

Ye shall be my witnesses. Acts 1 : 8 (R.V.)

How different this function, entrusted to the apostles, to that assumed by the self-styled priests of our time, who claim the power to repeat the sacrifice of Calvary, and to absolve the penitent from his sins! The Master did not say that his followers were to become sacrificing priests, but witnesses to what He had done and would do.

LOOKING TO JESUS IS THE CONDITION OF WITNESS-BEARING. HOW else can we bear witness of Him? As we behold Him we shall reflect Him; and as we reflect Him we shall be changed into the same image from glory to glory, as by the Lord the Spirit (2 Cor. 3: 18, R.V.). It will not involve strenuous effort to witness to Jesus, if we are living in fellowship with Him. Light is self-revealing. In infinitesimal touches and expressions the light we are catching from Him will gleam forth, and men will unconsciously be led to believe in Him who has made us what we are.

WITNESS-BEARING MUST SPREAD THROUGH SUCCESSIVE CIRCLES OF INFLUENCE like the circling wavelets from a stone flung into the midst of a calm mountain lake. Some think they could witness in the uttermost ends of the earth, but they neglect the Jerusalem of the home. Those who begin here will be led almost unconsciously forward to the Judæa of their relatives, and the Samaria of their near neighbourhood, and so to the further boundary.

FOR WITNESSING WE HAVE SUPREME POWER. If even your testimony is demanded, claim the power for the emergency. It is certainly at hand, and within reach. The hand of faith, the opened heart, may surely receive not a power, an attribute merely, but the Spirit, whose attribute of power certainly accompanies Him. Not It, but He.

你們 ... 要 ... 作我的見證。 徒一8

這託付給使徒們的任務，與當今自命為祭司之人所承擔的任務，是何等不同。這些自命的祭司聲稱他們有能力重覆各各他的犧牲，並且有權柄赦免懊悔之人的罪！主沒有說祂的跟隨者要成為獻祭的祭司，而是說他們要成為見證人，見證祂已經作成並即將要作的事。

仰望耶穌是作見證的條件。除此之外我們「怎能」為祂作見證呢？當我們注視祂，我們就必反映祂；當我們反映祂，我們就必變成祂的形像，榮上加榮，如同從主的靈變成的（林後三18）。如果我們活在與主的交通中，為耶穌作見證就不費力。「光」本身就是顯露的。我們從祂得到微小的觸摸及表情，光就發出來，人不知不覺地被引來相信那位使我們發光的神。

見證的影響力必須一環接一環擴展，好像一塊石頭扔在山上平靜的湖泊，產生一圈圈的漣漪。有人以為他們可在地極為主作見證，但他們卻忽略耶路撒冷本地。凡從現在所在之地開始的人，不知不覺要被引到他們親屬的猶太地；再到他們鄰舍的撒瑪利亞；再到更遠的境界。

見證主須有至高的能力。當你被要求作見證，你要向神求能力應付緊急需要。這能力就在手頭，並且在可以得著的範圍內。信心的手，敞開的心，必定得到的不僅是一種特質的能力，而是聖靈及其特有的能力伴隨著。不是能力，而是聖靈本身。

He hath poured forth this, which ye see and hear. Acts 2:33 (R.V.)

What a sublime commencement! As Jacob's heart revived, and he was assured that Joseph lived when he saw the waggons that his son had sent, so the heart of the Church revived when the Spirit came. It was the promised sign that the Master had reached the Father's throne, and was fulfilling the unforgotten promise that He would ask the Father for another Paraclete to fill his place, and abide until He should come again in glory.

It was as though, when the Son ascended on high, leading captivity captive, He passed through all heavens, till He came where no creature had ever come, or could come. There He prayed the Father, as He had said. It was as though He spoke thus: "Father, I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do."

And the Father answered: "Thou art my beloved Son, in whom I am well pleased. Ask of Me ,... and I will give Thee."

It was as if He said: "Father, I ask nothing for Myself; for all thine are mine, and mine are thine. But for others I ask that I may have the power of giving to my own the same anointing and power which Thou gavest Me when I stood on the threshold of my work. I was then filled with the Spirit; grant unto Me the power to fill the hearts of all who believe with that same Spirit. It was in the power of that Spirit that I wrought, died, and rose; let my Church be quickened and endued with the same sacred power."

And it pleased the Father that in Him all the fulness of the Godhead should dwell, bodily. And the glorified body of Jesus became the reservoir of the divine fulness, from which we all might receive.

祂 ... 把你們所看見所聽見的澆灌下來。 徒二33

這是多麼壯麗的開端！正如雅各看見他兒子約瑟打發來的車輛，他的心就甦醒了，確知約瑟還活著(創四十五25-28)。同樣的，當聖靈來到，教會的心就甦醒了。這應許的記號證明主已經達到父神的寶座，應驗那未被遺忘的應許，就是祂向父神求另外一位保惠師來代替祂並住在地上(約十四16)，直到祂在榮耀裡再來。

這彷彿當聖子升到高處，帶領所擄掠的俘虜，祂經過諸天，到達了受造之物不曾到也不能到的地方。在那裡祂向父神祈求說：「父啊，我在地上已經榮耀了你，你所託付我的事，我已成全了。」

父回答說：「你是我的愛子，我喜悅你。你無論求甚麼，我必給你。」

又彷彿主說：「父啊，我不為自己求甚麼；因為你的就是我的，我的也是你的。但求你賜我權柄，能將同樣的膏油和能力賜給屬我的人，正如我在地上即將開始工作時，你所賜給我的。我既充滿聖靈，求你給我權柄將這同樣的靈充滿那相信之人的心。我在聖靈的能力裡工作、受死並復活；願我的教會復甦並得到同樣神聖的能力。」

父喜悅神本性一切的豐滿都有形有體的居住在基督裡面。耶穌榮耀的身體成為神聖豐滿積蓄的地方，我們都可以從這裡領受(西二9)。

Whom they laid daily at the door of the temple which is called Beautiful. Acts 3:2 (R.V.)

Is not this thyself? Thou art of the Israel of God. There is no doubt of thy name being enrolled in the pedigree of elect and regenerate souls; but thou art lame, needing to be carried by the strong support of minister and friend; never able to leap, and walk, and praise God; and at the best only able to reach the outer side of the Beautiful Gate that conducts to the richest, gladdest life. Through that gate of entire consecration there come snatches of holy melody; glimpses of white-vestured souls; visions of ideals of life which thou hast not attained: but thou art excluded, condemned to live on the alms of those that enter. How great the pity! Why shouldst thou not have the very best that God can give?

But look up! expect to receive something; open thine ears to hear and thine heart to receive immediately strength, just where thou lackest it most sorely. The feet and anklebones of this helpless cripple only needed strength; they were perfectly formed, but paralysed. Similarly thine ideals of Christian living are true and accurate, but thou art deficient in power. Thou must receive strength.

But this strength can only be had by union with the risen Lord. His name (that is, his nature) alone can make thee strong, and give thee perfect soundness in the presence of those who have hitherto only pitied thy weakness. Believe in Him! All that have ever risen up to obey his lead have had perfect health and strength. Open thine heart to receive them. Claim and appropriate the power and grace of the Holy Spirit. The Spirit of Life which is in Christ Jesus shall make thee free from the law of sin and death, from weakness and failure.

天天被人抬來，放在殿的一個門口，那門名叫美門。 徒三2

這不就是你嗎？你是屬於以色列神的百姓。無疑地，你的名字登記在蒙揀選的子民及重生之人的冊子上；但你是癱腿的，需要被照顧的人和朋友抬來；從來不能跳，不會走，也不會讚美神；最多只能到美門的外面，這門引向豐富喜樂的人生。從這全然奉獻的門傳出片斷聖樂的聲音；瞥見穿著白衣的人；看見你未曾得著之生命的理想：你被排除在外面，註定靠那進去的人賙濟。多麼可憐！為什麼你不能得著神賜予上好的恩典呢？

然而你要抬起頭來！指望有所得；打開你的耳朵聽，打開你的心接受即時的力量，這原是你最缺乏的。這無助癱腿之人的腳與踝子骨，只是缺少力量；他的腳與踝子骨形狀完整，卻是癱瘓。同樣，你基督徒生活的理想，都是真實且正確的，然而你缺少能力，你必須接受力量。

這力量只能從與復活的主聯合得到。只有祂的名(就是祂的性情)能使你剛強，使你在那到如今只能對你軟弱表同情的人面前痊癒。你要信靠祂！凡起來順服祂引導的都有完全的健康與力量。敞開你的心來領受，要求並取用聖靈的能力與恩惠。生命之靈的律，在基督耶穌裡必釋放你，脫離罪和死的律，脫離軟弱與失敗(羅八2)。

They were all filled with the Holy Ghost. Acts 4: 31

They had been filled on the Day of Pentecost, and Peter had been suddenly and mightily infilled for his encounter with the Sanhedrin(ver. 8); but here again they were all privileged, whilst in the attitude of prayer and praise, to be once more most blessedly infilled. From this we gather that we may claim repeated fillings of the Holy Spirit.

But let us remember that it is not necessary for the place to be shaken, or for the air to be filled with the outward phenomena of Pentecost as the necessary condition of this heavenly gift. Mr. Fletcher reminds us that the Lord may be pleased to come softly to our help. He may make an end of our corruption by helping us to sink gently to unknown depths of meekness. Like Naaman, we are full of prejudices. We expect that the Penecostal gift will come to us with as much ado, pomp, and bustle, as the Syrian general looked for. But the blessed Paraclete often disconcerts all these preconceived notions. When we are looking for the hurricane, He comes as the zephyr. When we are expecting the torrent to pour into and fill the well, He fills it by single drops.

But the results will always be the same--great boldness in witness-bearing, much liberty in prayer and praise; great grace and beauty of character; self-denying love for those in need; great power through union with the risen Lord. If the second chapter of this book had been lost from the first MS., we must still have inferred something like the Pentecost. In no other way could we have accounted for the marvellous change which passed over the followers of Jesus, delivering them from the cowardice, wrangling, and prejudices of former days. Oh for a similar transforming experience for us all!

