

Quiet from fear of evil. Prov. 1: 33

"Whoso." This promise is to us all. To the man in the street, as much as for those of us who have been nurtured in Christian homes.

THE EVIL IS TAKEN OUT OF THINGS FOR THOSE WHOSE HEARTS ARE FULL OF GOD. Nothing which God allows to come to us is really evil, except sin. Put away sin from your heart, and let it be filled with Love and Faith, and behold, all things will become new. They will lose their evil semblance, because you will look at them with new eyes. Men talk against the March wind; but when they understand that it is cleansing foetid dens of fever-germs, they regard it as a blessing. Men dread change, anything unwonted or unaccustomed; but when they find that, like the transplanted fruit-tree, they will often attain a greater maturity than when left to one spot of soil, they welcome it. If you look at things apart from God, especially if you anticipate the future without Him, you have good cause for fear; but if you hearken to and obey Him, if you know and love Him, if you abide in God and God in you, you will see that the evil is not in the things or events, but in yourself. Give yourself as alms to God, and lo, all things will become clean to you.

DEATH shall lose its terrors, and become the Father's servant, ushering you into his presence. Pain and suffering shall but cast into relief the stars of divine promise. Poverty will have no pangs, and storm no alarms. You shall become so habituated to find the rarest blessings associated with what men often dread most that you will be quiet from all fear of evil, and able to look out, with serene and untroubled heart, on a sea of troubles. In fact, it is very doubtful if anything is really evil for those who love God.

得享安靜，不怕災禍。 箴一33

「凡是 ... 的人」這應許是給我們所有人的。對著街上的人，也同樣針對我們這些在基督徒家庭被養育的人。

凡心中充滿神的人，邪惡就從事情被除去了。除了罪之外，神允許臨到我們身上的事情，沒有一樣是真正邪惡的。把罪從你心中除去，讓你的心被愛和信充滿，看啊，所有的事情都變成新的。事情失去邪惡的樣子，因為你用新的眼光來看它們。人們不喜歡三月的風，但是當他們了解這風掃除熱病細菌的發臭巢穴時，他們把這風當作是一個祝福。人們害怕改變，任何不尋常或不習慣的事物；但是當他們發現，正如移植後的果樹，比起只留在一處土壤時，常常成長得更好，他們就歡迎這種改變。如果你不用神的眼光看事情，尤其當你遠離祂而憧憬未來，你就有充分理由恐懼；但是如果你傾聽並且順服祂、如果你認識神並且愛祂、如果你住在神裡面而且神也住在你裡面，你將會看到邪惡並不是在於事物或者在事件裡，而是在你自己裡面。把你自己獻給神，看啊，所有的事情對你就都變得潔淨。

死亡將會失去它的恐怖，並且變成天父的僕人，引領你進入祂的同在。疼痛和苦難必變成神安慰的應許之星。貧窮不再有痛苦，風暴卻不再帶來驚恐。你必變得如此習慣於找到極罕見的福分，就在人們常常最害怕的事上，使你在一切苦難中得享安寧，能夠以平靜而不受攪擾的心面對重重困難。事實上，如果有任何事情對愛神的人來說是邪惡的，那是非常可疑的。

If thou seek her as silver, and search for her as for hid treasures, etc. Prov. 2: 4, 5

There is a beautiful illustration of the truth of these words in the life of Justin the Martyr, who died for the Gospel in the second century. As a young man he earnestly sought for truth, specially that which would arm him with self-control. He took up one system of philosophy after another, trying them as a man might explore mine after mine for silver. Finally, he found that every effort was futile.

*All at last did faithless prove,
And, late or soon, betrayed my love.*

At length, wandering in despair on the seashore, he met an aged man, a Christian, who spake as none had ever done to his heart, and pointed him to God in Christ. Beneath those words, that afternoon, he understood the fear of the Lord, and found the knowledge of God.

Thomas longed for evidences of the Resurrection, and Christ came to him. The Chamberlain, as he sat in his chariot reading the book of Esaias the Prophet at chapter 53, was desirous to know the truth, and Philip was sent to him. To Saul of Tarsus, groping in the midnight, there came fuller revelations than ever Gamaliel gave, through Stephen and Ananias, led by the Spirit of God.

But you must be prepared to sacrifice all. He who seeks diamonds, or pearls, or gold, will leave his native land, and what other men hold dear, and centre his whole attention on his quest. Not otherwise must it be with those who would understand the fear of the Lord, and find the knowledge of God. They must be willing to count all things but loss, to sell all they have, in order to buy the field with its treasure-trove.

尋找它如尋找銀子，搜求它如搜求隱藏的珍寶，你就明白敬畏耶和華，得以認識神。
箴二4-5

在第二世紀為福音而死的殉道者游斯丁[註]的生命裡，對這句話的真理有非常美麗的闡釋。他作為一個年輕人，非常熱切地尋求真理，尤其是那些可以幫助他克制自己的真理。他用一個又一個的哲學體系來試驗，就像一個人一座礦接一座礦地去尋找銀子一樣。最終他發現任何努力都是無用的。

最後所有的都被證明為不可靠，
而且，或早或晚，都辜負了我的愛。

最後，他在海灘上絕望地徘徊，遇到了一位年老的基督徒，這位基督徒說話打中他的心，從來沒有人那樣對他講話，並且把他在基督裡引到神面前(西一28)。那天下午，因著這些話，他明白了對神的敬畏，而且認識了神。

多馬渴望基督復活的證據，基督就來到他那裡(約廿24-28)。那位宮廷大臣，坐在他的車裡讀先知以賽亞的書第五十三章時，非常渴望知道真理，所以腓利就被差遣到了他跟前(徒八26-40)。大數的掃羅，在暗夜中摸索，在神的靈指引下藉著司提反(徒七章)和亞拿尼亞(徒九1-19)，得到更完全的啟示，超過迦瑪列所傳授的(徒廿二3)。

但是你必須預備犧牲一切。凡尋找鑽石、珍珠、或金子的人，必定要離開他的家鄉，拋棄他人所珍視的，把注意力全部集中在所尋求的事上。否則就必定不和明白敬畏主和認識神的人在一起。他們必須願意看萬事為有損的(腓三8)，變賣所有的，為了買這塊有寶藏的田地(太十三44)。

[註] 殉道者游斯丁 Justin the Martyr, 100-165, 第二世紀著名護道者，其著作常被後期教父引用。

He shall direct thy paths. Prov. 3 : 6

Thy paths! Then, every man's path is distinct for him, and for no other. The paths may lie side by side, but they are different. They have converged; they may diverge. When Peter had been told of the rugged nature of the predestined path which was marked out for him in the Providence of God he turned towards John, his companion and friend, and said to Jesus, "What shall this man do?" The Lord instantly replied, in effect: "That is a matter in which I can brook no interference; it is entirely a matter for my choice and will; if I will, it may be that he shall tarry till I come."

WE NEED TO BE DIVINELY DIRECTED. The man who stands above the maze can direct you through all its labyrinth by the readiest path. God who made thee for thy life, and thy life for thee, can direct thee, and He only.

First: Lean not to thine own understanding. --One is apt to pride oneself on one's far-sighted judgment. We consult our maps and guides and the opinions of fellow-travellers, to find ourselves at fault. We have to learn that our own understanding is not keen enough or wise enough to direct; we must abjure and renounce all dependence on it.

Second: In all thy ways acknowledge Him. --Let thine eye be single; thy one aim to please Him; thy sole motive, his glory. It is marvellous how certainly and delightfully our way opens before us when we no longer look down on it, or around at others, but simply upwards into the face of Christ. "It is a universal law, unalterable as the nature of God, that no created being can be truly holy, useful, or happy, who is knowingly and deliberately out of the divine fellowship, for a single moment."

祂必指引你的路。 箴三6

你的路！這樣，每個人的路都獨特為他本人，而不是為他人。這些路程也許並排挨著，但它們並不相同。它們曾經交匯，但仍會分開。當彼得被告知，神的旨意中為他預定一條崎嶇之路時，他轉向他的同伴朋友約翰，對耶穌說：「這人將來如何？」實際上，主立刻就回答他說：「在這件事情上我不容許任何干涉，完全由我來作揀選和定意。如果我願意，他會停留直到我來的時候。(約廿一21)」

我們需要由神來指引。那位站在迷宮上方的人能指引你那條早已備好的路徑，帶你通過所有錯綜複雜的道路。神為你的生命創造了你，也為你創造了你的生命，祂指引你，只有祂能指引。

首先：不可倚靠自己的聰明(5節)。人容易為自己遠見的判斷而驕傲。我們查閱我們的地圖和指南，詢問同伴的意見，來找出我們自己的過錯。我們必須明白，我們自己的聰明不夠敏銳、不夠智慧來指引我們的方向；我們必須堅決放棄的倚靠自己的聰明。

其次：在你一切所行的事上，都要認定祂(6節)。讓你的眼目專一(太六22直譯)。專一地討祂喜悅；你專一的動機是為著榮耀祂。當我們不再低頭看腳前的路，也不再左顧右盼打量其他的人，而單單仰望基督面容的時候，我們會驚奇發現，打開在我們前面的道路何等確定、歡欣。「這是一條通則，正如神的本性是不變的，當任何受造物故意離開與神交通時，都不可能有真正的聖潔、益處、或喜樂，即使只是一小片刻。」

The light of dawn, that shineth more and more unto the perfect day. Prov. 4:18 (R.V., marg.)

This may be referred to the work of God in the heart. He who commanded light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God. A little glimmering ray at first, God's light in the soul grows ever from less to more, revealing Himself and manifesting ourselves, so that we are growingly attracted from the self-life to circle around Him.

But probably it is true also of the graciousness of the believer's life. At first it shows itself in little acts of blessing on children and the poor; but the range of influence is always apt to increase, till what was a glimmer of helpfulness becomes as the sun shining in strength. The Sunday-school teacher becomes the preacher; the visitor among the poor becomes the philanthropist; the witness to the Gospel in the factory is called to witness in the great theatre of the world. See to it that there is a steady obedience to God's least promptings and monitions. Follow on to know the Lord, and to be conformed to his all-wise purpose.

Once again, notice the comparison in its exquisite beauty. Light is so gentle, noiseless, and tender. There is no sound; its voice is not heard. So is the influence of the holy soul, Its life becomes the light of men. As with the angel over the plain of Bethlehem, it sheds a light around those whom it will presently address. Like the Gulf Stream, which-changes our climate from northern rigour to the temperate zone, so a holy life gently and irresistibly influences and blesses the world. The world is no worse than it is, not because of the holy words spoken on the Lord's Day, but for the holy lives of obscure saints.

黎明的光，越照越明，直到日午。 箴四18

這句話可以指神在人心裡的工作。那吩咐光從黑暗裡照出來的神，已經照在我們心裡，叫我們得知神榮耀的光(林後四6)。起初是一縷微光，神的光在人心裡越來越強，啟示祂自己，並且顯明我們，使我們愈來愈被吸引脫離自我的生命而環繞著祂。

信徒生命的優美大約也是如此。起初表現在對孩子和窮人的一點點善行；但影響的範圍總是很容易增長，直到那有益的微光變成像太陽一般強勁照耀。主日學的教師變成傳道人；窮人的探訪者變成慈善家；工廠中福音的見證人被呼召，成為整個世界大舞台的見證人。務要留意堅定順從神最小的激勵和訓誡。繼續跟隨直到認識主，並且與祂全備的旨意符合。

再一次，注意比較它精緻的美麗。「光」是那樣的溫柔、安靜、親切。它沒有聲音，也聽不見它說話。聖潔之人的影響也是一樣，他的生命成了人們的光。像伯利恆平原上的天使一樣，他發光照耀那些當時領受大喜信息的人(路二9)。像墨西哥灣暖流一樣，將我們的氣候從北方來的嚴寒轉為溫帶，同樣的一個聖潔生命溫柔却無法抗拒地影響並祝福著這個世界。世界沒有變得比原來更差，不是因為主日所傳講那些聖潔的話語，而是因為許多默默無聞之聖徒的聖潔生命。

The level path of life. He maketh level all his paths. Prov. 5: 6, 21 (R.V.)

