

Whose leaf also doth not wither. Psa. 1:3 (R.V.)

"If a man abide not in Me," said our Lord, "he is cast forth as a branch, and is withered." The same thought is here. Thrust down your rootlets to the oozy river bed, and there is no doubt about your continuing earnest, patient, God-filled. The sun of temptation may strike you with sword-like beams, but you will have a source of supply which they cannot exhaust. The secret of an unwithering beauty is in the Word of God, delighted in and meditated upon day and night. And what is the Word of God, but the life of God translated into human speech?

Wean yourself from all beside, and learn to feed on God. Withdraw your rootlets from men and things, and let them travel to the river of God, which is full of water. Close other doors, and open those that lead out on to the terrace, whence you may behold the far-spread landscape of what He is, and says, and is willing to be to us all.

Note that word meditate. The root must lie in contact with the stream, and the soul must steep itself in the Word of God. We must give the truth time to enter and pervade our souls. We must have retreats, shut away from the rush of life, up and down the glades of which we may tread. These retreats are oftener found within the soul than without. Just as in the temple of old, there was Solomon's porch, where Jesus walked, so in the temple within there are closes and cloisters, where we may commune with our heart, and be still.

葉子也不枯乾。 詩一3

我們的主曾說，「人若不住在我裡面，就像枝子丟在外面枯乾。(約十五6)」同樣的思想在詩篇第一篇裡。把你的幼根用力伸進濕軟的河床，毫無疑問的，你就會持續的渴慕、忍耐，並被神充滿。試探的日頭可能用劍般的光線擊打你，但你將有不枯竭的供應源頭。長青不枯乾的祕訣乃在神的話裡面，喜愛神的話語並晝夜思想(2節)。什麼是神的話呢？不是別的，乃是神的生命用人的言語表達出來。

脫離其他的事物，並學習從神得餵養。把你的幼根從人與事中抽離，讓它們伸到神的溪流(3節)，那裡有充足的水。關上其他的門，打開那通往陽台的門，從那裡你可以見到寬闊的景色，那是屬於祂的所是、所說，以及祂樂意成為我們眾人的福分。

請注意「思想」這一個詞(2節)。根必須與溪水接觸，而人必須浸潤在神的話語中。我們必須讓真理有機會進入並滲透我們的心。我們必須退隱，離開生活的忙碌，而在林間空地上來回走動。這樣的退隱更常是在內裡的，而非外在的。正如古時的聖殿中，那裡有耶穌行走過的所羅門廊子(約十23)；同樣，在人內心的殿中，也有中庭與迴廊，在那裡我們可以用我們的心交流，並且靜默。

This day have I begotten Thee. Psa. 2: 7

The Holy Ghost tells us that this was addressed by the Father to the Son in his Resurrection(see Acts 13:33). It was from the grave that our Lord stepped up to his mediatorial throne, whence all the hatred of his foes has had no power to dislodge Him, and never shall have. Death is a birth into the true life. Jesus was the Firstborn from the dead; we too are to be born out of the darkness of the grave into the Life Immortal.

"There is a beyond, and he who has once caught a glimpse of it is like a man who has gazed at the sun. Wherever he looks, he sees everywhere the image of the sun. Speak to him of finite things, and he will tell you that the finite is impossible and meaningless without the infinite. Speak to him of death, and he will call it birth; speak to him of time, and he will call it the mere shadow of eternity."

But is it not wonderful that He has begotten us also unto a living hope by the Resurrection of our Lord Jesus Christ from the dead to an incorruptible inheritance? We are the sons of the resurrection. In Jesus we are already on resurrection-ground. Our sun shall no more go down, nor our moon withdraw herself. For us, at least, God hath destroyed "the vail that is spread over all nations."

Do not wonder, then, at the hate of men. They will rage, and imagine vain things; they will take counsel together. It cannot be otherwise.

Thou mayest expect, then, to be bruised by thy brethren, and hated by the world. But at such times Christ will come to thee, and give thee fresh accessions of his resurrection life, carrying thee into the hidden house of his abiding, and confirming the weak knees and the heart that faints.

我今日生你。 詩二7

聖靈告訴我們這是聖父在聖子復活時向祂所說的話(徒十三33)。我們的主從墳墓出來登上祂中保的寶座，因此祂仇敵一切的仇恨沒有能力移除祂，也永遠不能。死亡是真實生命的誕生。耶穌是從死人中首生的(西一18直譯)；同樣我們也要從墳墓的黑暗中出來，進入不朽的生命。

「來世是存在的，那曾瞥見的人，就好像一個曾凝視過太陽的人。無論他看哪裡，處處都看見太陽的影像。你和他談論(今世)有限的事物，他會告訴你，那有限的離了無限的，就成為不可能且無意義的。你和他談論死亡，他稱死亡為新生；你和他談論時間，他稱時間不過是永恆的影兒。」

但父神藉主耶穌基督從死裡復活，重生了我們，叫我們有活潑的盼望，可以得著不能朽壞的基業(彼前一3-4)，這難道不奇妙嗎？我們是復活之子(路廿36直譯)。在耶穌裡我們已經在復活之地了。我們的日頭不再下落，我們的月亮也不退縮(賽六十二0)。至少神已經為我們除滅「遮蔽萬國蒙臉的帕子。(賽廿五7)」

所以，不要對人的仇恨感到驚訝。他們會爭鬧，並且謀算虛妄的事(1節)；他們將一同商議(2節)。除此之外不再有別的情形。

然後，你也許預料到會被你的弟兄傷害(太十21)，且被世人恨惡(約十五18)。但在這種時刻，基督將臨到你，並重新把祂復活的生命加添給你，帶你進入祂同在的隱密處(詩九十一1)，堅固你軟弱的膝蓋(賽卅五3)與發昏的心靈。

But Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. Psalms 3 : 3

Oh, my soul, hast thou made God thy glory? Others boast in their wealth, beauty, position, achievements: dost thou find in God what they find in these? Thou needest safety from the shocks of time and change: is He thy shield? Thou must have something outside of thee, to complete thy blessedness: is He thine ideal? Thy head is drooping like a flower-cup-- it sadly needs the dexterous hand of the Gardener: is it busy with thee?

*Nothing resting in its own completeness
Can have worth or beauty: but alone--
Because it leads and lends to further sweetness,
Fuller, higher, deeper than its own--
Life is only bright when it proceedeth
Towards a truer, deeper life above;
Human love is sweetest when it leadeth
To a more divine and perfect love.*

God around us as a shield, God above and within us as an ideal, God lifting up the tired and sorrowful face--this was David's threefold conception of his relation with God. All around men were filled with wrath at him. He heard their harsh voices, and what they said. Nevertheless he comforted, and stayed his heart with the words, But Thou, O Lord. Ah, what an instant change they make!

*We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak--we rise, how full of power!*

Ah, these Buts! What a difference they make in our lives. There is always the hedge of God's care, always an illimitable reserve of power and help within our reach, of which we may avail ourselves; and we are so sure of it, that we lay ourselves down in peace to sleep, though the foe in thousands encamps around.

但你耶和華是我四圍的盾牌，是我的榮耀，又是叫我抬起頭來的。 詩三3

我的心哪，你曾以神為你的榮耀嗎？別人誇耀他們的財富、美貌、地位、成就：你是否在神裡面找到世人在這些裡面所找到的呢？在時間與變遷所帶來的衝擊中，你需要平安，祂是你的盾牌嗎？你必須擁有某個你以外的事物來使你的福祉完滿，這時祂是你的理想嗎？你垂頭猶如花朵 — 悲傷地需要那園丁巧妙的手，這時祂的手在你身上殷勤的工作嗎？

沒有任何事物靠它自身的完全
能擁有價值與美麗：但僅僅是
因為這引向更深的甜蜜，
比它自身更加飽滿、崇高及深厚—
當生命向著一個更真實、更深
的天上生命前進時，才會光明；
當人類的愛引向一個更加
神聖與完全的愛時，才最甜蜜。

神作我們四圍的盾牌，神作我們上頭並裡面的理想，神使困倦及悲傷的臉抬起來 — 這是大衛與神關係的三重觀念。四圍之人對他充滿憤怒，他聽見他們刺耳的聲音(2節)，以及他們說的話。然而他安慰他的心，並使他的心停留在「但你耶和華...」這句話上。啊，這話產生了何等即時的改變！

我們跪下，我們四圍所有的看起來就降低了；
我們起來，所有遠處及近處的，
在明朗的輪廓中站出來，勇敢又清晰；
我們跪下時，何等軟弱 — 我們起來時，何等充滿能力！

啊，這些「但...」！它們在我們生命中產生了何等的不同。神眷顧的籬笆永遠存在，神的能力與幫助無限量的儲存，永遠在我們構得到的範圍內，是我們可以利用的；並且我們如此確信，使我們安然躺下睡覺(5節)，儘管千萬敵人在四圍紮營。

Know that the Lord hath set apart him that is godly for Himself. Psa. 4: 3

THE LORD SETS APART FOR HIS OWN ENJOYMENT. "A garden enclosed is my sister." Out of the wild prairie Christ encloses favoured bits of land, that they may become fair gardens in which to walk. God must have spirits with which He can commune; and therefore He shuts selected ones away in sick chambers, in loneliness, and in prisons, that there may be nothing to divert them from the holy intercourse with Himself which is his refreshment and delight.

THE LORD SETS APART FOR FELLOWSHIP IN INTERCESSORY PRAYER. He leads three of the apostles into the shadows of Gethsemane, that they may add their intercessions with his. In each church there is a favoured band to whom He tells his secret anxiety for other souls, and whom He leads out in prayer on the behalf of them and of the world.

THE LORD SETS APART FOR SERVICE. Those that separate themselves from evil become vessels unto honour, sanctified and meet for the Master's use. Do not be surprised if you are withdrawn from the madding crowd, from the ambitions and interests of earlier years; it is the Lord's way of engaging you for special service.

We can never forget how the Holy Ghost bade the early Church separate Barnabas and Saul to their appointed ministry. They were separated unto the Holy Ghost. A similar separation may become ours. Let us live in the world as those who are set apart for God, like the Temple vessels that might not be put, as Belshazzar attempted to put them, to idolatrous and lascivious purposes. Oh to know what God means when He puts his reserve on the soul, and says, This is my rest for ever, here will I dwell!

你們要知道，耶和華已經分別虔誠人歸祂自己。 詩四3

主分別，是為祂自己的喜悅。「我妹子是關鎖的園。(歌四12)」在無人的大草原中基督將鍾愛的小片土地圍起，用來作祂行走的美麗花園。神必須要有祂能與之交通的人；因此祂將特別揀選的人關在病室、孤獨、及監獄中，那裡可能沒有任何事物，使他們從與神自己神聖交通中，轉移注意力。這是祂的舒暢與歡喜。

主分別，是為在代禱中的交通。祂帶領三個使徒來到客西馬尼的隱蔽處，使他們可以在主的祈禱上加上他們的代求。在每個教會中都有一小群特別蒙恩的人，祂將自己對他人暗中的擔憂告訴他們，引領他們為他人及世界代求。

主分別，是為服事。凡分別自己脫離罪惡的人，就必作貴重的器皿，成為聖潔，合乎主用。如果你退出瘋狂的人群，離開少年的野心與愛好，不要感到驚訝；這是主使用你作特別服事的方式。

我們永遠不能忘記聖靈如何吩咐早期教會，分別巴拿巴與保羅去作所指派給他們的職分(徒十三2)。他們被分別歸於聖靈。我們可能有類似的分別。讓我們活在這世上像那些為神而被分別的人一樣，如同聖殿器皿不能讓伯沙撒試圖用來作拜偶像及淫蕩的用途(但五1-4)。哦，要瞭解神為自己預備人時的用意，祂說，這是我永遠安息之所，我要住在這裡！(詩一三二14)。

In the morning will I order my prayer unto Thee. Psa. 5:3 (R.V.)

It is very important to consider the order of our petitions. No man would approach an earthly sovereign without taking time to consider how best to present his requests. He would consider the pleas on which to rely, the arguments to present, and the method in which he would be most likely to carry his case. Upon entering the presence of the great King, our Father, would it not well repay us to stay on the threshold for a moment to ask what petitions we are about to proffer, the order in which we should arrange them, and the reasons we should adduce?

It is manifestly a mistake to pray at haphazard. There is too much random praying with us all. We do not return again and again to the same petition, pressing it home with all humility and reverence, and arguing the case, as Abraham did his for the cities of the plain.

Study the order of the Lord's prayer--the adoration and prostration of soul before God prior to supplication for definite gifts; the acquiescence in the divine will before the prayer for daily bread; the entreaty for forgiveness before there can be a thought of deliverance from evil. Or consider the order of the High Priest's intercession for his own in John 17 before He pours out his soul in prayer for the world. Lay the wood "in order." Enter the temple of prayer through successive courts--Confession, Absolution, Ascriptions of Praise, the Te Deum, the broken sentences, the outburst of intercession, as suggested by the Church of England liturgy. At the same time, do not forget to be perfectly natural. Whilst the soul ascends the temple by regular steps, let there be the glad conviction of the tender love of the waiting Father.

早晨我必向你陳明。 詩五3

認真思考我們祈求的條理是非常重要的。沒有人在覬見世上君王之前不花時間仔細思考，如何以最佳的方式提出自己的請求。他會認真考慮請求的依據，提出請求的理由，以及用最適當的方法陳明他的案情。當進到那至高君王（我們天父）的面前時，在門檻前停留一下，問自己有哪些請求要提出、要安排怎樣的順序，以及我們該列舉的理由，這樣我們不是會得著很好的回報嗎？

隨意禱告顯然是一個錯誤。我們每個人都有太多隨意的禱告。我們的禱告沒有一次又一次回到同一項請求，謙卑且敬畏地竭力為所求的事爭辯，像亞伯拉罕為平原上的城市所作的祈求（創十八20-33）。

讓我們來學習主禱文的順序：人在神面前的愛戴與俯伏，先於懇求神的具體賜予；對神旨意的完全降服，先於為每日飲食的祈禱；請求饒恕，先於想到脫離兇惡（太六9-13）。或者仔細思想約翰福音十七章大祭司為祂門徒的代求，先於祂傾吐為世人的禱告（約十七6-26，路廿三34）。獻祭之前，先把柴擺好（創廿二9）。進入禱告的殿之前，先經過層層連續的庭院——認罪、宣告赦免、唱讚美詩、吟感恩歌、斷斷續續的話、發出代求，就像英國聖公會的禮拜儀式所定的。同時，不要忘記要完全自然。當人上正規的台階登上聖殿時，應當快樂地深信等待他的天父有慈愛。

And Thou, O Lord, how long? Psa. 6: 3 (R.V.)

You have been long in coming, love says. So miserly are we of the minutes, so leaden-paced is the beat of the pendulum, when our heart stands on the tiptoe of expectation. Moments lengthen to hours when we suffer and await deliverance, just as hours contract to moments when the heart is young and gay.

HOW LONG, LORD, ERE THE TRIAL CEASE? When we are entering into the furnace, we like to make bargains with God that it shall not last beyond a certain hour; but He never tells us, lest patience might miss her perfect work. He says simply, It is enough to suffer one moment at a time.

HOW LONG, LORD, ERE DELIVERANCE ARRIVE? Long ago we sent for reinforcements; and since then the battle has been waxing more fierce. We have looked eagerly to the horizon to see the relieving column, clear-cut on the skyline; but in vain. We think we can hold out no more. We have strained at the oar to the last degree of strength, and if some deliverance does not come to us, the fourth watch of night will see us drifting helplessly to destruction. "Where is thy God?" the enemy cries; and we are tempted to think ourselves forsaken and forgotten.

HOW LONG, LORD. ERE THE ADVENT BREAK? He said that He would come quickly--but the weary centuries pass; and, strain our ears as we may, we cannot detect his princely footfall along the corridor of time.

Cease, fond heart, thy complaining. Delay is not denial. He counts a thousand years as a day. He is coming on the wings of every wind; already He is nigh, even at the doors. Never a moment too early--but not a moment too late.

耶和華啊，你要到幾時呢？ 詩六3

摯愛的說，你遲遲而來。我們的心迫切企盼之時，我們就很計較分秒，鐘擺的節奏顯得如此沉重緩慢。我們在受苦等待救援時，片刻拉長成數更，正如我們在青春爛漫之際，數更縮短成片刻。

主啊，要到幾時試煉才停止？當我們正走進火爐的時候(但三23)，我們喜歡跟神討價還價，叫試煉不要超過某個時辰，但祂從不告訴我們，恐怕「忍耐」沒有達成她完美的作品。祂只簡單地說，一次受苦一刻就足夠了。

主啊，要到幾時救援才來到？很久之前我們請求援軍，從那時起戰爭變得愈發猛烈。我們急切地向地平線望去，盼望看見令人欣慰的縱隊清晰地顯在天際，但卻是徒然。我們認為我們已無力抵抗下去。我們拼命划槳，直到用盡最後一絲力氣，若沒有什麼救援臨到我們，夜裡四更天就會看著我們無助地漂向滅亡(太十四25)。仇敵喊叫說，「你的神在哪裡呢？(詩四十二3)」；而我們會受引誘而認為自己是被離棄、被忘記了(賽四十九14)。

主啊，要到幾時你才裂天降臨？(賽六十四1)。祂說祂必快來(啟廿二20) — 但許多令人厭倦的世紀過去了；任憑我們豎起耳朵，我們仍然察覺不到祂君尊的腳步聲在時間的長廊響起。

癡情的心啊，停止你的抱怨吧。遲延並非拒絕。祂看千年如一日(彼後三8)。祂正乘著陣陣清風的翅膀而來；祂已臨近，甚至就在門口了(太廿四33)。那刻絕不會過早，也不會太遲。

Judge me, O Lord, according to my righteousness, and according to mine integrity. Psa. 7: 8

Specific charges were being made against David, of which he knew himself to be absolutely innocent. He would not have dared to challenge God thus, if the whole of his life were passing under review. In that case there would have been no hesitation in confessing that, taken generally, he was a sinful man. Similarly, God's children are often accused of wrongs of which they are absolutely innocent. In such case they have a right to declare their innocence before their fellows; then if this avail not to procure their acquittal, they must turn to God, and ask Him to interpose.

But what a question this suggests! Are you able, child of God, to declare that, as far as you have the light, you are living righteously, soberly, godly, in this present world? Is your life right-wise--that is, four-square with the demands of God's law, able to bear the test of his line and plummet? Can you assert your integrity? Integrity is derived from the Latin integer, a whole, a number unbroken by fractions. Are you whole-hearted? or, to use the grand old word, is your heart perfect before God? If it be, it matters very little what men shall say of your character. If a man suffer as a Christian, let him not be ashamed, but glorify God on this behalf. What is said is aimed rather at the Master than the servant. God becomes responsible for your vindication. He will arise and show Himself strong, putting to silence the enemy and avenger. Trust your reputation with God, and, in the meanwhile, go on doing his will. There is no harm in calmly and temperately attesting your innocence; but if this avails not to stay the storm, bend before it. Do not appeal to law. God will vindicate you.

耶和華啊，求你按我的公義，和我心中的純正，判斷我。 詩七8

大衛遭到了具體的指控，而大衛知道自己是完全無辜的。如果他整個人生正在檢驗之下，大衛必不敢如此要求神。就一般而言，在那個情形裡，大衛毫無疑問得承認自己是一個罪人。同樣的，神的兒女也經常在他們完全清白的事上遭不實的指控。在這種情形下，他們有權利向自己的同伴表明無辜；但如果這樣做不能使他們獲得清白，他們必須轉向神，請求祂來干預。

但這裡提出了一個很好的問題！神的兒女，你可以在現今的世界，在你已有的光中，宣稱自己活得公義、謹守、敬虔嗎？你的生命是在正路上——就是規規矩矩地合乎神律法的要求，可以經得住神用祂的準繩與線鉈的檢驗嗎(賽廿八17)？你能確定宣告自己的純正嗎？純正這個詞是從拉丁文「整數」這個詞衍生出來的，就是完整的，未被切割的數目。你是全心的嗎？或者，用嚴肅的老話說，你的心在神面前是完全的嗎？如果是這樣，人如何講論你的品格就無關緊要了(林前四3)。一個人若為作基督徒受苦，不要以為羞恥，倒要因此歸榮耀給神(彼前四16)。人對僕人的評論，其實更是針對主人的。神必為你的清白負責。祂必起來並證明自己大有能力，使仇敵和報仇的閉口不言(詩八2)。將你的名譽交給神，同時繼續遵行祂的旨意。心平氣和地證明你的無辜是無妨的；但如果這樣不能阻止風暴，就要讓步，不要訴諸法律。神必為你伸冤(羅十二19)。

Thou madest him to have dominion. Psa. 8: 6

Yes, broken, beaten, fallen, O child of man, thou wast made to have dominion. Not only over cattle, birds, and fish, but over thine own wonderful nature. Within thee there is a realm as full of multitudinous life as Paradise was when God brought the animals to Adam that he might name them; and over all this thou wast meant to rule. Yea, thou wert made to have dominion also over the wicked spirits that are thy sworn foes. A royal, regnant, victorious life was that which thy Creator inbreathed. There is no reason, on God's side, or in thy original constitution, why thou shouldst not exercise thy dominion. Remember, thou wast made to have dominion.

We see not yet all things put under us. There is open revolt and anarchy within. The will resembles the ancient kings whose sway was limited by proud and strong barons. The animal creation largely defies us, and is in this the symbol of our loss of authority everywhere. But look away to Jesus. This old psalm is fulfilled in Him. His glorious nature rose, by its inherent glory, to the right hand of power. All authority is his in heaven and on earth. And in proportion as we identify ourselves with Him, and receive his life, we regain our lost dominion. He makes us kings and priests unto God. We share a life which neither death nor the devil can master.

What shall we say of the excellency of his name, who is not only our Creator, but our Redeemer, and who at such great cost to Himself has replaced on our brows the crown that sin tore from them? He made us to have dominion by the word of creation. He made us kings unto God by his blood. His name shall, therefore, be honoured through all the earth.

你派他管理。 詩八6-8

是的，破碎、受擊打、墮落的人啊，你被造就是為要來管理(創一28)。不但是管理牛、鳥、和魚，而且是你自己奇妙的本性。在你裡面有一個領域充滿眾多的生命就像伊甸園，那時神將一切的動物帶到亞當面前，他就給牠們起名(創二19-20)；你本應掌管這一切活物。是的，你被造也為了掌管邪靈，就是你不共戴天的仇敵。你的創造主所吹進你裡面的是一個高貴、掌權、得勝的生命(創二7)。在神這邊，或是在你原來的構造裡，你都沒有理由不去施行你的管理。請記住，你被造就是為要來管理。

我們仍未看見萬物都服我們(來二8)。其中還有公然的反抗與無政府狀態。這(管理的)意志力如同古代君王的統治，受到高傲強大封建貴族限制。受造的動物大都違抗我們，這也正是我們處處失去權柄的標誌。但你要轉眼看耶穌。這古老的詩篇(派人在地上管理神的造物)在祂身上應驗了。藉著與生俱來的榮耀，祂榮耀的本性上升到權能者的右邊。天上地下所有的權柄都是祂的(太廿八18)。照著我們與祂認同，並領受祂生命的程度，我們重新獲得所失去的管理權。祂使我們為神作君王和祭司(亞六13)。我們有分於一個生命，是死亡和魔鬼都不能轄制的。

祂不但是我們的創造主，也是我們的救贖主，祂自己付出如此重大的代價，將罪從我們頭上摘去的王冠取回來，我們要如何來述說祂名的卓越呢？祂藉創造時所說的話，使我們來管理。祂藉祂的血，使我們為神作君王。因此，祂的名必在全地被尊崇(1, 9節)。

They that know thy Name will put their trust in Thee. Psa. 9: 10

We do not trust, because we do not know. If we were once to know God, it would seem as absurd to doubt Him as to fear that we should fly off at a tangent from the surface of the earth. Men complain of their little faith: the remedy is in their own hands; let them set themselves to know God. We may know about God, and yet not know Him. We may hear what others say about Him, but have no direct and personal acquaintance. "That I may know Him," said the Apostle.

The materials for the knowledge of God are all around thee; make use of them. Think of the promises by which God has bound Himself to succour those that come to Him; of the record of his gracious interpositions for his saints; of the necessity that He should maintain his character and reputation in the face of the universe.

Above all, argue, as Jesus bade, from your own heart. Would you give stones to hungry babes, and scorpions into childish hands? Would you desert a forlorn and hunted soul that trusted? Would you insist on a certain measure of agony before stepping in to deliver? Would you take delight in inflicting needless anguish? And will God? Trust may be read as the superlative of true. To trust is to count God true, though circumstances belie; to count Him truer than the melancholy forebodings of our hearts; to count Him our truest and tenderest Friend. "Yet let God be true, though every man is proved to be a liar."

But for all this, you must make time. You cannot know a friend in hurried interviews, much less God. So you must steep yourself in deep, long thoughts of his nearness and love.

耶和華啊，認識你名的人要倚靠你。 詩九10

我們不倚靠，因為我們不認識。一旦我們認識了神，對祂懷疑就顯得荒唐，如同害怕我們會從地球表面突然飛走一樣。人抱怨自己信心小；補救的方法在他們自己手中；願他們竭力認識神。我們或許知道有關神的事，卻不認識祂。我們或許聽別人談到神，但沒有直接、親身的認識。使徒說：「使我得以認識祂。(腓三10)」

認識神的材料就在你身邊；你要去使用這些材料。你要思想神的應許，藉這應許神有義務救拔凡來到祂這裡的人(來七25)；思想祂為著聖徒慈愛地介入的記載；思想祂在宇宙間維護自己品格與名聲的必要性。

最重要的，要像耶穌所吩咐的，要從你的心中提出論據。你會給饑餓的嬰孩石頭當餅嗎？你會把蠍子遞到孩童的手上當蛋嗎？(路十一11-12)。你會離棄一個孤苦、被追捕，而來投靠你的人嗎？你會在去解救之前，堅持只承受一定限度的痛苦嗎？你喜歡別人受不必要的極度痛苦嗎？神會嗎？「信靠」可被解讀作「真實」的極致。信靠就是把神當作真實的，雖然環境令人失望；把祂當作比我們心中悲哀的預感更真實可靠；把祂當作我們最真實、最親切的朋友。「神是真實的，人都是虛謊的。(羅三4)」

除此之外，你必須挪出時間。你不能在匆忙的面談中認識一個朋友，何況神呢。所以你必須長時間深刻地思想祂的親近和祂的愛，並被這思想浸透。

Why standest Thou afar off, O Lord. Psa. 10: 1

Men in sorrow do not always speak wisely; and they ask many questions which God does not answer. Here is one. God does not stand afar off and hide Himself in times of trouble. As the psalmist sings, in a happier mood, "He is a very present help in time of trouble." But He permits trouble to pursue us, as though He were indifferent to its over-whelming pressure; that we may be brought to an end of ourselves and led to discover the treasures of darkness, the unmeasurable gains of tribulation. No cross, no crown. No pain, no gain.

We may be sure that He who permits the suffering is with us in it. The form of the Fourth may be hard to distinguish, but it is there in the fire. It may be that we shall only see Him when the trial is passing; but we must dare to believe that He never leaves the crucible. Our eyes are holden; and we cannot behold Him whom our soul loveth. It is dark--the bandages blind us so that we cannot see the form of our High Priest. But He is there, deeply touched. Let us not rely on feeling, but on faith in his unswerving fidelity; and though we see Him not, let us talk to Him in whispers as though we could detect Him.

*I take the pain, Lord Jesus, from thine own hand,
The strength to bear it bravely, Thou wilt command.*

Directly we begin to speak to Jesus, as being literally present, though his presence is veiled, there comes an answering voice which shows that He is in the shadow, keeping watch upon his own. Do not be afraid of the darkness. Behind the cloud, the sun is shining. Little child, your Father is as near when you journey through the dark tunnel as when under the open heaven! Go nearer, and you will feel Him!

耶和華啊，你為甚麼站在遠處。 詩十1

人在憂傷中，說話不是一直都有智慧；並且問許多神不回答的問題。這裡就是一個例子。在人困苦的時候，神不是站在遠處隱藏自己。就如詩人以喜樂的心情所唱的：「神是我們在患難中隨時的幫助。(詩四十六1)」但祂允許苦難追趕我們，彷彿祂不關心苦難那不可抵擋的壓力；好使我們的自我被了結，並帶領我們發現黑暗的寶藏，大患難所帶來的不可測度的收穫。沒有十字架，就沒有冠冕；沒有痛苦，就沒有收穫。

我們可以肯定，允許苦難的這位神，祂在苦難中與我們同在。那「第四個」的相貌也許很難辨認，但祂確實在火中(但三25)。也許只有當試煉過去的時候，我們才看見祂；但我們必須勇敢相信，祂從未離開那火窯。我們的眼被蒙住了，而無法看見我們心所愛的。一片漆黑——眼罩蒙住我們的眼，以致我們看不見我們大祭司的身影。但是祂在那裡，深深地被觸動。讓我們不倚靠感覺，而倚靠祂堅定不移的忠實；儘管我們沒有看見祂，讓我們低聲向祂傾訴，好像我們能夠察覺祂一樣。

主耶穌，我從你的手接受痛苦，
你必吩耐力氣，使我勇敢承受。

我們開始直接與耶穌說話，就如同真實的同在，儘管祂的同在受到遮掩，回答的聲音傳來，顯示祂在陰影中，不斷看顧祂自己的子民。不要怕黑暗。在雲的背後，太陽正照耀著。小子啊，在你走過漆黑隧道的旅程時，和你在敞開的天下面，你的天父與你是一樣的近！走近些，你就會感覺到祂！

The Lord trieth the righteous. Psa. 11:5

Do not be surprised if you are passing through trials. The righteous Lord is exercising you towards righteousness, that your face may ever behold his in unswerving communion. As the trainer of a young athlete will place him, now in one position, and again in another, to call certain muscles into play, to strengthen them by use, and to make the whole organization supple and subservient to the impulses of the soul, so God tries us--to call into operation, and test by use, each faculty of our being.

*Trials make the promise sweet,
Trials give new life to prayer;
Trials bring us to his feet,
Lay us low, and keep us there.*

There is a great difference between the temptings of Satan and the tryings of the Lord. The former are intended to make us fall; the great adversary takes pleasure in showing how weak and sinful we are, and in casting us down to destruction. The latter, that we may be led out towards faith, patience, courage, meekness, and other-worldliness. "Tribulation worketh patience, and patience experience, and experience hope." Whatever spiritual power is latent within us, we may be unaware of its value or helpfulness till it is called into exercise by trial. But when once it has been summoned into manifestation, it becomes the invaluable possession of all after time.

There is this consolation in trial, that at least we are not reprobates. The Lord trieth the righteous. The lapidary does not waste his time in cutting common pebbles. If we endure chastisement, we are clearly not bastards, but sons. Our Father loves us too much to let us miss the rich fruit that is to reward us when all the pruning is over.

耶和華試驗義人。 詩十一5

如果你正經歷試煉，不要覺得驚奇。公義的主正朝著「公義」的方向訓練你，使你可以與祂毫無偏差面對面溝通。正如一位年輕運動員的教練，有時安排他一個姿勢，有時又是另一個姿勢，來使某塊肌肉活動，藉著使用，來加強這些肌肉，並使整個身體靈活聽從靈魂的驅使。同樣，神也試驗我們，為要操作我們身上各樣機能，並藉著使用來測驗這些機能。

試煉使應許變成甜美，
試煉賦予祈禱新的活力；
試煉引我們到祂腳前，
使我們卑微，並停留在那裡。

撒但的試探與神的試驗有極大的差別。撒但的試探是想要叫我們跌倒；這個大仇敵樂於指出我們是何等的軟弱有罪，而將我們拋向滅亡。神的試驗是引導我們出來向著信心、忍耐、勇敢、溫柔，以及來世的品質。「患難生忍耐，忍耐生老練，老練生盼望。（羅五3-4）」任何屬靈的能力都潛伏在我們裡面，我們可能並不覺得這潛能的價值和益處，直到藉著試煉使這潛能開始運作。然而這潛能一旦被傳喚顯現出來，就成為以後所有人的寶貴資產。

在試煉中有這個安慰：至少我們不是可棄絕的人（林後十三6）。耶和華試驗義人。寶石匠不會浪費時間去切割普通的石頭。如果我們忍受責罰，我們顯然就不是私生子，而是兒子（來十二8）。我們的父神太愛我們，不願叫我們失去豐盛的果子，這乃是所有的修剪過去時，給我們的獎賞（約十五2）。

The words of the Lord are pure words, as silver tried in a furnace of earth. Psa. 12: 6

What a contrast is presented in this Psalm between God's words and man's! "They speak vanity, with flattering lip and double heart." God never flatters; his words are absolutely pure because they have passed through the furnace of his holiness, but they are therefore absolutely reliable and trustworthy.

As silver enriches its owner, so does the Word of God enrich its lovers. Nothing so strengthens the intellect, clears the judgment, enlarges the views, purifies the taste, quickens the imagination, and educates the whole man. The humblest day-labourer who imbibes the Bible becomes rich in thought and speech, and able to dispense his riches to others.

As silver is beautiful to the eye, so fair is the Word of God. After a boy born blind had been suddenly possessed of sight through an operation by a skilful oculist, his mother led him out-of-doors, took off the bandages, and gave him his first view of sunshine, sky, and flowers. "Oh, mother," he cried, "why did you never tell me it was so beautiful?" With starting tears, she said, "I tried to tell you, my dear, but you could not understand me." We need opened eyes, and then the Bible is more to be desired than fine gold.

As silver is pure, so is the Word of God; and it purifies. It has been the main purifying agent of the world. Though it deals with the corruptions of the human heart, it does so in such a delicate and holy manner as to excite within us something of the abhorrence of the Holy God. Like the passage of water through a sieve, it cleanses the heart and life.

耶和華的言語是純淨的言語，如同銀子在泥爐中煉過七次。 詩十二6

在這篇詩裡呈現出神的言語與人的言語之間，有何等鮮明的對比！「他們說虛空無益的話，嘴唇油滑，心口不一。(2節)」神從來不諂媚人，祂的言語絕對純淨，因為是經過祂聖潔的爐火煉淨，所以祂的言語是絕對可靠、值得信賴的。

正如銀子使它的主人富足，神的言語也使愛慕它的人富足。沒有其他的事物如此使有知識的人堅強、釐清判斷、擴大眼界、淨化品味、激發想像力、並且教育全人。最卑微按日計酬的工人，吸取聖經的供應，他就在思想和言語上豐富，而且能夠將他的豐富分給別人。

正如銀子，人看為美麗，神的言語也是美麗的。有一位生來眼瞎的男孩，經過一位靈巧的眼科醫生的手術，突然得到視力，他的母親領他到戶外，拿掉繃帶，讓他第一眼看見陽光、天空、和花朵。孩子驚呼說，「哦，媽媽，為何你從沒告訴我世界原來這麼美麗呢？」母親開始流淚，說，「我的寶貝啊，我試過告訴你，只是你不能明白我說的。」我們需要眼睛被開啟，然後聖經就比精金更令人羨慕(詩十九10)。

正如銀子是純淨的，神的言語也是純淨的；並且它使人純淨。神的言語一直是淨化這世界的主要原動力。雖然神的言語對付人心中的敗壞，卻是用非常巧妙、聖潔的方式，在我們裡面激起幾分聖潔神的厭惡。好像水流過篩子而潔淨人心和生命。

I will sing unto the Lord, because He hath dealt bountifully with me. Psa. 13: 6

Here is the man who had sorrow in his heart all the day breaking into song! We do not find that his troubles were any less. The enemy was still exalted over him, and boasted of having prevailed; it seemed indeed as though he must soon sleep the sleep of death. But he never let go his trust. Whatever were his outward discomforts and trials, he clung to his God and waited patiently for Him; with the result that out of his stormy griefs he built a Bethel, and in the midst of his anguish broke out into song.

When we are sitting under the shadow of severe trial, God can wrap us about with the garment of praise, and fill our mouths with singing. Although the fig-tree does not blossom, and there is no fruit in the vines, yet the soul may rejoice in the Lord, and joy in the God of salvation. You cannot starve a man who is feeding on God's promises; and you cannot make that man or woman wretched who has a clean conscience, the smile of God, and the love of Jesus in the soul.

When brave old Thomas Halyburton lost his much-loved son, he made this record: "This day has been a day to be remembered. O my soul never forget what this day I reached. My soul had smiles that almost wasted nature. Oh, what a sweet day! About half an hour after the Sabbath, my child, after a sharp conflict, slept pleasantly in Jesus, to whom pleasantly he was so often given. . . . Jesus came to me in the third watch of the night, walking upon the waters... He stilled the tempest in my soul, and lo! there was a great calm." When God is bereaving us of all else, He may so fill us with Himself that we shall magnify his bountifulness.

我要向耶和華歌唱，因他用厚恩待我。 詩十三6

在這裡有一個人，他的心終日愁苦(2節)，突然發出歌唱！我們並未發現他的苦難減少。仇敵依然升高壓制他(2節)，並且誇口得勝；情況看來的確好像他就快要沉睡至死(3節)。然而他從未放棄他對神的信靠。無論外在的困苦和試煉如何，他緊緊抓住神，耐心等待祂；結果他從激烈的悲痛中出來，建立了一個伯特利[意:神的殿]，並且在他的痛苦之中突然發出歌唱。

當我們坐在嚴厲試煉的陰影下，神能用讚美衣包裹我們(賽六十一3)，使我們的口充滿歌唱。雖然無花果樹不發旺，葡萄樹不結果，但人可以因耶和華歡欣，因神的救恩喜樂(哈三17-18)。你不能叫一個以神的應許為糧的人挨餓；你也不能使人悲慘可憐，因這人有一顆清潔的良心、神的笑臉、和耶穌的愛在他的心裡。

當勇敢的老哈利伯頓[註]失去他鍾愛的兒子時，他寫下這則記錄：「這一天是一個可記念的日子。哦，我的心永不忘記今日我所達到的。我心裡擁有的微笑使周圍環境悄然失色。啊，多麼美好的一天！安息日過後約半小時，我的孩子，在一陣激烈的掙扎之後，在耶穌裡愉快地睡了，這孩子經常被歡歡喜喜地交託給耶穌。... 在夜裡三更天耶穌來到我這裡，祂行走在水面上。... 祂平靜我內心的風浪，看啊！有極大的平靜。」當神使我們喪失其他的一切，祂就用祂自己來充滿我們，使我們讚美祂的厚恩。

[註] 哈利伯頓 Thomas Halyburton, 1674-1712, 蘇格蘭神學家。他的回憶錄深受懷特腓(George Whitefield)、衛斯理約翰(John Wesley)、以撒華滋(Isaac Watts)推崇。

When the Lord bringeth back the captivity of his people. Psa. 14: 7

It is good to have an eye on the future, even though we get sometimes a little weary of waiting, and impatient of delay. Here a captive soul transports itself to the hours when its captivity shall be ended; and although it cannot altogether suppress the "Oh!" of longing desire, it dilates with ecstasy, as it anticipates the outburst of joy that shall hail the divine deliverance.

Let us look on and up. Bunyan tells us that the heart of the Pilgrim "waxed warm about the place whither he was going." A real lover of Christ, who knows something of the law of sin in his members, and of the dull weight of this mortal tabernacle, is apt to have, at times, eager desires for his home and his glorious inheritance. Paul was one of the most eager of workers, but he was ever dwelling on the blessed hope.

"When," exclaimed Baxter, "when, O my soul, hast thou most forgot thy wintry sorrows? Is it not when thou hast got above, closest to Jesus Christ, and hast conversed with Him, and viewed the mansions of glory, and filled thyself with sweet foretastes, and talked with the inhabitants of the higher world?" Such devout anticipations do not slacken our work down here during this little while. It is said of Samuel Rutherford that he was always studying, always preaching, and always visiting the sick; but it was he who exclaimed, "Oh, time, run fast! Oh, fair day, when wilt thou dawn? Oh, shadows, flee away! Oh, well-beloved Bridegroom, be Thou to me like the roe or the young hart on the mountains!"

The best is yet to be--

The last, for which the first was made.

耶和華救回祂被擄的子民時。 詩十四7

留意「未來」是件好事，雖然我們有時會因等待而疲倦，也因遲延而失去耐心。在這裡有一個被擄的人，因他的被擄時候即將結束而心情激動；他全然不能壓抑這渴望，這渴望還要因著狂喜而膨脹，期待神的拯救而發出歡呼。

讓我們向上仰望。本仁約翰[註1]告訴我們天路客「因著他所要去的地方，心裡變得溫暖。」一個真正愛慕基督的人，他雖然多少曉得罪的律在他的肢體中(羅七23)，並且知道這必朽壞的帳棚的沉重(林後五1-4)，他仍然時常會有迫切的願望，要回家並得他榮耀的基業。保羅是一個最熱心的工人，然而他一直懷著這個有福的盼望。

巴克斯特[註2]感嘆說，「我的心啊，你何時才能全然忘記你冰冷的悲傷呢？豈不是在你到了上面，最近耶穌基督之處，與祂交談，看見榮美的豪宅，使美好的預嘗充滿你，又得與在更高之處居住的人一起談論的時候嗎？」這樣虔誠的期望不使我們在地上短暫時光裡放鬆我們的工作。人談及盧德福[註3]，說他總是不斷認真學習，不斷地傳道，不斷地探訪病患；他曾感歎道：「啊，時間啊，跑快點！美麗的日子啊，你何時破曉？黑影啊，飛去吧！至愛的良人啊，願你好像羚羊，或像小鹿在那山崗上！」(歌二17。羚羊和小鹿都是跑得最快的。)

最美好的，將是最末了的，
那起初的，原是為此被造。

[註1] 本仁約翰John Bunyan,1628-1688，英國浸信會牧師與作家，他自學成材，信主後努力傳道，但因沒有傳道執照，而被囚禁達12年之久(1660-1672)。釋放後他將獄中連續作夢的夢境寫成《天路歷程》*The Pilgrim's Process* (1678年出版)。該書以人物故事描繪基督徒屬靈成長與爭戰的歷程，膾炙人口，老少咸宜。據說有一段很長的時間，它是除聖經之外，全世界最暢銷的書。中文有多種譯本，也有CD, DVD問世。

[註2] 巴克斯特Richard Baxter, 1615-1691，英國清教徒牧師及神學家。因信仰理念多次遭受迫害。一生撰寫近200本著作，相當影響清教徒的神學思想。

[註3] 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。

Lord, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill? Psa. 15:1 (marg.)

This holy soul was not content to stand in the outer court without the sacred tent; he coveted to enter where the High Priest entered, and to live there. It was impossible then; the way into the Holiest was not made manifest. No ordinary worshipper might pass the Vail, and the high priest who passed it once a year remained but a few moments.

How marvellously different our experience may be! We have boldness to enter into the holy place, and remain there, by the blood of Jesus; and, by the enablings of his Priest-hood, we may spend our entire lives under the consciousness of the presence and favour of God. It is much like the servants of Solomon, to stand before our King, and to hear Him speaking, bidding us either to perform his errands, or fold the wings of activity in rapt communion.

This is not your experience? Then look carefully through the conditions which this Psalm enumerates. Perhaps you are not transparently truthful; or your tongue is not carefully controlled; or you are not perfectly honourable in your business dealings; or you do not know the power of the blood of Christ, as it cleanses from dead works to serve the living God.

It is worth any sacrifice to maintain this habit of indwelling the Most Holy Place. Ask that it may become your second nature. The Lord Jesus will secure this, since He was appointed for us in things that pertain to God. Whenever anything in the inner life seems faulty and deficient, we may turn with unabated confidence to our High Priest, asking Him to adjust it, to bring us into the presence of God, and to keep us there.

耶和華啊，誰能寄居你的帳幕？誰能住在你的聖山？ 詩十五1

這位聖潔的人(大衛)不滿足於站在外院而不進神的帳幕。他羨慕要進入大祭司進入的地方，並住在那裡。在當時，這是不可能的；進入至聖所的路還未顯明(來九8)。一般的敬拜者不可以經過幔子，即使是大祭司每年一次進去，也只能在裡面短暫停留(來九7)。

我們的經歷是何等的不同啊！我們藉著耶穌的血得以坦然進入至聖所，停留在那裡(來十19)；藉著祂祭司的職分賜給我們權利，我們得以終身活在神的面前得神恩惠。如同所羅門的僕人一樣，站在我們王的面前，聽祂說話，吩咐我們去作工；或收回活動的羽翼，專心一意與祂交通。

這不是你的經歷嗎？若不是，那麼你要仔細察看這一篇詩所列舉的條件。也許你不是坦率誠實(2節)，或是你的舌頭沒有謹慎受約束(3節)；或是你在生意上的來往不是完全正直(4-5節)；或是你不明白基督寶血的能力，這寶血除去死行，使你服事永生神(來九14)。

只要能夠維持住在至聖所的習慣，任何的犧牲都是值得的。你要祈求，使這習慣成為你的第二天性。主耶穌會保守，因祂奉派替我們辦理屬神的事(來五1)。無論何時我們內在生活有過失或不完全，我們都可以滿懷信心轉向我們的大祭司，求祂調整，帶領我們進到神面前，並保守我們停留在那裡。

Thou wilt not leave my soul in Hades. Psa. 16: 10

This hymn is for ever sacred because of its application by the Holy Ghost to our Saviour's resurrection (Acts 2). It was as though our Lord had stayed his soul upon these words as He left this world and entered the unseen. The last words He uttered were of committal to his Father, and then He commenced to traverse the land of shadow. "He that ascended is He that first descended into the lower parts of the earth." The Apostle Peter says that He went to visit the spirits in prison. Whither He went is not material--it is enough for our purpose that He sang, as He went, this hymn of immortal hope. Sure that He was the Father's beloved, He knew that He would not be left in Hades, nor suffered to see corruption. He knew that there was a path of life somewhere, which God would show.

Whenever you are stepping down into the dark, unable to see a hand's-breadth before you, and just letting the foot fall from step to step--it may be because of some act of obedience to conscience, or because you are called to enter the unknown and untried, or even death itself--cheer your heart with this holy Psalm. God will never desert the soul that absolutely honours and obeys Him. His way leads to the light through the dark, to the deathless through death, to the abounding fruit-bearing through desertion and loneliness. How lonely the vine-stock is through the winter! Follow Him, He will show.

"She is sinking very fast," whispered an attendant in the dying chamber of a godly woman, "No, no," was the quick response of the departing saint, who had overheard the words: "no; I am not sinking; I am in the arms of my Saviour."

你必不將我的靈魂撇在陰間。 詩十六10

這篇詩永遠是神聖的，因為聖靈把它應用在我們救主耶穌的復活上(徒二22-32)。當我們的主耶穌基督離開這個世界，進入那不可見的世界時，祂的心似乎停留在這些話上。耶穌所說的最後一句話是將自己交給父神(路廿三46)，然後祂開始橫越死陰之地。「那升上的，就是先降在地下的。(弗四9)」使徒彼得說，祂去造訪在監獄裡的靈(彼前三19)。祂去了何處並不重要 — 當祂去的時候，唱著這首不朽的希望之歌。對我們的目的來說，這就足夠了。當然祂是父神所愛的，祂知道祂不會被撇在陰間，也不會見朽壞(10節)。祂知道在某個地方有一條生命的道路，而神必將這條道路指示祂(11節)。

無論何時你踏入伸手不見五指的黑暗之地，只得一步一步前行(也許因為這是一個順從良心的行動，或因為你被呼召進入那未知之地，甚至是進入死亡)，要用這篇詩鼓舞你的心。神永遠不會棄絕那完全尊敬、順從祂的人。神的道路經過黑暗引向光明，經過死亡引向永恆，經過荒廢孤單引向果實纍纍。經歷寒冬的葡萄藤，是多麼的孤單啊！只管跟從祂，祂必指引你。

「她陷入急速衰弱中，快要死了。」一名侍候的人在一位垂死之敬虔婦女的房間裡低聲說。這位即將離世的聖徒無意中聽到這句話之後急忙回應：「不，不，不是的，我不是在陷下去；我正在我救主的膀臂中。」

I shall behold Thy face in righteousness: I shall be satisfied when I awake. Psa. 17: 15

To a good man, then, this is the world of dream and shadow, and death is the awakening. We are like men asleep in some chamber that looks towards the eastern sky. Outside is the day with its revealing beams, but our heavy eyes are closed to it all. "Here and there, some lighter sleeper with thinner eyelids or face turned to the sun is half conscious of a vague brightness and feels the light, though he sees not the wealth of colour it reveals. Such souls are our saints and prophets; but most of us sleep on unconscious." But the moment is at hand when we shall awake and start up and declare ourselves fools for having counted dreams as realities, whilst we were oblivious to the eternal realities.

When we awake we shall behold the face of God. Likeness is properly "form," and is the same word employed in reference to Moses, who saw the similitude of the Lord. We shall see Him as He is. There will be an outward revelation and manifestation of his lovely and holy character, and it will satisfy us completely. "The glory of God in the face of Jesus Christ." And we shall be satisfied. The mind will be satisfied with his truth, the heart with his love, the will with his authority. We shall need nothing else. Heaven itself, with its outspread mystery of beauty, will not divert our gaze from God, nor contribute to our satisfaction. To know God, to stand before Him, to realize that we are accepted in the righteousness of the Well-beloved--this will be enough for evermore.

*This life's a dream, an empty show;
But the bright world to which I go
Hath joys substantial and sincere;
When shall I wake, and find me there?*

我必在義中見你的面；我醒了的時候，... 就心滿意足了。 詩十七15

對於一個良善的人來說，這是個夢與影子的世界，而死亡就是睡醒。我們就像人睡在朝東的房間裡一樣。外面陽光明媚，而我們眼皮重，雙眼緊閉，渾然不知。「在各個不同的地方，有些淺眠的人眼皮薄或臉朝著太陽，恍惚中感受到微光，但他無法看見這光所顯出豐富的色彩。這樣的人是聖人和先知；但是我們大多數人卻還是睡得沒有知覺。」但這樣的時刻就要來到，那時我們要醒來，開始宣告我們如此愚蠢地把夢當作真實，而無視永恒的真實。

我們醒來的時候，就要看見神的面。形像(15節)嚴格地說是「外貌」，這同一個字也用在摩西身上，他看見耶和華的形像(民十二8)。我們將看見祂所是的樣子。就是祂慈愛、聖潔性格的外在彰顯，這會使我們完全心滿意足。「神的榮耀顯在耶穌基督的面上。(林後四6)」我們就心滿意足了。我們的心思會因祂的真理而滿足，我們的心會因祂的愛而滿足，我們的意志會因祂的權柄而滿足。我們就別無所需。「天」本身，以及它展開來美麗的奧祕，都無法轉移我們對神的注視，也無法帶給我們滿足。認識神，站立在祂面前，知道我們在神愛子的義中被接納，就永遠足夠了。

今生如夢，如一合虛空的戲。

但我要去的光明世界

充滿實在又真誠的喜樂；

我何時睡醒，而發現自己身在光明世界中？

Thy gentleness hath made me great. Psa. 18: 35

The Nasmyth hammer which can pulverize blocks of tough metal, will break the shell of a nut without hurting the kernel. In this it resembles this Psalm, in the earlier part of which there is one of the grandest descriptions that words can give of God's mighty interposition on behalf of his threatened child. But here we are told that it is the divine gentleness which has made him great. It is as though God's power were exerted against our foes, whilst our education is undertaken by his love.

Review your life. See the perils from which you have been rescued; the process of your education; the slow degrees by which you have climbed to any eminence of Christian character; the method by which you have attained the power of influencing others: is it not all attributable to the gentleness of the Good Shepherd? Not by sudden cataclysms and catastrophes; not by the earthquake, the fire, or the hurricane; not even by the stringent requirements of law; but by a succession of tenderest, gentlest movements of the Divine Spirit. He has remonstrated in whispered accents; He has seemed grieved and sad; He has turned and looked; He has sent a message by a woman's lips; He has put a little child into your life to lead you; He has poured on you one continual stream of sunshine. Now, it has been the distilling of dew; and again, soft showers on the mown grass; and through all, the purpose has run of eliminating the self-life, and leading you to the full stature of the perfect man. The strongest soul I ever knew, one who seemed to have been fashioned by God's mightiest strokes, was wont, in life's eventide, to attribute all to the effect of God's gentleness.

你的溫和使我為大。 詩十八35

納斯密希[註] 蒸汽錘可以擊碎堅硬的金屬塊，也可以打破堅果的殼而不傷及核仁。在這點上它很像詩篇第十八篇。這篇詩前面部分雄壯的描述，提到神為祂受威脅的兒女所作強而有力的干預。但這裡(35節)卻告訴我們神的溫和使他為大。看起來好像神的力量是用來對付我們的敵人，而祂的愛是用來教育我們。

回顧你的人生。看看那些你從其中被救脫離的歷次危險，你受教育的過程；你攀升到達基督徒品格高處的緩慢過程；你得到影響他人之能力的方法；這一切難道不該歸功於這位好牧人的溫和嗎？這些都不是因為突如其來的劇變或大災難，不是藉地震、火災、或颶風，甚至不是因為律法的嚴格要求；而是因為聖靈一連串最仁慈、最溫和的運行。祂曾低聲的告誡，祂曾擔憂、傷心(弗四30)；祂曾轉過身來看一眼(路廿二61)；祂曾藉著一個女子傳口信(約二十18)；祂曾在你人生中安排一個小孩子來引領你；祂曾讓你持續沐浴在陽光下。有時是露水滴下，有時是小雨滋潤剛剪過的草坪；藉這一切，目的就是要除去「己生命」[老我]，並引領你達到完全人長成的身量(弗四13)。我認識一個最堅強的人，他好像已經被神強烈地擊打塑造，在晚年習慣將一切歸功於神的溫和所產生的果效。

[註] 納斯密希James Nasmyth, 1808-1890, 蘇格蘭人，工程師及發明家。1837年發明蒸汽錘，能精準使力，打碎要打碎的，保全當保全的。

Cleanse Thou me from secret faults. Psa. 19: 12

It is not likely that we shall be kept from the great transgression unless we are preserved from presumptuous sins; and these in turn will befall us unless we have been cleansed from hidden faults. Just as the germ of disease taken into the system will presently reveal itself in an outburst of malignant fever, so hidden faults flower out into presumptuous sins, and these into great transgression. "Then lust, when it hath conceived, beareth sin; and the sin, when it is full-grown bringeth forth death."

FIRST, we need forgiveness for secret sins. The Jewish law made large provisions for sins of ignorance. A man might unawares walk across a grave, or touch some article of furniture which was ceremonially unclean, and so become defiled. Even though unconscious of actual transgression, he would find his communion with God broken. Thus, after the holiest day we have ever spent we need to ask for cleansing in the precious blood, for sins which God has discerned, but which in the twilight of our ignorance, and because we compared ourselves with those beneath us in spiritual attainment, have escaped notice.

NEXT, we need deliverance from the love and power of sin, in lower depths than we have ever realized. We desire to pass muster at the bar, not only of our neighbours and ourselves, but of God. We desire that the Spirit should antagonize the flesh in depths below the reach of the plumb-line of our consciousness. We desire the inner purity of heart. But this is peculiarly God's prerogative. It is his work to cleanse the thoughts of our hearts by the inspiration of his Holy Spirit. "Cleanse THOU me."

願你赦免我隱而未現的過錯。 詩十九12

我們不可能避免犯大罪，除非我們蒙保守不犯任意妄為的罪；接著這些任意妄為的罪在我們身上發生，除非我們從隱而未現的過錯中得到潔淨。就如侵入人體內的細菌，會很快在惡性高燒的發作中顯露出來；同樣，隱而未現的過錯會發展成為犯任意妄為的罪，然後演變成大罪。「私慾既懷了胎，就生出罪來；罪既長成，就生出死來。(雅一15)」

首先，我們隱而未現的罪需要得到赦免。猶太法律對於無知的罪有很多規定。一個人可能不知不覺走過墳墓，或碰到了在禮儀上不潔淨的傢俱，因而成為污穢。即使不曉得犯了確實的罪，但他發現與神的交通斷了。因此，在我們度過最聖潔的一天之後，我們仍需要祈求寶血的潔淨，為著神所已經察覺的罪，這些罪是因為我們在無知的昏暗中，以及我們在屬靈上拿自己與情形不如我們的人作比較，而被我們忽略的。

其次，我們需要從罪的貪戀和權勢得到拯救，這是在比我們曾經意識到的更深之處。我們渴望在法庭上通過檢驗，不但是鄰舍的檢驗，我們自己的檢驗，而且是神的檢驗。我們渴望聖靈對抗肉體，深入到我們良心的鉛垂線所及之處的下面。我們渴望心裡內在的純潔。然而這是神獨特的權利。藉著聖靈的感動，潔淨我們心中的意念，乃是祂的工作。「求你潔淨我。」

Now know I that the Lord saveth his Anointed. Psa. 20: 6

This was no doubt true of David as the anointed king of Israel, and of the Lord Jesus for whom the Father hath promised that He will subdue all things under Him; but it is also true of every saint who has been anointed with the Holy Ghost. Christian means an anointed one. Alas, that in so many cases the name is a misnomer! And men cannot claim the saving strength of God's right hand because they have not bent head and heart beneath the chrism of the Holy Spirit. How is it with thee? Art thou included in what Paul said, "He that anointeth us is God"; and in what John said, "The anointing which has once been received, abideth"? If so, there can be no doubt that Jehovah will ever save thee with a present-tense salvation. He saveth those whom He anointeth with the saving strength of his right hand.