他們都被聖靈充滿。 徒四31

他們在五旬節已經被聖靈充滿，而彼得在遭公會的人查問時，又突然大大被聖靈充滿(8節)；這裡門徒在禱告讚美的時候，再一次特別蒙福地被聖靈充滿。從這情形我們推斷，我們可以求聖靈多次充滿。

讓我們記住，並不一定需要所在的地方震動，或是空中充滿五旬節外顯的現象，作為這屬天恩賜的必要條件。傅雷裘先生提醒我們，主可能喜歡悄悄地來幫助我們。祂可能藉著幫助我逐漸進入溫柔不可知的深處，來結束我們的敗壞。我們像乃縵，充滿偏見(王下五11-12)。我們預期五旬節的恩賜臨到我們，會有許多忙亂、壯觀、熱鬧，正如那個亞蘭王的元帥乃縵所期待的。但這位可頌的保惠師聖靈，經常打亂這些預先形成的觀念。我們期待巨風時，祂來臨卻像微風。當我們期待激流澆灌充滿這口井，祂卻以細水涓滴充滿它。

但結果總是一樣 — 放膽見證，自由地禱告、歌頌；大的恩典、美好的德性；捨己的愛為著有需要的人；聯於復活的主而得的大能。如果這卷書的第二章從原稿已遺失，我們仍舊可以推斷五旬節的景況。沒有別的方法可以使這奇妙的改變發生在那些跟隨耶穌的人身上，使他們脫離昔日的膽小、爭論、偏見。但願我們眾人都有同樣改變的經歷。

Thou hast not lied unto men, but unto God. Acts 5: 4

Achan, Belshazzar, and Ananias, met the same fate, because of their persistent use of devoted things. When once we have devoted aught to God, He counts it as his own, and strikes down the hand that would abase it to common and profane use. The Lord our God is a jealous God; He will brook no perversion of his rights. Beware that you take back nothing which you have laid on God's altar, least of all yourself.

Each gathering of believers is endowed with mystic and extraordinary importance, because the Lord, through the Eternal Spirit, is literally present. The true President is not the minister, however distinguished by his gift or grace, but the divine Spirit Himself; and any sin against the Church is really against Him. It is this divine presence that invests a gathering of the simplest, humblest believers with such unique importance. It is this which gives them the mysterious binding and loosing power, which is recognized and ratified in heaven. Behind Peter was the real Head of the Church; and so with every faithful minister. Honour the Personality, the Presidency, and Deity of the Holy Spirit, as set forth in this narrative.

Dr. Gordon told me on one occasion that he had in his church a man who, like a very crooked stick, obstructed all its work. He spoke to him alone, and before his brethren; but to no purpose. Then he bethought himself; and remembered that not himself, nor his church officials, was the true Head of the Church, but Christ and the power of the Holy Spirit. He therefore handed the whole matter over to the divine Spirit, as the Executive of the Godhead. In a fortnight this man had left the city, and necessarily ceased the obstruction in which he had persisted.

你不是欺哄人，是欺哄神了。 徒五4

亞干、伯沙撒、亞拿尼亞都遭受同樣的結局，因為他們堅持使用已奉獻之物(書七章,但五章)。我們一旦把任何東西奉獻給神，神就算作是祂的，所以祂擊打那隻把聖物貶低作世俗用處的手。耶和華我們的神是嫉妒的神；祂不容許人濫用祂的權利。你要當心不可取回已經放在祭壇上的物，一點也不可。

每次信徒聚集，都有特殊奧祕的重要性，因為主藉著永生的聖靈真正地與人同在。不論神的工人有什麼特出的恩賜和恩典，真正的領袖都不是神的工人，而是聖靈自己。所以得罪教會，就是得罪神。神的同在賦予這些簡單、謙卑信徒的聚集有獨特的重要性，神的同在給他們神祕的捆綁與釋放權柄，這是神在天上承認批准的權柄(太十八18)。在彼得後面有教會真正的頭，同樣每位忠心的僕人都有元首作後盾。我們必須尊重聖靈的位格，尊祂為首，尊重聖靈的神性，正如以上所陳述的。

戈登博士有一次告訴我，在他的教會有一個人好像一根彎曲的杖，阻礙一切工作。他和那個人單獨談，也在弟兄們面前和他談，但都沒有功效。然後他在思考之中想起，教會真正的頭不是他自己，也不是教會負責任的人，而是基督和聖靈的權能。所以他把這事交給聖靈這位神格的執行者。果然兩週之後，那人離開那城，一切他所堅持的攔阻也就止息了。

We will give ourselves continually to prayer. Acts 6: 4

If ever there was a sacred work, it was that of caring for these poor widows; and yet the apostles felt that even such duties might interfere with the continual ministry of intercession. No doubt they always lived in the atmosphere and spirit of prayer, but they rightly felt that this was not enough either for them or their work. So they sought a division of labour, that while some specially served tables and ministered the alms of the church, others might be set free for steadfast continuance in prayer. This would keep the communication with the King on the throne clear and fresh, would draw down the power and blessing of the heavenly world, and be the means of procuring wisdom and strength for their great responsibilities.

There are many courses of usefulness open to each of us in this world, and we must choose the one, not only most suited to our idiosyncrasies, but in which we can best serve our day and generation. It may be that in our incessant activities we are neglecting the one method by which we may contribute most largely to the coming of our Father's kingdom. Notice that word give. It is as though the Spirit of prayer were seeking natures so pure, so devoted, that without hindrance He might form Himself into them. Give yourself to Him for this!

"In that day," said our Lord, speaking of the Day of Pentecost, "ye shall ask in my name." It is only when we are full of the Holy Spirit that we can experience the true power to plead with God, and use the name of Christ so effectively as to receive the richest blessings for ourselves and others. Much prayer, much blessing; little prayer, little blessing; no prayer, no blessing. "The Word of God increased."

但是我們要專心以祈禱 ... 為事。 徒六4

如果有神聖的工作，那就是照顧窮寡婦的工作；然而使徒們覺得這樣的職責會干擾專心代禱的服事。無疑的，他們是活在禱告之靈的氣氛裡，但他們仍覺得，對他們和他們的事工，還是禱告得不夠。所以他們尋求分工，有的人管理飯食，照顧教會救濟的服事，另外的人就可以分出來專心禱告。如此就可以保持與寶座上的君王，有清楚新鮮的交通，而將天上的能力與祝福帶下來，同時這樣就使他們得著智慧與能力，從事重大的責任。

在這世上有許多途徑向著我們每一個人的功用敞開，我們必須選取一項，不只最適合我們個人的特性，也是我們最能服事當代人的途徑。這可能在我們馬不停蹄的活動中所忽略的一種方法，用這種方法我們可為父神國度降臨作最大的貢獻。請注意這個詞 — 專心。這好像祈禱的靈正在尋找本質十分單純、專一的人，使祂可以毫無阻礙，進到他們裡面塑造祂的形像。你當將自己獻上，專心為此！

主說，「到那日，... 你們要奉我的名求。(約十六23-24)」主指的是五旬節。只有當我們被聖靈充滿，才會經歷那真正的能力，而向神懇求，且有效的運用基督的名，為自己和別人領受最豐富的祝福。多禱告，多祝福；少禱告，少祝福；不禱告，無祝福。「神的道興旺起來。(7節)」

Being full of the Holy Ghost. Acts 7: 55

The blessed characteristic of Stephen lay in his being perpetually full of the Holy Ghost. It is said of others, even Peter, that they were filled, as though they needed some special and over-mastering inducement for special service. But Stephen is more than once described as full (6: 5), as though he were always kept brimming, like a lake from the hills.

THOSE WHO ARE FULL OF THE HOLY SPIRIT ARE ALWAYS LOOKING STEADFASTLY UPWARDS. They look not at the things which are seen, but at those which are not seen. Across the valleys, they catch sight of the Delectable Mountains, rising like the Himalaya above the plains of India. Whilst others look around for help, they lift up their eyes to the hills whence cometh their help; and to them heaven stands always open.

THOSE WHO ARE FULL OF THE HOLY SPIRIT SEE AND ARE TRANSFIGURED BY THE GLORY OF GOD. What wonder that those who sat in the Council beheld Stephen's face, as it had been the face of an angel. The light that shone there was not as when Jesus was transfigured--in that case, the light of the Shechinah broke out from within but here the glory of God shone from the open door of Heaven. So the sunrise smites the highest peaks.

THOSE WHO ARE FULL OF THE HOLY GHOST SEE THE LORD JESUS, IN HIS GLORY, AS THEIR PRIEST. It is the special work of the Holy Spirit to direct the gaze to Jesus. Those who are full of the Spirit may hardly be aware of his gracious presence, but they are keenly alive to their Lord's. The Spirit takes of the things of Jesus, and reveals them to the loving and obedient; specially those that concern his priestly work on the cross and in heaven.

司提反被聖靈充滿。 徒七55

司提反蒙福的特點在於他一直不斷地被聖靈充滿。論到別的人甚至是彼得，好像是在需要某種特別的、無法抗拒的動力來承擔特殊的服事時，才被聖靈充滿。但聖經不只一次描述司提反被充滿聖靈(六5)，好像他一直都是滿盈的，如同山巒間的湖泊。

聖靈充滿的人，總是堅定不變地向上仰望。他們不是注視所能見的，而是注視所不能見的。跨越山谷，他們看見「喜樂的山」，好像喜馬拉雅山聳立在印度的平原上。當別人環顧四周尋找幫助時，他們卻向山舉目，仰望從上頭來的幫助；向這些人，天總是開啟的。

聖靈充滿的人，看見神的榮耀，且被神的榮耀改變形像。在公會裡坐著的人都定睛看司提反，見他的面貌好像天使的面貌(六15)。在司提反面上的光，與耶穌改變形像的光不同。耶穌改變形像的光，是神的榮耀從裡面迸發出來；而在這裡，神的榮耀是從天上敞開的門照耀出來，如同日出的光芒照射在最高的山峰上。

聖靈充滿的人，看見主耶穌在榮耀裡作他們的祭司。這是聖靈特有的工作，引導人注視耶穌。充滿聖靈的人可能不察覺聖靈親切的同在，然而這些人向著他們的主是火熱活潑的。聖靈將耶穌的事，特別是關於祂在十字架上、及在天上祭司的工作，啟示給愛祂、順從祂的人。

The same is desert. Acts 8:26 (R.V.)

