

310 4768

UBCHEA ARCHIVES
COLLEGE FILES
RG 11

Yenching
Academic
re. Student body
Religious life
Yenta Christian Fellowship
1940-1941, n.d.

8

8

8

4

7

6

8

0237

8E20

No. 24
January 1940

建設的真獻
中國教員對於新中國

8
6
7
4
0
0
0

中國教會對於新中國建設的貢獻

一

應。何謂明辨？就是要分別輕重，知所先後。何謂慎思？何謂慎思？就是通慎思想，仔細地考慮其徒的，應當以慎思辨的工夫，而解答的問題。就是通慎思想，仔細地考慮那

矣

推動，快要誕生了。中華民國經過一番空前的痛苦，新的中國，亦就快要誕生。所謂自力更生，此其時好轉，我們今日所受的慘痛，猶如婦女臨盆的腹痛，一陣加緊一陣，就可以證明，胎裏的小兒，已在向外的完整，及保持國家的獨立解放，不惜作此悲壯的犧牲，從樂觀的方面看來，未始不是向上與前進的。是古諺云：「多難可以興邦」；又云：「禍兮福所倚，福兮禍所伏」，我們中華民族，今茲爲了要維護國家主權與領土以上。這樣的一幅，流民圖，在我國歷史上，真可說是古所未有，假令鄭復生，也不能描寫其萬一。可憐，至廣以南的廣東，東起大海，而西長江上游，莫不受禍的波及，據專家估計，除兵燹之地，遭破壞，以暨而喪失生命者外，其直接間接受戰禍影響，致流離失所，無家可歸的難民，至少的說，也在三四十萬。我國自廣構事變，演進成爲不宣而戰的局面以後，在不到一年的時間內，自長城以北的察哈爾綏

中國教會對於新中國建設的貢獻

謝景升

0420

8 5 7 4 0 0 0 0

中國基督教神學思想史綱要

一六

的認識、新的自覺、新的自覺、由這思想認識和自覺、可以產生新的瞻望、新的眼界、新的遠見、再加以堅決的信仰與互聯的決心、且本史所擬定中國神學思想史綱要、固不難求其實現。

編一 中國基督教神學思想史綱要 by T. T. Lew.

編二 中國基督教神學思想史綱要 The Protestant Periodical Press in China, 1938.

編三 中國基督教神學思想史綱要 中國基督教神學思想史綱要

編四 中國基督教神學思想史綱要 The Outlook, October 1938 "Editors ought to Edit" by O. C. Leiter.

編五 中國基督教神學思想史綱要 中國基督教神學思想史綱要

編六 中國基督教神學思想史綱要 中國基督教神學思想史綱要

編七 中國基督教神學思想史綱要

編八 中國基督教神學思想史綱要 China Christian Year Book 1936-37 "Christian Education in China".