Dost thou doubt this? Sayest thou that the annoyances and solicitations, the pitfalls and snares, the antagonisms and temptations of thy life, are so great as to offer an insuperable obstacle to thy entire deliverance from fret, irritation, and failure? Then turn to the marvellous phrase that follows, and tell me, if thou canst, the meaning of the saving strength of God's right hand. Is not God's right hand strong enough? And notice that its strength is pledged not to destroy, but to save. All the strength of God's right hand goes forth to save unto the uttermost. Look away from adversary and temptation, and keep murmuring to thyself, "He shall save me to-day, and always, with the saving strength of his right hand." And is not the right hand of the Most High the place where Jesus sits? Is not the right hand of God moved by the love that died on Calvary? "He laid his right hand upon me, saying, Fear not."

現在我知道耶和華救護祂的受膏者。 詩二十6

無疑地，這句話對於受膏的以色列王大衛是真實的；對於主耶穌也是真實的，因為父已經應許使萬物服在祂以下；但對於每一位聖徒這也是真實的，他們曾受聖靈的膏抹。「基督徒」意思就是受膏的人。唉！在許多人身上這個稱謂並不相稱。人無法要求神右手拯救的大能(6節)，因為他們的頭與心不曾順服在聖靈的膏油底下。你的情況如何呢？你是否在保羅和約翰所說的那種人之內？保羅說，「那膏我們的乃是神。(林後一21)」約翰說，「所受的恩膏住在你們裡面。(約壹二26)」若是如此，就毫無疑問，耶和華會一直用當下的救恩搭救你。祂用祂右手拯救的大能搭救祂所膏的人。

你對這應許有懷疑嗎？你是否說你人生有騷擾和引誘、陷阱和網羅、敵對和試探，它們是如此地大，成為不能克服的阻礙，使你完全無法脫離焦急、煩躁、和失敗嗎？那麼請你來看下面這奇妙的話，若是可以，請告訴我，神右手拯救的能力是什麼意思。難道神的右手不夠強壯嗎？並且請你注意這大能不是保證要毀滅，而是保證要拯救。神右手全部的大能是用來徹底拯救的。務要轉眼不看敵人和試探，並且不住低聲對你自己說，「祂今日，並且永遠，會用祂右手的大能拯救我。」至高者的右邊豈不是耶穌所坐的地方嗎？神的右手豈不是被那死在十字架上的愛所搖動嗎？「祂用右手按著我，說，不要懼怕。(啟一17)」

Thou preventest him with the blessings of goodness. Psa. 21 : 3

God is always beforehand with us. The word "prevent" is not as familiar to our modern English as it was when the Bible was translated. Then it meant "that which comes or goes before." And the idea is that God goes before us, preparing our way, and laying up supplies of grace to anticipate our need. This is the meaning of the prayer: "Prevent us, O Lord, in all our doings."

Go into the chamber where the mother is preparing for the advent of a little babe. You have no difficulty in telling what the wants of the child will be by all the articles which her tender forethought is providing; and when presently the little one opens its eyes in this strange, new world, it finds that it has been prevented with the blessings of goodness.

For ages prior to the appearance of man on the earth, the great heart of God was exercised in preparing for him. To please his ear, Music tuned her lyre; to satisfy his eye, the Great Artist wrought variety of colour and form; to warm him, seams of coal were laid down; to give him drink, rivers poured from crystal urns of snow-clad peaks; and Adam might have adored God's prevenient grace. Think, for instance, of the colour, the light and scent and driving-power in rock-oils!

Still more is this the case in the kingdom of redemption. God has stored all the blessings of goodness in Jesus. In eternal ages, in the incarnation, the cross, the ascension, He has prepared beforehand for every possible need of our spiritual life. Whenever you pray, remember that you are not to procure un-thought-of help; but to avail yourself of the blessings of goodness with which God has anticipated your coming.

你以美福迎接他。 詩二十一3

譯作「迎接」的希伯來字，也有「走在前面」的意思。神總是在我們以先準備好了。神走在我們前面，預備我們的道路，為我們的日用所需預備供給。這就是這個禱告的意義：「哦，主啊，求你在我們一切所行的事上為我們預備。」

你走進房間，母親正在那裡為嬰孩的出生做準備。從那些她精心預備的各樣用品，你不難知道小孩需要些什麼；不多久當小嬰兒在這個陌生而嶄新的世界睜開雙眼時，他會立時發現美福已在迎接他。

人在地上出現之前的很長時間，神一直費盡心思為人的到來做預備。為取悅他的耳朵，美琴奏出音樂；為滿足他的眼睛，那位藝術大師打造各樣色彩和形狀；為使他溫暖，層層煤炭已貯藏；為給他飲水，江河從冰雪覆蓋山頂的清澈水壺傾倒下來；也許亞當也曾非常喜愛神為他事先預備的恩典。比如說，你想一想石油裡的色彩、光線、氣味和動能吧！

救贖國度裡的情況更是如此。在耶穌裡，神已預先貯藏了各樣的美福。在永世裡，在祂的道成肉身、十字架、升天裡，祂已經為我們屬靈生命一切可能的需要都做了預備。無論何時你禱告，要切記你不是要去獲得不曾想過的幫助，而是支取神為迎接你的到來所預備的美福。

He hath done it. Psa. 22:31 (R.V.)

This is the Hebrew equivalent for the words, "It is finished." Surely it was meet that the Psalm of the Cross, which our Lord must have recited to Himself during those hours of anguish, should close with this triumphant outburst.

FINISHED, THE CEREMONIAL LAW. It had served its purpose in prefiguring the person and work of Jesus; but now the rending of the vail betokened the abolition of the forms of the earlier dispensation. The things which could be shaken passed, that those which could not be shaken might remain.

FINISHED, THE FULFILMENT OF PROPHECY. Very diverse predictions had met, and were closed, as gates are when the king has passed through. That He should be a King and a Sufferer; a Priest and a Victim; a Lion of the tribe of Judah, and a Lamb for substitution.

FINISHED, THE WORK WHICH WAS GIVEN TO HIM TO DO. The Messiah was to be cut off, not for Himself, to finish transgressions, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness. And each of these great ends was realized.

FINISHED, THE WORK OF ATONEMENT. AS the Substitute and Sin-bearer, the Lord Jesus stood with the sins of the race meeting on Him; but when He died He put them away by the sacrifice of Himself. They were borne into the land of forgetfulness, from which they can never be recovered. The demand of divine justice was satisfied. Mercy and truth had met. Righteousness and peace embraced. And this cry of a finished redemption shall be finally crowned by a cry of complete restitution (Rev. 21 : 6).

這事是祂所行的。 詩二十二31 [這句話的希伯來文只有一個詞，是個動詞，意思是「作」，它是完成式，第三人稱，單數，陽性；所以可譯作「它已經作成了」。]

這句話在希伯來文相當於「成了」。我們的主在極度痛苦的那幾個時辰，必定對自己詠頌這詩篇，這十字架的詩篇最後以勝利的歡呼「成了！」作為結束，確實是合宜的。

儀文的律法成全了。律法的禮儀目的就是預表耶穌的身位和祂的工作；而現在裂開的幔子表徵了先前時代[律法時代]的形式已經廢去。那能被震動的都已過去，使那不能被震動的可以常存(來十二27)。

預言的應驗完成了。當那位君王經過時，各樣的預言都應驗了，並且如同城門可以關閉了。祂應該是君王，又是受難者；是祭司，又是祭牲；是猶大支派的獅子，又是替罪的羔羊。

交託給祂的事工完成了。彌賽亞定意要被剪除，不是為祂自己，乃是為要結束過犯，終結罪惡，為罪孽與神和好，並帶進永恆的公義。並且，所有這些偉大的目標都已實現。

贖罪的工作完成了。作為代替和背負罪的羔羊，主耶穌站在神面前承擔人類的罪；但是當祂死了，祂就藉著犧牲自己將人類的罪除去了。這些罪被帶到遺忘之地(詩八十八12)，永不還原。神公義的要求已被滿足。憐憫與真理已經相遇。公義與和平互相擁抱。這救贖完成的呼喊「成了！」(約十九30)，最後將以冠上完全復原的呼喊「都成了！」(啟廿一6)。

Surely goodness and mercy shall follow me all the days of my life. Psa. 23: 6

We are well escorted, with a Shepherd in front and these twin angels behind! Someone called them watch-dogs; but I prefer to think of them as angels. Do you not see the special beauty of these fair, strong angel-forms following? We make such mistakes; give unnecessary pain, leave work ill-done and half-done, often succeed rather in raising dust than cleaning the rooms which we would fain sweep! It is good to think that two such angels follow close upon our track as we go through life, putting kind constructions on our actions, disentangling knots, making good deficiencies, and preventing the consequences of ill-advised and inconsiderate action pursuing us to the bitter end.

There are mothers who are always tidying up after their children. The little ones have had a rare time, which have left confusion and disorder; but the mother comes, mending the broken toys, stitching the rent garments, making everything neat and tidy. As the ambulance corps goes over the battlefield; as time festoons with verdure ruins and decay; as love puts the most tender construction on word and act--so the love of God follows US.

His goodness imputes to us the noble motive, though the act itself has been a failure; credits us with what was in our heart; reckons us the full wage, though we have only wrought one hour. His mercy forgives, obliterates the traces of our sins from his heart, undoes their ill-effects so far as possible towards others, and treats us as if we had never transgressed. Do not fear the future. God's angels do not tire. What has been will be, in all worlds, and to all eternity. All the days, even those in which Satan seems to have obtained permission to sift.

我一生一世必有恩惠慈愛隨著我。 詩二十三6

我們都被護衛得很好，有走在前面的牧人，和跟在後面的這兩位天使[指恩惠和慈愛]。有人叫他們是看門狗；但我更喜歡把他們看作天使。你難道沒看見這些美麗強壯天使的身影隨行是特別美好嗎？我們犯了這樣的錯誤，就是給人不必要的痛苦，讓工作受破壞或是半途而廢，常常只是弄得塵土飛揚，而不是照我們所願意的把房間打掃乾淨！想到有這樣的兩位天使緊隨我們走過一生，在我們各樣的行動上給予建設性的幫助，打開死結、彌補缺陷，並且阻止那些被誤導或輕率的行動給我們帶來苦果。

母親們總是跟在孩子背後清理。這些小孩盡情地玩，造成一團混亂，但媽媽來了就修理破損的玩具、縫補撕破的衣服、把所有的東西弄乾淨整齊。就像救護團隊巡查戰場，像時間給沒落腐朽重新帶來綠意生機，像愛在言語和行動上給與溫柔的建造——神的慈愛也是這樣跟隨著我們。

祂的「恩惠」只看我們高貴的動機，儘管我們的行動本身是個失敗；「恩惠」以我們的存心稱許我們；給予我們足額的工價，儘管我們只是工作了一小時。祂的「慈愛」赦免我們，並將我們罪過的痕跡從祂的心裡塗抹，盡可能消除我們罪過對別人的壞影響，並且對待我們像我們從未犯過罪。不要害怕將來。神的這兩位天使不會疲倦。恩惠和慈愛曾經隨著我們，以後也要隨著我們直到永遠(6節)。每時每刻，即使在撒但似乎被允許來篩我們的日子(路廿二31-32)。

And the King of Glory shall come in. Psa. 24:7, 9

This is what we all want. We must have the King of Glory within. To have Him without, even though He be on the Throne, will not avail. He must come in to abide, to reign, to sway his sceptre, to keep the everlasting doors through which He has passed. This has been our difficulty, that those doors have so often been forced. We want one who is strong and mighty to keep them strongly barred against our mortal foe.

This Psalm was first realized in the entrance of the Ark into Mount Zion, when God went up with a merry noise. It is supposed that the first part of the verse was a challenge from the warders of the ancient gates, whilst the second was a reply from the escorting band that accompanied the sacred emblem. It was a moment of vast triumph when the Ark of the King of Glory passed to the ancient city of the Jebusites.

A still greater fulfilment took place when Jesus, having overcome the sharpness of death, victor over sin and the grave, mighty in battle, vanquished principalities and powers, and entered the city of God. Then to and fro these challenges and answers flew between the angels that awaited Him, and those who accompanied.

But the most vital fulfilment is when the heart opens to receive Him, and He enters, to go out no more, and to hold it against all comers. Oh, beaten and baffled saint, it is impossible for thee to fail when Jesus, all-victorious, garrisons thy heart! He is strong and mighty. Dost thou want strength? It is in the strong Son of God. Dost thou want might? He is all-mighty. Dost thou want deliverance from thy foes? He is mighty in battle.

那榮耀的王將要進來。 詩二十四7,9

這是我們每一個人都想要的。我們必須有榮耀的王在我們裡面。如果祂在外面，即使祂是在寶座上，也是無用的。祂必須進來居住、統治、揮動祂的權杖、把守祂曾經通過的永久門戶(7,9節)。這一直是我們的難處，這些門經常被強行打開。我們需要有一位剛強大能的人來把守這些門戶，阻擋我們不共戴天的敵人。

這篇詩最初實現在約櫃進錫安山的時候，當時神[約櫃所代表]在喜樂聲中上來(代上十五25-28)。第8節和第10節的第一部分應該是看守古老城門的人提出的質問，而第二部分是與神的約櫃同行之護送樂隊的回應。當榮耀之王的約櫃通過耶布斯人的古城時[註]，是一個偉大勝利的時刻。

一個更大的應驗是耶穌戰勝了死亡的銳利，勝過罪和墳墓，在戰場上有大能，征服了執政的、掌權的，而進入神的城[來十二22]。然後這些質問與回應一來一往的飛馳在那些等候祂的天使與那些陪伴祂的人之間。

但是最重要的應驗是人敞開心門接受祂，祂進來，就不再出去，並要保守這顆心抵擋所有要進來的。被鞭打受阻撓的聖徒啊！你不可能失敗，因全勝的耶穌駐防你的心。祂是強壯且有大能的。你需要力量嗎？力量是在神剛強的兒子裡面。你需要能力嗎？祂是全能的。你需要戰勝你的敵人嗎？祂在戰場上有大能(8節)。

[註] 耶布斯就是耶路撒冷。書十八28。

The secret of the Lord is with them that fear Him. Psa. 25: 14

What marvellous words! They remind one of the sapphire work which the elders saw at the foot of the throne, and which was like "the body of heaven for clearness." Three different renderings are suggested by the R.V.

THE SECRET OF THE LORD. To some it is permitted to know the mysteries of the Kingdom of Heaven. To these the white stone is given, on which is engraven a name, which only he knows that receives it. There are secret passages of love between Christ and the believing soul, which it would not be lawful for it to utter. High fellowship: deep blessedness. Things which eye hath not seen. Jesus revealed his secrets when Judas had gone forth. "Wherefore askest thou after my name," He said to Manoah, "seeing it is secret?"

THE COUNSEL OF THE LORD. "His Name shall be called . . . Counsellor." He draws near to those that fear to grieve Him, and gives them counsel. He instructs them in the way that He chooses for them; He guides them in his truth and teaches them; He guides them in judgment; and tells them, as He did Abraham, what He is about to do.

THE FRIENDSHIP OF THE LORD, "Ye are my friends," said Jesus, "if ye do whatsoever I command you." He longs for friends--those to whom He can tell his desires, on whom He may impose implicit confidence, and who will be so taken up with Him as to be indifferent to everything else, their one purpose to do his least bidding. Oh to be honoured with the personal friendship of Jesus! It were a rare privilege to be entrusted with his secrets, and to hear Him say, "I have not called you servants, but friends."

耶和華的祕密與敬畏祂的人同在。 詩二十五14(直譯)

多奇妙的話語！這話語使我們想起長老們看見在寶座腳前平鋪的藍寶石，如同天色明淨(出廿四9-10)。英文修訂本聖經將「祕密」這個詞，提出三種不同的譯文。

耶和華的祕密。有些人得許可知道天國的奧祕。這些人得到白石，上面刻著一個名字，只有得到白石的人認識這名字(啟二17)。在耶穌基督和那些相信的人中間有愛的祕密交流，是不被允許說出來的。等級高的交通；深度的祝福。眼睛不曾看見的。當猶大出去的時候，耶穌揭開祂的祕密。祂對瑪挪亞說，「你何必問我的名呢？我名是祕密的。(士十三18)」

耶和華的指教。「他名稱為 ... 策士。(指教者。賽九6)」祂靠近那些害怕使祂悲傷的人，給他們指教。祂指示他們走祂為他們選擇的道路(12節)；祂以祂的真理引導並且教訓他們(5節)；祂按公正引領他們(9節)；把祂自己要做的事告訴他們，正像祂對亞伯拉罕所行的(創十八17)。

耶和華的友誼。耶穌說，「你們若遵行我所吩咐你們的，就是我的朋友了。(約十五14)」祂渴望有朋友，祂可以告訴他們祂的願望，祂可以完全信任他們，這些人專注在祂身上而別無旁顧，他們只有一個目標，要遵行祂的吩咐，即使是最小的。與耶穌有個人的友誼是何等光榮啊！這是珍貴的特權，接受託付管理祂的祕密，聽見祂說，「我不稱你們為僕人，乃稱你們為朋友。(約十五15)」

I will wash mine hands in innocency. Psa. 26: 6

The Psalmist realized that he could not avail himself of all that was typified by the altar, unless, so far as he knew himself, he had washed his hands in innocency. But he also knew that the washing, to be effective, must be in costlier waters than those of his own innocency. The soul requires a Saviour who comes by water and blood, not by water only.

The compassing of the altar is probably a picturesque way of describing the joyous or penitent circle of worshippers that gathered around the altar; and which needed to be prepared for by the usual lustrations, "The baptisms and laying on of hands." We must separate ourselves from known sin, and wash our hands in innocency, if we are to enjoy the blessings of the altar and its sacred Associations.

There is the sacrifice of the burnt-offering, which stands for Christ's perfectness and entire devotedness to God on our behalf. But how can we be utterly given up to God unless, so far as we know, we are innocent of presumptuous and cherished sin?

There are the sacrifices of the meal-offering and the peace-offering. But how can we feed on Christ, or feast with Him in holy rapture, whilst we are concealing the stains of the hands that take the food?

There is the sacrifice of the sin-offering. But is it not a sacrilege to claim a share in its blessing if we permit those very sins which cost the Saviour agony and tears? No; we must come out and be separate; we must be willing for God to examine and prove us; we must hate the congregation of the wicked, their conversation and ways; we must occupy ourselves perpetually with the Divine loving-kindness and truth. So only can we encompass the altar of God, and taste its comfort and help.

我要洗手表明無辜。 詩二十六6

寫詩的人意識到，他不能靠祭壇所表徵的一切來得益處，除非他就著所認識的自己，洗手表明無辜。但他也知道，要這個洗手有效，必須用更重價的水而不是用表明他自己無辜的水。這個人需要一位救主，祂是藉著水和血而來的，不是單藉著水(約壹五6)。

圍繞祭壇可能是一種生動的描寫，圍繞祭壇禮拜之人歡樂的圈子，也就是悔罪的圈子；這需要藉著例常潔淨的儀式來預備「各種洗禮和按手之禮。(來六2)」如果我們享受祭壇的祝福以及和伴隨祭壇的神聖事物，我們必須脫離已知的罪，並且洗手表明無辜。

有燔祭的祭牲，它代表了基督的完美並代表我們完全奉獻給神。但是我們怎樣可以向神完全降順呢？除非照著我們所知道的，已經沒有任意妄為的罪與緊抓不放的罪。

有素祭和平安祭。但是當我們還隱藏這雙取用食物之手的污點，我們如何從基督得餵養，也就是在神聖歡樂中與祂一同坐席呢？

有贖罪祭。然而若是我們容讓那些使救主痛苦流淚的罪，而要求贖罪祭的祝福，豈不是褻瀆嗎？不；我們必須從罪中出來，並且分別；我們必須願意讓神來察看、試驗我們(2節)；我們必須恨惡惡人的會，以及他們的言談和道路(5節)；我們必須不斷地充滿神的慈愛和真理(3節)。惟有這樣，我們才可以圍繞神的祭壇，得享安慰和幫助。

One thing have I desired of the Lord, that will I seek after. Psa. 27: 4

One purpose dominated prayer and life. It was never long absent from the Psalmist's thought. The men of one idea are irresistible. The arrowy stream will force its way through the toughest soil. See that all the prayers, incidents, and circumstances of life subserve one intense purpose. String all the beads on one thread. When the eye is single, the whole body is full of light.

THE PSALMIST'S PURPOSE. What a blessing that the Psalmist's purpose may be ours! To dwell in the house of the Lord is to live within the veil in fellowship with God, in the habitual recollection of his presence. To behold his beauty is to keep looking off unto Jesus. To inquire in his Temple is to commune with the Lord about all the concerns of home and business, of church and commonwealth. In senses of which the material Temple could give but a faint conception, we may dwell in the house of the Lord all the days of our lives.

THE PSALMIST'S SEARCH. Let us seek after this as well as pray for it. Let it be the fixed purpose and resolution of every day. Let us begin with it in the morning, and at every spare moment remember that we have boldness to stand in the Most Holy Place. Oh to be as intent on this high quest as the man of science to discover nature's secrets; as the businessman to make a fortune; as the brave explorer to extort the secret from the Polar Seas!

True prayer will never be presumptuous. It will not ask God to do for us what we may do for ourselves. It will ask as though all depended on asking, but it will seek as though all depended on seeking.

*Thrice blest, whose lives are faithful prayers:
What souls possess themselves so pure?*

有一件事，我曾求耶和華，我仍要尋求。 詩二十七4(另譯)

有一個目標支配著祈禱和人生。這個目標從未長久離開詩人的思想。一心一意的人，是無可抗拒的。快速的溪流會穿透最堅硬的土壤。要留意使所有人生中的祈禱、事件、和環境，有助於一個強烈的目標。要將所有的珠子串在一條線上。當你的眼睛專一，全身就充滿光明(太六22直譯)。

詩人的目標。詩人的目標若成為我們的目標，這將是何等的福氣啊！住在耶和華的殿中，就是住在幔內與神交通，經常回想祂的同在。瞻仰祂的榮美，就是一直注目耶穌。在祂的殿裡求問，就是與主談論一切有關家庭、工作、教會、以及社會國家的事。有形的聖殿在意義上只給我一種模糊的概念，我們可以一生一世住在耶和華的殿中。

詩人的尋求。讓我們尋求這個目標並且向神祈求。讓它成為固定的目標，並成為每天的決心。讓我們在早晨以這個目標開始，並在每一個空閒的時刻，記得我們可以坦然站在至聖所裡。但願能專心一意在這崇高的探索上，像科學家要發現自然的祕密；像生意人要賺大錢；像勇敢的探險家強奪極地之海的祕密！

真實的祈禱從來不是冒昧的。這種祈禱不會要求神為我們做那些我們可以為自己做的事。這種祈求，好像一切都得靠祈求；尋求，好像一切都得靠尋求。

忠心祈禱的人福上加福；
有誰持守自己如此單純？

Feed them also, and lift them up for ever. Psa. 28: 9

The people of God are here compared to a flock, scattered over many hills, marked by differing brands, sheltering in varied folds, but under the care of one Shepherd, and being conducted to one Home.

The holy soul is as eager for the welfare of the Lord's "beautiful flock" as He is. Whatever is dear to the loved one is dear to the lover. You cannot love the pastor without taking a keen and constant interest in all that interests him, and especially in the sheep of his pasture, and the people of his hand. Hence when you are nearest the Lord, you are almost certain to begin pleading for his inheritance, and saying: "Save thy people; bless them, feed them, and lift them up for ever."

There is an exquisite suggestion in the R.V., "Bear them up for ever." The Good Shepherd bore his flock through the desert, and carried them all the days of old. It is as easy for Him to bear a flock, as a single lamb. Jesus does not simply lead us to green pastures and still waters, He bears us, and He bears us up, and He does so for ever. Never tiring, though He imparts infinite rest; never ceasing for a moment his shepherd-care. Are you depressed to-day? Are there strong influences dragging you down? Does your soul cleave to the dust? Let those strong arms and that tender breast lift you up for ever. A dying child asked her father to place his arms beneath her weary, emaciated body. "Lift me," she said. He did so. "A little higher." He did so. "Higher, father." And when he had lifted her as high as he could, the convulsive movement proved that Christ had come to lift her up for ever.

牧養他們，扶持他們，直到永遠。 詩二十八9

神的子民在這裡被比作羊群，分散在許多山崗上，烙上不同的印記，在不同的羊圈裡得庇護，但是卻在一位大牧人的照顧之下，將被領到一個天家。

這位聖潔的人(大衛)像耶和華一樣熱切關心祂「佳美羊群(耶十三20直譯)」的幸福。你愛一個人，也必珍愛他所珍愛的。你無法愛一位牧者而對他所關心的不是持續熱切關心，特別是他草場上的羊，和他手下的子民。因此當你十分靠近主的時候，大概很肯定你就開始為祂的產業來祈求，說，「求你拯救你的百姓；賜福給他們，牧養他們，扶持他們，直到永遠。」

在英文修訂本聖經裡有一巧妙的提示，「扶持他們，直到永遠。」在古時，這位好牧人扶持祂的羊群經過曠野，一直帶著他們。對祂而言，扶持一群羊與扶持一隻羊羔同樣容易。耶穌不只是領我們到青草地上，到可安歇的水邊，祂扶持我們，把我們舉起來，直到永遠祂都是這樣作。祂從不厭倦，雖然祂賜下無限的安息；祂從未一刻停止作牧者的照顧。今日你沮喪嗎？有強大的影響力拖垮你嗎？你的性命貼於塵土嗎？讓那強大的雙臂和那溫柔的胸懷，將你舉起來直到永遠。有一個垂死的女孩求她父親，將他的膀臂放在她疲倦消瘦的身體下面。她說，「請你把我舉起來」，父親就如此作了。「舉高一點。」父親就把她舉高一點。「再高一點。」當他盡力把女孩舉到他所能舉的最高點，這劇烈的動作證明基督已來將她舉起，直到永遠。

In his temple every thing saith, Glory. Psa. 29:9 (R.V.)

This psalm describes a thunderstorm gathering over the Mediterranean, passing with devastating fury over Palestine, and finally dissolving in floods of rain on the pasture-lands of Bashan and Gilead. But how differently such a scene is regarded! To the man of the world it presents an interesting study, or awakes spasms of fear: to the man of God, contemplating the scene from his safe hiding in the Temple, it seems as though nature, with a myriad voices, were proclaiming the glory of God. Many storms are sweeping athwart the world just now. Our standpoint for watching them must be God's presence-chamber.

Somehow, everything that has been, is, and shall be; all that seems startling and dreadful; all that excites fear and foreboding--shall conduce to the glory of God. Wait, O child of God, in patient trust; Jehovah is King, and He shall sit as King for ever; all is under law. "Of Him and through Him and to Him are all things"; and to Him shall be the glory for ever.

Our body is the temple of the Holy Ghost: does every whit of it say, Glory? I know of few things that stir my heart more than the repeated ascription of "Glory be to the Father, and to the Son, and to the Holy Ghost." But is that the refrain of our life? Outside there may be confusion and storm, wild chaos and desolation; but see to it that from your heart's shrine there rises moment after moment the ascription of "Glory be to Thee, O Thou most High."

*Glory to God, to God, he saith.
Knowledge of suffering entereth,
And life is perfected in death.*

凡在祂殿中的，都稱說祂的榮耀。 詩二十九9

這篇詩描述逐漸聚集在地中海上空的風暴，帶著毀滅性的烈怒掠過巴勒斯坦[迦南地]，最終化成豪雨落在了巴珊和基列的草場上。但這景象可用何等不同的角度來看！對於屬世界的人，這呈現了一個有趣的研究，就是喚起了陣陣的恐懼；對於屬神的人，從他在殿中安全的藏身之處注視著這個景象，看起來好像大自然用無數的聲音，宣告神的榮耀。就在現今，許多的風暴正在橫掃這個世界。我們必須站在神同在的內室來觀看這些風暴。

不知何故，一切的事以前有的，現在也有，並且將來還會有；一切看起來驚駭令人生畏，一切引起懼怕和預兆的——都必引向神的榮耀。哦，神的孩子，請在耐心的信靠中等待；耶和華是王，並且祂將坐著為王直到永遠(10節)；一切都按著定律運行。「因為萬有都是本於祂、倚靠祂、歸於祂。(羅十一36)」並且榮耀歸於祂，直到永遠。

我們的身體是聖靈的殿(林前六19)：是否每一個極微小的部分，都在述說著祂的榮耀呢？我所知道的事，只有極少數可以激動我心超過重複稱頌神，說：「願榮耀歸於聖父、聖子、聖靈。」但這是否就是我們生命重複的詩歌呢？在外面可能有困惑和風暴，瘋狂的混亂和孤寂；但你要留意從內心的聖所一次又一次發出頌讚：「哦！榮耀歸給至高的神。」

他說：榮耀歸神，榮耀歸神。

藉著苦難獲得知識，

經過死亡生命得以完全。

Weeping may endure for the night; but joy cometh in the morning. Psa. 30: 5

The Hebrew might be rendered, "Weeping may come in to lodge at even" (R.V., MARG.). See, at nightfall, a black-vestured guest comes to thy heart. Thou must let him in; he brings a warrant from your King for his quartering and entertainment. But he is only a lodger; he has no abiding-place with thee; at daybreak he must be gone. Canst thou not bear with him for these brief hours? It is only for the brief space of an Eastern summer-night. Let the first tint of the dawn flush yon sky, he will go. Like the ghosts of fable, he dies in the light.

Now, see, the morning breaks! Who is this hurrying up the hill, and knocking at the door? Hark to his joyous shout! Who is this? Ah! It is Joy. The child of the morning light! The first-born of Resurrection! And he comes not as a lodger, but as the Lord and Master of Life, to abide for ever. Oh, welcome him in the name of the Lord, and throw open each chamber and each closet in your heart, that all may be filled with joy unspeakable and full of glory. And as he enters, sorrow and sighing flee away. They have passed out at the back as he came in at the front.

Joy in the morning at the resurrection of Jesus: Joy in the coming of the Saviour for his bride: Joy as the Millennium breaks on the world: Joy when the Eternal Day comes to gladden those who have drunk of Christ's sorrow, and shall share his bliss.

Child of God, be on the outlook to welcome Joy. Do not fear his advent, nor thrust him away. Milton's *L'Allegro* is a truer presentation of Christian experience than *Il Penseroso*. "Thou shalt rejoice in every good thing which the Lord thy God giveth thee."

一宿雖然有哭泣，早晨便必歡呼。 詩三十5

「一宿雖然有哭泣」按希伯來文可譯作「夜晚雖有哭泣來投宿」（英文修訂本邊註）。看啊，夜幕低垂時，一個黑衣客來到你的心門。你必須讓他進來；因他帶著從你的王而來的許可證，要你給他提供住宿與款待。但他只是一個過路客；他不會與你長住；天亮時他必須離開。你不能容忍他短短的幾個小時嗎？這只不過是一個東方夏天短暫的夜晚。當第一縷晨光染紅遠處的天空時，他就會走。如同寓言裡的幽靈，他見到光就死去。

看啊，現在天已破曉！是誰急忙上山，敲著門？請聽他快樂的呼喊！這是誰？啊！這是「喜樂」。晨光之子！復活的首生者（西一18）！他來不是個過路客，而是要來作主，作生命的主人，要永遠住下。哦，要奉主的名歡迎他，並將你心中的每一個房間和櫥櫃都打開，使它們全部被不可言喻的喜樂充滿且滿有榮耀。他一進來，悲傷與歎息就逃走了。當喜樂從前門進來時，悲傷與歎息就在後門消逝了。

在耶穌復活的清晨要歡呼；在救主來迎娶祂新婦時要歡呼；當千年國度在世上開始時要歡呼；當永世來到，使那些曾喝了基督苦杯的人快樂，並同享祂的福分時，要歡呼。

神的孩子，要守望，好迎接喜樂。不要害怕他的到來，也不要把他推開。密爾頓[註]的《歡樂頌》比《沉思頌》更真實呈現基督徒的經歷。「要因耶和華你神所賜你的一切福分歡樂。（申廿六11）」

[註] 密爾頓 John Milton, 1608-1674, 英國最偉大的史詩作家。《失樂園》*Paradise Lost* 是他的代表作。

Thou hast known my soul in adversities. Psa. 31 : 7

Men have a way of forgetting their companions when they fall into adversity. They do not know them or visit them, or recognize them if they meet them in the street. But the love of God is always most tender and considerate then. He seeks us out when the sky is shadowed, and life is overcast with sombre tints. Adversity, so far from alienating Him, draws Him closer, and brings out his tenderest, loveliest traits. He knows us in adversity.

It is only when we are overtaken by adversity that we are revealed in the innermost depths of our nature. God knows us in adversity. "Thou shalt remember," said Moses, "all the way which the Lord thy God hath led thee these forty years in the wilderness, that He might humble thee, to prove thee, to know what was in thine heart." What revelations of unsubdued pride and imperious self-will are afforded, when we are searched and tested by the fiery trial of pain!

But the margin (R.V.) suggests another rendering: "Thou hast known the adversities of my soul." Is it not enough that God should know? Need we go to all our friends and explain to them all we are called to endure? Is not this a needless addition to their sorrow, and the sorrow of the world? What a glorious piece of advice the Master gave, when He said, "Anoint thine head and wash thy face, that thou appear not unto men to fast, but to thy Father which seeth in secret."

*Thou know'st our bitterness! -- our joys are thine!
No stranger Thou to all our wanderings wild!
But yet Thou call'st us Brethren! Sweet repose
Is in that word; -- the Lord who dwells on high
Knows all, yet loves us better than He knows.*

你知道我心中的艱難。 詩三十一7

人通常習慣在同伴遭遇艱難的時候忘記他們。他們不瞭解受苦的同伴，也不探訪他們，即使在街上遇見了，也不認識他們。但在那時，神的愛總是最溫柔體貼。當天空陰暗，人生被黯淡的色彩籠罩的時候，祂找到我們。艱難，非但不能隔絕祂，反而使祂更靠近，並帶來祂最溫柔、最慈愛的特質。祂知道我們在患難中。

只有當艱難臨到我們的時候，我們本性的最深處才被顯露出來。神知道我們在患難中。摩西說，「你要記念耶和華你的神在曠野引導你這四十年，是要苦煉你，試驗你，要知道你心內如何。(申八2)」當我們被烈火般痛苦的試煉鑒察試驗時，未被馴服的驕傲和專橫的固執已見才被揭露出來！

神知道！這還不夠麼？我們有必要到所有的朋友那裡，去解釋我們蒙召是為要忍耐麼？(彼前二21)。這不是在他們和世人的悲傷上添加不必要的悲傷嗎？主所給的是何等榮耀的勸告，祂說，「你禁食的時候，要梳頭洗臉，不叫人看出你禁食來，只叫你暗中的父看見。(太六17-18)」

你知道我們的痛苦！我們的喜樂就是你的喜樂！
你對我們的粗野浪蕩並不陌生，然而你竟稱我們為弟兄！
甜美的安息是在這話裡面；
住在至高之處的主知道一切，
祂仍然愛我們勝過祂所知道的。

I will instruct thee and teach thee in the way which thou shalt go. Psa. 32: 8

"Learn of Me," said the Master: and indeed there is no teacher like Him; no school like his. We stand at the door of the school-house, saying, "What I know not, teach Thou me"; and He does not hesitate to undertake our case. But there are several points of difference from our methods. In Christ's school there is but one Master for all the scholars, and they all learn from the same books; the pupils begin with the upper classes and end with the lowest; and those that are most proficient, and have been longest under his tuition, are most conscious of their ignorance. There are no holidays; but every day is a holy day. The school never breaks up; but the students leave it for Home, and the prizes are sent after them, and given when they arrive.

We need more than personal instruction; we are travelling through an unknown land, and require direction for the way. This also is guaranteed; but not as in the cases of tourists, who extract all information from their friends before they start from home, as to the places they are about to visit. Our Guide accompanies us. He counsels us with his eye upon us, detecting every pitfall and chasm, and warning us; perhaps even guiding us by the movement of his eye.

How greatly then are we in need of the quickened sense! The eye fixed on his eye; the ear open to his slightest whisper; the foot quick to place itself down in his foot-prints. The horse and mule need bit and bridle; but it is enough for us if the heart fears to miss the least indication of the Master's will. Be willing to know; it then becomes his part to make thee know somehow. If not in one way, then in another.

我要教導你，指示你當行的路。 詩三十二8

主說，「當學我(太十一29)」；的確，沒有教師像祂；沒有學校像祂的學校。我們站在校舍的門口，說，「我不知道的，求你教我。」；祂毫不猶豫地接受我們的案件。但與我們的方法有幾點差別。在基督的學校裡，只有一個老師教所有的學生；他們都從同樣的書本學習；小學生們從高年級開始，學到最低的年級結束；那些最老練，在祂門下最久的人，他們對自己的無知最有感覺。沒有假日(holidays)；每天都是聖日(holy day)。學校永不結束；學生只有到天家才離開學校，而且獎賞也隨後寄出，並在他們回到天家時才頒發。

我們所需要的比個別的教導更多；我們正在穿過一片未知之地，而需要道路的指引。這也是有保證的；但並不像一般的遊客，從家裡出發之前，就從朋友那裡獲取有關要去之地的全部資訊。我們的嚮導陪伴我們。祂定睛在我們身上勸戒我們，祂查出每一個陷阱、溝壑，並警告我們；也許甚至用祂眼睛的轉動指引我們。

我們何等需要有敏銳的感覺！眼睛注視祂的眼；耳朵注意傾聽祂最輕微的低語；腳步迅速地踏在祂的腳印上。馬和騾需要嚼環轡頭，但對於我們，只要心裡害怕錯失主人意思的最微小指示，這就足夠了。你要願意明白；至於怎麼使你明白就是祂的事了。如果不是這種方式，就是另一種方式。

The earth is full of the loving-kindness of the Lord. Psa. 33:5 (R.V.)

The Psalmist means that there is no spot in it where the traces and footprints of God's love may not be discerned, if only the eyes and the heart are opened. Just as every corner of a room which faces the south is filled with the morning sunlight, unless artificial and violent means are adopted to keep it out, so every part of human life is full of God's loving-kindness, unless it is blocked out by sin. You think that your lot is absolutely destitute of God's loving-kindness; but may not your eyes be blinded? May there not be more than you suppose? May you not be so occupied with the one irksome thing in it as to be oblivious to ten thousand marks of tender compassion and unobtrusive mercy?

Your chamber is very bare and comfortless; but it is part of the earth, and it is therefore full of God's loving-kindness: look around for it. Your home seems uncongenial and trying; but it must be full to the brim of loving-kindness. Your daily life is hard and difficult; but there is as much loving-kindness in it as if it were easy and prosperous. There is indeed more loving-kindness in these trying and difficult surroundings than in happier ones. It costs God more to give us pain. We need more love, and we get it. We should rejoice in it if our eyes were opened.

The loveless heart can detect nothing but disappointment and unkindness. But the heart that loves, and sings, and rejoices in the Lord, detects the evident tokens of God's love; just as the child of nature knows when friend or foe has passed through the forest-glade, by indications which would be unintelligible to our unpractised eye. Echo always answers in the same key in which we address her!

遍地滿了耶和華的慈愛。 詩三十三5

詩人的意思是，只要人的眼睛和心被打開，就沒有一處辨認不出神慈愛的蹤跡和腳印。正如朝南的房間裡每一個角落，都充滿了早晨的陽光，除非用人為、強制的方法來把陽光擋住，人類生活中的每一面也都充滿神的慈愛，除非罪將神的慈愛隔絕了。你以為你的處境完全沒有神的慈愛；難道不可能是你的眼睛被蒙蔽了嗎？難道不可能是有些超出你所推測的嗎？難道不可能是你忙於一件厭煩的事，以至沒注意到千萬個溫柔同情與不張揚之仁慈的記號嗎？

你的房間簡陋，也不舒適；但它是地的一部分，所以滿了神的慈愛；請四處找找它。雖然你的家似乎不合你意，難以忍受；但它一定是慈愛滿溢的。你每天的生活艱難困苦；但這其中的慈愛，與生活舒適順利的時候是一樣多的。其實，在艱難困苦的環境中，慈愛要比在快樂的環境中更多。神給我們痛苦，使祂付出更多代價。我們需要更多的愛，並且我們也實在得著愛。如果我們的眼睛被打開，我們就會在其中喜樂。

那缺少愛的心，除了失望與苛薄，察覺不到別的。但那又愛、又歌唱、又在主裡喜樂的心，能夠察覺神慈愛的明證；正如大自然之子[動物界]知道樹林中何時有朋友或敵人經過林間空地。它們所靠的那些跡象，是我們不熟練的眼睛所不明白的。回聲總是以與我們所發聲音相同的音調回應的！

The Lord is nigh unto them that are of a broken heart. Psa. 34: 18

What broke your heart? Unkindness? Desertion? Unfaithfulness on the part of those you trusted? Or did you attempt to do something which was beyond your power, and in the effort, the heart-strings snapped? A bird with a broken wing, an animal with a broken leg, a woman with a broken heart, a man with a broken purpose in his life--these seem to drop out of the main current of life into shadow. They go apart to suffer and droop. The busy rush of life goes on without them. But God draws nigh. The great Lover of man is always at the best when the lights burn low and dim in the house of life. He always comes to us then. He shall sit as the Refiner.

Where do you see love perfected? Not between the father and his stalwart son who counts himself independent, or between the mother and the girl in whom love is awakening in its first faint blush: but where the crippled child of eleven years lies in the truckle-bed, pale and wan, unable to help herself. There the noblest fruits of love ripen and yield refreshment. The father draws nigh to the little sufferer, so soon as he gets home at night, and the mother is nigh all the time to sympathize and comfort and minister. So brokenness attracts God. It is dark; you think yourself deserted; but it is not so. God is there--He is nigh; call to Him--a whisper will bring response.

*There, little one, don't cry;
They have broken your heart, I know
And the rainbow gleams
Of your youthful dreams
Are things of the long ago;
But heaven holds all for which you sigh--
There, little one, don't cry.*

耶和華靠近傷心的人。 詩三十四18

什麼使你傷心？無情？拋棄？你所信任的人不忠誠？或是你試圖作超過你能力的事，而在努力中，心弦突然斷了？折翼的鳥，斷腿的動物，傷心的婦人，人生目標破碎的男人 — 這些人都好像脫離人間的主流，掉入陰暗之中。他們離群去受苦而枯萎。沒有他們，世間的繁忙急促照常運行。但是神靠近他。這位世人偉大的愛人[神]總是在人生的房屋中燈火漸弱黯淡的時候，顯得最美好。祂總是在那個時候來到我們身邊。祂必坐下如煉銀子的(瑪三3)。

在哪裡你看見愛被成全？不是在父親和他那健壯自以為已經獨立的兒子中間，也不是在母親和那被愛得臉都開始微微發紅的女孩中間；而是在那個十一歲的殘疾孩子那裡，她躺在床上，蒼白羸弱，無法自理。在那裡，愛最高貴的果實成熟，令人精神暢快。父親晚上一回到家就靠近那受苦的孩子，而母親一直都在身邊同情、安慰、服侍。照樣，傷心吸引神靠近。四周幽暗；你認為你被拋棄了；但並非如此。神在那裡 — 祂在身邊；你要求告祂 — 輕聲就能得到回應。

孩子啊，別哭；
他們使你心碎，我知道
你年輕時的夢想
如同彩虹的光芒
已是許久以前的事了；
但天上保存一切你為之歎息的 —
孩子啊，別哭。

Them that are quiet in the land. Psa. 35: 20

A significant title for the saints, which has been adopted at least by one great religious body. In every age God has had his quiet ones. Retired from its noise and strife, withdrawn from its ambitions and jealousies, unshaken by its alarms; because they had entered into the secret of a life hidden in God. We must have an outlet for the energies of our nature. If we are unfamiliar with the hidden depths of eternal life, we shall necessarily live a busy, fussy, frothy, ambitious, eager life, in contact with men and things. But the man who is intense on the eternal, can be quiet in the temporal.

The man whose house is shallow, but one room in depth, cannot help living on the street. But directly we begin to dwell deep--deep in God, deep in the watch for the Master's advent, deep in considering the mysteries of the kingdom, we become quiet. We fill our little space; we get our daily bread and are content; we enjoy natural and simple pleasures; we do not strive, nor cry, nor cause our voice to be heard in the street; we pass through the world, with noiseless tread, dropping a blessing on all we meet; but we are no sooner recognized than we are gone.

Get quiet, beloved soul; tell out thy sorrow and complaint to God. Let not the greatest business or pressure divert thee from God. When men rage about thee, go and tell Jesus. When storms are high, hide thee in his secret place. When others compete for fame and applause, and their passion might infect thee, get into thy closet, and shut thy door, and quiet thyself as a weaned babe. For if thy voice is quiet to man, let it never cease to speak loudly and mightily for man in the ear of God. Oh to be a Quietist in the best sense!

地上的安靜人。 詩三十五20

一個有意義的稱號給與眾聖徒，這稱號至少被一個大的信仰團體所採用。[在宗教黑暗時期，德國採用過。] 在每一個世代，神都有屬祂的安靜人。他們離開世代的吵雜與爭鬥，退出世代的野心與嫉妒，不受世代的驚慌所搖撼；因為他們已進入隱藏在神裡面生活的祕密。我們必須有發洩我們本性精力的出路。如果我們不熟悉永恆生命的隱密深處，我們必然會在待人接物上過著忙碌、煩躁、空虛、野心、急切的生活。然而對永恆的事認真的人，在世俗事中就能安靜。

一個人的住家不深，只有一個房間的深度，就無法避免到馬路上來活動。然而我們開始住在深處——在神的深處，切切等候主的來臨，深深思想國度的奧祕，我們就變得安靜。我們充滿自己的小地方；得每日的飲食就知足；我們享受自然簡單的喜悅；我們不爭鬥、不哭喊、不揚聲使馬路上的人聽見；我們經過這世界，沒有吵雜的腳步聲，只在我們遇見的每一個人身上留下祝福；而在我們剛被認出來時就離開了。

蒙愛的人啊，要安靜；將你的悲傷與抱怨告訴神。不要讓極重的事務或壓力使你轉離神。當人對你發烈怒時，去告訴耶穌。當風暴激烈時，藏身在祂的隱密處。當他人為了名譽與掌聲爭競時，他們的熱情可能影響你，你要進入你的內室，關上門，使你安靜下來如同一個斷奶的嬰孩。若是你對人說話的聲音是平靜的，就不要停止用宏亮有力的聲音在神的耳中為人祈求。但願我們在最美好的意義上，作一個安靜人。

In thy light shall we see light. Psa. 36: 9

There are many dark things around us in which we detect light only when we behold them in the light which streams from the face of Jesus. In his light we see light in them. Yonder lies a bit of charcoal, black and opaque; and even when it has been changed by chemistry to crystals, it is dull and dense, so long as it is in the dark. Who could guess that such depths and fountains of light exist in that insignificant atom? But let it be brought into the rays of the morning sun, and as it flashes and glistens, in that light we see its light; fountains of light welling up; caverns of light, where the elves and fairies of childish story hide.

SO IT IS OF THE BIBLE. Its pages seem devoid of help and comfort, till we open them under the light on Jesus. Cleopas and the other learnt this on the road to Emmaus.

SO IT IS OF NATURE. The Greek, lover of nature though he was, never saw in her face the loveliness which has been the theme of Christian poetry and art. In the light of Christ's parables and allusions we see light.

*Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue,
Christless eyes have never seen.
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
While I know, as now I know,
I am his, and He is mine.*

SO IT IS OF HUMAN LOVE. There is a new preciousness, tenderness, thoughtfulness, blessedness, where the love and light of Jesus reign in home and heart. We see a loveliness and beauty in our dear ones that had eluded us till we beheld them in the love of Jesus.

在你的光中，我們必得見光。 詩三十六9

在我們周圍有許多黑暗的東西，只有在耶穌面上流出來的光中，我們才在這些黑暗的東西中發現光。在祂的光中，我們就在這些東西中看見光。在遠處放著一小塊木炭，烏黑無光澤；雖然它經過化學變化已成為晶體[鑽石]，只要它還在黑暗裡，仍是陰暗不透明。誰能推測到光的深處與源頭，存在那個微不足道的微粒呢？但是當它被拿到早晨的陽光中，就閃閃發光，在那光中我們看見它的光；光的泉源湧出；光的洞穴藏著童話故事的小矮人和仙女們。

聖經也是如此。聖經裡所記的看起來好像完全沒有幫助與安慰，直到我們在耶穌的光底下打開聖經。革流巴和另一位同伴，在往以馬忤斯的路上就學到這點(路廿四13-35)。

大自然也是如此。希臘人雖然愛好自然，卻從未看到大自然臉的可愛。大自然的可愛曾經是基督徒詩歌和藝術的主題。在基督的比喻和引喻的光中我們看見光。

頭上之天何蔚藍，
四周之地也青綠；
有一景色更鮮艷，
無主之目從未睹。
鳥鳴聲音更可悅，
花美使我更快活，
自從我心能領略，
我是屬祂，祂屬我。 [註]

人間的愛也如此。當耶穌的愛與光在家中和人心掌權，就有一種新的珍貴、親切、體貼、蒙福。我們所愛的人曾使我們困惑，直到我們在耶穌的愛裡看他們，才看見他們的可愛和美麗。

[註] 出自愛爾蘭聖詩作家羅賓生George Wade Robinson,1838-1877, 的聖詩《我是屬祂，祂屬我》*I Am His, And He Is Mine*, 有些傳統聖詩本收錄這首詩。這裡的中譯取自《聖徒詩歌》。

Delight thyself also in the Lord. Psa. 37:4

One of Tauler's hymns is a lovely specimen of how a man delights in the Lord. He takes a number of familiar instances of close affinity and interdependence, and applies them to the intimacy subsisting between him and his beloved Lord:

*As the bridegroom to his chosen,
As the king unto his realm,
As the keep unto the castle,
As the pilot to the helm,
So, Lord, art Thou to me."*

But we cannot delight thus without effort. We must withdraw our eager desires from the things of earth, fastening and fixing them on Him. The current of our being must set towards God. We must cultivate the habit of holy intimacy with Him, whom the heaven of heavens cannot contain. We must accustom ourselves to hold up before us the successive attributes and works of God, till they strike our admiration, and elicit our homage.

Then we shall find rest unto our souls, because He will give us the desires of our hearts. When God Himself is our desire we shall be for ever delivered from disappointment, because we can always have Him; we shall be removed from risk of penury and want, because we can have as much of Him as we need; we shall be beyond the fear of loss, because He changes not. They who want God possess Him. To long for God is to have that for which you long. To delight in God is to delight in One, of whom there is an infinity for everyone, so that there need be no stint, no jealousy, no envy, no satiety. Everyone can have as much as he can hold. "He giveth not his Spirit by measure," that is, by metre. There is no gauge of our consumption!

要以耶和華為樂。 詩三十七4

陶勒[註]的詩歌裡有一首，是一個人如何以耶和華為樂一個極好的樣本。他採用許多人熟悉的緊密關係相互依存的例子，將之應用到維持他與他所愛的主之間親密的關係：

像新郎之於他所揀選的新婦，
像君王之於他的國度，
像城樓之於城堡，
像舵手之於舵輪，
主啊，你之於我也是如此。

然而我們不能不費力就得到這樣的喜樂。我們必須撤去對地上事物的渴望，緊緊釘在祂身上。我們存在的傾向必須向著祂。我們必須培養與祂親近的習慣，天上的天尚且不能容納祂。我們必須使自己習慣連續高舉祂的屬性和工作在我們眼前，直到打動我們愛慕的心，激起我們的尊崇。

然後我們心中才有安息，因為祂將我們心所願的賜給我們。當祂自己是我們所渴慕的，我們就永遠從失望中得拯救，因我們可以一直擁有祂；我們就脫離貧窮缺乏的危險，因我們從祂的得著所需要的；我們就不再害怕損失，因祂不改變。凡要得到祂的人就會得到祂。渴望祂，就會擁有你所渴望的。以祂為樂就是以那位有無限豐富為著每一個人的神為樂，所以不必小氣、不必嫉妒、不必羨慕、不會生膩。每個人都可照祂所能的擁有祂。「祂賜祂的靈是沒有限量的。(約三34)」限量就需用量器。但我們的消耗不用量器來衡量！

[註]陶勒Johannes Tauler, 1300-1361, 德國道明會靈修大師。其著作多用百姓常用的德文，而非當時學術語言拉丁文發表。作品深受天主教及1517改教後的新教所喜愛。這首詩到20世紀被英國聖詩作家及指揮家盧特John Rutter, 1945-，收錄在他的聖詩集中，顯然在邁爾(Meyer)的年代(1847-1929)已有英文版。

Lord, all my desire is before Thee. Psa. 38 : 9

God knows our desires. We cannot always put them into words; we dare not trust them to the ears of our dearest, but they lie open to Him--the ideal we desire in our holiest moments; the thorn in the flesh from which we long to be delivered; the prayer for one who is dearer to us than life. "Lord, all my desire is before Thee."

Think of the desires of the saints--for the realization of their ideals; for the salvation of men; for the glory of the Redeemer; for the Divine answer to the scoff, the sneer, the taunt of infidelity; for the coming of the King, the restoration of his ancient people, the setting up of the millennial reign.

*Lo, as some ship, outworn and overladen,
Strains for the harbour, where her sails are furled;
Lo, as some innocent and eager maiden
Leans o'er the wistful limit of the world:
So even I, and with a pang more thrilling;
So even I, and with a hope more sweet,
Yearn for the sign, O Christ! of thy fulfilling,
Faint for the flaming of thine advent feet.*

And remember, He who implanted the desire does abundantly above all we ask or think. There is always a defect in every earthly joy, a something which shows itself for a moment to elude us.

*It blossoms just beyond the paths I follow,
It shines beyond the farthest stars I see;
It echoes faint from ocean caverns hollow,
And from the land of dreams it beckons me.*

But it never can be thus with any desire that God has taught us to cherish. Of these, as the ages pass, we shall say: It was a true report that I heard, but the half was not told. The desire which is directed to God cannot miss gratification.

主啊，我的心願都在你面前。 詩三十八9

神知道我們的心願。我們常常不能用言語將心願表達出來；我們不敢相信言語能將心願傳到至愛主的耳中，然而我們的心願向著神是敞開的 — 在我們最虔誠時心中的理想；我們渴望蒙拯救脫離身上的那根刺(林後十二7)；我們為「我看他比我自己生命更寶貴的那人」的祈求。「主啊，我的心願都在你面前。」

請想一想眾聖徒的心願 — 要實現他們的理想；要人人得救恩；要救贖主得榮耀；求神回應不信基督之人的嘲笑、輕蔑、侮辱；求國度的君王降臨，復興祂古時的子民，建立千年國度。

看啊，像艘又破又超載的船，
竭力駛回港口，在那裡她可捲起她的風帆；
看啊，像純潔切望的童女，
側身倚在這世界的嚮往界限上。
我也這樣帶著更令人激動的疼痛；
我也這樣帶著更甜美的盼望，
哦基督啊，我渴望著你實現的信號，
為著你降臨腳上的烈火而昏厥。

請記住，那位將這心願灌輸進來的神，祂做的是豐豐富富超過一切我們所求所想的。地上的每一個喜樂都有缺陷，有時出現片刻就消失，使我們感困惑。

如花兒綻放在我沿著前行路徑的遠處，
閃閃發光在我看見最遠星星的遠方；
從洋海深處空穴中傳來微弱的回音，
並從夢境中向我召喚。

但是神教導我們珍惜的任何心願，從來不是這樣。當歲月逝去，我們將提起這些心願說：我所聽見的事是真實的，但人所告訴我的還不到一半。指向神的心願必定喜樂滿足。

I am a stranger with Thee, and a sojourner. Psa. 39: 12

Sorrow and pain had taught the Psalmist some deep lessons touching the life of men around him--they seemed to be shadows pursuing shadows. They walked in a vain show, and were disquieted in vain. At their best estate, i.e., when most firmly rooted, they were only a breath, curling from lip or nostril into the chill morning air, and then gone for ever. The outward life and activity of man seemed to him as the shadow which darkens for a moment a whole mountainside, and, whilst you look, it has been chased away by the succeeding sheets of sunshine.

