給予有利的判決，因為我們總拿品格標準比我們差的人來作比較。對自己作判斷是一件大錯，即使是得到有利的判決。即使你知道沒有什麼反對你，這個有利的判決很容易就被神的判決推翻。

主的審判。主必來，祂要照出暗中的隱情，顯明人心的意念(5節)。

[註]「人的日子」(man's day)，是指今世，是人審判人(林前四2)。在聖經中與此相對的一個詞是「主的日子」(the day of the Lord)，指主耶穌再來之後，是主審判人的日子。也稱「主耶穌的日子」、「主耶穌基督的日子」、「那日」，即舊約的「耶和華的日子」(林前一8, 三13, 五5, 林後一14, 提後四8, 賽二12, 17...)。

本篇信息中前三種法庭都是屬於「人的日子」的，而第四種法庭是屬於「主的日子」。

Christ our passover is sacrificed for us; therefore let us keep the feast. 1 Cor. 5: 7, 8

At the time of the first Passover, outside, as the ominous midnight hour approached, Egypt gave herself up to her usual life. "They ate and drank; they married and gave in marriage." But within their homes, the children of Israel stood around their tables, their loins girt, their staves in their hands, with unleavened bread packed up with their kneading-troughs in their clothes, waiting for the signal to depart. The Passover Lamb had been sacrificed; its blood was on the door; whilst its flesh, roast with fire, was being eaten. For seven days, all leavened bread had been put away out of the houses of the chosen people, because leaven, in the Bible, is the symbol of the working of the corrupt principle.

THE BELIEVER SHOULD LOOK BACK. The Paschal Lamb was sacrificed for us on the cross. Though He had done no sin, and was without blemish, yet He was slain for us without the gates of the city. He made there a sufficient sacrifice, satisfaction, oblation, for the sins of the whole world.

THE BELIEVER SHOULD LOOK AROUND. With lighted candle, search the heart of your house, that there may be no speck or mote of leaven. Let us keep the perpetual feast of the Christian life, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

THE BELIEVER SHOULD LOOK ON. Soon we shall hear the midnight trumpet sound, "Arise and depart, for this is not your rest !" and we shall go forth from Egypt, where we have suffered, and toiled, and been misunderstood; where also our Lord was crucified. It is but a little while (how little, how little!) and He that shall come will come, and will not tarry.

我們逾越節的羔羊基督已經被殺獻祭了，所以我們守這節。 林前五7-8

在第一個逾越節，當半夜不祥的時刻臨近時，在外面埃及人沉迷於他們慣常的生活，「他們吃喝嫁娶。」但是以色列人的家中，大家圍著桌子站著，腰間束帶，手中拿杖，帶著包在衣服裡的無酵餅和搥麵盆，等待號令出發。逾越節的羔羊已經被殺獻祭了，羔羊的血塗在門上，羔羊的肉用火烤了之後，大家都吃了。七天之久，一切有酵的餅要從選民的家中除掉，因為在聖經裡「酵」是腐敗成分運作的表徵。

信徒應該回顧。逾越節的羔羊已經為我們在十字架被殺獻祭。祂雖沒有犯罪，也毫無瑕疵，卻為我們在城外被殺了。為世人的罪，祂已作了足夠的犧牲，這供物滿足神律法公義的要求。

信徒應該四圍仔細檢查。你要點燈，在心田裡搜尋，使你心中沒有一點麵酵。讓我們永遠守這基督徒生命的節期，不用舊酵，也不用惡毒邪惡的酵，只用誠實真正的無酵餅(8節)。

信徒應該觀看。很快我們就會聽到夜半的角聲。「起來離開，這裡不是你的安息之所！」我們要從埃及出來，在埃及我們已經受苦、操勞、被誤會；在這裡主已被釘十字架。還有一點點時候(真是一點點)，那要來的就來，必不遲延！(來十37)。

Know ye not that your body is the temple of the Holy Ghost which is in you? 1 Cor. 6: 19

This is a sentence which should be deeply pondered; every clause is significant. We evidently should know its deep and solemn meaning. Apparently it is one of the commonplaces of our holy religion. This knowledge, however, should not be merely that of the intellect, but born out of the deep musing of the heart.

THE HOLY TEMPLE. Built up of the dust of the earth, our bodies are rarer than the most glorious structures that ever the sun shone on, because they are meant to be the shrine and home of God. Jesus spake of the Temple of his Body; and if He was so zealous for his Father's House that He drove out the unholy traffickers, and refused to allow a vessel to be carried through the courts, should we not be equally careful? We are the custodians of the divine residence; let us be very careful that there be nothing to offend or trouble the celestial Inmate.

THE DIVINE INMATE. Too often He is grieved, and driven to occupy the most secret shrine, concealed and hidden beneath the heavy vail of our inconsistency and unbelief. He is not driven out by our sins, but driven in. Whenever, on the contrary, we put away our sin, and walk in the light as He is in the light; whenever the vail is rent and the whole heart thrown open to Him--He comes in power to occupy every part of our being, so that there is no part dark, and the very body becomes transfigured.