中華民國二十九年一月初版

發售 燕大基督教團

定價 每冊實大洋一角

出版者 燕大基督教團
著作 謝景升

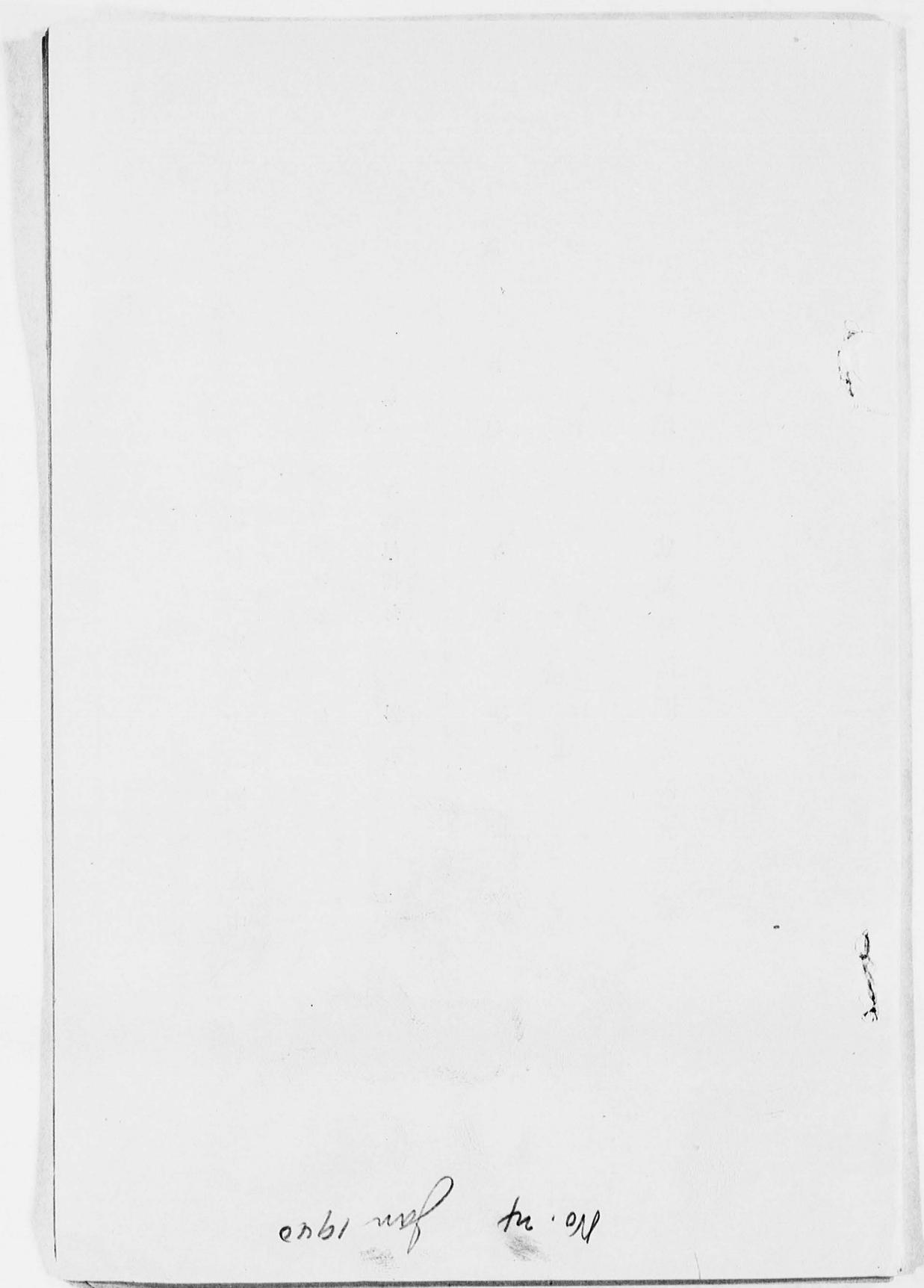
燕大基督教團叢書第二十四種

6420

8574018

0520

8
9
L
4
0
1
E



No. 14 Jan 1940

1520

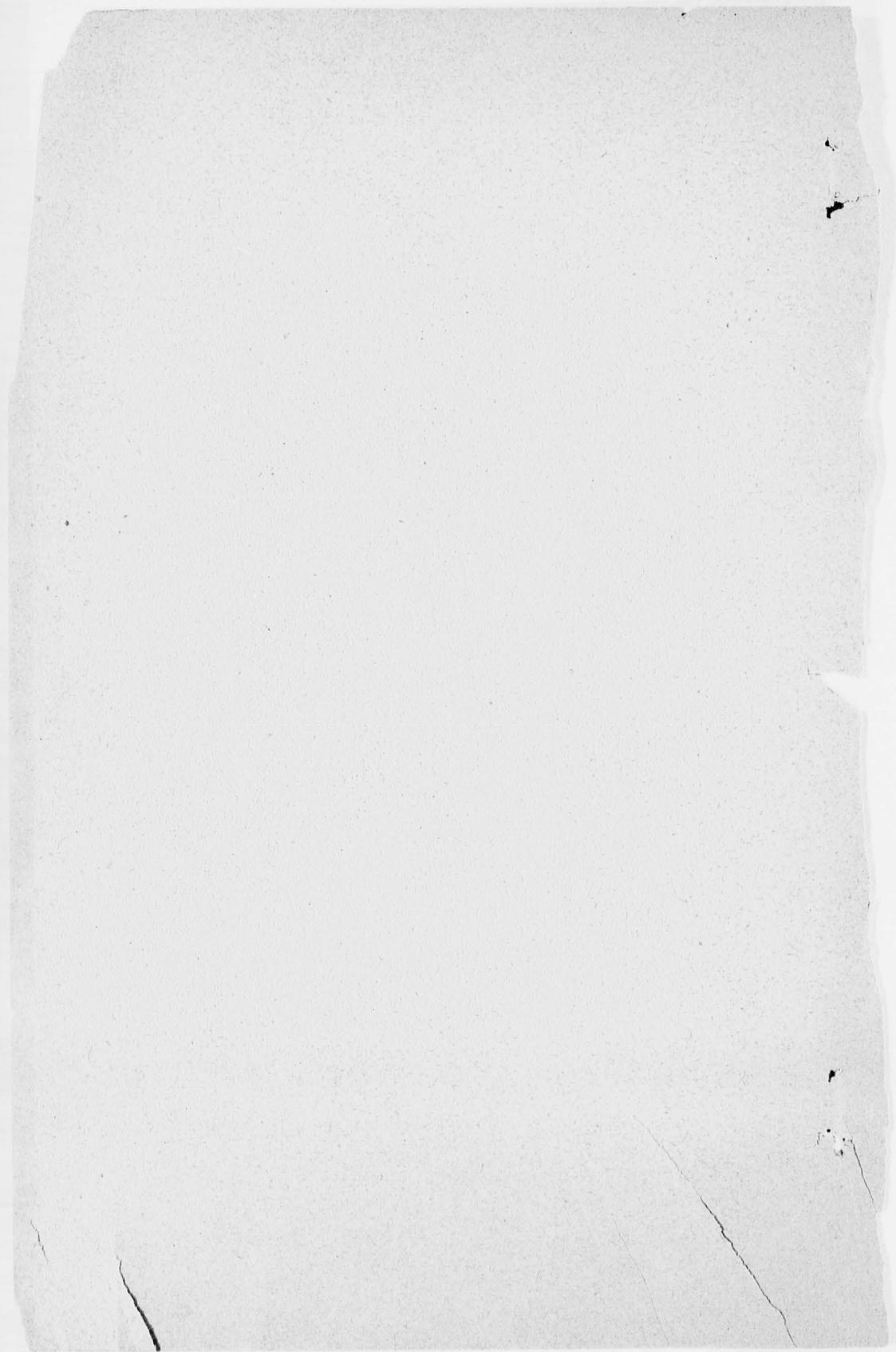
李榮芳著

耶利米十卷

No. 26

February 1940

2520



8
9
E
4
0
E
E

摩，你為何看着好惡而不理呢？雙和強舉在我面前，又起了爭端和相關的事，因此律法放鬆，公理也不顯明，惡人圍困義人，所以公理顯然顛倒」(耶1:2-4)。

耶利米所見的，與他們符合，他說：「你們當在耶路撒冷的街上跑來跑去，在寬闊處尋找，看看有一人行公義，求誠實沒有……其中的人雖然指着永生的耶和華起誓，實在是假的」(耶5:1,2)。鳥，他們的房中，也照樣充滿詭詐，所以他們得成爲大，而且富足。他們肥胖光潤，作惡甚，不爲人伸冤，就是不爲孤兒伸冤，不使他亨通，也不爲窮人辨屈」(耶5:26-28)。他們的城中「盡是欺壓，并怎樣湧出水來，這城也照樣湧出惡來，在其間常見有強暴毀滅的事」(耶5:9)。這種腐敗是上下可憐的，因爲他們從最小的到至大的都一味的身榮，從先知到祭司，都行事虛謬」(耶9:13)。他們行可憐的事，知道慚愧麼？不然，他們毫不慚愧，也不知羞恥」(耶9:15)。他們想是行姦淫的，是行姦淫的黨，他們彎起舌頭，像弓一樣，爲要發謊言，他們在國中，增長勢力，不是爲行誠實乃是惡上加惡」(耶9:2,3)。就連續居，也是不能倚靠。先知對他們說：『你們各人當謹防聯合，不可信靠弟兄，因爲弟兄盡行欺騙，聯合都往來來誣謗人。他們各人欺哄聯合，不說真話，他們教舌頭學習說謊，姿勢像作孽的孽，」(耶9:2,3)。就連續居，也是不能倚靠。先知對他們說：『你們各人當謹防聯合，不可信靠弟兄，因爲弟兄盡行欺騙，聯合都往來來誣謗人。他們各人欺哄聯合，不說真話，他們教舌頭學習說謊，姿勢像作孽的孽，」(耶9:2,3)。

耶利米的歷史 耶利米是祭司的後人，希勒家的兒子，他的家在耶路撒冷的東北，距城三里路的亞拿村。他或許是亞比亞他的後人(王上2:26)。他的工作雖多在耶路撒冷，他也許常在亞拿村之內。他蒙召在約西亞第三十三年(紀前609年)，工作到耶路撒冷被毀以後(耶39:1)。他蒙召在約西亞第三十三年(紀前609年)，工作到耶路撒冷被毀以後(耶39:1)。他蒙召在約西亞第三十三年(紀前609年)，工作到耶路撒冷被毀以後(耶39:1)。