Amid all these vanities, the child of God is a pilgrim to the Unseen. He passes through Vanity Fair, with his eyes steadily fixed on the Eternal City, whose Builder and Maker is God. Abraham first described himself as a stranger and sojourner, when he stood up from before his dead, and craved a burying-place from the sons of Heth. All his children, those who inherit a like faith, must say the same. Faith cannot find a home on this side of the stars. It has caught a glimpse of the Infinite, and it can never be content with anything less.

But we are sojourners "with God." He is our constant companion. What Greatheart was to the women and feeble ones, God is to each of his saints. We may be strangers; but we are not solitary. We may be compelled to relax our grasp from the hands of beloved ones; but never alone--the Father is with us. Good company, safe escort, is it not ? In the strength of it, we may obey without reluctance or fear the old motto--*Habita, ut migraturus*: Live as about to emigrate. "There is nothing greater than God; nothing less than I. He is rich; I am very poor, but I want for nothing."

我在你面前是客旅，是寄居的。 詩三十九12

悲傷和痛苦教導詩人[大衛]某些深刻的功課，關係到他周圍世人的生命 — 他們好像幻影追求虛幻(5節)。他們行動實係幻影，他們忙亂真是枉然(6節)。他們最穩妥的時候，就是最穩固扎根的時候，他們只是一口氣，從嘴唇或鼻孔繚繞上升到清晨嚴寒的空氣中，然後就消失了。人外在的生活行動好像陰影，一時使整個山腰黑暗，而當你觀看時，它就被隨後來大片陽光趨散了。

在這一切虛空之中，神的兒女乃是一個天路客，走向未見之城。他穿過浮華市集，但他的眼目堅定地注視著那座永恆之城，這城的建造者乃是神。亞伯拉罕首次稱自己為客旅、為寄居的，是當他從他的死人面前起來，懇求從赫人手中買一塊墓地的時候(創廿三3-4)。他一切的子孫就是繼承他同樣信心的人，必定同樣說自己是客旅、是寄居的。信心無法在眾星的這邊[地球]找到一個家。信心已遠遠望見那無限的，它不能以任何次等的事物為滿足。

然而我們是「與神」一同作寄居的。祂是我們忠誠的同伴。高貴勇士如何對待婦女和弱小的人，神也同樣對待祂的每一位聖徒。我們也許是客旅；但我們並不孤單。我們也許不得不放開所愛之人的手；但我們並不寂寞 — 有天父與我們同在。天父同在就是美好的同伴，安全的護衛，不是嗎？天父同在，其中的力量，使我們可以毫無勉強，毫無懼怕地，順從這則古老的格言 — 活著如同將要移民。「再沒有什麼比神更偉大；再沒有什麼比我更微小。祂是富足；我是貧窮，但我一無所缺。」

I delight to do thy will, O my God. Psalms 40: 7, 8

The writer of the Epistle to the Hebrews (chap. 10) lays great stress on these words. He says that this yielding up of Christ's will to his Father's was consummated on the cross, and was the inner heart of our Saviour's passion. "By which will (surrendered and given back to God) we have been sanctified." He then proceeds to suggest that it is only as we enter into a living oneness with Jesus in this that we can pass from the outer court and have boldness to enter into the Holiest of all. This, he says, is the new and living way. Jesus entered into the Holiest because He gave Himself absolutely to his Father. We cannot expect to go thither till we have become possessed of the same spirit.

It is a solemn question for each. Have we all stood at the cross, as the slave of old at the doorpost of his master's house, and said, "I love my Master. I will not go out free"? Have we been united to that cross, as by the boring of the awl? Have we so embraced the will of God that we are prepared to follow it, though it lead to the Cross and grave? Then one condition at least is fulfilled for our standing unabashed where angels veil their faces.

But there is yet another condition. We can have no right to stand within the Holiest, except through the blood of Jesus, shed for sin on the cross. This is necessary ere sinners can have boldness in the presence of Divine Purity.

When Rutherford was like to die of sore illness, instead of a martyr's death, he said, "I would think it a more glorious way of going home, to lay down my life for the cause at the cross of Edinburgh or St. Andrew's; but I submit to my Master's will. Oh for arms to embrace Him!"

我的神啊，我樂意照你的旨意行。 詩四十8

希伯來書的作者十分強調這句話(來十7)。他說基督順服父神旨意的心志，在十字架上達到極致，並且也是救主受難的最中心點。「我們憑這心志(降服並歸給神)就得成聖。(來十10)」接著希伯來書的作者提示，只有當我們在順服神旨這個心志上進入與耶穌活潑的合一，我們才經過外院並且坦然進入至聖所。他說這是一條又新又活的路(來十19-20)。耶穌進入至聖所，因祂將自己全然交託祂的父。我們不能指望進到至聖所，直到我們擁有基督同樣的靈才能進去。

這是我們每個人嚴肅的問題。我們是否都站在十字架那裡，像古時的奴隸站在主人家門框那裡，說，「我愛我的主人。不願意自由出去。」呢？我們是否已經與十字架聯合，像奴隸藉著錐子穿他的耳朵終身為奴一樣(出廿一5-6)？我們是否已經接受神的旨意預備要遵行，即便這旨意引到十字架和墳墓？如果是，那麼至少有一個使我們不羞愧站在祂寶座前的條件已完成了，在那裡天使都遮著臉(賽六1-2)。

但是還有另一個條件，我們沒有權利站在至聖所裡，除非藉著耶穌的血，這血是在十字架上為罪流出的。耶穌的血是罪人得以坦然進到全然聖潔的神面前所必需具備的。

當盧德福[註]在病痛將死時，因不是殉道者的死，他說，「我想回天家更榮耀的方式，是為著愛丁堡或聖安德魯大學的緣故上十字架；但我順服我主的旨意。願我的雙臂擁抱祂！」

[註] 盧德福Samuel Rutherford, 1600-1661, 蘇格蘭牧師及神學家。1636年因不服國教的主教制度而入獄。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。

Blessed is he that considereth the poor. Psa. 41:1

The realm of Blessedness is all around. It may be entered at any minute, and we may dwell in it all the days of our life. Our enjoyment of blessedness is totally undetermined by outward circumstances. If you stand in some great retail emporium and watch the faces of the women, you will be greatly instructed. Yonder sits a richly-dressed lady with society and fashion, dress and money at her command, but her manner and tone are utterly weary and dissatisfied; whilst across the counter a girl waits on her, whose thin face and simple attire tell their own story, but her expression and bearing betoken the possession of an inner calm and strength, an inexhaustible fund of patience and sweetness. Such contrasts meet us everywhere. The realm of blessedness dips down into humble and lowly lives on every side of us. Have we entered it?

Christ's beatitudes give us eight gates, any one of which will immediately conduct us within its confines. But here is another: "Blessed is he that considereth the poor." Even if you cannot help or relieve them to any appreciable extent, consider them; let them feel that you are thinking of and for them; do not hurry them when they recite their long, sad story; put them at their ease; treat them with Christian courtesy and consideration. Begin at once. There are plenty around you, who, if not poor in the things of this world, are poor in love and hope and the knowledge of God. Tell them of "the blessing of the Lord," which "maketh rich, and He addeth no sorrow with it." Silver and gold you may have none; but such as you have be sure and give. Learn to consider people. Try and look on things from their standpoint.

眷顧貧窮人的有福了。 詩四十一1 [貧窮之後加一「人」字使文意清楚。晚近譯本都加。]

蒙福的國度到處都是。任何時刻都可以進去，我們可以終生住在其中。我們享受福氣完全不由外在的環境來決定。如果你站在某個大的百貨商場觀察婦女的臉面，你就大受教導。在遠處坐著一位穿著華麗的上流社會時髦女士，衣著與金錢隨她自由支配，但她的樣子和語氣卻全然厭倦沒有滿足；然而櫃台那邊的一位年輕女子侍候她，這年輕女子，瘦削的臉頰和樸素的穿著說明她的出身，但是她的表情態度顯示她有內在的平靜和力量，有無窮盡的耐心和親切。我們到處可見這樣的對比。蒙福的國度降下到我們周邊卑微的人裡頭。我們是否已進入這個國度呢？

基督在山上所論的福給我們八扇門(太五1-10)，任何一扇門都立刻把我們引進這蒙福的範圍。但是這兒還有一扇門：「眷顧貧窮人的有福了。」即使你能幫助的微不足道，但還是去眷顧他們；使他們感受到你記念他們，並為他們著想；當他們在細述他們冗長的傷心史，不要催趕他們；讓他們得到舒緩；用基督徒的禮貌和關懷對待他們。要立刻開始。在你四周有許多這樣的人，若不是在今生的事上貧窮，就是在愛心、盼望、和對神的認識上貧窮。告訴他們「耶和華所賜的福，使人富足，並不加上憂慮。(箴十22)」也許金銀你都沒有(徒三6)；但要將你有的施予人。學習顧念人。試著站在他們的立場看事情。

Deep calleth unto deep. Psa. 42: 7

There are wonderful harmonies in nature. Voices call to one another across vast spaces. The depths below the firmament call to the heights above. The deep of the ocean calls to the deep of the azure sky. Listen, O my soul, to the mighty voices sounding ever through the universe of God.

THE DEEP OF DIVINE REDEMPTION CALLS TO THE DEEP OF HUMAN NEED. It sometimes seems as though the opposite were true, and as though the cry originated in man; but it is not so. God is always first; and as He looks into hearts stricken and desperate, conscious of unfathomable yearnings, and infinite capacity, He calls aloud, and the depth of his heart appeals to the depth of the heart of man. Would that it might ever answer back!

THE DEEP OF CHRIST'S WEALTH CALLS TO THE DEEP OF THE SAINT'S POVERTY. He looks down upon our attenuated and poverty-stricken experience with an infinite yearning. He cannot endure that we should go through life naked and miserable, poor and blind, when He has got gold, and precious stones, and white raiment. "Hearken, O daughter, and consider. Forsake thy father's house. Come unto Me, and receive from my fulness. Open thy mouth wide, and I will fill it."

THE DEEP OF THE HOLY SPIRIT'S INTERCESSION CALLS TO THE DEEP OF THE CHURCH'S PRAYER. He awakens in us groanings that cannot be uttered, and burdens us with the will of God.

Whatever depths there are in God, they appeal to corresponding depths in us. And whatever be the depths of our sorrow, desire, or necessity, there are correspondences in God from which full supplies may be obtained. Thou hast the pitcher of faith, and the well is deep.

深淵與深淵響應。 詩四十二7

在自然界裡有奇妙的和聲。聲音越過廣闊的空間而彼此呼應。穹蒼下的深處與上面的高處呼應。洋海的深處與藍天的深處響應。我的心啊，要聆聽穿過神的世界那強有力的聲音。

神救贖的深淵向人類需要的深淵呼喚。有時候看起來好像反過來才是真實的，好像呼聲是從人這邊發起的；但事實不然。神一直是首先開始的；當祂察看人心困苦絕望，覺得有一個不能理解的渴望和無限的深坑，祂大聲呼喚，祂心的深處呼籲人心的深處。但願人心深處作出回應！

基督豐富的深淵向聖徒貧窮的深淵呼喚。祂帶著無限的渴望垂顧我們微弱貧困的經歷。祂不能忍受我們終生赤身、可憐，貧窮、瞎眼，而祂擁有黃金、寶石、潔白的衣服。「女子啊，你要聽，要想。拋棄你的父家。到我這裡來，享受我的豐盛。要太大的張口，我就給你充滿。(詩四十五10, 八十一10)」

聖靈代禱的深淵向教會祈禱的深淵呼喚。祂在我們裡面用說不出來的歎息喚醒我們(羅八26)，並將神旨意的負擔加給我們。

在神裡頭無論有什麼深淵，都向人對應的深處發出呼籲。無論我們有什麼悲傷、渴望或需要的深淵，在神那裡都有相對應可以獲得充足的供應。你有信心的水罐子就可汲取神這深井的豐富。

O God, my God! Psa. 43 : 4

What a change within the soul one short hour spent in God's presence will prevail to make! The psalmist is opposed by an ungodly nation, and resisted by a deceitful and unjust man. He mourns because of the oppression of the enemy; he questions whether God has cast him off. Then led by those twin angels, Light and Truth, commissioned and sent forth for that purpose from the presence of God, he enters in thought and spirit within the precincts of the divine Tabernacle, and stands before the Altar. Immediately the clouds break. Putting his puny hand upon the great God, he appropriates all He is and has, as though it were his own, and takes again, in a very ecstasy of realizing faith, his harp, too long silent, and breaks into rapturous melody.

Have you not sometimes groped in the dark, till those two angels have come to lead you also to the altar where the High Priest stands? Then what a change! Your circumstances have not altered, but you have conceived a new idea of what God can be to you. You have said, This God is my God for ever and ever. You have said, O God, MY God! You have laid your hand on God's wealth and called it all your own. You have chided your soul for being disquieted and depressed whilst such a heritage is yours. You have spoken of God, first as the God of your strength; secondly, as the gladness of your joy; thirdly, as the health of your face.

*Why, therefore, should we do ourselves this wrong,
Or others--that we are not always strong,
That we are ever overborne with care,
That we should ever weak and heartless be,
Anxious or troubled when with us is prayer,
And joy and strength and courage are with Thee?*

神啊，我的神！ 詩四十三4

人在神面前花短短的一小時，就得以在他心中產生何等的改變！詩人受到一個不虔誠之國的反對，又受到詭詐不義之人的抵擋。他因仇敵的欺壓而哀歎；他質疑神是否已丟棄他(1-2節)。然後受到從神面前差派之「亮光」與「真實」兩位天使的引導，他就在思想和靈裡進到神殿內，並站在祭壇那裡(3-4節)。烏雲立刻就散開。他將微弱的手放在偉大的神身上，取用神的所是和所有，好像這是屬於他所擁有，並且在信心得到實現的興奮中，再次拾起閒置已久的琴，突然發出欣喜歡呼的音樂。

你是否有時在暗中摸索，直到亮光和真實這兩位天使引導你到大祭司站立的祭壇那裡呢？接著就有何等的改變啊！你的環境並沒有改變，但你已得到一個新的觀念，知道神能夠成為你的幫助。你說，這位神是我的神直到永遠。你說，神啊，**我的神**！你按手在神的豐富上，並稱這豐富全是你的。你斥責你心裡的煩躁、憂悶(5節上)，因你已有這產業。你論到神，首先神是你的力量(2節)；其次祂是你的喜樂(4節)；第三祂是你臉上的光榮(5節下)。

當我們禱告時：

神就成為我們的喜樂、力量和勇氣；

為何還對自己或別人作這蠢事——

以為我們並不剛強，

總是過分憂慮，

總是軟弱無情，常常焦躁不安呢？

Thou art my King, O God: command victories. Psa. 44:4 (R.V. marg.)

Before a man can say that God is his King, he must have very definitely consecrated himself to God. The relation of too many believers to Christ fails short of this supreme act of the soul; and in consequence their lives lack directness, power, victory over temptation. My reader, thou hast been sorely tried by overmastering temptations before which thy resolutions have been swept as children's sand-heaps by the tide. Wilt thou quietly consider whether from the very depth of thy being thou hast ever said to God, Thou art my King. The kingship of Jesus is always associated with victory; and just as soon as his supremacy is acknowledged, He will begin to command deliverance and victory.

Behold, thy King cometh to thee, having salvation. Lift up your heads, O ye gates, and the King of Glory shall come in; but He is also the merciful Saviour. Him hath God exalted with his right hand to be a Prince and a Saviour. It is always Prince first. If thou shalt confess with thy mouth Jesus as Lord, thou shalt be saved.

What a battle-shout this is! Whenever temptation is near; when the foe seems about to take the citadel by assault; when heart and flesh quail before the noise of battle--then to look up to the living Christ, and say, Thou art my King, O Son of God: command victory! There is no devil in hell but would flee before that cry of the tempted and tried believer; and God could not be neglectful of such an appeal. Jacob is only a worm; yet he is more than a conqueror when God fights for him. It is thus that Jacob Behmen begins one of his letters: "May the Overcomer, Jesus Christ, through Himself, overcome in us all his enemies."

神啊，你是我的王；求你出令使雅各得勝。 詩四十四4

在一個人能說神是他的王之前，他必定非常明確地將自己分別為聖獻給神。太多信徒與基督的關係還未達到這個內心最重要的行動；結果他們的生命就缺少坦率、能力、戰勝試探。我的讀者啊，你受到壓倒人的試探極度折磨，在這些試探之前，你堅定的意志好像小孩的沙堆被潮水沖走一般。你會安靜地仔細思想：你曾經從你全人的最深處對神說過你是我的王嗎？耶穌君王的身分總是與得勝連接在一起；當祂至高的身分一被人認定，祂就開始出令拯救並且得勝。

看啊，你的君王來到你這裡，祂施行拯救。眾城門啊，抬起頭來，榮耀的王要進來(詩廿四7, 9)；然而祂也是仁慈的救主。神已用右手將祂高舉，叫祂作君王，作救主(徒五31)。作君王總是在先。如果你口裡承認耶穌是主，你就必得救(羅十9)。

這是戰場上何等的呼喊！每當試探臨近時；當仇敵似乎要用襲擊攻取城堡；當身心在戰場的嘈雜聲中畏縮時 — 就要仰望永活的基督，並說，神的兒子，你是我的君王；求你出令使我們得勝！在受試探折磨的信徒這樣呼喊之時，陰間的魔鬼沒有不逃跑的；並且神不會忽略這樣的懇求。雅各只是一條蟲(賽四十一14)；然而當神為他爭戰時，他就得勝有餘了。伯麥[註] 這樣開始寫一封信：「但願耶穌基督這位得勝者，藉著祂自己，在我們裡面戰勝祂一切的仇敵。」

[註] 伯麥Jacob Behmen或英譯Boehme,1675-1624, 德國神學思想家，注重個人靈修經驗。其著作對後世影響十分廣泛，奧祕派大師勞威廉(William Law) 為其中之一。

My work is for a king. Psa. 45 : 1 (R.V., marg.)

This dignifies the meanest occupation. By this motive the apostles urged their converts to daily duty, slaves though they were in the houses of rich and godless owners. They were taught to look upon their lot as the will of God; and to do service as unto the Lord, and not unto men, seeking the praise of God as their sufficient reward.

As we take in hand the bits of carved work which once stood high in the cathedral roof, but now lie almost hidden by rank vegetation, and consider the exquisite carving, which the artists never thought would be so minutely inspected, we feel that each unknown craftsman did his work for the King. There is no doubt that the religious intention of their work elevated their meanest toils to the level of sacred service. Let us endeavour each day to realize that everything may be done for Jesus which may be done at all. Do you take food? It is that the body may be deft and quick to execute his purposes. Do you rest and seek recreation? It is that your energies may be recuperated, and that the tide of nervous power may return with fresh vigour. Do you manufacture, buy and sell, advise and preach? All may be inspired by the one purpose, that his will may be done, his kingdom come--which is righteousness, peace, and goodwill to men.

Such a life, however, is only possible when the heart overflows, bubbles up and over, with goodly matter. The heart must always be in contact with the fervent love of Christ. It is only as the divine heat passes into us that the affections will boil up and overflow in holy act. Let us make the things about the King before we speak them. Let us give time to muse, that the fire may burn.

我為王作的事。 詩篇四十五1

這使最卑微的工作變得尊貴。藉這動機，使徒們催促信徒們做日常工作，即便是在富有、不信神的主人家中作奴隸的。他們受教導將他們的際遇看作是神的旨意；服事都像是給主作的，不是給人作的(西三23)，尋求從神來的稱讚作為他們充足的獎賞。

當我們將曾經立在大教堂屋頂之雕刻的碎片拿在手中，現在幾乎被茂密的草木所掩蓋，想到那精致的浮雕，當初工匠們並沒有想過會被這樣仔細的查看，我們感覺到每一個無名巧匠都是在為王作工。毫無疑問，他們工作中虔誠的意圖，將最卑微的勞作提升為神聖的服事。但願我們每日竭力認識到，每件事都可能是為耶穌而作的。你進食嗎？這樣身體就可以敏捷的來執行祂的目的。你休息、尋找消遣嗎？你的精神可以復原，你強壯的力量也會隨著新鮮的活力而恢復。你製造、作買賣、勸誡並傳道嗎？所有這些都可能被同一個目的所激勵，使祂的旨意成就，祂的國降臨——就是公義、和平、和對人友善。

然而，這樣的生命，只有當美好的事在心裡滿溢流淌，才成為可能。人心必須持續接觸基督強烈的愛。只有從神而來的熾熱傳給我們，這愛才會在神聖的行動中沸騰滿溢。讓我們先為王作事，然後才來說它。讓我們花時間深思，那火才可以燃燒。

He maketh wars to cease. Psa. 46: 9

"My soul is among lions, and I dwell among those that are set on fire: even the sons of men, whose words are spears and arrows, and their tongue a sharp sword." Such is the frequent confession of the child of God. Hemmed in by foes, the butt of vehement hate! But the moment comes at length when God arises to deliver. He utters his voice--the earth melts. In the sight the enemy has wrapped up his tents and stolen silently away. War has ceased, and all the land of life lies plain and open.

God makes the wars of the outward life cease, so that as life's afternoon comes the man who had fought his way through over-whelming odds--as a reformer, or inventor, or philanthropist--spends his years amid troops of friends and loving recognition.

God makes the wars of the home cease, so that the disturbing elements pass out, or are transmuted by invincible patience and love.

God makes the wars of the heart cease, so that Satan no longer annoys. The storm dies down, and the river which makes glad the city of God purls quietly through the soul. Sennacherib and his vast array lie as the leaves of autumn, silent in the last sleep.

If as yet God has not made your wars to cease, it is because He knows that you have still strength to fight on. Do not faint in the day of battle. Ponder those great words of Cromwell: "Call not your burden sad or heavy, for if your Heavenly Father sent it (or permitted it) He intended it to be neither." It is through the fight that you are winning experience, strength, the approval of your Captain, and the crown.

祂止息刀兵。 詩四十六9

「我的性命在獅子中間，我躺臥在性如烈火的世人當中；他們的牙齒是槍、箭，他們的舌頭是快刀。(詩五十七4)」這經常是神兒女的表白。被仇敵包圍，是激烈恨惡的對象！但神興起拯救的時刻最後來到。祂發出聲音 — 地便鎔化(6節)。仇敵一看見，就收拾帳棚靜悄悄地溜走了。戰事就止息了，一切有生命之地都赤露敞開。

神使外在生命的爭戰止息，使一個為巨大艱難奮鬥的人 — 如一個改革者、發明家、慈善家 — 晚年在成群友人的愛戴中渡過。

神使家庭的紛爭止息，使攪擾人的因素消失，或被無敵的忍耐和愛心改變。

神使內心的爭戰止息，撒但不再打擾。暴風雨平靜下來，使神的城歡喜的河，潺潺流入人心(4節)。西拿基立和他的大軍如秋天的落葉，靜靜倒下長眠(王下十九35)。

假如神尚未使你的戰事止息，那是因為祂知道你還有力氣繼續爭戰。在爭戰的時候不要喪失勇氣。要思想克倫威爾[註]偉大的話：「不要把你的負擔叫作悲哀或沉重，因為如果是你的天父差派或許可的，祂就不打算使這負擔成為悲哀或沉重。」經過爭戰，你就獲得經驗、力量、你元帥的稱讚、和冠冕。

[註] 克倫威爾 Oliver Cromwell, 1599-1658, 英國軍人與政治家，成立共和國，1653年起任英格蘭、蘇格蘭和愛爾蘭的護國公，支持清教徒的宗教和政治觀點。

He shall choose our inheritance for us. Psa. 47: 4

"Choose for us, our Father." We say it deliberately. If He were to give us our choice at this moment, though there is no one of us that does not cherish a secret longing too deep for words, we would put it back into his hand and say, "Thou knowest better than words can tell Thee what lies closest to our soul, but we dare not take the opportunity of snatching at it; Thou wilt give it or its equivalent in the sweetest form and at the most opportune hour." Would not this be the wisest attitude for any one of us to assume, believing, as we do, that our Father's wisdom is only outshone by his love?

Wilt thou, O soul of man, standing at the foot of the Hill of God, ask thy Father to choose the track? He knows thy strength and powers of endurance; He knows also thy ardent yearning for the best. Subordinate thy choice to his in all things. Then whatever the difficulties may prove to be, dare to believe that they are less than any that would have opposed thee hadst thou chosen the route for thyself. Never look back; never doubt thy Father's personal interest; the clouds that sweep darkly over thy path may hide Him from thee, but not thee from Him.

And thou, who hast had much experience of God, wilt thou not still say, He shall choose ? Thou canst not repent the trust which thou reposedst years ago in his selection. Thou wilt not withdraw thy confidence. For evermore, whatever life may bring here or hereafter, we will cry, He shall choose, He shall choose. As Nicholas Herman said: "Pains and sufferings would be a paradise to me which I should suffer with my God; and the greatest pleasures hell, if I could relish them without Him."

祂為我們選擇產業。 詩四十七4

「我們的父神啊，求你為我們選擇。」我們慎重地說這話。假使此刻祂將我們的揀選賜給我們，（雖然我們中間無人不懷著一個深過言語所能表達的祕密渴望，）我們願將它交回到祂手中並說，「你知道我們心裡真正的意願，超過言語所能述說，我們不敢趁機取得它；你會在最合適的時刻將它賜下，或是用最美好的方式賜下與它同樣的東西。」相信當我們這樣做，我們父神的愛尚且勝過祂的智慧，這不是我們認為最智慧的態度嗎？

人的心啊，你願意站在神的山腳下，祈求父神來選擇你的道路嗎？祂知道你的力氣和耐力；也清楚你熱烈渴望最好的。要在一切事上順服祂的選擇。那麼無論遇到什麼難處，你就敢相信這些困難比任何你自己選擇的路會遭遇的困難更小。絕對不要回頭看，不要懷疑父神的關心；在你道路上橫掃過來的烏雲，可能遮蔽祂使你看不到，但不會使祂看不見你。

你這對神有經歷的人，不會仍然說，祂作揀選嗎？你不會懊悔多年前你所信賴祂的揀選。你不會撤回你的信任。無論人生到如今或以後，我們都永遠要呼喊說，祂作揀選，祂作揀選。正如勞倫斯弟兄[註]所說：「如果我與神一同受苦，就痛楚與苦難即是樂園；如果沒有神同在，就我享有最大的快樂也變為地獄。」

[註]勞倫斯弟兄Brother Lawrence, 本名Nicholas Herman,1611-1691, (亦有書籍記他生於1605或1614)。生於法國一貧困家庭，從未受過正式教育。長大後曾當過兵及家庭幫傭。1666年進入巴黎的赤足加爾默羅修道院(Discalced Carmelite Order)，在廚房工作，自稱「神眾僕人的僕人」，直到80歲離世。他一生學習分秒與神同在的生活，廚房就是他的至聖所。在「與神同在」的功課上幾乎無人出其右，有些教會名流向他請益。身後他修道院的院長Joseph de Beaufort將他生前的談話、書信集成小冊《與神同在》*The Practice of The Presence of God*流傳至今。後世有人這樣評論：也許在所有基督徒文獻中，再沒有另一著作能如此美麗簡潔的描畫出生活在與神同在中的喜樂。邁爾(F. B. Meyer)這裡引用勞倫斯弟兄的話就是出自《與神同在》這本書，其中文係摘自俞成華的中譯本。

Traverse her palaces. Psa. 48 : 13 (R.V.)

The pious Jew broke into exclamations as he considered the beloved city of his fathers. Beautiful for situation, the joy of the whole earth. In proud confidence he challenged the world of men to walk about Zion, count her towers, and mark her bulwarks. Finally they were to traverse her palaces. But what Jerusalem was to the Jews, God's loving-kindness is to us, as we think of it, in the midst of his temple. Let us consider its beauty and joy, its strength and glory. "How great is his goodness, and how great is his beauty!"

Traverse the rooms in the Palace of God's love--that council-chamber of the eternal foreknowledge where we were chosen in Christ; this suite of apartments, which began with the unrobing-room of Bethlehem, and ended with the golden stairway of Olivet; those mansions of the Home-land which He is preparing for them that Love Him; the pavilion whither He will lead his bride when He comes to take her to Himself: then look onward to the new heaven and the new earth, where God shall spread his tabernacle over his people, and all our loftiest ideals will be realized for evermore.

Life is a traversing of the successive rooms of the Palace of Love. They are not alike: each has its own beauty; each leads to something better; in each God is All. Some seem to pass through the rooms veiled or blind; others miss seeing the King. But those who dare to look for Him everywhere, find Him. Always our Christ for ever and ever; always our Guide even unto death, and beyond. Always the present opening to something better, as the rosebud to the rose; as the acorn to the oak; as the chrysalis to the butterfly.

察看她的宮殿。 詩四十八13 [「她」指錫安，即耶路撒冷城。]

這位虔誠的猶太人，在他思考這座他先祖所寶愛的城時，突然發出感歎。她居高華美，為全地所喜悅(2節)。祂在引以為榮的信心裡，向世人發出挑戰，邀他們來周遊錫安，數點她的城樓，細看她的城郭，最後察看她的宮殿(12-13節)。但是從前耶路撒冷之於猶太人，(當我們思想時)正如現今神的慈愛之於我們這些在祂殿中的人。讓我們思想殿的華美和歡樂，殿的能力和光榮。「祂的良善何等偉大，祂的榮美何等偉大！」

察看神愛的宮殿中的房間 — 在永恆裡預知的會議室，在那裡我們在基督裡蒙揀選；這組套房始自脫去榮華的伯利恆[主降生]，結束在橄欖山黃金的階梯[主升天]，祂為那愛祂之人在天上預備的那些華廈；當祂來迎娶時，從這涼亭祂要引導祂的新婦；然後往前看到新天新地，在那裡神在支搭祂的帳幕覆庇祂的子民，我們最崇高的理想將要實現直到永遠。

人生就是在穿過神愛的宮殿一進接一進的房間。這些房間都不相同：每個房間都有它的美麗，每個房間都引向更美好的事物，在其中神是一切。有些人好像經過這些房間時眼睛被蒙蔽，或是瞎了眼；另外一些人沒有看到天上的君王。但是凡勇敢到處尋找祂的人，就尋見祂。我們的基督是永永遠遠的；祂一直是我們的嚮導直到我們死時，並且到來生。祂一直展開出路到更美好的事物，好像花苞綻放成玫瑰花，好像橡實長成橡樹，好像蛹變成蝴蝶。

[註] 邁爾在他的*Light on Life's Duties*《人生之光》這本書的第一篇The Chambers of the King (王的宮殿)，就是詳細講述這短篇所提的主題，十分寶貴。他把基督徒的靈程以王宮一進接一進的房間列出：

1. The chamber of new birth (重生的房間)
2. The chamber of assurance (確知的房間)
3. The chamber of a surrendered will (意志順服的房間)
4. The chamber of the filling of the Spirit (聖靈充滿的房間)
5. The chamber of abiding in Christ (住在基督裡的房間)
6. The chamber of victory over sin (勝過罪的房間)
7. The chamber of heart rest (心裡安息의房間)
8. The chamber of fellowship in Christ's sufferings (與基督同受苦的房間)
9. Mansions of the Father's house (天父的華廈)

Wherefore should I fear in the days of evil? Psa. 49: 5

Have I not God? At sundry times and in divers manners, He spake to, and succoured his saints. Will He not come to me, and cast around me the soft mantle of his protecting love? And if I love Him, do I need any beside?

*Who that one moment has the least descried Him,
Dimly and faintly, hidden and afar,
Doth not despise all excellence beside Him,
Pleasures and powers that are not, and that are?*

Did He not walk with Enoch, and then take him home, before the deluge came? Did He not shut Noah in, with his own hand, that there should be no jeopardy from the overflowing flood? Did He not assure Abram that He was his shield and exceeding great reward, quieting his fears against any possible combination of foes? Did He not preserve his servant Moses from the fury of Pharaoh and the murmurings of Israel? Was not Elijah hidden in the secret of his pavilion from the wrath of Ahab? Did He not send his angel to shut the lions' mouths that they might not hurt Daniel? Were not the coals of the burning fiery furnace as sweet and soft as forest glades to the feet of the three young confessors? Has God ever forsaken those that trusted Him? Has He ever given them over to the will of their enemies?

Wherefore, then, should I fear in the day of evil? I may be standing on the deck, whilst the ship is beset by icebergs and jagged, splintered rocks; the fog drapes everything, as the way slowly opens through this archipelago of peril: but God is at the helm--why should I fear? Days of evil to others cannot be so to me, for the presence of God transmutes the evil to good.

在患難的日子 ... 我何必懼怕。 詩四十九5

我不是有神嗎？神在各種不同的時刻，用種種方法，向祂的聖徒說話並救援他們。難道祂不會臨到我，用祂庇護的愛如同柔軟的斗篷包圍我嗎？並且如果我愛祂，此外我還有何需要呢？

有誰曾經僅僅一下遠遠望見祂，
雖然模糊不清，隱藏又遙不可及，
而不鄙視在祂以外的一切優越事物，
無論是存在或不存在的享樂與權勢？ [出自F. W. H. Myers 的詩 *S. Paul Speaks*]

祂不是曾與以諾同行，然後在大洪水來到之前，將他帶回天家嗎？祂不是親手將挪亞關在方舟裡，使他不遭受洪水氾濫的危險嗎？祂不是向亞伯蘭保證，祂是他的盾牌和極大的賞賜，平靜他懼怕任何仇敵結伴的攻擊嗎？祂不是保守祂的僕人摩西，脫離法老的烈怒，和以色列人的怨言嗎？以利亞不是藏在祂帳幕的隱密處，脫離亞哈的忿怒嗎？祂不是差派祂的天使封住獅子的口，使牠們不傷害但以理嗎？在烈火焚燒的火窯裡，那些火炭在那三位承認耶和華之名的青年腳下，不像森林空地那樣美好柔軟嗎？神曾丟棄過那些投靠祂的人嗎？祂曾將他們交給仇敵遂其所願嗎？（創五21-24, 七16, 十五1, 出五章, 王上十九章, 但六章, 三16-25）。

那麼為什麼在患難的日子，我要懼怕呢？我可以站在甲板上，當船隻被冰山和尖突如鋸齒裂開的岩石包圍；霧氣將一切籠罩，當航道慢慢展開通過多島海域的危險，然而神依然掌舵 — 我何必懼怕呢？患難的日子對於他人不會跟我們一樣，因為神的同在會使邪惡轉變成良善的。

Our God shall come. Psa. 50: 3

The years pass as snowflakes on the river; and as each drops into the mighty past, it cries, God will come! Each Advent season, with its cluster of services, herald-voices, reminiscences and anticipations, lifts the message clear above the turmoil and tumult of mankind, God will come! The disappointments of our fairest hopes, the overcasting of our sunrises, the failures of our politicians, statesmen and counsellors, to effect a permanent, and radical improvement of man's nature, all take up the word, Our God shall come!

*Surely He cometh, and a thousand voices
Call to the saints and to the deaf and dumb;
Surely He cometh, and the earth rejoices,
Glad in his coming, who hath sworn, I come.*

Dear heart, get thee often to thine oriel window, and look out for the breaking of the day. Did not the Master assure us that He would soon return? Hearken, He saith again to-day, "Surely I come quickly." The little while will soon be over, and He will come first to receive his saints to Himself, and afterwards to come with them to the earth. Why are we disconsolate and dismayed? The perplexities of the Eastern problem, the gradual return of the Jews to Palestine, the despair and lawlessness of men, the unrest of nations, the preparedness on the part of the Church--like so many minute guns at night--keep the heart awake. O, let your eyes flash with the glow of thanksgiving! Be glad and strong, confident and calm. Let your loins be girded, and your lamps burning. Through heaven's spaces you shall detect the advent of your God; and when He comes He will break the silence of the ages with words of majesty and might.

我們的神要來。 詩五十3

年歲逝去如同雪花落在江河上；又如水滴落入巨大的往昔，它呼喊：神要來！每個聖誕季節，有一連串的禮拜，報信的聲音，回顧和期盼，清楚舉起這信息在人間的喧嚷騷亂之上：神要來！我們最美好的希望落空，我們的日出轉為陰暗，我們的政客、政治家、謀士們，無法永久徹底改善人性，一切都開始注意這話：我們的神要來！

祂確實會來，成千的聲音
對著聖徒呼喊，也對著聾啞的人呼喊；
祂確實會來，全地因祂的來臨歡喜快樂，
祂曾起誓說，我必來！

親愛的心靈啊，你要常到懸凸窗那裡去，往外看，等候黎明破曉。這位主人豈不是向我們保證祂很快就回來嗎？聽啊，祂今日又再次說道，「是的，我必快來。（啟二十二20）」很快的一回兒就要過去，祂要來首先接祂的聖徒到祂那裡，然後與他們一起來到地上。我們為何哀傷沮喪呢？東方問題的糾結，猶太人逐漸歸回巴勒斯坦[註]，人的絕望與不法，列國的動盪不安，教會這面的預備——像是許多夜間每分鐘鳴放的禮砲——喚醒人心。啊，但願你的眼睛閃著感恩的光芒！要歡喜並剛強，有信心並沉著。願你們的腰束上帶，你們的燈點著（路十二35）。你要發現你的神穿過廣闊的天空降臨；當祂來到時，祂要用威嚴有力的話語打破歷代以來的緘默。

[註] 本文作者邁爾於1929年回天家，以色列在之後的1948年5月已在巴勒斯坦復國。

Renew a steadfast spirit within me. Psa. 51 : 10 (R.V., marg.)

Perhaps that is our chiefest need : especially so as we gird up our loins for a new stretch of pilgrimage. We do not need nobler ideals. They flash over our souls. We read of Browning kissing, on each anniversary of his wedding, the steps by which his bride went to the marriage altar; and we vow to lift our wedded life higher. We read of Henry Martyn mourning that he had devoted too much time to public work, and too little to private communion with God; and we vow to pray more. We recall the motto written on Green the historian's grave at Mentone, "He died learning"; and we vow that each day shall see some lesson learnt from the great store of Truth. We read those noble words of W. C. Burns, "Oh to have a martyr's heart, if not a martyr's crown"; and we vow to give ourselves absolutely to witness and suffer for Jesus. But, alas! our ideals fade within a few hours, and the withered petals are all that remain. We need the steadfast spirit.

But this God can give us by his Holy Spirit. He can renew our will from day to day, and infuse into us his own unaltering, unalterable purpose. He can make possible, obedience to the apostolic injunction, "Be ye steadfast, unmoveable, always abounding in the work of the Lord." Hear what comfortable words the Apostle Peter saith: "The God of all grace, who called you unto his eternal glory in Christ, after ye have suffered a little while, shall Himself restore, stablish, and settle you." Then we shall move resolutely and unfalteringly onward; like Columbus, undaunted by discouragement, we shall cross unknown seas, till the scent of the land we seek is wafted across the brief intervening distance.

使我裡面重新有堅定的靈。 詩五十一10（小字）

也許這是我們最主要的需求；特別是在我們束上腰帶，邁向新一段天路旅程的時候。我們不需要更崇高的理想。這些理想浮現在我們心裡。我們讀到勃朗寧的詩作《親吻》，在每個結婚週年，他的新娘步上婚姻聖壇的台階；我們就發誓要提升婚姻生活的層次。我們讀到馬丁亨利悲歎他將太多時間花在公共事務上，而太少與神私下交通；我們就立誓要多花時間祈禱。我們回想起在敏頓歷史學家葛林的墓碑銘寫道：「他到死都在學習。」我們就立誓每天都要從真理的寶藏中學個功課。我們讀到賓威廉 [William Chalmers Burns, 1815-1868, 蘇格蘭來華宣教士] 高貴的言語說：「啊，即使沒有殉道者的冠冕，也要有殉道者的心志。」我們就立誓要絕對奉獻自己，為耶穌作見證並受苦。哀哉！我們的夢想卻在幾個小時內消退，只留下凋零的花瓣。我們需要堅定的靈。

神能夠藉著聖靈將堅定的靈賜給我們。祂能夠一天天更新我們的心志，並將祂堅定不移的旨意輸入我們裡面。祂叫我們可以順從使徒的教訓，「務要堅固，不可搖動，常常竭力多作主工。（林前十五58）」請聽使徒彼得安慰的話語：「那賜諸般恩典的神，曾在基督裡召你們，得享祂永遠的榮耀，等你們暫受苦難之後，必親自成全你們，堅固你們，加力量給你們。（彼前五10）」那麼我們就要堅定果斷地往前行；像哥倫布，不怕氣餒，我們必橫渡未知的海域，直到我們尋找之地的香氣，從相隔不遠的距離飄過來。

I am like a green olive tree in the house of God. Psalms 52: 8

In its dress of evergreen, the olive is at all times a beautiful object. Many reasons demand that we should resemble it. There are three ways of becoming like a green olive tree, mentioned in this and the following verses:

TRUST IN THE MERCY OF GOD. To trust when the light has burnt to its socket in the house of life, and the heart is as lonely as Job's amid the wreck of his home. To believe that the mercy of God is not clear gone, nor his tender mercies have failed. To know that all is well, that seems most ill. This keeps the heart from withering.

THANKSGIVING. "I will give thee thanks for ever." There is always something to thank God for. When someone condoled with the old slave woman, because she had only two teeth left, she replied quickly, "But I thank Him, honey, all the time, that they are opposite each other." Find out with Paul something to be happy about, even when arraigned before a judge, on trial for your life. "I think myself happy, King Agrippa."

WAITING ON GOD. Not always talking to Him or about Him, but waiting before Him, till the stream runs clear; till the cream rises to the top; till the mists part, and the soul regains its equilibrium. This keeps the soul calm and still. The name of God is good, a wholesome theme for meditation, because it includes his nature. To meditate on it is soul-quieting and elevating. O troubled one, get away to some quiet spot and wait on God! Look away from the wind and waves to the face of Jesus. The divine Name is written on those dear features; and heaven looks forth from those true, deep, tender eyes. The house of God is a safe and sheltered place for his olive trees!

至於我，就像神殿中的青橄欖樹。 詩五十二8

橄欖樹的葉子長青，所以隨時都是美麗的物體。有許多理由要求我們該像橄欖樹。有三方面使我們可以像橄欖樹，列舉在以下的經節裡：

倚靠神的慈愛(8節)。倚靠神，即使生命之殿裡的燈火已經燒到底座，內心孤單像約伯處在破碎的家園。相信神的慈愛並沒有完全離開，祂的憐憫也不衰退。曉得一切都平安，雖然看起來極糟糕。這就保守內心不致枯萎。

感恩。「我要稱謝你直到永遠。(9節)」總有些事可以向神感恩的。當有人安慰這位年老的女僕，因為她只剩兩顆牙齒，她很快的回答說，「親愛的啊，我一直都感謝祂，這兩顆牙齒是上下相對可以咬合的。」你要與保羅一起找出有什麼可以快樂的事，即使被提到審判官面前，性命在試煉中。保羅還說「亞基帕王啊，我想我是有福的。(徒廿六2直譯)」

等候神。[9節中間可譯作：等候你的名，或仰望你的名。]不是一直向祂述說或一直在談論祂，而是在祂面前等候，直到水流清澈；直到奶油浮到上面；直到霧氣散開，心靈恢復平靜。這就保守心靈平穩安靜。神的名本為美好(9節末句)，是默想的一個有益主題，因為這名含著祂的本性。默想神的名使心靈平靜並提升。焦慮不安的人啊，要離開焦慮不安，到一個安靜地點等候神！轉眼不看風與浪，仰望耶穌的臉面。神的名字寫在祂的面容上，天上的神從那真誠、深沉、溫柔的眼睛瞭望。神的殿是祂的橄欖樹安全的避難所！

God bringeth back the captivity of his people. Psa. 53 : 6

It is wonderful to notice the many ways in which God brings us back to Himself. We may have been carried into captivity by a troop of anxieties or a horde of worries; by temptations like the sons of Anak; by pride and other evils, as when David found that the Amalekites had carried off his belongings into captivity. Then God comes to the rescue: sometimes by a drawing felt throughout the soul; sometimes by a little word dropped by another; sometimes by an incident from a biography. Any one of these acts upon us as the sunbeams on frost--there is a meeting and yielding, a desire to get alone, confession of waywardness and wandering, and earnest petitions for renewal of the blessed past. Thus God bringeth back the captivity of his people.

Are you a captive, pining in some distant bondage? It is not surprising that you hang your harp upon the willows, and weep as you remember Zion--how you went with the throng, and even led them to the House of God, with the voice of joy and praise. And as you contrast the past and the present, it is well that your soul is cast down. But when the Lord brings again your captivity, Jacob shall rejoice, and Israel shall be glad.

Would it not be well to look out for your brother Lot if he has been carried off down the long Jordan Plain? Should you not arm and go to his rescue, as Abraham did? Perhaps the Lord would turn your captivity, if you sought to turn the captivity of others; and Melchizedek would meet you with the bread and wine.

*O my God!
Draw me still nearer, closer unto Thee
Till all the hollow of these deep desires
May with Thyself be filled!*

神救回祂被擄的子民。 詩五十三6

看到神用許多方法將我們帶回到祂面前，是非常令人讚歎的事。我們可能被一隊的掛慮或一大群煩惱所俘擄了；被如同亞納人那樣的試探擄走；被驕傲和其他的邪惡擄走，正如大衛發現亞瑪力人擄走他所有的財物(撒下卅1-6)。然後神來拯救：有時藉著貫穿人心的一幅圖畫；有時藉著他人偶然說出的小小一句話；有時藉著人物傳記裡的一個事件。這種行動的任何一件在我們身上發生，都如同陽光照在霜上 — 有一個相會而降服，有一個願望要獨處，承認自己任性與流浪的罪，並懇切祈求恢復從前的蒙福。如此，神帶回祂被擄的子民。

你是個俘虜，在遠方的捆鎖中，日漸憔悴嗎？難怪你將琴掛在柳樹上，並且一追想錫安就哭了(詩一三七1-2) — 你如何與眾人同往，並用歡呼讚美的聲音領他們到神的殿。當你對照往昔和現今，你心裡沮喪，那是好的。但是當主將你從被擄帶回，那時雅各就要快樂，以色列就要歡喜(6節)。

你不是應該去尋找你的兄弟羅得嗎？如果他已被劫持到約但河的平原去了。你不該武裝去營救他，如同亞伯拉罕所作的嗎？也許當你尋求去使他人從被擄轉回時，主就也使你從被擄轉回；並且麥基洗德會帶著餅和酒來迎接你。(創十三10-13, 十四13-18)。

我的神啊！
吸引我更近，更近你自己；
直到這些內心深處的願望，
都被你自己充滿！

Save me, O God, by thy Name He hath delivered me out of all trouble. Psa. 54: 1, 7

There are only seven stanzas in this psalm. It is one of the briefer of David's compositions. Written when the Ziphites told of David's hiding-place and compelled him to shift his quarters, perhaps its brevity attests some hasty moment snatched from the hurry and bustle of the necessary flight. It is said that Mr. Gladstone made his memorable Latin version of "Rock of Ages" during an interval of a House of Commons debate. It is worthy of remark that, however hurried David might have been, and however great the responsibility resting upon him, he found time to turn to God for help. He had learnt the secret of abiding in the Divine Presence.

It is said of one, "He was so accustomed to the Divine Presence that he received from it continual succour upon all occasions. It was his continual care to be always with God, and to do nothing, say nothing, which should endanger the perpetual intercourse." But obviously, this frame of mind depended on a previous dedication of himself as a freewill offering to God. There must be no division of interests, if God is to be all. You must consider yourself as a stone before a carver, whereof he is to make a statue--presenting yourself before Him that He may make his perfect image in you and do as He will with your life. You must realize that He has permitted this interruption of your peace, this intrusion of Ziphite hate. You must look beyond the hand that smites, to the Father who permits. Then the soul will rock itself to rest; and before you have been five minutes with God you will be able to say as David, "He hath delivered me." Be of good cheer; rest on his Name; He will deliver you out of all trouble.

神啊，求你以你的名救我。．．．祂從一切的急難中把我救出來。 詩五十四1,7

這篇詩只有七節。這是大衛作品中一篇較短的詩。是寫在西弗人舉報大衛的藏身之處，迫使大衛遷移住所之時，這詩的簡短也許證明大衛在必需逃跑的匆促慌忙中，僅能抓住急促片刻。據說葛拉斯頓[註]寫下他令人難忘的《永久磐石》拉丁文詩作，是在英國下議院辯論的一個休息時間。值得注意的是，大衛無論多麼匆促，無論他擔當多麼大的責任，他總是找出時間轉向神求祂幫助。他已學會活在神面前的祕訣。

據說有一個人，「他很習慣於神的同在，所以在一切情況中都得到不斷的幫助。他不斷的留心一直與神同在，凡是危害與神不斷交通的事就一樣也不作，一樣也不說。」很顯然，這種心境是取決於他先前一次將自己當作甘心祭獻給神。如果神是一切，就必然沒有分心的事。你必須將自己看作是在雕刻家面前的一塊石頭，他要從其中鑿刻出一座雕像——將你自己獻給祂，使祂可以在你裡面製作祂完全的形像，並照祂的旨意作在你生命上。你必須知道，這件打岔你平靜的事，這件西弗人憎恨引來的干擾，是祂許可的。你必須越過那隻擊打你的手，看見那位作出許可的父神。那麼你心就會受安撫進入安息，如同人搖動嬰兒入睡一樣；在你與神同在還不到五分鐘，你就能像大衛那樣說，「祂救了我」。你要振作起來；安息在祂的名上；祂必救你脫離一切的急難。

[註] 葛拉斯頓William Ewart Gladstone, 1809-1898, 英國維多利亞時代的政治家，當過數任首相。

Cast thy burden upon the Lord. Psa. 55: 22

We all know the story of the man wearily trudging along the road with the burden on his back, to whom a friend offered a lift in his cart. To the latter's surprise the wayfarer sat beside him with his burden still strapped to his shoulder. "Why do you not put your burden down?" quoth he. "Thank you," was the reply, "I am so obliged at your carrying me that I will not trouble you with my burden also." And so he hugged it still. How many a child of God trusts Him with his soul, but not with his load! Yet if God has undertaken the greater, surely He may be trusted with the less. If He has borne thy sins, He can surely carry thy sorrows.

Thy burden, as the margin suggests, is "that which He hath given thee." Whatever it be--the weight of a church, the pressure of a family, the burden of other souls--thy Father hath given it thee. Give its pressure back to Him, whilst thou retainest the salutary lesson of hourly patience and faith. God imposes burdens, to see what we will do with them. We may carry them to our undoing, or we may cast them on Him for his blessed countenance.

*Oh for the faith to cast our load,
E'en while we pray, upon our God,
Then rise with lightened cheer.*

Notice, that if we cast our burden, we must believe He takes it. We must definitely leave it with him, and count as a positive sin the temptation to reconsider it. When you cast your burden, God will take it, and will do more. He will sustain you. He will catch up your burden and you, and bear you all the day long between his shoulders.

你要把你的重擔卸給耶和華。 詩五十五22

我們都知道這故事，有一個人背負擔子沿著道路疲倦的跋涉，一位朋友提供便車載他一程。這位朋友很希奇發現，這位徒步旅行的人坐在旁邊，重擔依然綁在肩上。他說，「為何你不把擔子放下來呢？」回答說，「多謝你，我非常感激你載我了，所以不要再用我的擔子來麻煩你。」因此他依然抱住他的擔子。有何等多神的兒女將他們的心交託給神，卻沒有把心裡的重擔交託給神啊！若是神已承擔較大的，確實可以將較小的交託祂。如果祂已擔當你的罪擔，祂必定能擔當你的愁煩。

按英文欽訂本邊註：你的重擔，「是祂給你的」。無論擔子是什麼 — 教會的擔子、家庭的壓力、對別人的負擔 — 都是你的父神給你的。要將這壓力交還給祂，而你保留隨時忍耐和信心的有益功課。神加給我們重擔，要看看我們如何處理這些重擔。我們可以背著擔子直到把我們壓垮，或者我們可以卸給祂而得祂笑臉。

但願有信心卸下我們的擔子，
在祈禱時交給神，
起來時帶著輕省的喜悅。

請注意，假使我們卸下重擔，必須相信祂接受這重擔。我們必須確定將重擔留給祂，並且要把受試探想要再取回，看作是一項確實的罪。在你卸下重擔時，神就接受它，並且還要作更多。祂會扶持你。祂會握住你和你的重擔，並且將你一直扛在祂的肩上。

Thou hast delivered: . . . wilt not Thou deliver? Psa. 56: 13

It has been a wonderful deliverance! The blood and righteousness of Christ have satisfied the demands of a holy law. Into our souls, dead in trespasses and sins, He has poured the power of an endless life. The very life of God Himself has become resident within us, through the grace of the one Man, Christ Jesus. We cannot be hurt by the second death. We have eaten of the flesh, and drunk of the blood of the Son of Man, and ours is the everlasting life. Death and the grave for ever behind us, whilst before is the city, whose streets are never shadowed by death or crying.

And will not God finish what He has begun? Has He given us life, and will He not give us all that is necessary for right and holy living? Does not the one necessarily involve the other, as the gift of the body involves the bestowment of food and clothing? Have we been saved by Christ's death? Shall we not also be saved by his life? Will it not be for the glory of God that we should walk worthy of the high calling? Trust Him, child of God, whatever the traps and pitfalls, whatever the slipperiness and difficulty of keeping a foothold; believe that He is able to keep you from stumbling, and that his ability is only exceeded by his love. Let your Guide bind you by a strong rope to Himself as you start each morning in his company.

The answer to these reasonings, the fulfilment of our hopes, comes back to us from a verse in Rom. 5, as rendered by combining the suggestions of Dr. Moule, and of Conybeare and Howson, "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being already reconciled, we shall be kept safe by sharing in his life."

你已經救了；... 你豈不要救 ... 麼？ 詩五十六13（另譯）

這是一個奇妙的拯救！基督的血和公義滿足了聖潔律法的要求。我們死在過犯罪惡之中(弗二1)，但祂將無窮生命的大能澆灌到我們心裡。藉著基督耶穌一人的恩典，神自己的生命已經住在我們裡面。我們不會受第二次死的害(啟二11)。我們已經吃人子的肉、喝人子的血，我們就有永生(約六54)。死亡和墳墓永遠在我們背後，而那座在我們前面的城，其中的街道沒有死亡或哭泣的陰影。

難道神不會完成祂已經開始的工作嗎？祂已經賜給我們生命，難道祂不賜給我們過公義、聖潔生活所需要的一切嗎？這其中一項豈不是必需包含另一項，正如肉身的禮物就包含食物和衣服嗎？我們因祂的死已經得救了嗎？豈不是也要因祂的生命得救嗎？我們行事為人配得過從上面來的呼召，豈不是為著神的榮耀嗎？神的兒女啊，要信靠祂，無論遇見什麼陷阱和誘惑，無論在守住立足點上遇見什麼滑溜和艱難；要相信祂能保守你不跌倒(13節)，並且祂的愛勝過祂的能力。當你每早晨開始與祂同行時，但願你的嚮導用堅強的繩索將你綁在祂身上。

這個推論的答案，我們盼望的實現，乃是來自羅馬書五章10節，綜合慕耳博士、康尼貝爾、豪森的提示，可譯作，「我們作仇敵的時候，且藉著神兒子的死得與神和好，既然已經和好，就更要因有分於祂的生命，蒙保守得平安。」

God performeth all things for me. Psa. 57: 2

It seemed to David that he was condemned to spend his days in a lion's den; on every side were blasphemy and reproach; his enemies breathed out flames, and their slanders cut like swords. But amid it all he steadily looked away to God, the Most High, who from his elevation would reach down to deliver, and would surely accomplish all that was necessary. It is a marvellous thing to consider that God is literally willing to perform all things in us, and for us, if only we will let Him. The mischief is that most of us insist on performing all things in the energy of our own resolve, in the strength of our own power. We shut God out of our life: and whilst He is coming to our help, we have forced ourselves, and offered the sacrifice to our own hurt.