THE GREAT PRICE. Bought as any slave standing in the market-place for sale! Ransomed from the direst slave-master to the dearest Lord! The price--not corruptible things, as silver and gold--but precious blood! Our life is henceforth not our own, but his.

豈不知你們的身子就是聖靈的殿麼？這聖靈 ... 住在你們裡頭。 林前六19

這句經文應當深深認真思考，因其中每一點都意義重大。很顯然的，我們該明白其深奧且重大的意義。這是我們聖潔信仰裡一件很平常的事。這個認識不只是屬於理智的，更是從心裡深思熟慮產生出來的。

聖殿。我們的身體原是地上的塵土所造的，卻比日光之下最榮耀的結構更珍貴，因為這是神的居所。耶穌曾論到祂身體的殿；祂為父的殿焦急，趕出不聖潔的買賣人，也不許人拿器皿從院宇經過(可十一15-16, 約二16-17)。我們豈不也該同樣謹慎呢？我們是神居所的看守者，但願我們格外謹慎，不叫任何事觸犯住在裡面天上的神。

住在裡面的聖者。在裡面居住的神常常傷痛，且被趕到最隱密的殿，隱藏在我們反覆無常與不信的厚重幔子之下。祂不是被我們的罪趕離開，而是被趕入幔內。反過來說，無論何時我們除去罪，行在光明中，如同神在光明中(約壹一7)；無論何時幔子裂開，全心向祂敞開 — 祂必以權能進來，居住在我們裡面的每一部分，以致沒有一處是陰暗的，這個身體就完全改變形像。

重價。我們被買贖時，好像奴隸站在市場上等待出售！從最可怕的奴隸主人的手中被贖，歸於親愛的主！贖價不是像能壞的金銀等物，而是寶血！因此我們不再是自己的人，而是屬祂的了。[註]

[註]主耶穌用祂的寶血買贖我們，這寶血的贖價不是付給撒但或罪或什麼，而是付給神的律法的。我們因犯罪，而落在神律法的定罪之下，不能自救。主耶穌為我們捨身流血，就滿足了神律法的要求，律法不能再定罪我們，我們就成了自由人來歸給主耶穌。加拉太書四章4-5節說：「及至時候滿足，神就差遣祂的兒子，為女子所生，且生在律法以下，要把律法以下的人贖出來，叫我們得著兒子的名分。」從撒但手中，主是把我們搶救出來，不是贖出來，因撒但得著我們是不法的(路十一21-22)。就如警方絕不付贖金給綁匪，來贖出被綁架的人質。

Let every man, wherein he is called, therein abide with God. 1 Cor. 7: 24

Strong temptations to restlessness beset the early Christians. The great change through which they had passed from heathenism to Christ threatened to dissolve all the ties by which they had been held, in the home, the business, and the State. Very necessary and wholesome, therefore, was the apostle's advice. Stay as you are, until God clearly leads you into something else--only with this difference, whatever be the vocation of your life, therein abide with God. Paul was only careful that the thought of God should penetrate their entire existence; all else would come right in time; and he was only anxious that they should be laid hold of by that central, vivifying, transmuting influence.

PRACTISE THE PRESENCE OF GOD. A godly brother used to say that we should establish ourselves in a sense of God's presence by an act of the will, which put aside wandering, frivolous, and evil thoughts, and that we should be continually conversing with Him; that we ought to give ourselves up to God, making Him the end of all our actions, and seeking our only satisfaction in doing his will; and that even the set times of prayer should not greatly differ from other times, because all were equally filled with God.

SUCH A SENSE EQUALIZES OUR LOT. The slave realizes that he is God's free man; the master that he is God's slave. The poor are enriched, and the rich are convicted to their poverty. So this holy brother said that, in his business in the kitchen (to which naturally he had a great aversion), having accustomed himself to do everything there for the love of God and with prayer, he had found everything easy, and was very well pleased to continue in the same post so long as it was God's will.

你們各人蒙召的時候，是甚麼身分，仍要在神面前守住這身分。 林前七24

令人浮躁不安的強烈試探包圍著早期的基督徒。他們從異教出來歸向基督，這麼大的轉變威脅到要解除他們一切原有的關係，在家裡的，職場的，或是國家的。所以使徒的忠告是必要且有益的。守住原來的身分，直到神清楚另有帶領 — 只有這點是不同的。除此之外，無論你在任何行業，你要與神一起停留在那裡。保羅只關心神的意念應該浸透他們的全人，其他的一切到時候就會正常。保羅只掛心哥林多的信徒該受這主要的、活潑的、改變人的影響所控制。

操練與神同在。有一位虔誠的弟兄曾說，我們應該藉著意志的行動，建立自己與神同在的感覺。放下游蕩、輕浮、邪惡的思想，繼續不斷與祂交談，將自己降服於神，以祂為我們一切行動的目標，單單以遵行神旨意為滿足。甚至定時禱告與平時沒有很大的區別，因為所有時間都一樣被神充滿。

這樣的觀念使我們的身分平等。作奴僕的意識到他是屬神的自由人；作主人的意識到他乃是神的奴僕。窮人因主而富足，富人被定罪而變成貧窮。所以這位聖潔的弟兄說，雖然廚房的工作本是他極厭惡的，然而因他已習慣作每一件事都是藉著祈禱並為愛神而作，他發現每一件事都是容易的，因此歡喜留在相同的職位上，只要這是神的旨意。

If meat maketh my brother to stumble, I will eat no flesh for evermore. 1 Cor. 8:13 (R.V.)