It is a remarkable expression, "the level path of life"; and there is great comfort in knowing that God is ever before us, levelling our pathway, taking insurmountable obstacles out of the way, so that our feet do not stumble.

It may be that you are facing a great mountain range of difficulty. Before you, obstacles, apparently insuperable, rear themselves like a giant wall to heaven. When you cross the Jordan there is always a Jericho which appears to bar all further advance, and your heart fails. But you are bidden to believe that there is a level path right through those mighty barriers; a pass, as it is called, in mountainous districts. The walking there is easy and pleasant if only you will let yourself be led to it. God has made it, but you must take it. How we dread the thought of those steep cliffs ! It seems as though we could never climb them; but if we would only look at the Lord instead of at the hills, if we would look above the hills to Jehovah, we should be able to rest in sure faith that He will show us the level path of life.

Your path is not level, but full of boulders which have rolled down upon and choked it. But may this not be partly due to your mistakes or sins--to your wilfulness and self-dependence? There are sorrows and trials in all lives; but these need not obstruct our progress. The text surely refers to those difficulties which threaten us with their arrest, putting barriers in our way. When Peter reached the iron gate he found it open; when the women reached the sepulchre door they found the stone gone. What an awful indictment against the child of sensual pleasure, "She findeth not the level path of life!"

生命平坦的道。祂... 修平人一切的路。 箴五6, 21

這是一個引人注目的措辭，「生命平坦的道」；知道神一直在我們前面，修平我們的路，挪開難以克服的障礙，叫我們的腳不致絆跌，這其中大有安慰。

也許你正面對困難，如同一列大山脈。在你前面，明顯不可逾越的障礙，彷彿一道巨大的牆聳立頂天。當你跨過約但河，總會有一座耶利哥城，似乎堵住一切前行的路，於是你失去膽量。但你受囑咐要相信有一條平坦的路直穿過這些強大的障礙；正如人所通稱的，在山區中的一條通路。只要你願意讓你自己被引導到那裡，在那裡行走容易且暢快。神已經作成了，但你必須去領受。我們何等害怕想到那些陡峭懸崖！看起來我們永遠不可能攀登上去；但如果我們能只看著主，而不看那山，如果我們能越過眾山仰望耶和華，我們必定能在確定的信心裡安息，相信祂必要將生命平坦的道指示我們。

你的路不平坦，反而充滿滾下來的巨石，堵塞了路。但這是否可能有幾分是由於你的錯誤或你的罪 — 是由於你的倔強和倚靠自己？每個人的生命中都有愁苦試煉；但這些不必阻礙我們前進。這段經文肯定指那些困難，就是在我們路上設下攔阻恐嚇我們的困難。當彼得來到鐵門前，他發現鐵門開著(徒十二10)；當婦女們來到墳墓門前，發現石頭挪開了(可十六1-4)。對那追求肉體情慾享樂之徒，這是何等可怕的控訴，「她找不著生命平坦的道！(6節)」

Bind them continually upon thine heart, tie them about thy neck. Prov. 6: 21

If the son addressed here is bidden to thus care for the words of his parents, how much more should we ponder those of God as given us in God's blessed Book.

WHEN THOU WALLEST, IT SHALL LEAD THEE. There is a little circle of friends whom I know of who read this book of Proverbs through every month for practical direction on the path of life. A West-countryman said of this collection of wise words, "If any man shall maister the Book of Proverbs, no man shall maister he." Take for instance the weighty counsels of the first five verses. How many lives would have been saved from bitter anguish and disappointment if only they had been ruled by them! Let every young man also ponder the closing verses. Let us all meditate more constantly on the Word of God.

WHEN THOU SLEEPEST, IT SHALL WATCH THEE. The man who meditates on the Word of God by day will not be troubled by evil dreams at night. Whatever unholy spirits may prowl around his bed, they will be restrained from molesting him whose head is pillowed on some holy word of God. And on awakening, the Angel of Revelation will whisper words of encouragement and love.

AND WHEN THOU AWAKEST, IT SHALL TALK WITH THEE. The heart is accustomed to commune with itself about many things, but when the mind is full of God through his Word, it seems as though the monologue becomes a dialogue. To all our wonderings, fears, questionings, answers come back from the infinite glory in words of Scripture. Some wear amulets about their necks to preserve them; but the Word of God is both a safeguard and choice treasure.

要常繫在你心上，掛在你項上。 箴六21

如果這個聽父母說話的兒子，受吩咐要留心他父母的話，我們就更應該仔細思量神在聖經中所賜給我們的話語。

你行走，它必引導你 (22節上)。我認識一小圈的朋友，他們每個月都讀這卷箴言，為著在生命道路上得到實際的指引。一個住西郊的鄉巴佬這樣說到這些智慧話語的集錦，「任何人要是精通箴言這卷書，他就是人上人了。」就拿前五節經文中有力的訓誨來作例子。多少生命會從苦痛和失望中得解脫，只要他們能夠受這些話語的約束！但願每個年輕人也來思量結尾的幾節經文。但願我們更經常不斷地思想神的話語。

你躺臥，它必保守你 (22節中)。那在白晝默想神話語的人，夜裡就不會被惡夢困擾。不管什麼邪靈潛行在他床四周，他們必被禁止不許攪擾那頭枕在神那些聖潔話語上的人。並且他醒來時，啟示的使者必細聲說鼓勵和愛的話語。

你睡醒，它必與你談論 (22節下)。人的內心習慣與自己談論許多的事，但當心思中藉著神的話語充滿神時，似乎是自言自語卻變成一種對話。對於我們一切的彷徨、恐懼、疑問，回應臨到是來自聖經話語裡的無限榮耀。有些人頸項戴護身符為要保守他們；但神的話語既是保護，也是上好的寶物。

Say unto Wisdom, Thou art my sister; and call Understanding thy kinswoman. Prov. 7: 4

This wisdom might seem to be too unearthly and ethereal to engage our passionate devotion, unless we remember that she was incarnated in Jesus Christ, who, throughout this book, seems forthshadowed in the majestic conception of wisdom. And who shall deny that the most attractive and lovable traits blended in his matchless character as Son of Man and exalted Redeemer.

With what sensitive purity He bent his face to the ground and wrote on the dust, when her accusers brought to Him a woman taken in the act of sin! With what thoughtfulness He sent word to Peter that he was risen, and provided the meal for his weary and wave-drenched sailor friends on the shores of the lake! With what quick intuition He read Mary's desire to anoint Him for the burying!

It was this combination of what is sweet in woman and strong in man, which so deeply satisfied men like Bernard, Rutherford, Fénelon, and thousands more, who have been shut out from the delights of human love, but have found in Jesus the complement of their need, the satisfaction of their hunger and thirst. In Him, for them, was restored the vision of the sweet mother of early childhood; of the angel-sister who went to be with God; of the early love that was never destined to be realized.

Women find in Jesus strength on which to lean their weakness; and men find in Him the tender, thoughtful sympathy to which they can confidently entrust themselves. We are born for the infinite and divine; earthly loves, at their best, are only patterns of things in the heavens. They are priceless; but let us look into them and through them, to behold the unseen and eternal that lie beneath.

對智慧說，你是我的姊妹。稱呼聰明為你的親人。 箴七4

這智慧也許看起來太超自然、飄渺，無法激起我們熱愛，除非我們記得智慧曾具體化身在耶穌基督身上。在箴言整卷書中，耶穌基督好像在智慧宏大的概念裡被顯示出來。有誰會拒絕那極富吸引力、可愛的特點呢？這特點融合在祂作為人子和被高舉救贖主無以倫比的品格中。

祂帶著何等敏感的純潔，彎腰低頭在塵土上畫字，當控告的人帶著這犯罪時被捉拿的婦人來到祂面前(約八3-6)！祂懷著何等的體諒傳話給彼得，說祂已復活(可十六7)，又為祂那些疲乏、被浪打濕的水手朋友們，在湖岸上準備早餐(約廿1-14)！祂帶著何等敏銳的直覺，看出馬利亞要為祂的安葬預先膏祂的心願(約十二7)！

這正是女人的甘甜和男人的剛強的結合，深深地滿足了許多人，如伯爾納、盧德福、芬乃倫[註]，並成千的聖徒，他們被隔離在人間愛情的喜悅之外，卻在耶穌裡使他們的需要被填補，他們的飢渴得滿足。在祂裡面，他們重新看見幼年時可愛的母親，看見那離世與神同在如同天使般的姊妹，看見早年所愛的人，縱然那愛情未按命定實現。

婦女在耶穌裡找到軟弱時可以倚靠的力量；男人在祂裡面找到可以交託自己的溫柔、體貼的同情。我們是為著那無限與神聖而生；地上的愛，最多只不過是天上事物的表樣。無限與神聖的事是無價的，但讓我們的眼光能進入並且透過這些表樣，看到在它們背後那看不見、永恆的事。

[註] 克勒窩的伯爾納Bernard of Clairvaux, 1090-1153, 生於法國貴族家庭。奧祕派神學家，著有*Loving God*等許多留傳至今的作品。曾任克勒窩修道院院長，生前建立70所修道院。以德行聞名。馬丁路德讚譽他說：如果世上有最敬虔、最偉大的修道者，那就是克勒窩的伯爾納。

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365封，多屬靈修珍品。今在網路上仍可讀到這些書簡。

芬乃倫Francois Fenelon, 1651-1715, 法國天主教神甫，奧祕派著作家。曾任堪伯萊大主教。以文學政論及教育見稱。當奧祕派的蓋恩夫人(Madame Guyon)被當時教會定為異端受審時，芬乃倫為她極力辯護，直到她被定罪下監。

以上三人，並另有成千聖徒，都為主的緣故終生未婚。

The Lord possessed me in the beginning of his way, before his works of old. Prov. 8 : 22

This wisdom is not an abstract attribute or quality, but a Person. Whether the ancient writer of these glowing paragraphs realized fully what deep things he was saying when he so depicted her--as one who was brought up with the Father before the world was, as rejoicing in the habitable parts of the earth with the children of men--we cannot positively determine; but we at least may lift the curtain, and see here Christ, who is both the Power and the Wisdom of God. Is not his chosen name the Word of God?

There, in that divine Man, in his gentle love, in his deep and weighty words, in his power to give life to them that find Him, we have the highest embodiment of the wisdom of God, which was before all worlds, and yet stoops to each lowly and obedient heart. It is not enough then for us to seek knowledge and get understanding apart from Jesus; but to seek Him diligently and early, as we are bidden in ver. 17, sure that when we win Him, we shall possess all the wealth of truth and knowledge that we require for this life and the next. He is the Truth and the Life. Truth apart from Him neither nourishes nor inspires.

Would you know the wisdom of God, then be still in heart, wait before God, quieting all your soul before Him; remember that Jesus is near, waiting, longing to impart Himself. Be not content till you have pressed through the words to the Word, through the Scriptures to Him of whom they testify. His delights are with the sons of men. Nothing will fill Him with greater joy than that we should hear Him, watching daily at his gates, and waiting at the posts of his doors.