Desert means uninhabited. It seemed a strange providence that took Philip thither. He had been chosen to the honourable office of deacon, and there was probably plenty of work to do in connection with the scattered Church. Moreover, he had just completed a most successful mission in Samaria, where the multitude had given heed with one accord to the things he had spoken; but now he was suddenly landed in these lonely solitudes, where only chance travellers could be encountered. Did he not count it strange, and wish to get home to his four little daughters(Acts 21 : 9)?

There are many deserts in life! The solitude of a new country, in which you do not know the language. The solitude of a sick-chamber, in which the earnest worker suddenly discovers the limitations of physical weakness. The solitude of suspicion and dislike, which contrast strangely with some large and devoted circle. Thither God brings us not infrequently. No flower can thrive in unbroken light.

But in every solitude, if we wait patiently on the Lord, there are opportunities of service. There is always some inquiring soul in need of the precise help we can give. There is an old story of some monks to whom the Book of Revelation was being read. At the end each was asked to choose the promise he loved best. One said I will take this, "God shall wipe away all tears." Another chose, "To him that overcometh I will give to sit on my throne." The third replied, "I would choose, ' His servants shall serve Him'." This latter was Thomas à Kempis, who afterwards wrote "The Imitation."

*Not caring how to serve Thee much,
But to please Thee perfectly.*

那路是曠野。 徒八26

曠野是無人居住之地，神奇怪的安排，使腓利到那裡。腓利曾被選立擔任執事的光榮職分，並且有大量的工作與分散各處的教會有關。此外，他剛完成一項在撒瑪利亞成功的宣教，在那裡許多人都同心聽從他的教導，而現在他突然處在這孤獨荒涼之地，只能偶然遇見旅行者。難道他不會以為這安排很奇怪，而想回家，到他四個小女兒那裡嗎(徒廿一9)？

人生有許多的曠野！在孤獨的異地，你不懂那地的語言。在孤獨的病房中，在那兒熱心工作的人發現身體軟弱的限制。猜疑與厭棄的孤寂，與某個龐大且摯愛的圈子形成奇異的對比。神並非不常帶我們到孤寂的地方。沒有花朵能在不間斷的光中綻放。

但在每一個孤寂之中，我們若耐心等候主，必有事奉的機會。總有某個尋求的心靈，正需要我們所能給予的幫助。據說曾有幾個修士聽人向他們宣讀啟示錄，末了各人要選一節他最喜愛的應許。有一個說我選這節：「神必擦去一切的眼淚。」另一個選：「得勝的，我要他坐在寶座上。」第三個回答說我選：「祂的僕人都要事奉祂。」最後這位就是金碧士，後來他寫《效法基督》這本書。

不在我事奉許多，
只在完全討你喜悅。

The Church had peace, being edified; and . . . was multiplied. Acts 9 : 31 (R.V.)

The church grew not simply by addition, but by multiplication. Three added to three make six; three multiplied by three, nine. That is the Pentecost ratio of increase. These are the conditions of Church growth:

FIRST, THERE MUST BE PEACE. Let us endeavour to keep the unity of the Spirit in the bond of peace. As far as it lies in our power, let each of us live peaceably with all men. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away out of our hearts, with all malice, and let us be kind one to another, tender-hearted, and imitating God the great Peacemaker.

NEXT, THE CHURCH MUST BE EDIFIED. We must build ourselves up on our most holy faith. And, indeed, such growth in grace and the knowledge of God is almost inevitable where the Holy Ghost breaks up the reign of apathy and stagnation. When its foundations are deeply laid in righteousness and peace, the City of God arises into the pure air.

Moreover, the members of such a Christian community must walk in the fear of the Lord. To walk means the daily plodding, routine life--full of commonplaces, somewhat prosaic--but always ruled by the fear of grieving the heart that was pierced on Calvary. Lastly, we must walk in the comfort of the Holy Ghost, or, as the words might be rendered, in the paracletism of the Paraclete. The Holy Spirit is our Advocate, Teacher, Guide; and we should habitually dwell in his radiant and helpful environment. What a difference there is between seaweeds and sea flowers expanding in their rock-surrounded aquariums, and the same when taken into common air ! Such is the contrast wrought by the Spirit.

各處的教會都得平安，被建立；... 人數就增多了。 徒九31

教會增長不是用簡單的加法，而是用乘法。三加三是六，但三乘三就是九。這是五旬節增長的比例。以下是教會增長的條件：

首先，必須有平安。但願我們竭力保守聖靈裡和平聯結的合一(弗四3)。若是能行，總要盡力與衆人和睦(羅十二18)。一切苦毒、惱恨、忿怒、嚷鬧、毀謗並一切的惡毒，都當從你們中間除掉，並要以恩慈相待、存溫柔的心(弗四31-32)，並效法神這位偉大的和平締造者(弗二14-16)。

其次，教會要被建造。我們必須在至聖的真道上建造自己(猶20)。聖靈打破冷淡及停滯的權勢之處，人就很自然地在恩典和對神的認識上長進。當教會的根基建造在公義與和平之上，神的城必在純潔的氣氛中興起。

此外，這個基督徒團體的成員必須行事為人敬畏主。行事為人就是在日常生活艱辛的工作中，雖然充滿單調平凡的事物，卻總是存著敬畏的心，怕惹釘十字架的主傷心。最後，我們要受聖靈的安慰，或說，受保惠師的安慰。聖靈是我們的中保、教師、嚮導；我們該經常居住在祂的榮美和幫助的環境中。海草與海中的花卉在水簇箱裡岩石的周圍伸展，各自顯得不同；如果取出來放在空氣中，就都一樣乾癟。聖靈的工作，也使人各具不同的特點。

He lodgeth with one Simon, a tanner. Acts 10: 6

This lodging must have been somewhat distasteful to the apostle; not only because of its insalubrious odours, but because of the association with death that rendered him liable to the ceremonial pollution which a religious Jew, as Peter was, peculiarly dreaded. Probably he was only driven to it by the sternest necessity. But was it not remarkable that he who had been the chief apostle of the Church, and who had but recently come from a most successful tour, should suddenly be isolated from all his happy and holy associations, and be stranded for many days in the tanner's house (9: 43)?

Yet such dealings on the part of the Lord with his servant are easy of explanation. We are all apt to substitute work for God instead of communion with Him. We become strong in our own strength; elated with success; puffed up by the adulation of our friends. It is needful, therefore, that we be withdrawn from the madding crowd and the career of unbroken prosperity; that the glare of the sun should be tempered, and confidence in ourselves be brought low. There is only one resort. To be hidden in the quiver; to become dependent on the widow-woman of Zarephath; to spend forty years in the desert till the passionate impulses of our own life subside; to go apart into Arabia; to spend the slowly-moving weeks in the tanner's house.

Whilst Peter waited, he maintained his habits of prayer; left his heart open to the impressions and teachings of the Holy Spirit; awaited the next movements of the cloudy pillar; set himself to acquire lessons which, though subversive of his past experience, reacted on his whole after-life; and from his retirement went forth to unlock a new era.

他住在一個硝皮匠西門的家裡。 徒十6

這個住處必定有幾分令使徒彼得不愉快；不只因為那有害健康的臭味，更是因為與死亡有關連，使他難免沾染儀文上的污穢，這是像彼得一樣敬虔的猶太人特別懼怕的。這可能是他迫不得已的需要。他當時已經是教會中的頭號使徒，最近剛從一個很成功的旅行回來，突然與他快樂且神聖的同伴們離開，而多日困在硝皮匠的家裡(九43)。這不是一件值得注意的事嗎？

主如此對待祂的僕人並不難解釋。我們都容易以為神作工代替與神交通。我們自己顯得剛強，因成功而得意，因朋友的奉承而自滿。因此我們需要從瘋狂的人群中退下來，從事業連續不斷的興隆中退下來；使太陽刺眼的強光受到調整，使自信被降低。現在只有一個退避之處。藏在箭袋中(賽四十九2)；依賴撒勒法的寡婦(王上十七8-16)；在曠野度過四十年，直到我們生命熱情衝動平息(徒七30)；離開到亞拉伯的曠野(加一17)；在硝皮匠家裡度過漫長的數週。

當彼得等候時，他仍保持禱告的習慣；他的心向聖靈的感動與教導敞開；等候雲柱的下一個行動；決心學好功課，即使顛覆他過去的經驗，這些功課都反應在他整個餘生；從他的隱退，向前打開一個新的紀元。

He was a good man. Acts 11 : 24

This is the Holy Spirit's verdict on the character and life of Barnabas. Very different to the magniloquent inscriptions on the tombs of warriors and statesmen; but it were better to deserve this at the lips of the Master than to have the longest list of titles ever appended to a mortal's name. For a good man like this some would even dare to die. The characteristics of this good man were these:

HE COULD SEE THE GOOD IN MOVEMENTS OUTSIDE HIS OWN CHURCH-ORDER. The Church at Antioch originated, as this paragraph proves, in the preaching of a number of unknown, unordained refugees, who were fleeing from the iron hand of persecution. All we know of them is that they were men of Cyprus and Cyrene. They had broken through the barrier of the ages by preaching to the Gentiles, great numbers of whom had been saved. The Church in Jerusalem was somewhat suspicious of this new departure, and sent Barnabas to report; but when he came he was forthwith convinced of its genuineness, saw the evidence of the hand of the Lord, and was glad. No jealousy, nor narrow bigotry, nor suspicion, warped his judgment.

HE WAS WILLING THAT ANOTHER SHOULD SHARE WITH HIMSELF THE JOYS OF HARVEST. He went off to Tarsus to seek his old acquaintance, and perhaps fellow-student, Paul, and for a whole year the two wrought side by side in living fellowship, and taught much people.

HE WAS EAGER THAT PEOPLE SHOULD BE ADDED TO THE LORD. Too often good men seek a following for themselves, and rejoice in those who are added to their church or organization. This is not the noblest style of work. It is better far to imitate the Baptist who was content to be the Bridegroom's friend.