There are two principles for our guidance in doubtful and debatable questions.

FIRST, THE LAW OF CONSCIENCE. The apostle does not hesitate to say that the scruples of the weaker brethren were unquestionably needless. Idols have no real existence, and the presentation of food in their presence before it is eaten is a matter of complete indifference. "If we eat, we are not the better; if we eat not, we are not the worse." At the same time, if a man were not able to reach this high standard, and still believed that an idol had a real existence, and that it was wrong for him to partake of food which had been offered to it, he must abide by that decision, and must on no account force himself to more liberal action. His conscience might be misinformed, and he should take every means of bringing it to a more healthy condition; but if it still remained stationary, he must accept its ruling.

SECONDLY, THE LAW OF CHARITY. We must consider one another. No one liveth to himself. We are members of the body of Christ, and have no right to injure any who are so closely allied with us, and on whose healthy existence our own materially depends. If, then, we see that certain other souls are constantly being caused to stumble, because of what we do; not simply surprised and startled, but actually made to sin; trying to do as we do, but as often as they attempt it, falling short; unable to take our steep path without falling; always brought into condemnation when in our company; there is no alternative--for their sakes we must forgo what is innocent and pleasant to ourselves. It may be a daily glass of wine, or attendance at some form of amusement, or some evil habit--but the love of Christ forbids.

食物若叫我弟兄跌倒，我就永遠不吃肉。 林前八13

在有疑問且起爭論的議題上，有兩個指導我們的原則。

第一是良心的法則。使徒保羅毫不猶豫地表明，軟弱弟兄的顧慮的確是沒有必要的。偶像原是虛無的，食物在吃之前祭過偶像完全是不重要的事。我們若吃，也無益；若不吃，也無損。雖然如此，一個人若達不到這樣高的標準，仍以為偶像是真實存在的，那麼他吃祭偶像之物就不對了，他必須守住那個判定，絕不可強迫自己自由的行動超越良心。他的良心可能受誤導，他就該盡可能使他的良心回到更健全的情形；若是良心依然不改變，他就要接受良心的斷定。

第二是愛心的法則。我們必須彼此考慮到別人。沒有人孤獨地生活，不與人來往。我們是基督身體上的肢體，我們沒有權利傷害與我們緊密相連的任何一個人，他們的健全明顯維繫我們的健全。如果我們看見別人一再因我們所行的而絆倒；他們不只是驚奇且確實因而去犯罪；他們作我們所作的，他們時常嘗試去作，卻又構不上；他們無法照我們險峻的路徑去行而不跌倒；他們與我們在一起時，總是受到指責；這時我們為他們的緣故，必須放棄那些對我們無邪且愉悅的事。這可能是每天一杯葡萄酒，或參加某種形式的娛樂，或某種壞習慣[應是指某種嗜好]，卻是基督的愛所禁止的。

Lest I myself should be a castaway. 1 Cor. 9: 27

Is it for one moment to be supposed that Paul really feared being cast away from the love and presence of God into the outer darkness with its weeping and gnashing of teeth? Surely not! Had he not said unmistakably that nothing could avail to separate him from the love of God which was in Jesus Christ ! No, it is impossible to think such a thing. He knew too well that none of Christ's members can be amputated; none of his sheep perish.

*The soul that to Jesus has fled for repose,
He will not, He cannot, desert to its foes;
That soul, though all hell should endeavour to take,
He'll never--no, never--no, never forsake.*

But when the apostle speaks of being a castaway, he means that he feared lest, after having proclaimed the rules of the contest to others, he should himself fail shamefully of the prize. And what was that prize? Certainly not forgiveness, nor eternal life; because these are not procured by any efforts of our own. These are not the prizes of agility or strength, but the gift of God, through Jesus Christ our Lord. What, then, is the prize? The context reveals it. It is surely the guerdon of winning souls; the blessed joy and crown of bringing to Jesus those who had otherwise never known Him.

But we may fall short of this. We may set others to do what we fail to do. We may appear before Christ with handfuls of withered leaves. We may yet be rejected. Esau missed the crown of his birthright; Moses the Promised Land; Saul the founding of a line of kings. We may miss utterly and irretrievably. God help us to watch and pray, and bring the body into subjection!