在耶和華造化的起頭，在太初創造萬物之先，就有了我。 箴八22

這「智慧」不是一個抽象的屬性或特質，而是一個有位格的人。這段光彩四射文字的古代作者，是否完全理解他如此描繪智慧時所說深奧的事——是在世界存在以先就與父神同在，踴躍在可住之地，喜悅住在世人之間的一位——我們不能明確斷定；但我們至少可以揭開幔子，在這裡看見基督，祂是神的能力和智慧(林前一24)。「神的道」不正是祂特選的名字嗎(啟十九13)？

在那位有神性的人裡面，在祂溫柔的愛中，在祂深刻、有分量的話中，在祂賜生命給尋到祂之人的能力中，我們看到神智慧最高的具體表現，祂在一切世界以先，卻俯就每一個卑微、順服的人。我們離了耶穌去尋求知識和智慧，是不夠的；而是要殷勤地儘早尋求祂，正如在17節中所吩咐的那樣，相信我們得到祂，我們就擁有今生以及來世所需要的真理和知識的一切寶藏。祂是真理和生命。離了祂，真理既不能滋養人，也不能激勵人。

你若想要認識神的智慧，就要心裡安靜，在神面前等候，在祂面前全人靜下來；要記住耶穌就在近處，祂等待並渴望將自己分賜下來。不要感到滿足，直到你經過話語，進入那道，經過經文，進入祂自己，祂是聖經所見證的。祂喜悅與人在一起。沒有什麼能給祂帶來更大喜悅，勝過我們傾聽祂，日日在祂門口仰望，在祂門框旁邊等候(34節)。

Whoso is simple, let him turn in hither. Prov. 9: 4, 16

Twice over this invitation is given--first by wisdom, and secondly by the foolish woman. To every young life, in its first setting forth, many voices and inducements speak. Wise, grave voices mingle with siren songs. The strait gate into the narrow way stands side by side with the wide gate that leads into the broad way. The counsels of the father's lips, the tears and prayers of the mother, amid the enticements of sinners, and the blandishments of the world. Here the true Shepherd, there the hireling; here the true Bride, there the apostate Church; here that which condemns the flesh, there that which takes its side.

Life is full of choices. There is no day without them. We are perpetually being reminded of the way in which the Creator introduced lines of division into his earliest work. For it is thus that He proceeds with the work of the new creation within. Repeatedly we hear his voice as He divides the light from the darkness, calling the one Day and the other Night. Would that we ever acted as children of the Light and of the Day, choosing the one and refusing the other! We are always being exercised in this, and our best life depends on the keenness and quickness with which we refuse the evil and choose the good.

Wisdom appeals to conscience. She says nothing at the outset of the sweetness of her service, or the pleasantness of her paths; but bases her appeal on whatsoever things are just, pure, lovely, and of good report. Yet she has rich rewards to those that choose her. Length of days, honour, a heart at leisure from itself, sure satisfaction, the assurance of the favour of God, a sure and certain hope of blessedness for evermore.

誰是愚蒙人，可以轉到這裡來。 箴九4, 16

這邀請兩次發出——頭一次來自智慧，第二次來自愚昧婦人。對於每個年輕人，在他最初動身的時候，會有許多種的聲音和勸誘。智慧、鄭重的言語混雜著妖婦的歌聲。通向小路的窄門與通向大路的寬門並排站立。父親口中的訓誨，母親的眼淚與禱告，混在罪人的引誘和世界的奉承之中。這邊是真牧人，那邊是雇工；這邊是真新婦，那邊是叛道的教會；這邊定罪肉體，那邊偏袒肉體。

人生充滿了選擇。沒有一天不需要選擇。我們不斷被提醒，造物主在祂最初的工作中引進劃分界限的方法。祂就是用這方法在人裡面進行新造的工作。我們一再聽到祂如此說，祂將光從黑暗分開，稱一個為白晝，稱另一個為黑夜。但願我們一直像光明、白晝之子那樣行事，選擇光明，摒棄黑暗！我們一直在這事上受訓練，並且我們最好的人生，是取決於我們在棄惡擇善上敏銳迅速。

智慧向良心呼籲。她一開始不提她招待的甜蜜，也不提她道路的暢快；她的呼籲卻是基於凡是公義的、清潔的、可愛的和有美名的(腓四8)。但是她給那些選擇她的人豐盛的賞賜。年日的長久、尊榮、一顆從容不迫的心、確定的滿足、蒙神喜悅的確據、一個永遠蒙福的確實盼望。

He is in the way of life that heedeth correction. Prov. 10:17 (R.V.)

It is a wise prayer, "Correct me, O Lord, but with judgment." Happy is the man whom God correcteth; for whom the Lord loveth He correcteth.

Sometimes God corrects us with rebukes, making our beauty to consume away as a moth before the stroke of illness or physical weakness. At other times we are corrected by the faithful rebuke of a friend, or the question of a little child. And yet again, correction comes to us through the sore discipline of having to reap the results of our sins. Some heed correction; others resist and refuse it. Many get weary of it, and for their sakes it is written, "We have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?"

Do not be weary of God's correction, my chastened friend. He does not expose you to the searching trial for his pleasure; but for your profit, and that you may be a partaker of his holiness. Heed correction. Ask why it has come, and what it is designed to teach. Set yourself to learn the lesson quickly. Above all, let us heed more carefully God's Holy Word, which is profitable for correction, as well as for teaching, reproof, and instruction. How often might we have been spared the searching correction of trouble if we had allowed our lives to be pruned by God's Word!

Our behaviour under correction will show whether we are in the Way of Life or not. If the Life of God be truly within us, we will meekly accept and profit by the correction, from whatever source it comes. Otherwise we will murmur and fret, till the wine becomes vinegar, and the milk sour.

留意管教的，乃在生命的道路上。 箴十17(另譯)(管教也可譯作：懲治、責備。)

這是一個智慧的禱告，「耶和華啊，求你只按公正懲治我。(耶十24另譯)」神所懲治的人是有福的(伯五17)；因為耶和華所愛的，祂必責備(箴三12)。

有時神用訓斥管教我們，讓我們的美貌在疾病或身體軟弱的打擊下，如飛蛾一般消逝。其他時候我們被管教，是藉著朋友忠心的責備，或是藉著小孩子的發問。然而還有，管教臨到是藉著收割我們罪行所結出苦果。有些人留意管教；其他人抗拒管教。許多人對管教感到厭煩，因著這些人的緣故，經上記著說，「我們曾有生身的父管教我們，我們尚且敬重他，何況萬靈的父，我們豈不更當順服他得生嗎？(來十二9)」

我受懲治的朋友啊，不要厭煩神的管教。祂不會隨興把你放在嚴厲的試煉中；乃是為了你的好處，叫你可以與祂的聖潔有分。你要留意管教。務要求問為什麼管教臨到，它的目的要教導什麼。你要調整自己快快學習這功課。最重要的是，讓我們更細心聆聽神的聖言，神的聖言於教訓、督責、使人歸正、教導人學義，都是有益的(提後三16)。多少時候我們可以免去嚴厲管教的苦難，若是我們讓自己的生命被神的話來修剪！

我們對管教的反應，顯出我們是否在生命的道路上。如果神的生命真在我們裡面，我們會溫柔接受管教並且獲益，無論管教來自何方。否則，我們會抱怨、焦躁，直等到酒變成醋，牛奶發酸。

There is that scattereth, and yet increaseth. Prov. 11 : 24

This scattering is a conception borrowed from the husbandman. From out of his barns he takes the precious seed, and scatters it broadcast. The child of the city might wonder at his prodigality, little weening that each of the scattered seeds may live in a hundred more, and perpetuate itself for successive autumns.

We are bidden to measure our life by its losses rather than by its gains; by the blood poured out, rather than by its storage in the arteries of life; by its sacrifices, rather than its self-preservation; by its gifts, rather than its accumulations. He is the richest man in the esteem of the world who has gotten most; he is richest in the esteem of heaven who has given most.

And it is so ordered that as we give we get. If we miserly hoard the grain, it is eaten by weevils; if we cast it away it returns to us multiplied. Stagnant water is covered with scum; flowing water is fresh and living. He who gives his five barley loaves and two small fishes into the hands of Jesus sees the people fed and gets twelve baskets over. Tell out all you know, and you will have enough for another meal, and yet another. Set no limit to your gifts of money, time, energy; in the act of giving the whole that you have expended will return to you, and more also. Freely ye have received, freely give; freely give, and freely ye will receive. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully And He that supplieth seed to the sower, and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness, ye being enriched in everything unto all liberality."

有施散的，卻更增添。 箴十一24

這個「施散」是從農夫那裡借來的觀念。農夫從倉中拿出珍貴的種子，播撒出去。城裡的人可能對他這樣揮霍感到驚奇，卻很難料想到每一顆撒出去的種子會長出百倍，並一個接著一個秋季使種子自己的生命得到永遠保存。

我們受吩咐衡量我們的生命以「失」不是以「得」；以灑出去的血，而不是積存在生命動脈中的血；以所犧牲的，而不是以自己保留的；以饋送出去的，而不是以聚斂進來的。在世上受到最高尊敬的，是那得的最多的；然而在天上受到最高尊敬的，是那給出去最多的。

並且我們受囑咐的是：我們給，我們就得。倘若我們貪婪地囤積穀物，它就被穀象蟲吃掉；如果我們把它拋撒出去，它就會成倍地回饋給我們。死水上面覆蓋泡沫；流通的水才是鮮活的。那個把五個大麥餅和兩條小魚交到耶穌手中的人，看見眾人都吃飽了，還剩下十二籃。將你所知的都傳揚出去，你還會足夠吃下一餐、再下一餐。不要為你奉獻的金錢、時間、精力設定限制；在奉獻的行動中，你付出的全部都會返回給你，甚至更多。你們白白得來，也要白白捨去(太十8)；你白白給出去，就白白領受。「少種的少收，多種的多收。那賜種給撒種的，賜糧給人吃的，必多多加給你們種地的種子，又增添你們仁義的果子。叫你們凡事富足，可以多多施捨。(林後九6, 10-11)」

The wicked is snared by the transgression of his lips. Prov. 12: 13

It has been well remarked that God has set many snares in the very constitution and order of the world for the detection and punishment of evil-doers. Amongst others, is the liar's own tongue. Watch a criminal trial, and you will find abundant illustrations of this in the detection of a false witness, who makes statement after statement, which are not only inconsistent with truth, but with each other. Presently he comes to a point, where he falls into one of his own lies, which he had forgotten, and lies, floundering like a wild beast in a snare. It is impossible for a liar to imitate the severe and inflexible majesty of truth. In his endeavour to appear true, he will fall into a trap of his own setting.

But whilst the wicked goes into a snare, the righteous shall come out of trouble. It is not said that he will always escape it. Our Master clearly foretold that all lives which were moulded on the example of his own would pass through similar experiences. For them also the bitter hatred of the world, the title Beelzebub, and at last the cross. "But the just shall come out of trouble." It is not possible that we should be holden by it. We belong to Him who has come out of the great tribulation. Just now we may be following the serried ranks down into the heart of the sea, on either hand the heaped- up billows, and the stars hidden by the pale of thunder-cloud. But He who led us in will lead us out. On yonder bank we shall stand among the victors. That weary hand shall wave the victor's palm; that tired head shall be crowned with light. Listen to the voices that come from that radiant shore: Be of good cheer, I have overcome the world: and, Be thou faithful unto death, and I will give thee a crown of life.

惡人嘴中的過錯，是自己的網羅。 箴十二13

常言說得好，神在世界每一個組織和秩序中放置許多網羅，為著發現並懲罰作惡的人。其中之一就是惡人自己的舌頭。請觀看一個刑案的審判，在揭發一個假見證人的事上，你就會發現這一點的充分說明。作假見證的人作出一個又一個的陳述，這些陳述不僅與實情矛盾，而且彼此之間矛盾。他不久來到一個點上，就在這裡陷進了自己說過但已經忘了的一個謊言中，他說謊，像陷進網羅的野獸一樣掙扎。一個說謊的人不可能模仿實情的嚴峻不變的威嚴。當他竭力呈現實情的時候，他還是會陷入自己的網羅。

但是正當惡人走入網羅時，義人卻從患難中脫離。這並不是說他總是會從中逃脫。我們的主曾清楚的預言，所有照著祂自己榜樣陶造的人，都會經過類似的體驗。對於他們，也會有世人尖酸的仇恨，別西卜(太十25)的稱號，和最後是十字架，「但是義人必脫離患難。(13節)」我們不可能會被患難困住。我們屬於已經從大災難中走出來的那一位主。我們現在可能正跟著密集的队伍下到海的中心，兩邊都是堆起的巨浪，並且星星被暴風雨烏雲遮蔽。但是那一位帶領我們的，一定會帶著我們出去。在遠處的岸邊我們將站在得勝者當中。那隻疲倦的手將揮舞得勝的棕樹枝；那勞累的頭將被戴上光明的冠冕。請聽從那明亮彼岸傳來的聲音：你們可以放心，我已勝了世界(約十六33)；並且你務要至死忠心，我就賜你生命的冠冕(啟二10)。

He that guardeth his mouth keepeth his life. Prov. 13:3 (R.V.)