他是個好人。 徒十一24

這是聖靈對巴拿巴的品格和生命所作的評判。與戰士或政治家壯麗的墓誌銘大不相同；然而從主的口中得到這個評語，勝過得到長串的頭銜附加在一個人的名字上。為這樣一個好人，有人敢為他捨命(羅五7,「仁人」原意「好人」)。這個好人有這些特點：

他能在自己教會體制以外的活動中看到良善。正如這段經文所證實的，安提阿教會是由許多無名、未受差派的難民，起來傳道而開始。這些人逃避逼迫的鐵腕，來到安提阿。我們只知道這些人是古利奈人與居比路人。他們突破了歷代的藩籬，傳道給外邦人，很多人就得救了。耶路撒冷的教會仍懷疑這種新的發展，所以派巴拿巴去採訪實情；他來了就立刻相信他們是真正接受福音，並且也看見主手的印證，他就喜樂。他的判斷沒有被嫉妒、狹隘的偏見及猜疑所扭曲。

他願意別人與他分享收割的喜樂。他到大數，去找他從前熟識的，也可能是同學的保羅。有一整年，他們兩人在活潑的相交中並肩作工，教導許多人。

他切望有人加添給主。好人經常尋找人來跟隨他們，並且歡喜有人加到他們的教會團體。但這還不是最尊貴的工作模式。更好還是效法施洗約翰，他甘心作新郎的朋友。

The Iron Gate. Acts 12: 10

There are iron gates before most of us. We are not specially anxious about the first or second ward, but ah, that iron gate! The iron gate of supreme difficulty; of a parent's prohibition against entering the mission-field; of some obstinate circumstance which seems to forbid the execution of our plans; of some barred and locked prohibition; of death at the end of all. It may be that in his strange bewilderment, between waking and sleeping, Peter anticipated this iron gate with a good deal of dread. That at least would bar his progress; but lo, it opened of its own accord! So shall it be with many of the evils that we anticipate.

Not before we come to them, but at the moment of reaching them; when heart and flesh threaten to fail--in the dim light we shall find them standing open, set back for us to pass. The tram-line is not cleared from end to end before the tram starts. Were the driver to wait for this, he would never start at all. But as he comes to each van, or drag, or carriage, it moves, and allows him a free course; or, if it seems dilatory, his whistle hastens it. Thus, when we arise to follow the angel of God's purpose, who has suddenly entered the dark cell of our life, we shall discover that apparently insuperable difficulties, which we have long dreaded, shall open to us, and allow us to pass; when we come to the object we have dreaded most, we shall find it gone.

Let there be plenty of prayer, "prayer without ceasing." Let there be prompt obedience to the angel's touch and summons; the willingness to gird the relaxed loins, and follow; and as you go through life, you will find yourself escorted by an invisible Companion, who holds the key to all doors.

鐵門。 徒十二10

我們大多數人前面都有鐵門。我們並不特別擔心第一層或第二層監牢，但是那鐵門怎麼辦呢？這個極困難的鐵門；這個父母阻止到國外傳道的鐵門；這個某種難以克服的困難環境阻止我們實現計畫的鐵門；這個關閉和阻攔的鐵門；這個最終死亡的鐵門。彼得在清醒與睡覺之間，可能十分迷惘，極其害怕地期待這道鐵門。那鐵門至少擋住會他的去路；但看哪，鐵門自己開了！我們預期的許多邪惡就這樣消失了。

不是在我們來到鐵門之前，而是在到達鐵門的那一刻；當我們心靈與肉體可能要撐不住時——在暗淡的光中，發現門竟然是開著，讓我們通過。有軌電車出發之前，電車道不是從頭到尾都清理乾淨。如果司機要等到這樣的情形，他就永遠不會發動。但是如果他駛去，遇到有蓋的卡車、或大馬車、或客車，這車輛就會移開讓電車能自由行駛；或者有時這車輛看起來好像慢吞吞的，電車的汽笛就催促它離開。這樣，當我們起來跟著執行神旨意的天使走，這天使突然進入我們生命陰暗之處，我們將發現那長久害怕且明顯不能克服的困難，向我們敞開，讓我們通過；當我們來到最害怕的東西時，發現這可怕的東西已經消失了。

但願有許多禱告，「不住的禱告。(帖前五17)」但願我們立刻順從天使的觸摸與呼喚；樂意將腰帶束上，跟著走。當你走過你的一生，你會發現有一位看不見的小伙伴護送你，祂手拿著可以打開所有門的鑰匙。

Separate Me Barnabas and Saul for the work whereunto I have called them. Acts 13 : 2

The Holy Spirit, as the representative of the ascended Lord, is supreme in the Church. It is his sovereign voice that summons his chosen workers to undertake missionary or home enterprise. Dr. Ryland, who at first opposed Carey's idea of going to India, said afterwards, "I believe God Himself infused into the mind of Carey that solicitude for the salvation of the heathen which cannot be fairly traced to any other source." And the same is true of all missionaries. The true call is always of the divine Spirit. Whom He wills to call, He calls. Whom He calls, He separates. Whom He separates, He endows and sends forth.

But, divine and absolute though the selection is, the Spirit seeks the concurrence of the Church. It was in answer to the Church's prayer for direction that the Spirit designated Barnabas and Saul for the great work of world-evangelization; and it was when the Church had fasted and prayed, and had offered these two to God as their wave-offering, that they were sent forth by the Holy Ghost. Thus the Spirit and the Bride co-operate.

In determining whether you have been called by the Holy Spirit to be a missionary, you must certainly call in the advice of Christian friends, and specially of the church with which you worship. If the Spirit of God is in you and them, they will ratify the movements of your heart. It is right, too, to consider whether you have been specially gifted and qualified for the work. In this also, the advice of the Church is most valuable. Of course, the Church herself must fast, i.e., be separate from known evil and indulgence, that she may hear God's voice, and be able to advise her children.

要為我分派巴拿巴和掃羅，去作我召他們所作的工。 徒十三2

聖靈作為升天之主的代表，乃是教會最高的權威。祂權能的聲音召喚祂所揀選的工人，從事外地宣道或本地事工。李蘭博士起初反對克理威廉(William Carey)到印度宣道的主意，後來他說：「我相信，神自己灌輸到克理心中那為異教徒得救恩的焦急，除了祂以外，沒有別的源頭。」同樣經歷在所有宣教士都是真實的。真正的呼召都是出於聖靈。祂所願意呼召的，就呼召；祂所呼召的，祂就分別出來；祂所分別的，祂就賦予才能並差遣。

雖然揀選是神聖且絕對的，聖靈仍尋求教會的同意。聖靈回應教會尋求引導的禱告，指派巴拿巴和掃羅去作普世宣道的偉大事工。當教會禁食禱告的時候，將這兩位當作搖祭獻給神，他們就受聖靈差派。聖靈與新婦是如此一起同工。

要確定是不是聖靈呼召你作宣教士，你必須請求基督徒友人的忠告，特別是你們在教會裡一起敬拜的人。神的靈若在你們裡面，也在他們裡面，他們必印證你內心的感動。同時也應考慮，你是否已經有特別的恩賜並合格作這工。當然教會必須禁食，從罪惡與放縱中分別出來，才能聽見神的聲音，才能夠給自己的子弟忠告。

Granting signs and wonders to be done by their hands. Acts 14:3 (R.V.)

There is no source of encouragement more fruitful of help than the co-witness and co-working of the Holy Spirit. Those who are filled with the Spirit are called into communion, i.e., partnership, with Him in his work. Whilst they work from the outside, He works from within; whilst they sow the seed, He waters it abundantly. We must be very careful to be such in character and teaching that He may co-operate with us. Our hands must be very clean, if He, with an infinite condescension, is to grant signs and wonders to be wrought by them. But when we work with Him, and He with us, the results are beyond measure astonishing, and his alone.

"We are now seven years in this land," wrote one of Gossner's missionaries from the land of the Kohls in India; "but through these long years it was but trial of our patience and endurance. Everything seemed to be in vain, and many said the mission was useless. Then the Lord Himself kindled a fire before our eyes; and it seized not only single souls, but spread from village to village; and from every side the question was borne to us, What shall we do? How shall we be saved? And I thought it was no more a heathen land I was in, but a Christian, and at home."

DEUS HABET HORAS ET MORAS, says the old proverb. God has his seasons and delays. We do not at once see the result of our sowings, toils, and tears; but we are conscious that our work is with our God-- we know that we have our petitions, and we rejoice in hope. We must go on uttering "the word of his grace"-- the grace that chooses such rebels to be his children; that cleanses them from sin; that restores and keeps and sanctifies.

主藉著他們的手施行神蹟奇事。 徒十四3

沒有一個鼓勵的來源，比聖靈的「同作見證」與「同工」更有助於結果子。凡被聖靈充滿的，就蒙召在祂的工作上與神交通，就是與神同工。當他們在外面工作，聖靈就在人裡面工作。當他們撒種，聖靈就厚厚澆灌。我們必須十分謹慎，在品格和教導都如此，祂就與我們合作。如果祂無限地俯就，要叫我們的手行神蹟奇事，我們的手就必須清潔。當我們與祂同工，祂就與我們同工，結果就驚人地超出預期，所以這是聖靈自己的工作。

有一位溝斯那的宣教士，從印度寇歐地方來信說：「我們來這裡七年了，在這長久的年日中，一直是受著忍耐的試煉。... 一切似乎都是徒然，許多人以為宣教工作毫無果效。然後，主自己在我們眼前點起一把火；不僅得著一個個靈魂，而且從一個村落傳播到另一個村落；人從各處問：我們該作什麼？我們要怎麼得救？我認為我所在的地方不再是異教之地，而是基督徒的地方，像家一樣。」

古老的拉丁諺語說道：神有祂的時間和祂的遲延。我們不能立即看到撒種、勞苦、眼淚的果效；但是我們知道我們是與神同工，我們向神獻上禱告，並在指望中喜樂。我們必須繼續述說祂恩典的道，這恩典揀選悖逆的人成為祂的兒女，洗淨他們的罪污；復興他們，保守他們，並使他們成聖。

They rehearsed. Acts 15: 4, 12 (R.V.)