Before, therefore, God will perform all things for us, as He did for his servant, we must learn, like him, to wait in his presence that He may teach us our absolute poverty and helplessness; that He may assure us of our need of absolute and unceasing dependence; that He may open our eyes to see the well-spring which Hagar saw on the desert sand. The fixed heart (ver. 7), fixed only upon God, set upon waiting his time, receiving his help, and doing all things according to the inspiration and energy of his Spirit, is absolutely essential.

Awake the dawn, O child of God (8). Give thanks to God: sing his praises (9) let thy aspiration be for his exaltation (5, 11): let thy heart be fixed in its resolve to take deliverance from none other--and He will send forth his twin-angels, Mercy and Truth (3). They will come, even into the lion's den, and save thee from those who would swallow thee up (4).

為我成全諸事的神。 詩五十七2

大衛好像註定要在獅子洞中度過他的年歲；四周都是褻瀆辱罵；他的仇敵說話如噴出火焰，他們的毀謗好像刀劍(4節)。但是在這一切情況中，他持續轉向神，至高的神，祂從高處伸手搭救，並確實成全一切必要的事。想到神真正願意在我們裡面為我們成全諸事，只要我們肯讓祂作，這是一件令人驚歎的事。禍根是我們大多數人堅持靠自己的決心，仗自己的力量，來成全諸事。我們將神關在我們生活的圈外；而當祂要來幫助我們，我們強迫自己獻上祭牲，反使自己受傷害。

因此在神要為我們成全諸事，正如祂為祂的僕人所行的，我們必須學習像大衛一樣，在祂面前等候，使祂可以教導我們，認識自己是全然貧窮無助；使祂向我們保證，我們需要完全不斷地倚靠祂；使祂可以打開我們的眼睛看見夏甲在曠野看見的那口水井(創廿一19)。堅定的心(7節)，單單專注在神身上，堅決等候祂的時候，接受祂的幫助，並照著祂的靈的感動與能力作一切的事，是絕對不可少的。

神的兒女啊，要極早醒起(8節)。稱謝神；歌頌祂(9節)，但願你的雄心大志是祂被高舉(5, 11節)；願你的心堅定不接受除祂以外的拯救——祂就要差遣祂的兩位天使慈愛和誠實(3節)。他們要來，甚至進入獅子洞中，拯救你脫離那要吞滅你的仇敵(4節)。

Verily there is a God that judgeth in the earth. Psa. 58:11 (R.V.)

This is one of the imprecatory psalms, and some are seriously disturbed with what seems an unforgiving spirit on the part of the psalmist. We must remember, however, that he was brought up in a severer school than ours. The cliffs of Sinai are sterner than the undulations of the mountain of Beatitudes. He was impressed more by the righteousness and less by the love of God than we are. The true key to the solution of the difficulty which these words suggest is in the words quoted above, which show his zeal for the character of Jehovah.

We must remember that the great conflict of his time was--why the wicked were permitted to flourish. Their success seemed to suggest that God was indifferent to sin. The book of Job is filled with controversy on the same theme: its chapters are filled with reasonings how God could be just, and allow the wicked to prosper, whilst the righteous suffered sore affliction. The psalmist, therefore, pleads that the wicked should be taken away with a whirlwind, that men may be compelled to admit that there is a God that judgeth. Let wicked men be put to shame and punished, then surely men will seek after righteousness because of the immunity it secures and the blessedness it offers.

Yes, child of God, there is a reward for thee. It is not in vain that thou hast washed thy hands in innocency. But it will not come in the coinage or honour of this age, else it would be evanescent and perishable. God is already giving thee of the eternal and divine--peace, joy, blessedness; and one day thou shalt be fully vindicated.

*Perhaps the cup was broken here
That Heaven's new wine might show more clear.*

在地上確實有一位施行審判的神。 詩五十八11(另譯)

這是一篇咒詛的詩，有些人非常困惑詩人似乎有一種不饒恕的靈。我們必須記得，他是在一個比我們更嚴格的學校裡長大的。西乃的峭壁比耶穌論福之山的起伏不平更險峻。詩人對神公義的印象比我們深刻，對神愛的印象比我們淺。這些話所提示的難題，其解決的真正關鍵，就在上面所引用的經文。這節經文顯示詩人對耶和華品格的熱心。

我們必須記得詩人的時代極大的衝突乃是：為什麼容許惡人興隆。惡人的順利似乎暗示神對罪惡不在意，約伯記充滿對這同一主題的爭論：其中許多章充滿推論：為何神是公義的，竟允許惡人昌盛，而義人卻受痛苦。因此詩人就祈求惡人被旋風颳走(9節)，這樣世人才不得不承認有施行審判的神。願惡人蒙羞受罰，然後人才會尋求公義，因為公義保證人不犯罪並給予祝福。

神的兒女啊，是的，有賞賜為著你。你洗手表明無辜不是徒然的。但賞賜不是用今生的貨幣或尊榮來計算，否則它就會漸漸消失而毀壞。神已賜你永遠並神聖的——平安、喜樂、祝福；將來有一天你將完全被證明無辜。

也許杯子在這裡被打破了，
而使天上的新酒更顯清澈。

O my Strength, I will wait upon Thee. Unto Thee will I sing praises. Psalms 59: 9, 17

In the R.V. this contrast comes out in exquisite beauty. First, the soul waits upon God, its strength; and then to Him who had been its strength, it breaks into praise.

Notice the circumstances in which this psalm was composed. Around the house lurk Saul's emissaries, gathering themselves together against him. At any moment they threaten to break in and murder him upon the psalmist's bed. Michal and he are reduced to their last straits, yet the hunted man finds opportunity to wait upon God. It is not that he asks for aught as a definite gift; but he waits on God Himself, still expectant, eager. There are times when we cannot tell God what He should do; we can only hush our soul, as a mother her babe, and wait patiently until He tells us what He has prepared.

Meditate on these three attributes. He is the God of your mercy, the Fountain from which pure mercy flows, and nothing but mercy; He is your High Tower, whom you may put between yourself and Saul's hate; He is your Strength, not that you receive strength from Him, but that you appropriate Him as your strength. Stay thus musing and resting, until in that very house, pent in and besieged, you shall break into song, singing of God's strength, singing aloud of his mercy in the morning.

There are many beleaguered souls in the world, who have learnt to put God between themselves and their besiegers, and to sing to Him.

*For the glory and the passion of this midnight
I praise Thy Name, I give thee thanks, O Christ!
Thou hast neither failed me nor forsaken
Through these hard hours with victory overpriced;
Now that I too of Thy passion have partaken,
For the world's sake, called--elected--sacrificed.*

我的力量啊，我要等候你；我的力量啊，我要歌頌你。 詩五十九9, 17 (和合本修訂版)

這個對照顯出精緻巧妙的美麗。首先，這人等候神，他的力量(9節)；然後當神成為他的力量，他就向祂發出讚美(17節)。

請注意這篇詩寫的時候詩人所處的情景。掃羅的探子在大衛的房屋周圍埋伏，聚集要害他。任何時刻都有跡象，他們可能破門而入，將詩人殺害在床上。米甲[大衛的妻，也是掃羅的女兒]和他陷入他們最後的困窘，這位被追捕的人，依然找機會等候神。他不是求什麼明確的賞賜；但是他等候神自己，依然切切的期待著。有時候我們不能告訴神該為我們作什麼；我們只能安靜我們的心，好像母親哄她的嬰孩靜下來，並且耐心等候，直到祂告訴我們祂已經預備了什麼。

請默想神這三個屬性(16節)。祂是以「慈愛」待你的神，純淨的慈愛從這泉源湧流，沒有其他攙雜；祂是你的「高臺」，你可以將祂擺在你與掃羅的仇恨之間；祂是你的「力量」，不是你從祂領受力量，而是你支取祂作你的力量。停留在這樣的思想與安息上，直到在這一間被包圍受監禁的房子裡，你發出歌聲，稱頌神的能力，在早晨高唱祂的慈愛。

在這世上有許多受圍困的人，他們已學會將神擺在他們與那些圍困他們的人之間，且向神發出歌頌。

為這半夜裡的榮耀與苦難，
基督啊！我稱頌你的名，向你獻上感恩，
你從未忘記我，也未丟棄我，
經過這艱難的時刻，賜我超值的勝利；
現今我也有分於你的苦難，
為著世人的緣故，蒙召、被選、捨身。

Oh, restore us again! Psa. 60:1 (R.V.)

Cast off! There is a sense in which that can never be. God will not cast off from salvation any soul of man that has sheltered under the covert of his Almighty wings. He may withdraw the sensible enjoyment and realization of his presence; but He cannot cast off for ever, in the sense of consigning any fugitive to his foes or to the fate he dreads.

And yet there is a sense in which we are cast off, when we have been unbelieving and disobedient. Allowed to take our own way, that we may learn its bitterness; permitted to hunger and thirst, that we may know how evil a thing it is to seek our supreme good anywhere else than in God; given over to the tender mercies of the gods we have chosen, that we may be taught their helplessness. It was thus that God cast off his people. He showed them hard things, and allowed them to reap as they had sown.

But now they cry for restoration. Put us back, they say, into the old place; be to us what Thou wert, and make us to Thee as we were. Restore us again. He did it for Peter, putting him back to the front place in the Apostolic band; for Mark, allowing him, who had gone back in his first missionary journey, to write a Gospel; for Cranmer and many more, who in the first burst of fiery trial shrank back, but to whom He gave more grace. Believe in the restoring grace of Christ, who not only forgives, but puts back the penitent and believing soul where it was before it fell away. Indeed, it has been suggested that the prodigal fares better on his return than those who do not go astray. It is not really so. But there is much music and song when the lost is found and the dead lives.

求你使我們復興！ 詩六十1

丟棄(1, 10節)！就一面來說，那是永遠不會的。一個人已經投靠在神全能翅膀的蔭庇之下，祂就不會丟棄他而不拯救。祂可能收回祂同在那種有感覺的喜樂和真實感；但祂不會永遠丟棄，意思就是不會將任何逃脫者交給仇敵，不會使他遇見他害怕的結局。

然而就另一面來說，我們被丟棄，是在我們一直不信也不順從的時候。祂容許我們為所欲為，使我們可以嘗到苦頭；祂許可饑餓乾渴，使我們明白在神以外尋找至上的好處是何等有害的事；祂將我們交給我們自己揀選的假神任其擺佈，使我們受教明白這些假神是無益的。神就是這樣丟棄祂的子民。祂指示他們殘酷的事，讓他們收割他們所種的(3節)。

但是他們現在呼求復興。他們說，請你將我們恢復到原來的地位上；求你作我們的神，像以前一樣；使我們成為你的子民，像從前一樣。求你復興我們。祂曾復興彼得，將他恢復到使徒團隊的首位；馬可在第一次宣道旅行時曾經退縮(徒十三13, 十五37)，神使他復興，讓他寫馬可福音；祂曾復興克藍麥[註]，並更多的聖徒，他們雖然在如火的試煉爆發時曾退後，但祂賜給他們更多的恩典。你要相信基督復興的恩典，祂不但赦免，而且將懊悔並相信的人恢復到他們跌倒以前的位置。的確，這提示浪子回頭，比那些沒有迷失的人情形更好。事實並不盡然。但是失而復得、死人復活時，就有更多的音樂和歌唱。

[註] 克藍麥Thomas Cranmer, 1489-1556, 英國改教運動家。1555年因信仰被判為異端，因受壓迫而妥協簽字。後良心不安，於翌年自請收押，被判火刑而殉道。

Lead me to the Rock that is higher than I. Psa. 61 : 2

David is in the wilderness, fleeing from Absalom. It seems to him that he is at the end of the earth. "Love and Longing are potent magnifiers of space." His soul seems wrapped in gloom; then, from afar, he sees the Rock of his salvation, and asks to be led thither, and set thereon.

Can you not see that rock? All the desert is baking like a furnace. The very pebbles burn the hand like cinders. Nothing can abide the scorching glare but the little green lizards that dart to and fro among the stones. Sunbeams strike like swords on the head of the luckless travellers that dare to brave their glittering edge. But yonder there is a rock, rising high above the shimmering sands, and casting a deep black shadow on one side. Little lichens hide in its crevices, streaks of vegetation are enamelled on its steep surfaces, and at its foot there are even a few rock-plants growing as best they can in the arid soil. That is the higher rock--the rock higher than the traveller's stature. He makes for it; or if he is too faint and overwhelmed, he is led to it, and beneath its gracious shadow finds instant respite and repose. The shadow of a great rock in a weary land!

Jesus will be all this to thee, dear heart. Thou hast got to the end of the earth and of thyself; call out to Christ, and He will bring thee, faint and ready to die, to Himself as the Shadow from the heat. The Man of men can be this for thee, because He is higher than thou art. Higher than I, because of his divine origin; higher, because of his perfect obedience; higher, because of his supreme sufferings; higher, because of his ascension to the right hand of power. Yet his side is scarred and cleft.

求你領我到那比我更高的磐石！ 詩六十一2

大衛在曠野，躲避押沙龍(撒下十五13-23)。好像他已到了地極(2節)。「愛和渴望強而有力地放大間隔距離。[註]」他的心似乎被憂鬱包圍；然後他從遠處看見救恩的磐石，並請求被領到那裡，安置在上面。

你不能看見那磐石嗎？整個的荒野像火爐般烤著。小石頭燙人手，像熄火的灰燼。除了在石頭中間跑來跑去的綠色蜥蜴，沒有什麼能忍受這灼熱的強光。陽光如劍打在敢於迎戰它閃亮刀鋒的可憐旅客頭上。但是在遠處有一磐石，高高聳立在閃爍的沙上，在一邊投下一個深深的黑影。青苔藏在裂縫裡，植物的條紋彩飾在它陡削的表面上，在磐石底部甚至有岩生植物，盡其力在乾燥的土壤裡生長著。那是更高的磐石——比旅行者的身量更高。他到了磐石那裡；或是他太軟弱發昏(2節)，而被領到那裡，在磐石的慈祥陰影下立刻得到舒緩休息。在疲乏之地大磐石的陰影啊！

親愛的心靈啊，耶穌對你也要像這一切。你已來到地極和你的盡頭；你向基督大聲呼喊，你雖昏倒即將死去，祂會帶你回到祂那裡，祂好像炎熱中的蔭涼處。「人中之人」可以成為你的更高的磐石，因為祂比你更高。比我更高，是因為祂神聖的源頭；更高，是因為祂絕對的順從神；更高，是因為祂受過極重的苦楚；更高，是因為祂已升到權能者的右邊。祂的肋旁依然裂開且有傷痕。

[註] 語出自麥樂倫 Alexander Maclaren, 1826-1910, 英國著名的浸信會牧者。 *Psalms in the Expositor's Bible* 是他的詩篇名著。

My soul waiteth only upon God. Psa. 62:1 (R.V.)

Dr. KAY gives as the literal translation: "Only toward God my soul is in silence"; or, "Only for God waits my soul all hushed." The noises of contending desires, the whispers of earthly hopes, are hushed: and the soul listens.

This is the test of true waiting. Wait before God till the voices, suggestions, and energies of nature become silent. Then only can God realize his uttermost of salvation. This was the secret of Abraham's long trial. He was left waiting till nature was spent, till all expedients proving abortive were surrendered ; till all that knew him pitied him for clinging to an impossible dream. But as this great silence fell on him, the evidence of utter helplessness and despair, there arose within his soul an ever-accumulating faith in the power of God; and there was no obstacle to prevent God realizing all, and beyond all, because all the glory accrued to Himself.

This is why God keeps you waiting. All that is of self and nature must be silenced; one voice after another cease to boast; one light after another be put out; until the soul is shut up to God alone. This process prevails equally in respect to salvation from penalty, deliverance from the power of sin, and our efforts to win souls. O my soul, be silent! Hush thee! Wait thou only upon God! Surrender thy cherished plans and reliances. Only when death has done its perfect work, will He bestow the power of an endless (an indissoluble) life.

*O Lord, my God, do Thou thy holy will!
I will lie still!
I will not stir, lest I forsake thine arm,
And break the charm,
Which lulls me, clinging to my Father's breast
In perfect rest.*

我的心默默無聲，專等候神。 詩六十二1

我的心默默無聲。爭奪之慾望所發的嘈雜聲，俗世盼望的低語，都止住無聲；心靈聆聽著。

這是真實等候的測驗。在神面前等候，直到人天然的聲音、建議、能力安靜下來。然後神才能實現祂救恩的極致。這就是亞伯拉罕長期被試驗的祕密。他被留在等待當中，直到天然[天生的才能]耗盡，直到所有方法變成無效而被放棄；直到所有認識他的人都可憐他持守住一個不可能的理想。然而當這極大的靜默臨到他身上，證明他完全無助並絕望，在他心中興起一個對神的權能一直增加的信心；再沒有障礙攔阻神實現一切並且超過一切，因為一切榮耀都歸祂。

這就是為什麼神使你等候的原因。一切出於自己和天然的都必須靜默無聲；一個聲音接一個聲音都停止誇口；一個燈光接一個燈光都熄滅；直到你的心靈單單與神在一起。這個過程在關於從刑罰中得救、脫離罪的權勢、及我們努力贏得靈魂的事上同樣奏效。我的心啊，你要靜默！不要作聲！單單等候神！放下你寶愛的計畫和對它的倚靠。唯有當「死(羅六6-8)」作成它完全的工作，神才會賜下無窮生命的大能。

主，我的神啊，願你行你聖潔的旨意！

我要安靜！

我不攪擾，免得我離棄你的膀臂，

破壞它的能力，

這能力使我平息，緊靠父神的胸懷，

得享完全的安息。

My soul followeth hard after Thee. Psa. 63 : 8

This is a marvellous saying. Literally rendered, the words are, "cleaves after Thee"--contact and eager pursuit. The metaphor which underlies it is obviously borrowed from the psalmist's familiarity with the wilderness. It is a dry and thirsty land, where no water is: one says that he knows of a secret spring, whose waters are clear and cool, and offers to lead the thirsty one to its margin, lined with mosses and grasses. Instantly the soul starts in pursuit, and follows hard on the footsteps of the pioneer.

So when we are athirst for God, He comes, and, in the person of Jesus, leads us to Himself. He is Guide and Guerdon, Prompter of the impulse, and Promoter of its satisfaction. He excites the desire, offers to show us its sufficient supply, and finally brings us to his own lovingkindness, which is better than life. It becomes us, then, to follow hard after Him. Let us do as Jonathan's armour-bearer, to whom the young prince said, Come up after me. And Jonathan climbed up upon his hands and feet, and his armour-bearer after him, and the Philistines fell before Jonathan, and his armour-bearer slew after him.

Follow hard after Christ, over hedge and ditch, through stubble and gorse, across dyke and brook, sometimes down the steep fall into the hollow, and again breasting the mountain slope in the teeth of the pitiless blast. He has left an example that we should follow his steps. The scent lies lightly; catch it ere it fade. What though the fresh blood marks the track--follow hard! Follow on to apprehend that for which thou wast apprehended. Press toward the mark. Let there be no needless space between the Master and thee.

我心緊緊的跟隨你。 詩六十三8

這是一句令人驚歎的話。可直譯作「黏在你後面」，意即接觸且迫切追隨。這篇詩第1節的隱喻，其基礎明顯是從詩人對曠野的熟悉借用過來的。乾旱之地沒有水；有一個人說他知道一個祕密的水泉，有清涼的水，並且提議要領這乾渴的人到水邊，那裡長滿苔蘚和青草。這人立刻開始追隨並緊跟先鋒的腳步。

同樣，當我們渴想神時，神就來臨，並且在耶穌的身位裡引領我們到祂那裡。祂是嚮導也是獎賞，衝力的鼓動者也是滿足的促進者。祂激發願望，提供我們指示滿足願望的充足供應，最終帶我們來到祂慈愛面前，這慈愛比生命更好。我們適合緊緊跟隨祂。但願我們行事像給約拿單拿兵器的，這位年輕的王子(約拿單)對他說，你跟我來。於是約拿單用手腳爬上去，拿他兵器的僕人跟著他，非利士人倒在約拿單面前，拿他兵器的僕人就跟在後面殺敵(撒上十四章)。

你要緊緊跟隨基督，越過籬笆和溝渠，穿過麥地殘梗和金雀花盛開的原野，越過堤防和溪流，下到深陷的窪地，又在山坡上與無情暴風的利齒搏鬥。祂留下榜樣，使我們追隨祂的腳步。氣味很淡，在它消退之前要抓住。雖然路途上鮮血斑斑 — 要緊緊跟隨！繼續跟隨，為要得著(基督耶穌)所以得著你的(腓三12)。向著標竿直跑(腓三14)。但願你的主與你之間沒有不必要的間隔。

The righteous shall be glad in the Lord. Psa. 64: 10

Are you glad in your Christian life? Gladness is the perquisite of children and childlike hearts, and there is nothing which is more distinctively characteristic of the work of grace in the heart than Christian gladness. The world may simulate it, but it is conscious of its dreary failure. Often faded worldlings will come to the true Christian, saying, What is the secret of your perennial gladness?

The glad heart is conscious of the love of God; knows that it is reconciled through the blood of the cross; realizes that there is nothing between itself and the light of the Father's smile; is conscious of rectitude in intention and tenderness of yearning love and pity. In every difficult circumstance it recognizes the Father's appointment; in every archipelago of rocks it is aware of the presence of God aboard the vessel, holding the helm and keeping the keel in the deepest current.

O souls, get right with God! avail yourselves of the perfect righteousness of Christ; watch that there be nothing between you and Him; walk in the light as He is in the light; cultivate the habit of considering what has been given rather than what has been withheld--and you will find that He will make you glad in proportion to the days in which He has afflicted you, and the years in which you have seen evil. The sad heart tires in a mile. The glad one mounts up with wings as eagles. After his vision Jacob "lifted up his feet, and came to the land of the children of the East" (Gen. 29: 1, R.V.).

*Oh for the joy thy presence gives--
What peace shall reign when Thou art here!
Thy presence makes this den of thieves
A calm, delightful house of prayer.*

義人必因耶和華歡喜。 詩六十四10（「歡喜」也可譯作喜樂、愉快。）

在你的基督徒生涯裡，你歡喜嗎？喜樂是孩子們與孩子般單純心靈的特權，沒有任何事比基督徒的喜樂更獨特地表明恩典在人心中作工。世人可以假裝喜樂，但心裡知道其淒涼的失敗。衰頹的世俗人常常會來到真基督徒面前問道，什麼是你長久喜樂的祕訣？

喜樂的心感覺到神的愛；知道他藉著十字架的寶血與神和好了；意識到他與父神微笑的容光之間沒有阻隔；感覺到父神的用意是正直的，並且祂溫柔地渴望愛與憐恤。在每一個艱難的環境裡，他認識父神的命定；在每一個眾多岩礁的海域中，他能感受到神的同在就在船上，祂掌握舵輪使船保持在最深的水流中。

眾心靈啊，你要與神有正確的關係！你要運用基督完全的義；留心在你與祂之間沒有阻隔；行在光中，如同祂在光中；培養習慣思想神所賜予的，而不是思想神所撤回的——那麼你就會發現，神照著祂使你受苦的日子和你遭難的歲月，使你喜樂。憂傷的心使人走一里路就困乏；而喜樂的心使人如鷹展翅上騰。在看見異象之後，「雅各起行，到了東方人之地。（創廿九1）」[天性安靜的雅各孤單離家，但在伯特利遇見神之後，心中喜樂，他的腳步就變得輕省了。]

你的同在賜下何等的喜樂——
你在這裡就有何等的平安！
你的同在使這個盜賊巢穴
成為平靜、喜樂，禱告的殿。

Blessed is the man whom Thou choosest, and causest to approach unto Thee. Psa. 65:4

I would be one of those favoured ones, my Saviour. There is nothing that the heart can conceive, which is to be compared with this blessedness. The light of nature, the joy of friendship, the fascination of art and books, can give no such delight as this approach unto Thee, this dwelling in thy courts. But the longer I know myself, the surer I am that Thou must cause me to approach, that Thou must put forth extraordinary means for making me dwell. So cause me to approach that I may dwell.

When thy soul has put up such a prayer as this, be sure that an answer will come. Thou mayest be brought nigh by an invisible but all-penetrating attraction, as when the sun draws the earth, or the magnet the needle: or perhaps God will answer thee by terrible things in righteousness. There will be deep humiliations, solemn heart-searchings, sharp crucifixions, cherished purposes thwarted, the keenest pain, the most searching fire. But through all, there will come a growing tenderness and desire.

It was said by the late Mr. Spurgeon that he was not conscious of spending a quarter of an hour of his waking moments without a distinct recognition of the presence of God. And this will be true of us if we will trust the High Priest to bring us within the veil, and keep us there. He entered that we may enter. He abides that we may abide. He stands in the Holiest that He may cause us to have a place of access among those that stand before the face of God. The anointing which we receive from Him will teach us how to abide. This may well be adopted as a life-prayer: "Cause me to approach, that I may dwell in thy presence."

你所揀選，使他親近你，... 這人便為有福。 詩六十五4

我的救主，我想要作這樣一個蒙愛的人。沒有任何一件人心能料想的事，可以與這福氣相比。大自然的光、友情的喜樂、藝術品與著作的魅力，都無法給人喜悅像人親近你、住在你的院宇所得的喜悅。然而我認識自己越久，越肯定你必使我親近你，越肯定你必用特殊的方法使我在你的院宇住下來。因此求你使我親近你而可以住下。

當你心獻上這樣的祈禱，要確信回應會來到。你可能被一種看不見，卻穿透一切的吸引力帶來靠近，正如太陽吸引地球，或像磁石吸住繡針，或者神可能會藉著在公義裡可畏的事應允你(5節)。那將有深深的降卑、嚴肅的省察、尖刻的苦難、心所寶愛的計畫失敗、錐心之痛、最厲害的鑒察之火。然而藉這一切，一種增長的愛和渴望就會產生。

已故的司布真先生[註]曾說，他醒著的時候沒有一刻不清楚認出神的同在。這樣的景況對我們將是真實的，如果我們信靠這位大祭司把我們帶進幔內，並保守我們在那裡。祂已進入幔內使我們可以進入。祂住在幔內使我們可以住在幔內。祂站在至聖所裡，使我們得以進到那些侍立在神面前的人當中。我們從祂領受的恩膏會教導我們如何住在那裡(約壹二27)。這個祈禱可被採納作為人一生的祈禱：「使我親近你，住在你的同在裡。」

[註] 司布真Charles Haddon Spurgeon, 1834-1892, 英國名牧。著作多有中譯。華人基督徒對他並不陌生。

Thou, O God, hast proved us; Thou hast tried us as silver is tried. Psa. 66: 10

Silver is tried by fire, and the heart by pain. "We went through fire." But in the fire thou shalt not be burned; only thy dross shall be removed. The smell of burning shall not pass upon thee, for the form of the Son of God shall be at thy side.

*Be still, and He shall mould thee for his heritage of rest;
The vessel must be shapen for the joys of Paradise.
And if the great Refiner in furnaces of pain
Would do his work more truly, count all his dealings gain.*

The main end of our life is not to do, but to become. For this we are being moulded and disciplined each hour. You cannot understand why year after year the stern ordeal is perpetuated; you think the time is wasted; you are doing nothing. Yes, but you are situated in the set of circumstances that gives you the best opportunity for manifesting, and therefore acquiring, the qualities in which your character is naturally deficient. And the Refiner sits patiently beside the crucible, intent on the process, tempering the heat, and eager that the scum should pass off, and his own face become perfectly reflected in the surface.

Only be satisfied, with Archbishop Leighton, that nothing can befall thee but what has first passed concerning thee in the courts of heaven. And say with the saintly Fletcher: "I felt the will of my God like unto a soft pillow, upon which I could lie down and find rest and safety in all circumstances. Oh, it is a blessed thing to sink into the will of God in all things. Absolute resignation to the Divine will baffles a thousand temptations; confidence in our Saviour carries us sweetly through a thousand trials."

神啊，你曾試驗我們，熬煉我們，如熬煉銀子一樣。 詩六十六10

銀子是用火熬煉，人心則用痛苦熬煉。「我們經過火。(12節)」但是在火中你卻沒有被燒毀；只是渣滓被除掉。火燎的氣味不傳到你身上，因為相貌好像神子的，在我們身邊(但三25, 27)。

要靜默，祂要陶冶你，好得到祂傳承的安息；
器皿必要被塑造，預備盛裝樂園的喜樂；
若是熬煉人的神，在痛苦的火爐中，
更確實地作祂的工，你就要把祂的對峙當作益處。

我們生命主要的目標不在作工，而在改變。為這目標我們時刻受陶冶受管教。你不能明白為何年復一年嚴厲的考驗持續著；你以為時間浪費了；你什麼都沒有作。是的，但是你處在這樣的環境中，提供你最好的機會來顯明你天生品格所缺少的特質，然後趁這絕佳機會獲得這特質。這位試煉人的，耐心地坐在坩堝[熔煉金屬的陶製器具]旁邊，專心致力在這過程上調節熱度，並迫切地要浮渣逐漸消失，而使祂自己的面容完全反映在表面上。

你只要滿意，如同萊頓大主教[註1]，因為沒有一件事會臨到你身上，除非先在天庭通過議決這件事是為著你。所以要與聖潔的傅勒徹爾[註2]一起說：「我覺得我神的旨意像一個軟枕頭，在一切的環境中我可以靠在其上得安息和平安。啊，在一切事上沉浸在神的旨意裡是何等有福。完全順從神的旨意，會攔阻成千的試探；對我們救主的信靠，帶我們甜美地通過成千的試煉。」

[註1] 萊頓 Robert Leighton, 1611-1684, 蘇格蘭佈道家，大主教。致力於蘇格蘭不同教派的合一，但沒有成功，也因此名譽受損，辭去大主教職。他認為人遇到逼迫，乃是使人藉著從地獄來的梯子，爬到天上。

[註2] 傅勒徹爾 J. W. Fletcher, 1729-1785, 英國神學家，衛斯理約翰 John Wesley 的同工。

God shall bless us; and all the ends of the earth shall fear Him. Psa. 67: 7

This psalm is full of yearnings for the salvation of mankind. The selfish desire for the exclusive blessing of the chosen people is lost sight of in the catholic yearning that all the earth should fear Jehovah. Indeed, this is the ground on which the psalmist rests his personal claim for the Divine blessing. It is as though he said, "We only ask for gifts of grace, that through us they may be transmitted to all mankind." Turn us again, O God, that times of refreshing may come from thy presence to all men; our one desire is that the peoples may praise Thee.

We are reminded of those noble words of Andrew Fuller, to whom the initiation of modern missions to the heathen is so largely due: "We met and prayed for the heathen. We were drawn out of ourselves. God blessed us while we tried to be a blessing. Our hearts were enlarged, and we were baptized into a deeper sympathy with the soul-saving purposes of the Redeemer."

Are we infected with this noble passion? Do we echo from our hearts the repeated prayer of this psalm: "Let all the peoples praise Thee"? Do we ask for blessing from our own God, that we may be able to be a greater blessing to others ? It is because God is "our own God," that we are so anxious to make Him known. Oh that we might be carried out to sea on the tide of God's purposes, and yearnings, and pity; and long as the psalmist did that his saving health might be known among all nations!

*Whoso hath felt the Spirit of the Highest,
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.*

神要賜福與我們；地的四極都要敬畏祂。 詩六十七7

這篇詩充滿了對人類得著救恩的渴望。當人在廣泛地渴望全地的人都敬畏耶和華時，就忘記選民獨享祝福的自私要求了。的確，根據這個基礎，詩人要求神祝福他個人。他好像在說，「我們只求神賜下恩典，藉著我們傳給全人類。」神啊，求你再改變我們，使得舒暢的時光可以從你的面前傳給所有的人；我們有一個願望，要萬民都稱讚你。

我們想起富勒[註]那些高貴的話語，現代向異教徒宣教，大體上是由他起頭的，他說：「我們聚集為異教徒祈禱。我們就被引導脫離自己。當我們嘗試成為別人的祝福時，神就祝福我們。我們的心胸被擴大，我們就進入更深的響應救贖主拯救靈魂的計畫。」

我們是否被這高貴的熱情感動呢？是否從我們心裡響應這篇詩重複的祈禱：「願萬民都稱讚你。(3,5節)」我們是否求我們的神賜福，使我們能成為別人更大的祝福呢？因為神是「我們自己的神」，使我們很迫切要使祂被人認識。但願我們在神的計畫、渴望、和憐恤的潮流中，被帶到海裡；並且像詩人一樣渴望萬國得知祂的救恩！（2節）。

無論何人曾感受至高者的靈，
他就不會困惑，不會懷疑，也不會否認祂；
世人啊，雖然你們同聲否認祂，站在那一邊，
但我是站在祂這邊的！

[註] 富勒Andrew Fuller, 1754-1815, 英國浸禮宗著名傳道師，於1792年創立浸禮會。係發起國外佈道運動的重要領袖。

Blessed be the Lord, who daily beareth our burden. Psa. 68:19 (R.V.)

Never tired or out of patience, that mighty God, of whose advent the psalmist is so full, daily bends beneath our burdens, and sets Himself to help us through crushing difficulties. They are unbearable to us, but to Him only a very little thing. If He taketh up the isles as a very little thing, surely your heaviest burden must be less.

But our mistake is that we do not realize that God is bearing our burdens. We think that we must cope with them; we let ourselves worry, as though we were the loneliest, most deserted, most pitiable beings in existence, when all the while God is going beside, ready to bear our burdens. The burden of our sins; of our anxieties about ourselves, and about others; of our frailties and infirmities; the responsibility of keeping us; the pressure of our daily need--all these rest daily on our God.

*'Tis enough that He should care;
Why should we the burden bear!*

Oh, do not carry your burdens for a single moment longer; pass them over to Him who has already taken your eternal interests to his heart. Only be patient, and wait on Him, and do not run to and fro seeking for help from man, or making men your consolers and confidants. Those who do this have their reward. But as for you, anoint your head and wash your face, so as not to excite the pity of others. "Cast thy burden on the Lord, and He will sustain thee." But, when it has been cast, leave it with Him. Refuse to yield to anxious suggestions, and forthwith burst out into a song of thankful confidence. Bless Him! Praise Him! Be glad, and rejoice! When the heart is lightened of its load, it will soar.

天天背負我們重擔的主，是應當稱頌的。 詩六十八19

大能的神從來不疲倦，也不失去耐心，詩人對神的來臨充滿讚美，祂天天彎腰背負我們的重擔，並竭力幫助我們經過令人屈服不知所措的困難。這些困難是我們承擔不起的，但對於祂只是極小的事。如果祂舉起眾海島，好像極微之物(賽四十15)，你最沉重的擔子必然是微不足道了。

然而我們的錯誤是，我們沒有領會到神正背負我們的重擔。我們以為自己必須應付這些重擔；我們自己擔憂，像是最孤單、被丟棄、是世上最可憐的人，其實神一直都在我們身旁，甘心背負我們的擔子。我們罪的擔子；為自己掛慮的擔子，為他人掛慮的擔子；我們自己身心脆弱的擔子；保守自己的責任；每天生活壓力 — 這一切的重擔天天擔在我們神的肩上。

祂關心就足夠了；
我們為何要自己背重擔呢！

啊，你不要再挑著自己的擔子；將它們交託給神，祂很關心你永恆的益處。你只要忍耐並等候祂，不要東奔西走尋求從人來的幫助，也不要把人當作你的安慰和交心的朋友。凡這樣行的人都已經得到他們的賞賜。但你要梳頭洗臉(太六17)，不叫別人可憐你。「將你的重擔卸給耶和華，祂必扶持你。(詩五十五22)」當重擔卸下了，就要交給祂。不要屈服接受擔憂的提議，並且立刻發出感恩信靠的歌聲。稱頌祂！讚美祂！要歡欣，並喜樂！當人心裡重擔減輕，就必展翅高飛。

Save me, O God: for the waters are come in unto my soul. Psa. 69: 1

Matters sometimes become desperate. For days the waters have been out on the low-lying lands, and slowly rising against the embankment, in the shelter of which some house is situated. Now, however, they have undermined and swept it away. With a crash it has fallen into the yellow foaming waters. A moment's agitation, and then not a trace of it. There is nothing now to keep back the flood, and it comes into the home, rising stealthily up the walls. In the life of the soul such a crisis comes not unfrequently. You have dreaded something, and the cold chill of fear has cast a shudder over you; but surely it could never come to you! There is that protection, that barrier, of position, money, wealthy friends. But one by one these are swept aside, and the waters come ever nearer, till there is nothing between them and the soul. They come in unto the soul.

It is well for a man to be able then to turn to God with the "Save me" of the psalmist. God must have the entire trust of our soul. He takes away all that lies between Him and us, that we may hang on Him, and lie naked and open to Him in our utter helplessness. From the midst of your sorrows, from the deep sin in which you are sinking, from the deep waters that overflow you, cry to God. He knows your foolishness; your sins are not hid from Him. He will stretch out his right hand and catch you, saying, "O thou of little faith, wherefore didst thou doubt?" Then our crying and tears will be turned to joyous shouts. We shall praise the name of God with a song, and magnify Him with thanks-giving; for the Lord heareth the needy, and despiseth not his prisoners (30, 33).

神啊，求你救我！因為眾水要淹沒我。 詩六十九1

有時情況變得很緊迫。低窪地區已經多日積水，並且水慢慢對著堤防上漲，有個房屋就在這堤防的保護之下。然而現在水勢侵蝕地基而把堤防沖走。一聲巨響堤防就倒進黃色起泡的水中。攪動一下子，然後就無跡可循。現在沒有什麼可以擋住洪水，水進到房子裡，悄悄在牆壁往上升。在人的生命中這樣的危機並非不常來到。你所懼怕的某件事，使你發冷的害怕，讓你全身顫抖；但它確實不會臨到你！你有那個防衛，那個那個籬笆，就是地位、金錢、富有的朋友們。可是這些一個接一個被沖走，而大水越來越近了，直到在人面前沒有什麼阻擋，大水就把人淹沒了。

人能在此刻轉向神，這是好的，他可以像詩人呼喊：「求你救我」。神必須擁有我們心中完全的信靠。祂除去祂與我們之間一切的攔阻，使我們可以緊緊抓住祂，在我們全然無助時，向祂赤露敞開。從你愁煩之中，從你所陷入罪的深淵，從漫過你身的深水中，你要向神呼求(2節)。祂曉得你的愚昧；你的罪愆並不向祂隱瞞(6節)。祂必伸出祂的右手抓住你，說：「小信的人啊，為何疑惑呢？」然後我們的呼喊和眼淚都必變成喜樂的歡呼。我們要以詩歌讚美神的名，以感謝稱祂為大；因為耶和華聽了窮乏人，不藐視被囚的人(30, 33節)。

Make haste unto me, O God! Psalms 70: 5

"Make haste!" Our frail patience gives out full often. We think that God is never coming. So many days I have waited for Thee, and as yet there has not been one symptom of thine approach. Why are thy chariots so tardy? Lazarus is dying; a few hours more, and life will have ebbed away. Provisions are failing and water is scarce, and still the enemy is entrenched in proud security. The world scoffs; but Thou comest not down the mountain slope, bringing salvation. Where is the Pentecost of which Thou speakest? Where thy Second Advent?

But God is making haste. On the wings of every hour, quicker than light leaps from world to world, He is on his way. Delays are not denials, but are necessary to the perfecting of his arrangements. "Lo, I come quickly!" is still true, though nineteen hundred years have passed.

We do not wish the destruction of our enemies, but their salvation. We long that God should be magnified, and souls saved. We yearn for the setting up of the Kingdom of God, which is peace on earth, and blessing. And for this end we desire that God should accelerate his coming. O God, make no tarrying! Thine enemies boast themselves; our spirits faint for fear; men are sinking into perdition. Make haste!

Thy God will not be a moment overdue. When the fourth watch breaks, He will interpose. Not too soon for education; not too late for deliverance. But dare to believe that He is never absent. He is near thee all the while, bending over thee and all men, with tender pity, only waiting till He can see, with infallible wisdom, the best instant to interfere.

神啊，求你速速到我這裡來！ 詩七十5

「速速！」顯示我們的耐性時常用盡了。我們以為神永遠不會來了。我已等候你許多日子，而一點也沒有你臨近的跡象。為何你的車輛遲延呢？拉撒路快死了；再過幾小時，生命就要消退了(約十一1-16)。糧食逐漸短缺，水也快用盡了，而仇敵仍然驕傲穩妥地以壕溝防守。世人嘲笑；但是你仍未從山坡帶著拯救下來。你所說的五旬節在哪裡呢？你第二次降臨在哪裡呢？

然而神正速速來到。祂正在路上，駕著時間的翅膀，比光更快從那個世界到這個世界。遲延並非拒絕，卻是完成祂的安排所必需的。「看哪，我必快來！（啟廿二12）」依然是真實的，雖然一千九百年已經過去了。

我們並不希望我們的敵人遭毀滅，而是希望他們得救恩。我們渴望神被顯大，而靈魂得救。我們渴望神的國度建立起來，那就是和平與祝福臨到地上。為這個目標，我們願意神加速祂的來臨。神啊，求你不要遲延！你的仇敵誇耀；我們因害怕而發昏；人們漸漸陷入沉淪。求你速速來到！

你的神一刻也不會耽延。到了第四更，祂就會介入(太十四25)。為了教育而不會太早來；為了拯救而不會太晚到。你要勇敢相信祂從不缺席。祂一直是靠近你的，俯身在你和所有的人之上，帶著親切的同情，只在等待，直到祂藉絕對無誤的智慧，看見最好的時刻，祂就介入。

Thou which hast showed me many and sore troubles, shall quicken me again. Psa. 71 : 20
(R.V.)

God shows us the troubles. We stand beside Him, and the mighty billows break around, but are shivered into myriads of drops. As we ride beside Him in the chariot of salvation, He points out to us the forms of dreaded evils, the ravines, the glaciers, the awful steeps; but it is as though we were cradled in some soft golden cloud which fringes the edge of the precipice, and glides along splintered cliffs where the chamois could not find footing. Look at this, saith our Guide. These are the troubles that overwhelm souls, and drain their life! Behold them, but thou shalt not suffer them! I show you them that you may know how to comfort and help those who have been overwhelmed. Sometimes, as this part of our education is being carried forward, we have to descend into "the lower parts of the earth," pass through subterranean passages, lie buried amongst the dead. But never for a moment is the cord of fellowship and union between God and us strained to breaking; and from the depths God will bring us up again.

Never doubt God. Never say that He has forsaken or forgotten. Never think that He is unsympathetic. He will quicken again. There is always a smooth piece in every skein, however tangled. The longest day at last rings out the evensong. The winter snow lies long, but it goes at last. Be steadfast; your labour is not in vain. God turns again, and comforts. And when He does, the heart which had forgotten its psalmody breaks out in jubilant song, as does the psalmist's.

*I will thank Thee with the lyre, even thy truth, my God;
I will harp unto Thee with the harp, Thou Holy One of Israel;
My lips shall sing aloud when I harp unto Thee,
And my soul which Thou hast redeemed.*

你是叫我們多經歷重大急難的，必使我們復活。 詩七十一20 [「經歷」直譯作：觀看]

神叫我們觀看苦難。我們站在祂身旁，四周巨浪拍打，卻化作無數的水滴。當我們在祂身旁，乘駕救恩的馬車，祂對我們指出各種可怕的罪惡、峽谷、冰河、可畏的峭壁；然而我們好像被放在金色柔軟雲彩做的搖籃裡(這雲彩作懸崖的邊飾)，沿著岩羚羊不能涉足的裂岩峭壁滑翔。我們的嚮導說，你看這個。這些苦難壓倒人並消耗人的生命！看看它們，但你不會受它們的害！我將它們指給你看，使你可以曉得如何安慰幫助被壓垮的人。有時在這部分的教育要發展下去時，我們必須下降至「地的低處(弗四9直譯)」，穿過地下通道，被埋葬在死人當中。但是神與我們之間交通聯絡的繩索從無一刻因過度用力而打斷；神會從深處再帶我們上來(20節)。

絕對不要懷疑神。絕對不要說祂已丟棄忘記我們。絕對不要以為祂沒有同情心。祂必使我們復活。每一束毛線無論怎麼糾結，總會理順的。最長的一日至終要以晚禱的聲音結束。冬天的雪雖長久累積，終究會融化。務要堅固；你們的勞苦不是徒然的(林前十五58)。神必轉回，而且安慰。當祂這樣行的時候，那忘記唱詩的心，就要發出歡呼的歌頌，正如詩人一樣。

我的神啊，我要鼓瑟稱讚你，稱讚你的信實！

以色列的聖者啊，我要彈琴歌頌你！

我彈琴歌頌你的時候，我的嘴唇

和我的靈魂，就是你所救贖的，都必高歌。(22-23節)

Like rain upon the mown grass. Psa. 72: 6

Amos speaks of the king's mowings. Our King has many scythes, and is perpetually mowing his lawns. The musical tinkle of the whetstone on the scythe portends the cutting down of myriads of green blades, daisies, and other flowers. Beautiful as they were in the morning, within an hour or two they lie in long, faded rows. Thus in human life we make a brave show, which passes away like the beauty of grass, before the scythe of pain, the shears of disappointment, the sickle of death.

There is no method of obtaining a velvety lawn but by repeated mowings; and there is no way of getting tenderness, evenness, sympathy, but by the passing of God's scythes. How constantly the Word of God compares man to grass, and his glory to its flower! But when grass is mown, and all the tender shoots are bleeding, and desolation reigns where flowers were bursting, it is the most acceptable time for showers of rain falling soft and warm.

O soul, thou hast been mown. Time after time the King has come to thee with his sharp scythe. Thou hast sadly learnt that all flesh is grass, and that the efforts of thy self-life are vain. Where are the kingcups and buttercups of thy pride? They are laid low that thou shouldest bear better crops than ever; and that thou mayest do so, lo, He comes down as spring rain! He comes down; thus you have the miracle of his condescension. He comes down like rain; there you have the manner of his gentle advent. He comes on the mown grass; there is his expectancy, showing that his reason in mowing, followed as it is by the gentle raindrops, lies in the direction of new beauty and use. Do not dread the scythe--it is sure to be followed by the shower.

像雨降在已割的草地上。 詩七十二6

先知阿摩司就說到為王割草的事(摩七1)。我們的王有許多大鐮刀，一直不斷割祂地上的草。磨刀石在大鐮刀上如音樂的叮噠聲，預告割下無數綠草、雛菊、和其他的野花。它們在早晨是美麗的，一兩個小時後就躺在枯萎的長列中。如此我們在人生中，英勇地成了一臺戲(林前四9)，這戲逝去如草上的美容痛苦地倒在大鐮刀下、倒在失望的剪刀下、倒在死亡的鐮刀下。

除了經常割草，沒有別的方法能維持如柔軟的草地；除了神大鐮刀的修剪，沒有別的方法能得到親切、平靜、同情。神的話語何其不斷的將人比作草，將人的美榮比作草上的花呀(賽四十6-8, 彼前一24)！然而當草被割下，所有的嫩芽流出汁液，花兒盛開之處變成一片荒蕪，這正是柔和溫暖的雨水降落的最好時機。

人心啊，你已被修剪。這位君王一次又一次帶著祂銳利的大鐮刀修剪你。你已傷心地學到：凡有血氣的，盡都如草(彼前一24)，你「己生命」的努力是虛空的。你金鳳花般的驕傲在哪裡呢？它們倒下，使你結出比以前更好的果實；並且你這樣行，看啊，祂就要臨到如春雨！祂降下來，你就得到祂屈尊俯就的奇蹟。祂降下如雨水；你就得著祂溫和降臨的風格。祂來到這已割的草地上；期待隨著而來的柔和雨點，指向新的美麗和用途，這顯示祂修剪的理由。你不要害怕大鐮刀 — 在它之後必定隨著陣雨。

Only good is God to such as are pure in heart. Psa. 73:1 (R.V., marg.)

God is only good. Such is the better rendering of the original. He makes "all things work together for good to them that love Him." However unlike goodness something in your lot may be, turn from the suggestions of sense to the affirmations of faith, and dare to say,

*His every act pure blessing is,
His path unsullied light.*

Nothing so glorifies God as when a Cowper, rescued from the border of despair, snatched from committing suicide, dares still to cling to his belief in the goodness of God.

Our faith is sometimes assailed, as Asaph's was, by the anomalies we meet with in the world. The wicked prosper, whilst the waters of a full cup are wrung out to the people of God. The scribes and Pharisees greedily devour widows' houses, and prey on the helpless; whilst earnest merit seeks for work and recognition in vain. It is a strange world, full of contradictions, perplexities, and insoluble questions; but through it all God's children must dare to affirm that He is only good. You do not feel it? Nevertheless, reason, Scripture, experience, demand that you should assert it. The fact is, we have lost the standpoint of vision. The psalmist found these things too painful till he went into the sanctuary of God, and then he understood. Do not take earth as the centre of the universe, but the sun. Do not look at God from circumstances, but at circumstances from God. Live continually with Him: then will mystery become unravelled, and dark problems solved. Above all, be pure in heart, free from the stain of sense, with one purpose. Thou shalt see the soul of good in what seems evil.

神實在恩待...那些清心的人。 詩七十三¹

按聖經原文可譯作：神對清心的人只有善待。神使「萬事都互相效力，叫愛神的人得益處。(羅八28)」縱然在你的處境中有些事不像是美善，你要從感覺中出來，轉為堅固的信心，勇敢地說：

祂的每一作為都是沒有攙雜的祝福，
祂的道路都是沒有污點的光明。

沒有一件事這麼榮耀神，像庫伯[註]從絕望的邊緣被救出來，從自殺中被搶出來的時候，他依然勇敢地堅持相信神的良善。

我們在這世上遇到不合理的事，我們的信心就受到攻擊，像寫這篇詩的亞薩一樣。惡人興盛，而神的子民卻被擲出滿杯的苦水來(3, 10節)。文士和法利賽人侵吞寡婦的家產(太廿三14)，搶奪無助的人；而認真有長處的人尋求工作與被認可反成徒然。這是一個奇怪的世界，充滿矛盾、困惑、難解的疑問；然而經過這一切，神的兒女必須勇敢地肯定，神對我們只有善待。難道你不覺得嗎？儘管如此，理性、聖經、經歷，要求你堅持這點。事實是，我們已經失去異象的立場。詩人發現這些事太令人難過(16節)，直到他進入神的聖所才明白(17節)。你不要把「地」當作宇宙的中心，太陽才是。不要從環境來看神，而應當從神來看環境。你要不斷地與祂同住；然後奧秘才解開，隱秘的問題才得解決。最重要的是，要清心(1節)，只有一個目標，不要被感覺玷污。你就會在邪惡當中看見良善的精髓。

[註]庫伯 William Cowper, 1731-1800, 英國詩人。曾與約翰牛頓(John Newton)一起創作聖詩。他一生遭遇坎坷，幼年喪母，六歲就到寄宿學校讀書，曾經數度精神失常。

Have respect unto the covenant. Psa. 74: 20

What a marvellous ejaculation! Here is a broken heart, pouring out its wail into the ear of God about his sanctuary and city. His adversaries have broken into the sacred precincts, and have hewn down its exquisitely carved work with hammer and hatchet. They were as men who lift up the hatchet against a forest of trees. There is nothing more utterly sad than the lament, "We see not our signs: there is no more any prophet; neither is there any among us that knoweth how long."

But from it all the suppliant rises to a climax of insistent appeal, and bids God have respect unto the covenant, made centuries before with Abraham and his seed. This was an appeal which struck right home to the heart of God. He could not deny Himself.

Here is an attitude in prayer, which can only be taken when the soul has become intimate with God, and come to close grip with Him. When every other reason has been marshalled, and every argument alleged; when still the answer tarries, and the case is desperate, then turn to God, and say, "Thou canst not run back from the terms of the covenant to which Thou hast pledged Thyself. This is included in the bond of agreement. I claim that Thou shouldst do as Thou hast said."

The covenant is set out at length in Heb. 8. It will cover all the exigencies of our lives. And by Gal. 3:14 we may also place ourselves under the provision of the threefold covenant which God ratified with Abraham. In every trial, when desiring any blessing, when the crashing blows of the adversaries' hatchet are heard, turn to God, and say, "Have respect unto the covenant, of which Jesus is the Mediator and his blood the seal."

求你顧念所立的約。 詩七十四20

何等令人驚奇的呼喊啊！這裡有顆破碎的心，為著聖所和聖城，對著神的耳朵傾吐他的哀歎。祂的仇敵已闖入神聖的範圍，用錘子斧子劈壞了其中精美的雕刻(6節)。他們好像人揚起斧子砍伐林中的樹(5節)。再沒有什麼比這哀歎更傷痛了，「我們不見我們的標幟；不再有先知；我們內中也沒有人知道這災禍要到幾時呢。(9節)」

但是從這一切的哀歎，這位哀求的詩人上升到一個不斷懇求的頂點，他請求神顧念所立的約，就是好幾個世紀前，祂與亞伯拉罕並他子孫所立的約(創十七4-8)。這個請求正好打中神的心坎。祂不能背乎自己(提後二13)。

在祈禱時有一個態度，只在人與神的關係變得很親密時才能採取的，那時人就緊緊抓住神。當每一個別的理由都有條理地列舉出來，每一個論據都已陳述出來，當神的回應依然遲延，而情形絕望時，你要轉向神，說，「你不能收回約中的條款，那是你指著自己起誓所立的。這是包含在條約中的約定。我求你應當照你所說的兌現。」

這約詳細陳述在希伯來書第八章10-12節。這約包括我們生命中緊急的需要。並且藉著加拉太書三章14節，我們也可以將自己放在這約三重的條款之下。這約是神與亞伯拉罕簽定生效的。在每一個試煉之中，你渴望任何祝福，你聽見仇敵斧頭劈砍聲音的時候，要轉向神，說，「求你顧念所立的約，這約有耶穌作中保，以及祂的血為印記。(來九15, 20)」

He lifteth up. Psa. 75: 7

This is the psalm of uplifts. Against the uplifts of the wicked, described in the fourth verse, the psalmist contrasts the uplifts of God. They come neither from E. nor W., but from above. God is the supreme arbiter of human destiny. The horns of the wicked are cut off, and those of the righteous are lifted up, by the interpositions of his Providence: for God is judge.

Are you depressed to-day? Look up to Him, and ask that you may be uplifted into fellowship with the risen glorified Lord. The Ascension of our Lord is the measure and example of our own. Are you lying among the pots? Seek for the wings of the dove, that with flitting pinion you may make your way to the Ark, where the hand awaits to take you in. Have you been in the valley of the shadow of death? Claim that the mighty power which wrought in Christ when God raised Him from the dead, and made Him sit in the heavenlies far above all power and principality, may do as much for you.

This is also true in a temporal sense. Promotions in any direction, to positions of credit, influence, or consideration, are the gift and work of God. To be lifted up to a chief place in his Church, to the stewardship of large wealth, to the exercise of commanding influence, is due to the divine interposition. You do not hold it at the caprice of man, but as the direct bestowment of your Father. Do not fear to lose it because you are true to Him. He expects you to be true to Him. He has put you where you are for no other purpose than that you should realize his purposes among men. "A man can receive nothing, except it have been given him from heaven." But if thou didst receive it, why dost thou glory?

祂 ... 使那人升高。 詩七十五7 (或譯：祂 ... 將那人高舉。)

這是一篇關於人被高舉的詩篇。詩人將神的高舉與第四節所描寫惡人的高升作對比。高舉非從東也非從西而來(6節)，而是從上頭而來。神是人結局的最高裁決者。惡人的角要被砍斷，義人的角要被高舉(10節)，乃是藉著神天意的干預，因祂是審判者(2節)。

你今日沮喪嗎？要向祂仰望，求祂使你可以被高舉，進入與高升榮耀之主的交通。我們主的升天，乃是我們能上升的高度和模範。你是躺臥在鍋盆之中嗎？要尋找鴿子的翅膀(詩六十八13) [註]，藉著飛翔的羽毛使你可以達到方舟，在那裡有手等著要接你進去。你是在死蔭的幽谷嗎(詩廿三4)？要求神的大能，就是祂在基督身上所運行的大能大力，使祂從死裡復活，叫祂坐在天上，遠超過一切掌權的、執政的，使這大能也這樣在你身上作工(弗一19-21)。

在世俗的意義上這也是真實的。在任何方面的升遷，提升到有聲望、有影響力、受敬重的職位上，都是神的恩賜與工作。被升到祂教會中帶頭的職位，被升到管理巨大財富的位子，被升到運用權威影響的位子，都是出於神的介入。你不要把它看作是人隨意的決定，要看作你天父直接的賜福。不要害怕失去它，因為你對祂是真誠的。祂期望你對祂真誠。祂已將你安排在這位置上，只為著一個目的，就是你應該在人群中實現祂的旨意。「若不是從天上賜的，人就不能得什麼。(約三27)」然而若是領受的，你為何自誇呢(林前四7)？

[註] 邁爾的英文原著，這裡是引用欽定本(KJV)的詩篇六十八篇 13 節，其譯文與以後的英文聖經譯本有些不同。

Surely the wrath of man shall praise Thee: the residue shalt Thou restrain. Psa. 76:10 (R.V., marg.)