他繼續在埃及工作，直到被同人毒死。

長管轄之下，他可以實現他宗教的理想。在基大利被刺以後，他反逃往埃及，可是他最終被帶到埃及，倫王雅許他自己選擇，或去巴比倫，或留耶路撒冷。他留耶路撒冷，也許他想着在同情的基大利省，就是服從巴比倫人，因此人看他爲漢奸，有數次他幾乎喪命。爲報答他的忠心，耶路撒冷陷落以後，巴比倫統治猶大時候他反對治革命，雖受各種的逼迫，他不改變他的觀點，他以爲惟一的路，

第二章 耶利米十講

一 靈性的覺悟(耶1:3-10)

在宗教裏有一種人，他們在一個時候，發一種的覺悟，這種覺悟對於他一生生活，都有關係。人得這種覺悟的環境也很不同。

1. 摩西在西乃山聽見一種的摩西說：「我的百姓在埃及及所受的困苦，我實在看見了，他們因受督工的轉制所發的哀聲我也聽見了，故此我要打發你去見法老，使你可以將我的百姓以色列從埃及及領出來。

0256

困的，急迫的。

耶利米第十講

三一

我使你保衛，我使你如同堅壁那樣保衛一切傷心的，憂痛的，無告的，一切孤兒，寡婦，窮，司，並地上的衆民反對。

耶利米聽上帝對他說：「看哪，我今日使你成為堅壁，鐵柱，銅塔與全地和猶大的君王，官領，祭司。這種由軟弱而生的剛強，由主恩而得的能力，是最真實的。」

軟弱，急迫，痛苦，為可喜樂的，因為其時候軟弱，其時候就強了。^(後12:9) 他也自己作見證說：「所以我更喜歡誇自己的軟弱，好叫某督的能力覆庇我，我為某督的緣故，就以保羅聽主對他說：「我的恩典要你用，因為我的能力是在人的軟弱上顯得完全」。^(後12:9) 得「力」。

今日使你成為堅壁，鐵柱，銅塔，^(st:1)。以賽亞四十三章十一節說：「但那等候耶和華的，必從新死，也總不能不認你」。^(22:35)。後來他三次不認主，血氣之勇，總有些不可靠，這裏說：「我彼得說：「衆人雖然為你的緣故跌倒，我卻永不跌倒」。^(23:33)。又說：「我就是必須和你同作大事的，都失敗了。」

「理會上帝使他作堅壁鐵柱銅塔，不是他自己要作堅壁鐵柱銅塔，有許多入依賴自己能力，要一個堅強的人格，須有預備，須有使命，須有膽量。有這樣，上帝可以使他作堅壁鐵柱，銅塔。」

地上的衆民反對。

第十入節說：「看哪，我今日使你成為堅壁，鐵柱，銅塔，與全地和猶大的君王，官領，祭司，並

上帝也使你在他們面前。應。你應放膽，上帝使你作一個堅強的人格。

且儉生，倘若何若慷慨直陳，發揚正義，你若因他們驚惶，上帝就使你在他們面前驚惶，你若喪膽，帝的吩咐，如果是上帝使的使，身臨險境也要說，如果是上帝使的，遭遇危險也要講。與其縮頭縮尾的吩咐，「不要因他們驚惶」⁽²¹⁾，作先知的所顧慮的不是自己的安危，不是聽衆的取捨，乃是上帝要放膽。

上帝吩咐的詳細的解釋出來，他不管他所說的是否順耳，是否受人歡迎，最要緊的乃是這是否你當解釋。起來將我所吩咐你的，一切話，告訴他們。作先知的使命不是創作，不是因素，乃是將你因為你使的，被人拘起，被人殺害，必有預備，才能勝任。

預備，直等到到了台上，任意而說。不知道上帝的事，更得預備，預備你的心，性，你的使命，你的聽衆也長服，想必要作事，必須先預備好了。奇怪的事，有多少，上帝話，替上帝話，不用預備，有的人總不你當東應⁽²¹⁾。上帝要這樣，命你作他的先知，替他說話，替他發言，所以你當東應，東方人衣

他們要來安坐位在那路撒冷的城門口，周圍攻擊城牆，又要攻擊猶大的城^(st:1)。

耶利米第十講

一一

0256

我使你擁護我使你如鐵柱那樣擁護真理，正義，道德，倫理，自由，互助，人生的價值，廉恥的寶貴。

我使你反抗我使你如同銅壁，反抗一切的謊言，虛假，詭詐，欺哄，侮辱，殺戮，不道德的行為，不正當的習慣。

一個堅強的人格，要與全世上的罪孽反抗，不為他們所勝，反要勝過他們，因為主與他同在，反要拯救他。(1:19)。

二 更難的途徑 (第 12:5)

上次我們講過一個靈性的覺悟。與「一個堅強的性靈」在世間作事必須有一種靈性的覺悟，不然總是平平常常，沒有生活的目的。有了目的，又得有一種堅強的品格，才能達到目的，我們的先知耶利米已經感悟他的使命，已經要一心一意的去努力建設，也要在那多難之秋，作銅鐵柱堅城，擁護真理，反抗罪類，世界上有這麼一位有覺悟有品格的人物，真是不易，旁人處在他的地位或就到各處去述說，說他怎樣蒙了靈恩，怎樣見了上帝，怎樣有了決心，怎樣教了性靈，但宗教是無止境的，生活是改變的，現在他又遇見難處，中心又有問題，他的問題是什麼呢？(見四十四章 5)。