There is a difference between those two assertions. They are in exquisite harmony, but each contributes a different note. In the first we have the co-operation of the Holy Spirit with every faithful worker whom He sends forth; so that, while the servant speaks to the outward ear, the Lord simultaneously addresses the heart. In the second, we have the work of the Holy Spirit wrought through a yielded life which has become his pure channel and mouth-piece. This is his twofold ministry.

HIS WITNESS WITH US. As we speak of Jesus crucified, risen, ascended, the blessed Spirit convicts men of sin, righteousness, and judgment. To every faithful word of testimony there is a deep resonant affirmation from this hidden but mighty Cooperant. If we say, "Behold the Lamb of God!" He adds, "He takes away the sin of the world." If we say, "He died in weakness," the Spirit adds, "He was raised in power." If we say, "Repent and believe the Gospel," He adds, "Now is the accepted time." If the Bride says Come, the Spirit joins his voice to hers.

HIS WITNESS THROUGH US. "The word which ye hear," said our Lord, "is not mine, but the Father's who sent Me." And that which was his glory may be ours also. We speak not of ourselves. This is the secret of a fruitful life--to be the yielded channel; the cleansed vessel; the bugle at the castle gate on which the King may sound his summons; the lute on whose strings the divine hand may play. Oh, be sure that the most lasting work in this world is only possible when we can say with Paul that we will not boast of anything save what Christ has wrought through us to make men obedient to the Gospel.

他們就述說。 徒十五4, 12

第4節和12節這兩處的陳述有不同之處，卻巧妙和諧，各自提供不同的重點。在第4節，聖靈與每個祂所差派出去的忠心僕人同工；當僕人對著人的耳朵傳講時，主就同時對人的心說話。在第12節，聖靈的工作，藉著降服的生命成為祂純淨的管道與出口，而行出來。這是聖靈雙重的職事。

祂與我們同作見證。當我們講論基督釘十字架、復活、升天，聖靈就叫人為罪、為義、為審判，自己責備自己(約十六8)。對每一句見證的忠心話語，都有深處回響的肯定，來自這位隱藏卻有大能的合作者。每當我們宣告：「看哪，神的羔羊！」祂就接著加上：「除去世人罪孽的。」每當我們說：「祂在軟弱中死了，」聖靈就說：「祂在大能中復活。」每當我們說：「當悔改信福音。」祂就加上：「現在正是悅納的時候。(林後六2)」每當新婦說：「來！」聖靈就與新婦同聲說：「來！」(啟廿二17)。

祂藉我們而作見證。我們的主說：「你們所聽見的道不是我的，乃是差我來之父的道。(約十四24)」祂的榮耀也是我們的榮耀(約十七22)。我們不是憑自己說話。這是多結果子之人的祕訣——作降服的管道；作潔淨的器皿；作城堡門上的號手，為王發佈祂的命令吹號；作魯特琴，讓神的手來彈奏。啊，你要確信只有當我們能像保羅那樣說：「我們只誇基督藉我們使眾人信服福音。」才可能在今世有極其長存的工作。

A certain woman named Lydia. . . . The Keeper of the prison. Acts 16: 14, 27

These are typical cases, put here in juxtaposition for the teaching and comfort of believers in every age. Each of them needed Christ, and each was brought into his true light; but each came in a different way. Lydia's heart opened as a flower beneath the touch of the sun, so gradually and imperceptibly that it was impossible to say the precise moment of her new life. The jailer came to Christ suddenly, startlingly, amid the crash of an earthquake. The one was drawn by love; the other driven by fear. A distinguished missionary says, "The Lord awakened me with a kiss"--it was so that Lydia's heart was won. Another tells us that the Lord sprang on him like a lion--it was thus with the jailer.

LYDIA. DO not always be looking out for signs and manifestations, for marked experiences. We do not notice the lines of longitude and latitude as we cross the ocean of life. Without knowing it, your character may be in the process of transfiguration. By insensible gradations the work of God may be proceeding in your heart. The tide is rising daily by tiny wavelets that appear to recede as fast as they advance. Do not measure progress by experiences; only be yielded to God, and let Him do his will.

THE JAILER. DO not undervalue the influence of fear. There are some natures that never will be awakened unless they are startled by being brought face to face with the consequences of sin. If men will not come by the highest motives, be thankful that they come by any. Remember it is not belief about Christ, about his death or resurrection, but trust in Him as a living Person, that saves from the power and penalty of sin. "Believe in the Lord Jesus Christ." He is a living Person. Trust Him now.

有一個 ... 婦人名叫呂底亞，... 禁卒。 徒十六章14, 27

這兩個是典型的實例，並列放在這裡，為著教導並安慰歷代信徒。他們兩個人都需要主，兩個人都被帶到真光之中，但兩個人都以不同的方式來到。呂底亞的心敞開，好像花朵在陽光的觸摸下，不知不覺逐漸綻放，無法說出她新生的確實時刻。禁卒來到主面前卻很突然，且令人吃驚，就在地震的時候。一個是受愛的吸引，另一個是被懼怕驅使。呂底亞的心歸向主，就像一位傑出的宣教士所說，「主耶穌用親吻喚醒我。」對於禁卒，主好像獅子撲向他。

呂底亞。不要一直尋找明顯經歷的記號和表現。我們橫渡人生的大洋，並不注意經緯度的線條。你品格在改變的過程中，自己並不察覺。神在你心中的工作，可能是不知不覺逐漸進行的。潮水以微波逐日上漲，退潮也是同樣速度。不要以經驗來衡量進度；只要降服於神，讓祂施行祂的旨意。

禁卒。不要低估懼怕的影響力。某些人的個性是難以被喚醒的，除非他們面對面看見罪的後果。如果人到主面前來不是出於高尚的動機，他們因著任何動機來到主前，仍要感謝神。你要記住，不是相信關乎主的事，不是相信祂的死或復活，而是相信祂是一位活著的主，才能救你脫離罪的權勢與刑罰。「當信主耶穌基督。」祂是一位活著的主。現在就信靠祂！

It behoved the Christ to suffer. Acts 17:3 (R.V.)

This is what our Lord was constantly insisting upon during the closing days of his earthly ministry. "Behoved it not," He asked, "the Christ to suffer these things, and to enter into his glory?" The Jewish nation rejected Him because his conception of Messianic power was so foreign to theirs; but in doing so, doomed themselves to rejection from the purposes of God, at least during the present dispensation.

It behoved Him, that He might be a merciful and faithful High Priest. How could He have sympathized with the anguish of human hearts, if He had not drunk deeply of the cup of sorrow? How could He have led his flock through the thorny brake, if He had not gone to and fro with his bare feet? In that He hath suffered, He is able to succour.

It behoved Him, that He might be the sacrifice for sin. The conscience demands that forgiveness should be consistent with righteousness. It was necessary, therefore, if Jesus was to bring us forgiveness, that He should be prepared to make reparation and atonement for sin. He must shed his blood, that He may cleanse his people from their sins; He must be willing to be their scapegoat; He must offer Himself without spot to God, that He may cleanse our consciences from dead works to serve the living God.

It behoved Him, that He might reign for evermore. It is a fundamental principle in God's universe, that suffering, humbly and resignedly borne, leads to royalty and reigning. He who can stoop most profoundly can rise to reign most gloriously. As is the descent, so is the ascent. In proportion to the submission to take the form of a servant is the exaltation to the right hand of power.

基督必須受害。 徒十七3

這是主在地上的服事即將結束時經常強調的。祂問道，「基督這樣受害，又進入祂的榮耀，豈不是應當的麼？（路廿四26）」猶太民族棄絕祂，因為祂的彌賽亞權能的觀念與他們的觀念完全不同；他們斷定自己，至少在現今這個時代[恩典時代。從主第一次來，到主第二次來之間]，被棄絕在神的旨意之外。

祂必須受害，才能成為慈悲忠信的大祭司。如果祂沒有深深飲盡苦杯，祂怎能同情人心中的痛苦呢？如果祂沒有赤足走來走去，怎能引領羊群經過荊棘之地呢？祂曾受害，所以祂能拯救。

祂必須受害，才可為世人的罪成為犧牲。良心要求赦罪必須符合公義。如果耶穌要帶給我們赦免，祂必須為罪償付贖價。祂必須流血，才可以洗去祂百姓的罪；祂必須甘心成為替罪的羊；祂必須無瑕疵將自己獻給神，才能洗淨我們的良心，除去我們的死行，使我們事奉永生神（來九14）。

祂必須受害，才能永遠作王掌權。在神的宇宙中一個基本的原則是：受苦、謙卑順從的承擔，引到尊榮作王。祂降卑到最深處，才能榮耀高升作王掌權。祂怎樣降下，必照樣升高。祂怎樣取了奴僕的樣式順服，也必照樣被高舉到權能者的右邊。

A certain Jew named Aquila, . . . with his wife Priscilla. Acts 18: 2

It is a striking spectacle to see Paul, on his entrance to Corinth, with which his name was to be so remarkably associated, looking around, probably in the Jewish quarter, for manual employment, that he might be sure of his bread. Similarity of craft introduced him to Aquila and his wife Priscilla, who had been recently expelled from Rome by the imperial edict. At this time they were in unbelief, but were apparently converted by the words the apostle addressed to them as they sat together over their daily toil.

How eager Paul was, not only to preach the Gospel to the crowds that thronged the gay and sunny streets of Corinth, but to win individual souls for his Master's kingdom. Some are eager enough in this holy quest, when they occupy the pulpit, and are conscious of many eyes being fixed upon them; but they are careless of the individual souls cast in their way. Not so was it with the Master, who went out of his way to find one Samaritan woman, and stopped beneath the tree to call down one publican. Not so was it with Philip, who spoke to the eunuch as eagerly as to Samaria. Not so was it with the apostle, who was as intense in his endeavours for a jailer, a Lydia, a Timothy, as for the crowds that were going to destruction.