What we say influences others, but it has a reflex influence on ourselves. When we speak unadvisedly and impurely, we sow seeds of ill harvests not in others only, but in ourselves, and the very utterance injures us. When, on the other hand, we refuse to give expression to a wrong or unkind thought, we choke and strangle it.

Will each reader and hearer of these words carefully bear this in mind. If you express what is uncharitable or wrong, you gratify the evil nature that is in you, and you strengthen it. If, on the contrary, you refuse to express it, you strike a death-blow at the cursed thing itself. When you guard your mouth you keep your life, because you weaken that which is gnawing insidiously at the root of your life. If there is fire in a room, be sure not to open door or window; for air is its fuel and food. And if a fire is burning within you, be sure not to give it vent. What goes forth from you defiles you. Would you see good days ? Refrain your lips from evil.

Perhaps you find yourself unable to guard your mouth. You are only discovering the truth of those terrible words: "The tongue is a fire, the world of iniquity among our members, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire of hell. The tongue can no man tame; it is a restless evil, full of deadly poison." If man cannot tame it, the Saviour can. Cry to Him then, saying, "Set a watch, O Lord, before my mouth; keep the door of my lips." The fire of God's love will burn out the fire of hell. Hand the bridle, or rudder, as the apostle James calls it, over to Him.

*Take my lips, and let them be
Filled with messages from Thee.*

謹守口的，得保生命。 箴十三3

我們所說的話影響到其他人，但這話回過來影響我們自己。當我們說話愚昧、污穢時，我們不僅在別人心裡撒下了不良的種子，這種子也撒在我們自己裡面，並且這話語也傷害我們。反過來說，當我們拒絕講出錯誤或惡劣的想法時，我們就阻止並遏制了這個惡念。

但願每一位讀者和聽眾都能將這些話語謹慎存記在心。如果你表達了無情的或錯誤的想法，你就討好了你裡面惡的本性，並且加強了它。相反地，如果你拒絕把它說出來，你就在這可惡的事本身給予致命的一擊。當你謹守你的口，你就保全了你的生命，因為你削弱了暗中侵蝕你生命根本的勢力。如果屋內起火了，你一定不能開門或窗；因為空氣就是火的燃料和食物。如果在你裡面有火燒起，一定不能給它開通風口。從你裡面發出的會玷污你。你願意看見美好的日子嗎？那麼就禁止你的口不出惡言。

或許你發現你自己不能謹守你的口。你就只有發現了這些可怕話語的真情：「舌頭就是火，在我們百體中，舌頭是個罪惡的世界，能污穢全身，也能把生命的輪子點起來，並且是從地獄裡點著的。... 惟獨舌頭沒有人能制伏，是不止息的惡物，滿了害死人的毒氣。(雅三6,8)」即便人不能馴服他的舌頭，救主可以將舌頭馴服。你要向祂呼求，說，「耶和華啊，求你在我的口邊設立守衛；求你把我嘴唇的門戶。(詩一四一3直譯)」神愛的火會燒毀地獄的火。如同使徒雅各所說，你要將韁繩或船舵交給祂(雅三2-4)。

求你掌管我的口，
讓它充滿從你來的信息。

A Tranquil Heart. Prov. 14:30 (R.V., marg.)

If we would have a tranquil heart, we must resolutely put from us the ambition to get name and reputation among men, to exert wider influence for its own sake, and to amass large accumulation of money. Directly we begin to vie with others, to emulate them, or compare our position and influence with theirs; directly we allow strong desires to roam unchecked through our nature; directly we live on the breath of popular applause, we are like those who step from the pier on a rocking boat--all hope of tranquillity is at an end.

"In God's will," Dante said, "is our peace." When the government is on his shoulder, of its increase and of our peace there is no end. Would you have your peace flow as a river?--then rest in the Lord, be silent unto Him; fret not thyself; turn away from the things that are seen and temporal; set thy face to those that are unseen and eternal. Live in the secret place of the Most High, and hide under the shadow of the Almighty. Say of the Lord that He is thy fortress and high tower. Put God between thyself and everything. Let the one aim of thy life be to please Him, and do the one small piece of work He has entrusted thee with. Look away from all others to Him alone. And learn to look out on others with a tender sympathetic gaze, turning to prayer about them and all things else that might ruffle and sadden. Let all thy requests be made known unto God, so shall his peace keep heart and mind.

*Draw me to Thee, till far within thy rest,
In stillness of thy peace, thy voice I hear--
For ever quieted upon thy breast,
So loved, so near.*

心中安靜。 箴十四30

我們若要有一顆安靜的心，就必須果斷放棄在人中間爭奪名譽的野心，放棄單單為擴大影響力而努力的野心，以及放棄積累大量金錢的野心。我們立即開始與人爭競，追趕他們，或是將我們的地位影響與他們比較；立即讓強烈的慾望在我們的本性中毫無阻攔地漫遊；立即靠大眾掌聲的氣息而活，我們就像那些從棧橋踏到搖晃船上的人一樣 — 所有安靜的希望都結束了。

但丁[註]說到，「在神旨意裡，我們得享平安。」當政權擔在祂的肩上，政權的成長和我們的平安就永無止境。你想要讓你的平安如江河湧流嗎？ — 那麼就要安息在主裡，在祂面前靜默；不要焦躁；轉身離開那些看得見的和暫時的事情；讓你的臉面向著那看不見的和永恆的事上。住在至高者的隱密處，藏在全能者的蔭下(詩九十一1)。論到主，說祂是你的山寨和高臺(詩一四四2)。將神放在你自己和一切事的中間。讓討神喜悅成為你人生唯一的目標，並作祂交託給你的那件小事。將目光從一切其他事物轉開，單單注視祂。並且學習用溫柔同情的眼光看待別人，轉身為他們以及其他一切使人沮喪憂愁的事情禱告。將你所要的都告訴神，祂的平安必保守你的心懷意念(腓四7)。

吸引我親近你，直到深深進入你安息，
在你平安的寂靜中，我聽見你的聲音 —
永遠安歇在你的懷裡，
如此被愛，如此親近。 [出自德國詩人Gerhard Tersteegen, 1697-1769, 的聖詩*At Last*.]

[註] 但丁 Dante Alighieri, 1265-1321, 意大利詩人，全世界最偉大作家之一。以史詩《神曲》*the Divine Comedy* 留名後世。

The prayer of the upright is his delight. Prov. 15: 8

We too seldom consider the pleasure that the prayer of his people gives to God. Often we go to Him with no other thought than to find relief from the pressure of anxiety or sin. We hardly realize that He is looking for our coming because He loves us. Thus nothing delights Him more than the time we consecrate for heartfelt fellowship with Him. Think, O child of God, when next the hour of prayer comes round, that God is waiting for you. Would you cause Him disappointment by curtailing it, and by passing cursorily through a form, when He looks for the fellowship of the soul? Remember how Jesus said, "The Father seeketh such to worship Him."

The prayer which gives God delight is one which is characterized thus: (1) It must be an identification with the prayer of the Lord Jesus. In Him alone can the Father take delight, and in us only as far as we are in the Beloved, and He in us. (2) We must come in full assurance of faith, our hearts sprinkled from an evil conscience, and our lives rid of all known inconsistency and impurity. (3) We must give time for God to speak to us. Rev. Andrew Murray says, "Bow quietly before Him in humble faith and adoration. God is. God is near. God is love, longing to make Himself known." (4) Lie very low before God. Sink down before Him in the lowest dust of self-abasement, reckoning yourself to be nothing. (5) Present yourself to God that He may fulfil through you his own loving purposes.

In the Book of Revelation, we are bidden to behold the Angel of the Covenant mingling much incense with the prayers of all the saints. That incense is the merit of Jesus, which makes our prayers delightful (Rev. 8: 3-5).

正直人祈禱，為祂所喜悅。 箴十五8

我們極少認為神子民的祈禱是祂的喜悅。我們來到祂面前時，往往只想到在憂愁或罪惡的重壓下得到解脫。我們很少會意識到，神在尋找我們來到祂面前，因為祂愛我們。所以，沒有什麼比我們分別時間衷心與祂相交更討祂喜悅。神的孩子啊，當下一次禱告的時刻來臨，請想一想，神在等候你。當祂尋求心靈相交的時候，你會因著縮短禱告時間、形式化地草草了事，令祂失望嗎？請牢記耶穌的話：「父尋找這樣敬拜祂的人。(約四23直譯)」

令神喜悅的禱告有這樣的特點：1) 必須與主耶穌的禱告認同。唯獨在祂裡面，父才會喜悅。而只有當我們在神的愛子裡，祂才在我們裡面。2) 我們必須帶著充足的信心來到神面前，心中天良的虧欠已經灑去(來十22)，並除去我們生命中一切已知的矛盾和污穢。3) 我們應當擺上時間，讓神對我們講話。慕安德烈牧師[註]說：「當帶著謙卑的信心和崇敬，在祂面前靜靜地低頭。神存在。神就在近處。神是愛，渴望顯明祂自己。」4) 卑微地俯伏在神面前。在祂面前降卑，直沒入塵埃，看自己為無有。5) 向神獻上自己，使祂藉你可以實現祂慈愛的旨意。

啟示錄中，我們受吩咐觀看那立約的天使將許多香與眾聖徒的祈禱摻合獻上。那香是耶穌的功蹟，使我們的禱告蒙神喜悅(啟八3-5)。

[註] 慕安德烈 Andrew Murray, 1828-1917, 原籍蘇格蘭。父親受荷蘭改革宗教會差往南非宣教。慕安德烈生於南非，後到蘇格蘭受教育，再到荷蘭讀神學。1849年按立為牧師，回到南非宣教。1860年帶領南非屬靈復興運動。一生寫下200多本屬靈書籍，注重聖靈與靈修。邁爾曾評價：「我蒙主呼召到世界各地傳福音以來，曾讀過許多書籍，其中尤以慕安德烈的書最有吸引力，他的書若不是排在第一位，也應列在最前幾位之中。」他的書不少有中文譯本。

Roll thy works unto the Lord, and thy purposes shall be established. Prov. 16:3 (R.V., marg.)

There are four matters which we are to roll upon God--ourselves, as the Messiah in Psa. 22; our burden; our way; and here our works. The genesis of Christian work is on this wise. We become conscious of the uprising of a noble purpose. We are not sure at first whether it is of God or not, till we have taken time to subject it to the winnowing fan of his good Spirit. It is always wise to subject it to the fire of his criticism before it takes shape. Even then, however, all is not done. We must submit our plans before they are executed, our methods by which they are being executed, and the results of the execution, to the infinite wisdom of our Heavenly Father.

What a comfort it is to roll our works upon God! That servant of God who is carrying the responsibilities of a vast missionary enterprise! That preacher with his church and organizations! That promoter of philanthropic and ameliorative agencies! Let them roll their works upon God, and be content to take the subordinate place of acting as his agents and executors. The heart will be light, and the hands free, if only we can learn the blessed secret of imposing the responsibility and anxiety of our efficiency, finance, and success on Jehovah. Roll thy works, and see that they do not roll back again. Put on the arrest of faith to make them keep their position. Reckon that God takes what you give; and when you have let your works go, be sure to cast yourself after them on his patient carefulness. Remember that He desires to work in us to will and to work of his good pleasure. Do not worry, nor fret, nor be always looking for results. Do your best, and leave the rest to Him, who is our rearward. He will follow up your efforts and establish the work of your hands.