恐怕 ... 自己反被棄絕了。 林前九27

保羅是否有片刻被認為，他真的害怕被棄絕在神的愛與同在之外，在外面黑暗裡咬牙切齒呢？當然不是！他不是明白說過，沒有什麼可叫他與在基督裡之「神的愛」隔絕嗎？所以這樣的思想是不可能的。他清楚知道基督身上的肢體是不能分割的，凡屬於祂的羊必不滅亡。

逃到耶穌這裡得安息的人，
祂不會也不能將他拋棄給仇敵；
雖然陰間權勢全力要奪取這人，
耶穌絕不會，也永不會將他丟棄。

但是當使徒說到受棄絕時，他的意思是，他害怕在他向別人宣告競賽規則之後，自己卻得不著獎賞而蒙羞。這獎賞是什麼呢？當然不是指赦罪之恩，也不是指永生，因為這些不是靠我們努力可以贏得的。赦罪和永生不是靠敏捷或力氣得到的獎賞，乃是神的恩賜，藉著主耶穌基督賜給人的。那麼獎賞是什麼呢？聖經的上下文顯示獎賞，就是贏得靈魂的報酬，就是領人歸向主耶穌而得的喜樂與冠冕(腓四1)，除此之外，這些人就不會認識主耶穌。

然而我們可能會達不到這個標準。我們可能叫別人去作自己所沒有作的事。我們可能到基督面前只帶著幾把枯萎的樹葉。我們可能被拒絕，像以掃失去他長子的名分(創廿五29-34)，像摩西不能進入應許之地(民廿10-12, 申卅二51-52)，像掃羅失去建立王朝家系的福分(撒十五17-23)，我們可能完全失敗而無可挽回。願神幫助我們儆醒禱告，攻克己身。

The profit of the many, that they may be saved. 1 Cor. 10: 33

Probably the world has never seen a more enthusiastic soul-winner than the great apostle. If he visits a strange town, he will cast out the demon from a possessed girl. If he takes up tent-making, beside an unbelieving Jew and his wife, he will before long have won each for Christ. If he is cast into prison, he will have baptized the gaoler before dawn. If he stands before a judge, he will almost persuade him to be a Christian. If he is a prisoner in a hired house, he will speak to all who come to him, and win a runaway slave like Onesimus to Christ, and make him profitable to Philemon. Always and everywhere, he sets himself to win souls.

Here, also, we see how this one passion ruled his behaviour in all things. He was willing to yield to men in matters where only his own comfort, but not his conscience, was concerned. He sought to please all men in all things; not seeking his own profit, but "the profit of the many, that they may be saved."

Oh for more of this sacred passion!--such as inspired, for instance, the Moravians to expatriate themselves for the sake of the lepers of Table Bay!

A woman at the Presbyterian hospital at Canton, hearing of Christ, and loving Him, asked:

"How long can I live if I remain in the hospital?"

"Four months."

"And how long if I go home?"

"Two months," replied the doctor.

"I am going home," she said.

"But," urged the doctor, "you will lose half your life."

"Do you not think I would be glad to give half my life for the sake of telling my people of Jesus?"

And she went home.

只求眾人的益處，叫他們得救。 林前十33

可能這世界從未見過有人比這位偉大的使徒更熱心贏得人的靈魂。當他到一座陌生的城鎮，他把鬼從一個女孩子身上趕出去。當他著手織帳棚時，他與一對未信的猶太人夫婦在一起，沒有多久就帶領他們歸向基督。當他被下到監裡，他在黎明前就為禁卒施洗。當他站在審判官面前，他幾乎說服審判官成為基督徒。當他作囚犯在所租的房子裡，卻與所有來到他這裡的人講論主的事，甚至引領逃跑的奴隸阿尼西母，帶他歸向基督，並使他有益於他的主人腓利門。無論在哪裡，他總是努力引領人歸主。[註1]

在這裡我們看見這種熱心怎樣在一切事上支配他的行為。他願意為別人放下他個人的舒適，但不是放下他自己的良心。他試圖在凡事上求眾人喜悅，不求自己的益處，只求眾人的益處，使他們可以得救。

但願更多人有這種神聖的熱心！例如像摩拉維亞人[註2]得聖靈感動，願意為著南非的桌灣(Table Bay)癲瘋病人移居海外。有一位婦女在堪敦(Canton)長老會醫院聽到基督，就愛祂。她問醫生：

「如果我在醫院住，還可以活多久？」

「四個月。」

「如果我回家呢？」

「只有兩個月。」

「我還是回家去！」

「這樣你就要失去一半的性命了。」

「你不知道我願意捨去一半性命，為要向我的親友傳福音嗎？」

於是她就回家去了。

[註1] 這一大段有許多參考經節，羅列如下：

當他到一座陌生的城鎮，他把鬼從一個女孩子身上趕出去(徒十六16-18)。當他織帳棚維生時，他與一對未信的猶太人夫婦在一起，沒有多久就帶領他們歸向主(徒十八1-3, 18, 24-26)。當他被下到監裡，他甚至在黎明前為禁卒施洗(徒十六25-34)。當他站在審判官面前，他把審判官勸得幾乎成為基督徒(徒廿六24-28)。當他在所租的房子居住，雖是囚犯的身分，卻與所有的人講論主的事(徒廿八30-31)。甚至引領逃跑的奴僕，如阿尼西母，帶他歸主，安排他回去服事他主人腓利門(門8-22)。他無論在哪裡，在任何時間，都努力引領人歸主。