From this review of the fate of the foes of Israel, the psalmist comes to this conclusion. He has seen the serried hosts of Sennacherib come up against the city of God, but the warriors have slept their sleep: it was as though the Almighty had snapped the instruments of war across his knee. The wrath of man had been allowed up to a certain point, to bring into clear evidence the greater power of God; and then He had quietly put a term to its further manifestation.

Pharaoh's wrath against Israel only served to make God's mighty arm conspicuous. So with Herod, who took Peter to behead him; and with the high priests who fumed against the early Church. So shall it be with the archenemy of all. Christ is mightier than he. All he has done has acted as a foil to our Lord's glorious majesty. What he has wrought against man has only brought out more of the grace and the love of God. So shall it be to the end, when there shall be an eternal limit put to his hellish deeds, for he shall be bound by a great chain and cast into the bottomless pit.

Ah, tried soul, what is permitted to happen in your life will tend ultimately and eternally to the praise and glory of God, if only you will abide in Him, and suffer bravely, nobly, in the grace of Christ. And there always will be a restraint. There will always be a "thus far and no farther." God's faithfulness will not let us be tempted above that we are able. When the lesson is learnt, and the opportunity for the revelation of God is complete, and the tried soul is proved to have won as its reward the crown of life, then God will stay the enemy and avenger, and give spoils more glorious than mountains of prey.

人的忿怒要成全你的榮美；人的餘怒，你要禁止。 詩七十六10

回顧以色列仇敵的結局，詩人得到這個結論。他已看到西拿基立的大軍密集湧上來攻打神的城(王下十八13)，然而這些戰士們都已沉睡(5節)；好像全能的神將他們的武器橫在祂的膝蓋上折斷。人的怒氣只被容許到某一點，這清楚證明神的大能；然後祂悄悄定下界限，阻止怒氣更進一步顯露。

法老王向以色列的怒氣，只用來突顯神大能的膀臂。同樣希律王捉拿彼得要殺他(徒十二2)，大祭司們忌恨初代教會(徒五17)，都是為顯出神大能的膀臂。全人類的大敵魔鬼將來也是如此。基督比魔鬼更有能力。魔鬼所做的一切都在襯托我們主榮耀的威嚴。魔鬼對人所作的攻擊只會帶來更多神的恩惠和慈愛。當他窮凶惡極的行為受到一個永恆的限制時，那就到了終點，因為他要被一條大鍊子捆綁，扔進無底坑(啟廿1-3)。

受試驗的人啊，那許可在你生命中發生的事，至終都導向神的榮耀和讚美，只要你住在祂裡面，靠著基督的恩典勇敢並尊貴地受苦。苦難總有一個限制。總會有一個「到此為止，不許越界。」的限制。神的信實不會叫我們受試探超過我們所能受的(林前十13)。當功課學成，神啟示的時機就完成，受試驗的人被證實贏得生命的冠冕作為獎賞(雅一12)，那時神就要阻止仇敵和報仇的，並賜予更榮耀的戰利品超過堆積如山的掠物。

Thy way is in the sea, . . . Thou leddest thy people like a flock. Psa. 77: 19, 20

This is almost the climax of sublimity, because of the contrast of the majesty and gentleness of God. In the first of these verses you have the former. God is described as wading through mighty oceans as a man might ford some tiny stream. The Atlantic with fathomless depths is no more to Him than a brook to us--not so much. But as the brook hides the footmarks which are imprinted on its soft ooze, so are God's footprints hidden. We cannot detect his great and wonderful secrets. We are unable to gauge his reasons. He marches through the ages with steps we cannot track. For his orbit there is no standard of computation.

But dread Him not. This mighty God has the tender heart of a shepherd. He leads his people like a flock; not overdriving, but carrying the lambs in his bosom, and gently leading those that are with young. Mightier than the mightiest, but meeker than the meekest! The Lion of Judah, but the Lamb of Bethlehem! Prince and Saviour; Fellow of Jehovah; and yet the smitten Shepherd of the scattered flock!

Nor is this all. It is a human hand that leads the flock. God does his work through the hands of human and fallible agents. You have not recognized Him; but had your eyes been opened, you would have seen his leading in the gentle hand of that mother, in the strong grasp of that friend, in the trembling fingers of that young girl, in the tiny hand of your little babe. Ah, how many good and tender hands have moulded and fashioned our lives!--but beneath them all there have been the leadings of the great God, convoying us through deep and dark waters to our fold.

你的道在海中。... 你曾 ... 引導你的百姓，好像羊群一般。 詩七十七19-20

這幾乎是神崇高的頂點，乃因著神的威嚴與神的溫柔相對照。在前面幾節(16-19節)我們看到神的威嚴，描寫神趟過大海，好像人涉水經過小溪流一樣。深不可測的大西洋對祂來說，只不過像小溪流對於我們一樣——毫不為過。正如小溪流隱藏踩在它水底軟泥的腳印；同樣，神的腳印在海中也是隱藏的。我們無法發現祂偉大且奇妙的奧秘。我們不能衡量祂的理由。祂行走經過世世代代的足跡我們不能追尋。祂的蹤跡無法測度。

但是不用懼怕祂。這位大能的神有牧人的溫柔心腸。祂引導自己的百姓如羊群一般；不過度驅趕，把羊羔抱在懷中，溫和引領那帶著小羊的母羊。祂比最有能力的更強壯，比最溫柔的更溫柔！祂是猶大的獅子，也是伯利恆的羔羊！祂是君王，也是救主。祂與耶和華同等，卻也是羊群被趕散時受擊打的牧人(太廿六31)。

還不只是這些。是人的手引導羊群。神藉著會犯錯之人的手作祂的工。你還未曾認出祂來；但是如果你的眼睛被開啟，你就會看見祂的引導是：藉著母親溫柔的手，藉著朋友堅強的提握，藉著小女孩顫抖的手指，藉著你嬰孩的小手。啊，多少善良親切的手陶冶、塑造我們的生命！在這些手的背後有偉大之神的引導，護送我們穿過又深又暗的水域，回到我們的羊圈。

Can God? Psa. 78: 19

Oh, fatal question! It shut Israel out of the Land of Promise, and it will do as much for you. Israel had seen the wonderful works of God, cleaving the sea, lighting the night, and giving water from rocks. Yet they questioned God's ability to give bread, and to spread a table in the wilderness. Surely it was a slur on his gracious Providence to suppose that He had begun what He could not complete, and had done so much but could not do all.

But we are in danger of making the same mistake. Though behind us lay the gift of the Cross, the miracles of Resurrection and Ascension, the care exercised by God over our early years, the goodness and mercy of our after lives, we are disposed to say, "Can God ?" Can God keep me from yielding to that besetting sin? Can God find me a situation, or provide food for my children? Can God extricate me from this terrible snare in which I am entangled? We look at the difficulties, the many who have succumbed, the surges that are rolling high, the poor devil-possessed child, and we say, If Thou canst do anything, help us!

Nay, nay, there is no If with God; there is no limit to his almightiness but thy unbelief. The words are wrongly placed. Never say again, "Can God?" but God can. Never, If Thou canst; but If I can believe. Never, If Thou canst Thou wilt; but If Thou wilt Thou canst; and Thou wilt, since Thou hast made and redeemed me, and Thou canst not forsake the work of thine own hands. Argue from all the past to the present and future. Fetch arguments for faith from the days that have gone.

*His love in time past forbids me to think
He'll leave me at last in trouble to sink.*

神能嗎？ 詩七十八19

哦，這是個致命的懷疑！這懷疑使以色列人被摒除在應許之地外面，這懷疑也照樣會使你進不去。以色列人曾看見神奇妙的作為，紅海的水分開、夜間有火柱、水從磐石湧出。但他們依然懷疑神是否有能力賜他們糧食，在曠野擺設筵席。這對神仁慈的眷顧是一種毀謗，認為祂所起頭的工作，祂不能完成，認為祂作了許多事，卻不能完成所有的事。

然而我們也有犯同樣錯誤的危險。雖然我們已得著十字架的恩賜，主復活與升天的神蹟，神在我們早年的看顧，及隨後的恩惠與慈愛，我們仍傾向要問，「神能嗎？」神能保守我不向折磨人的罪惡屈服嗎？神能替我找到一個職位，為我的兒女提供糧食嗎？神能救我脫離這纏住我的可怕網羅？我們注視艱難，注視已經屈服的眾人，注視洶湧而來的巨浪，注視可憐被鬼附的孩子，我們就說，你若能作什麼，就請幫助我們！

不，不，在神沒有「若」；神的全能沒有限度，除非是你不信。這句話是錯的。永遠不要再說「神能嗎？」而說「神能。」絕不說「你若能」；而說「我若能信(可九23)」；絕不要再說「你若能，你就會...」；而說「你若願意，你就能；並且你也是願意的。」因你已造了我，並且救贖我，你不能丟棄你自己手所作的工。從以前的一切到現今和將來都可證明。從已過的年日取得信心的論據。

以注所經歷神的愛，禁止我這樣思想，
以為至終祂會離開我，使我沉溺在苦難中。

How long, O Lord? Psa. 79:5 (R.V.)

To us, also, as to this long-suffering Jew, God's dealings seem sometimes interminable. We do not understand why the cloud hangs over us so long, why the pressure of trouble lasts year after year. We cry, "How long, O Lord?" in gusts of impatience; but take care not to hurry God unduly, lest thou force Him to forgo doing his best work in thy life.

This parable helped me; may it help you to be silent, still, and long-suffering. A bar of iron, worth £1, when wrought into horseshoes, is worth £2; if made into needles, it is worth £70; if into penknife blades, it is worth £650; if into springs for watches, it is worth £50,000. What a drilling the poor bar must undergo to be worth this; but the more it is manipulated, the more it is hammered and passed through the fire, and beaten, and pounded, and polished, the greater its value.

So with the Jews. No other nation has passed through such awful trial and discipline as they have; but no other nation was capable of yielding such wealth of service to mankind, nor affording such untold service in the highest regions.

So with ourselves. Those that suffer most are capable of yielding most; and it is through pain that God is getting the most out of us for his glory and the blessing of others. It will be all right some day. We shall see it and be satisfied. Yes, great Father, we would like to be watchsprings. Take no heed of our cry if sometimes we forget ourselves and say, How long?

*Then haste Thee, Lord! Come down
Take thy great power and reign!
But frame Thee first a perfect crown
Of spirits freed from stain.*

耶和華啊，這到幾時呢？ 詩七十九5

正如長期受苦的猶太人，對於我們，神的對付有時似乎沒有休止。我們不明白為何烏雲籠罩這麼久，為何煩惱的壓力一年接一年持續著。我們不耐煩地呼喊，「耶和華啊，這到幾時呢？」然而要當心，不可過度的催促神，否則你就強迫祂放棄在你生命中作最美好的工作。

以下的比喻曾幫助我；但願也幫助你保持沉默、平靜、並忍耐。一塊鐵，值一英磅；當它被打成馬蹄鐵，就值二英磅；若是把它製成繡針，就值七十英磅；若製成小刀的刀片，就值六百五十英磅；若是製成鐘錶的發條，就值五萬英磅。這卑微的鐵塊必須經過何等的錘鍊，才變成這麼高的價值；它所受的操作愈多，被錘打得愈多，愈多經過火煉、捶打、重擊、磨光，它的價值也就愈大。

對猶太人是如此。沒有任何別的民族，像他們曾經過這樣可怕的試煉和管教；但是也沒有別的民族，能對人類產生這樣豐富的貢獻；也沒有別的民族，能在最高的領域中提供數不清的貢獻。

對我們也是如此。那受苦最多的最能供應人；藉著受苦，神從我們身上得到最多的榮耀，並使我們成為他人的祝福。將來一切就都沒有問題。我們看見就滿足了。是的，偉大的天父，我們願成為鐘錶的發條。請你不要理會我們的呼喊，如果我們有時忘記了而說，「要到幾時呢？」

主啊，求你快快降臨，
得著你的權柄和王位！
但是求你先用沒有玷污的心靈，
為你造一個完美的冠冕。

Turn us again, O God! Psalms 80: 3

Three times we have this cry repeated in this psalm. Again and again, and each time with some additional thought, the soul pleads for Restoration (R.V., marg.).

The Master said to Peter: When thou art converted (i.e., turned again) strengthen thy brethren. But Peter did not realize that the Master Himself would need to turn him. He turned his back on his Lord and denied Him; but Jesus turned him back, by that look, that message from his grave mouth, that interview in the garden and on the lake-shore. He turned him facewards to Himself, and caused his face to shine, and Peter was saved.

We can be regenerated only once, but we can be converted many times. The new life is implanted once for all, and it is everlasting, unextinguishable, and permanent; but those who have been born from above, and are undoubtedly children of God, may, beneath the power of some strong fascination, turn aside, may wander in forbidden paths, may get into such a maze as to be walking in the contrary direction to that on which they started. There may even be times when our desire for God is slackened, our appetite for the Bible is lost, our soul is bound and tied with the cords of sin; at such times, let us bemoan ourselves, our folly and impotence, and cry, "Turn us again, O God, and we shall be turned; for Thou art the Lord our God." He who at first called us to Himself must call us back: He who regenerated, must renew: He who reconciled us to God by his death, must save us by his life. When most dark, and dead, and estranged, cry with Ephraim: "Turn Thou me, and I shall be turned; for Thou art the Lord my God" (Jer. 31: 18).

神啊，求你使我們回轉。 詩八十3

在這篇詩裡，這個呼求重覆了三次(3, 7, 19節)。一次又一次的呼求，每次都加上一點思想，這位詩人祈求復興(和合本3節小字)。

主曾對彼得說：你回頭以後，要堅固你的弟兄(路廿二32)。但彼得沒有領悟到，主需要親自來使他回轉。彼得背棄他的主並且否認祂(太廿六69-74)；但耶穌使他回轉，是藉著看他一眼(路廿二61)，藉著從祂嚴肅的口傳出的信息，藉著客西馬尼園中以及在海邊的晤談(太廿六40-41, 約廿一15-19)。祂使彼得回轉面向祂自己，使祂的臉發出光來，彼得就因此蒙拯救。

我們只能重生一次，但我們可以多次回轉。這新的生命只一次種到人裡面，是永遠的、無法撲滅的、恆久的；凡從上頭生的，毫無疑問都是神的兒女，然而可能因著某種強大的迷惑而偏離，可能進到被禁止的道路上流浪，可能掉進一個迷津裡，朝著與起頭時相反的方向行走。可能有許多時候我們對神的心冷淡，對聖經失去胃口，我們的心被罪的繩索捆綁；就在這樣的時候，讓我們為自己的愚昧與無力悲歎，並且呼求說，「神啊，求你使我們回轉，我們就得回轉；因你是主，是我們的神。」祂起初呼召我們歸向祂自己，也必定呼喚我們回頭；祂既重生我們，必定更新我們；祂既藉著祂的死使我們與神和好，必定藉祂的生拯救我們(羅五10)。在最黑暗、最死寂、最疏遠時，要與以法蓮一起呼求：「求你使我回轉，我便回轉；因為你是耶和華我的神。(耶卅一18)」

Thou calledst, . . . I delivered; I answered thee in the secret place of thunder. Psa. 81 : 7

Such trouble as Israel passed through in the Exodus comes but once in the history of a nation. From the brick-kilns and treasurecities which they built, God's people called to Him with strong cryings and tears, extorted by insupportable sorrows. Still more did they need to cry for help when they stood between the Egyptians and the waters of the Red Sea. From the beach a nation's call rose to God. Then was their trouble and heart-travail--a nation in throes of pain! Are you in trouble? Call upon God in the day of trouble; He will answer.

God's answers are often in the secret place of thunder. From his pavilion of cloud God spoke in tones of thunder that pealed over the heavily-breaking surf of the Red Sea. Several of the Psalms allude to the thunderstorm that rolled through the night of the passage through the deep. The march of Israel was to the roll of thunder. The peals of heaven's artillery struck dismay into the hearts of the alien; but it was as though the Father was speaking to his children, the people with whom He was in covenant.

God's answer to our prayer is often in thunder-tones that hurtle through the air. By terrible things in righteousness He answers us. When Jesus asked the Father to glorify his name, the quiet reply, "I have. . . , and will," which He understood, sounded like thunder to the bystanders. Happy the child who in thunder-claps detects the Father's voice, and in mystic characters of flame reads the Father's handwriting! Whilst, at Sinai, the people trembled at the repeated thunder-peals reverberating above them, Moses went into the thunder-covert where God was. There is no fear in love, because perfect love casteth out the fear that hath torment.

你 ... 呼求，我就搭救你；我在雷的隱密處應允你。 詩八十一7

當以色列人出埃及的時候，這樣的困難在一個民族的歷史中僅僅出現一次。神的百姓從他們建造的磚窯和積貨城，因受到不能忍受之苦難的壓榨，以哀嚎和眼淚向神發出呼求(出三7-8)。當他們站在埃及人與紅海之間，他們更需要呼求幫助(出十四10)。從紅海邊，一個民族的呼聲上達到神那裡。之後是他們的苦境和心中的艱難——一個在疼痛中的民族！你是否在苦難之中呢？在苦難的時候你要求告神；祂必應允。

神的應允經常是在雷的隱密處。從祂雲彩的天空，神用雷聲說話，在紅海狂濤澎湃上轟隆作響。好幾篇詩篇暗示大雷雨終夜隆隆的響徹海底的通道。以色列人是跟著轟隆的雷聲前進。天上砲兵部隊隆隆的聲音，打在這些外邦人的心中叫祂們喪膽；但這又像天父正在對著祂的兒女說話，就是這與祂有盟約的百姓。

神對我們祈禱的回應常是藉著響徹天空的雷聲。藉著在公義中駭人的事件祂回應我們的祈禱。當耶穌求天父榮耀祂的名，天父平靜的回答是：「我已經榮耀了我的名，還要再榮耀。」這是耶穌聽懂的，但對周圍旁觀的人聽起來像是打雷(約十二28-29)。在打雷的聲音中，聽見天父聲音的孩子是何等有福；在如火般神祕的文字中，讀出天父所寫的字的人是何等有福啊(但五17-28)！在西乃山，百姓因轟隆的雷聲在他們頭上一再地迴響而發顫，而摩西走進雷聲的隱密處，就是神所在之處。愛裡沒有懼怕，因為完全的愛將那使人痛苦的懼怕除去(約壹四18)。

Arise, O God, judge the earth: for Thou shalt inherit all the nations. Psa. 82:8 (R.V.)

The judges and magistrates are compared in this psalm to God, because they exercise something of his power in the right ordering of human society. The Bible always inculcates respect and reverence to properly constituted authority, though it never hesitates to demand of all in authority that they should exercise their high functions impartially. Too often has the high trust been abused, and the psalmist turns with relief to the upright Judge, and comforts himself with the reflection that one day God Himself shall judge the earth, because He shall inherit all the nations.

Christ is the Firstborn and Only Begotten. As such He shall inherit all things. They were made for Him. He is the Heir. He came in his incarnation to claim his inheritance; but his claim was denied. He was cast out of the vineyard and slain; but his claims were not annulled, they remained intact. And during the present age they are being vindicated; and in answer to his appeal He is receiving the heathen for his inheritance, and the uttermost parts of the earth for his possession. One nation after another is becoming his province. The kings of the isles are bringing presents; the kings of Sheba and Seba are offering gifts.

It is great encouragement in missionary work to know that every nation is by right of gift and inheritance our Lord's. He sold his all to purchase it, because his treasure was buried here. It is ours to make it his in fact. It is always easy to work on the line of the divine purpose. God never purposes outside what is practicable and possible for man to realize. Apprehend the purpose of God, and without hesitation claim its realization.

神啊，求你起來審判世界，因為你要得萬邦為業。 詩八十二8

審判官和官長在這篇詩裡被比作神，因他們行使神的幾分權力，來維護人類社會的正當秩序。聖經一直諄諄教誨人尊敬正當設立的權柄，雖然聖經從不猶疑地要求所有的掌權者，應該不偏袒地行使他們重大的職責。但太多時候這種重大的委託被濫用，因此詩人轉向公正審判人的神而得安慰，想到有一天神將審判全地，因祂要得萬邦為業。

基督是首生的也是獨生的(西一15, 約一18)。祂必承受萬有。因萬有是為祂造的。祂是繼承者。祂成為肉身要來得祂的產業；但祂的要求被拒(約一10-11)。祂被丟到葡萄園外殺了(太廿一38-39)；然而祂的要求並未被取消，仍然有效。在現今的世代祂的要求被證明是正當的；為達成祂的要求，祂正在接受外邦人為祂的產業，地極都要歸祂為業。一邦一邦要成為祂的領土。眾海島的君王要進貢，示巴和西巴的王要獻禮物(詩七十二10)。

明白列邦都要歸我們的主作貢物和基業，這在宣教的事工上是極大的鼓勵。祂已變賣祂一切所有的來買這塊地，因為祂的寶貝藏在這裡(太十三44)。事實上是把我們的，變成祂的。照著神的旨意作工總是輕省的。神的旨意從來不在人認為可行且合理的範圍之外。你要明白神的旨意，然後毫不遲疑地要求祂旨意的實現。

O God, keep not Thou silence; hold not thy peace, and be not still, O God. Psa. 83 : 1 (R.V.)

Oh that God would break the silence! If He would but say one word! If we might but hear that voice--deep as the sound of many waters, and tender as the call of love--just to say that He was there; that all which we believed was true; that He was satisfied and pleased; that our perplexities would work out right at last! It is so difficult sometimes to go on living day by day without one authoritative word; and we are prone to rebuke Him for silence, that He is still, that He holds his peace. "Be not Thou silent unto me, lest I be like those that go down into the pit."

But God has not kept silence. The Word was manifested. In Him the silence of eternity was broken. And if thou and I are still, if our ear is purged, and anointed with the blood and oil, if we make a great silence in our heart, we shall hear Him speak.

*Where is thy haunt, Eternal Voice?
The region of thy choice;
Where, undisturbed by earth, the soul
Owns thy entire control.*

'Tis not where torrents are born, nor amid snow-capped peaks, nor in the break of the surf; but in the heart, weaned from itself, isolated in chambers of sickness, cast among strangers, yearning for tender voices that cannot make themselves heard--there God is no longer still. He breaks the silence "Comfort ye, comfort ye, my people, saith your God." "It is I; be not afraid." It is always easy to detect God's voice, because it is full of Jesus, who is the Word of God, and it is corroborated by Providence; but the heart must be still, and on the listen!

神啊，求你不要靜默；神啊，求你不要閉口，也不要不作聲。 詩八十三1

但願神打破緘默！但願祂說一句話。但願我們可以聽見那個聲音 — 深沉如同眾水的聲音，親切如愛的呼喚 — 只要祂說，祂在那兒；只要祂說，我們所信的一切都是真實的；只要祂說，祂滿意並喜悅；只要祂說，我們困惑的事最終會得到解決！有時沒有一句有權柄的話語，要過每天的生活是很艱難的；我們很容易責怪祂緘默、閉口、不作聲。「求你不要向我緘默，否則我就如將死的人一樣。(詩廿八1)」

然而神並未曾靜默。神的道已顯現。在祂裡面永恆的寂靜已打破了。假使你我靜默；假使我們的耳朵清乾淨，用血和膏油塗抹；假使我們在心裡安靜不作聲，我們就要聽見祂說話。

永恆的聲音啊，你在何處出現？
何處是你所揀選的地方；
在那裡，人不受地的攪擾，
承認受你完全的支配。

不在急流發端的源頭，不在冰雪覆蓋的山峰，也不在巨浪散開之處，而是在人心中，脫離自己，在孤單的病房裡，在陌生的人群中，渴望聽見親切的聲音，就是那不能聽見的聲音 — 但就在那裡，神不再沉默。祂打破靜默「你們的神說，你們要安慰，安慰我的百姓。(賽四十1)」「是我，不要怕。(太十四27)」要查明神的聲音一直是容易的事，因在這聲音裡充滿耶穌，祂就是神的道，並且有神的眷佑來證實，但是人心必須安靜，注意聆聽！

The Lord God is a sun and shield: the Lord will give grace and glory. Psa. 84 : 11

How God suits Himself to our need! in darkness, He is a Sun; in the sultry noon, a Shield; in our earthly pilgrimage He gives grace; when the morning of heaven breaks, He will give glory. He suits Himself to every varying circumstance in life. He becomes what the exigency of the moment requires. And as the psalmist well says, He withholds no good thing from them that walk uprightly. Learn the art of extracting from God the special form of help of which you stand in need.

THE SUN is the source of light and life. With impartial beneficence he scatters his beams on palace and cottage, mountain summit and lowland vale. He is ever pouring out his beams. It is our part only to stand in them, or to open casement or door. God is shining, dear heart. Get out of thyself, and sun thy shivering frame in his untiring love.

A SHIELD may be the shadow of a great rock in the scorching desert, or the canopy of a gourd's growth. Put God between yourself and the sirocco of temptation. Is the noon with its burning heat too much for thee? Hide in the Lord God. The heat shall not smite thee by day, nor the frost by night.

Dost thou need Grace? He is full of it. His grace is sufficient. With both hands He will give and give again; only practise the habit of taking. Grace is the bud of which Glory is the flower. If He has given this, He will not withhold that. If thou knewest the gift of God, thou wouldst be sure that Glory in germ is within thee, waiting only for the summer of Eternity to develop in perfect beauty. "We have had our access by faith into this grace wherein we stand, and we rejoice in hope of the glory of God."

耶和華神是日頭，是盾牌，要賜下恩惠和榮耀。 詩八十四11

神何等以祂自己配合我們的需要！在黑暗中，祂是日頭；在悶熱的中午，祂是盾牌；我們在地上行走天路時，祂賜下恩惠；當天破曉，早晨來到時，祂賜下榮耀。祂使自己配合人生命中每一種不同的環境。祂成為緊急時刻的所需。正如詩人說的好，祂未曾留下一樣好處，不給那些行動正直的人(11節)。你要學習這個本事，從神取得你所需要的特別幫助。

日頭是生命和光的源頭。帶著公正無私的恩惠，日頭散發光線照著王宮，也照著茅舍；照著山頂，也照著山谷。日頭一直發射光線。我們的責任只是站在光中，敞開門窗。親愛的心靈啊，神正照耀著。你要從自我走出來，讓你發抖的身軀在祂不倦怠的愛裡接受曝曬。

盾牌可能是在酷熱荒野中巨大岩石的影子，或者可能是一棵葫蘆長出來的遮蔽。將神擺在你與試探的熱風之間。正午強烈的熱度叫你受不了嗎？要藏身在主神裡面。白晝炎熱必不傷你，黑夜寒霜也不害你(詩一二一6, 創卅一40)。

你需要恩典嗎？祂滿有恩典。祂的恩典是夠用的。祂用雙手賜予再賜予；你只要練習領受的習慣。恩典是芽苞，榮耀是綻放的花朵。若是祂賜你恩典，祂就不會扣住榮耀。你若曉得神的恩賜，你就可以確信榮耀的種子在你裡面，只等永恆的夏日來使種子發育成完全的美麗。「我們既因信得進入現在所站的恩典中，就歡歡喜喜的盼望神的榮耀。(羅五2)」

Mercy and truth are met together; righteousness and peace have kissed each other. Psa. 85: 10

This has been fitly called "the bridal of the earth and sky." Mercy is the love that finds its reason in itself, its measure in helplessness and ill-desert. But in God it is always blended with Truth. God must be faithful to his covenant relations, to his Son, to Himself, and to the law which He has instituted. Any display of mercy must be consistent with truth. These are heavenly twins. Where you meet one you will be sure of the other. Jesus was full of grace and truth. The love He brings is consistent with the highest considerations; and by his death it is so arranged that God acts consistently with his holy law in loving and saving the meanest and weakest believer.

RIGHTEOUSNESS has for her twin sister Peace. "The effect of righteousness shall be peace." The King of Righteousness is after that the King of Peace. If you want peace, you must be right with God; and if you would be right with God, you must come to Jesus and become united to Him, who is made unto us the righteousness of God. At the cross these two kissed. The righteousness of God was satisfied, and the peace of man secured.

What a wondrous cross is that on which the Prince of Glory died! The question was-- How could God be just, and yet justify the ungodly? How could He uphold the majesty of the moral law, and yet take sinners to his heart? But the answer came clear and satisfying, when the Maker of man took on Himself our sin and gave justice its due. Now see that perfect blending of the divine attributes, and that God is "just, and the Justifier of him that believeth in Jesus." Oh that truth might spring up as the response and echo of our hearts!

慈愛和誠實彼此相遇；公義和平安彼此相親。 詩八十五10 [這裡「慈愛」也可譯作「恩慈」或「憐憫」；「誠實」也可譯作「真實」、「信實」或「忠實」。]

這句話已被合宜的稱為「地與天的婚禮」。憐憫乃是「愛」在自己裡面找到愛的理由，在無助和惡劣的荒野中找到愛的度量。在神裡面慈愛總是與誠實調和。神對於祂盟約的關係，對於祂的兒子，對於祂自己，並對於祂所制定的律法，必定是信實的。慈愛的任何表現必定與誠實一致。他們乃是屬天的一對。你在哪裡遇見一個，就也必遇見另一個。耶穌就是充滿恩典和真理(約一14)。祂所帶來的愛，與最重大的考慮一致；照著這樣的安排，藉著耶穌的死，神在愛與拯救最卑微、最軟弱信徒的事上，乃是符合祂聖潔的律法。[註]

公義有她雙生的姊妹「平安」。「公義的果效必是平安。(賽卅二17)」**「公義的王」**之後來的就是「平安的王」。如果你要平安，你必須在神面前是公義的；如果你要與神的關係是公義的，你必須到耶穌這裡來與祂聯合，祂就在我們身上成為神的義(林前一30)。在十字架上公義與和平親嘴。神的公義滿足了，人就得到平安。

何等奇妙的十字架，在十字架上面榮耀的君王死了！問題是——神既是公義的，何以稱不敬虔的罪人為義呢？(羅四5)。祂怎能維持道德律的威嚴，卻又非常關心罪人？然而當創造人的主親身擔當我們的罪，付上公義的代價時，答案就既清楚又令人滿意了。現在請留意這些神聖屬性完美的融合，並留意「神自己為義，也稱信耶穌的人為義。(羅三26)」深願誠實從我們心中湧出，作為對神愛的回應！

[註] 憐憫、慈愛、恩典，是柔性的；真理、信實，是剛性的。要求真理、信實的地方，是不講憐憫、慈愛、恩典的，但這兩面在基督裡相遇。

Thou, Lord, art good, and ready to forgive. Psa. 86: 5

We are blinded by sin, and cannot believe that God is ready to forgive. We think that we must induce Him to forgive, by tears, promises of amendment, religious observances. There is in every heart such difficulty in understanding the unwearying patience and ever-yearning love of our Heavenly Father. Oh, clasp this word to your heart! Say it over and over again--"Ready to forgive, ready to forgive!" At any moment of the sad history of the prodigal, had he returned, he would have found his old father as ready to forgive as on the day, too long delayed, when he did return. The only pity was that he had not come long before.

You have fallen a hundred times, and are ashamed to come to God again; it seems too much to expect that He will receive you again. But He will, for He is ready to forgive. You feel that your sin is aggravated, because you knew so much better; but it makes no difference to Him, He is as ready to forgive you now, as when first you came. You are disposed to wait a little, till your sin has become more remote, till passion has subsided, till the inscription has faded from the wall; but you might as well go at once, God is as ready to forgive at this moment as at any future time. You are wounding Him greatly by doubting Him. He is ready, waiting, eager to forgive. You have only to call upon Him, and you would discover the plenteousness of his mercy. How ready Jesus ever was to forgive sinners, herein revealing God's heart!

*O Love, Thou deep eternal tide,
How dear are men to Thee!
The Father's heart is opened wide
By Jesus' blood to me.*

主啊，你本為良善，樂意饒恕人。 詩八十六5

我們被罪蒙蔽，而無法相信神樂意饒恕人。我們以為必須藉著流淚、許諾改正、宗教的儀式，說服神赦免。每個人的心都難以明白天父不厭倦的耐心，以及祂渴望賜下祂的愛。但願你的心緊緊抓住這句話！一遍又一遍地複述這句話——「樂意饒恕人，樂意饒恕人！」在浪子悲慘經歷的任何時刻，若是他回頭，他就要發現，他年老的父親樂意在他回頭的當天就饒恕他，然而他真正回頭的這日子卻拖得很久。唯一的遺憾是，他沒有在許久之前就回來。

你曾跌倒百次，而羞於再回到神面前；似乎是太過分，而不敢期望祂會再接納你。但是祂會接納，因為祂樂意饒恕。你覺得你的罪已惡化，因你知道得很清楚；但這對祂並沒有分別，當你一來到祂面前，祂就樂意赦免你。你想等一下，直到你的罪離遠一些，直到熱情平靜下來，直到牆上的銘文消褪；然而你不如立刻就去，在此刻神樂意赦免，正如在將來任何時刻。你懷疑祂，正是大大地使祂傷心。祂是樂意的，等待著急切要赦免你。只要求告祂，你就會發現祂慈愛的豐富。耶穌是何等樂意赦免罪人，在此就顯明神的心！

神啊！你愛如深沉永遠的海潮，
你何等愛世人！
藉著耶穌的寶血，
天父的心大大向我敞開。

All my fountains are in Thee. Psa. 87:7 (R.V.)

"ALL my fresh springs," the Prayer-book version has it. Perennial freshness! This is our portion. We have only to abide in Christ in daily, hourly faith, through the grace of the Holy Spirit, for where that is secured there need be no further effort; naturally, perennially, plentifully, there will arise in us the fountains whose source is God, and the ultimate destination of whose waters are the wildernesses and deserts around.

Do you want freshness in your love? The vintages of other years cannot provide you with the ruddy clusters and the wine of sacrifice required for present-day needs. You want new enthusiasm, tenderness, and interest in those around you. Deepen your union with God by faith and prayer. Your fresh springs are in Him; He will Himself be in you a spring of living water, rising up to everlasting life and love.

Do you want freshness in your views of truth? There are such constant demands made on your teaching powers, that you are sometimes fearful of exhaustion. But if you keep your heart open to God, and your soul perpetually nourished by Scripture, you will find that God's thoughts will come freshly and brightly to you--new as each morning, fresh as spring.

Do you want freshness in your religious life? This, too, is his gift, because the life we live in the flesh is, after all, not our own life, but his. Jesus is in us, the Hope and Fount of the true life. All He wants is to have orifices, channels, openings in the rocky soil, and He will arise in us heavenward and Godward, as fountains in the sunny air. Rise up in us, Thou Blessed One, who art evermore the resurrection and the life!

我的泉源都在你裡面。 詩八十七7

英國聖公會的《公禱書》有這句話：「我一切新鮮的泉源」。永久的新鮮！這是我們的分。我們因著聖靈的恩惠，只要在信心裡，天天時時住在基督裡（約十五4），因為作到這點就不需要更多努力，在我們裡面必有泉源，自然、長久、豐富地湧流，它的源頭就是神，並且那些泉水至終的目的地是四圍的野地與沙漠。

你想要在你的愛裡有新鮮嗎？往年收取的葡萄，無法提供你今日所需的紅潤葡萄串，和獻祭的酒[獻祭只用新酒]。你需要新的熱情、溫柔、以及對周圍人的興趣。你要藉著信心與禱告，加深你與神的聯結。你新鮮的水泉在祂裡面；祂自己必在你裡頭成為活水的泉源，直湧到永生與愛（約四14）。

你想要在你對真理的見解有新鮮嗎？對於你教導的能力總是有持續的需求，以致你有時會害怕枯竭。但如果你保持你的心對神敞開，而且你的心靈不斷從神的話得滋養，你必發現神的意念新鮮且明亮地臨到——如同每個早晨都是新的，又如泉水新鮮。

你想要你的敬虔生活新鮮嗎？這也是祂的禮物，因為畢竟我們在肉身活著的生命不是我們自己的，而是祂的（加二20）。耶穌在我們裡面，祂是真生命的希望與泉源。祂所需要的就是在岩石的土壤中有孔洞、渠道與開口，祂必在我們裡面向著天並向著神興起，如同泉源在有陽光的空氣中一般。可稱頌的神啊，願你在我們裡面興起，你永是復活與生命（約十一25）！

Incline thine ear unto my cry, for my soul is full of troubles. Psa. 88 : 2, 3

The psalmist has found the quickest argument before his God. There is nothing that so quickly makes the bell ring in heaven as the touch of a troubled hand. When a man is full of the interests of life, of prosperity, and self-content; when the voices of applause resound on every side; when his house is full of children, and his barn of sheaves, his prayer halts, and God seems far away. But let trouble come--let the waters, swollen by many confluent streams, begin to rise within his soul, so that lover and friend are far away, and he compassed with terror (16, 18), then God bends his ear and heart.

O child of sorrow, do not count that you are cast away! It is true that your Lord cried from his Cross, "Why hast Thou forsaken Me?" but even Him, though laden with the sins of the world, the Father held near his heart. And He has not left you, neither can He.

*The earth and every vassal star,
All space beyond the soar of angel wings,
Wait on his word; and yet He stays his ear
For every sigh a suppliant sinner brings.*

Try and think of trouble as storing your heart with seeds of joy; as acting upon you as the fire upon the primeval earth, scattering jewels through its crust; or as the glaciers that brought the rich soil into the valleys; or as the husbandman who buries the seeds of spring in the autumn fields. A veiled angel, nothing else!

*But if, impatient, thou let slip thy cross,
Thou wilt not find it in this world again,
Nor in another; here, and here alone,
Is given thee to suffer for God's sake.*

求你側耳聽我的呼求，因為我心裡滿了患難。 詩八十八2-3

這位詩人已找到在神面前最急躁的論據。沒有一件事像遭患難之人的手法這樣快的搖響天上的鈴聲。當一個人滿了生命中的好處，充滿了興隆，充滿了自滿；當四面都充滿掌聲；當他的家兒女滿堂，倉房充滿禾捆，他的禱告就停頓，而神似乎遙遠。但是假設患難臨到——假設許多溪流會合的大水，開始在他心中上漲，以致所愛的人和朋友都在遠處，自己被驚恐包圍(16, 18節)，神就側耳留心聽他的祈禱。

悲傷的孩子啊，不要以為你被丟棄了！不錯，你的主在十字架上曾呼喊，「神啊，為什麼離棄我？(太廿七46)」，但就是在那時，他雖背負了世人的罪，天父仍然靠近祂的心。祂不曾離開你，也不能離開你。

地和其所屬的衆星，
在天使的翅膀所高飛以外的天空，
都等候祂的言語，然而祂仍側耳聽
懇求的罪人所帶來的每一個歎息。

你要嘗試把患難看作正在積蓄喜樂的種子在你心中；把你身上的患難看作像遠古時期地上的火，穿過地殼散布寶石；或是像冰河將肥沃的土壤帶到谷地，或是像農夫將春天的種子埋在秋天的田地裡。患難是一個戴著面紗的天使，不是別的。

然而你若沒有耐心，讓你的十字架滑落，
你就不會在今世再找到它，
在來世也找不到它；十字架僅在今生
賜給你來為著神的緣故受苦。

Nevertheless my loving-kindness will I not utterly take from him. Psa. 89: 32, 33

I was asked the other day if I believed, as an increasing number were said to do, that each man bears his own sin, and that there is no such thing as the vicarious imputation of the sins of the world to the Lamb of God. I said at once that this idea, so growingly prevalent, would not avail to help men and women like many of those with whom I come in contact, and are deeply dyed. Tell them that they must bear their own sin, and they turn from you in despair. This is what conscience has been reading to them hourly from the stony book of the law. The soul dreads to have to bear its sin, and cries out for propitiation and covering. A dying man said recently, "I have been into the valley of death, and where is my covering?" Men need a covering. It is requisite that help should be laid upon One that is mighty (ver. 19).

We used to distinguish between guilt and secondary consequences of sin. For guilt we must have the transference of the black load of sin to our Saviour. But it is also perfectly true that the nervous or physical system of the drunkard will never be what it might have been. The consequences of wrongdoing must be reaped. God will forgive you, and his loving-kindness will not depart; but He will visit your transgression with the rod, and your iniquity with stripes. But even here his mercy will avail to transform the curse into a blessing, and make myrtles bloom where thistles had flourished. God's love can so transmute these results of sin, that where sin reigned unto death, grace shall reign unto eternal life. But never forget that, when once God has entered into covenant with a soul, He will stand to it, till the heavens be no more.

只是我必不將我的慈愛全然收回。 詩八十九33

幾天前有人問我是否相信(像越來越多的人所相信的)每個人都擔負他自己的罪，而沒有「世人的罪都歸在神羔羊身上」代罪這回事(約一29)。我馬上說這個越來越盛行的想法，並不能幫助那些如同我所遇到的，深受污染的男女。你告訴他們，他們必須擔負自己的罪，他們只會在絕望中轉身離開你。這正是良心不斷的向他們宣讀冷酷無情的律法書。人害怕必須擔負自己的罪，並且呼喊要求挽回祭與遮蔽。最近有一個瀕死的人說，「我已經進入死蔭的幽谷，何處是我的遮蓋呢？」人們需要遮蓋。救助之力必需加在那有能者的身上(19節)。

我們習慣區別罪疚與罪的附屬後果的不同。對於罪疚我們必須將罪的黑色重負轉交給我們的救主。但一個酒鬼的神經與生理系統將永遠不會再像以前那樣的狀態，這完全是真的。人必須收割他犯罪所結的果子。神必赦免你，並且祂的慈愛不會離開；但祂必用杖責打你的過犯，用鞭責罰你的罪孽(撒下七14-15)。但就在這裡，祂的憐憫必使咒詛變為祝福(尼十三2)，在薊草茂盛之處使桃金娘花開放。神的愛能夠如此改變罪的後果，使罪在何處作王叫人死，恩典就在那裡作王叫人得永生(羅五21)。但永遠不要忘記，當神一旦與一個人立約，祂必信守，直到世界的末了。

Oh, satisfy us in the morning with thy mercy. Psa. 90:14 (R.V.)

It was towards the close of the desert wanderings that Moses wrote this sublime psalm, all the imagery of which is borrowed from the wilderness. The watch around the camp-fire at night; the rush of the mountain flood; the grass that sprouts so quickly after the rain, and is as quickly scorched; the sigh of the wearied pilgrim (9, R.V., marg.). As the old man looks back on life, he gives it as his experience that the heart which is satisfied with mercy in the morning, never fails to rejoice and be glad all its days.

There is no hour like that of morning prime for fellowship with God. If we would dare to wait before Him for satisfaction then, the filling of that hour would overflow into all other hours. A bright Christian lad, giving his brief testimony for Jesus, recently, told his secret when he said that at his conversion he trusted the Lord with his morning hour; and the way he spoke of it indicated the radiancy of the light that shone for him then.

Perhaps the morning of life was rather in Moses' thought. If so, the old man has prepared a prayer in which successive generations of bright children may join. Young ones, do you want a glad and rejoicing life? Do you want to live by the wells that never dry up or freeze? Seek God's mercy in Jesus Christ our Lord, and the day will never dawn when you will regret having made that choice: nay, every day will be full of rejoicing gladness. I like that record of the holy Columba, at the end of his saintly life, "Angelic in appearance, graceful in speech, holy in work, beloved by all--for a holy joy ever beaming on his face revealed the joy and gladness with which the Holy Spirit filled his inmost soul."

求你使我們早早飽得你的慈愛。 詩九十14

摩西是在曠野飄流快結束時寫下這篇莊嚴的詩，所有形象化的描述都是從曠野借用的。夜間篝火四圍的守望；山間洪水的猛沖；雨後迅速生長而又迅速枯萎的草；疲乏客旅的歎息(9節)。當這位老人回首人生之時，他說出他的經驗，就是那早早飽得慈愛的心，一定會一生一世歡呼喜樂(14節)。

沒有任何時刻能像早晨與神相交的黃金時段。如果我們敢於為了飽足而等候祂，那一時刻的充滿，將會滿溢到其他的時段。最近，一個聰明活潑的年輕基督徒在為耶穌作簡短見證時，講述了他的祕密，提到他一信主，就把他早晨的時刻交託給主；而他提到這件事的情形，顯明那照耀他的光所散發的光輝。

可能人生的早晨確實在摩西的思想中。如果是那樣的話，這位老人為聰明的代代子孫可以參與而預備了一篇禱告。年輕人，你想要一生歡呼喜樂嗎(14節)？你想要生活在永不乾涸、永不凍結的水井旁嗎？你要尋求在我們主耶穌基督裡神的憐憫，你做這個抉擇，絕不會有後悔的一天出現；不但如此，每一天將會充滿歡呼喜樂。我喜愛有關聖潔的科倫巴[註]的記載，在他聖善生命的終點時，他「天使般的外貌，恩慈的言語，聖潔的行為，眾人的愛戴 — 在他臉上流露著聖潔的喜樂，顯明他靈魂深處被聖靈充滿的喜樂與歡欣。」

[註] 科倫巴Columba, 521-597, 生於愛爾蘭，具王家血統的傳教士。在杜柔(Durrow)建修道院。563年到蘇格蘭附近的艾奧那(Iona)島上，再建立修道院作為傳道基地。

Thou, O Lord, art my refuge. Psa. 91:9 (R.V.)

The structure of this psalm is often obscured. It begins with the announcement on the part of the chorus of the general truth that to dwell in the inner place of fellowship is to abide under the protection of divine Power.

Twice the psalmist speaks. In the second verse we hear him saying:

*I will say of the Lord, He is my refuge and my fortress,
My God in whom I trust.*

In the ninth verse he breaks in again:

For Thou, O Lord, art my refuge.

And each profession on his part is followed by the outburst of the chorus with an enunciation of all the blessings which most certainly will accrue.

In the last three verses God Himself is introduced, assuring his child of all that He is prepared to do and be. Have you ever said definitely, "O Lord, Thou art my refuge"? Fleeing from all other, have you sheltered in Him from the windy storm and tempest, from the arrow by day, and pestilence by night, from man and devil? You must avow it. Do not only think it, but say it. Keep saying it because it is true, rather than because you feel it to be true. Not only in the midst of sympathizing friends, but in hours of loneliness, desertion, and opposition.

In a farm, in which I am interested, we have an incubator, the artificial heat of which hatches hundreds of little chickens; but there always seems a great lack in their lives--no mother's call or wing. They invariably remind me of those who have not sheltered under the wing of God.

耶和華啊，你是我的避難所。 詩九十一9（直譯）

常有人說，這篇詩的結構含糊不清。一開始是用合唱的方式宣告一般性的真理，就是住在交通的隱密處，就必住在神能力的保護之下。

詩人又說第二次。在第二節我們聽見詩人說：

我要論到耶和華說，祂是我的避難所，是我的山寨，
是我的神，是我所倚靠的。

在第九節他又說：

因為你，耶和華，是我的避難所。

詩人每一次的宣告，隨著就是迸發的合唱，來說明一切即將確實要產生的祝福。

最後三節是介紹神自己，神向祂的孩子保證一切祂所預備要作的事，以及祂的所是。你曾否確定地說，「耶和華啊，你是我的避難所。」呢？你曾否逃避其他的一切，在祂裡面得庇護，脫離狂風暴雨，脫離白日飛的箭，和黑夜行的瘟疫(5-6節)，脫離人和魔鬼呢？你必須公開聲明。不只這樣思想，而是要說出來。要不斷地說，因這是真實的，更是因為你覺得它是真實的。不只在那些同情你的朋友中間述說，而且是在孤單、被棄絕、遭反對的時候述說。

在一個我關心的農場裡，有一個孵蛋器，人工調控的熱度孵出成百的小雞；但在它們小小的生命中似乎有個大缺欠 — 缺少母雞的呼喚和她的翅膀。這些小雞總是叫我想起那些不曾在神的翅膀下得蔭庇的人。

I am anointed with fresh oil. Psa. 92:10 (R.V.)

There is perennial freshness in God--in the works of nature, in his love, and in the renewal of the soul. Does the eye ever tire of the changeful beauty of the clouds? Though we look out from childhood to old age on the same landscape, there is always something fresh to captivate the roving eye. Think of the unfailing freshness in love--love of woman to man, of mother to child. Think of the freshness of each returning day, of earth in her springtime robe, with the myriads of sweet children, whose laughter is as ringing and their eyes as bright as if the earth were young, instead of being old and weary. And if God can do this for the works of his hands, is there any limit in the freshness which He will communicate to his children?

Each morning bend your heads, ye priests of the Most High, for the fresh anointing for the new ministries that await you. The former grace and strength will not suffice; old texts must be rejuvenated and reminted; old vows must be respoken; the infilling of the Holy Spirit must be as vivid, and may be as definite, as at the first. See to it that you do not rise from your knees till you can say, "I have been, and am, anointed with the fresh oil." And the anointing that ye receive from Him shall abide on you, teaching you how to abide in Him. So you shall bring forth fruit in old age, and in life's winter be full of sap and fervour.

Pastor Harm used to say: Pray diligently. I do not mean your common prayer alone; but pray diligently in your room daily for the Holy Spirit. How their faces shine, who receive this daily unguent!

我是被新油膏了的。 詩九十二10

在神裡面有長年不斷的新鮮 — 在自然界的運作中，在祂愛中，也在人心靈的更新中。人的眼目何曾厭倦過雲彩變化的美麗呢？儘管我們從小到老一直看同樣的景色，總有些新鮮的東西吸引我們環視的眼光。想想在愛中不盡的新鮮感 — 女人對男人的愛，母親對孩子的愛。想想每個重新開始的一天的新鮮感，想想大地穿著她春天的衣裳，並無數可愛的兒童，他們的笑聲響亮，眼睛明亮，好像大地不陳舊疲乏，而是年輕。如果神能對祂手中的工作這樣行，祂與祂兒女交流的新鮮感還會有什麼限制嗎？

你們這至高者的祭司們，每個早晨要低下你們的頭，好領受那新鮮的膏油，為著等候你們的新事奉。從前的恩典和力量不會足夠；舊的引用經文必須要恢復活力，重新鑄造；舊的誓言必須要再宣告；聖靈的充滿必須鮮活，好像初次那般明確。切切謹慎，不要從你跪著的膝蓋站起來，直等到你能夠說，「我已經，並且正在，被新油所膏。」並且你從祂那裡領受的膏抹必停留在你身上，指教你如何住在祂裡面。如此你在年老時仍要結出果子，在人生的冬天仍充滿汁漿和熱情(14節)。

哈姆牧師曾說：要殷勤禱告。我不是單指你普通的禱告；而是為得聖靈，每天在你的內室勤奮地禱告。那日日領受這膏油的人，他們的臉面何等放光！

The floods have lifted up, O Lord, the floods have lifted up their voice. Psa. 93 : 3

How often a man says these words over to himself as he paces the deck of the steamer in mid-Atlantic! There is no commentary to this psalm like that supplied by the break of the waves. Sometimes the voice of the floods is deafening; you cannot hear yourself speak; at other times all night, through the porthole, you hear their musical break beneath. The lifted up voice of the sea gives many notes in the great organ of nature, sometimes the deep bass, at other times the silvery treble. One says to one's self:

"What are the wild waves saying?" They may be inciting one another to a work of destruction and devastation, roaring in their rage, fretting for supremacy. Why should they endure the presence of man in their wild waste? He is an intruder. The sea-gulls are welcome; they are at home as in their native element, but man has no right.

So do the waves of trouble roar wildly around the bark of our life. There are times when surge on surge rolls in upon the soul, and breaks with boom and roar; but always there floats upon the soul the refrain of this sublime canticle, "Above the voices of many waters the Lord on high is mighty." He sits as King, higher than the spray is tossed, deeper than the fathomless depths, mightier than the strongest billow. Let Him but say, "Peace, be still!" and the greatest storm that ever swept the waves with wild fury sinks into the tranquil sleep of childhood. Or, if we sink beneath the wave, we shall but fall into the hollow of God's hand, where the oceans are cradled.

耶和華啊，大水揚起，大水發聲。 詩九十三3

當人在大西洋航行的蒸汽船甲板上踱步時，經常會說出上述經文！沒有什麼比澎湃的波濤更能詮釋這詩篇。有時大水的聲音震耳欲聾；你聽不見自己說話；有時整個晚上，透過舷窗，你能夠聽見在下面海浪拍打的聲音。海大聲奏出自然的大風琴中許多的音符，有時是深沉的低音，有時則是銀鈴般的高音。人自言自語地說：

「洶湧的波濤在訴說什麼？」[出自英國作曲家卡賓特Joseph Edwards Carpenter,1813-1885, 的詩句] 它們也許是互相鼓動，作破壞、拆毀的工作，在狂怒中咆哮，為至高的主權焦躁。怎能容忍人出現在無垠波濤洶湧之處？人是入侵者。海鷗是受歡迎的；它們在生來的環境中，可以安然；但是人卻沒有權利。

困苦的风潮也是如此狂野地在我們人生之船周圍咆哮。有時候它們一浪接一浪地湧進心中，打出轟隆咆哮聲；但在我們心上總會浮現這崇高的頌歌，「耶和華在高處大有能力，勝過諸水的響聲。(4節)」祂坐著為王，高過濺起的浪花，深過那不可測度的深淵，比最大的巨浪更有力。讓祂單單說：「住了吧，靜了吧！(可四39)」那最兇悍的風暴及其橫掃的狂浪，便沉入孩童安靜的睡眠中。即或我們沉到了浪底下，我們不過是落在神的手心裡，在那裡眾海洋如搖籃擺蕩。

Blessed is the man whom Thou chastenest . . . that Thou mayest give him rest. Psa. 94: 12, 13

The reason of chastening is rest-giving. God chastens us that He may give us rest from the days of adversity. In sorrow we learn lessons which serve us in good stead when others suffer without remedy. In trial-times the child of God falls back upon the lessons his Father taught him out of the black letterbook of pain, and he knows how to comport himself. Thus he finds rest to his soul, rest in the will of God, rest in humble submission to his lot, rest in the wisdom that cannot err, in the love that cannot forget.

God teaches all the scholars in his school. He dares entrust none to an usher. Enter thyself as a scholar in the academy of grace, and thou shalt at once be taught, as all his children are, of God.

There is but one text-book for the whole school. It is always the Law of God. We learn from it when we are babes. In mature life we resort to it at every emergency. In old age we feel we never understood before its meaning or beauty. It is God's "horn-book."

Those who have sat longest under God's tuition profess they know least. Instead of beginning at the lowest class and working up, we begin at the highest, and work down. The grey-heads sit on the infants' forms, and the simplest are the wisest. There is blessedness, not in roaming the fields, but in sitting on the bench and learning what God teaches each soul that will give heed.

Some day, the lessons will be done, the doors thrown open, and the scholars will be dismissed, never to return to the hard bare forms, but to go for holy-days of never-ending gladness in the Father's home.

耶和華啊，你所管教的人 ... 是有福的。你使他 ... 得享平安。 詩九十四12-13

管教的用意是為賜平安。神管教我們，使我們在遭難的日子得享平安。在憂患中，我們就學到有益的功課，而其他人受苦卻得不到改正。試煉的時刻，神的孩子倚靠那些功課，就是天父藉著那本苦難的黑色家書集[指聖經]指教他的，而知道自己當怎樣行事為人。藉此，他為他的靈魂找到平安，在神旨意中的安息，在謙卑降服於他的處境中的安息，在永不出錯的智慧中的安息，在永遠難忘的愛中安息。

神教導一切在祂學校裡的學生。祂不敢不將一人交給助理教師。你要自己進入這恩典的學府作一個學生，你將立時受教導，就像祂所有的兒女一樣，受神的教導。

全校只有一本教科書。這本書永遠是神的律法。當我們是嬰孩的時候，我們就從這律法書學習。在生命成熟時，我們每一次有危難就來求助於這本律法書。在年邁之時，我們還覺得未曾認識這律法書的意義和優美。它是神的「初學入門書」。

那些坐在神的教導下學習最久的，承認他們是懂得最少的。不是從最低年級開始學上去，我們是從最高的開始學下來。頭髮灰白的有著嬰孩的樣式，最單純的是最有智慧的。福氣不是在田野漫遊，而是坐在長板凳上學習神教授給每一個用心領受之人的功課。

有一天，課程會結束，門要大開，學生們會被解散，再不必回到艱難無修飾的樣式，而是在天父家中，過著充滿永不止息喜樂的神聖假期。

Unto whom I swore in my wrath that they should not enter into my rest. Psa. 95 : 11

God's Rest has been waiting for man's entrance, since He rested from all the work that He created and made. To all other days there were evening and morning, but not to this. It does not consist in circumstances, or conditions of existence, but in disposition. It does not lie, as sacred poets have too often suggested, beyond the confines of this world--it is now, and here. Canaan is not primarily a type of heaven; but of that blessed experience which is ours when we have passed the Jordan of death to natural impulse or selfish choice, and have elected for evermore to accept, and delight in, the will of God.