你所作的，要交託耶和華，你所謀的，就必成立。 箴十六3

有四件事我們該交託給神——我們自己(如同詩篇廿二篇中的彌賽亞一樣)、我們的重擔、我們的道路、和這裡所說的我們的工作。基督徒的工作就是這樣起頭的。我們意識到有一個高貴的意圖升起，起初我們並不確定那是否出於神，直到我們花時間把這意圖放在祂聖善之靈簸揚的風扇下。在這意圖成形前就將它放在批評之火下總是明智的。但即使這樣也不是全部都作好了。我們必須在計畫施行之前，將它交給天父無限的智慧，並且將我們的方法以及得到的結果都交給祂。

將我們所作的交託給神是何等的安慰！擔負宣教大業重任神的僕人！在祂的教會和組織的傳道人！慈善機構和改革機構的推行者！但願他們把所作的交託給神，並滿意地站在下屬的位置，甘願作祂的代理人和執行者。只要我們學會這蒙福的祕訣——將我們對於效率、財務、成功的責任和焦慮交託給耶和華，那麼心將會輕快，手將不受束縛。交託你所作的，並留意他們不會轉回來。懷著信心使其停留在被交出去的位置上。要認為神已接受你所交託的；當你將你所作的交託出去時，確保將自己也隨後交在祂耐心的看顧中。記住祂渴望在我們裡面作工，使我們立志並且作祂喜悅的工作。不要擔憂，不要焦躁，也不要總是期待結果。盡力而為，剩下的就交給祂，祂是我們的後衛。祂會追蹤你所努力的，堅立你手所作的工。

He that spareth his words hath knowledge. Prov. 17:27 (R.V.)

The A.V. and R.V. marg. suggest a better rendering, "He that hath knowledge spareth his words." It is a wise thing to say as little as possible to man, and as much as possible to God. The ultimate test of friendship has always seemed to me to be in the ability of true friends to be silent in each other's presence. In silence we best may open the heart to receive the infillings of the divine Spirit. When people are always talking to one another, even though they talk about God, they are liable to lose the first fresh sense of God's presence.

Ordinary conversation greatly weakens character. It is like the perpetual running of a tap which inevitably empties the cistern. It seems to me disastrous when the whole of a summer holiday is spent in contact with friends, however dear, who leave no time for the communing of the soul with itself, nature, and God. We cannot be perpetually in society, speaking to the nearest and dearest, without saying things which will afterwards cause us regret. We shall have spoken too much of ourselves, or too little of Christ, or too much about others; or we shall have allowed the things of the world and sense to bulk too largely. Besides, it is only in silence and thought that our deepest life matures, or the impressions of eternity are realized. If we are always talking, we give no opportunity for the ripening of the soul. Nothing makes the soul more fruitful than to leave it fallow. Who would pick a crop of fruit when first it began to appear on the trees? Live deep. Speak as little as you may. Be slow to speak, and swift to hear.

*Not seldom ceases outward speech awhile,
That the inner, isled in calm, may clearer sound.*

寡少言語的有知識。 箴十七27 [也可譯作：有知識的人話語不多。]

對人儘量少說話，對神儘量多說話，這是明智的。在我看來，友誼的最終測試乃是：真正的朋友在彼此相對時靜默無聲的本領。在靜默中，我們最能將心敞開，接受聖靈的注入。人們在彼此交談時，即使談論神，時常容易失去神同在清新的感覺。

平常的談話會大大削弱人的品格。就如同水龍頭不斷的流出水，終將使水池中的水流盡。人在整個夏日假期都花在與朋友的聯絡上，無論是多親密的朋友，而無暇與自己、與大自然、與神交通。在我看來，這實在悲慘。我們不能長期身處社交中，與至親至近的人交談，而不會說出一些日後令自己後悔的話。我們會過多談論自己，而過少提及基督，或是過多說到別人；抑或我們會允許這個世界的事物和感覺過於膨脹。此外，唯有在靜默和沉思中，我們最深處的生命才得以成熟，我們才會意識到永恆的事物。若是我們總是在講話，就沒有給靈魂成熟的機會。沒有什麼比讓靈魂歇息更讓它碩果累累。誰會在一個果實剛出現枝頭時就將其摘下呢？要活在深處。能少說話就少說話。要快地聽，慢慢地說(雅一19)。

時常停下外面的言語片刻，
使得內心處在平靜中，就可以發出更清晰的聲音。

[出自蘇格蘭作家牧師喬治·麥克唐納 George MacDonald, 1824-1905, 的詩集
《隱匿的人生及其他詩作》*A Hidden Life and Other Poems.*]

His neighbour cometh and searcheth him out. Prov. 18:17 (R.V.)

It is easy to boast of what we are or are not; but the real question is as to what others think of us. A Christian lady told me that a little time ago she went to a meeting where one after another arose to say how long they had been without sin. When an opportunity was given, she asked simply if they might be allowed to hear something from those who had lived with the persons that had been so loudly expressing themselves; because she said that she had observed that the opinions of those who shared the same room or home as Christian professors were apt to vary greatly from those of the professors themselves.

It is a grave question for us all--what do our neighbours and associates think of us? Would they credit us with the highest attainments in Christian living? Would they concede the reality and beauty of our characters? After all, may not we be mistaking our ideals for our attainments, and judging ourselves by a lower standard than we apply to others? Might not our wives and sisters, our husbands and brothers, search us? It is so much easier to plead our own cause in a meeting than to stand clear in the searching scrutiny of the home.

And if our neighbours search us, what does God think of us as the fierce light of his eyes scans us and reads our deepest secrets? What should we do were it not for the Blood of Christ? I used to hesitate once to call myself a miserable sinner; but as I know myself better, I begin to feel that it is a reasonable designation. That is what we are by nature, though we have been made by divine grace, children, heirs, joint-heirs with Christ. Job, the righteous man, confessed himself vile when God's light revealed him.

但鄰舍來到，就察出實情。 箴十八17

誇口自己的所是或所不是很容易；但真實的問題是，別人如何看待我們。一位基督徒女士告訴我，不久前她參加一個聚會，會中一個人接一個人站起來，說他們已經多久沒有犯罪了。當機會臨到時，她率直問道，可否聽聽那些與剛才大聲自我表白者同住的人怎麼說；因為她曾觀察到，與自稱為基督徒同室或同住一屋的人，他們的看法卻偏向與那些自稱是基督徒的大不相同。

這對我們所有的人都是一個嚴肅的問題 — 我們的鄰舍、夥伴如何看待我們？他們會相信我們有基督徒生活最高造詣嗎？他們會承認我們品格的真實與美好嗎？到底我們是否將我們的理想錯看成自己的成就，衡量我們自己用比衡量別人更低的標準？我們的妻子、姐妹，我們的丈夫、兄弟，難道不會鑒察我們嗎？在一個聚會中申訴我們的理，比通過家人的審察要容易得多。

若我們的鄰舍尚且鑒察我們，當神眼中強烈的光掃描並看見我們最深的祕密時，祂是如何看待我們？若不是因著基督寶血，我們該如何行呢？我曾一度猶豫不願稱自己為可憐的罪人；然而當我更了解自己，我開始感覺這是一個合理的稱呼。那就是我們本性的所是，雖然因著神的恩典，我們成為神的兒女，後嗣，與基督同作後嗣（羅八17）。約伯這樣的義人，當神的光將他顯露時，他就承認自己是卑賤的（伯四十二6）。

He that hath pity upon the poor lendeth unto the Lord. Prov. 19:17 (R.V.)

What a revolution would be wrought among us if we really believed this! We are glad to lend to our friends in a temporary strait, especially when we know that our money is safe and will come back to us with a substantial increase. To have an I O U is quite sufficient. But in the light of this text we are taught to look on God as the great Borrower. He comes to us, asking that we will lend to Him. In every needy one who deserves our aid the request of the Almighty may be heard asking a loan.

What mistakes we make! We think we keep what we hold and invest well. But we really keep what we give away. The best investments are the heavenly shares and stocks, which are found in the needs and sorrows of the poor. Will you not, my reader, resolve that you will begin to lend to the Lord in the person of those who need your help, whether for their personal necessities or the work in which they are interested? You are called to be a steward of God's free gifts to you. You must be ready, as his almoner, to deal out his wealth. He will pay you for doing it, by giving you your own present maintenance; and one day He will say, "I was hungry, and you fed Me; thirsty, and you gave Me drink: inherit the place prepared for you."

Just ponder the magnificence of this promise: "His good deed will He pay him again." God will never be in your debt. He is exact and punctilious in his repayment. No man ever dared to do his bidding in respect to any case of need, and found himself the poorer. "Give, and it shall be given to you; good measure, pressed down and running over shall they give into your bosom." Was not Ruth's love to Naomi well compensated?

憐憫貧窮的，就是借給耶和華。 箴十九17

若我們實在相信這話，在我們中間將會有何等的大改變！我們樂於借錢給暫時困窘的朋友，尤其當我們明白我們的錢財是安全的，並能連帶收回一筆可觀的加增。立下借據就足夠了。然而根據這節經文，我們受教導要看神為偉大的借款者。祂來到我們這裡，要求我們借給祂。在每一個需要我們幫助的人身上，都能聽到全能者請求一筆貸款。

我們犯下何等的錯誤！我們以為我們持守著所擁有的並善加投資。但我們真正擁有的是我們給出去的。最佳的投資乃是天國的股份和股票，是在那些貧窮人的需要和苦難中。我的讀者啊，你願不願立志從現在開始，在那些需要你幫助的人身上，借給耶和華，無論是為了他們個人所需，還是他們所感興趣的事上？你被召要作神白白賜給你之恩賜(或作：恩典)的管家(彼前四10)。你必須準備好，就像祂的施捨專員，來分發祂的財富。祂必為此而償還你，賜給你目前的生活所需；更要在日後說：「我餓了，你們給我吃；渴了，你們給我喝：來承受那為你們所預備的地方。(太廿五34-35)」

只要思想這應許的宏偉：「他的善行，耶和華必償還。(17節)」神永遠不會虧負你。祂的償付精確且一絲不苟。沒有人在有需要之人的事上，勇敢照祂的吩咐去行的，會變得更貧窮。「你們要給人，就必有給你們的，並且用十足的升斗，連搖帶按，上尖下流地倒在你們懷裡。(路六38)」難道路得對拿俄米的愛沒有得到很好的報償嗎(得三章)？

The spirit of man is the candle of the Lord. Prov. 20: 27

See that row of unlighted candles, standing in silver sockets, chased and wrought with wondrous skill--such are the souls of men by nature, rich in attainments and generous impulses, highly educated, perhaps, apparently fit for high and glorious work, but they have no light. They are a puzzle to themselves and others. Whilst another, who has none of their powers or advantages, casts a glow on his age, which lingers long after he has gone. He is like a common candle, but lit. The spark from God has ignited his soul.

But remember that while the candle shines with the light of God, it wastes. The slowly-dwindling length shows the amount of the inevitable expenditure. Our Lord said of the Baptist, "He was a burning and shining light." There must be burning before there can be shining; we must suffer in order to serve. It is good to know this, for it gives purpose to pain. "I cried to Thee, O Lord, and unto Thee I made supplication. What profit is there in my blood?" What profit! If we only knew that, the pain might be borne proudly and lightly. Oh, never dare to think of blessing men, except at a cost of blood and tears, that may seem to thee as a guttering candle, the wax of which is flowing down in trickling streams, or curling up in rugged contortions!