[註2] 即摩拉維亞弟兄會(Moravian Brethren)，一基督徒團體，是在敬虔運動下於德國東部產生的教會。起源於18世紀，由親岑多夫(N. L. von Zinzendorf)自1722年開始帶領的復興工作。摩拉維亞弟兄會注重靈修敬虔，也注重宣教工作。差派許多宣教士赴海外不同國家宣道，是教會歷史中，馬丁路德改教後，宣教的先驅。1734年在北美建立教會，1856年開始在西藏傳教，並曾翻譯藏文聖經。該會現在主要在北美發展，至今仍充滿宣教的動力。

Eateth and drinketh judgment unto himself, if he discern not the body. 1 Cor. 11 : 29 (R.V.)

How many humble and earnest souls this verse, as rendered in the A.V., has kept from the blessed enjoyment of the Lord's Table! They did not understand the nature of the sin which the apostle was describing; they were terrified by the word damnation, and they felt that it were better to forgo the privilege than risk the peril.

The difficulties will, however, largely disappear, when we understand the disorders that disgraced the Corinthian Church, and which arose from the abuses of the love-feast which preceded the Lord's Supper. At that repast each disciple was expected to put the provisions he had brought with him into a common stock, from which all shared alike. But at Corinth, the rich and their friends ate of their luxuries; whilst the poor were allowed to go without. After such an introduction, the Church could not approach the Lord's Table with that appreciation of the solemnity and tenderness of the ordinance which could alone consist with the holy memories of the betrayal night.

The eating and drinking unworthily arose from not discerning the Body. This does not refer to the Lord's Body which was broken for us; but to his Body the Church. "The bread which we break, is it not a communion of the body of Christ, seeing that we, who are many, are one bread, one body?" (1 Cor. 10: 16, 17). We eat and drink unworthily when we fail to discern that the poor, and weak, and simple, who belong to Jesus, belong also to us; that they are members with us; and that we are bound to share our gifts and graces with them for the glory of our common Lord. The one thing which disqualifies us from joining in this feast of dying love is our refusal to feel and manifest love to all in the Body.

人吃喝若不分辨是主的身體，就是吃喝自己的罪了。 林前十一29

何等多謙卑且真誠的人因為這節聖經，不敢享受主的晚餐。他們不明白使徒保羅所描述之罪的性質；但他們被這咒詛的話嚇到了，以致他們覺得寧可放棄這個權利，也不冒這個險。

當我們明白使哥林多教會蒙羞的混亂，是起因於濫用主餐之前的愛筵，大體上這種困境就消失了。在那個愛筵，每個門徒需要帶來食物，放在一起大家分享。但在哥林多，富有的人與他們的朋友大吃大喝，而窮人卻什麼都沒有。這樣開始的場面之後，教會就不能莊重溫馨地進到主的桌前，心存感恩領用聖餐，單單記念主被賣的那一夜。

不按理吃主的晚餐是因為不分辨主的身體。這個身體不是指主為我們裂開(血肉)的身體，而是指祂(屬靈)的身體，就是教會(弗一23)。「我們所擘開的餅，豈不是同領基督的身體麼？我們雖多，仍是一個餅，一個身體。(林前十16-17)」我們不按理吃，因為我們沒有分辨那些貧窮的、軟弱的、卑微的人，都是屬主的，也是屬我們的；他們與我們同作肢體；一起分享恩賜與恩典，為著榮耀我們共同的主。只有一件事使我們成為不夠資格有分這捨命之愛的筵席，乃是我們拒絕體諒基督身體裡的每一個人，不向他們彰顯愛。

No man can say that Jesus is the Lord, but by the Holy Ghost. 1 Cor. 12: 3

Jesus is Saviour, but is He Lord? Hast thou yielded to Him the Lordship? Nothing short of this will give thee true peace and power. Thou must be brought to say with the psalmist, "Other lords beside Thee have had dominion over me; but by Thee only will I make mention of thy name."

Jesus must be Lord of thy heart; every affection must be brought under his most wise and loving control. He must be Lord of thy home, so that no conversation may be indulged, no recreation set afoot, no society entertained, which is inconsistent with his character and claims. He must be Lord of thy business and its returns, so that thou shalt live in perpetual communication with Him, along the lines of the Heavenly Telephone; and in the use of all its proceeds He must have the supreme voice. He must be Lord of thy plans. It is for Him to say Go, or Come, or Do this. That was a true message which Ahasuerus sent through the good Ezra to the Jewish people: "Whatsoever is commanded by the God of heaven, let it be done exactly for the house of the God of heaven." I like that word exactly.