1. 惡人的道路為何亨通呢？這件事體與他的上帝觀念不合，公義上帝不能叫惡人亨通。

2. 大行詭詐的為何得安逸呢？他看人愈作罪惡，愈用心術，愈容易發達，愈容易享受，好像上帝栽培

他們，養育他們，實在與上帝的品性不合。

3. 這地哀通國的青草乾要幾時呢？他看人作罪與自然直接有關係，因為人的罪惡連大地都悲哀，連禽獸都毀滅，世人繼續犯罪，自然隨着敗落要幾時呢？

這是他的問題，他要與上帝爭論，但他知道上帝終必顯為公義，爭論也是無益，不過他心裏有問題，要解答，他將這幾個問題放在上帝面前。

上帝很可以解答他的問題，不過上帝沒有解答，反有些責備。說：「你若與步行的人同處，尚

且覺察，怎麼與馬賽跑呢？你在平安之地，雖然安穩，在約河的叢林裏怎樣行呢？(5:21) 若是根

據七十七子希臘本路加修正，便得以下的辭句，耶和華說：「你若與步行隊競走，尚且覺累，怎麼能與騎

兵賽跑呢？你在平穩之地，尚想逃脫，到約但的叢林，便怎樣呢？你是一個靈敏，有覺悟，有志

向的人，你要改造要建設，要作中流的砥柱，你要擁護真理，你要愛人愛民，你要

作銅鐵柱，堅城，要與全世界反抗，這一點小的痛苦，你都不能忍受，還能成什麼大事。這不過是

與步行隊競走，將來還要與騎兵賽跑呢！你現在不過在穩安之處，尚想逃脫，到約但的叢林，那裏

又有獅子，老虎，毒蛇，強盜，便怎樣呢？我們一次考古，從亞摩傳到亞摩，夜間失了路徑，亞

摩與亞利都據了心，我便想到這句話。你在平穩之處尚想逃脫，到約但的叢林便怎樣呢？我們

人生教經驗常常時時走到這步田地，自然不題那些沒有覺悟，沒有品格的人，罪惡那些有了特別靈性

0920

0920

但宗教是生活，是努力，是奮鬥，在他生活的程序中又遇見難處。他遇見了逼迫，感受了痛苦(耶15:15)。

這樣投降，得過這樣精神的愉快。
快樂，「因我是為你名下的人」。耶利米很可以組織一個小團契，彼此作見證，交換經驗，說我有快樂，說我吃得過這種的喜樂。使14:5說：「他們(彼)與使徒(離)開公會，心裏歡喜，因被算為這名受辱。耶利米記得過這種的喜樂(喜樂)耶穌有過這種快樂，他說：「我還在世上說這話，是叫他們心裏充滿我的喜樂」(cri:4)。

他享了道中的快樂 他說：「你的言語是我心中的歡喜快樂」(91:15)。

3. 話，當食物喫了。
食物喫了。饑渴義的人是有福的，因為他們必得飽足(太9:9)。

1. 他得着了主言語的(91:15) 主的言語無人能勝，除非他求給人，我們不能了解上帝，除非他顯示自己，這裏說主已經顯示了自己，這種言叫耶利米得着了。
2. 他當食物喫了 主的光明普照天下，人能得到與不能得，就在乎個人是否能以領受，光明滿宇宙，就怕無目人，美善填天空，就怕耳閉者，耶利米能聽能看，他積極的將主的言語的當食物喫了。

四 更純的奉獻

3. 改造，要建設，要作鋼鐵柱堅城。他要作更難的事業，要受更大的苦處。
他若將寶貴的獻上，庸庸的獻去，便可以作我的子(耶61:5)。

文正公說：「耐冷，耐暑，耐寒，耐暑，耐寒。」
又說：「耐大節而不可奪也。」
我們了解我們的目標，思想他的連屬，不度深淺的生活。所以(論)說：「歲然後知松柏之後凋也。」
力的，加強我們的應力，應我們的聰明。反抗我們的，就是幫忙我們的。與困難的較量，更使力的，「因難是個嚴厲的教習，他愛一位愛我們，勝過我們自己的父所指派的。與我們較力。」Cicero說：「難處大，榮耀高。」J.K. Holman說：「每件難事，皆投降在努力的人前。」

聲，真是最不幸的人。我見過牧師，老教員，老教友走到這步田地，他們說：「甚麼犧牲，我們倒很通順。」這是最令人驚心的，與其現在，何必當初？他們所聽的，就是耶利米這種的聲，你與步隊走向日覺累，怎能與騎兵養餵呢？你在平穩之地，尚想逃脫，到約但聽林，便怎樣呢？現在不過村(民)區(拿)與你作對，將來連你的親族都要反對你。人生不怕沒痛苦，就怕不勉力。Cicero說：「難處大，榮耀高。」J.K. Holman說：「每件難事，皆投降在努力的人前。」

1920

6. 他犧牲他可以不顧自己，捨棄一切的快樂，撇開所有的權利，為上帝作舌人，為世界作先覺，應反抗的反抗，應鼓舞的鼓舞，十四年間，兢兢業業，毫無間斷，真是不容易的事體。
- 姓中被殺的人，晝夜哭泣「耶8:21-6:1」。
- 在那裏沒有醫生呢？我百姓，為何不得痊愈呢？但願我的頭為水，我的眼為淚的泉源，我好好為我百姓愛國他說：「我百姓的損傷，我也受了損傷，我哀痛將我抓住，在基列豈沒有乳香呢？」
4. 他勇敢他認定他的使命不是容易的，所以他肯奮勉，他要在多苦的世界，上，多難的人類中，作堅強，鐵柱，銅牆，與全地和猶大的君王，普爾祭司並地上的眾民反對。(st:2)
3. 他負責他的性情，去反抗的工作，真是容易，然而他接受了主的使命，「我差你往那裏去，去，你都要去，我吩咐你說甚話，你都要說」(4:1)他負責責任。
2. 他思想耶利米是有覺悟的人，從年幼的時候，他就思想人生的意義，他看人生在世不是偶然的，這種虛讓的心志，很是難得，甚為寶貴，與那好高騖遠，一切的大有，不同。
1. 已派你列國的先知「(5:1)」

他謙卑，他被選的時候對耶和華說：「主耶和華，阿，我不知怎樣說，因為我是年幼的」(9:1)這樣上，庸的除去，便可以作我的舌人「(6:10)」耶利米的寶貴的是什麼呢？

這一些人應當像耶利米再聽耶和華的命。你若歸回，我就將你再帶來，使你站在我面前，你若將寶貴的獻是一個活水的泉源，那知是枯乾的河道呢？

精力，我這一點犧牲，我這一點奉獻，放在那裏，都可以成一點事，我怎麼選了這應一條途徑！我想上帝的意思，等到丟了理想，要從人類得安慰的時候，是極可憐的，我徒然捨棄了，我徒然犧牲，拿我這一切，歸依了救主。有收師，作了牧師，有佈道員，一個個牧師的理想，一個佈道員的理想，都有他的極深，這是宗教家最難的，日日有許多見過異像，得過覺悟，深明人生的意義，曉得最高的價值，捨棄一切河道呢？」

選定了我的孤苦，耶和華和我開玩笑，難道主待我有詭詐，怎麼我拿你作活水泉源，你待我好像流乾的罪惡的，憐恤痛苦的，我已捨棄了我的前途，我已犧牲了我的地位，我已開開了我的歡樂，我已經水少，若有一個甘泉，遠近皆知。耶利米的意思說：「我早就聽說了，上帝是公義的，聖潔的，慈愛的，反對痕不瘳？」難道你待我有詭詐，像流乾的河道麼？「(8:15)」伯勒斯，水，泉源，甚至多，夏日，這樣得志，為什麼叫我的傷痛這樣長久。難道主主持公義，為何何惡人與難道？難道主不顧念痛苦，為何何仇敵他。說：「我的痛苦，為何何長久不止呢？我的傷痛為何何無法醫治，不能全愈呢？」為什麼叫我的仇敵

2920

的，走入痛苦之中。耶利米說：「我每議論的時候，就發出哀聲，我喊叫，說有痛苦和憂，因為上帝的工作有痛苦性，上帝的工作有痛苦性，不是很容易的，裏面含着痛苦，所以常常的時候，不知不覺。」