Will you not take up this position to-day? To-day! Oh that ye would hear his voice! To hear his voice speaking in the heart, in circumstances, and in nature, and to obey promptly, gladly, blithely--this would bring the soul into the rest that remains unexhausted for the people of God. Are you hardening your heart against some evident duty to which you are called, but which you are evading? Are you hardening your heart to some appeal which comes to you through the ties of kinship and nature? Are you saying, Can God subdue these Canaanites, instead of God can? Beware, for this is the sin of Massah and Meribah, which, being interpreted, means strife. Woe to those that strive with their Maker; let the potsherd strive with the potsherds of the earth.

Everyone comes in the Christian life, once at least, to Kadesh-barnea. On the one hand the land of rest and victory; on the other the desert wastes. The balance, quivering between the two, is turned this way by faith; that by unbelief. Trust God, and rest. Mistrust Him, and the door closes on rest, to open to wanderings, failure, and defeat.

所以我在怒中起誓，說，他們斷不可進入我的安息。 詩九十五11

神的安息一直等待著人進入，因為祂已經歇了祂一切造物的工(創二2)。其他六日都有晚上，有早晨(創一5, 8, 13, 19, 23, 31)，第七日卻沒有。安息不在於環境，或存在的條件，而在於人的決定。它並不像許多聖詩作家常常暗示的那樣，在今生範圍之外——就在現在，就在這裡。迦南地主要不是預表天堂；而是預表我們有福的經歷，當我們經過約但河的死，就是向著我們天然的動力與自私的選擇死，而永遠選擇接受並喜歡神的旨意。[迦南地不預表天堂，因在迦南還有爭戰。迦南預表我們今天的經歷，爭戰去得地、得安息。(書廿一43-45)]

你難道不願在今天就站在這地位嗎？今天(7節)！但願你可以聽到祂的聲音(7節)！在心中、環境中、大自然中，聽見祂的聲音，而立即喜樂地順從——這便能將人心帶入神子民永不耗竭的安息中。你是否對某些你明明被召去擔負的責任硬著心，而逃避呢？你是否對著那些因親情與本性臨到你的懇求硬著心呢？你是否在說，「神能征服這些迦南人嗎？」而不是說，「神能征服這些迦南人！」請你注意，因這就是瑪撒與米利巴的罪，米利巴繙出來就是爭鬧的意思(8節，出十七1-7)。禍哉，那與造他的主爭論的，他不過是地上瓦片中的一塊瓦片(賽四十五9)。

每個基督徒的一生，至少會有一次，來到加低斯·巴尼亞[摩西在這裡打發探子去窺探迦南地(民十三1, 25)]。一面是安息與勝利的土地，另一面是曠野荒漠。天秤搖晃於兩者之間，有信心就偏向這一面，不信就偏向另一面。信靠神，就得安息。懷疑祂，向著安息的門就關上，打開的就是那通向流浪、失敗與挫敗的門。

Say among the nations, The Lord reigneth. Psa. 96:10 (R.V.)

Tell it out! The message is too good to warrant silence. That the Lord is King is the secret of jubilation and blessing for all the world.

Nature is glad, because his rule will emancipate her from the thralldom under which she has groaned too long. When the kingdom is established in the hand of the Son of Man, the long travail of creation will be over; the new heavens and earth will have emerged. Therefore the psalmist depicts the outburst of thanksgiving from seas, and fields, and trees. The world of men may be glad also, because the reign of Jesus means equity for the oppressed, equal-handed justice for the poor, peace among the nations.

But, above all, gladness becomes the saints. If the Lord Jesus has become King of your heart, and has brought blessing to you, do not hesitate to give voice to your allegiance. In private, sing unto Him a new song; in public, show forth his salvation, and declare his glory. Tell it out, tell it out! Have you ever seriously considered whether it may not be God's will for you to give up your life to going forth to distant lands, to tell it out that God has made Jesus King, and that He must reign, and that his reign is blessedness?

Probably but a very brief interval remains, during which we can tell it out. Human history has well-nigh fulfilled its six working-days, and approaches its millennial rest; the times of the Gentiles, according to every computation, are nearly fulfilled; the lawlessness, which was to mark the last days, is conspicuously manifest; the bride is rapidly completing her preparation for the marriage-feast--haste then, O heralds of Salvation, prepare in the deserts a highway for our God!

人在列邦中要說，耶和華作王。 詩九十六10

要傳出去！這信息太美好，不該沉默。是全世界歡慶與祝福的祕訣是耶和華作王。

大自然歡欣，因祂的統治要使大自然自由，脫離奴役，大自然在這奴役之下已呻吟太久(羅八20-22)。當國度在人子手中被建立時，受造物的長久勞苦將會結束；新天新地將出現。因此，詩人描繪了自大海、田地和樹木都發出感激之情。世上的人也會歡欣，因為耶穌的掌權意味著受欺壓的得到公正的對待，貧窮的得到不偏頗的公正對待，在萬國中有和平。

但是，更重要的是，聖徒應當歡喜。如果主耶穌已成為你心中的君王，而給你帶來祝福，要毫不猶豫地說出你的效忠。在私下，向祂唱一首新歌；在公眾場合，誇耀祂的救恩，並宣告祂的榮耀。要傳出去，要傳出去！你有沒有認真考慮過，神對你的旨意可能不是要你放棄生計，到遙遠的地方，去傳講神已立耶穌為王，祂必要掌權，且傳講「祂的掌權就是福分」？

或許只剩下非常短的時間，讓我們能有機會傳講。人類歷史已近乎應驗了六個工作日，接近它在千年國度的安息；外邦人的日期，不管怎麼算，都已近乎滿足(路廿一24)；那要為末日標上記號的不法者，已明明地顯出來；新婦正快快完成她為婚筵的預備 — 趕快啊，傳報救恩的使者們，要在曠野中為我們的神預備大道！

Light is sown for the righteous, and gladness for the upright in heart. Psa. 97:11

Light means recognition, joy, song. These await such as are clad about with the righteousness of Christ, and are following the paths of righteousness for his Name's sake. Never swerve from the path of the righteous; however trying and dark your present experience may be, it leads to a harvest-home of joy beyond the years.

Sowing is sad work. It is a casting away of precious seed; the flinging far and wide of the treasured stores of the barn; an expenditure of the present for the future. The sower's heart might fail if it pictured the field mice, the rotting rains, the blighting mildew, which have ruined so many hopes, and lie in wait. So the present is your sowing-time; but every moment of trial, each stab of pain, nobly borne, is a seed-germ cast into the furrows, which will certainly bring a blessed recompense of light. You do not realize it, but you are sowing light. Each act of self-denial, in which you cast yourself into the ground to die, is a seed-germ of the harvest of gladness.

Coal is sown light. When the forests in all the glory of their foliage were hurled into the bosom of the primeval earth, and desolation reigned, it seemed a sad waste of the Creator's work. Who could have realized then that God was really sowing the light of winter nights, the fires of factory and forge? Do not be too sad. Harvest will come, though the weeks move slowly.

*All we have willed or hoped or dreamed of Good shall exist:
Not its semblance, but itself; no Beauty, nor Good, nor Power,
Whose voice has gone forth, but each survives for the melodist,
When Eternity affirms the conception of an hour.*

散布亮光是為義人，預備喜樂是為正直人。 詩九十七11

亮光意味著稱讚、歡樂、歌聲。這些福分等候那些以基督的義為衣袍，又為祂名的緣故遵循公義道路的人。你絕不要偏離公義的道；不管你當下的經歷是多麼艱難和黑暗，多年之後將帶來豐收節的歡樂。

撒種是辛苦的工作。那是要撒出去寶貴的種子；把倉裡的珍藏拋撒得又遠又廣；現在付出，為了將來。撒種的人要是想著田鼠、想著會使植物腐爛的宿雨、想著會使農作物枯萎的霉菌，這些摧毀了多少的希望，那麼撒種的人也許會失去勇氣，而躺著等待。如此看來，現今是你的撒種時候；每個試煉的時刻，每次痛苦的刺扎，你若勇敢承受，就都是一顆子粒撒進犁溝，就必帶來光明有福的報償。你雖不能領會，但你是在播種亮光。每一個捨己的行動，在其中你把自己拋到地裡死了，就是一顆將要收穫喜樂的子粒。

煤炭散布亮光。當滿有榮美枝葉的森林被投入太古時代的地心時，荒涼就掌權了，好像是創造主工作中可悲的廢物。誰能料想到神其實是在播種冬夜中的亮光、工廠鐵窯的火？不要太悲哀。收穫將要來臨，雖然時間的週期移動緩慢。

我們對美善的一切立志、盼望、和夢想都必存留；
不是外表，而是本身；縱然沒有美貌、效益、和能力，
這些都發出聲音，每一聲都為那作曲家存留，
那時永恆將肯定此時的思想。

[出自英國詩人勃朗寧 Robert Browning, 1812-1889, 的詩 *Abt Vogler*。]

Oh, sing unto the Lord a new song! Psa. 98: 1

Come, my soul, thou must awake to sing a new song. Thou hast dwelt long enough on those old, sad, minor chords of loss and disappointment, of regret for the withered past, of bitter remorse. Surely there is something better, nobler, worthier of thee and thy great Lord. Has He not done, is He not doing, marvellous new things in thy daily experience? Are not his mercies new every morning, and his faithfulness every night? Is not his love always at work spreading thy table for new meals, making thy bed for new slumber, contriving new alleviations and delights? Look out for these till meditation induces thanksgiving.

There is always a new song in heaven, because ever a fresh and deepening appreciation of God. The exploring parties are continually bringing back some fresh and wonderful produce of God's wisdom and grace; and as they hold it up to the admiration of kindred spirits, the exhibition elicits new songs. Through the Church is made known to the principalities and powers of the heavenlies the manifold wisdom of God. The song of redeeming grace can never grow old, even though the same words recur; they resemble the banks of the stream through which waters are passing that never passed before. My soul, listen to the bursting harmonies of creation, seas, floods, hills; they chide thee. Cast off the spirit of heaviness, and don the garment of praise. Perchance thy soul is sluggish and dull. But it should not master thee. The psalmist was master of his soul; and when he bade it bless the Lord, all that was within him broke forth into melodious thanksgiving. Let thy spirit, energized by the Holy Spirit, be regnant over the entire realm of thy inner life.

你們要向耶和華唱新歌！ 詩九十八1

來啊，我的心，你該醒來唱一首新歌。你老是想著那又老又悲哀的小調已經夠久了，那是關於損失和失望，關於惋惜凋零的過去，關於痛苦的懊悔。的確有件事是更美好、更尊貴、更配得你和你偉大的主。在你每天的經歷裡，祂豈不曾作過，而且正在作令人驚奇的新事嗎？祂的憐憫豈不是每早晨都是新的嗎(哀三22-23)？祂的信實豈不是每晚都是新的嗎？祂的愛豈不是在為你擺設新的筵席，為你鋪床使你有新的睡眠，設法使你享受新的舒緩和喜悅嗎？你要注意去找尋這些恩惠，直到你的默想引出感恩。

在天上一直有一首新歌，因永遠有新鮮且加深對神的讚賞。探索的人繼續帶回神的智慧與恩典所結的新鮮奇妙的果子；當他們將果子舉起來叫同有一靈的人來稱頌時，這個展示就引出新歌。藉著教會使天上執政的、掌權的，得知神百般的智慧(弗三10)。救贖恩典的歌永不會變舊，即使同樣的話語再出現；這些正像溪流的兩岸，現在經過的水是以往從未經過的。我的心啊，你要傾聽這迸發的和聲來自神的創造、洋海、大水、山嶺；它們責備你[因你一直留在悲哀、失望中]。拋棄憂傷的靈，穿上讚美衣。或許你心沉悶緩慢。但這種情形不該支配你。這位詩人是他心的主人；當他吩咐他的心稱頌耶和華時，在他裡面的一切就發出感恩的歌唱。但願你的靈因聖靈的加力，支配你內在生命的全部。

Samuel among them that call upon his name. Psa. 99: 6

Evidently those that call upon the name of God compose a separate class. There are classes of prophets, pastors, teachers; and there are the mighty wrestlers with God, whose voices are familiar sounds in the divine presence chamber. It is a high honour to be included among them that call upon his name. If you cannot find your place in any other class, perhaps it is here. Possibly you have great gifts of prayer and intercession, which you have never rightly employed, to your own great loss, and the loss of others. Do not wait for God's Angel of Providence to shut you forcibly into a lonely chamber, and compel you to use your great gift.

Samuel's prayers are frequently referred to. At times he would cry unto God all night. He counted it a sin to cease to pray for the people. His prayers secured the defeat of the Philistines; and the nation sheltered itself in his intercessions. We can never estimate the worth of a good man's prayers; and they lift a man like Samuel, destitute of commanding genius, to stand side by side with Moses in the estimate of Eternity.

In a memorable interview with the late George Müller, he told me some of his wonderful experiences in dealing with a prayer-answering God. Just before he died he heard of the conversion of an old man, for whom he had prayed during fifty years. May not he, and such as he, be remembered in this holy category? Oh to be remembered among those that call on God's name! But always bear in mind the thrice accentuated message of this Psalm (3, 5, 9), that God is holy. It is only as we are cleansed from all filthiness of the flesh and spirit, that we can prevail in intercessory prayer.

在求告祂名的人中有撒母耳。 詩九十九6

那些求告神之名的人明顯的形成一個不同的類別。有先知、牧者、教師的類別(弗四11)；有與神摔跤的大能者[指擅於禱告與神交涉者]，他們的聲音在神同在的內室中是常聽見的。得以列入呼求祂名之人的行列中是至高的尊榮。假若你不能列入其他的類別[如：先知講道]，也許可以列在這裡[禱告的人]。可能你有極大的禱告代求的恩賜你卻從未正確地運用，這是你自己極大的損失，也是別人的損失。請你不要等待傳達神旨意的天使，強制將你關進孤單的內室中，迫使你運用你的大恩賜。

撒母耳的祈禱經常被人提到。有時他終夜呼求神(撒下十五11)。他認為停止為百姓祈求是一種罪(撒下十二23)。他的祈禱使以色列人得以打敗非利士人(撒下七13-14)；以色列民族在他的祈禱之下受到庇護。我們永遠無法估計一個義人祈禱的價值；以色列人缺少英明的領袖，才抬舉像撒母耳這樣的人[拿細耳人]，使他在永恆的估計中與摩西並列。

在一次與已故的慕勒喬治[註] 令人記憶深刻的會晤中，他告訴我一些關於他個人與聽禱告的神交涉的奇妙經歷。在他過世前不久，他聽到一個年老的人信主，為這人他已經祈禱了50年。難道像慕勒這樣的人可能不列入這個神聖的類別被記念嗎？啊！被列入那些求告神之名的人中間被記念！但是你要永遠記得詩篇九十九篇三處所強調的信息：神是聖的(3, 5, 9節)。只有當我們從肉體與靈裡一切的污穢得潔淨，我們才能在代求的禱告中獲勝。

[註] 慕勒喬治 **George Müller**, 1805-1898, 德國人，20 歲左右到英國。不久就在英國當傳道人，以信心及禱告聞名。除了建立教會也開辦孤兒院，曾同時收養 2000 孤兒。傳道不支薪，辦孤兒院不公開募款，只藉禱告倚靠神的供應。

We are his; we are his people, and the sheep of his pasture. Psa. 100:3 (R.V.)

The sense of God's proprietorship is the true basis of our consecration. We must realize his rights over us before we can freely give Him his due. Those rights are manifold in their sweet reasonableness; but amongst them all, this of creation is one of the chief. God has a right to us because He has made us.

He made us, as the potter fashions the clay, for a distinct purpose; and surely He has a right to use the vessels of his workmanship for the purpose unto which He has designed them.

He made us, as the builder erects a house for the purpose of inhabiting it; and surely He has a right to occupy every distinct room, and go to and fro in it as He may please.

He made us, as the hand of the weaver makes some textile fabric for wearing; and surely He must not be debarred from the free and unquestioned disposal of that on which He has expended anxiety and time.

We are Christ's by creation, by purchase, by toils and tears, by the gift of the Father. The Good Shepherd owns us, though we do not always acknowledge his ownership, or repay his pains and wounds on our behalf. Look up into his face and say, "I am thine by a myriad ties, and am bound to Thee for evermore. Lead me where Thou wilt; guide me whither Thou choosest; count me as one of thy people; feed me on thy pasture-lands; make as much of me as Thou canst, this side of heaven; number me with thy saints in glory everlasting."

"With bowed heads and open hearts," says Dr. Westcott, "may we offer ourselves. We can do no more, and we dare do no less."

我們是 ... 屬祂的；我們是祂的民，也是祂草場的羊。 詩一〇〇3

我們分別自己獻給主的真實根基是認識神的所有權。我們必須領悟祂在我們身上的權利，然後我們才能自願將祂所當得的歸給祂。那些權利愉悅合理是多方面的；其中，創造的權利是最主要的。神對我們有權利，因祂造了我們。

祂造我們，為著一個獨特的目的，正如窯匠塑造泥土；所以祂確實有權利，照著祂設計的目的，來使用祂所造的器皿。

祂造我們，正如造房子的人，為著要居住其中；所以祂確實有權利，住在任何一個房間，照祂所喜悅的出入。

祂造我們，正如織工的手，織出可作衣服的布疋；所以祂確實不必受攔阻，自由處理祂花費心情與時間在其上的布疋。

我們屬基督，是藉著創造、藉著買贖、藉著勞苦與眼淚、藉著天父的恩賜。這位好牧人擁有我們，雖然我們不是一直承認祂的主權，不是一直報答祂為我們的緣故所受的痛苦與創傷。你要仰望祂的臉面並說，「因著無數的關係，我是屬你的，並且永遠與你聯結。請引導我到你所要的地方；領我到你所選擇之處；將我算作你子民中的一份子；在你的草場上餵養我；在天的這邊[今生]，照你所能的盡量塑造我；在永遠的榮耀裡，算我為你的眾聖徒之一。」

魏斯科博士[註]說，「我們低頭並敞開心，獻上自己。我們不能做比這更多，也不敢做比這更少。」

[註] 魏斯科 Brooke Foss Westcott, 1825-1901, 英國劍橋大學新約經文鑑別學者，後任聖公會主教。他與霍特(F. J. A. Hort)用了28年時間合編新約希臘文聖經，並提出經文鑑別的理论，成為以後這領域研究的基礎。魏斯科主教也關心社會問題，對當時英國社會有卓越貢獻。

I will walk within my house with a perfect heart. Psa. 101 : 2

This is the hardest place to walk in perfectly. It seems easier to walk perfectly among strangers than in one's own house. But you may rest assured that a man is really no better than he is to his own. You must not gauge your worth by what the outside world thinks and says, but by the estimate of those that see you in the ordinary intercourse of the home.

To be perfectly courteous to those whom you are meeting at every meal; to hold yourself under perfect control when worried by tiny insidious jars, and stung by almost invisible gnats; to maintain always the perfect girding of the loins; to have the head always anointed and the face always washed; to realize God's ideal, love's ideal, and your own. Ah, me! this requires the utmost grace that God can give. To die once is easy; to live always with an undivided heart, this is hard.

Understand that in the home-life God is educating and training you for the greatest victories. There you are learning the deepest lessons in sanctification. You need not run to conventions, sermons, and holiness meetings; if you would resolve to walk in your house with a perfect heart, you would discover how far from perfect you are, and how you are the least of his saints. Seek the perfect heart in your home-life; for then God will come unto you, and dwell beneath your roof, and the story of Bethany would be reduplicated for your household and yourself.

*Perhaps "a single heart" is never known,
Save in the yielded life that lives for God alone;
And that is therefore doubted as a dream
By those who know not the tremendous power
Of all-constraining love.*

我要存完全的心行在我家中。 詩一〇一2

在家中行事完全是最困難的。在陌生人中行事完全，似乎比在自己家中容易。但你可以放心確信，一個人真實的情況，不會強過他對自己家人的情況。你一定不可憑外人所想所說的來衡量你的價值，而是憑那看見你在家中日常交流的人，對你的估價來衡量。

對與你一起用餐的人完全有禮貌；在受到微小詭詐的爭執困擾又受幾乎看不見的小事刺激時，完全克制自己；一直維持腰間束上帶子；總是梳頭洗臉；認識神的標準，認識愛的標準，和你自己的標準。啊，這需要神賜我極大的恩典。一次犧牲還容易；要一直活著有顆專一的心，才是艱難。

你要明白，神是在家庭生活中教導你、訓練你，為著最重要的勝利。在家中你學習成聖最深的功課。你不需要奔向培靈大會、名家講道、聖潔特會；若是你定意存完全的心行在你家中，你就會發現你離完全是何等遙遠，並且發現你在祂的聖徒中是極微小的。你要尋求在你的家庭生活中有完全的心；這樣神就要臨到你，住在你家中，伯大尼的故事就會在你家中和你自己身上重複出現(路十38-42)。

或許「專一的心」從未被人認識，
除了在那單為神而活的順服生命中；
這種態度被人懷疑，
以為這只是一個夢想，
那些人不認識凡事節制之愛所發的巨大能力。

But Thou art the same. Psa. 102: 27

This psalm is by an anonymous singer. All we know of him is that he was overwhelmed, and poured out his complaint before God. But that lonely, sorrowful heart caught glimpses of God, which it has transmitted to all the world, enriching it for evermore. Sometimes we are led to wander alone in desolate places to catch new visions of the Eternal, hidden from ordinary souls; thus ardent artists are indifferent to peril and privation if they can catch a mountain from some fresh point of vision, and transfer a passing glimpse to their immortal canvas.

This psalm is despairful enough in its earlier passages. The smoke-wreath dissipated in the breeze, the withered grass of the desert, the declining shadow, the chirrup of a lonely sparrow--such are the images that occur naturally enough. But as he sings the man's vision clears. He looks away from the earth-mists to the Eternal God. Here, at least, is the permanent and unchanging. Did He make all things? Then He can unmake them, and be Himself evermore the same. Let the earth vanish like a dream; let the time-sphere be ended; let the very heavens wear out like a moth-eaten garment; let the nearest and dearest pass from our embrace. Thou art the same; Thou art left; Thou remainest. "All that is transitory forsaketh us; but Christ's seal of recognition forsaketh us not even in death, but bringeth us to the joyful heavenly host, unto our eternal fatherland."

The writer to the Hebrews attributes these words to Him who was the brightness of the Father's glory (Heb. 1). We should read the psalm again with this reference in our mind. Our Saviour is God, and He is the unchanging Rock of Ages in whom we may shelter.

惟有你永不改變。 詩一〇二 27

這篇詩是一位不具名的詩人所寫的。我們只知道他是十分困窘，而在神面前吐出他的苦情。然而那顆孤單憂愁的心瞥見神，就將這看見傳播到全世界，使世界更豐富直到永遠。有時我們被引到荒涼的地方單獨漂流，而對永恆之神有新的看見，是常人所沒看見的；熱心的藝術家也是這樣不在乎危險困苦，假使他們能從某個新的角度來看一座山，並將這短暫的看見轉移到他們不朽的畫布上。

這篇詩的頭幾節是夠絕望的，煙雲在微風中消散(3節)，荒野枯乾的草(4節)，偏斜的日影(11節)，一隻孤單麻雀的唧唧聲(7節)——這樣的影像產生是很自然的。然而當他唱出心中的哀傷時，這人的眼睛就明亮了。他眼光從這地上的迷霧轉移到永恆的神。至少在神這裡是永恆且不改變的。祂造了萬物嗎？那麼祂也能毀壞萬物，而祂依然永遠不改變。即使全地像夢一樣消逝；即使時間終止；即使諸天像被蟲蛀的衣服漸漸舊了(26節)；即使那最近最親的，從我們懷抱中逝去。你仍然是一樣；你仍存留；你依然不變。「一切短暫的離棄我們；但是基督識別的印記，甚至到我們死後也不離開我們，並且要帶我們到歡樂的天軍那裡，到我們永遠的父家。」

希伯來書的作者認為這些話是在描寫祂，就是天父榮耀所發的光輝(來一章)。我們應該心中存著希伯來書的這個參照，再讀這篇詩。我們的救主是神，祂是萬古不變的磐石，是我們藏身之處。

But the mercy of the Lord is from everlasting to everlasting. Psa. 103: 17

Note the contrast. Man's frailty against the everlastingness of God's mercy. We are frail as the flower of the field. Each generation of man comes forth like the grass and flowers, which clothe the meadows in spring only to meet the remorseless scythe. But frail as is our physical life, our resolutions and intentions are still more so. One day our soul is covered by the laughing beauty of hope, and faith, and love, kindly thoughts, heavenly aspirations, gracious deeds--the next the whole crop lies smitten and withered.

But God's love does not alter with our alterings, or change with our changes. Does the mother's love fluctuate with the moods of her sick babe? God loves constantly, with an ardent, intense affection, which delivers from dross the heart that is yielded to Him, and secures at last its transformation into his own likeness. If you will let Him, God will yet love you right. Love will make even your tough nature a miracle of beauty. But the friction of the lapidary's wheel and the diamond dust may hurt you a little. Never mind, love is behind it all. There never was a time when He did not love you--his mercy is from everlasting; nor a time when He will love you less--it is to everlasting.

When at last you have found your centre in God's love, a joy will arise within you, which will pour itself forth in blessing, and you will find yourself but one chorister among myriads in heaven and earth. It will appear to you as though angels and hosts in heaven, together with the saints of all the dispensations on earth, compose one vast choir. But none has any right to presume on this mercy, unless the condition of godly fear has been fulfilled.

但耶和華的慈愛 ... 從亙古直到永遠。 詩一〇三17

請注意這個對比。人的脆弱對照神慈愛的永恆。我們像野地裡的花那樣脆弱。每個世代的人出現都像草和花，他們在春天覆蓋草場，好像專來遇見無情的大鐮刀。但如同我們肉身的生命這樣脆弱，我們的定意和打算更是脆弱。有一天我們的心滿披著希望、信心、愛心、仁慈的思想、屬天的雄心、善行等快樂的美麗，隔天全部的禾稼就被打壞枯乾了。

然而神的愛並不隨著我們的改變而改變。母親的愛是隨著她生病嬰孩的情緒而起伏嗎？神的愛一直是帶著熾熱強烈的感情，這愛將那降服祂的人從渣滓中救出來，並且保證他最終變成祂自己的形狀。假若你容讓祂，神將會確實地愛你。愛使你剛硬的本性變成美麗的奇蹟。寶石匠轉輪的研磨與金剛鑽的碎屑會使你疼痛一下子。你不要在意，這一切的背後乃是愛。祂從來未曾有一刻不愛你 — 祂的慈愛是從亙古就有，祂也未曾有一刻少愛你 — 祂的慈愛直到永遠。

當你最終發現你的重心是在神的愛裡，喜樂就會從你裡面產生，並且湧出頌讚，而你也會發現你自己只不過是在天地詩班無數成員中的一員。對你來說這好像天上的天使天軍同著地上所有時代的聖徒組成一個龐大的詩班。但是無人有權利用這慈愛，除非履行了敬畏神的條件(17節)。

Who maketh the clouds his chariot. Psa. 104: 3

As I write these words on the bosom of the broad Atlantic, there is little for the eye to rest on but the heaving waters through which we are swiftly cutting our path, and the expanse of sky through which float the great piles of cloud. It is pleasant to think of them as the chariots of God; the heavens beyond are the curtains of his tent; this wind is his swift-stepping messenger; this exquisite light glancing on sky and sea is his garment, hardly dense enough to veil his visible Presence. O Nature, how can we do other than love thee, since the Being of our God is so closely mingled with thy hues and forms!

How often God visits us in a chariot of cloud! We look up and see the looming darkness, and forebode evil. But if we could look down, as from a seat in the heavenlies, we should behold our God sitting within, radiant with golden glory, and hastening to bless. In dry, waterless lands, the rain-bearing clouds are signally the chariots of blessing.

*Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.*

When the soul, says one, is born again into the divine light, she becometh a humble, loving, winning creature, that beareth every cross and reproach, that regardeth no insult, either from man or devil, that placeth her love and confidence in the heart of God, full of joy, fed by the Word of God, bathed in a smile of heavenly triumph. But the reason for this is in the absolute confidence that God is in all our life, and that,

*The cloud which spreads above,
And veileth love
Itself is Love.*

用雲彩為車輦。 詩一〇四3

當我寫本篇文章時，正在遼闊的大西洋水面上，放眼望去只有洶湧的海水，我們正在其上快速的破浪往前航行，廣闊的天空中飄浮著許多巨大堆積的雲彩。把雲彩想像作神的車輦是一件愉快的事；遠處的天空是祂帳幕的幔子(2節)；風是步履飛快的信使(4節)；閃耀在天空和海上優美的亮光是祂的衣袍(2節)，它幾乎不夠稠密來遮蓋神自己。大自然啊，我們除了愛你之外還能怎樣呢？因為我們神的存在與你的色調形狀是如此緊密調和在一起。

神何等頻繁乘著雲彩的車輦造訪我們！我們舉目看見烏雲逐漸出現的陰暗，預感邪惡逼近。但是如果我們能從天上的座位向下觀看，我們就會看到神坐在其中放出金色的榮光，並急速要賜福。在乾旱無水之地，載著雨水的雲層顯然是祝福的車輦。

懼怕的聖徒啊，要鼓起新的勇氣；
你所極其懼怕的雲彩，
因帶著慈愛才變得巨大，
它將在你頭上裂開，傾下祝福。

有一個人說，當人重生進入神聖的光中，就變成一個謙卑、有愛心、得勝的人，承受得住每一個十字架和責備，不看重從人或魔鬼而來的羞辱，將愛和信心放在神的心上，充滿喜樂，從神的話語得餵養，沐浴在屬天勝利的微笑裡。這其中的因由是在於完全相信：神就在我們全部的人生中，並且

展開在頭上的烏雲，
把愛遮住，
其實它本身就是愛。

He was laid in chains of iron. Psa. 105:18 (R.V.)

The margin of the R.V. suggests another rendering: "His soul entered into the iron." May we not yet again turn the sentence round, and say that the iron entered into his soul? When we first meet him, Joseph is a tender, yielding lad, with dreams of rule, but no conspicuous power. Yet he emerges from his captivity well qualified to take the helm of Egypt, just then sore driven and tossed by tempest. How can this striking transformation be accounted for, save that he had taken iron into his moral nature through his painful experiences?

The physician often prescribes an iron tonic for anaemic patients: and what iron is to the outer man that also the captivity of circumstances, deferred hope, and anguish of soul are to the inner. You have been fickle and uncertain of late; dreaming of power, but powerless; yearning for the only good, but greedy of trifles; you must have a course of iron. God wants iron Dukes, and Iron souls. And there is a process also by which He can turn Iron to Steel. It means high temperature, sudden transitions, and blasts of heavenly air.

*If call'd, like Abraham's child, to climb
The hill of sacrifice,
Some angel may be there in time--
Deliverance shall arise!*

*Or if some darker lot be good,
Oh, teach us to endure
The sorrow, pain, or solitude
That make the spirit pure!*

Life is very mysterious. Indeed, it would be inexplicable unless we believed that God was preparing us for scenes and ministries that lie beyond the veil of sense in the eternal world, where highly-tempered spirits will be required for special service.

他被鐵鍊捆拘。 詩一〇五18 [這句話的希伯來文只由三個字構成：鐵 進入 靈魂]

英文修訂本的邊註提示另一翻譯：「他的靈魂進入鐵鍊的捆鎖。」我們不也可以再把這句子轉過來說「鐵鍊的捆鎖進入他的靈魂」嗎？當我們初次遇見約瑟(17節)時，他是個幼嫩順服的少年人，有統治的夢，卻沒有明顯的權力(創卅七2-10)。然而當他從監禁出來，已夠資格為埃及掌舵(創四十一14, 39-41)，當時的埃及被風暴催逼得甚苦。這顯著的改變如何得到解釋呢？除非是祂藉著痛苦的經歷，將鐵鍊(或：鐵)納入祂端正的品行中。

醫生常為貧血的病人開鐵的補充劑處方。人外在身體需要鐵；同樣，人內在的生命也需要監禁的環境、願望被拖延、心靈的苦惱。如果你最近曾經變來變去而不確定；夢想權力卻又缺乏能力；渴望美善卻又貪求虛浮的事物；你必須要有鐵的經歷。神要的是鐵般堅強的領袖，和鐵般堅強的靈魂。還有一個過程，藉這過程祂能叫鐵變成鋼。那就是高溫、突然轉變、以及天上來的狂風(伯一19)。

如果你被召像亞伯拉罕的兒子，
登上獻祭的山，
可能有些天使及時在那裡 —
興起拯救！ (創廿二1-14)

或者更幽暗的安排也是美善，
啊，求你指教我們忍受
憂傷、痛苦、或孤獨，
使心靈純淨！

生命是奧祕的。的確，生命難以解釋，除非我們相信神在預備我們，為著那在知覺的幔子之外，在永恆世界裡的場景和職分，在那裡特別的服事需要受過高度鍛鍊的心靈。

He gave them their request; but sent leanness into their soul. Psa. 106: 15

Israel insisted on being fed, not with manna only, but with flesh. The people complained of their heaven-sent food as too light and unsatisfying. Their gross appetite demanded some heavier diet. So the wind brought down quails, flying a few feet from the ground, within easy reach of club or stick. These they ate ravenously, voraciously, greedily. "The people rose up all that day, and all the night, and all the next day, and gathered the quails." Their pampered bodies were gorged with food. They had their desire, but their souls were starved. "While the flesh was yet between their teeth, ere it was chewed, the anger of the Lord was kindled, and the Lord smote the people with a very great plague." They were buried in the graves of lust.

Generally speaking, the soul and body fare inversely. When the body is pampered with every luxury, the soul starves. The soul thrives best when the body cries out. Probably we all have to choose, not once or twice, in life, whether we will have the full satisfaction of our appetites, and lean souls; or be lean as to our circumstances, while the spirit is keen, alert, and full of vigorous life.

It seems as though the shadow of the eternal were perpetually hiding from us the eternal itself. Those that snatch at the shadow miss the eternal; those who refuse to be satisfied with the shadow, reach the satisfying vision of God; and to find God is to find all in and with Him. Oh, do not seek to impose your will on God; do not insist on anything with too great vehemence; let God choose. Whenever you make request for things which are not definitely promised, ask God not to grant them, except it be for the very best.

祂將他們所求的賜給他們，卻使他們的心靈軟弱。 詩一〇六15

以色列人堅持要吃的，不只是嗎哪，而是要肉。百姓抱怨從天降下來給他們的食物太清淡，令人不滿意(民廿一5)。他們粗鄙的胃口要求一些更結實的食物。於是風颳來鵲鴉，飛在離地面幾尺之處(民十一31)，用棍棒就能搆著。他們十分饑餓、狼吞虎嚥、貪婪地吃。「百姓起來，終日終夜，並次日一整天，捕取鵲鴉。(民十一32)」他們嬌縱的身體塞滿了食物。他們的慾望得到滿足，但是他們的靈魂卻在挨餓。「肉在他們牙齒之間尚未嚼爛，耶和華的怒氣就向他們發作，用最重的災殃擊殺了他們。(民十一33)」他們被埋葬在貪慾的墳墓中。

一般來說，靈魂與身體吃的食物正相反。當身體的慾望用奢侈品得到滿足時，靈魂就挨餓。當身體哭號時，靈魂卻興盛。也許我們在人生中都必須不止一次兩次地作選擇，到底我們要使慾望完全得到滿足而靈魂消瘦；還是按我們的環境而言是消瘦的，靈卻敏銳、儆醒，充滿生命的活力。

看起來永恆的影兒似乎將永恆本身一直向我們隱藏。那些抓住影兒的人，錯失了永恆；那些拒絕以影兒為滿足的人，得到神那令人滿足的異象；而找到神就是找到一切在祂裡面的，以及與祂同在的。哦，不要勉強神接受你的意願；不要在任何事上過度堅持；要讓神來決定。每當你求一些沒被明確應許的事物時，求神不要賜予，除非那是為著上好的。

Even they shall understand the loving-kindness of the Lord. Psa. 107: 43

"The Harvest of a Quiet Eye" is the fascinating title of a fascinating book. When the heart is quiet in God, the eye looks out on the scenes of nature and life around it, and detects everywhere, even where to ordinary men every appearance seems in the contrary direction, the loving-kindness of the Lord. As life advances, and one climbs the hill, one is able to review the path by which life has been directed and controlled. We observe with the wisdom which we have obtained by long experience, and we understand God's reasons for many rebuffs, denials, and bitter disappointments. I believe that we shall one day turn to Him, and say, when we know all, "Thou couldst not have done otherwise. We would not have wished otherwise."

Consider the successive vignettes of this psalm. Love broods over the weary caravan that faints in the desert; visits the prison-house with its captives; watches by our beds of pain; notices each lurch of the tempest-driven vessel; brings the weary hosts from the wilderness into the fruitful soil.

Love is quick to appreciate love. It is natural to a loving heart to find love everywhere. We view all things in hues borrowed from the heart. "He that loveth knoweth God, for God is love; he that loveth not hath not seen Him, neither known Him." Ask therefore for a baptism unto the love of God--this will make you quick to perceive and understand his loving-kindness, where others miss it. Be patient also to await the end of the Lord. And when still the vision tarries, dare to believe that one day, when you know as you are known, you shall understand the loving-kindness that underlay your darkest experiences.

也必思想耶和華的慈愛。 詩一〇七43

《安靜眼目的收穫》是一本吸引人的書，其書名也吸引人。當人心在神裡面安靜，眼目觀望其四圍生命和自然的情景，而處處察覺到神的慈愛，甚至在常人來看每一現象似乎是截然相反。當人年歲漸長，攀登到山上，他能回顧他一生被引領和掌控的路途。我們用長久的經歷所得到的智慧來觀察，而領會到許多挫折、拒絕，以及痛苦失望中神的因由。我相信有一天當我們瞭解了這一切，我們會轉向祂，說：「你只能這樣作。我們也沒有別的期望。」

仔細思索這詩篇中接連不斷的雅致小品。「愛」庇護那在沙漠中發昏疲乏的隊伍(4-9節)；探望牢獄中的囚犯(10-16節)；守望在我們苦痛的床頭(17-22節)；注意到被暴風雨催逼的船隻每一次的搖幌(23-32節)；引領困倦的大軍從曠野進入肥沃之地(33-38節)。

愛能很快領會到愛。一顆有愛的心，很自然地處處發現愛。我們對所有事物的看法都帶著心裡的色彩。「凡有愛心的就認識神，因為神就是愛；沒有愛心的，未曾見過神，也不認識神。(約壹四7-8)」因此你要祈求進入神愛的洗禮——這將使你很快理解並懂得祂的慈愛，這是他人所錯失的。同時你要耐性等候主終結的審判。當默示遲延之時(哈二3)，要勇敢地相信：有一天，當你認識神，正如被神所認識時，你必明白那墊在你最黑暗之經歷底下的慈愛。

He it is that shall tread down our adversaries. Psa. 108:13 (R.V.)

This is the best way to fight. Keep quietly in fellowship with God; and when the enemy draws nigh, look up to your ever-present Friend, and say, "Now, Lord, now tread down this adversary." When we are observing the conditions which the psalmist enumerates in this psalm, it is easy to do this. Notice what they are.

The heart must be fixed in an attitude of consecration and devotion. We must be awake right early, for fellowship with God, putting on the armour before entering into the battle. We must exalt God in our life and by our lips. Then God will speak in his holiness in our behalf; and when He is for us, who can be against us? Hark to the exultation of the saint. Shechem, Gilead, Manasseh, were famous for their luxuriant fertility, and typify the heavenly graces appropriated by faith. Moab, Edom, Philistia, are synonyms for fierce hostility, and recall our besetting sins, our virulent foes, which fall before us when we are in alliance with the Almighty.

Micah caught sight of this truth, when he said, "The Breaker is gone up before them; their King is passed on before them, and the Lord at the head of them." Yes, the Shepherd goes before his flock, but the flock must follow Him. We must not be content with the knowledge that all things are ours in Christ, but must enter on their possession and enjoyment. Of what use is it to know that mines of precious ore lie under the broad acres of an estate, unless they are brought to the surface and prepared for the service of man? And we must not let ourselves be robbed of our heritage in Christ, through the hatred of our spiritual foes, when He waits to tread them under his feet and ours.

踐踏我們敵人的就是祂。 詩一〇八13

這是最好的作戰方法。保持安靜與神相交；當敵人臨近的時候，仰望你永在的朋友，然後說：「主啊，求你現在踐踏這個敵人。」如果我們觀察在這篇詩中詩人所列舉的一系列情形，這是容易做到的。讓我們看看是什麼樣的情形。

人心必須保持奉獻與虔誠的態度。為了與神相交，我們必須極早醒起(2節)，在進入戰場之前穿上盔甲。我們必須在我們的生命中高舉神，並用口說出來。然後神將指著祂的聖潔為我們發言(7節)；神若幫助我們，誰能抵擋我們呢？(羅八31)。請聽聖徒的頌讚！示劍、基列、瑪拿西，都因他們豐富的出產聞名，而預表藉著信心所取用的屬天恩典(8節)。摩押、以東、非利士是強烈敵對的別稱(9節)，並且提醒著當我們與全能者聯盟之時，所面對不斷侵擾的罪，以及惡毒的仇敵。

先知彌迦看見這個真理，他說：「開路的在他們前面上去。他們的王在前面行；耶和華引導他們。(彌二13)」是的，牧人走在祂的羊群前面，但羊群必須跟隨祂。我們不能只以「所有在基督裡的都是我們的」的知識為滿足，必須要進去擁有並享受這些豐富。只知道在廣大田地之下擁有珍貴的礦產有什麼用呢？除非這些礦產能夠被取出到地面上來，並預備為人效勞。當基督等待將仇敵踐踏在祂與我們的腳下時，我們絕不可因憎恨我們屬靈的仇敵，而被奪去我們在祂裡面的產業。[當基督還等待時，我們也要安靜等待，跟隨祂，不跑到祂前面。]

Let them curse, but bless Thou. Psa. 109: 28

This is the Iscariotic psalm. The Apostle Peter quoted it, as applying to Judas, on the occasion of electing a successor to the traitor; but the Church has no desire to appropriate against him or any of her foes the awful anathemas of the psalmist. In reading them we must remember--first, that they may be treated as predictions rather than imprecations, not let, but shall; secondly, that those earlier days had much of the thunder of Sinai and little enough of the tender accents of Calvary; thirdly, that it seemed to the lovers of God all important that wickedness should be punished in this life, as they had very dim conceptions of the next, and it might appear, otherwise, that God was indifferent to moral distinctions.

Men still curse us. It is one of the badges that we belong to the Lord's household, that they call us Beelzebub. The offence of the Cross has not ceased; and if none curse us, we may seriously question whether we are following in the footsteps of the Crucified. We must be baptized into our Saviour's death, and die with Him to all fear of man. Until we are willing to be counted the offscouring of all things, we have not entered into the true significance of baptism into his death, and participation in his risen life. The late George Müller said that he made no progress till he came to this. But when we are willing to forfeit our character, to die to our reputation, to be fools for Christ's sake, then God begins to bless. When men revile, and persecute, and say all manner of evil against us falsely for Christ's sake, God whispers in our heart, "Great is your reward in heaven." You never will know how near and tender God can be, till you are cast out by your kind.

任憑他們咒罵，惟願你賜福。 詩一〇九28

這是加略人[賣主的猶大]的詩篇。使徒彼得在選立後繼者接替那叛徒時，曾引用這詩來指猶大(8節, 徒一20)；但教會並不想要以詩人的可怕咒詛(6-20節)用在猶大以及任何教會的敵人身上。在讀這篇詩時我們必須記得：第一，這些咒詛應該被視為預言，而不是咒詛，不是「但願」，而是「將要」；第二，在那些早期的日子裡，有許多西乃山上的雷聲(出十九16)，而不夠有各各他的溫柔語調；第三，看起來對於愛神的人，邪惡必須在今生被懲罰是非常重要的，因為他們對來生只有模糊的概念，要不然的話，就好像神並不在乎道德上的區別。

人們依然咒詛我們。這是我們屬於主家庭的一個標記，他們稱呼我們為別西卜(太十25)。十字架討厭的地方不曾停止過(加五11)；倘若沒有人咒詛我們，我們可能就得認真問自己是否跟隨那位被釘十字架者的腳蹤。我們必須受洗歸入我們救主的死(羅六3)，並且在「懼怕人」上與祂同死。在我們願意被看作是萬物中的渣滓(林前四13)之前，我們還未進入受洗歸入祂的死的真正意義，並且有分於祂復活的生命。已故的喬治·慕勒[註]曾經說過，直到他進入這個層次之前，他的生命沒有任何進步。而當我們願意失去自己的個性，向著我們的名譽死，為基督的緣故成為愚拙(林前一18)，神就開始賜福。當人們因基督的緣故辱罵我們，逼迫我們，捏造各樣的壞話毀謗我們，神就在我們的心中低聲說：「你們在天上的賞賜是大的。(太五11-12)」你永不會知道神會何等的親近與溫柔，直到你被自己所趕逐。

[註] 喬治·慕勒George Müller, 1805-1898, 德國人，到英國傳道，以信心及禱告聞名。建立教會及開辦孤兒院，曾同時收養2,000孤兒。傳道不支薪，辦孤兒院不公開募款，只禱告倚靠神的供應。

Thy people shall be willing in the day of thy power. Psa. 110: 3

The literal rendering of the Hebrew is preferable: "Thy people shall be free-will offerings in the day of thy power." When we recall the quotations of the first verse of this psalm in the New Testament, we have no difficulty in understanding what is meant by the day of his power. It is beyond doubt the day of his ascension, of his enthronement at the right hand of the Father, and of the advent of the Holy Spirit.

Whensoever the Holy Spirit is supreme in a church there will be a free-will offering of young hearts and lives. Clad in the priestly garb of stainless purity, pouring forth from the womb of life's young morning, they will scatter themselves over the weary earth like myriads of dewdrops on withered vegetation. The Priest-King has a wonderful fascination for youthful volunteers; and as He is so are they.

Have you become a free-will offering? There is every claim for your entire and devoted service. You have been already included in the Father's gift to the Son; but you must come to Him for yourself. The world has yet to learn what God can do with a soul that is entirely given up to Him. Let Him have your life to shape and mould it, to inspire and infill, to send forth on his errands, to commission for his service. There are no pressed men in our Master's army--all are volunteers. Offer your will to God; say you are willing to be made willing: He can make you willing in this day of his power, as iron is bent in the fierce flame.

*In full and glad surrender we give ourselves to Thee,
Thine utterly, and only, and evermore to be!
O Son of God, who lovest us, we will be Thine alone,
And all we are, and all we have, shalt henceforth be Thine own!*

當你掌權的日子，你的民要... 甘心犧牲自己。 詩一一〇3

希伯來文原文更好直譯作：「當你掌權的日子，你的民要... 甘心獻上自己。」當我們回想到新約中引用這詩篇的第1節經文時，我們就不難了解什麼叫作「當你掌權的日子。(徒二34-35)」毫無疑問，這就是祂升天，坐在父神的右邊，以及聖靈降下的那日子。

無論何時當聖靈在教會中掌權，就會有甘心獻上的年輕的心與生命。他們穿上純潔無瑕的祭司衣袍，從生命清晨的腹中傾倒出來，如露水散布在地上無數枯萎的植物上(3節)。這位「祭司-君王」對於年輕的志願者有奇妙的吸引力；他們也會像祂一樣。

你已經成為一個甘心祭了嗎？這是對你所獻上所有敬虔的要求。你已經被包含在天父所賜給聖子的禮物中了；但你必須自己來到祂的面前(約六37)。這個世界依然要知道，對於一個完全獻給神的人，祂能作什麼。讓祂得著你的生命來塑造並陶冶，激勵並充滿，為著祂的工作受差遣，為著祂的事工被任命。在我們主人的軍隊裡沒有被強迫的人 — 全部都是志願軍。將你的意志交給神；說你願意被祂塑造成為甘心樂意的人。當祂掌權的日子，祂能使你變成甘心樂意，就像鐵在烈燄中彎曲。

在完全與喜樂的降服中，我們將自己交給你，
完全地、單單地、永遠地屬你！
哦，神子啊，你愛我們，我們願單單屬於你，
並且我們一切所是，以及我們一切所有，從今以後都歸你所有！

The works of the Lord are great, sought out of all them that have pleasure therein. Psa. 111 : 2.

The merchant goes forth to seek goodly pearls. Go forth, O Christian heart, to discover fresh jewels in thy Saviour's character. You will find them in meditation, in converse with other souls, but mainly in the reverent investigation of Scripture.

The theme of the Bible is--the works of the Lord. Its constant affirmation is that they are great; that his work is honour and majesty; that He hath made his wonderful works to be remembered; that He shows his people the power of his works; and that the works of his hands are truth and judgment. Where better could we study or seek them out?

Consider God's works in Creation, as scene after scene is unfolded in the first chapter of Genesis; in destruction, as when the Deluge swept the earth; in redemption, when He led his people out of Egypt; in judgment, when He handed his people over to their enemies; in the holy Incarnation, the Passion, the Resurrection of Jesus, and in the coming of the Paraclete. Seek out these great and wonderful works; trace the references made to them in every part of Scripture; find a holy pleasure in reviewing them in all their wealth of significance.

Kepler, when he first turned his telescope to clustered worlds, exclaimed, "I am thinking over again the first thoughts of God." Oh that the ecstasy of the ardent student of nature might fill our hearts as we direct our thought to the great works of our Saviour-God! But our attitude, like his, must be one of reverence, patience, and dependence on the revealing Spirit. Probably this will be our employment in eternity; ever passing into deeper and fuller appreciation of the works of God, and breaking into more rapturous songs.

耶和華的作為本為大：凡喜愛的都必考察。 詩一一一 2

買賣人出去尋找好珠子。基督徒啊，你要出去發現在你救主品格中新的珍寶。在默想裡，在與他人談話裡，最主要是在恭敬的查考聖經裡，你會發現這些珍寶。

聖經的主題就是耶和華的作為。聖經不斷地肯定神的作為是偉大的(2節)；祂的作為尊榮威嚴(3節)；祂行奇事使人記念(4節)；祂向祂的百姓顯出大能的作為(6節)；祂手所行的是誠實公平(7節)。我們能在何處更好的考察，尋找到這些寶貝呢？

請思想神造物的工作，在創世記第一章裡一幕接著一幕展開來；在祂施行毀滅，使大洪水淹沒大地；在祂施行拯救，帶領祂的子民離開埃及；當祂施行審判，將自己的子民交給他們的仇敵；在耶穌成為肉身，在十字架上受難，復活，以及在保惠師的來臨。要考察神這些偉大奇妙的作為；追尋在聖經裡提及這些作為的經文；要喜愛回顧神作為豐富的意義。

開普勒[註]初次將他的望遠鏡轉向星團時，感嘆說，「我要再次思考神最初的意念。」在我們將思念集中在我們的神救主偉大的作為時，但願熱情研究大自然的學者所有的興奮歡喜充滿我們的心田！像開普勒那樣，我們的態度必須是恭敬、耐心、並且倚靠啟示的聖靈。在永世裡這也許就是我們的工作；並且一直變得更深入、更豐滿地讚賞神的作為，而發出更欣喜若狂的歌頌。

[註] 開普勒Johannes Kepler,1571-1630, 德國天文學家及數學家。矯正遠視及近視的眼鏡，就是他發明的。

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. Psa. 112: 7

There cannot be evil tidings to the soul which has fixed its trust in the Lord. Every messenger that comes post-haste into its presence with despatches brings tidings of what has been permitted or done by our Father; and nothing which is of his ordering or permitting can really injure us. Tidings! tidings! they are always pouring in, by letter, postcard, and telegram. They are presented in the contents bills of every newspaper, and cried by the newsboys in the streets. But the child of God opens each buff-coloured envelope with untrembling hands, and scans the newspaper columns with unblenching eyes. No tidings can be evil to him; his heart is fixed, trusting in the Lord.

But does not the Christian suffer anguish and pain, as others do? Is he stoical and unimpassioned, dull in his emotions, unsympathetic in his affections? Not so; but he refuses to judge things by their appearances. He knows that all things must be working for good on his behalf: in the hieroglyphics he detects his Father's handwriting; in the mysterious figure standing on the shore, veiled in morning mist, he beholds the Lord who died for him. If tidings were to come to you to-day of disease, loss, bereavement, death, they could not be evil if your heart dares to maintain a fixed trust in God; for such trust robs death of its sting, and the grave of its victory. I cannot understand, but I can trust Him. Like the fabled philosopher's stone, faith turns all metals to gold.

*Know well, my soul, God's hand controls
Whate'er thou fearest;
Round Him in calmest music rolls
Whate'er thou hearest.*

他必不怕兇惡的信息：他心堅定，倚靠耶和華。 詩一一二7

對於堅定信靠主的人而言，不會有兇惡的消息。每個受差遣火速傳遞快信的使者所帶來的消息，都是我們的天父許可或祂親自下達的；天父所命令或許可的事沒有一件會真正傷害我們。消息！消息！它們藉著信件，明信片 and 電報，源源不斷地湧入。它們出現在各報紙的新聞內容宣傳單上，在街頭報童的口中被散布。但神的孩子打開牛皮紙信封的時候，他的手不顫抖，瀏覽新聞各欄時，他的眼也不畏縮。對他而言，沒有兇惡的信息；他心堅定，倚靠耶和華。

但是，難道基督徒就不像其他人一樣遭受苦惱痛苦嗎？基督徒是苦修克己，沒有熱情，麻木不仁，沒有同情心嗎？不是這樣的；但是，基督徒拒絕根據外表來判斷事情。他知道萬事都互相效力，為叫他得益處(羅八28)；在難以辨認的文字中，他發現天父的筆跡；在清晨霧氣瀰漫的岸上，他看見那個神祕的身影正是那位為他捨命的主(約廿一7)。當今日臨到你的消息是疾病、損失、喪親、死亡，若你的心勇敢維持堅定信靠神，這些消息將不會是兇惡的；因為這樣的信靠奪去死亡的毒鉤，也奪去墳墓的得勝(林前十五55)。我雖不能明白，但我仍然能信靠祂。就像那個傳說中的點金石，信心將所有的銅鐵變為金子。

我的心啊，你要記住，無論你害怕什麼，
神的手都在掌控，
無論你聽到什麼，
神周圍都發出極平靜的音樂。

He maketh the barren woman to keep house, and to be a joyful mother of children. Psa. 113: 9

This is an evident reference to Hannah's psalm of thanksgiving, when she had borne Samuel, and God had taken away her reproach. Her story, and these words, should be a great comfort to those who have never been used in soul-winning. Remember, too, how Sarah received strength by faith to bear a child, because she counted Him faithful that promised. God can make barren souls authors of life to thousands. These are the conditions:

Be content, like Hannah, to cherish a sorrowful spirit. Weep before the Lord. Let your request be poured out before God at Shiloh, with the moving lips, though the voice be inaudible. Ask of God with strong cryings and tears, that He would still the taunts of your adversary. Souls are only born to those who cannot live without them.

Next, look away from all creature help to God's faithful promise, and believe that He can make you to become spiritually productive. Claim this of Him. Believe that of stones He can raise up children. Hold Him to his own word. Remind Him of his promise, "I will make thee exceeding fruitful."

Hannah promised that her child should be given to the Lord; and Samuel, when old enough, was brought to the Temple in pursuance of her vow. We are too apt to take the glory and credit of soul-winning, instead of acknowledging that, as we could not bear them apart from God, so we may not keep them when they are given. Those who, like Hannah, give their Samuels to God, like her can also break forth and sing, "My heart exulteth in the Lord, mine horn is exalted in the Lord; because I rejoice in thy salvation."