But this perpetual recognition of the Lordship of Jesus is only possible to those who have yielded their entire nature to the gracious influences of the Holy Spirit, who loves to glorify Christ. Dost thou seek the attitude of consecration which thus honours thy Lord? Then let the Holy Spirit work it for thee! Wouldst thou have it maintained? Let Him maintain it ! And if thou askest thyself, whether thou hast received the Pentecostal endowment, be sure that thou hast, if with all thine heart thou sayest that Jesus Christ is Lord, to the glory of God the Father. This is the certain test.

若不是被聖靈感動的，也沒有能說耶穌是主的。 林前十二3

耶穌是救主，然而祂是主嗎？你是否已經服在祂的統治之下呢？沒有達到這地步，你就沒有真實的平安與能力。你必須達到一個情形與詩人一起說：「在你以外曾有別的主管轄我們，但我們專要倚靠你，提你的名。(賽廿六13)」

耶穌必須是你心中的主，一切喜愛必須在祂最智慧與充滿愛的管治之下。祂必須是你家庭的主，任何在家裡熱中的談話、任何進行的娛樂以及款待交往的人，都符合祂的特質和要求。祂必須是你生意及其利潤的主，使你常活在與主的交通中，連接天上的電話線是通的；在運用所有的收益時，祂必須有最高發言權。祂必須是你各種計畫的主。是祂指示你來、或去、或作這事。那就是波斯王亞哈隨魯[應是：亞達薛西]藉良善的以斯拉告訴猶太人的信息說：「凡天上之神所吩咐的，當為天上神的殿詳細辦理。(拉七23)」我正喜愛這話。

這樣永遠承認耶穌的主權，只可能出現在一種人身上，這種人將自己完全服在聖靈慈愛的感化之下，而聖靈喜愛榮耀基督。你追求以奉獻的態度來尊榮你的主嗎？那就讓聖靈來為你作成這工！你願意這樣持守嗎？讓主為你持守！如果你曾問自己是否已經領受五旬節的聖靈充滿，只要你已全心承認耶穌基督是主，歸榮耀給父神，你就確實已經領受了。這是可靠的測試。

The greatest of these is love. 1 Cor. 13:13 (R.V.)

What a light must have shone on the apostle's face as he broke into this exquisite idyll, this perfect poem of love! The change in tone and rhythm must have caused his amanuensis to look suddenly up into his master's face, and lo! it was as the face of an angel. Why is love greatest?

BECAUSE IT IS THE CROWN OF THE OTHER TWO, AND INCLUDES THEM. Faith is the root; hope is the stem; love the perfect flower. You may have faith without hope, and hope without love; but you cannot have love apart from faith and hope.

BECAUSE IT IS LIKEST GOD. God's nature is not specially characterized by faith, because there is no uncertainty with his perfect knowledge; nor by hope, because there is no future to his eternal existence. But God is love; and to love is to resemble Him.

BECAUSE IT WILL IMMEASURABLY OUTLAST THE OTHER TWO. Human knowledge, at best but the spellings of babes, will vanish in the perfect light of heaven. Eloquence will seem like the lisps of infancy. Prophecies will have no place, because all the landscape of the future will be revealed. Faith and hope will be lost in realization. Love only is for ever.

BECAUSE LOVE BRINGS THE PUREST RAPTURE. "Where is heaven?" asked a wealthy Christian of his minister. "I will tell you where it is," was the quick reply: "if you will go to the store, and buy £10 worth of provisions and necessities, and take them to that poor widow on the hillside, who has three of her children sick. She is poor, and a member of the Church. Take a nurse, and someone to cook the food. When you get there, read the twenty-third Psalm, and kneel by her side and pray. Then you will find out where heaven is."

其中最大的是愛。 林前十三13

當使徒保羅突然發出這首優美的牧歌，這篇「愛」的完美詩篇，他臉面必綻放何等的光輝。當語調與韻律轉變時，必使這位寫詩的人突然仰臉觀看他主的臉面，看啊！他的臉好像天使。為什麼愛是最大呢？

因為愛是信與望的冠冕又包含信與望。信是根，望是枝子，愛是完美的花朵。你可能有信而沒有望，你可能有望而沒有愛，但你不能有愛而沒有信與望。

因為愛最像神。神的本性不特別用「信」表明其特點，因在祂完全的知識裡，沒有什麼不確定性；神的本性也不用「望」表明其特點，因對於祂永遠存在來說，無所謂將來。但神就是愛；愛就像神。

因為愛遠比信與望存得長久。人的知識最多只像嬰孩的拼字，在天上完全的光中必然消失。口才將像嬰孩口齒不清地說話，先知講道也不再有需要，因為未來的景象全都揭露了。信與望在「完全的」來到時就消失了，惟有愛永遠長存。

因為愛帶來最純潔的大喜樂。一位富有的信徒問他的傳道人：「天在哪裡？」傳道人很快回答：「我要告訴你天在哪裡，如果你到店鋪，花十英磅買糧食與生活必需品，帶去給山腳下那位有三個生病孩子的窮寡婦。她很窮，她是教會的一員。你帶一位護士和一位做飯的人去。然後你讀詩篇第二十三篇，並跪在她身旁為她禱告。你就找到天了。」

There are, it may be, so many kinds of voices in the world. 1 Cor. 14:10 (R.V.)