耶利米說：「你怎麼能照這工匠弄泥呢？以色列家阿，泥在工匠的手中怎樣，你們在我的手中也怎樣。」
 耶利米說：「以色列家阿，泥在工匠的手中怎樣，你怎麼能照這工匠弄泥呢？以色列家阿，泥在工匠的手中怎樣，你怎麼能照這工匠弄泥呢？」

耶利米說：「你不要說，我是年幼的，因為我差遣你到誰那裏去，你都要去，我吩咐你說甚麼話，你都要說。」
 耶利米說：「你不要說，我是年幼的，因為我差遣你到誰那裏去，你都要去，我吩咐你說甚麼話，你都要說。」

耶利米說：「你不要說，我是年幼的，因為我差遣你到誰那裏去，你都要去，我吩咐你說甚麼話，你都要說。」
 耶利米說：「你不要說，我是年幼的，因為我差遣你到誰那裏去，你都要去，我吩咐你說甚麼話，你都要說。」

五 內部的催促

耶利米說：「我若說，我不再題耶和華，也不再奉他的名講論，我便心裏覺得似乎有燒着的火。」
 耶利米說：「我若說，我不再題耶和華，也不再奉他的名講論，我便心裏覺得似乎有燒着的火。」

029E

以演成偉大的生命，不終就如那撒的種子，「有落落到荆棘裏的，荆棘長起來把他擠住了」(Lk:18)「要
 有好的志願，好的理想，也是難以有成效。必須開墾荒地，除去有害的毒芽，然後種種你的善種，這種善種可
 活，高尚志願，不要把他種在荆棘裏，因為你把他種在荆棘裏，他就要在荆棘裏扎根，荆棘裏生長，雖
 人種甚麼便收什麼，種公義便收慈愛，種好惡便收罪孽，你若種這種善良公義，慈慈憐憫，偉大的生
 行為，仰賴勇士衆多。」

荒地，使公義如雨降在你們身上，你們耕種的是好惡，收割的是罪孽，喫的是惡話的果子，因你倚靠自己
 河」(10:12-13)節說：「你們要為自我裁種公義，就能收割慈愛，現今正是尋求耶和華的時候，你們要開墾
 河」(耶和華對猶大和路撒冷的人如此說：『要開墾你們的荒地，不要撒種在荆棘中』(耶4:3)。

九 要開墾荒地

公義。

你覺心中孤苦麼？了解他的慈愛；你覺是非顛倒麼？了解他的公平；你覺人事無常麼？了解他的
 全他的旨意。

應，世人犯罪，可以阻礙上帝的恩賜，而不能廢掉他的旨意。他是公義的，他要本着他的盟約，成
 救，耶路撒冷必安居居住，他的名必稱頌耶和華我們的義」(耶31:16)耶和華有他的計畫有他得
 日子，那時時候，我必使大衛公義的苗裔長起來，他必在地上施行公平和公義，在那日子，猶大必得

能因為世人犯罪而失敗。耶和華說：「日子將到，我應許以色列家和猶大家的恩言，必終成就。當那
 即便大衛人廢了他的盟約，他還要成全他的旨意，施行他的公義，與他們另立新約，上帝的旨，不
 格，勿論別人怎樣，他是要按這種格行事的，上帝的華便他的盟約。他要按照着他的盟約行事。
 3. 認識上帝的公義的意義與公平相仿，不過更寬一些。施行公義的人，是要守定一個生活的準
 居住」(耶7:4-7)。

寄居的，和孤兒寡婦，在這地方不統無辜人的血，也不隨從別神陷害人的血，我就使你們在這地方仍
 對一班倚靠聖殿的人說：「他們若實在改正行為，在人和鄰舍中間，誠然施行公平，不欺壓
 的，放在他的心裏，有人要欺壓他們，流他們的血，上帝是不容的，因為他喜歡施行公平。耶利米
 們，在這地方也不可流無辜人的血」(耶7:6)上帝是常把被搶奪的，寄居的，孤兒寡婦，與無辜
 早晨施行公平，拯救被搶奪的，脫離欺壓人的手，不可虧負寄居的和孤兒寡婦，不可以強暴待他
 制。耶和華歡行公平，愛他的人，也應當施行公平。耶利米託耶和華的名勸大家說：「你們每
 認的上帝，公和華好像一個王，要使他的子民得享公平，輕弱的，他要強橫的，他要節
 切的困難，都有解釋，一切的痛苦，都有了安慰。

一 她慈愛與千萬人」(耶31:26)人應當認識上帝，而且認識他是慈愛的。如果你了解上帝的慈愛，你
 耶) (31:5) 這種慈愛不僅施之於少數人身上，乃是施之於多數人身上，所以耶利米禱告時說：「你

0720

守安息日為聖日(19-27)。

關於陶人的思想(18-19章)預言的應驗，聽乎人的態度(18:1-10)。入若悔改，災禍可以轉變成福(11)。

但人的固執，必演成災禍(12-17)。百姓不願聽先知預言，想要害他(18)。先知祈求上帝令他們計畫書卷(19-22)。

先知預言自毀自滅(20)，重述毀滅的預言(19:14,15)，以及被囚(20:1,2)。被釋後，他預言囚他的巴比倫與猶大民衆，必要被毀滅(3-6)。先知憂傷已極，自詛生民(7-18)。

耶路撒冷必遭毀滅(21:1-10)，西底家與耶路撒冷的圍困，先知說：必遭火焚。

豫言當代執業者(21:11-23:8)。先知論大衛的朝代，勸他們施行公義(21:11-14)。單指一位執政者，行政相比，約雅斤必遭滅亡(13-19)。約雅斤也必被擄(20-30)。撒拉音被毀(23:1,2)。此後必回國，有

理的王治理他(3-8)。

責備先知(23:9-40)，說先知受懲罰，因他不自省(9-15)，抱樂觀(16-22)，欺誑百姓(23-40)。

兩隻無花果的寓意(24章)這個異像在第一次被擄以後(1-3)。先知說被擄到外邦的是好無花果，留在故土的是壞無花果，好的必回國，壞的必遭災禍(4-10)。

尼布甲尼撒必要克服大國，與四鄰各國，他必統治七十年(11)；七十年以後，他的權勢必失敗(12-14)。

迦勒人要當權七十年(25章)這是約雅斤被擄四年的事，本年尼布甲尼撒於迦基密施戰埃及。先知說

尼布甲尼撒必要克服各國都要受擄(15-38)。

耶利米的演說被囚釋放，與烏利亞等(26章)於約雅斤的初年，先知警告百姓若不悔改，必與埃及

要毀滅(26:1-7)。因此被假先知祭司所執，說他應死(8-11)。耶利米自辯後(12-15)，官員均說他不應死(16-19)，因他生(24)。但先知利亞他亞他(20-23)。