*Therefore, O Lord, I will not fail nor falter,
Nay, but I ask it; nay, but I desire--
Lay on my lips thine embers of the altar,
Seal with the sting, and furnish with the fire.*

*Quick in a moment, infinite for ever,
Send an arousal better than I pray;
Give me a grace upon the faint endeavour,
Souls for my hire, and Pentecost to-day.*

人的靈是耶和華的燈。 箴二十27

請看那排尚未點亮的蠟燭，插在銀燭台上，用精湛工藝 — 這是天生人的靈魂，有豐富的學識和高尚的衝勁，受過高等教育，或許正適合從事崇高尊貴的工作，然而它們沒有光。他們對於自己和別人來說，都是一個謎題。而另一個人，並沒有任何他們的優勢，卻在他的年歲上散發光芒，即使在他離開後仍會駐留多時。他就像是普通的蠟燭，卻是點亮的。從神來的火花點亮了他的靈魂。

但要記得，當蠟燭閃耀著神的光芒時，它也在消耗。慢慢縮減的長度顯示著不可避免的耗費。我們的主論到施洗約翰說：「約翰是點著的明燈。(約五35)」在照亮之前必須先有燃燒，為著服事我們必須受苦。明白這道理很有益處，因為這使痛苦有了目的。「耶和華啊，我曾求告祢。我向耶和華懇求，說：『我被害流血，有什麼益處呢？』(詩卅8-9)」何等的益處！若是我們知道，承擔這痛苦就變得滿有尊榮且輕省。哦，不要妄想要祝福人，除非付上血和淚的代價，在你看來就如同熔流的蠟燭；其上的蠟如涓涓溪水般流下，又彎曲蜷縮。

主啊，我決不停住，也不跣跌，
啊，我祈求；啊，我渴望 —
求你用祭壇的紅炭沾我的口， (賽六6-7)
用刺痛封印，並供給聖火。

雖是短暫的一瞬，卻存到永遠，
差遣覺醒超過我所祈求，
在我微弱的努力上，賜下恩典，
將得救的靈魂賜我作工價，並賜下今日的五旬節。

[出自英國詩人 F. W. H. Myers, 1843-1901, 的詩《聖保羅的呼籲》*The Cry of Saint Paul*.]

The heart . . . , as the watercourses. Prov. 21:1 (R.V.)

Madame Guyon says that there are three classes of souls that may be compared to rivers flowing towards God as their ocean.

1. Some move on sluggishly and feebly. These are often discouraged, dwell much in the outer and emotional, and fail to seek God with their whole strength.
2. Some proceed decidedly and rapidly. These have large hearts, and are quick in their responses to God's Spirit.
3. Some press on in headlong impetuosity.

This comparison of our hearts to watercourses filled with torrents from the hills is a very beautiful one, and is capable of great expansion.

WATERCOURSES NEED FRESH SUPPLIES OF WATER FROM THE HILLS: and our hearts are in constant need of freshets from the everlasting fountain of God's nature.

WATERCOURSES MUST FULFIL THEIR MINISTRY IN ALL WEATHERS: and we must continue patiently in faith and well-doing, whatever be our circumstances or emotions. If we fail, the whole land will be smitten with drought.

WATERCOURSES END IN MERGING THEIR WATERS WITH THE OCEAN TIDES: SO God will one day be all in all.

Will you let God lead your heart whither He will? Just as a husbandman will cut watercourses in different directions to conduct the flow of the water, so will you not let God lead your life? You can be a watercourse: He must give the water. Only be content, like the riverbed, to lie deep hidden beneath the waters; not noticed or thanked by those that stoop to drink the refreshing draughts. It is impossible for the water to pass through you without nourishing your own soul.

心... 好像河流。 箴二十一1（另譯）

蓋恩夫人[註]說，有三種人歸向神可以比作河流歸入大海一般。

1. 有些人移動遲緩無力。他們常感灰心喪氣，多活在外表與情緒，無法盡他們全力來尋求神。
2. 有些人明確並快速地前行。他們有寬廣的心，對神的靈回應迅速。
3. 有些人頭朝前猛烈奮力向前。

將我們的心比作河流，充滿從山上下來的激流，是一個美好的比喻，這比喻能大大地擴展。

河流需要山泉新鮮的供給：我們的心時刻需要從神的本性、永活泉水的注入。

河流在任何氣候下都要完成他們的職責：我們必須不斷持守信心與善行，無論我們有怎樣的境遇或情緒。如果我們沒作到，整塊地就有乾旱。

河流最終匯入大海的潮汐之中：神終有一天要成為一切，並在一切之內（西三11直譯）。

你是否願意讓神引領你的心去祂所要你去的地方？就如同農夫會沿不同方向切斷河道，以引導水流，你是否也願意讓神來引領你的人生？你能夠成為河流：祂定會供給水。你只要知足，就像河床一般，深藏在水下；並不為那些彎腰飲水提神之人所注意或感激。水經過你時，不可能不滋潤你自己的心。

[註] 蓋恩夫人Madame Jeanne Guyon,1648-1717, 法國人。內裡生命派和寂靜主義的代表人物。因敬虔事奉被稱為宗教革新者，不見容於教廷，因而兩次下監，後又被放逐，以終餘年。從17世紀直到如今，不少基督徒，特別是新教徒，都直接或間接受到她的影響。她的著作大多有中文譯本。

Thorns and snares are in the way of the froward. Prov. 22: 5

This is due to the love of God, shown in the constitution of the world. It would have been malignity indeed to have placed us in the world without the warning signal of pain to show us where we are wrong, and to sting us when we go astray. By the pitiful mercy of our Creator, pain is the inevitable consequence of the breach of physical and moral law; thus men are shown that they are on the wrong path, and driven back in repentance and rectitude. The Greek motto said: "Pain is therefore gain."

You say that there are many who suffer who are among the holiest and meekest of mankind; and you wonder how it is that those snares have come so plentifully to their share. But you must remember that though an individual may not have broken the law himself in any special sense, yet he inherits broken law. By virtue of his union with a sinful race he reaps a harvest sown by others' sins; and by bearing it meekly and lovingly he enters into union with some aspects of the death of Christ, and fills up that which is behind of his sufferings. When wrong is borne sweetly and uncomplainingly, some froward deed that started long before, and had been cursing the world, is for ever arrested and cancelled; as a cannon ball in a bank of sand.

But, in addition, there are some who suffer according to the will of God. Pain, beneath the touch of the Spirit of God, is in the highest degree disciplinary. As the angels watch the result on a soul of God's sharp ordeal of suffering, they say:

*The keen sanctity,
Which with its effluence, like a glory, clothed
And circled round the Crucified, has seized
And scorched, and shrivelled it.*

乖僻的人路上，有荊棘和網羅。 箴二十二5

這是因著神的愛，顯明在世界的結構中。如果神把我們置於這世上，卻沒有設立疼痛的警告，指示我們錯在何處，並且在我們走錯路時刺痛我們，這將是真正的惡意。因我們創造者的憐憫，疼痛是違反自然律和道德律的必然結果；人因此知道自己走在錯路上，而被迫懊悔歸正。希臘格言說道：「有疼痛才有得著。」

你說在那些最聖潔溫柔的人中間，有很多人受著痛苦；你驚訝為何那麼多的網羅臨到他們。然而你必須記住，一個人也許沒有在任何特定的事上犯律法，但他繼承了違背律法的後果。由於他與一個有罪族類的聯合，便從他人之罪的播種收割；藉著順服而滿有愛地承擔，他便在某些方面與基督的死聯合，並補滿在祂受苦之後留下的空缺(西一23) [註]。當罪惡的後果被無怨無悔地承受時，一些始於久遠之前、不斷咒詛著世界的乖僻剛愎之舉，便永遠地被制止並廢除了；就像是一顆砲彈落在沙堆裡。

除此之外，有些人是按著神的旨意而受苦。除了神之靈的觸摸之外，疼痛便是最高層次的管教了。當天使們觀看著一個靈魂忍受著神尖銳的痛苦考驗時，他們說：

那強烈深刻的聖潔，潺潺流出，
如同榮耀，霞庇並環繞那被釘十字架的耶穌，
這聖潔已抓住這靈魂，
使其燒焦，使其枯萎。

[註] 主耶穌在十字架上受死，救贖的工作就完成了。但後續的工作，要使這救贖成為多人的救恩，教會要被建造起來，這還需要信徒在聖靈的帶領下，付出代價去完成，去補滿。

Be thou in the fear of the Lord all the day long. Prov. 23: 17

I asked a working man the other day how he fared. His wife, the partner of many years, has died, and there is no one to welcome him on his return from work and prepare for him. His fellow-workmen, younger men, delight in tormenting him and increasing his arduous toils, because they hate his simple godliness. A physical weakness grows upon him distressingly. But he said that he was very happy, because he lived in God. All the way along it was Jesus--Jesus when he woke in the morning; Jesus when he went to bed at night; Jesus when he wrote a letter; Jesus when he went to the butcher's shop to buy his little piece of meat for Sunday--said he, "He made the beasts; He must know what is good to eat." And when I asked how he managed to maintain this life, he said, "I always ask Him to rouse me up early enough to have a good time in fellowship with the Master." From the way he spoke, he reminded me of the priest's portion of the shoulder and breast as symbolizing the strength and love of the Lord Jesus.

If we are in the love of God we shall be in his fear; for though perfect love casts out fear that hath torment, it introduces the fear that dares not cause needless pain to the Infinite Lover of souls. We fear to tear open his wounds again, to expose his heart to the spear-thrust, or to miss aught of his gracious pains to make us what He wants us to become.

"If ye keep my commandments," the Master said, "ye shall abide in my love." To abide in his fear is equivalent to abiding in his love. They are two sides of the same coin. Only they love who fear. The woman feared Solomon's sword, because the babe was her own.

只要終日敬畏耶和華。 箴二十三17

幾天前我問一位工人生活如何。他的妻子，多年的伴侶，離世了。他下班回家，再沒有人迎接他、為他準備好一切。他的同事們，一些年輕人，喜愛折磨他、加重他艱苦的辛勞，因為他們討厭他單純的虔誠。肉體的軟弱漸漸使他受折磨。但他說他很快樂，因為他活在神裡面。從頭到尾一直都是耶穌：早上醒來是耶穌；晚上睡覺是耶穌；寫信是耶穌；去肉舖為星期日買一小塊肉也是耶穌——他說：「祂造了牲畜，祂一定知道吃什麼好。」當我問他是如何維持這樣生活的，他說：「我總是祈求祂可以早早將我喚醒，讓我能有一段美好的時光與主交通。」他說話的樣子，讓我想起獻祭中歸給祭司的胸和腿(出廿九27)，象徵著主耶穌的力量與愛。

若我們在神的愛中，我們就會敬畏祂；因為愛既完全，就把懼怕除去，因為懼怕裡含著刑罰(約壹四18)，但愛帶來敬畏，不敢給靈魂的至愛耶穌帶來不必要的傷痛。我們怕再一次撕開祂的傷口，怕令祂的心被槍所刺，怕使祂慈愛的痛楚要在我們身上成就的全然落空。

主說：「你們若遵守我的命令，就住在我的愛裡。(約十五10)」住在對祂的敬畏中，就等於住在祂的愛中。敬畏與愛如同一枚硬幣的兩面。唯有愛祂的人才敬畏祂。那婦人懼怕所羅門的劍，因為孩子是她的(王上三16-27)。

If thou forbear to deliver them that are drawn unto death. . . . Prov. 24: 11, 12

Christ has greatly added to the convicting power of truth. Before his time men were taught that it was wrong to do wrong; but He taught that it was wrong not to do right. In the Christian church we confess that we have done the things that we ought not to have done--we do this in common with all men that acknowledge the rule of conscience. But we are taught by our Lord, and by such passages as this, to go farther, and confess that we have not done the things that we ought to have done. This is our great and damning crime.