THERE ARE THE VOICES OF NATURE. The deep bass of the ocean wave booming along the shore; the crash of the ice; the silver choirs of the stars; the song of bird, hum of bee, shrill trumpet of gnat, the rustle of the leaves, the patter of the rain, the chorus of the hailstones --how varied, and charming, and musical! No doubt if we could listen to all these from a distance we should detect perfect chords.

THERE ARE THE VOICES OF HUMAN LIFE. First, the mother's; then of the brothers and sisters of our home (and sad is the lot of the lonely child which has none); then of the teacher, the minister, the friend, the lover, not one could be spared; not one that has not a significance; not one to whose words we shall not do well to give heed.

THERE ARE THE VOICES OF OUR DAILY LOT. Now we are called to experience joy, now sorrow, now gain, and now loss; now of the harsh reprimand of disaster; now of the tender assurances of sunny hours. Behind all these God is speaking. Listen, therefore, heedfully to all, and try to acquire the lesson He is longing to inculcate. What is He saying to you, by your circumstances, at this moment? Is it in tones of pleading, of remonstrance, of blame?

*Where is thy favoured haunt, Eternal Voice,
The region of thy choice,
Where, undisturbed by sin and earth, the soul
Owns thy entire control?
Tis then we hear the voice of God within,
Pleading with care and sin:
Child of my Love,
How have I wearied thee?*

世上的聲音或者甚多。 林前十四10

自然界的聲音。海浪拍岸發出隆隆低音，冰破裂的巨響，群星清脆的合唱，雀鳥的歌唱，蜜蜂的嗡嗡聲，蚊蚋刺耳響亮的聲音，樹葉沙沙的聲音，下雨滴答聲，冰雹齊下的聲音 — 何等多樣不同，動人且悅耳的聲音啊！如果我們能從遙遠之處來聆聽這一切的聲音，無疑地，我們必發現它們完美的和弦。

人生命裡的聲音。首先是母親的聲音；然後是家中兄弟姊妹的聲音(可悲的是孤單孩子生命中就缺少這種聲音)；接著是傳道人、教師、朋友、情人的聲音。這些聲音都是不能少的，也各有其意義，我們都不能不聽他們的話，而能好好地生活。

日常生活的聲音。有時我們經歷喜樂，有時經歷悲傷，有時得，有時失，有時是屬於災禍的尖刻責罰，有時是溫柔保證光明的時刻。在这一切的背後，神在說話，所以你要聽，留心注意一切，努力學習神渴望要教導我們的功課。在這個時候，你的環境中，祂對你所說的是什麼呢？祂的聲音是懇求呢？勸告呢？還是責備呢？

神啊，你在何處開聲，
何處是你低語的上選，
在那裡人不受罪與世事攪擾，
而接受你完全的管制呢？
我聽見我裡面神的聲音，
與憂愁及罪惡的抗辯：
我心所愛的孩子啊，
我怎麼使你厭倦了呢？

Christ hath been raised from the dead, the firstfruits of them that are asleep. 1 Cor. 15:20 (R.V.)

Words which are altogether transcendent! How they thrill us and inspire! What memories they recall! How impossible is it not to feel their majesty. Surely no brain nor lip of man had begotten them! They bear the mint-mark of heaven.

On the day that Jesus arose, the firstfruit sheaf of the barley harvest was being waved by the High Priest in the Temple, as the representative of the myriads that stood stacked amid the stubble of the fields. It was the specimen sheaf--representative, pattern, and pledge of all the rest. The risen Christ is the pattern and pledge of what his people will be when their bodies shall be fashioned anew in the likeness of his resurrection.

HE IS PATTERN. His body bore the same general outlines as before; so will theirs. It was recognizable by those who had known and loved Him, even to the tones of his voice; so will it be with theirs. It was the ethereal and pliant instrument of his spirit; so will theirs be. It could no more return to corruption; no more will theirs. It was invulnerable to disease and pain; such an experience awaits them too.

HE IS PLEDGE, He does not stand alone. He is united to us by a myriad indissoluble ties. What the power of God did for Him it will do for us. Those that sleep in Jesus God will bring with Him, and we that are alive and remain shall be caught up. There shall not a hoof be left behind. Not one purchased body of a saint, however obscure or unworthy, shall be excepted from the effect of the voice of the archangel and the trump of God. Meanwhile, in the kindly embrace of Mother Earth, like the seed-germs of a vast harvest, the resurrection principle in the bodies of the saints awaits the resurrection signal.