Is not this God's secret test? If we are not careful about the ones and twos, He will not use us to the crowds. Indeed, it is the experience we obtain in dealing with individuals that equips us for multitudes. The way in which the kingdom of God comes ordinarily is, "One by one." How much might be done if each Christian workman would seek to win his neighbour!

一個猶太人名叫亞居拉，... 帶著妻百基拉。 徒十八2

當保羅進到哥林多，那裡的人已非常熟悉他的名字，他可能就在猶太人的圈子裡，找作手工藝的工作使他可以賴以為生，這是一個醒目的情景。因著手藝相同，使他認識亞居拉和他的妻子百基拉，這對夫妻最近因著皇帝的命令，被迫離開羅馬。這時他們還沒有信主，很顯然，因保羅與他們坐在一起工作時，對他們傳講的話，他們相信了耶穌。

保羅內心多麼急切，不只要將福音傳給擁擠在充滿陽光歡樂街道上的群眾，也要把一個個的靈魂帶進主的國度。有人在講台上感覺那麼多眼睛盯著他們，他們的心就在這為神尋找人的事上很迫切，但他們卻不關心在生活中所遇見單個的靈魂。主並不是這樣，祂出去尋找一個撒瑪利亞婦人。祂在樹下站住，呼喚一個稅吏從樹上下來。腓利也不是這樣，他熱切與太監談道，正如他對撒瑪利亞人一樣。使徒保羅也不是這樣，他竭力傳講為著一位禁卒、一位呂底亞、一位提摩太，正如他對著那走向滅亡的群眾。

這豈不是神在暗中的試驗嗎？我們如果不關懷一個人兩個人，祂也不會使用我們領群眾歸主。我們向個人傳道的經驗，裝備我們向群眾作工。神國度的路上通常是一個接著一個的。如果每個基督的工人設法贏得鄰居歸主，將會有多大的成果！

Did ye receive the Holy Ghost when ye believed? Acts 19:2 (R.V.)

This was Paul's first question of these twelve disciples. He knew perfectly well that they could not have believed without the special grace of the Holy Spirit; but now he asked if at the moment of regeneration and conversion they received Him. Obviously, his question implied his belief that there was a special endowment of the Spirit of God for a consecrated and useful life over and above his initial work on the soul.

It is a question which is in these words addressed to every Christian reader. You have believed in Christ through the ministry of the Spirit; but did you at that or any subsequent moment receive the infilling and unction of the Pentecostal Spirit ? You may not be able to point to some marked manifestation; but are you conscious of those fruits which are the invariable accompaniments of that supreme gift? If not, learn to receive, and receive now.

In how many instances might this inquiry be met by the reply which the apostle received: "Nay, we did not so much as hear whether the Holy Ghost was given." John the Baptist clearly foretold that Christ would baptize with the Holy Ghost and with fire; but in his days Pentecost was still more than three years away, and these, his disciples, had never heard that the last days foretold by God had already been inaugurated. Alas that it should be possible after these centuries for many Christian people to be in ignorance of the special glory and characteristic of this age, and be content to live without seeking for themselves all that Pentecost means ! Ephesus was moved in every avenue of her corporate life, and the worship of Diana imperilled--and all because twelve men received the fulness of the Spirit.

你們信的時候，受了聖靈沒有？ 徒十九2

這是保羅對這十二個門徒的第一個提問。他全然知道他們若沒有聖靈特殊的恩典，是不會相信的；但是他問他們在信主重生的時候是否受聖靈。很顯然的，保羅的提問意味著他相信：當神的靈為著一個聖別有用的生命，開始在這人身上作工時，必有特殊的賜予。

這個提問乃是對著每個基督徒讀者的。你因著聖靈的工作，已經信了基督；而你在當時或以後有沒有接受五旬節聖靈的充滿與膏抹？你也許不能指出某個明顯的表現；但是你是否感覺到那極重要禮物必定隨著而來的果子呢？如果沒有，就要學習領受，並且現在就領受吧。

在許多情形，這個提問的答案可能像使徒所得著的回答：「沒有，我們也未曾聽見有聖靈賜下來。」施洗約翰清楚預告，基督要用聖靈與火施洗；那時離五旬節只有三年多，而施洗約翰的這些門徒卻不曾聽見神所預告的末時已經開始了。可悲的是許多世紀之後，許多基督徒可能還不知道這個世代的特點和榮耀，而甘心活著卻不去追求五旬節所具有的意義！以弗所城的各行各業受到震撼，甚至對亞底米女神的膜拜遭受危機 — 這都因為這十二個門徒領受了聖靈的豐滿。

Take heed unto yourselves, and to all the flock. Acts 20:28 (R.V.)

There are many lessons in this verse.

(1) The Christian worker must not neglect his own soul. He must take heed to himself, as well as to the flock. Our temptation is to neglect our close walk with God in our eagerness to save others.

(2) The overseer, elder, or bishop, is not set over the flock, but is in it. Note the force of the Greek, as given in R.V. : the flock in the which they are made bishops. So to the end of life the most eminent of God's servants must remember that he is but a saved sinner, needing the blood and righteousness of Christ as much as the weakest of his flock; and he also must lie down in green pastures, and be led beside still waters.

(3) The office of the minister is given by the Holy Ghost. It is He who lays on him the burden of souls, and equips him for his work. He, too, is willing to direct and use. How awful and solemn the responsibility ! Woe be to us if we exercise our ministry only for the eye and ear of our fellow-men!

(4) Notice that the Church is distinctly asserted to be God's. "Feed the Church of God." We are his people and the sheep of his pasture. His by choice, by purchase, by the drawing of the Holy Ghost. We must get a right understanding of this doctrine of the Church, that she has been taken out of the world to be God's peculiar possession and delight.

(5) The purchase money of the Church is here said to be God's own blood. It is a remarkable expression. It stands alone in the Word of God, but brings out very distinctly the thought that the entire Godhead achieved man's redemption in the offering of the Cross. We are dear to God, and must give Him the benefit of his great expenditure!

你們當為自己謹慎，也為全群謹慎。 徒二十28

這節經文裡有許多的教訓。

一、基督的工人不可忽略自己的靈命。他當為自己謹慎，也當為全群謹慎。我們的試探是在熱心搶救別人時，忽略自己與神親密的同行。

二、監督、長老、主教並不在群體之上，而在群體之中。他們是在群體中產生出來的監督。到了人生的終點，神最卓越的僕人必須記得，他只不過是蒙救贖的罪人，需要基督的寶血與祂的義，如同群中最軟弱的。他自己也應躺臥在青草地上，被領到可安歇的水邊(詩廿三2)。

三、傳道人的職分是聖靈賜予的。祂將牧養靈魂的負擔放在他身上，並且裝備祂從事這工作。祂也願意引導並使用。這責任何等嚴肅！若我們的服事只為給同伴看見、聽到，那我們就有禍了！

四、要注意教會清楚被稱為「神的」教會。「牧養神的教會。」我們是祂的民，也是祂草場的羊(詩七十九13)。我們是祂所揀選歸給祂的，是祂買贖，由聖靈引領的。我們必須正確明白教會的教義，教會是從世界分別出來，特作祂的產業與祂的喜悅(申四20)。

五、這裡說，教會的贖價是主自己的血(28節)。這是引人注意的措辭。這措辭在神的話語中是無與倫比的，清楚說明一個思想，就是三一神藉著十字架的獻祭，完成了救贖人類的工作。我們是神所寶愛的，必須把祂付出重價的果效歸給祂。

And kneeling down on the beach, we prayed, and bade each other farewell. Acts 21:5 (R.V.)

It is thus that Christians say farewell. On their knees, within sound of the breaking wavelets, men, women, and children, gathered in a weeping circle around the servant of God, who had been to so many of them the apostle of a new life. There is no attitude more befitting than this, at times when the heartstrings are strained to cracking, and it seems as though the sacrifice were too great for trembling hands to place on the altar of God.

But it is thus that Christians never say farewell. The relationship which is founded in the love of God cannot be broken. Of such friendship there is no past or future, but always a blessed present tense. What has been, is, and will be. And as severed hearts meet in prayer, though the bodies may be divided by hundreds of miles of sea and land, there is no separation. They are one in the Father's presence, eternally, indissolubly, and blessedly one.

When we are called to part from those whom we love better than ourselves, let us kneel down and pray; let us abide alike in the attitude and exercise of unceasing intercession; let us realize that space and time are mere accidents of being, and not essential; let us be sure that they who are near the King must be near to all who, in heaven or on earth, are nearest Him also. For such there is "no more sea."

It is easier, for the most part, to go on board ship, than to turn home again. There are the interest and excitement of new scenes and people to divert the traveller. But how grey is the common landscape from which the light of the dear presence is withdrawn! God alone can comfort the bereaved.

我們跪在岸上禱告，彼此辭別。 徒二十一5

基督徒是這樣道別。在浪花聲中，男女與孩子們聚在一起跪著圍繞著神的僕人流淚，這個神的僕人是他們許多人新生命的使徒。這確是再合適不過的態度，有時當人的心絃繃緊得快要斷裂，好像犧牲太大，顫抖的手不能把它放上神的祭壇上。

信徒本來是永不辭別的。在神的愛裡建立的關係永不破裂，這樣的友情是沒有過去或將來的，而是永遠的現在時態。曾經怎樣，現在並將來也是這樣。身體雖然因百里的陸地洋海隔開，但是離別的心靈在禱告中還是相連的。他們在父的面前合一，是永遠、牢不可破而且神聖的合一。

當我們必須與摯愛的分離，我們要跪下禱告，不住地互相代求，但願我們領悟時間與空間乃是存在偶發的事件，不是不可或缺的事件。但願我們確信那與王親近的人，必定與所有最親近王的人相近，無論在天或在地。因為以後不再有海了。

道別之後就要登船啟航的，比站在岸上要再回家的，容易多了。對新景色和新見之人的關心與興奮，轉移旅行者的注意力。但在岸上的人，當親人的身影消失之後，那平常的景觀就變得何等灰暗！只有神能安慰喪失親人的人。

The God of our fathers hath appointed thee to know his will. Acts 22:14 (R.V.)