與假先知(27,28章)章記載先知於西底家年中的預言。他阻止猶大加入反抗尼布甲尼撒

為先知的代表或為哈拿尼亞，他說言被擄的二年內歸國(28:1-4)。耶利米說時將於一年內死，因

耶利米寄書給巴比倫的俘虜(29章)為先知回國的希望，已達到巴比倫，人心搖動，耶利米寄書勸他

中的一位示瑪雅致書耶路撒冷請求鎖拿耶利米(24-29)。耶利米警告被擄的人，說示瑪雅的話，毫不不可

伊薩回國與新約的建立(30,31章)從三十三至三十三章大國回國。被擄之民必返故土(30:1-3)。現在

的災禍雖烈(4-7)，耶和華必拯救遺民，回復他們的榮耀(8-11)。猶大的傷痕極重，但耶和華能醫治重傷(12-17)。他必回復廣，使他們再作他的子民(18-24)。

以色列(31:1-9)與猶大(10:14)都要因耶和華的發願回國。抗拒亞達蘭子得安，因為以色列一定悔改，歸從耶和華(15-19)。未了猶大與以色列回國(20-30)。耶和華與回國的人民另立新約，不是根據外面律法，乃是根據內裏的心靈，人都要歸崇耶和華他們的上帝(31-34)。這事成就與自然律一樣自然(35-37)。在新世和耶和華的城，要四圍發展(38-40)。俘虜必送回國，享受國恩(32,33)。

耶利米在被囚的時候(28:1-5)，負一塊田，預表終必歸回(6-15)。當他亡國權的時候(16-25)，耶和華要引他將來的程序：因民背叛，終必歸回(26-35)，轉終歸回(36-44)。

於三十三章先知又描寫歸回國的人民(1-13)。此後理想的君王要出世(14-18)，這君王要存到永(19-26)。

耶路撒冷因民的不信，終必傾陷(34,35章)。三十四章與前邊，無甚進展。先知生於西底家，他必被擄，終必傾陷，但他的性命，尚可保存(1-7)。這是理想榮的，因被擄時，他暫放奴隸，平安以後，他們又回(8-22)。三十五章記甲拿守訓訓(1-11)，烏不遵主命的不回(12-19)。

耶利米的來源(36章)。耶利米三十四至五十五章，記載耶利米的歷史。三十五章告我西，他如何把預言說出，巴錄如記(36:1-5)。當他在巴錄讀(6-10)，如何告知伯(11-19)。如何請王前(20-22)，當伯被王焚毀(23-26)，當伯與沙一水，雙前(27-32)。

耶利米與西底家(37:1-38:28)。三十七章西底家西底家的事(1,2)。好進兵耶路撒冷，因曹解(20-22)，當伯被王焚毀(23-26)，當伯與沙一水，雙前(27-32)。

耶利米與西底家(37:1-38:28)。三十七章西底家西底家的事(1,2)。好進兵耶路撒冷，因曹解(20-22)，當伯被王焚毀(23-26)，當伯與沙一水，雙前(27-32)。

耶利米與西底家(37:1-38:28)。三十七章西底家西底家的事(1,2)。好進兵耶路撒冷，因曹解(20-22)，當伯被王焚毀(23-26)，當伯與沙一水，雙前(27-32)。

耶利米與西底家(37:1-38:28)。三十七章西底家西底家的事(1,2)。好進兵耶路撒冷，因曹解(20-22)，當伯被王焚毀(23-26)，當伯與沙一水，雙前(27-32)。

耶利米與西底家(37:1-38:28)。三十七章西底家西底家的事(1,2)。好進兵耶路撒冷，因曹解(20-22)，當伯被王焚毀(23-26)，當伯與沙一水，雙前(27-32)。

耶利米與西底家(37:1-38:28)。三十七章西底家西底家的事(1,2)。好進兵耶路撒冷，因曹解(20-22)，當伯被王焚毀(23-26)，當伯與沙一水，雙前(27-32)。

耶利米與西底家(37:1-38:28)。三十七章西底家西底家的事(1,2)。好進兵耶路撒冷，因曹解(20-22)，當伯被王焚毀(23-26)，當伯與沙一水，雙前(27-32)。

耶利米與西底家(37:1-38:28)。三十七章西底家西底家的事(1,2)。好進兵耶路撒冷，因曹解(20-22)，當伯被王焚毀(23-26)，當伯與沙一水，雙前(27-32)。

耶利米與西底家(37:1-38:28)。三十七章西底家西底家的事(1,2)。好進兵耶路撒冷，因曹解(20-22)，當伯被王焚毀(23-26)，當伯與沙一水，雙前(27-32)。