祂使不能生育的婦人安居家中，為多子的樂母。 詩一一三9

這明顯是一篇提及哈拿感恩的詩，那時她生了撒母耳，神除去她的羞恥。她的故事，和這些話，應該成為那些從未被使用為主贏得靈魂之人的安慰。請你記住，撒拉是怎樣藉著信心得力量，生了一個孩子，因她以為那應許她的是可信的（來十一11）。神能夠使不育的人，生出成千的人。這裡有些條件：

首先，要像哈拿一樣，願意懷著憂傷的靈，到主面前來哭泣。在示羅，耶和華的殿中，將你的請求傾吐在神面前，儘管不出聲音，只動嘴唇。流淚痛哭，求神平息你對頭的嘲笑（撒上一章）。唯獨沒有孩子就活不下去的人，才能生孩子。

然後，將視線從一切受造物的幫助挪開，轉向神信實的應許，相信祂能讓你成為屬靈的多產者。請求祂兌現這個應許。相信祂能從石頭裡興起子孫來（太三9）。求祂信守祂自己的話。記念祂的應許，「我必使你的後裔極其繁多。（創十七6）」

哈拿應許將自己的孩子歸給耶和華；當撒母耳長到足夠大的時候，就被帶到耶和華的殿中，還她的願。我們總是太傾向要得到帶人信主的榮譽和功勞，而不承認離了神，我們就不能生出他們。因此，當他們被賜下來時，我們也不可留下為己有。那些像哈拿一樣把他們的撒母耳交給神的人，也能像她一樣發出讚美的歌聲，「我的心因耶和華喜樂。我的角因耶和華高舉；我因耶和華的救恩歡欣。（撒上二1）」

Which turned the flint into a fountain of waters. Psa. 114: 8

This is a miracle which we all need to have wrought in our experience. Our heart is flint, our eyes are dry, our souls fail to respond with tears and regrets to the love of the Pierced One, and to the indictment that charges us with his death. There is little brokenness of heart among God's children; and it is a sad fact that conviction of sin is a comparatively rare experience among the ungodly. This used not to be so. We have read of whole communities being swept with paroxysms of grief and compunction under the preaching of a Finney. His look on one occasion at a scoffing girl smote her to the soul, and led to so deep a work of grace that a whole factory, and then a village, were filled with mourning. I was told of a revival breaking out in a church, and many hearts being made soft because a band of godly elders confessed their unfaithfulness and shortcomings.

Moses struck the rock of flint at the commencement of the wanderings; and was to speak to it, at their close. But in either case the effect was identical; the water gushed from its heart of rock. Use thy cross, O Son of God, Lord of the House in which Moses was but a servant, and smite these hard hearts, that tears may flow freely forth; or speak the word. It is said that every building has a chord, to strike which makes it tremble to its base. Surely there is a chord, a note, a tone, before which our hearts would rend, giving Him tears for his sorrow, anguish for his pain!

"The sacrifices of God are a broken heart: a broken and contrite heart, O God, Thou wilt not despise."

*A broken heart, a fount of tears,
Ask, and it shall not be denied.*

祂 ... 叫堅石變為泉源。 詩一一四8

這是我們所有的人都需要經歷的神蹟。我們的心堅硬，我們的眼乾澀，而我們的心，對於雙手被釘之主的愛，以及我們為祂的死要負責的指控，缺乏帶著悔恨和淚水的回應。神兒女的心很少破碎；不敬虔的人極少有定罪自己罪的經歷，這是一個悲哀的事實。以前不是這樣的。我們曾讀到，芬尼[註]的講道就讓整個社區被悲痛內疚的爆發所席捲。有一次他定睛看一個冷嘲熱諷的女孩，致使她靈魂深處受到譴責，而引出了一次恩典極深的工作，以致於整個工廠和村莊都被悲痛充滿。我也曾經聽說因為一群敬虔的長老為他們的不忠心與虧欠認罪，整個教會經歷了屬靈的復興，許多心都變柔軟。

在開始漂流時，摩西擊打堅硬的磐石(出十七6)；在結束漂流時，他(本該)吩咐磐石(民廿8)。兩次的效果都一樣：水從磐石湧出。摩西在神家中不過是個僕人(來三5)，尚且兩次使水從磐石流出。神子啊，你是家主，求你用你的十字架來擊打這些堅硬的心，或者對著他們說話，讓淚水能自由地流出。有人說每一個建築物的桁架都有一根弦桿，敲打它，就會使這建築物振動到根基。肯定有這樣的一根弦桿，一個音符，一個音調，會撕裂我們的心，使我們能為祂的悲傷流淚，為祂受的痛苦心中傷痛。

「神所要的祭，就是憂傷的靈。神啊，憂傷痛悔的心，你必不輕看。(詩五十一17)」

你懷著破碎的心淚流如泉湧，
祈求，必不被拒絕。

[註] 芬尼 Charles Grandison Finney, 1792-1875, 美國牧師、奮興家、教育家和社會改革家。19世紀美洲大陸大覺醒運動的領導者，被譽為近代復興運動之父。帶領許多靈魂歸主。

They that make them shall be like unto them. Psa. 115:8 (R.V.)

That men become like their ideals is a commonplace; and that the heathen resemble their deities is notorious. Men first impute to their deities their own vices, as the Greeks and Romans to the gods and goddesses of their Pantheon; and then endeavour to honour them by imitation.

But, in another sense, this is gloriously true of our relation to the Lord Jesus. If we make Him our ideal, and trust Him with all our hearts, his beauty shall dawn upon our face, and we shall be changed into his image, from glory to glory. We know that when He shall be manifested finally we shall be like Him, for we shall see Him as He is; and, in a measure, this process of transformation is taking place in those who see Him by the eye of faith, and are becoming like Him.

We are doing more by our life than by our words. We cannot always speak for Jesus, but we may always live for Him. Of a young girl, lately gone forth as a missionary, who cannot speak a word of the language of the foreign land to which she has gone, I was told the other day that her life, or rather the life of Jesus in her, was exerting a far wider influence than she knew. This is the divine method: look and live; trust and be transfigured; abide in Him, and He shall abide in you.

Auskar, a missionary to the Scandinavians in the ninth century, when asked if he could perform miracles, replied: "If God were indeed to grant that power to me, I would only ask that I might exhibit the miracle of a holy life." But this is the most difficult of all. It is easier to die once for Jesus, than to live always for Him. Yet God's grace is sufficient. He will keep us as stars in his right hand.

造他的要和他一樣。 詩一一五8 [意思是：造偶像的人會和偶像一樣。]

人變得像他們的典範，是件平常的事；異教徒變得像他們所拜的神，這種現象也是眾所皆知的。人首先把自己的邪惡歸咎於他們自己的神，就像希臘人羅馬人怪罪他們萬神廟中的男神女神；然後努力模仿他們以表示敬意。

但是，在另一種意義上，這在我們和主耶穌之間的關係上也是極其真實的。如果我們把祂當作典範，全心信靠祂，祂的美麗必顯現在我們的臉上，我們必變成祂的形像，榮上加榮(林後三18)。我們知道在祂最終顯現時，我們必和祂相像，因為我們將會看見祂的真體(約壹三2)；而且這個轉變的過程正多多少少發生在那些用信心的眼睛來看祂的人身上，這些人正逐漸像祂。

我們藉我們生命產生影響，多過藉我們話語產生影響。我們不能常常為耶穌講話，但我們可以常常為祂而活。一位年輕女子最近出去作宣教士，她並不會講任何一句當地的語言，前幾天有人告訴我，她的生命，或者說在她裡面耶穌的生命，發揮了影響力比她所知道的更廣闊。這是神的方法：觀看而活出信仰；信靠而被改變；住在神裡面，祂也必住在你裡面。

奧斯卡是一位第九世紀到斯堪的納維亞半島的傳教士，當他被問到是否能行神蹟時，他回答說：「如果神確實要給我那種能力，我只想求神使我活出聖潔生命的神蹟。」其實這是最困難的事。為耶穌死一次比常常為祂而活還容易。然而，神的恩典是夠用的，祂將保守我們像祂右手的星(啟一16)。

Then called I upon the Name of the Lord. Psa. 116: 4

What could we do without the resource of prayer? When compassed with the cords of death, and held by trouble and sorrow, what help would there be for us who eschew the methods of self-deliverance which the men of the world do not scruple to employ, if we might not betake ourselves to our knees?

*Nay, but much rather let me late returning,
Bruised of my brethren, wounded from within,
Stoop with sad countenance and blushes burning,
Bitter with weariness and sick with sin.*

*Straight to thy presence get me and reveal it,
Nothing ashamed of tears upon thy feet;
Show the sore wound, and beg thine hand to heal it;
Pour Thee the bitter, pray Thee for the sweet.*

Only let us never forget the immense importance of those five great "ifs":

John 15: 7, which touches our life in Him, and his in us, in unremitted fellowship.

Matt. 18: 19, which touches our life with others, that must be clear as crystal.

Matt. 17: 20, which concerns the vigour and health of our own soul-life.

1 John 5: 14, 15, which demands that we know God well.

John 14 : 14, which winnows out from prayer all that is inconsistent with the name of Jesus.

Oh for the deep-dwelling life, spent in the secret place, where earth's voices grow faint, and God's clear. Such a life is a perpetual appeal to God's nature for succour--an appeal which awakens an instant response. "Call unto Me, and I will answer thee; and will shew thee great things, and fenced in, which thou knowest not."

那時我便求告耶和華的名。 詩一一六4

沒有禱告作為對策，我們能做什麼呢？在受到死亡的繩索包圍(3節)，被困苦愁煩抓住時，我們避開世人毫無顧忌的自救方法，若再不專一跪在神面前，我們會得到什麼幫助呢？

啊，但願我遲遲地回轉，
受到我弟兄打傷，是內部受傷，
面容悲涼地彎腰屈服，臉頰羞愧如火在燃燒，
困困倦痛苦，並且因著罪生病。

讓我直接到你面前，把傷口給你看，
毫不羞愧地在你腳前落淚；
顯示疼痛的傷口，並乞求你的手來醫治它；
向你倒出苦毒，並祈求你賜下甘甜。

讓我們永遠不要忘記以下這五個大的「若」，其巨大的重要性：

約十五7，「你們**若**常在我裡面，我的話也常在你們裡面，凡你們所願意的，祈求就給你們成就。」這涉及到我們的生命在祂裡面，祂也在我們裡面，永遠不間斷的交通。

太十八19，「我又告訴你們，**若**是你們中間有兩個人在地上，同心合意地求什麼事，我在天上的父，必為他們成全。」這涉及我們的生命和別人的關係，必須像水晶一樣透明。

太十七20，「耶穌說... 我實在告訴你們，你們**若**有信心像一粒芥菜種，就是對這座山說，你從這邊挪到那邊，它也必挪去。並且你們沒有一件不能作的事了。」這是關於我們生命的活力和健康。

約壹五14-15，「我們**若**照祂的旨意求什麼，祂就聽我們。這是我們向祂所存坦然無懼的心。既然知道祂聽我們一切所求的，就知道我們所求於祂的無不得著。」這要求我們要更多認識神。

約十四14，「你們**若**奉我的名求什麼，我必成就。」這篩去禱告中與耶穌的名不符的東西。

但願在深處內住的生活，花時間在隱密處，在那裡世界的聲音變弱，神的聲音變得清晰。這樣的生活是對神援助的本質一個永恒的懇求，這懇求會得到迅速回應。「你求告我，我就應允你，並將你所不知道，又大又隱密的事指示你。(耶卅三3直譯)」

Oh, praise the Lord, all ye nations! Psa. 117:1

This is an unwonted summons from Jewish lips. For the most part the Jews looked with little sympathy on their Gentile neighbours, and had no desire that they should laud Jehovah, save as they became proselytes of Judaism. But where the love of God is strong in the heart, it overleaps the bounds of custom and racial prejudice, and yearns that all the world should know and love the Saviour.

*If all the world my Saviour knew,
Sure all the world would love Him too.*

We all need more of the emancipating power of the love of Christ, to thaw the icy chains that hang around us, and bid words flow freely from our lips to those whom we had been accustomed to look on as outside the range of our influence. Oh for the passionate desire that God should be universally praised and loved! Oh to be willing to be accounted fools and enthusiasts, if only we may start to praise, lips that otherwise had remained sealed and dumb! Are we doing all we can to kindle the nations to praise? They cannot praise Him whom they do not know. It is mere hypocrisy to bid them praise Him, if we have never sought to spread, by lip or gift, the mercy and truth revealed in Jesus our Lord. Oh that each might ponder the paradox!--

*Christ, alone, can save this world;
But Christ cannot save this world, alone.*

What a lesson is given us by Lough Fook, a Chinese Christian, who, fifteen years ago, was so touched with the condition of the coolies in Demerara, as to sell himself into slavery that he might win them for Christ! He was the means of two hundred joining the Church before he died, five years afterwards.

萬國啊，你們都當讚美耶和華！ 詩一一七1

這是一個出自猶太人口中不尋常的召喚。猶太人大體上很少懷著同情心看他們外邦的鄰居，也沒有意願要他們讚美耶和華，除非他們改信猶太教。但是當神的慈愛在人心裡強壯的時候，就跳過習俗和種族偏見的界線，渴望一切世人都認識並且愛這位救主。

如果一切世人都認識我的救主，
那麼一切世人也必愛祂。

我們都需要基督的愛更多釋放大能，來融化捆綁我們的冰冷鎖鏈，並吩咐我們口中的言語，自由地流向那些我們習慣認定在我們影響範圍之外的人。但願我們熱切盼望，神被全地稱頌愛戴！但願我們甘心被看作愚拙狂熱的人，只要我們可以讚美神，否則就閉口作啞巴！我們正在盡所能去激發萬國來讚美嗎？他們不認識祂，就無法讚美祂。如果我們從未努力用我們的雙唇與才幹，去傳揚在主耶穌裡面顯明的慈愛和信實(2節)，要求別人讚美祂就不過是偽善。但願每一個人都仔細思想這個看似矛盾的傳言！—

唯獨耶穌才能拯救這個世界；
但耶穌不能獨自拯救這個世界。 [註1]

那位中國的基督徒Lough Fook[註2] 給我們何等的教訓：他在十五年前由於深深同情德麥拉蘭苦力的困苦環境，竟將他自己賣為奴隸，以便他可以為基督得著這些苦力！五年之後，在他死前，他帶兩百人加入教會。

[註1] 這句名言出自蘇格蘭著名的傳教士及探險家李文斯敦David Livingstone,1813-1873, 李文斯敦原為醫師，被倫敦傳道會差派往非洲開荒宣道，探索新地，使非洲進入文明，對禁止販賣黑奴做出巨大貢獻，最終客死非洲，葬於倫敦西敏寺教堂。他的墓誌銘上面寫著：「基督教、通商、文明。」

[註2] Lough Fook, 中文名不詳。一位中國富有的基督徒。其時正值中國飽受侵略，他親眼目睹許多同胞被賣往南非為奴，感同身受，毅然於1861年決定將自己賣身為奴五年，前往南非。在地下暗無天日的礦井中，他為同胞傳講福音。在奴役期未滿之時，他便病死在南非。

Bind the sacrifice with cords, even unto the horns of the altar. Psa. 118: 27

Is not this altar his Cross? Shall we not ask to be bound to it, that we may never be able to start back from our attitude of consecration? There are times when life is full of roseate light, and we choose the Cross; at other times, when the sky is grey, we shrink from it. It is well to be bound. Wilt Thou bind us, most blessed Spirit, and enamour us with the Cross, and let us never leave it? Bind us with the scarlet cord of redemption, and the golden cord of love, and the silver cord of Advent- hope: so will we not go back from it , or wish for another lot, than to be the humble partners with our Lord in his pain and sorrow.

The horns of the altar invite thee. Wilt thou come? Wilt thou desist from the thinking, speaking, and willing of thine own selfhood? Wilt thou place the Cross between thyself and the world that entices thee? Wilt thou dwell ever in a spirit of resigned humility, and give thyself to continual repentance and tears? Wilt thou love the Cross of our Lord Jesus and the contempt of the world , and take them as thy meat and drink? Then thou shalt know the life that passes through death, and is life indeed.

How precious are the last lines that David Livingstone penned in his diary, before his boys found him kneeling beside his bed, dead, though in the attitude of prayer, the candle burning beside him: "My Jesus, my King, my Life, my All; to Thee I again dedicate myself." So bind each of us with the cords of love, and the bands of a man.

Remember Tholuck's motto, which was adopted by Count Zinzendorf: "I have one passion, and it is He--only He."

理當用繩索把祭牲拴住，牽到壇角那裡。 詩一一八27

這座祭壇不就是祂的十字架嗎？難道我們不應當請求被拴在那裡，使我們永遠無法從奉獻的態度上退縮嗎？有時，生命充滿了幸福的光芒，我們選擇十字架；可是其他時候，當天空灰暗，我們卻從十字架退縮。拴住自己是好的。最可稱頌的聖靈啊，你要拴住我們，使我們全心全意愛這十字架，永不離棄嗎？求你用那救贖的紅繩、慈愛的金繩、盼望你降臨的銀繩拴住我們；我們便不會回頭，或想要別的結局，而成為我們救主的痛苦憂傷中的謙卑同伴。

壇角在邀請你。你會來嗎？你會停止思想、述說、打算你的自我嗎？你會將十字架擺在你與世界的引誘之間嗎？你會永遠懷著一顆順從謙卑的心，將自己置於不斷的懺悔和淚水中嗎？你會愛主耶穌的十字架和世界的鄙視，並以此為無上的享受嗎？如此，你就必認識穿越死亡的生命，才是真正的生命。

當侍候的僕人發現李文斯敦過世，在此之前他保持著跪在床邊禱告的姿勢，蠟燭就在他身邊靜靜燃著，他在日記中寫下的最後幾句話是何等的寶貴：「我的耶穌，我的王，我的生命，我的一切；我再一次地把自己獻給你。」所以，求你用愛的繩索、人的繩帶（何十一4），綁住我們每一個人。

請記住圖魯克[註1]的座右銘，這摘自親岑鐸夫伯爵[註2]的話，「我唯一的熱愛，就是祂——唯獨祂。」

[註1] 圖魯克Friedrich A. G. Tholuck, 1799-1877, 德國奮興時期的牧師及神學家。

[註2] 親岑鐸夫Nicolaus Ludwig von Zinzendorf, 1700-1760, 德國貴族，宗教及社會改革家。收容受迫害的莫拉維亞基督徒，後成立莫拉維亞弟兄會(Moravian Brethren)。1731年後燃起國外宣教之熱火。

Teach me thy statutes. Psa. 119: 12

This petition occurs many times in the course of this psalm. It is urged on many pleas: because God is blessed, and therefore must want to lift us to share his blessedness; because the suppliant desires to complete the declaration of God's ways to others; because he is eager to turn them into songs; because the earth is so full of divine mercy; because God is good, and does good. Take this petition as your guide, and follow it through the psalm, and especially trace that recurring word statutes, and you will see how the whole of this splendid ode crystallizes around it.

There is a heavenly wisdom, which can only be acquired from the lips of the Greatest of Teachers, at whose feet Mary sat. It is not to be acquired by the intellect, but by the heart. It will never come by emulation, ambition, or pride; but to those who live a life of perfect love, of deep humility, and of fellowship with the Father, and with his Son Jesus Christ.

Sometimes the pupil wearies of the lesson. Winsome as the Teacher is, the bench is hard, and the horn-book difficult. Outside, the summer land attracts with scent of flower, hum of bee, and frisking squirrel. Yet God loves us too well to let us off till our lesson is learnt. He often turns it back. But some day these statutes shall become our songs in the house of our pilgrimage.

When Elizabeth Fry died at sixty-five, after such a life of Christian philanthropy as few have ever known--for half a century she had been able to affirm that she had never awakened from her sleep, in sickness or in health, by day or by night, without her first waking thought being, "How best may I serve my Lord?"

求你將你的律例教訓我。 詩一一九12

這樣的祈求在這詩篇中連續多次出現。在許多懇求上被強調：因為神是可稱頌的，所以必要抬舉我們，使我們分享祂的福祉；因為懇求的人渴望完成向他人訴說神道路的心願；因為他熱切想把所得的福分變為詩歌；因為全地充滿了神的慈愛；因為神是良善的，並且行善。你將這樣的祈求作為你的嚮導，而隨著它讀完整篇詩，並且特別找尋那些反覆出現的「律例」，你就會看見整篇精彩的頌詩怎樣圍繞著神的律例變得具體明亮。

屬天的智慧，只能從最偉大的教師口中獲得，馬利亞曾坐在祂腳前(路十39)。這智慧不是靠人的聰明得來，而是藉著人的心去獲得。絕非從努力追趕、野心、驕傲而來，而是賜予那些人，他們活在完全的愛中、活在極深的謙卑中、並活在與父並祂兒子耶穌基督交通的中(約壹一3)。

有時學生厭倦了學習。教師雖然親切，長凳卻很堅硬，初學的入門書也艱深。課堂外面盛夏的大地有吸引人的花香、蜜蜂的嗡嗡聲、以及蹦跳的松鼠。但神太愛我們而不放過我們，直到把功課學好。祂常要我們反覆學習。但有一天，這些律例會成為我們在天路客棧的頌歌。

當伊利莎白·傅萊 [註] 在六十五歲去世，她走完了鮮為人知基督徒慈善的一生——她在半個世紀裡，一直都能宣稱，無論白晝或黑夜，病痛或康健，從來沒有一次從睡夢中醒來第一個念頭不是「我怎樣才能最好的服事我的主」。

[註] 伊利莎白·傅萊 Elizabeth Fry, 1780-1845, 英國貴格會女性領袖之一。慈善家，社會改革者。以致力於教育女囚、改善監獄、醫院、瘋人病院聞名。

Woe is me, that I sojourn in Meshech, that I dwell among the tents of Kedar. Psa. 120:5
(R.V.)

It is a bitter experience to have to live where there is no sympathy, but carping criticism and incessant innuendo. A pure-minded friend was recounting to me the other day the anguish he suffered perpetually, because his associates, knowing how acutely he suffered from the least suggestions of impurity, chose to assault his ears continually with abominable expressions. There are souls which have long had their dwelling with those that hate peace. To their least sigh war is the immediate response.

O lily among thorns, this is no new experience! Thy Lord hath been through these paths before thee; see the bent twigs which prove that He has passed this way. But thy loneliness can never be quite as sorrowful as his, for thou hast always Him. And remember, there is a compensation, in that the strict scrutiny of thy foes makes thee ever so much more watchful and prayerful, and drives thee oftener to the bosom of God. One declared to me lately that he had found it easier to live a holy life in a City warehouse than in a Divinity college. Perhaps we gain much more than we know from jealous opposition and criticism.

*Oft in Life's stillest shade reclining,
In desolation unrepining,
Without a hope on earth to find
A mirror in an answering mind,
Meek souls there are who little deem
Their daily strife an Angel's theme.*

But as the saintly Samuel Rutherford wrote: "The Cross of Christ is the sweetest burden that I ever bore: it is such a burden as are wings to a bird, and sails to a ship, to carry me forward to my desired heaven."

我寄居在米設，住在基達帳篷之中，有禍了。 詩一二〇5

不得已住在沒有憐憫、專事批評找碴、不斷諷刺的地方是一種痛苦的經歷。前些日子有一個心地單純的朋友對我說他不斷地受苦，他的同事知道他受不了半點污穢的言語，卻選擇用令人憎惡的言語不斷地炮轟他的耳朵。有的人長期住在恨惡和睦的人當中(6節)，即便他們最輕微的嘆氣，也會即刻受到攻擊(7節)。

哦，荊棘中的百合花呀，這不是新事。在你之前，你的主也走過這條路，看那彎曲的枝桠，就是主走過的證明。你的孤單遠遠不及祂那樣悲傷，因為你還常有祂的陪伴。並且不要忘了，這事對你有補償。敵人嚴厲審查使你更儆醒、禱告，而迫使你更常來到父神的懷抱。最近有人告訴我，他覺得在市政府的倉庫中過聖潔的生活，遠比在神學院中還容易。很可能在忌恨的反對和攻擊中，我們的收穫常超乎我們的想像。

常常在生命最平靜的陰影傾斜時，
在孤寂中不得抒發苦情，
在世上沒有希望找到
一個知己的回應，
很多溫和的人看不出
他們每日的爭鬥，乃是天使的主題。

然而正如聖徒盧德福[註]所寫的：「基督的十架是我背負過最甜蜜的擔子，這個擔子就如鳥的雙翼、船的風帆，帶我直奔我嚮往的天庭。」

[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。

Shall I lift up mine eyes unto the mountains? Psa. 121:1 (marg.)

It is not high enough to look to mountains. They are deeply rooted and permanent in their sockets. They rise like the pillars of heaven. Rivulets gush from their sides, vineyards drape their terraced slopes, eternal snows cap them with crowns of unsullied purity. The ancients thought that the gods had chosen them for their home, as on Parnassus or Olympus. To their towering steepes the eyes of their votaries were frequently directed to catch the first symptoms of descending help.

But the psalmist forbears to look to soaring mountains for his help. He lifts his eyes above and beyond, to the Lord which made heaven and earth. Thence shall his help come.

We are all tempted to look at the mountains, to the creature rather than the Creator; to wealth, talent, or influence; to things and people beneath the heavens, instead of to Him who dwells above the heavens, in his infinite majesty, and to whom all power is given in heaven and earth.

O unslumbering Keeper! O sleepless Watcher! Shade from heat, shelter from cold, protector from assault, transformer of ill to good, escort when we go out, home when we return! Thou art the complement of our need. We are content to suffer the loss of all things, to find them all in Thee. And therefore we betake ourselves to thy shadow till life's calamities be overpast.

*Nor can the vain toil cease,
Till in the shadowy maze of life we meet
One who can guide our aching, wayward feet
To find Himself, our Way, our Life, our Peace!
In Him the long Unrest is soothed and stilled;
Our hearts are filled!*

我要向山舉目嗎？ 詩一二一1 [英文欽定本邊註說明這句可譯作問句]

舉目向山還是不夠高。這些山嶺深植在其永久的基座上。它們立起，好像天的柱子，溪水從山邊湧出，葡萄園覆蓋著山的梯田斜坡，終年積雪覆蓋山頂，如潔白的冠冕。古人認為山嶺是諸神選擇的居所，就像帕納塞斯山或奧林匹亞山[希臘神話中諸神所住之處]。膜拜者的眼目時常對著高聳的峭壁注視，為要看到福祉降臨最初的徵兆。

但詩人避免向高聳的山嶺求幫助。他舉目看得更高更遠，直到創造天地的耶和華。幫助是從那裡來的。

我們都受試探去仰望山嶺，仰望受造物而不是造物主；仰望錢財、才幹、或勢力；仰望諸天之下的事物或人，而不是仰望住在諸天之上的神。祂有無窮的威嚴，天上地下所有的權柄都賜給了祂。

不打盹的守護者，不睡覺的看顧者啊！求你蔭庇我們不受炎熱，遮蔽我們不受寒冷，保護我們不受攻擊，將苦難轉變成益處，護衛我們出外、回家！你是我們需要的滿足。我們情願喪失一切，為要在你裡頭找到了一切。所以我們要藏在你的蔭下，直到生命的災害都過去。

虛空的勞苦不能止息，
直到在人生幽暗的迷宮中我們遇見
那位能指引我們疼痛倔強雙腳的
找到祂 — 我們的道路、生命、平安！
在祂裡面，許久的煩躁得到舒解；
我們的心得到滿足！

For my brethren and companions' sakes, I will now say, Peace be within thee. Psa. 122: 8

What the earthly Jerusalem was to the Jews, that the holy Church, the Bride of the Lamb, the heavenly Jerusalem, which descends from God out of heaven, and includes within its limits all holy souls, is to us. Let us pray for its peace and prosperity; let us esteem them above our own good, and let us be glad if our feet stand within its gates.

When the tribes of the Lord go up to give thanks at the remembrance of his holiness, let us go with them. We may be alone in some distant land, or traversing the ocean in the swift steamer, bearing us from the land of religious observances, or confined to the sick chamber: but let us never forget that we belong to the holy mystical Church; let us ascend the staircases of prayer and praise; let us mingle our rivulet of adoring love in the mighty torrent that is setting in towards the throne of God and the Lamb; for we are come to the City of God, to an innumerable company of angels, to the spirits of just men made perfect, and to the blood of sprinkling that speaketh better things than Abel's. Wherever my brethren meet, in whatever section of the Church on earth, so long as they belong to the one Church, the Body of Christ, nothing shall stay me from wishing them prosperity and peace. They may not recognize me here, but five minutes in Heaven will do away with all these earthly estrangements.

When the Church is at peace within herself she flourishes best. "So the Church," we are told, "throughout all Judea, and Galilee, and Samaria, had peace, and was edified." Peace is the condition of up-building and multiplication: but it is only consistent with Truth and Righteousness. First Righteousness, then Peace, then Prosperity.

因我弟兄和同伴的緣故，我要說，願平安在你們中間。 詩一二二8

地上的耶路撒冷對於猶太人，就如聖潔的教會、羔羊的新婦、由神那裡從天而降屬天的耶路撒冷與在其範圍內的聖民，對於我們一樣。讓我們為耶路撒冷求平安和興旺；讓我們看重耶路撒冷的平安和興旺，過於我們自己的好處；讓我們歡欣，每當我們的腳站在它的門內。

當耶和華的眾支派為記念祂的神聖，上到耶路撒冷獻上感謝時，讓我們與他們同去。我們可能獨自在遠方，或正乘著快輪橫渡洋海，無法來到守節之地，或正被困在病房中；但讓我們永不忘記，我們是屬於這個神聖奧祕的教會；讓我們循禱告與讚美的階梯而上；讓我們愛戴的小溪流匯入，流向神和羔羊的寶座的洪流中。因為我們要到神的城邑，到千萬天使的會中，那兒有被成全之義人的靈魂，以及所灑的血，這血比亞伯的血所說的更美(來十二22-24)。無論我的弟兄在哪裡聚會，無論地上教會的哪個部分，只要是屬於這個唯一的教會，就是基督的身體，就沒有什麼可以阻攔我不為他們求興旺、求平安。在地上他們可能不認識我，但到了天上五分鐘後，世上所有的隔閡就除去了。

當教會內部和睦，她就最興旺。聖經告訴我們，「那時，猶大、加利利、撒瑪利亞各處的教會都得平安、被建立。(徒九31)」平安是教會建立及增長的條件；但必須是合乎真理和公義。先是公義，才有平安，才有興旺。

Unto Thee do I lift up mine eyes, O Thou that sittest in the heavens. Psa. 123:1 (R.V.)

These exquisite Songs of Ascents, prepared for the bands of worshippers as they went up from distant parts of the land to the great annual festivals, are very precious to pilgrim-souls, as from many lands and ages they are gathering home to the throne of the exalted Lamb, who sits at the right hand of God the Father in the highest heavens. And as we journey, we lift up our eyes to his dear face--the face that once was wet with tears and dewed with bloody sweat, but which ere long will shine as the morning when He is anointed with the oil of joy above his fellows. Here is the Old Testament counterpart of the New Testament attitude--looking off unto Jesus.

The slave at the table kept the eye steadfastly fixed on the hand of master or mistress, to obey its least sign and to make it needless to speak. Keep your eye on the pierced hand, child of God; watch its smallest indication; wait patiently until it give some sign. We have too long acted on our own initiative; let us wait on our exalted Lord for the indication of his will. Let us not look askance at the proud, with their contempt, or on the heaving billows of the world's restless strife; but away to those azure depths and beyond, far above all principality, power, might, and dominion, where God hath exalted Him to be a Prince and a Saviour. Let his least gesture be our law.

One day we shall follow the direction of our eyes. Whilst we gaze, we shall be changed; and as we are changed we shall arise to sit with Him on his throne.

*Break up the heavens, O Lord ! and far
Through all yon starlight keen,
Draw me, thy bride--a glittering star
In raiment white and clean !*

坐在天上的主啊，我向你舉目。 詩一二三1

這些優美的上行詩，原是為一群群的禮拜的人，在他們從遠方上來參加年度節慶時所預備的；對天路客旅而言也是非常寶貴，歷世歷代從各民各方來到被高舉之羔羊的寶座前，就是那位已坐在至高天上父神右邊的。在我們一生的旅途上，我們也舉目向著祂親切的臉面——就是曾一度為淚水浸濕，滿布血汗的面容，但不久就如晨光照耀，因神用喜樂油膏祂，勝過膏祂的同伴（詩四十五7，來一9）。在舊約裡舉目仰望耶和華神，正是對應新約裡的——轉眼專一注視耶穌（來十二2直譯）。

桌旁的僕人定睛在主人或主母的手，要遵行其最小的指示，而不需主人開口。神的兒女呀，你的眼要注視那釘痕的手；留心最微小的指示；耐心等候信號出現。我們自己作主的日子已經太久了，讓我們等候被高舉的主指示祂的旨意。讓我們不要斜眼觀看那些狂傲褻慢的人，或世上無休止爭鬧的狂濤，只要轉眼注目那更遠的蔚藍深處，遠超過一切執政的、掌權的、有能的、主治的，和一切有名的（弗一21），在那裡神已將祂高舉為君王、為救主了。讓祂最小的指示成為吩咐我們的命令。

有一天我們會跟隨眼睛的方向，當我們正凝視時，就要改變；在我們被改變後，我們就起來與祂同坐寶座。

主啊，求你裂開諸天！
穿過遠處燦爛的星光，
吸引我，你的新婦——一顆閃閃發光的星
穿著乾淨潔白的衣袍！

[出自英國詩人丁尼生 Alfred Tennyson (或作 Alfred, Lord Tennyson),
1809-1892, 的詩作 *St. Agnes' Eve*.]

If it had not been the Lord who was on our side. Psa. 124: 1

Here is an If which cannot be an if. It is never a matter of uncertainty whether the Lord will be on our side or not. For the Lord Jesus in his incarnation and death has taken his place beside us for evermore. He is always on our side, so long as we keep his paths and walk in his ways.

*Though unperceived by mortal sense,
Faith sees Him always near,
A Guide, a Guardian, a Defence;
Then what have you to fear?*

There are in all human lives hours of over-powering anxiety, when we feel as though it were impossible to live another moment--exposed to danger, separated from dear ones, not knowing what an hour may bring forth. Then, as you look up, you find that the Lord is beside you, sharing your anxieties, and affording you his inviolable protection. You cannot descry Him by the eye of sense, but you know Him to be there, and neither man nor devil can prevail against you.

When we look back on life, as the psalmist does here, we become aware of the myriad instances of divine protection. We were not so vividly conscious at the time; we might even have had fits of depression and counted ourselves bereft. But if we narrowly consider the perils from which we have been rescued, when we were about to be swallowed up quick, we become convinced that He was there. In life and death and judgment, Jesus, your Advocate, will ever stand at your side and silence all who would condemn. So that with good courage you may say, "The Lord is my helper; I will not fear: what shall man or devil do unto me!"

Cast all your care on God! That anchor holds!

若不是耶和華在我們這邊。 詩一二四1 另譯

這裡的「若」不是一個假定。「神在我們這邊」從來不是一件不確定的事。因為主耶穌藉著道成肉身和受死，已採取立場永遠在我們這邊。只要我們行祂的道，走祂的路，祂就一直在我們這邊。

雖肉眼不能見，
信心看見祂常在身旁，
作嚮導、監護人、保衛者；
那麼，你還怕什麼呢？

人生中總有許多時候焦慮至極，當你覺得好像活不下去了——身陷危險，與至親分離，不知下一刻會發生何事。這時，當你仰望，你就發現主在你身旁，分擔你的焦慮，給你祂那不可侵犯的保護。你不能用肉眼看到祂，但你知道祂在那裡，沒有任何人或惡者能勝過你。

我們回顧過去，就像詩人所作的，就覺察到無數的事例是神的保護。當時我們並不那麼清楚，還很可能心裡煩躁，以為自己到了絕路。但如果我們仔細想想，在我們就快要被吞滅的那一刻，我們如何從危難中蒙拯救，我們便確信祂就在那裡。或生，或死，或在審判時，耶穌——你的辯護者，祂站在你的旁邊，堵住所有控告你之人的口。所以你有勇氣可以說：「主是幫助我的，我必不懼怕；人或惡者能把我怎麼樣呢？（來十三6, 詩一一八6）」

你們要將一切的憂慮卸給神！那個錨是牢靠的！

The Lord is roundabout his people. Psa. 125: 2

It is a beautiful conception. Around the chosen city the mountains stood like sentinels, leaving no part without its barrier. So is God around us; and this enables us to understand how his permissions may become his appointments. It is easy to accept pain and disappointment which come to us direct from his hand; but not so when they approach us from the plotting and malevolence of a Judas or Shimei. It is impossible, however, to arrive at a settled peace, so long as we make a distinction between the afflictions which come to us from the divine, and those which visit us from the human; and, indeed, the distinction is untenable. For the assaults of our foes are at least permitted by God, and his permissions are his appointments.

This will become evident, if we clearly apprehend that God is round about us, as a rampart to the city, as an envelope to a letter, as the atmosphere to the configuration of our bodies. If then He chooses, He can pass off from us any arrow that might harm us; but if He opens his environing protection, so as to let it pass through to us, by the time it has traversed the atmosphere of his care, it has become his will for us. Put God between yourself and everything. Many put their anxieties between them and God, and see God as the sun through a fog; mind that you put God between yourself and the entire world of men and things.

In a city on the Continent the custodians keep the regalia without iron bars, on what seems to be an open table--but none would dare to touch one jewel, for all around a powerful stream of electricity is perpetually being poured. Invisible, but potent! Such is the encompassing presence of God.

耶和華 ... 圍繞祂的百姓。 詩一二五²

這是一個美麗的觀念。在蒙揀選的城邑周圍，群山環繞如哨兵，不容一處沒有屏障。神也是如此環繞我們。這個觀念也讓我們明白，祂所允許的也可以成為祂的命定。對直接由祂而來的痛苦和失望，我們比較容易接受；但若是來自像猶大和示每的陰謀和惡意，就是另外一回事了。但是只要我們分辨，哪些痛苦是從神來的，哪些是人加給我們的，我們就不可能達到穩定的平安。其實，區別之處是維持不住的。因為即使攻擊是來自仇敵，至少是神允許的，而祂的允許就是祂的命定。

若我們清楚了解，神環繞我們就像城的外廓圍繞著城，像信封包著信，像空氣在我們身體的周圍，這個道理就很明顯了。祂若選擇，祂可以讓任何要傷我們的箭越過我們。但如果祂打開祂環繞的保護，讓箭穿到我們中間，就在箭穿過祂的保護層時，就變成祂對我們的旨意了。要將神擺在你和萬事之間。許多人將憂慮擺在他們與神之間，他們看見神如同穿過濃霧的日頭。你要留心，應該要將神擺在你與整個世界的萬事萬物之間。

在歐陸的一個城市裡，看守的人將王的標誌物放在沒有鐵欄看來像是一個敞開的桌上 — 但無人敢去碰那些珠寶，因為周圍佈滿強大的電流，不斷的輸入。看不見，卻是強而有力的！這正如神的同在環繞四圍。

They that sow in tears shall reap in joy. Psa. 126: 5

Some husbandmen steep their seeds before they sow them. It is well when Christian workers steep their lessons and addresses with their prayers and tears. It is not enough to sow; we may do that lavishly and constantly, but we must add passion, emotion, tender pity, strong cryings and tears, if the second half of the text is to be fulfilled, and we reap in joy.

But what a promise is here! You have sown long and patiently among young or old, sometimes to the point of giving all up in despair; but to give up now would be to miss the harvest and guerdon of all your toils. Be patient, persevere a little longer. God guarantees the harvest. He says, "You shall reap; you shall doubtless come again, bringing your sheaves." Even though you were to die, without reaping, yet in another world you would come again, bringing your sheaves.

We are all sowing tears--tears over our darling Absaloms, tears over our failures and mistakes, tears over our disappointed hopes. But each tear overflowing from a consecrated soul is a seed-germ dropped into God's keeping, and it shall have its reward. He carefully gathers up our tears for his bottle. God is not unrighteous to forget. He guards the buried seed, and stands sponsor for the harvest. No sigh, no tear, no prayer, inspired by the Spirit of God can positively be lost or unproductive. Like your Lord, you shall yet see of the travail of your soul, and be satisfied.

*For while the tired wavelets, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.*

流淚撒種的，必歡呼收割。 詩一二六5

有些農人在撒種之前先浸泡種子。基督徒工人將他們的教訓和言論用禱告和淚水浸透乃是明智的。如果要實現後半節經文所說的「歡呼收割」，撒種還不夠，我們可以大量地撒，不停地撒，但其中必須加上熱切、感情、溫柔的憐憫、強烈的呼求和眼淚。

但這裡有何等的應許！你已經長期耐心在年輕人或老年人中撒種，有時絕望到要全部放棄；但此時的放棄你將錯失收成和一切辛勞的報酬。你要忍耐，再堅持久一點。神保證必有收成。祂說：「你們必要收成，必要帶著禾捆回來。(6節)」即便你們到死時都沒有收成，但在另一個世界[指來世]，你會帶著禾捆回來。

我們都在撒淚水的種子 — 為心愛的押沙龍流淚，為失敗和錯誤流淚，為希望的破滅流淚。但每一滴眼淚，流自分別為聖的信徒，都是一粒芽種，落在神的看管中，都必有其報償。祂小心地將我們的眼淚，收在祂的瓶子裡。神不會不義而忘掉。祂保護埋下的種子，並且保證收成。每一個聖靈所感動的嘆息、眼淚、禱告絕不會落空徒然。正如你的主，你要見到你勞苦的功效而心滿意足(賽五十三11, 啟十四13)。

疲累的小浪花，徒然拍打，
痛苦中似乎未見分毫進展，
遠遠一方，溪流進水口形成，
在寂靜中變成洶湧的主流。

He giveth unto his beloved in sleep. Psa. 127:2 (R.V., marg.)

All day long we may have been fretting and fuming, running hither and thither, and doing our little best to build the house and keep the city. Sometimes we have turned to look to our faith, to see if that were in good condition, and sometimes to our friends. But we have not done much to forward matters. The weight of our anxiety is unrelieved, the heavy load presses still. Finally we can hold up no longer; with one last helpless look to God we fall back on his everlasting arms, and sleep. We rest long and deeply, till morning taps at the window. We spring up relieved; the storm has ceased, and there, beside us, given whilst we slept, is the boon we had craved and yearned for. It has been given unto his beloved in sleep.

What an emblem of death! We may have been fretting and worrying all our life, have attempted much and done little, have questioned God's love and care; then, tired and heartbroken, we shall fall asleep on the bosom of Christ, and awake to find the house built, the New Jerusalem set up, with her gates of pearl and walls of jasper, and the kingdom of God come.

Begone, dull, worrying care! let me rest; sweet Faith and Hope, close mine eyes and still my heart; Jesus, give me sleep, and in sleeping give me my heart's desire, that I may awake and be satisfied. Curtained by eternal mysteries, guarded by angel watchers, resting on the lap of mother earth, our bodies (though not our souls) shall sleep until the sounding of the Archangel's trump announce the advent of the new heavens and earth, and we shall awake, like belated sleepers, to find that God has been bringing redemption as we slept.

祂在祂所親愛的人睡覺時賜給他。 詩一二七2（另譯）

我們終日煩躁發怒，跑來跑去，花盡自己微弱的全力來建造房屋，看守城池(1節)。有時我們轉過來留意檢查我們的信心是否良好，有時則指望朋友的幫助，卻沒有太多的進展。焦慮的重壓沒有減輕，沉重的擔子依然存在。終於我們無法承擔，向神投注我們最後無助的一眼，就倒在祂永遠的膀臂中睡了。我們沉沉的睡了一大覺，直到晨光初現窗戶上。我們突然發現脫去重擔，暴風雨已停，就在我們沉睡的時候，我們所求所想的恩惠都已成就在我們的身旁。在睡眠中，福分已賜下給祂所親愛的人。

這是死亡的一個何等的表徵啊！我們可能終生焦躁愁煩，事倍功半，質疑神的愛和看顧，然後我們累了、心碎了，倒在基督的懷中睡著了。醒來時發現房子建好了，新耶路撒冷也已豎立起來，有珍珠門、碧玉牆(啟廿一18, 21)，神的國已來到。

乏味煩人的憂慮離開我吧！讓我安息。甜美的信心和盼望啊，求你合上我的眼，平靜我的心吧；耶穌啊，求你使我安睡，在睡中賜下我心所願，好讓我醒來時心滿意足。受到永恆奧祕的簾幕遮蓋，被天使防衛看守，我們的肉身(不是靈魂)在大地的膝上將長眠，直到天使長的號筒吹響(帖前四16)，報告新天新地的來臨(啟廿一1)。我們就像睡過頭的人那樣醒來，發現我們仍在沉睡的時候，神已經將救贖帶來(羅八23)。

Blessed is every one that feareth the Lord. Psa. 128: 1

The special phase of blessedness here, is that of the home life. The Jews have always been distinguished for this. A recent writer, describing the Jews of the middle ages, says: "The sanctity of the home was an affectionate tradition, linking them with a golden chain to their fathers before them; and amidst the degradation heaped on them, they were emancipated in at least one spot on earth, and learned from their domestic peace to look with pitiful rather than vindictive eyes upon their persecutors."

Our religious life, when it is genuine, will always cast a halo of blessedness on the home. Not lightly does Wordsworth blend "the kindred points of heaven and home," for the man who fears God brings heaven into his home. We must not be sullen or self-absorbed there. We must divest ourselves of business cares and anxieties; of irritation and fretfulness; of the brooding clouds that have gathered on our faces; we must carefully maintain the courtesies of home, and be our sweetest, gladdest, loveliest selves.

What a charming cluster of images! The wife as a vine twining round the carved trellis-work of the inner court of the Oriental home--as though the woman gives the rich wine of life, which is love, as well as shadowing fertility and graceful beauty; whilst children as olive plants are sources of perennial joy. Would you have such a home? Its key-stone is the fear of grieving the Spirit of God.

*The work and watching will be very sweet
Even in an earthly home,
And in such an hour as you think not
He will come.*

凡敬畏耶和華的人，... 便為有福。 詩一二八1

這裡的福，特別指家庭方面的福。這素來是猶太人的傑出之處。一位近代的作家如此描述中年的猶太人：「家的神聖在於有一個充滿關愛的傳統，如金鏈將他們與他們的先祖連接；他們落魄潦倒時，至少在地上還有一處讓他們得解脫，並且和睦的家讓他們學會，對壓迫者投以憐憫而不是報復的眼光。」

我們若有真實的敬虔生活，一定為家庭加上蒙福的光環。華茲華斯並非輕率地將「天上和家相同之點」融合在一起，因為敬畏神的人會將天帶入他的家。在那裡我們必定不是悶悶不樂、專顧自己。我們必定卸下工作上的擔憂和掛慮，卸下惱怒和焦躁，卸下臉上的愁容。我們必定小心保持家中的禮貌，作一個最甜蜜、最快樂、最可愛的人。

這一連串的形像何等可愛。妻子如同葡萄樹，盤繞在東方人內室雕刻的格子架上，好像主婦拿出香醇的生命之酒——就是愛，同時也表示多產，並且文雅美麗。兒女好像橄欖栽子，是長年喜樂的來源。你是否要這樣的家呢？最關鍵的基石就是害怕讓神的靈擔憂（弗四30）。

工作和守望都甚甜蜜，
即使是在地上的家裡，
縱然此時你沒有想到
祂將要來到。

Many a time have they afflicted me: yet they have not prevailed against me. Psa. 129: 1, 2

What a wonder it is that Satan and man do not prevail against the saint! There is no way of accounting for it, except in God's election. Because God has chosen us for Himself, and redeemed us at great cost, He cannot afford to hand us over to the will of our enemies. He may allow our backs to be furrowed by the heavy scourge, because the servant must be as his Lord; but He will cut our cords in the day selected for our execution, and let us go free from the hand of our foes. So it was with Peter, and many a time with Paul.

Let us then walk with God. Fellowship with Him should be the daily bread of our souls. If we cultivate the fresh sense of fellowship with Him, we shall not yield to fear, be our foes ever so venomous and their plans ever so insidious. A close walk with God is the sure way of escaping them. "The man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; and the king of Israel sent to the place that the man of God told him and warned him of; and he saved himself not once nor twice."

This daily fellowship is only possible through the blood of Jesus, by which we draw nigh unto God; and it can only be maintained by constant watchfulness in little things. "Let us be very zealous over ourselves for the Lord, watching against the least shyness between the soul and Himself. Where there is much love between friends, a cold look is a matter of complaint." When least inclined to pray, we need to pray the more. When least conscious of Christ's nearness, we need to be most eager, like the old covenanters, to wrestle for access. If the King have not sent for thee these many days, await Him in his court.

敵人屢次苦害我，卻沒有勝了我。 詩一二九1-2

何等令人吃驚，撒但和人都不能勝過聖徒！除了在神的揀選裡，無法解釋。因為神已揀選我們歸給祂，並且祂用重價買贖了我們，祂不能再將我們交給敵人遂其所願。祂可能允許我們的背受沉重的鞭打，如田地被犁過，因為僕人必須像他的主人；但祂會在行刑的日子，斷開繩索，讓我們脫離敵手。就像彼得和保羅多次所經歷的。

讓我們與神同行。與祂的相交應是我們靈魂日用的飲食。如果我們培養與神相交的新鮮感，不論我們的仇敵多麼狠毒，計畫多麼陰險，我們都不會因害怕而屈服。與主親密的同行是逃避敵人的可靠方法。「神人打發人去見以色列王，說：你要謹慎，不要從某處經過，以色列王差人去神人所告訴所警戒他去的地方，就防備未受其害，不止一兩次。（王下六9-10）」

只有藉著耶穌的寶血，我們才有可能與神日日相交，我們藉著耶穌的血親近神。要持續這個關係，必須在小事上時時留心。「讓我們為神熱心，提防我們與神之間最微小的膽怯。當朋友間的愛愈大，一點冷淡的臉色就是表示不滿。」在最不想禱告的時候，我們需要更多的禱告。在最不覺得基督與我們相近時，我們需要熱切像古時的立約者，摔跤直到得以親近（創卅二24-28）。如果你已經多日未蒙王召，就在祂的院宇等候祂吧（斯四11）。

There is forgiveness with Thee, that Thou mayest be feared. Psa. 130: 4

Yes, thank God, there is forgiveness, because at his right hand He liveth for evermore who put away sin by the sacrifice of Himself. Forgiveness at any moment for the sins of a life; repeated forgiveness for the sins of every hour; forgiveness instantaneously upon confession. He pardoneth and absolveth all those who truly repent and unfeignedly believe in Him of whom the Gospel speaks. And when God once speaks forgiveness, it can never be unspoken. Fear and doubt and misgiving may question, but cannot revoke it. Based on the Blood of the Covenant, on promises ratified by the most solemn assurances, there is irrevocable forgiveness with God. Weary, sinning, ashamed soul, the fountain of God's forgiveness springs perennially from his heart; as clear and full as when that fountain was first opened for sin and uncleanness. Take it and go your way. Even if there be no rush of emotion, or sense of pardon, yet dare to believe that your cries and tears and confessions have been heard and answered.

Just because God is so ready to forgive, there is wrought within our hearts an ever-deepening dread of giving Him pain. There is forgiveness with Him, that He may be feared. There is a greater fear in the heart of the true child of God of grieving his Father than there is in the unregenerate of the penalty of transgression. The element of fear comes back into our nature, refined and purified through the fires of love. There is no fear in love; and yet love fears with a perpetual dread of giving needless pain. Because God is a consuming fire of tender love, let us serve Him with godly fear.

*What is thy fear, O soul? The fear of that dark place,
Or fear to lose the joy of thy Creator's face?*

但在你有赦免之恩，要叫人敬畏你。 詩一三〇4

感謝神，祂有赦免之恩，因為主在神的右邊長遠活著，祂曾獻上自己為祭來除去罪。赦免在任何時刻都是為著人生命中的罪，每時刻所犯的罪都一再蒙赦免，認罪立即就得赦免。凡人真心的悔改，誠實相信福音中所說的主，祂就寬恕赦免。神一旦說赦免之後，就不再收回。害怕、疑惑和擔心可能引發懷疑，但不能廢除赦免。根據立約的血，基於以最鄭重保證所立定的應許，在神那裡有無法撤銷的赦免。疲乏、犯罪、羞愧的人啊！神的赦免之泉由祂的心中不斷湧流；如同起初為罪和不潔開啟的時候一樣清澈滿溢。你要取用這赦免的泉水然後上路。即使當時你沒有激動的情緒，沒有赦免的感覺，但要勇敢相信你的呼求、眼淚、和懺悔已被垂聽蒙應允了。

正因神是如此樂意赦免，我們的心中有更深沉的害怕，唯恐傷了祂的心。在祂有赦免之恩，要叫人敬畏祂。在一個真正神的兒女心中，他們害怕讓天父傷心，更超過未得重生的人害怕犯錯的刑罰。這樣的害怕是經過愛火的錘煉和淨化後，才進入我們的性情裡。愛裡沒有懼怕；但愛裡卻有不斷的惶恐，恐怕引起不必要的傷害。因為神是溫柔的愛，又是烈火，讓我們以敬畏的心來事奉祂。

人啊，你所怕的是什麼？是那黑暗之處嗎？
還是怕失去造你的主臉上的笑容？

Like a weaned child with his mother. Psa. 131 : 2 (R.V.)

How much the greatest teachers of the world have learnt from little children! Jesus has for evermore set a little child in the midst of us to teach us. It is from the nursery that David got this tender, exquisite conception.

A tender babe has been brought up by the breast, and has loved to nestle to its mother. But the weaning time has come. With Orientals it is often greatly deferred. The little one is impatient of the change, and highly resents the spoon with which he is fed. Vehemently he cries, and fights, and struggles with hand and foot, little knowing that he is resisting a change which is to make him independent, which shall advance his truest life, and shall ultimately bring him back to that mother again, as her stay and blessing. Finally, however, the passion subsides, the sobs die down to little whimpers, a tear still lies upon the cheek to show where the storm had raged; but on the whole the babe is stilled and quieted.

So with us, we have been clinging to the breast of some human help and comfort. Presently the strong, wise hand of God puts us gently from it, and turns us to other sources of consolation. At first we passionately resist with outcry and strife. But the Comforter comes and hushes us as on the very lap of God. He shows us the love which cannot mistake, and, at last, the soul calms, becomes stilled and quieted; with chastened hope it turns to the Lord; it thrives on stronger meat; it leaves behind the life of dependence, and is strengthened with all might unto patience and long-suffering with joy. No longer satisfied with milk, it partakes of strong meat, with exercised sense (Heb. 5: 11-14).

像斷奶的孩子在他母親的懷中。 詩一三一2

這世界最偉大的教師們從小孩子的身上學到的是何等多啊！耶穌總是將小孩子放在我們當中來教導我們。大衛是從育嬰房中得到這個溫柔、優美的概念。

一個幼小的嬰孩是從母親的胸懷被乳養長大，他喜愛依偎在母親的懷中。但斷奶的時候到了。東方人常常很晚才斷奶。小傢伙對這個改變沒有耐心，對餵他的湯匙極度憎恨。他聲嘶力竭地大哭、反抗、手打腳踢地掙扎，不知道他正在抗拒一個改變，這改變讓他獨立，讓他最真實的生命成長，最終將他再帶回到母親那裡，成為母親的倚靠和祝福。最後，當盛怒平息，哭泣變為啜泣，一滴淚水仍掛在頰上顯示此地曾有風暴，但大體而言，寶寶已經安靜下來了。

同樣地，我們也曾戀慕某些人的幫助和安慰，如同戀慕母親的胸懷。現在神有力又智慧的手將我們輕輕的拉開，讓我們轉向其他安慰的來源。最初我們叫喊爭鬧強烈地抗拒。但聖靈保惠師來了，使我們安靜在神的膝上。祂指示我們那永不會錯的愛，最後我們的心平靜下來，變得穩妥和安然；帶著受過管教的盼望，轉向神。因吃乾糧而健壯，不再過依賴的生活，因此變得強壯，能夠忍耐，並喜樂地忍受長期折磨。不再以奶為滿足，而是要吃乾糧，並且心竅習練得通達(來五11-14)。

Lord, remember David, and all his afflictions. Psa. 132: 1

This psalm commemorates the removal of the Ark to the Temple, newly prepared for its reception by Solomon. David had been dead some years; but as they prepared to fulfil the project on which he had set his heart, the men of the new generation could not forget how he swore unto the Lord, and vowed unto the Mighty One of Jacob. They remembered David. Throughout this psalm his name often recurs. "For thy servant David's sake." "The Lord hath sworn unto David." "The budding of David's horn."