The will of God is general and particular. We may know it generally from the book of creation, the ten commandments, the beatitudes, and the conscience. But, in addition to this, God has a particular will for each of his children. The moon shines on the sea, but there is a special path of moonbeams to the spot where you stand, where you should be born, live, and die; what you should accomplish by your life; with what souls you should be brought into contact.

God comes still, as He did to Paul, with a great summons, calling his own from the midst of their fellows, and entrusting to them the sacred prerogative of knowing, seeing, and hearing. Happy are they who are prepared to arise at once, leave all, and follow. To them it will be given, as to Paul, to know the mysteries of the kingdom of heaven, so as to unfold them to others.

You have been appointed to know his will--be sure of this; and if as yet it is not clearly made known, adopt these precautions: (1) Carefully remove all your preconceptions and prejudices, so that your mind and heart can be a tablet for God to write on. (2) Set aside much time for waiting on God, in the study of his Holy Word. (3) Let the glory of Jesus be the supreme consideration with you. (4) Do not run to and fro, asking your friends and companions what they would recommend. (5) Wait the Lord's leisure, nor dare to act unless you are sure that you are in the line of his purpose. (6) Mark the trend of his providence, for it will certainly corroborate his inner voice. (7) When you have once made up your mind in faith and prayer, dare to act, and never look back. He will not let you be ashamed.

我們祖宗的神揀選了你，叫你明白祂的旨意。 徒二十二14

神的旨意是一般的又是特定的。我們從創造的記錄、十誡、登山寶訓以及良心明白神一般性的旨意。但是除此之外，神還有特定的旨意，為著祂的每一位兒女。月光照在海面上，但有一束月光照到你站的地方，就是你該出生、生活、死去的地方，你一生該有什麼成就；你要遇到什麼人。

像神對保羅所作的，祂依然從眾人中呼召屬祂的人，交給他們認識、看見、聽見的神聖特權。凡預備好立即起來、捨棄一切而跟隨的，他們是有福的。神要賜恩給他們，像給保羅一樣，使他們明白天國的奧秘，叫他們可以向別人說明。

神指派你明白祂的旨意，這點你要弄清楚。如果這旨意還未顯明，你應注意幾件事：(一)你要小心除去先入為主的觀念和偏見，使你的心成為神寫字的一塊版。(二)分出很多時間研讀神的話語來等候神。(三)將耶穌的榮耀放在第一。(四)不要四處奔走求問朋友同伴的建議。(五)等神的時候，除非你確定在祂旨意的路線上，否則不要輕舉妄動。(六)注意神安排的趨向，這必定與祂在人裡面的聲音吻合。(七)你決心靠禱告與信心時，就勇敢行動不再回頭。祂必不使你羞愧。

Brethren, I have lived before God in all good conscience until this day. Acts 23: 1 (R.V.)

Conscience is what one knows with oneself. That at least is an exact translation of this Latin word. It is a man coming to himself, facing himself, looking deep into his own eyes as he stands before the mirror of God's truth. There are varieties of conscience--the weak conscience, which is ever questioning; the defiled conscience, which has a consciousness of neglected duty or unforgiven sin; the morbid conscience, which is perpetually discussing infinitesimal niceties, and splitting hairs. In contrast with these is the good conscience, of which the apostle speaks.

We have to live with our conscience, and if it is disquieted and restless, we find that it will make life almost unbearable. Like the restless sea, it frets and foams through the dark hours; and is always casting up the bitter memories and sad regrets of bygone days. As it was with King Ahab, so it is with all who have sinned against conscience, they get the vineyard of Naboth; but with it they get Elijah, standing like an incarnate conscience at the door, and taking pleasure and enjoyment from their possession.

Paul could not have made this statement unless he had been very accurate and careful in his daily walk and conversation; but he tells us that he perpetually exercised himself to have a conscience void of offence toward God and man. Let us subject ourselves to a similar discipline, and often expose ourselves to the searching scrutiny of the Holy Spirit, so that we may say with the apostle, "My conscience also bearing me witness in the Holy Ghost"(Acts 24: 16; Rom. 9: 1).

It is a marvellous experience to stand before God; but how much more so to live before Him!

弟兄們，我在神面前行事為人，都是憑著良心，直到今日。 徒二十三1

良心是人用來認識自己的器官。至少那就是這個拉丁字的精確翻譯。當人站在神真理的鏡子之前，他仔細檢視自己，醒悟過來，面對自己。良心有各種不同的情形：軟弱的良心，一直發出質疑；玷污的良心，意識到失職或未蒙饒恕的罪；病態的良心，總是吹毛求疵，作無益細微的分析。與這些情形相反的是清潔的良心，就是使徒所說的。

我們必須憑着良心行事為人，如果良心不安，一定活得很難受。這好像翻騰的海，在黑夜的時候翻騰湧出泡沫，總是浮出痛苦的回憶，以及對以往的悔恨。那些違背良心犯罪的人，像亞哈王一樣，得到拿伯的葡萄園。然而他們因此遇見以利亞站在門口好像化作肉身的良心，就失去他們因得到葡萄園的喜樂和享受。（王上廿一章）。

保羅不能說這樣的話，除非他平日的行事說話都是端正謹慎的，他說自己在神與人面前，總是憑無虧的良心。但願我們也這樣操練自己，敞開自己接受聖靈的鑒察，那麼我們也可以像使徒這樣說：我的良心被聖靈感動給我作見證（徒廿四16, 羅九1）。

站在神面前是奇妙的經歷，活在祂面前更是如此！

After the Way which they call a sect, so serve I the God of our fathers. Acts 24:14 (R.V.)

For want of a better term by which to set forth Christianity--whether by friend or foe is immaterial --the new principle which it represented was called the Way.

"Saul asked for letters to Damascus, that if he found any that were of the Way, he might bring them bound to Jerusalem" (Acts 9: 2, R.V.). At Ephesus some were "disobedient, speaking evil of the Way before the multitude" (19: 9). "About that time there arose no small stir concerning the Way" (19: 23). "Felix had more exact knowledge concerning the Way" (24: 22). "I persecuted this Way unto the death" (22: 4).

It is a beautiful and significant phrase. Christ is Himself the Way. He has opened the way to God. Through the heavens He passed in his ascension, leaving behind Him at every step a way by which we may travel till every one of us appears in Zion before God. In Christ we have found the way to the Father, and have learnt a rule of life. The word Methodist is closely akin to this. The followers of Wesley have been obeying on a new method which their illustrious founder opened.

"Men of the Way"; such is the designation by which Christians should be known. They are pilgrims and strangers, wayfarers, having no abiding city, but always passing on. We may say of them as the psalmist did of the pilgrim hosts that went up yearly to worship at the feast, "Blessed is the man whose strength is in Thee; in whose heart are the highways to Zion" (Psa. 84: 5, R.V.). And is not this the Way that Isaiah spoke of when he said, "An highway shall be there, and a way, and it shall be called the way of holiness" (Isa. 35 : 8-10)?

他們稱為異端的道，我正按著那道，事奉我祖宗的神。 徒二十四14

當時對信仰基督的，還沒有更合適的專門用語，這信仰所代表的新道理，就被朋友或敵人稱為「這道」。

「掃羅 ... 求文書給大馬色的各會堂，若是找著信奉這道的人，都准他捆綁帶到耶路撒冷。(九1-2)」在以弗所「有些人心裡剛硬不信，在眾人面前毀謗這道。(十九9)」 「那時因為這道起的擾亂不小。(十九23)」 「腓力斯本是詳細曉得這道。(廿四22)」保羅說「我也曾逼迫奉這道的人。(廿二4)」

這是美好且有意義的用詞。基督自己就是道路。祂打開了通往神的道路。祂升上高天之後，留下祂每一步道路，使我們可以行走，一直到我們在錫安朝見神。在基督裡，我們找到通往父神的道路，並學會人生的準則。循理會 (Methodist) 這個字與「這道」相似。跟隨衛斯理的人一直遵守著他們創始人所立下的新方法 (Method) 去行。

「信奉這道的人」，這稱呼就指著基督徒。他們是走天路的客旅，徒步旅行者，在地上沒有長住的城，一直向前行。我們可以稱他們，如同詩人在詩篇裡說到，每年上到耶路撒冷過節的群眾。「靠你有力量，心中想往錫安大道的，這人便為有福。(詩八十四5)」這道不也就是以賽亞所說的：「在那裡必有一條大道，稱為聖路。(賽卅五8-10)」嗎？

One Jesus, who was dead, whom Paul affirmed to be alive. Acts 25: 19

Festus talked lightly enough about Jesus. It was only a question in his mind of some Jewish superstition hardly worth debating. What did it matter to him or his imperial master whether Jesus were alive or dead? And was it not a fact that he was dead, crucified under Pontius Pilate? How little Festus realized the importance of that death, not to the Jews alone, but to himself! How little he understood that his own continued life was due to that death of which he spoke so lightly ! Generations of luxury and years of self-indulgence had blunted his perception: as for all religious questions--they were mere superstition! And with respect to religious enthusiasm, as it appeared in Paul, he could find in his own history nothing that could account for or explain it.

Contrast with this sated worldling--a flatterer, an office-seeker, prepared to sell his soul for gold--the noble apostle whose character stands out in unsullied light. Though Christ had died, according to the Scriptures, he knew that He had risen, and was alive for evermore. His faith did not go back to the cross, but rose perpetually to the throne. He who was dead, was living for evermore; sharing His servant's sorrows, and supplying hourly grace for his every need.

He affirmed that He was alive. On the abundant testimony of those who had spoken with Him after his resurrection; on the strength of his own vision when Jesus had laid an arrest on him hard by Damascus; because of the mighty works that emanated from his hand; because of the daily fellowship which brought him into the presence of his Lord, in spite of clanking chain and iron bar--he affirmed that Jesus was alive.