8120

安魯巴錄(54)章。(此章為三十六章一至八節的附錄，巴錄心懷憂愁，先知耶利米用圭言安慰他。不

必為自圖謀大事，保存生命就是好事。

論列國的預言(49-51章)。(49-51章為論列國的預言)及(2)先述法利沙在迦基

她的失敗(3-12)，後言尼布甲尼撒必攻埃及(13-26)。此中有安魯巴列的話(27,28)。

先知警告非利士說他必要滅亡(47章)。耶利米受懲罰(48章)。耶利米受懲罰(49:1-6)，以東必受懲

罰(7-22)。大馬色必受懲罰(23-27)。基達與夏瑣必受懲罰(28-33)。以羅也必陷落(34-39)。最重的是巴

比倫，巴比倫必受懲罰(50:1-51:58)。有一個民族從北方來，要克服他，被擄的迦民好可以回國。先知屢

次吩咐他的仇敵向巴比倫報仇，也勸大俘虜從這將要被毀的城中逃出，免得受累。

此後有一段歷史(51:59-64)。說耶利米將一切惡到巴比倫的惡，寫在書上，送到巴比倫，叫他

讀後沉在伯拉河中。

耶路撒冷的末日，巴比倫王尼布撒達納下(52章)。本章論西底家的事(1:3)，他的背叛，與耶路撒冷

的滅亡(4:1-11)，聖城被焚，人民與殿被擄(12:30)。巴比倫王以未羅恩特被擄的約雅斤王(31-34)。

6120

0820

中華民國二十九年二月初版

發售 燕大基督教團契

定價 每冊實價大洋二角

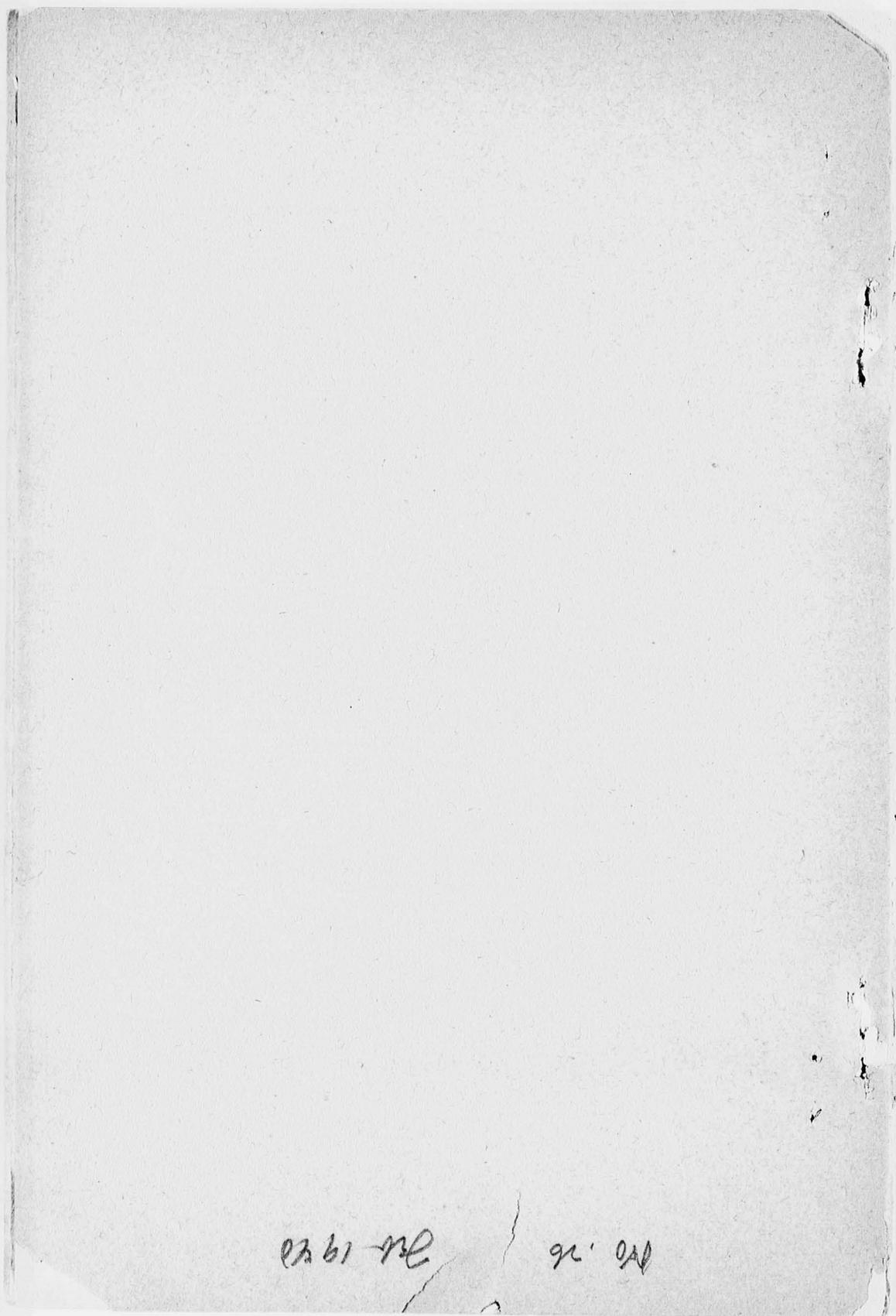
出版者 燕大基督教團契
 著作 李榮芳

燕大基督教團契叢書第二十六種

8974888

1820

8
9
E
H
0
E
E



No. 26
Jan 1948

2820

February 1940

No. 27

從心理社會衛生到社會改良

E820

8
9
7
6
0
8
8



此處鄭重地聲明。

個很大的標題，誤以為其中必有精實的言論，及至看完了全文，必要感到很大的失望。所以特在
的，卻好像小找了一頂大帽子戴在連眼睛和鼻子上，連眼睛和鼻子上都蓋住，藉以遮羞而已。恐怕有人看了這
心理衛生說到社會改造——來，揀選我所講內容的雜碎。其實我所講的原是和這種題十分不相稱
氣。但又不能將原講的內容重行安排，致失去本來面目，就只有加上這樣一個很大的標題——從
考。這就使我覺得有點困難。因為，既要寫出來，預備印成小冊子，以供當日沒有到會的朋友們
們以為所講的還不是毫無價值，我要將它寫出來，預備印成小冊子，以供當日沒有到會的朋友們
以為只是將我偶然的想到一點點，想放地提出來，因而也就沒有題目。不料講過後，竟有些同道
因為講的時候既有限制，並且三次分開，每次總作一個小的結束，不容有長篇大論的結搆，所
在本學期中，本校某教團聚會，我主領一星期三次的會，每次講十五至十五分鐘。當時

從心理衛生說到社會改造

吳雪川

4820

8 6 7 4 0 1 8

我所要提到的學說就是中國的孔老二三家，所要提到的宗教是現今稱為世界兩家與現代心理學家所注意的共同的點，表明此事的重要。

我希望對於人類社會改良能有更多的幫助。所以我很樂意指出古代講學家或宗自私自利還是年不可破，沒有顯著的成績。現在心理學家用科學的方法來分析的事，試看幾千年來，前人用了千方百計，說了千言萬語，直至今日，人的區別，凡是有名的學說或宗教莫不注意於此。但是宗教人化私為公實在是很不別。我觀是只知道個人，是私的。客觀是要周知社會的一切，是公的。這與私區別。我既見到上述的三點，因而想到：所謂我觀與客觀的區別，就是公與私的區別。人類社會永遠的痛苦。

也應當為我們的子孫設想，必要想方法教人能改變我觀性為客觀性，才可以解除下去總是如此，就造成了人類社會無窮的大害。(二)所以我們不為自己想，一種不良的習性，使他也成爲一個固執我觀的人。每個人是如此，一代又一代的傳應當為兒童服役，卻以為兒童應隨從他們的意欲，於是就自然地激成兒童種種

他為兒童受教育的時期，他的父母或教師多半是十足我觀的，他們不明白他們是役所得的結果乃是快樂。(二)一般人總是偏於我觀，很少能客觀。其原因是：當已服役，客觀的用意則是為外界服役。為自我服役所得的結果是痛苦，為外界服自簡地述說：(一)人的心理上我有我觀與客觀兩個很大的區別。我觀的用意是為自給他看之前，我自己又從頭至尾的看了一次。就我所見到的，這本書有三點可以送給他說：不妨將心理衛生談這本書看一遍，也許可以略有助。於是在還沒有送生所開的討論班，諒必和夏心先生講的那本書有些關係。因此我就和那位先生想到夏心先生所講的那本書，正是夏仁德先生介紹給他講的。這夏仁德先生同事偶然同我說起：他也頗加入這個班，可惜不熟習英語，難以參加。我一位時約略地看了一小部分就擱下了。本學期夏仁德先生特別開心理衛生討論班，有一在兩年以前，我的朋友夏心先生送給我一本他所講的心理衛生叢談，我當