"Shall man remember, and shall God forget?" He would be unrighteous if He were to forget the work of faith and labour of love of his saints. It was in pursuance of his covenant with David that Solomon's Temple at last stood complete. Thus God still bends over the scenes of the life-work of his children. The chapel where a McChesney pleaded with his congregation; the South Sea Island, where a Williams poured out his blood; the dark forests in which a Brainerd wrestled for his Indians; the great Continent where a Moffat, a Livingstone, a Hannington wrought, prayed, and suffered. He remembers David and all his afflictions. He recalls the prayers, and tears, and travail of soul; and the time comes when the finished structure stands on the site which to them was waste and void. No effort, nor cry, nor prayer of thine goes unheeded. All that thou hast truly desired, purposed, lived for, prepared for, shall yet take shape, and greet thee. There can never be one lost good. Some day a perfect realization of thy dream, which thou shalt descry from heaven's standpoint of vision, will satisfy thee.

耶和華啊，求你記念大衛所受的一切苦難。 詩一三二1

這篇詩是記念約櫃遷移到聖殿裡，這聖殿是所羅門為安放約櫃，新近才建成的。大衛去世已幾年了，但新一代的人在準備完成大衛心中嚮往的工程時，他們不能忘記大衛是如何向神起誓，向雅各的大能者許願。他們記得大衛。這篇詩裡，大衛的名字多次出現。「因你僕人大衛的緣故。(10節)」 「耶和華向大衛起誓。(11節)」 「大衛的角在那裡發生。(17節)」

人會記住，而神卻忘記嗎？如果神會忘記聖徒們信心的工作、愛心的勞苦，那麼祂就不義了。所羅門的聖殿最終落成，是因著神與大衛所立的約。神仍然如此對祂兒女一生工作的場景俯身關切。馬欽尼諄諄教誨會眾的教堂；威廉約翰流血捨身的南海島嶼；布銳內德為印第安人的靈魂而爭戰的黑森林；莫法德、李文斯頓、漢寧頓，他們工作、禱告和勞苦的非洲大陸[註]。祂記念大衛和他的一切苦難。祂記得這些禱告、眼淚和心裡的痛苦；時候將到，他們建好的工程，會立在那一度被認為是白費、徒勞的地方。沒有任何的努力、哭泣和禱告會被忽視。你所真正渴想、定意、投身、和籌備的事將要實現，並且迎接你。任何的美善都不會落空。有一天，你的夢想將全然實現，使你心滿意足。這個實現，你在屬天的眼光中會看見。

[註] 馬欽尼Robert Murray McCheyne,1813-1843,蘇格蘭傳道人。體弱多病，但由於靈修、祈禱、讀經、探訪、教導，教會日益興旺。雖30歲就離世，但已成為蘇格蘭家喻戶曉的良牧。他設計的年度讀經計畫，廣被採用。

威廉約翰John Williams,1796-1839,英國宣教士。到靠近澳洲南太平洋島嶼宣講福音，後為一島嶼上的食人族所殺，年僅43歲。一些年後，殺他的食人族也信主得救，並向約翰威廉的後人悔罪。

布銳內德David Brainerd,1718-1747,美國宣教士。受蘇格蘭傳道會差遣，向紐約州、紐澤西州、賓州的印地安人宣講福音。他的無我精神及禱告生活深深感動馬丁亨利(Henry Martin)及其他許多宣教士。30歲時，因染肺病而死。

莫法德Robert Moffat,1795-1883,倫敦名牧。1816年受英國長老會差遣，到南非宣傳福音。歷經20年，在各種人中勤勞不倦，也翻譯聖經成當地土語。他也是一位拓荒探險者。在拓荒、佈道、文字、文明四方面對土人貢獻卓著。他女婿李文斯敦(David Livingstone)亦得其鼓勵，到非洲宣教。

李文斯敦David Livingstone,1813-1873,蘇格蘭著名的傳教士及探險家。原為醫師，被倫敦傳道會差派往非洲開荒宣道。探索新地，走過中非洲及南非洲。從最南端的海岬到赤道，從大西洋岸到印度洋岸。使非洲進入文明，對禁止販賣黑奴做出巨大貢獻。最終客死非洲，葬於倫敦西敏寺教堂。他的墓誌銘上面寫著：「基督教、通商、文明。」

漢寧頓James Hannington, 1847-1885,英國聖公會傳教師。受差到非洲宣道，任赤道非洲主教。後在烏干達(Uganda)被殺，年僅38。臨終前最後遺言是：去告訴Mwanga(烏干達的王)，我已經用我的血買了通往烏干達的路。"Go, tell Mwanga, I have purchased the road to Uganda with my blood."

It is like the precious oil upon the head. Psa. 133:2 (R.V.)

Brotherly love binding together kindred hearts is here compared to oil, the chosen symbol of the Holy Spirit, because it is only through his grace that it is possible to love. The love of the brethren is the earthly manifestation of love to God. We have just as much to Him as we have to them; and such love, whether to them or Him, can only be shed abroad in our hearts by the Holy Ghost given unto us. Is love wanting? Seek a baptism of the Holy Ghost. Pentecost meant the most wonderful manifestation of love which the world had ever seen.

The Holy Spirit, as oil, was poured upon the head of our great Aaron as He arose from the waters of baptism, and again when He ascended into the presence of his Father; and it has been descending ever since upon us who are as the skirts of his garments. To the Jew it seemed as though the Hermon range overtopped the land and was able to drop its dews across the intervening distance upon the mountains of Zion. Thus, from the glory of his exaltation, Jesus drops the dew of the Holy Spirit as blessing upon the lowlands of our life--that blessing which is life for evermore. Our response to it should be the fertility of our heart's and life's activities.

"Ye have," said the apostle, "an unction (anointing) from the Holy One, and ye know all things." Could that assertion be made of us? If not, let us seek it. "He that stablisheth unto Christ, and anointeth, is God." "Serve your God day and night faithfully," says Dr. Goodwin; "walk humbly, and there is a promise of the Holy Ghost to come and fill your hearts. Sue this promise out; wait for it. Rest not in believing only, there is a further assurance to be had."

這好比貴重的油澆在 ... 頭上。 詩一三三2

弟兄之愛緊密聯結志同道合的人，在這裡弟兄之愛被比作膏油，這膏油是聖靈的記號。因為只有藉著祂的恩典，才有可能愛。弟兄之愛就是地上愛神的表現。我們對神有多少的愛，我們對弟兄就有多少的愛；不論是對弟兄的愛，還是對神的愛，唯獨所賜給我們的聖靈在我們心裡才能將這愛傾倒出來。缺乏愛嗎？尋求聖靈的浸吧。五旬節就是世人所見到「愛」最奇妙的彰顯。

聖靈就像膏油，澆在我們偉大亞倫[指耶穌]的頭上，先是在祂受洗由水中上來時，再是當祂上升到父神的面前時；此後膏油就降下到我們身上，如同流到祂的衣襟。對猶太人而言，黑門山脈拔地擎天，它的甘露能跨越間隔的距離降到錫安山。同樣的，耶穌從祂被高舉的榮耀裡，將聖靈的甘露降下，如同恩典臨到我們生命的低處 — 這福就是永遠的生命。我們對此的回應該是我們心靈和生命活動的豐富。

使徒說：「你們從那聖者受了恩膏，並且知道這一切的事。(約壹二20)」我們能夠作這樣的宣告嗎？如果不是，讓我們尋求。「在基督裡堅固和膏我們的就是神。(林後一21)」顧文博士說：「日夜都要忠心事奉你的神，謙卑而行，就有聖靈降下充滿你們的應許。對這個應許要懇求、要等候。不要止於相信，更要有擁有進一步的確據。」

Bless ye the Lord, all ye which by night stand in the house of the Lord. Psa. 134: 1

This hymn was composed for the night-watch of the Temple, for those that had gone to relieve the Levites who had been in charge during the day. It is to be noticed that these were specially summoned to bless the Lord and lift up their hands. For, after all, is it not they that stand in the house of God by night who are most in need of these exhortations? It seems to us that the sleepless sufferers among us are God's night-watch. When the busy workers are slumbering, they come on duty to bless the Lord, and to seek his blessing on the work of the past day, and the coming one.

It is comparatively easy to bless the Lord in the daytime, when sunshine lies like his smile on nature, and all the world is full of music, and our lives flow on quietly and peacefully. It does not take much grace to bless the Lord then. But when night has draped the earth and hushed the homes of men to solitude, and we stand amid the shadows that lurk around us in the sanctuary, facing the inexplicable mysteries of Providence, of history, of life and death; then the song falters on our lips, and chokes our utterance.

No sooner, however, do we dare to formulate the words of blessing, pursing our lips in the effort, daring to say, by the strong effort of will, what we may not say gladly and easily, there comes back to us, as to this ancient singer, the assurance that the Lord which made heaven and earth shall bless. Is it possible for Him to have made heaven and earth, and not to be able to bless the soul whom He has not created only, but redeemed! He cannot fail to bless those that bless. Indeed, their hearts, like sounding boards, but reflect to Him his own.

夜間站在耶和華殿中的，你們當稱頌耶和華。 詩一三四1

這首詩歌是為在聖殿中守夜，接替白天當班的利未人作的。要注意這批人是特別被召來舉手稱頌耶和華。畢竟對這班夜間站在耶和華殿中的人，他們豈不是最需要這些勉勵嗎？就我們而言，在我們中間那些無眠的受苦者似乎就是為耶和華守夜的。在忙碌的工人都睡著時，他們來接班稱頌耶和華，並為已過的和要來新的一天的工作求祂祝福。

在白天稱頌神相對比較容易，當陽光照在自然界如同祂對萬物微笑，世界充滿了音樂，我們安祥平靜地度日。那時頌讚耶和華不需太多的恩典。但當黑夜籠罩大地，萬戶悄然寂寞，我們站在聖所裡四圍潛伏著陰影，面對許多難以解釋的奧秘：關於神的奧秘、關於歷史的奧秘、關於生與死的奧秘；然後這首歌在我們口中結結巴巴地唱出，我們的聲音哽塞了。

然而我們勇敢的嚙起嘴唇，鼓起勇氣，藉著堅強的意志力來頌讚，說出我們也許不能輕鬆容易說出的話，就在那一刻，正如那古時的歌者一樣，我們內心重新有了把握，造神的神必定賜福。豈有可能祂造天造地，卻不能賜福給不僅是祂所造、更是祂所買贖的人！祂不能不賜福給那些稱頌祂的人。的確，他們的心不過就像回響板，只能將祂的賜福用頌讚向祂回應。

Praise Him, O ye servants of the Lord! Psa. 135: 1

Here is an appeal to all of us. We are his servants, we stand in his courts; let us praise Him. There is a distinction between thanks-giving and praise. In that, we render thanks for the great benefits that we have received at his hands; in this, we adore God for all that He is in Himself. Forgetting our own petty interests and concerns, our me and my and mine, we take our stand with angels and archangels and all the host of heaven in crying, Thou art worthy, O holy, holy, holy Lord! Heaven and earth are full of thy great glory. Glory be unto Thee, O God Most High!

We praise Him with our ascriptions of loyal affection, but we praise Him no less when we suffer silently according to the will of God; when we do his commandments, hearkening to the voice of his word; and when we wait for Him to indicate his will, or lead us by a right way.

Oh that life might be one long psalm of praise! Awake my soul, awake psaltery and harp, awake all that is within me! Shall angels praise Thee, my God, and shall I be dumb! Shall song awake to Thee from every copse and bower, from woodland and grove, from the heart of awakening nature, and shall I hold my peace! I praise Thee, I bless Thee, I worship Thee, I magnify Thee, most loving, most holy, most blessed God; my Father, my Redeemer, my Comforter! Every whit of my nature cries, Glory! That thy hand seems to lie heavily on me, and that my soul is pressed and straitened from without, shall not stay me. Yea, if it should be my lot to go from the courts of thy house to the nethermost abyss, I would still ask for grace to fill its unaccustomed spaces with adoring songs!

耶和華的僕人 ... 你們要讚美祂！ 詩一三五1-2

這是對我們所有人的呼籲。我們是神的僕人，我們站在祂的院宇；讓我們讚美祂。感恩和讚美是有區別的。在感恩中，我們為著從祂手中獲得極大的恩惠表達感謝；在讚美中，我們為神自己一切的所是敬拜祂。我們忘記自己渺小的利益和牽掛，忘記自我、與我有關的、我所有的，而與眾天使、眾天使長、以及所有天軍站在一起呼喊：你是配得，哦，聖哉，聖哉，聖哉的主！天上和地上充滿你偉大的榮耀。榮耀歸於你，至高的神！

我們用忠實的愛戴讚美祂。但當我們照神的旨意沉默受苦時；當我們遵守神的誠命，聆聽神的話語時；並當我們等待神指示祂的旨意，等待祂引導我們走義路時，我們也同樣讚美祂。

但願生命成為一首讚美的長詩！我的心啊，要甦醒，琴瑟啊，要醒起，一切在我裡面的都要醒起！我的神，眾天使當讚美你，我豈可啞口無聲！歌聲從樹叢和樹蔭處，從森林和果園，從大自然復甦的心中傳唱開來，我豈可保持沉默呢！我讚美你，我稱頌你，我敬拜你，我頌揚你，至愛、至聖、至可頌的神；我的天父，我的救贖主，我的保惠師！我本性的每一部分都呼喊，榮耀歸你！就是你的手似乎沉重的在我身上，我的心因外力受壓窘迫，都不能攔阻我向你讚美。是的，如果離開你的院宇，去到最低的深淵，是我的命定，仍求你賜恩使我用愛慕讚美的歌聲去填充這異乎尋常的空間！

His mercy endureth for ever. Psa. 136: 26

Twenty-six times in this Psalm we are told that God's mercy endureth for ever. The psalmist had been reviewing the history of the past. As far back as the Creation his eye had travelled, and all through the stormy, troublous days he could detect the silver thread of mercy. Oh that we had his eyes to see always the love of God! Amid the murky gloom of chaos there is a silver gleam; it is his mercy. When sun and moon appear, there is a brighter light than theirs; it is his mercy. Above the roar of the Red Sea and the rattle of the thunderstorms, are the flute-like notes of his mercy. Through all the strife and horror of the conquest of Canaan there glides the white-robed angel of his mercy. Deeper than the darkest shades of sin, higher than the highest floods of transgression, is the love of God, in the hand of which the round world and all its inhabitants lie, as a drop on the palm. Look back on your life, and say whether you cannot see the thread of mercy linking all its beads.

*A debtor to mercy alone,
Of covenant mercy we sing.*

And do you suppose that such mercy is going to fail you? It endureth for ever! You fret and chafe like a restless little child; but you cannot fall out of the arms of God's mercy. Lie still, it canopies you like a mother's face; it breathes about you as a mother's embrace. O love that will not let us go! O mercy that hath neither beginning nor end! O God, who hast loved, who lovest, and who wilt love, when the sun is no more, and the things that are now shall have passed away as a dream! O grace of God, exceeding in thy abundance the highest mountains of our sin!

祂的慈愛永遠長存。 詩一三六26

在這篇詩裡，有二十六次告訴我們，神的慈愛永遠長存。詩人回顧過去的歷史。他的眼光回溯久遠以前神的造物，穿過風暴的動亂年代，他發現了銀絲般的慈愛。但願我們有他那樣的眼光總是看到神的愛！在一片黑暗陰鬱混亂中有一束銀色的光；就是祂的慈愛。在日頭月亮出現時，有一更明亮的光，超過日光與月光；就是祂的慈愛。在紅海的咆哮和雷雨的轟鳴聲之上，是祂慈愛如長笛般的音符。穿過征服迦南地所有的爭戰驚恐，祂的慈愛如穿白袍的天使從天而降。神的慈愛比罪最黑暗的陰影更深，比過犯最高的洪流更高，全世界和其上的居民在神的手中，猶如祂掌中的一滴水。回頭看你的人生，說說看你能否看到慈愛的繩索穿起了所有的珠子。

對於神的慈愛，我只是一個負債的人；
我們卻要歌頌神立約的愛。

你以為這樣的慈愛會丟棄你嗎？這愛永遠長存！你像一個不安的孩子一樣煩躁惱怒，但你不會掉落離開神慈愛的雙臂。靜靜地躺著，慈愛就像母親的臉龐覆蓋著你；慈愛的氣息環繞你，就像母親的懷抱。哦，不放開我的愛啊！哦，這慈愛沒有起點，也沒有終點！即使太陽不再有，現今的事也將如夢消逝，神啊，你依然是曾經愛、現今愛、將來還愛的神！哦，神的恩典豐富，超過我們罪的最高山嶺！

How shall we sing the Lord's song in a strange land? Psa. 137: 4

The Hebrew singers were famous far beyond the limits of Israel. It is not surprising, therefore, that their captors asked of them the songs of Zion, little weening that there was an insuperable incongruity between those holy songs which were associated with the Temple service, and the strange surroundings of idolatrous Babylon. The Lord's song does not befit the strange land. How true this is of the minstrelsy of the heart! Chide it though you may for its silence, it must remain dumb so long as you are carried captive by the powers of evil.

You have ceased singing lately. The joy of your religious life has vanished. You pass through the old routine, but without the exhilaration of former days. Can you not tell the reason? It is not because your circumstances are depressed, though they may be; for Paul and Silas sang praises to God in their prison. Is not disobedience at the root of your songlessness? You have allowed some little rift to come within the lute of your life, which has been slowly widening, and now threatens to silence all. And you never will be able to resume that song until you have put away the evil of your doing, and have returned from the land of the enemy.

The return from Babylon has its duplicate in many a life. In answer to prayer our captivity is turned again as the stream from the south. Delivered out of the land of strangers, we again take up the harp of praise. "The Lord's song" is often more in the heart than on the lips. Remember Jonathan Edwards' description of the lady who afterwards became his wife, whose mind was filled with exceeding sweet delight, and seemed to have someone invisible always communing with her.

我們怎能在外邦唱耶和華的歌呢？ 詩一三七4

希伯來歌手名聲遠超過以色列地界。因此，捉拿他們的人要求他們唱錫安的歌並不奇怪(3節)，只要略微思考一下，與神殿事奉有關的聖歌，和拜偶像的巴比倫的外邦環境，兩者之間存在一種難以克服的不相容。耶和華的歌並不適合外邦。這對於吟唱之人的心是何等真實！雖然你可能因為歌聲止息而自責，但是當你被邪惡的力量俘擄的時候，必須保持沉默。

你最近已經停止了歌唱。你敬虔生活的喜樂已經消失。你過的仍是原來的生活規律，但少了昔日的喜樂。你不知道原因嗎？這不是因為你的環境令人沮喪，儘管它可能如此；因為保羅和西拉在獄中仍然唱詩讚美神(徒十六25)。你不歌唱的原因豈不是你的不順服嗎？你已經允許你生命的魯特琴出現一些小的裂痕，這些裂痕已慢慢擴大，現在有發不出聲音了跡象。你無法重新歌唱，直到你拋棄邪惡的行為，從敵人的土地歸回。

從巴比倫歸回，已在許多人的生命中重演。神答應我們的祈禱，使我們的被擄歸回，像南地的河水復流(詩一二六4)。從外邦被拯救，我們又拾起了讚美的豎琴。「耶和華的歌」更多是在心裡勝過在嘴唇上。還記得愛德華茲[註]對那位後來成為他夫人的女士的描述：她心中充滿了無比甜蜜的喜悅，似乎有位看不見的人總是與她親密交談。

[註] 愛德華茲 Jonathan Edward, 1703-1758, 美國公理會牧師，清教徒神學家。帶領18世紀全美國教會大覺醒運動。是美國至今最出色的神學家。《論自由意志》*Freedom of the Will* 是他的代表作。

The Lord will perfect that which concerneth me. Psa. 138: 8

WHAT A COMFORTABLE ASSURANCE! We often despair of ourselves. We awake to see that much on which we have prided ourselves, instead of being gold, silver, and precious stones, was mere wood, hay, and stubble. We discover, as Saul of Tarsus did, that the structure of righteousness which we have been raising is but as dross in the holy eye of God. We find ourselves falling through a bottomless pit of self-despair. Finally, we turn to the Lord Jesus, and say, What we cannot do for ourselves, and what no one can do for us, Thou must undertake. And there steals upon us the comfortable assurance that we have only to be faithful and true to his least prompting, and He will perfect.

WHAT AN ARGUMENT! First, we plead the mercy of God, the patience that endures for ever, never surprised, never surrendering its cherished purpose, never renouncing heart and hope, but always enduring amid rebuffs of neglect and the proud rebellion of self-will. Because thy love is without measure or end, we believe that Thou wilt yet be conqueror, O Christ! Thou wilt have thy way. We despair of ourselves. We hope infinitely in thy mercy.

Secondly, we plead that we are the work of his own hands. Has He done so much, and will He not finish? Has He implanted a hunger that He will not satisfy? Has He led to the point of Pisgah vision, and will He not give the land? A mother might forsake her child, but God cannot forsake those whom He has made the subjects of his thought and care. He cannot have created within us longings and desires that reach to the Infinite, merely to tantalize. "If it were not so, I would have told you." Yes, we shall be perfected, some day, somewhere.

耶和華必成全關乎我的事。 詩一三八8

一個何等安慰人的確據！我們時常對自己絕望。我們醒來看見我們自己引以為傲的東西，不是金、銀、寶石，只不過是草、木、禾稈(林前三12)。我們像大數的保羅一樣發現，我們一直在建造那個公義的工程，在神聖潔的眼中，只不過是渣滓。我們發覺自己落入自我絕望的無底坑中。最終，我們轉向了主耶穌，並對祂說，那些我們不能為自己做，也沒有人能為我們做的，都必須請你接手承擔。令人心安的確據在不知不覺間臨到我們，我們只需要忠心真誠對待祂最微小的催促，祂就必成全。

一個何等的論據！首先，我們求神的憐憫，懇求那永恆不變的耐心，永不驚奇，永不放棄所珍惜的旨意，永不放棄的愛心和希望，永遠忍受漠視的拒絕和驕傲任性的悖逆。基督啊！我們相信你必得勝，因你的愛無限量無窮盡。你的道路必亨通。我們對自己絕望，但卻在你的憐憫中有無限希望。

其次，我們懇求我們成為祂手中的工作。祂已作了那麼多，難道祂不會完成嗎？祂已讓我們飢渴卻不使我們飽足嗎？祂已帶我們到毗斯迦的山頂，看見美地，卻不賜給我們嗎(申卅四1-3)？一個母親或許會拋棄她的孩子，但神不會拋棄祂用自己的思想和關愛造出來的百姓(賽四十九15)。祂不會在我們裡面創造「對永遠的渴望」，僅僅為了逗弄我們。「若是沒有，我就早已告訴你們了。(約十四2)」是的，有一天，在某個地方，我們必被成全。

See if there be any way of grief in me. Psa. 139:24 (R.V., marg.)

The A.V. says "wicked way"; but the R.V. marg. gives "way of grief." We may be in a way that causes God grief, even though it is not what men might term a way of wickedness. We may be grieving our blessed Lord more than we know, substituting an ideal religious standard, or absorption in his work, or the conception which our friends persist in holding concerning us, for that direct personal fellowship with Himself, which alone is religion. Ah! How much we may have grieved the Spirit of Christ! Not always consciously. Often in pleading for us, the Lord must needs say, "Forgive; they know not what they do." But we are unwilling that his tender heart should suffer, or his face be overcast with grief, because of our waywardness; therefore we say, "Search us and know us; try us and show us the ways of grief." Be prepared for his revelations, searching and startling.

Lord, that is what we want! We have been going in ways of grief. We desire to go in the way everlasting--the way of eternal life; the way which we shall never need to retrace; the way that touches the deepest life possible to the creature. But we cannot find it for ourselves, nor even see the next step; therefore we stretch out poor, groping hands, and cry, "Lead us, as a woman may lead her blind child. We do not ask to see the distant way. Show us the next thing, and the next, and the next, till thy grief is turned to gladness." May I venture to hope that God will answer my prayer, and lead me in the way everlasting? Certainly! Not only may you hope, you must hope. It is as much your duty to hope always, and for the best things, as to look for forgiveness and grace to help in your time of need.

看在我裡面有什麼惡行沒有。 詩一三九24 [「惡行」，原文有悲傷、痛苦、邪惡等意。]

英文欽定本聖經本節譯作「邪惡」的那個詞，英文修訂本譯作「悲傷」。我們或許走在一條讓神悲傷的道路上，即使人並不稱這條路為邪惡。對於我們可稱頌的神，我們所行令祂悲傷的事情，可能比我們曉得的更多：我們用理想的虔誠標準、沉迷於事工、朋友持續對我們的觀念，來取代個人與祂直接的交通。唯有個人與神直接的交通才是虔誠。我們讓基督的靈何等悲傷啊！却一直沒有意識到。主常在為我們祈求的時候必須說：「赦免他們；因為他們所做的，他們不曉得。(路廿三34)」但我們並不願因我們頑固任性，讓祂那溫柔的心感受痛苦，使祂的臉上籠罩悲傷；所以我們說，「鑒察我，知道我的心思，試煉我，並指示我什麼是讓你悲傷的道路。」你要準備好接受祂銳利且驚人的啟示。

主啊，這就是我們想要的！我們一直走在一條令你悲傷的道路上。我們渴望走上一條永恆的路 — 永生的路；一條我們不需要回頭的路；一條能夠觸及人生命最深處的道路。但我們無法憑藉自己找到這條路，甚至連下一步都不知道；所以我們伸出在暗中摸索、可憐的雙手，向你呼喊：「引領我們吧，像一位婦人引領她盲眼的孩子一樣。我們並不求看到遠方，只求你指示我們下一步，並且一步接一步地引領我們，直到你的悲傷變為喜悅。」我可以大膽盼望神必回應我的禱告，指引我們走上永恆的路嗎？當然！你不僅可以盼望，你必須盼望。你應該一直盼望最美好的事，正如你在需要時尋求寬恕和恩典一樣。

O God, the strength of my salvation, Thou hast covered my head in the day of battle. Psa.
140: 7

All day long the light has waxed fierce against the hardly-pressed soldier. The very sky has seemed darkened with flights of arrows, and the enemy has raged like a tornado amid the reeds on the river's brink. The fiery darts of venomous sarcasm have been like a storm of hail, and yet the lonely warrior has not succumbed. To himself, and to all others, his escape has been marvellous. How could it be accounted for, except that an unseen shield had been around him, covering his head in the day of battle.

Ah, beloved soul, God is not only the strength of thy salvation, but He is also the covert, the panoply, the shield on which the malice of the foe expends itself in vain. Be quiet. Let not thy heart be troubled, neither let it be afraid. No weapon that is formed against thee shall prosper. There is but one matter for which thou needest to care. Always be sure that you are ranged on God's side.

As David anticipated the mischief of violent men who gathered themselves together for war, and sharpened their tongues like a serpent, it was a consolation to look back upon past deliverances. What God had done He would do again, so that the righteous might give thanks, and the upright dwell in his presence. God's covering in the day of battle makes a temple amid its tumult, and the soul dwells there as in the divine Presence Chamber.

*O Holy Lord, who with the children three
Didst walk the piercing flame,
Help! in these trial hours, which, save to
Thee, I dare not name;
Nor let these quivering eyes and sickening heart
Crumble to dust beneath the tempter's dart!*

主耶和華，我救恩的力量啊，在爭戰的日子，你遮蔽了我的頭。 詩一四〇7

一整天戰爭變得非常猛烈緊逼這個戰士。天空似乎被飛過來的箭遮蔽而黑暗，敵人如同旋風肆虐在河邊蘆葦中。惡毒的諷刺像猛烈的飛鏢射過來，正如冰雹降下，然而孤獨的戰士仍未屈服。對他自己，對其他人而言，他得以逃脫是奇妙的。這能如何解釋呢，除非是那看不見的盾牌環繞他，在白天的爭戰中遮蔽他的頭。

蒙愛的人啊，神不僅是你救恩的力量，祂也是遮蔽，祂是全副盔甲，祂是盾牌使敵人的怨毒徒然耗盡。你要安靜，不要讓你的心受攪擾，也不要害怕。沒有興起攻擊你的武器會得昌盛(賽五十四17)。只有一件事是你需要關注的。要永遠確定自己是在神的這一邊。

當大衛預料到強暴人的傷害，他們聚集要爭戰，他們的舌頭如同毒蛇般鋒利，他的安慰便是回顧過去神的拯救。神過去作過的，祂仍會再作，好讓公義的人稱謝祂，並讓正直的人住在祂面前。在爭戰的日子，神的遮蔽形成一座殿在戰爭的騷亂之中，人住在其中好像住在神同在的內室。

聖潔的主啊，你曾與三個孩子
行走在烈火之中， (但三25)
在這試煉的時刻，求你拯救，
除你之外，我不敢向別的名求救；
求你不要讓這顫抖的眼和煩悶的心
在試探人的利箭下被撕碎歸於塵土！

Let the righteous smite me, it shall be a kindness. Psa. 141:5 (R.V.)

David confessed his indebtedness to those who had reproved him. He realized how much he owed them. We ought to consider one another and have a care for each other's growth in grace. It is the duty of every true-hearted child of God to arrest another if he be erring in some way which is inconsistent with the honour of the family. We have to wash one another's feet; and may perform an inestimable benefit in graciously indicating some fly in the ointment of our religious profession.

But perhaps there is nothing which needs greater grace. We are so apt to be censorious, to lord it over the one whom we rebuke, to pride ourselves on our superiority, to be so taken up with another's life, as to miss God's best for ourselves. It is said that some persons wash the saints' feet in scalding water. David says, Let the righteous smite me. You cannot lift a man higher than you are. You must take the beam out of your eye before you can take the mote out of your brother's.

It needs some amount of grace also to accept reproof. The head is rather inclined to refuse it, and to take itself out of the way of the well-meaning adjusting hand. We resent interference. We do not care to be found out. But if, by God's grace, we can and do accept the smiting and reproof, we shall find that they become as fragrant oil. The fresh anointing which you seek in the morning may come not in rapt emotional experiences, but in the straight dealing of some fellow-disciple. Whenever anything is said which finds fault with you and blames you, receive it humbly and tenderly, asking whether it may not contain a message from your Father.

任憑義人擊打我，這算為仁慈。 詩一四一5

大衛承認自己對那責備他之人的感激。他意識到自己多麼蒙受他們的恩惠。我們應當彼此體諒，並關心彼此在恩典中成長。每當別人在某方面犯錯，與神家榮譽相背時，每個神誠實的兒女都有責任攔阻他。我們必須彼此洗腳；並且溫和有禮地指出我們信仰告白的某個瑕疵，就可以達成不計其數的益處。

然而也許沒有什麼比這件事需要更大的恩典。我們是那麼容易苛求挑剔，對我們所指責的人逞威風，誇耀我們自身的優越感。太熱衷別人的事，而錯失神給我們上好的福分。據說有人用滾燙的水洗聖徒的腳。大衛說：任憑義人擊打我。你不能將別人舉起高過你自己。在你取出弟兄眼中的刺之前，必須先除去自己眼中的樑木。

接受指責也是需要相當多的恩典。我們的理智傾向拒絕指責，使自己避開善意調整的手。我們討厭被干涉。我們不在乎過錯被指出。然而，若是靠著神的恩典，我們就能接受擊打和責備，我們會發現指責變成了香膏。你在清晨尋求的新鮮膏油，也許並不是從令人欣喜興奮的經驗中得來，而是從某個同作門徒的坦率對付而來。無論何時，若有找出你錯處並指責你的言論，要謙遜溫柔地接受，尋求裡面是否包含了天父的信息。

When my spirit was overwhelmed within me, then Thou knewest my path. Psa. 142: 3

Of course, God knows our path. We were created unto good works which God before prepared that we should walk in them. There is no step in your path which has not been anticipated and ordained by your Heavenly Father. See that path lying across the plain of life, now traversing deserts of sand, or climbing steepes of difficulty, or reaching across lonely steppes. Your heart faints (see R.V., marg.): you say, I cannot take this track; I cannot go through that experience; I cannot bear that strain. Heart and flesh fail. Then it is an infinite solace to look up into the face of the Father, and say, Before I was born, or took the first steps on this path, or essayed to meet its manifold vicissitudes, Thou knewest it; and Thou must have known that it was not too hard, and that there were resources of strength in Thyself sufficient for my day, which the emergency would bring out in a clearer manifestation.

We all have our times of being over-whelmed when the full realization of our grief, and pain, and loneliness rushes over us. The love we can never retrieve; the opportunity we can never recall. Then there is heart-break. But in such dark hours Jesus knows--knows the difficulties which you cannot explain to the dearest; the grave perplexities which you cannot share with your wisest confidant. He can allow for a hesitance, a trepidation, a shrinking back, which to others are unaccountable. He can give credit for the resolution that is sorely tested, and the faith which nearly gives out. He can take into account matters which evade the scrutiny of those who have the best opportunity of judging. What a relief to turn from them to Him, and say, I cannot tell them, but Thou knowest.

我的靈在我裡面發昏的時候，你知道我的道路。 詩一四二3

當然神知道我們的道路。我們受造是為著行善，就是神先前預備叫我們行的(弗二10)。你的道路中沒有一步路不是你天父預先命定的。請留意看那道路穿過生命的平原，如今橫貫荒涼的沙漠，或攀爬艱難的峭壁，或穿越人煙稀少的大草原。你的心發昏(英文修訂本聖經邊註)：你說，我不能走這條路；我不能走過那種經歷；我不能承受那種壓力。心靈和肉體都衰敗。然後，仰望天父慈容，就是一種無限的安慰，你說，在我出生之前，在我踏上這旅程的第一步之前，在我嘗試去面對人生種種變遷之前，你已知道我的道路；而你也必定知道這道路不是過於艱難，並且知道在你(神)裡面有力量的資源，足夠我們每日的需要，危急會讓這更清晰顯現。

我們都有力不能勝的時候，在充分意識到自己被悲傷、痛苦、孤獨衝擊時。我們不能恢復的愛，不能召回的機會。然後便是心碎。然而，在最黑暗時候，耶穌知道，祂知道那些你跟最親密的人都無法表述的艱難；祂知道你不能與最有智慧的密友分擔的沉重困惑。祂能允許那些不能向他人說明的躊躇、惶恐、退縮。祂稱讚嚴厲考驗過的決心，以及那幾乎衰竭的信心。祂能顧及那些躲過擁有最佳時機下判斷之人仔細審問的事。從他們那裡轉向耶穌真是如釋重負，並且可以宣稱，我不能告訴他們，但是神，你知道。

In Thy sight shall no man living be justified. Psa. 143: 2

This is an admission which each must make for himself. Man by nature is very willing to justify himself. The essence of the Pharisees' sin consisted in justifying themselves in the sight of men. But God knows our hearts, and that which is exalted among men is an abomination in the sight of God. We need to have a deeper sense of God's holiness, and of his requirements as set forth in his holy law, We need more particular preaching and teaching. I was interested recently to hear of one who said she did not want to know of God because she did not want to know her own sinfulness. If men did know God, they would be compelled to admit their inability to be just with Him. It is our duty to force the knowledge of God on the unwilling conscience of men.

But probably what we all need as preachers and teachers is to get a glimpse of God's nature, to know what holiness is, and purity, and righteousness, as they exist in the divine nature. We do not know the sinfulness of sin, and cannot enforce it, because we have not come in contact with the burning bliss of the Great White Throne.

We are justified by faith. Directly we are joined to Christ, we stand before the law of God clothed in his righteousness, and accepted not only as forgiven sinners, but as righteous. We know that God will never enter into judgment with us, since we were judged in our Substitute. There will be a judgment of our works, but there can be no condemnation of our persons. It is God that justifies. Who shall condemn? The Master said that the publican who only cried with downcast eyes, "God be propitiated to me, the sinner," went down to his house justified.

在你面前，凡活著的人沒有一個是義的。 詩一四三2

這是每個人自己都必須承認的。人天性就是樂意稱自己為義。法利賽人罪的本質就在於他們在人面前稱自己為義。但神知道我們的心，在人群中被高舉的，在神的眼裡卻是可憎的。我們需要對神的聖潔、和神聖潔的律法所陳明的要求，有更深的感覺。我們需要更多特別的傳講和教導。最近有一件事引我關注，聽說有一個人她不想認識神，因為她不想知道她自己罪惡深重。如果人真的認識神，他們便只能被迫承認他們不能在神面前稱義。我們的責任乃是強迫不願意之人的良心認識神。

但是也許像傳道人和教師一樣，我們都需要對神的本性稍有看見，認識何為聖別、純潔、和公義，因這些美德存在神的本性裡。我們不認識罪的可惡，就無法取締罪，因為我們還未曾接觸白色大寶座強烈的福氣。

我們因信稱義。我們直接與基督聯合，我們披上祂的義，站立在神的律法前，不僅僅作為蒙赦免的罪人被接納，而是作為義人被接納。我們知道神永遠不會審判我們，因為我們已經在代替我們的主裡被審判了。將來的審判是審判我們的工作，但對我們本身不會有定罪。神稱義了，誰能定罪呢(羅八33-34)？我們的主曾說，稅吏垂頭不敢舉目，只呼喊著，「神啊，開恩可憐我這個罪人。」他回家去便稱義了(路十八13-14)。

My. . . Psa. 144: 1,2

Notice that repeated My. David had learnt that nothing can take the place of personal dealings with God. Surely he had realized the fulfilment of his own thoughts about dwelling in the House of the Lord all the days of his life, and beholding his beauty. There is a great fear lest many of God's most earnest and devoted children may be losing sight of Jesus in these active days. We allow our work for Christ, our doctrines about Him, and our rules for becoming like Him, to intercept our view of Him. Too seldom do we get so near Him as to be able to talk to Him face to face; or pile word on word in our ineffectual effort to tell Him what we think of Him. One who loved much sang:

*Jesus, Jesus, dearest Lord,
Forgive me if I say
For very love, thy dearest name,
A thousand times a day.*

After all, it is not thoughts about Christ, but Christ Himself that we all need. To know Him in all the various aspects of his character, as Loving-kindness, Fortress, Shield, and Conqueror! Jesus can be the supply of your every need; and as the days pass, you will probably find yourself put into situations which will force you to discover in Him some new aspect, some fresh characteristics, something that would never have appeared to view, till the awful exigency had arisen. Then put out your hand and say My.

Always distinguish between the words attain and obtain. We can never earn his gracious help, either by prayer, or service; but we may claim, appropriate, and take. Learn to put your hand on all spiritual blessings in Christ, and say, Mine.

我的 ... 詩一四四1-2

請你注意那個重複出現的詞「我的」。大衛已學會沒有任何事能以取代我們個人與神之間的交往。他已實現了他要「一生一世住在神的殿中，瞻仰祂的榮美。(詩廿七4)」的構想。有一個很大的擔憂，恐怕很多極真誠、虔敬的神的兒女，在活躍的日子中可能不再看見耶穌的面光。我們讓「為基督」所做的工作、「關於祂」的教義、「如何更像祂」的規條，攔阻了我們看到祂自己。我們很少靠近神到能面對面地交談，或用千言萬語卻無法說出對祂的感受。有一位很愛主的信徒這樣唱著：

耶穌，耶穌，最愛的主，
因為愛的緣故，
求原諒我，將你聖名
日念千遍不住。 [中譯摘自《聖徒詩歌》]

畢竟，並非是「關於基督」的思想，而是基督自己，才是我們所需要的。從祂性情的各方面來認識祂，例如慈愛、山寨、盾牌、和得勝者！耶穌能滿足我們一切所需；在時日過去，你可能在一種處境，迫使你發現祂新一面的特質，是以前未知的，直到緊急關頭興起。然後你張開雙手說，這是「我的 ...」。

你總要區分「贏得」[經過努力而獲得]和「得到」。我們永不能贏得祂恩慈的幫助，不管是藉著禱告，或事奉；但我們可以要求、取用，而獲得。要學習按手在基督裡的一切屬靈的福氣上，並說，這些都是「我的」。

Thy Kingdom is an everlasting kingdom. Psa. 145: 13

These words are engraven on the door of a mosque in Damascus, which was formerly a Christian church. Originally they were plastered over by stucco; but this has dropped away, and the words stand out clearly defined. They seem to be contradicted by centuries of Mohammedanism; but they are essentially true. Just now the kingdom is in mystery; but soon it will be manifested.

Jesus is gone to the Father to be invested with the kingdom, as a Roman official might have gone from the provinces to Rome for his investiture on the part of the emperor as proconsul or governor. And Daniel tells us that when He comes to the Ancient of Days, He will receive from Him dominion, and glory, and a kingdom that all the peoples, nations, and languages should serve Him; and his dominion is an everlasting dominion which shall not pass away, and his kingdom shall not be destroyed. It shall break in pieces, and consume all other kingdoms. The iron, clay, brass, silver, and gold, shall be broken in pieces, and become like the chaff of summer threshing-floors; but it shall become a great mountain and fill the earth.

We are called to receive a kingdom that cannot be shaken. Each faithful servant is to rule over his allotted cities. We are to reign with Christ for a thousand years in this world, sharing his throne and empire. We have been made kings unto God, and we shall reign for ever and ever.

*Then long Eternity shall greet our bliss
With an individual kiss;
Then all this earthly grossness quit,
Attir'd with stars, we shall for ever sit,
Triumphing over Death, and chance, and Thee, O Time!*

你的國是永遠的國。 詩一四五13

這句話刻在今日大馬色(大馬士革)一幢清真寺的門上，這清真寺從前是基督教的教堂。這文字原被粉刷在上的灰泥蓋住，但灰泥已經剝落，文字就清楚顯出來。這句話看起來雖與許多世紀以來的伊斯蘭教格格不入，但其本質上卻是真實的。這個國如今是奧祕，但不久就必顯明。

耶穌已經回到天父那裡，得著國度，就像羅馬的官員由管區回到羅馬，接受皇帝的冊封成為總督或省長。但以理告訴我們當祂[人子－指耶穌基督]來到那亙古常在者的面前，祂從神那裡得著權柄、榮耀、國度，使各方、各國、各族的人都事奉祂。祂的權柄是永遠的，不能廢去；祂的國必不敗壞(但七13-14)。這國將打碎且滅盡所有其他的國度。所有的鐵、泥、銅、金都被砸得粉碎，如同夏日禾場上的糠粃。但這個國變成一座大山，充滿天下(但二34-35)。

我們蒙召要得一個不能震動的國。每一個忠心的僕人都要治理他被分派的城。我們要與基督在這世上作王一千年，同享祂的寶座和國度。我們已成為神的君王，要執掌權柄到永永遠遠。

長久的永世將以個別的親吻
迎接我們的福分；
世上一切的粗鄙，消失無蹤，
我們勝過死亡、機遇、和時間，
以衆星為衣，永遠坐下。

In that very day his thoughts perish. Psa. 146: 4

The R.V. marg. gives the alternative purposes. And surely we all have had reason to notice the vacillation and infirmity of purpose which characterize too many of the sons of men. They promise to visit us every week, in our sickness or bereavement, but after a few months drop off. They pledge themselves to perform certain functions, but get lax, and ultimately the grass grows thick where their feet should have kept it down.

But we have most to complain of ourselves. Who among us has not bitterly to reproach himself for the evanescence of noble resolution—the dying down of earnest purpose? Too often they have been like the early dew and the morning cloud. In the day in which we made them our purposes have perished.

What is the remedy? It is suggested in those memorable words of Jesus, "The water that I shall give him shall become in him a well of water, springing up unto eternal life." When once Jesus has been allowed to do his chosen work in the soul, He opens a subterranean passage to the reservoirs of eternity, along and through which the supplies from God's own heart begin to enter and rise up within the soul. Abide in Him, and the sap of his life will suggest, renew, and reinforce, the purposes of the holy life. Rise up, O well, for ever rise, within hearts that desire a fixed purpose to love God ! Infirm of purpose we need never be, whilst God waits to create in us a steadfast spirit (Psa. 51: 10, R.V., marg). We must be rooted and grounded in Him. Then will be manifest in us the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control" (Gal. 5: 22, 23. R.V.).

他所打算的，當日就消滅了。 詩一四六4

我們確實都有理由看出 — 猶豫不決、意志薄弱是許多人的特徵。他們答應在我們生病或喪失親人時，每週都來看我們，然而幾個月之後就減少了。他們立誓要做某些事，不久就懈怠了，他們的腳應該踏平的草地，最後草又茂盛地生長。

但我們最不滿的應是我們自己。我們中間有誰不曾痛責自己，因為崇高的決心消散，誠摯的打算竟然逐漸消失？太多的時候我們就像清晨甘露和早上的雲霧(何六4)。我們打算的，當日就消失無蹤了。

什麼是補救的方法呢？耶穌令人難忘的話語提示，「我所賜的水要在他裡頭成為泉源，直湧到永生。(約四14)」一旦耶穌被允許在人心中作祂所要作的工，祂就打開通往永恆府庫的地下渠道，來自神心中的供應就開始順著這渠道進入，充滿人心。住在祂裡面，祂生命的漿汁必提示、更新、加強聖潔生命的打算。井啊，湧上水來(民廿一17)，一直湧流在專一打算愛神之人的心中！當神在我們心中造正直的靈(詩五十一10)，我們的心志就不必再脆弱。我們必在祂裡面生根立基。如此聖靈的果子：仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制(加五22-23)，就必彰顯在我們身上。

He healeth the broken in heart. . . . He telleth the number of the stars. Psa. 147: 3, 4

How wonderful that these two qualities should blend in one Being! That God tells the number of the stars is only what we should expect of Him. They are his flock, lying down on the fields of the heavens; and as a shepherd has a name for each of his charge, so has God for the stars. But that He should be able to bend over one broken heart and bind it with his sympathy and heal its flowing wounds, this is wonderful, amazing, divine.

It is said that in a healthy man the clenched fist is about the size of the heart. So in God, his might is the gauge of his mercy : his hand of his heart. The mountains of his strength show the valleys of his tenderness.

Yet surely it must be so. The stars are after all only things, great masses of matter; whilst hearts are those of living, sentient beings which He made, redeemed, and loves. They are the adornments of his House, whilst broken hearts are his children. Shall He have names for the one and no care for the other? This text is exquisitely illustrated in Jesus. Through Him God made the worlds; and by his pierced hands tears have been wiped and stifling sobs silenced all through the ages. Is your heart bleeding? He knows, He cares, He loves, He bends over and heals with exquisite sensitiveness and skill. Yea, the stars may fall from heaven as untimely figs; the sun burn out as an extinct volcano; but He will never cease to tend and comfort his own.

*There is no sorrow, Lord, too light
To bring in prayer to Thee;
There is no anxious care too slight
To wake thy sympathy!*

祂醫好傷心的人。... 祂數點星宿的數目。 詩一四七3-4

多麼奇妙這兩種特質居然融合在神身上！數點星宿是唯一我們應該期待神作的事。星宿是祂的羊群，仰躺在遼闊天際；就像牧人給每一隻他看管的羊都起了名字，神也給每顆星起名。但祂居然能俯就傷心人，同情他們，醫治他們流血的傷口，這就美妙、令人驚奇、神聖。

據說一個健康人，他緊握的拳頭就像他心臟的大小。就神而言，祂的大能是祂慈悲衡量的尺度；用祂的手來量祂的心。祂如山一般的力量表明祂如深谷般的溫柔。

本來就該如此。星宿畢竟只是物體，大量物質的集合；但心是祂所造、所拯救、所愛的，有感覺的活人。星宿是祂居所的裝飾，受傷的心是祂的兒女。難道祂給星宿起名，而不看顧傷心的人嗎？這經文在耶穌身上有最精細的說明。神藉著祂創造諸世界；神用祂被釘的手擦去世世代代的眼淚，止住他們的啜泣。你的心在淌血嗎？祂知道、祂顧念、祂愛，祂以最細膩的敏感和技巧俯身醫治。是的，星宿會像未到時候的無花果從天墜落；太陽也如熄滅的火山燒盡，但祂永不會停止照顧安慰屬祂的人。

主啊，沒有任何傷痛太輕微，
不能用禱告帶到你面前；
沒有任何焦慮太微小，
不引發你的同情。

Stormy wind fulfilling his word. Psa. 148 : 8

As it rushes through the forest, the hurricane tears down the rotten branches, and makes way for the new shoots of the spring; and as it searches out the intricacies of the crowded alleys and courts it bears away the fever germs, and changes the atmosphere. Do not dread it, if you meet it rushing across the ocean and churning up the mighty billows on its way; know it to be your Father's strong servant, intent on fulfilling some errand on which it has been sent.

Stormy winds not unseldom invade our lives. All had been so fair and blessed with us. The south wind, blowing softly, had led us to suppose that we might make for another harbour. But not long afterwards the tempestuous Euroclydon beat down on us, bearing us far out of our course, and threatening us with destruction. But even under those circumstances, dare to trust. That stormy wind cannot separate you from God; for through its mad fury his angels will visit you, his care will surround you, his purpose will be fulfilled of bearing you onward, as the Apostle was borne towards Rome, with its opportunities of witness-bearing (Acts 27).

The great matter to remember is to run before the wind. Let its course be yours. Yield your will to God's will; and even though it bears you far out of your course, dare to believe that it is the quickest and best way of attaining the harbour which God has prepared. There is nothing terrible in fire, or hail, or stormy wind, when we see God behind them.

*O man! hold thee on in courage of soul
Through the stormy shades of thy worldly way,
And the billows of cloud that around thee roll
Shall sleep in the light of a wondrous day!*

成就祂命的狂風。 詩一四八8

當颶風橫掃過森林，它折斷腐朽的樹枝，讓春天新的芽有空間生出來；當它在擁擠的巷道和庭院搜索其中的錯綜複雜，帶走熱病的細菌，改變了環境。當你正面臨海上的狂風大作，掀起巨浪狂濤，不要怕；要知道這是你天父強而有力的僕役，目的要成就它被差來完成的工作。

我們的生命中常有狂風侵入的時候。一切都如此平安幸福。徐徐吹來的南風讓我們以為就要進入另個港灣了。但不久，「友拉革羅」狂風襲擊我們(徒廿七14)，將我們遠遠的吹離航線，使我們有沒頂的危險。但即使在這樣的情況中，你要大膽信靠。狂風不能將你與神隔離；因為祂的天使穿過肆虐的風暴來就近你，祂的關注圍繞你，祂背負你前行的旨意必成就，就像使徒如此被帶往羅馬，有機會為福音作見證(徒廿七章)。

要記住最重要的事乃是趕在風的前面。讓風向成為你的方向，將你的意志降服在神的旨意之下，雖然風將你遠遠帶離原來的路線，大膽相信這是最快也是最好的一條路，要帶你去神所預備的港灣。當我們看到神在火、冰雹和狂風的背後時，這些天象裡面就沒有什麼可怕的了。

人啊，你要保持勇敢的心，
經過狂風覆蓋的世路；
洶湧的雲如海濤環繞你，
最後你必安眠在麗日的光中！

[出自英國詩人雪萊 Percy Bysshe Shelley, 1792-1822, 的詩作《死亡》*On Death*.]

The Lord taketh pleasure in his people. Psa. 149: 4

The Lord watches us more closely than we realize. At each turn, his eye is upon us; and when we manifest some trait of obedience or devotion, it sends a thrill of pleasure through his heart. Of course our standing is always in his grace. We love only because He first loved. Our comeliness is placed on us by our King. And when we are at our best we always need the sprinkling of the precious blood. But still it is the constant teaching of Scripture that we may please God. This was the testimony borne of Enoch before his translation, and the apostle exhorts us to walk worthily of the Lord, unto all pleasing. He tells us not to entangle ourselves in the affairs of this life, that we may please Him who hath chosen us to be his soldiers.

How well it would be if this were the aim of every day, the purpose of every sermon, the motive of every act. It were easy to be baptized in the waters of death, if only on emerging we might stand beneath the open heavens, whilst a voice said, "This is my beloved child, in whom I am well pleased." Let us strive for this. Let our eye be ever fixed on that beloved face, checking any act that might threaten to bedim it, prosecuting all that might bring over it a smile of loving appreciation and thankfulness.

And see how the verse closes: "He will beautify the meek with victory" (R.V., marg.). Not only does God take a personal interest in each step of the obedient soul, but He makes it beautiful, and leads it from victory to victory. This combination is very significant. The victorious are not always meek, and the meek do not generally seem victorious. But it is otherwise when God takes pleasure.

耶和華喜愛祂的百姓。 詩一四九4

神看守我們比我們所知道的更仔細。每一個轉彎祂都看著我們。當我們露出稍許的順服和敬虔，都叫祂的心有喜悅的震顫。當然我們所處的地位一直都在祂的恩典中。我們愛是因為祂先愛我們(約壹四19)。我們所有的美容都是我們的王賜下的。即便在我們最好的時候，也需要寶血的潔淨。但聖經還是一直教導說，我們可以討神喜悅。這是以諾在被接升天之前所見證的(創五22-24)，使徒也勸我們行事為人配得過主，凡事蒙祂喜悅(西一10)。他告訴我們不要被今生的事纏身，好叫那召我們作祂士兵的主喜悅(提後二4)。

如果我們真能以此作為每日的目標、每次證道的目的、作每件事的動機，那該多好。只要在我們從水裡上來時，天為我們開了，有聲音說，「這是我所愛的孩子，我所喜悅的。(參:太三16-17)」那麼受洗歸入死的水中(羅六3)，就不是難事了。但願我們朝這個目標努力。讓我們一直定睛在那可愛的面容上，防止任何使那面容黯然的舉動，傾全力求得祂慈愛的稱許和感激的笑容。

請看這節經文的後半：「祂要用勝利當作謙卑人的妝飾。」神不僅關心順服之人的每一步，祂還使他美麗，且使他勝了再勝。這樣的組合真是深具意義。勝利的人不一定都謙卑，謙卑的人通常看不出是勝利。但當神喜悅時，謙卑的人就得勝了。

Praise ye the Lord! Hallelujah! Psa. 150: 6

The psalter begins with "Blessed," and ends with "Hallelujah." Obedience in walk and conduct leads to blessedness, and this culminates in rapture. The heart that does God's will in this world may not be always happy, but it is always blessed; and when patience has had her perfect work, it will break into such rapture as to need all creation to help its song to perfect and complete expression.

Your life may resemble the psalter with its varying moods, its light and shadow, its sob and smile; but it will end with hallelujahs, if only you will keep true to the will and way and work of the Most Holy.

Your estimate of the world is often pessimistic to the last point; but if you will be still, and let God finish his work perfectly, you will hear all things that have breath joining in the Hallelujah Chorus, and saying, The kingdoms of the world have become those of the Lord and of his Christ.

God is preparing the whole universe to be an orchestra of praise and adoration to his Son. On one occasion a great conductor, amidst the burst of five hundred instruments, is said to have missed the piccolo; and he stayed the entire performance till it chimed in. Nothing can satisfy God till creation's groans are changed to rapture, and the curse, which restrains her songs, is lifted from the face of all nature; but He wants to hear your voice. If you cannot praise Him in the church, praise Him in Nature, "the firmament of his power." If you cannot praise Him for his acts, do so for his excellent greatness. If not with the blare of trumpet, then with the softer lute. If not with the realization of the senses, then in the assurance of faith. Only be sure to praise Him.

你們要讚美耶和華！ 詩一五〇6

詩篇以「有福」(一2)開始，以「讚美」結束。為人處世和行為上的順服導致蒙福，最終達到極大的喜樂。在這個世界上，遵行神旨意的人可能不會一直都是快樂的，但必定是蒙福的。當「忍耐」作成她[指忍耐]的工夫，人心中欣喜若狂，是要借助所有的受造之物的揚聲唱和才表達得完美。

你的一生也可能像詩篇有不同的情緒：光明和陰鬱、哭泣和歡笑；只要你真誠對待至聖者的旨意、道路、和工作，就必以讚美為完結。

你對世界的評價到最末了經常都是悲觀的。但如果你安靜下來，讓神完全作成祂的工作，你會聽到凡有氣息的都同聲高唱「哈利路亞」，並說，世上的國已成了主和祂基督的國(啟十一15)。

神正在預備讓整個宇宙成為一個交響樂團，來歌頌讚美祂的兒子。有一次一個很卓越的指揮，在五百種樂器的合奏中，據說他沒有聽到短笛聲音，就停止全部的演奏，直到短笛聲音加入。唯有當受造之物由嘆息轉變為得贖的大喜樂(羅八22-23)，當那限制萬物歌頌的咒詛被挪開後，神才能滿足。但祂仍要聽到你的歌聲。如果你不能在教會讚美祂，就在大自然裡讚美祂，在「祂顯能力的穹蒼」讚美祂(1節)。如果你不能為祂所行的事讚美祂，就為祂超絕的偉大讚美祂(2節)。若不能以大聲的喇叭，就用柔美的長笛。若不能在感官的證實上讚美祂，就在信心的確據上讚美祂。只要確實讚美祂。