基督已經從死裡復活，成為睡了之人初熟的果子。 林前十五20

這話全然卓越超群！何等激動鼓勵我們！令人想起何等多的故事！實在不可能不感受這話的宏偉！這實在不是從人的口舌與頭腦出來的話，這話帶著天上的印記。

主耶穌復活的那一天，這捆初熟的大麥被聖殿裡的大祭司搖一搖，代表田裡殘梗中間站著的無數麥捆。這是初熟樣本的禾捆，就是所有其餘禾捆的代表、樣本和保證。復活的基督是樣本和保證，將來祂子民的身體必要照祂復活的樣式變成新的。

祂是樣本。祂的身體仍像從前有同樣的輪廓，所有復活的人也一樣。凡認識祂、愛祂的人就認得祂的形體，甚至認得祂的聲調，那些復活之人的形體也必如此。這輕盈柔順的身體是祂靈的工具，所有復活之人的身體也必如此。祂的身體不再會朽壞，所有復活之人的身體也必如此。祂的身體不受疾病疼痛所害，這樣的經驗也等著那些復活的人。

祂是保證。祂不是單獨一人在復活裡。祂藉著許多不能撤銷的關係與我們聯合。神的能力怎樣作在祂身上，也必作在我們身上。在主裡面睡了的人，神必與祂一同帶來；我們活著在地上還存留的人，就都要被提到天上(帖前四14-17)。連一蹄也不留下(出十26)。凡被主買贖的聖徒，無論怎樣卑微不配，都要聽見神的天使長的聲音並神的號角聲。同時，像大豐收的穀種，在大地親切的懷抱裡，復活的本質在聖徒的身體裡等待復活的信號。

If any man loveth not the Lord, let him be anathema. 1 Cor. 16:22 (R.V.)

This sentence reminds us of the saintly Samuel Rutherford, of whose Letters the holy Richard Baxter said: "Hold off the Bible, such a book the world never saw." And the late revered and beloved C. H. Spurgeon said of them "When we are dead and gone, let the world know that Spurgeon held Rutherford's Letters to be the nearest thing to inspiration which can be found in all the writings of mere men."

Take this extract, because it indicates how you may come to love the Lord Jesus as he did:

"Strive to make prayer, and reading, and holy company, and holy conference, your delight; and when delight cometh in, you shall, by little and little, find the sweetness of Christ, till at length your soul be over head and ears in Christ's sweetness. Then shall you be taken up to the top of the mountain with the Lord, to know the delights of spiritual love, and the glory and excellency of a seen, revealed, felt, and embraced Christ; and then you shall not be able to loose yourself off from Christ, and to bind your soul to old lovers; then, and never till then, are all the paces, motions, and wheels of your soul in a right tune and in a spiritual temper.

"But if this world and the lusts thereof be your delight, I know not what Christ can make of you; you cannot be metal for a vessel of glory and mercy. My desire is that my Lord would give me broader and deeper thoughts to feed myself with wondering at his love. I would I could weigh it, but I have no balance for it. When I have worn my tongue to the stump in praising Christ, I have done nothing to Him. What remaineth then, but that my debt to the love of Christ lie unpaid for all eternity!"

若有人不愛主，這人可詛可咒。 林前十六22

這節經文讓我們想到聖潔的盧德福[註]，關於他寫的書簡，巴斯特(1615-1691, 英國清教徒神職人員)說：「除聖經之外，世上沒見過這樣的書。」已故敬愛的司布真(1834-1892, 英國名牧，有講壇王子的稱號)論到這些書簡說：「當我們都離世時，但願世人人都知道司布真認為盧德福的書簡是人間著作裡最接近神的啟示。」

請讀以下這則摘錄，因為它指示你怎樣可以像他那樣愛主耶穌：

「你要努力使禱告、讀經、與聖徒們交往、參加聖徒的聚會，成為你的喜樂。當喜樂臨到時，你會一點一點發現基督的甜美，到最後你的心深深沉浸在基督的甘甜中。然後你被帶到山頂上與主在一起，來認識屬靈之愛的喜樂，認識這位被看見、被啟示、被摸到，被擁抱之基督的榮耀與超越。之後你就不能從基督身上鬆開，而回到你心的舊愛。不到那時刻以前，你所有的步調、動作、原動力都不會被調整到一個正確屬靈的情境裡。

「如果這世界與其上的情慾是你所喜愛的，我不知道基督可以將你製作成什麼；你不能成為榮耀恩慈器皿的材料。我切望主給我更寬大更深切的思想，使我被祂愛的讚歎充滿。我想衡量神的愛，卻沒有合適的天秤。我用盡我的舌頭稱頌基督，但我仍沒能向祂說出萬一。剩下來的就是我對基督的愛負債直到永世！」

[註] 盧德福(Samuel Rutherford, 1600-1661)，蘇格蘭牧師及神學家。1636年因不服國教之主教制度而入獄。在獄中寫下他最著名的書簡，是寫給他曾牧養的個別信徒的。共有365封，多屬靈修珍品。今在網路上仍可讀到這些書簡。