一個人名叫耶穌，是已經死了，保羅卻說祂是活著的。 徒二十五19

非斯都輕描淡寫地提到耶穌。在他心中這不過是猶太人的迷信，幾乎不值得辯論。耶穌活著或死了，對祂或皇上有什麼關係呢？耶穌不是在彼拉多手下釘死了嗎？非斯都不知道耶穌的死是多麼重要，不僅對猶太人，也對祂！祂不明白祂以後的人生都因著耶穌的死而受到影響，然而祂卻很輕鬆地提到耶穌的死。歷代的奢華並多年的放縱，已經使祂的感覺遲鈍，至於一切有關信仰的問題，只是迷信而已。所以關於保羅所表現的熱心，按祂的經歷，是無法理解的事。

對照這一個充滿世俗的人，諂媚追求權勢，為了金錢隨時可以出賣靈魂；這尊貴的使徒，祂偉大的品格如明光照耀。祂知道照著聖經所說，基督雖然死了卻復活了，並且活到永永遠遠。使徒的信心不只回到十字架，更升至永遠的寶座。祂曾死過，卻活到永遠，祂分擔僕人的憂傷，也供給他們時刻所需的恩典。

祂(保羅)斷言主是永活的。主復活之後，與祂說話之人豐富的見證；在往大馬色的路上，耶穌用強烈的異象，重重地攔阻祂；以及從祂手中出來大能的作為；還有祂每天與主交通，有主的同在，即使是在監牢捆鎖之中；根據這些，祂斷言耶穌是活著的。

I was not disobedient unto the heavenly vision. Acts 26: 19

To us, also, the heavenly visions come. On our summer holidays, rising between us and some soaring Alp, or meeting us in our walk beside the gently-breaking sea; on beds of pain and in chambers of watching; visions of the risen Lord; visions of his infinite grief and pain which we have caused; visions of the possibilities of our life as a minister and witness of the things which we have seen; visions of results far down the vista wherein dark souls should become light, slaves emancipated, the defiled saintly. Ah, visions of God ! ye leave an indelible impression that moulds and ennobles all after-years! Pitiably the soul to which visions of a holier, sweeter life never come, or, if they come, are never seen.

The one important matter is our treatment of them. We may indolently refuse to follow the beckoning hand and obey the voice that calls. We may return to our evil courses and follow the devices and desires of our own hearts. We may cling to the prison cell, instead of following the angel that strikes us on our side, and bids us go forth into freedom. And if so, like Balaam, we shall become spiritually blind, and fail to see visions that the dumb creatures recognize, and that would fain arrest us in our perilous career.

On the other hand, if we will obey the vision, we shall not only retain the impression, and feel its prolonged and enthralling power, but shall receive still further manifestations of the will of God. "A witness both of the thing wherein thou hast seen Me, and of the things wherein I will appear unto thee." To those who love and obey Him, He is ever drawing near with fresh and deeper thoughts of the Father.

我... 沒有違背那從天上來的異象。 徒二十六19

天上的異象也臨到我們。我們在夏天的假日，顯在我們觀看高聳的阿爾卑斯山時，或是我們散步在浪花緩緩拍岸的海濱時臨到我們；在病痛的床上和守望的內室裡；看見復活的主；看見祂因我們受無限的傷痛；看見我們生命可能成為傳道人，去見證我們所看見的；看見工作果效的遠景：黑暗的心靈變成光明，被囚的得釋放，污穢的變成聖潔。啊，神的異象！留下不可磨滅的印象，這印象在日後的年歲塑造陶冶我們，並使我們尊貴。人若沒有更神聖甘美生命的異象，是何等可憐，或是異象臨到，你卻不領會。

我們對異象的回應是一件重要的事。也許我們懶惰，拒絕跟隨那招呼的手與呼喚的聲音。也許我們仍回到原來的惡道，隨從心中私慾。我們也可能緊抓著監牢，不跟隨拍醒我們的天使走向自由。如果是這樣，我們就會像巴蘭，在屬靈方面瞎眼，沒有看見那不會說話的驢子所見的異象，這異象原要攔阻我們從事危險的工作(民廿二21-30)。

在另一方面，如果我們跟隨異象，不僅記住異象，並感覺它持久吸引的能力，而且必看見神的旨意更進一步顯明。「將你所看見我的事，和我將要指示你的事，見證出來。(16節)」凡愛祂並且順服祂的人，祂總是就近他們，賜給他們對父神清新且更深刻的意念。

There stood by me this night an angel of God, saying, Fear not, Paul! Acts 27: 23, 24

Yes, the angels of God can find their way through the murkiest air, and alight on the most weather-beaten vessel that ever ploughed its difficult way through the stormy seas. Wheresoever thou art, O child of God. God's angels have their eyes fixed lovingly on thee; and in a moment, if it were God's will to give thee eyes, thou wouldest behold them.

*How oft do they their silver bowers leave,
To come to succour us that succour want!
How oft do they with golden pinions cleave
The flitting skyes, like flying pursuivant,
Against fowle feandes to ayd us militant!
They for us fight, they watch and dewly ward,
And their bright squadrons round about us plant!
And all for love, and nothing for reward:
Oh, why should Heavenly God to men have such regard?*

But if, like Paul, we would have the angel ministry, with their assurances against fear, like him we must be able to comply with two conditions--of being owned and being loyal.

WHOSE I AM. We are His by creation, by purchase, by consecration. That sentiment of being owned, which in the case of slaves is inimical to the highest development, is the elementary condition of our truest growth and well-being. We belong to One who is infinitely worthy. We cannot do as we would with ourselves. We may not take our own course.

WHOM I SERVE. The word rendered serve is the deepest and most expressive term that Paul could employ of the prostration of the soul at the feet of God. It is employed of the glorified, who serve Him day and night in his temple, and of whom it is said that his servants shall do Him service. The heavenly life begins here; and following its course, angels minister to us, and the stars in their courses fight for us.

祂的使者昨夜站在我旁邊說：保羅，不要害怕。 徒二十七23-24

是的，神的使者能夠穿過最黑暗的天空，降落在這艘被風吹雨打的船上，這船一直在翻騰的海中艱難前進。神的兒女啊，你無論在哪裡，神的使者都深情地盯著你，若是神願意開你的眼睛，你就可以看見他們。

他們常常離開他們銀色的住處，
來救拔我們這些需要拯救的人！
他們金色的翅膀
穿過天空，好像飛行的侍從，
幫助我們抵擋邪惡的魔鬼！
他們為我們爭戰，看守並及時保衛，
他們光明的隊伍在我們四圍安營！
完全是出於愛，而非為得賞賜，
啊，為何天上的神如此看重世人？ （英國桂冠詩人Edmund Spenser, 1552-1599, 的九行詩）

如果我們要像保羅那樣，有天使伺候，確保我們不懼怕，我們就必須遵行兩個條件：要歸屬主，並要忠誠。

我屬於祂。我們是屬於神的，因為祂創造我們，買贖我們，又將我們分別為聖。這樣的歸屬感，在奴僕身上發展到最頂點是有害的，然而對我們來說，卻是真實成長與蒙福的基本條件。我們屬於神，祂極其配得。我們對自己不能隨心願去行，我們也不可為所欲為。

我事奉祂。事奉是意義最深且富有表情的用詞，保羅用這個詞表達人在神腳前的俯伏。這個詞用來表達凡得著榮耀的人，日夜在祂的殿中事奉祂；曾有話指著這些人說：祂的僕人都要事奉祂(啟廿二3)。屬天的生命從這裡開始；按著發展的過程，接著是天使伺候我們，又有星宿在他們軌道上為我們爭戰(士五20)。

And he abode two whole years in his own hired dwelling, etc. Acts 28: 30, 31 (R.V.)

Thus, abruptly, does this fifth Gospel close. It has been well said that a close so abrupt suggests a continuance and a sequel. The curtain of silence falls when Paul's life is not brought to a close, and his work at Rome is still in process; and does not this indicate the design of the Holy Spirit that we should believe that the book of the Acts of the Apostles is never complete, but is really conterminous with the present age? Thus, every generation of every life adds its own gold link to the chain, which reaches from the upper chamber in the earthly Jerusalem to the bridal chamber of the New Jerusalem, uniting in one glorious succession all in whom Jesus continues by the Spirit to speak and work.

When the late Bishop of Ripon read of the labours and sufferings of John Williams in the South Seas, he laid down the narrative, exclaiming, "This is the twenty-ninth chapter of the Acts of the Apostles." May we not rather say the five hundredth or five thousandth? Between the stories of Paul and of John Williams, you must insert thousands which have been recorded of God's remembrancing angels alone, as well as those which are filling our shelves with missionary romance and biography, more interesting than novels, more wonderful than dreams.

"The book is left incomplete, as it always will be while one believer is left to teach and preach those things concerning the Lord Jesus Christ, and to fill up that which is behind of the afflictions of Christ in his own flesh for his body's sake, which is the Church." And the question arises, Have you wrought or suffered for Jesus in such wise as to add some verses to those chapters, which are now being written by angel scribes?

保羅在自己所租的房子裡，住了足足兩年。 徒二十八30

這第五本福音書就這樣突然結束。有人說得好，突兀的結束暗示將有續集接著。沉默的幕幔落下時，保羅的生命尚未到終點，他在羅馬的工作仍然繼續。這難道不表示聖靈的計畫叫我們相信使徒行傳尚未結束，且真的與現今的世代相接連嗎？每一個世代的每個人，都將他生命的金環加到這鍊子上，這鍊子從地上耶路撒冷的樓房，通到新耶路撒冷的婚筵，將耶穌在聖靈裡全部傳道作工之人串連成一個榮耀的系列。

已故利朋主教讀到宣教士威廉約翰在南太平洋的工作與受苦時，他放下這故事，感嘆說：「這是使徒行傳第二十九章！」也許我們不如說是第五百章或第五千章吧？在保羅的故事與威廉約翰的故事之間，應加插成千上萬的故事，除了充滿我們書架上的宣教士傳記與軼事，（比小說更有趣，比夢更美妙。）還有只由神的天使記錄之無數人的故事。

這卷書尚未完成，總還有人受託付去傳講關於主耶穌基督的事，也有人受託付為著基督的身體，就是教會，在肉身上補滿基督患難的缺欠（西一24）。現在的問題是：你曾否為主這樣工作或受苦，以便在這些章節上再加上幾節？現在這些就由天使作文士來書寫。