The priest and Levite that did not go to the help of the wounded traveller; the servant who simply did not use the Lord's money; the nations that did not feed, clothe, or visit Him in the persons of the distressed; the virgins who had not oil in their vessels; the trees that did not bear--these Christ held up to shame and everlasting contempt. We cannot ignore the evil around us, and say we are not responsible for it. We cannot shut our eyes and avert our faces from wrongdoing, and tyranny, and oppression. We cannot profess that it is not our business, whosoever else's it may be, without it becoming known to the Searcher of all hearts, who will certainly reckon it against us on the day of account. Not to do is to incur Christ's displeasure.

What a striking illustration is afforded to these words in the Book of Esther! When the young queen was hesitating, Mordecai said very truly: "If thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place; but thou and thy father's house shall perish: and who knoweth whether thou art not come to the kingdom for such a time as this?"

人被拉到死地，你若不解救：... 箴二十四11-12（另譯）

基督大大加添了真理定罪的能力。在祂以前，人被教導犯錯是不對的；但祂教導我們，正當的事不去做也是不對的。在基督教會中，我們為做了不該做的事而認罪——我們這樣做與所有接受良心管治的人並無差異。但我們的主教導我們，類似於此處經文的教導，要更進一步，為我們該做而沒有去做的事認罪。這是我們重大的罪。

不幫助受傷客旅的「祭司和利未人」（路十30-37）；沒有運用主人錢財的「僕人」（太廿五14-30）；那些對於主困苦的弟兄，不給他們吃，不給他們穿，也不看望他們的「萬民」（太廿五35-46）；沒有預備油在自己器皿裡的「童女」（太廿五1-12）；不結果子的「樹」（太七19, 路三9）——這些都是被基督視為羞恥、為祂永遠鄙視的。我們不能忽視在我們周圍的惡行，而說我們對此沒有責任。我們不能對惡行、暴政、壓迫，閉上雙眼、轉臉不顧。我們不能宣稱這與我們無關，不管是與何人有關，不用人將這事告訴那鑒察人心的主，祂在審判的那日必向我們追討。「不作為」就招致基督的不悅。

在以斯帖記中，給這些話語提供何等驚人的例證！當年輕的王后猶豫不決時，末底改真實地說：「此時你若閉口不言，猶大人必從別處得解脫，蒙拯救；你和你父家必至滅亡。焉知你得了王后的位分，不是為現今的機會嗎？（帖四14）」

If thine enemy be hungry, give him bread to eat. Prov. 25: 21, 22

The pagan ideal of a manly life was to succeed in doing as much good to your friends, and as much injury to your enemies, as possible. A few exceptions to this rule are recorded; but the wonder at them proves that the sentiments of forgiveness and mercy were foreign to popular morality and public opinion. How different is the teaching of the Bible! and in this have we not an evidence of its divine authority? Our Lord went further even than this noble maxim; He said, "Love your enemies, and pray for them which persecute you."

We are not taught to be entirely indifferent to the moral qualities of actions. The perception of sin and evil is necessary to a holy soul. And it is not required that we should abjure that holy resentment to wrongdoing, to which the apostle alludes when he says, "Be ye angry, and sin not." We must always resent wrong as wrong, though we must carefully eliminate any vindictive feeling towards the wrongdoer.

Do you think that others have wronged you? Pity them; pray for them; seek them out; show them their fault, humbly and meekly; wash their feet; take the mote out of their eye; seek to restore them in a spirit of meekness, remembering that you may be tempted; heap coals of loving-kindness on their heads; bring them if possible into such a broken and tender frame of mind, that they may seek forgiveness at your hand and God's. If you cannot act thus with all the emotion you would feel, do it because it is right, and the emotion will inevitably follow. It was said of Archbishop Leighton, that to do him an injury was to secure his lasting friendship.

你的仇敵若餓了，就給他飯吃。 箴二十五21-22

在異教徒的理想中，一個典型的男子漢應該盡可能多幫助你的朋友，且盡可能多傷害你的敵人。這個原則在歷史中只有少數例外；對這些例外覺得奇怪就證明——饒恕與憐憫的情操，對於大眾的道德觀和輿論來說，都是陌生的。聖經的教導是多麼不同！難道在這事上我們沒有一個神聖權威的證據嗎？我們的主甚至比這則高尚的格言更進一步；祂說：「要愛你們的仇敵，為那逼迫你們的禱告。(太五44)」

我們所受教導不可全然漠視行為的道德品質。對於一個聖潔的人來說，對犯罪與邪惡的知覺是不可少的。我們並不需要放棄憎惡惡行的聖潔性情，對於這點，使徒保羅提示：「生氣卻不要犯罪。(弗四26)」我們必須嫉惡如仇，但是我們也必須小心，不要對犯錯作惡的人存報復的情緒。

你覺得別人傷害了你嗎？憐憫他們；為他們禱告；去找他們；謙卑溫柔地向他們指出他們的錯誤；為他們洗腳(約十三3-5)；將他們眼中的刺除去(太七3-5)；尋求用溫柔的心挽回他們，想到你也可能受到試探；把慈愛的炭火堆在他們頭上(22節)；若有可能，使他們的心意破碎而溫柔，以致於向你和神祈求饒恕。如果你的情感讓你無法這樣行，還是要如此去行，因為這是正確之舉，情感必會跟上來。人論及萊敦大主教[註]：「傷害他的，就得著他長久的友誼。」

[註] 萊敦 Robert Leighton, 1611-1684, 蘇格蘭大主教、學者。以虔誠、謙卑、溫柔，以及對於呼召的獻身為人所知。

For lack of wood the fire goeth out. Prov. 26:20 (R.V.)

How simple a parable! Of course it must be so. As soon as a fire has reached the end of the material on which it fed, it expires.

THIS IS TRUE OF THE FIRE OF SLANDER. AS long as there is an ear to receive, and a tongue to pass on, some piece of malicious slander will continue to circulate. But directly it reaches a hearer who will not whisper it forward, in that direction at least its progress is arrested. Why do you not adopt this role, and urge others to do so? Hear if you must the whisper of the slanderer; but let it stop with you, locked in the secret of your own breast. You may be voted rather uninteresting and stupid by a certain society which thrives in whispered calumnies; but you will save many a heart from being torn and lacerated by unkindness and falsehood.

How graphic that word "whisperer" is! People always tell you to be sure not to tell; it is a way they have, though they do not expect you for a moment to keep the story to yourself. It is the kiss under which they betray. Always tell them that you refuse to be an accomplice in evil. If there is a wrong concerning which you must neither take action nor speak, you had better not defile your ear with it.

THIS IS TRUE OF THE FIRE OF THE HOLY GHOST. You must feed it by your loving obedience, your study of the Word of God, your faith and prayer. Yield yourself more entirely to his possession. Let your spirit, soul, and body, your every act and desire, be as fuel to the Spirit of God. Pile up the wood of continual sacrifice and self-surrender, till the divine fire reaches out its hands toward heaven. Even though the wood, like Elijah's, be drenched with water, God's fire will conquer!

火缺了柴，就必熄滅。 箴二十六20

多麼簡單的一個比喻！事情當然如此。一旦燃料燒盡，火便熄滅了。

讒言之火真是如此。只要有一個要聽的耳朵，就有一個傳話的舌頭，一些滿懷惡意的讒言便會不斷傳播。但當讒言直傳到一個不再傳話者的耳中時，至少在這一個方向，讒言的發展就停止了。你為何不作這樣的人，並敦促別人也這樣作呢？若是不得已，就聽那讒言者的耳語；但讓讒言止於你，將它深鎖在你心中。你很可能會被一個流言蜚語充斥的社會公認為無趣且愚蠢；但你會使許多人免去惡意和謊言撕裂中傷。

「耳語者」一詞是多麼生動啊！人們總是對你說不要傳出去；這是他們的方式，儘管他們一刻都不指望你會守口如瓶。這個親吻掩飾他們的背叛。總要告訴他們，你拒絕做罪惡的幫兇。如果涉及一件不正當的事，你既不可去做，也不可去傳，最好也不要讓它玷污了你的耳朵。

聖靈之火真是如此。你必須以愛的順從、對神話語的學習、你的信心和禱告，為聖靈之火添柴。使你更加全然降服歸給祂。讓你的靈、魂、與身體，你的每一舉動與願望，都成為聖靈的燃料。堆起不斷獻身和自我降服的柴火，直到神聖之火的火苗達到天上。即使木柴被水浸濕，好像以利亞所擺上的(王上十八30-39)，神的火必定燒盡！

The full soul loatheth an honeycomb. Prov. 27: 7

Honey was not used in sacrifices made by fire unto the Lord. Its luscious taste may have made it an emblem of the pleasures of the world. As bees roam from flower to flower, sipping nectar here and there, so does the heart of the worldling roam over the world for satisfaction; settling nowhere for long, but extracting sweets from a variety of attractive sources.

The best way of combatting worldliness is by satisfying the heart with something better. The full soul loatheth even the honeycomb. When the prodigal gets the fatted calf, he has no further hankering after the husks which the swine eat. The girl who gets real jewels throws away her shams; and the child who has become a man has no taste for childish toys that once seemed all-important. This is the meaning of the old proverb: Love God, and do as you like. Whenever the spirit of worldliness gets into a congregation, you may be sure that the teaching has been defective, and that souls have not been made to sit at the rich banquet of the divine providing.

We are reminded of the words which the psalmist applied to the Word of God: "Sweeter than honey, or the honeycomb." Fill your heart with God and his sacred truth, and the things of the world will lose their charm. Do you know this absorbing love of Jesus? We can at least choose to know it, and present ourselves to the Holy Spirit, that He may shed it abroad in our hearts. Oh to be full! Full of the more abundant life of which the Lord spoke, of the unspeakable joy, of the peace that passeth understanding--in a word, of Jesus, as the chief and best.

人吃飽了，厭惡蜂房的蜜。 箴二十七7

蜜不被用在火祭裡獻給耶和華(利二11)。蜜的甜美滋味可使它成為這個世界歡愉的象徵。如同蜜蜂在花間漫遊，到處吸取花蜜，世俗人的心也是在世間漫遊、尋求滿足；不在一處長守，而是從各樣誘人的來源取得歡樂。

對付世俗最好的辦法便是用更美好的事物來滿足人心。人吃飽了，就厭惡蜂房的蜜。當浪子得到了肥牛犢，他便不再渴望豬吃的豆莢(路十五11-24)。得到真珠寶的少女，便會丟棄她的假珠寶；孩子長大成人了便不再喜愛童年的玩具，這些玩具曾經對他非常重要。這就是這則古老箴言的意思：愛神，並做你想做的[註]。每當有世俗的靈進入會眾時，你便可確認教會裡的教導已經有欠缺，並且人不曾在神聖供應的盛宴中坐席。

我們想到詩人用這樣的言語來描繪神的話語：「比蜜甘甜，且比蜂房下滴的蜜甘甜。(詩十九10)」用神和祂神聖的真理充滿你心，世界的事物便會失去魅力。你知道耶穌那吸引人的愛嗎？我們至少可以選擇認識這樣的愛，將我們自己交給聖靈，祂會將這愛充滿我們心田。哦，飽足！充滿主所說的更豐盛的生命(約十10)，充滿說不出來的大喜樂(彼前一7)，充滿出人意外的平安(腓四7) — 總而言之，充滿耶穌，以祂為首，以祂為上好。

[註] 該語出自聖奧古斯丁St. Augustine, 354-430, 他是教會早期最重要的拉丁教父。著作甚豐，以《懺悔錄》及《神之城》最為有名。這句話的意思大概是：你若真愛神，你想做的自然會符合祂的心意。

He that covereth his transgressions shall not prosper. Prov. 28:13 (R.V.)

There must be confession before forgiveness. This is clearly taught everywhere in God's Word. "If thy brother trespass against thee seven times a day, and seven times a day turn to thee, saying, I repent, thou shalt forgive him." But he must turn and say, I repent. This is the clear condition. You may and must use every method of inducing him to say this; but he must be brought to say it, before it is right to pronounce the gracious formula of absolution. There may be the disposition to forgive, but there cannot be the declaration of forgiveness, until the wrongdoer perceives the wrong and expresses his regret and sorrow.

The prodigal must say to his father, "I have sinned." It is only as we confess our sins, that our merciful High Priest can forgive us our sins and cleanse us from all unrighteousness. Confession is to take God's side against sin. It is the lifting out of one thing after another from heart and life, and holding them for a moment before God, with the acknowledgment that it is our fault, our grievous fault.

There is only one way in which transgressions can be covered: that of which the psalmist speaks, when he says, Blessed is the man whose iniquity is forgiven, whose sin is covered, because hidden under the propitiation of the blood. In Hood's poem, Eugene Aram sought to cover his sin under the leaves of the forest, and beneath the waters of the river. But in vain. So sinners try to cover their sins in vain. But God hath set forth Christ Jesus to be a propitiation--a word which denotes the mercy-seat--the lid that covered the stone slabs on which the finger of God had written the Law.

遮掩自己罪過的，必不亨通。 箴二十八13

饒恕之前必先有認罪。在神的話語中，到處都清楚教導這一點。「倘若你弟兄一天七次得罪你，又七次回轉，說，我懊悔了，你總要饒恕他。(路十七4)」然而他必須回轉說，我懊悔了。這是很清楚的條件。你可以並且必須用各樣的方法引導他這樣說；然而在宣告慈悲的饒恕之前，他必須自己說出懊悔。你可以有饒恕的意向，然而直到犯錯者察覺了錯誤，並表達了他的懊悔和哀傷之前，絕不能宣告饒恕。

浪子必須對他父親說：「我有罪了。(路十五21)」只有當我們承認自己的罪，我們滿有憐憫的大祭司才能赦免我們的罪，洗淨我們一切的不義(約壹一9)。認罪便是站到神的一邊來對付罪。認罪乃是從心中和生命中將事情一件一件地提出來，拿到神面前，承認這是我們的過錯，我們深重的過錯。

只有一種方法可以遮蓋過犯：如同詩人所論及的，他說，得赦免其過，遮蓋其罪的，這人是有福的(詩卅二1)，因為他藏身於寶血贖罪的和解之下。在胡德[註]的詩中，尤今·艾拉姆想要將他的罪藏在樹林的葉子下面、河水底下，但都是徒然。所以罪人想要掩蓋自己的罪是徒然的。但神設立基督耶穌作挽回祭 — 這字就是指施恩座 — 就是約櫃的蓋子，遮蓋神指頭在其上寫著律法的石板(出廿五21)。

[註] 托馬斯·胡德 Thomas Hood, 1799-1845, 一位以幽默詩作聞名的英國詩人。在 1829 年的《瑰寶》*The Gem* 年刊中，收錄了《尤今·艾拉姆的夢想》*The Dream of Eugene Aram*.

Where there is no vision. Prov. 29: 18

What a difference it makes to our teaching and preaching where there is no vision! The people perish for want of seers of those who can say with the apostle, "That which we have seen and heard, declare we unto you also, that ye may have fellowship with us." It is not difficult to know whether a poet or painter has a vision. If he have, there is glow and passion in his work. And it is not more difficult to detect in the accent of the speaker on divine things, whether he is speaking at second-hand, or as the result of direct vision.

This vision of God was vouchsafed to Moses and Elijah and the apostle Paul. Concerning the latter God said, "He shall be a minister and a witness of things which he has seen." This is our only qualification for teaching others; not intellect, nor imagination, nor rhetoric, but to have seen the King and beheld the pattern on the mount. For such a vision, on our part, there must be humility, patience, and faith, a definite withdrawal from the life of sense, and a definite fixedness of gaze on the things that are unseen and eternal. But on God's part there must be revelation. "It pleased God," said the apostle, "to reveal his Son in me, that I might preach Him."

The apostle said, "I could not see for the glory of that light." A party of tourists was divided one dull morning in Switzerland; the majority thought that it was useless to attempt the mountains. A few started, soon got beyond the low-hanging clouds, spent a day in the heights under marvellous skies, and returned at night, radiant, and overflowing with what they had seen. Ah, speaking is easy when one has seen!

沒有異象。 箴二十九18

在沒有異象之處，我們的教導和傳講將產生何等的影響啊！人們滅亡，因為缺少先知，這樣的先知能和使徒約翰說同樣話：「我們將所看見、所聽見的傳給你們，使你們與我們相交。(約壹一3)」要知道一位詩人或畫家有沒有異象並不難。如果他有異象，他的作品中就有光輝與熱情。同樣地，從傳講神聖事情之人的語調中，也不難察覺他傳講的內容是從別人聽來的，還是直接從異象所得。

神的異象賜給了摩西、以利亞和使徒保羅。提到保羅，神說：「要派你作執事，作見證人，將你所看見的事，... 證明出來。(徒廿六16)」這是我們教導他人的唯一條件；不是智力，不是想像力，也不是辯才，而是得見大君王並看見山上的樣式(出廿五40)。為得到這樣的異象，在我們這一面一定要有謙卑、忍耐和信心，從憑感覺的生活中明確退出，並將眼目注視在看不見和永恆的事上。而在神那一面必定有啟示。使徒保羅說：「神既然樂意將祂兒子啟示在我心裡，叫我傳揚祂。(加一16)」

使徒保羅說：「我因那光的榮耀不能看見。(徒廿二11)」在一個陰暗的早晨，一群遊客在瑞士彼此意見分歧；多數人認為企圖登山是無益的。少數人卻上了山，很快便超過了低懸著的雲彩，在高山上美妙的天空下度過了一天，晚上歸來，神采奕奕，滿口述說他們所見的。啊，當一個人看見時，述說就變得輕而易舉！

Feed me with the food that is needful for me. Prov. 30:8 (R.V.)

God knows what you need for the maintenance of physical life and strength. The body is more than meat, and to have given you this is a pledge that He will give you that. The body is the vehicle and organ of the soul; and since God has given such a wonderful instrument into your custody, He is bound as need arises to furnish needful supplies. He could not expect that you should do what He has arranged should be done in your life, without providing for the repair and maintenance of the wonderful machine through which alone your life-plan can be realized. Trust in his faithfulness. He cannot deny Himself.

But there is other food which is needful. The daily bread of love, of hope, of holy thought, and fellowship. There is other hunger than that of the body. But this also will be provided, according as each day requires. If the human fails, the divine will take its place, and God Himself will become the complement of your need. The Chinese Christians often put on the gravestones of their cemeteries the words, "They shall hunger no more," in allusion to the idea of the Confucians that children must constantly be sending on supplies to maintain their ancestors. And may we not say, with unwavering certainty, of those who have learnt to be satisfied with God, "They shall hunger no more"?

Notice the alternative rendering of the R.V., "The bread of my portion." In God's granaries there is our share of corn already calculated for and provided. Let us ask for and claim it. We have no wish to have more than our share, or to despoil others. As Jesus said, Give us each day the day's supply. O happy child of the great Father, his hired servants have enough and to spare; there is plenty for thee!

賜給我需用的飲食。 箴三十8

神知道你維持肉身生命體力所需的。身體勝於飲食，祂既給你身體，便是一個承諾，會給你飲食。身體是盛載靈魂的有機體；神既然把這麼一個奇妙的有機體託你保管，祂有義務在需要時給供應。祂為你所定的生命計畫，惟獨藉著身體這部奇妙的機器來實現，祂不會期待你自己去完成祂安排你要完成的事，卻不提供修理和維護。你要相信祂的信實。祂不能背乎自己(提後二13)。

然而還需要有另一種食物。日用精神食糧：愛、希望、聖潔的思想、交通。身體的飢餓之外，還有另一種飢餓。但這也會按照每日所需得到供應。當人無法供應時，那聖者必取而代之，神自己必成為你所需的補給。華人基督徒常在她們的墓碑上寫下這樣的話：「他們將不再飢餓。」這暗示儒家的觀念，子孫必須不斷供養他們的祖先。難道我們不能堅定地說，那些學會以神為滿足的人，「他們將不再飢餓」嗎？

請留意英文修訂本另一種翻譯，「我這一份飲食」。在神的糧倉中，我們這一份糧食早已被計算好要供應我們。但願我們祈求並支取這份飲食。我們不要想得到多過我們的那一份，或是奪取他人的份。就像耶穌所說，我們日用的飲食，今日賜給我們(太六11, 路十一3)。偉大天父快樂的孩子啊，祂僱用僕人的口糧尚且綽綽有餘(路十五17)，必有許多為著你！

The heart of her husband doth safely trust in her. Prov. 31 : 11

This alphabetical poem to godly womanhood is one of the gems of Old Testament Scriptures. It should be read from the R.V., that its significant and beautiful touches may be appreciated. Clearly the Hebrew woman was held in high honour, and had as much freedom of action as she enjoys in Christian countries. Herein the contrast was very marked, as against the women of other Oriental nations. But in the whole delineation there is hardly any trait more beautiful than this--absolute trustworthiness. You can see the pair together: the husband comes in from sitting among the elders, his heart weighted with affairs of state, and he seeks her confidence and advice. He has no fear of her betraying his secrets. He can safely trust her.

This surely is the most sacred joy a woman can have. To be consulted, to be trusted, to share the common toils and responsibilities. Who would not work willingly with her hands, and rise while yet night, and engage in ceaseless toils, if only she had the inspiration that trust brings!

*If then your future life should need
A strength my love can only gain
Through suffering--or my heart be freed
Only by sorrow from some stain,
Then you shall give, and I will take
This Crown of fire for Love's dear sake.*

Can Christ, in like manner, safely trust us? (John 2: 24, R.V.). Can He trust us with his secrets, his interests, his money? Abraham was one whom God could safely trust, and He did trust him as his friend: "Shall I hide from Abraham for I have known him?" It is required of us also that we be absolutely trustworthy.

她丈夫心裡倚靠她。 箴三十一11

這首敬虔婦人的字母詩[註1]是舊約聖經中的一個珍寶。應該讀一讀英文修訂本的譯文[註2]，好欣賞這詩意義深長且優美的筆觸。很顯然這位希伯來婦人很受尊重，她像在基督教國家中的婦女，享有行動上的自由。相對於其他東方國家的婦女，對比就十分鮮明。但在全部的描寫中，幾乎沒有任何特質比「絕對可靠」這點更美。你可以看到這一對夫妻：丈夫從同坐的長老中歸來，因著國家大事心裡沉重，他便來到妻子這裡傾訴並尋求她的意見。他毫不懼怕妻子會洩密。他能夠安心信任她。

這實在是一個婦人能享有最神聖的喜樂。被徵詢意見，受到信任，承擔日常的辛勞和責任。誰不會心甘情願親手做工，天未亮就起來(15節)，並不停地勞碌，只要她擁有從這種信任而來的鼓勵呢！

若你未來的生命需要力量，
我愛只能藉著受苦得到這力量 —
或是我心唯有經過悲傷
才能除去生命中某些瑕疵，
那麼我必會接過你所給的火焰冠冕，
只為愛的緣故。

基督能同樣沒有顧慮地信任我們嗎？(約二24直譯)。祂能信任我們，將祂的祕密、利益、錢財託付我們嗎？亞伯拉罕是神可以全然信任的，神確實信任他如同朋友一般：「我所要做的事，豈可瞞著亞伯拉罕呢？(創十八17)」我們也受到要求，要絕對可靠。

[註1] 指10-31節，共22節。每一節依序以一個希伯來文的字母開頭。希伯來文共有22個字母。

[註2] 英文修訂本English Revised Version,1885年出版。1901年出版的American Standard Version就是它的美式英語版。而ASV就是1960年出版的New American Standard Version的前身，NASV是現代英文版。這一系列的譯本均以忠實於原文著稱，用字相對也較廣、較深些。