第一講

不爲的。這就是大公無我的態度。因爲：一般人的有所作爲，多半是受了名或利爲公的。如老子書上說「生而不有，爲而不恃，功成而不居。」又說「無爲而無事，修成仙，長生不老，是爲私的。道家則是教人遠觀，破除世俗之成見，是老子的學說，在中國學術史上稱爲道家。道家與後起的道教不同：道教所講今天先說老子，次說佛教。

第二講

認識墨子剷除我觀性的精神。

義，你就應當勸勉我格外努力，怎願反而阻止我呢？」這一段敘述，真可以使人多耕田的人少，那末，這個耕田的更不可不加倍努力了。現在天下的人都不行，墨子，只有一個兒子勞苦耕田，其餘那九個兒子都喫飯不做事。既是喫飯的人不行義，你備要自苦而行義，你如算了罷。「墨子回答說：「譬如有人有十個兒子，不可自私自利。在墨子書上記載着：有一次，墨子的友人勸他說：「現在的人都

自己分別出來，這也就是公私之辨。所以墨學的綱要，正是教人要服從社會而有的術語。用現代的話來說，「兼」是指整個的社會，「別」是於整個社會中將墨子所提倡的是兼愛，他所反對的是「別」。兼「與」別「是墨子書中特是要人知道化私爲公，可以說是孔子教人的基本條件。

怎樣應付纒合宜，當然是客觀。以上所舉義與利的辨別，仁與義的解釋，都物行，必得要想到我之外還有人，當然我不能我觀。要行義，必得要看外界的事，這兩句話的重要。還有中庸上記載着孔子兩句話是「仁者人也，義者宜也。」要得之辨。宋朝陸象山在鵝湖講書院講這兩句話，聽的人都感動至於下淚，可見私義是大公的，利是自私的。所以後來儒家都注重於義利之辨，也就是公私。孔子指示人最親切的兩句話是論語上所記的「君子喻於義，小人喻於利。」

算來其間，所以今天說孔子，其次就是墨子。又因時間有限制只得就着所選取各家的材料多大宗的佛教與基督教。這五派的道理都是博大精深，在這幾十分鐘裏，我只

談佛教的有「一句極簡括的話是「明心見性」。依佛家所說：人的本性本極光明，只因常久受了習俗的蒙蔽，如同一面鏡子，上積了許多塵垢，所以必須用力將塵垢漸漸地除去，鏡子纔能重見光明。這就是上面所說依法苦修的原理。再啟者：人的本性有如大海，本是人我一體，無有隔離。只因人既為個體所拘，就只知道有自己而忘了他，有己無人，就好像一汪死水，必至於腐壞、乾涸。所以必須須復見本性，認識人我原是一體，纔能與社會成一氣，做一個社會上有用的入，那就如同有源的活水，流行通暢，不至於腐壞而乾涸了。佛教多說虛空，並不是消極的，正是要矯正人執着我觀的心理，雖然也許有些矯枉過正。但他是大慈大悲，熱心救世，所謂「我不入地獄誰入地獄」，豈不正是積極的為社會服役？

道家與佛教用種種理論，種種方法來指示人，其目的只是要轉變人的心理。在一般人看來反以為奇怪，其實就是他們的心理已經轉變的效驗。

第二講

今天要說基督教了。依我看來：基督教的教主耶穌在世的時候，本是以改造社會為目的，不是要創立宗教的。他所說的建立天國，就是建立新的社會。但因改造社會必先改造人的心理，然後到了實行社會改造的時候纔可減少阻力，所以他在準備改造社會以前，到處宣傳天國，就是講說新社會的原理，教人知道應當如何預備。又因為當時猶太民族中的宗教空氣極其濃厚，社會上各項事務都與宗教相關聯，要改造社會，不能不改革一般入對於宗教的觀念，所以他宣傳天國時總是說及宗教，藉以改正人的心理。這一點是要首先認清的。

耶穌藉着講論宗教來改正人的心理，在福音書上所記載的很多，現在只可提出很顯明的幾點：（一）他起始宣傳的時候說「天國近了，你們要悔改。」這是很顯明的幾點：（二）他與猶太領袖尼哥底母（他與猶太領袖尼哥底母講論天國說）不能重生不能進天國。「所謂重生，就是指著人的心理轉變。他的開場白所謂悔改，自然是指著人的心理說的。」（三）他與猶太領袖尼哥底母

這痛苦和禍害，自然必要剷除這不良的心理。但是幾千年來，經過多少先聖先賢總起來說：世人我觀的心理，既成了人類社會痛苦禍害的根源，人類要免於此。基督教之所以配稱為救世主的宗教在於此。

——所以耶穌宣傳天國以改正人的心理，只是他要建立天國以改造社會的一種過。必定格外顯得親切而融洽，必定與現在現有的態度不同。這是一件很容易實驗的事。有更好的教學法，於是教員和學生都不能不自真的努力，因而彼此間的態度受這種制度的影響，不能表現出各人所應有的態度。假使這制度一旦廢止，別學校考試做一個的推測的：現今學校有考試制度，所有教員利學生的心理總不免度一經改革，人的心理上必然有很大的轉變，這是可以推測而得的。——姑且拿人許多方法。它的目的乃在於實行改革社會上種種不良的制度。社會上不良的制度不言其所以然，也不像道家老子莊子的學說空有奇妙的理論，也不像佛教指示而因此：我們可以看出基督教的特點。它既不像孔子墨子的學說只是言其當然社會改造的工作了。

這幾句話的含義，心理因而轉變，自然就甘心樂意地耶穌和耶穌共同活動，從事於他要門徒常思想，這就是他對於門徒的心理上一種重要的建設。如果門徒領受幾句話所包含的意義。因為耶穌預備改造社會的大綱就在這幾句話裏，所以祈禱所留下來的，其實他當時不是只教門徒念這幾句話，乃是要門徒常思想這禱文。更有一件事最可注意的是現時我們所常念的主禱文。這禱文，是耶穌教訓門徒也都是從人的心理上觀察而得的評論。

撒在好地上的，就是人聽了道，持守在誠善良的心裏，並且忍耐着結實。「這撒在荆棘裏，就是人聽了道，後來有世上的思慮把道擠住了，不能結實。惟有那稈受，只因為心裏沒有根，不過是暫時的，及至爲道受了逼迫，立刻就跌倒了。後，有惡者來把他心裏的種子奪了去。撒在石頭上的，就是人聽了道，當下歡喜，有惡者來把他心裏的種子奪了去。撒在路旁的，就是人聽了天國的道，心。(四)用撒種的比喻來講論天國，他說「撒在路旁的，就是人聽了天國的道，見婦女就動壞的這人心裏已犯了姦淫」這樣的判斷，都是不在外表而專重人的(三)登山訓衆時講論古代的法律，如說「凡向弟兄動怒的難免受審判。」「凡看

的努力工作，還是進步甚慢。那末，我們怎能盼望社會改革的實現，好叫人的心理最後一次的試驗呢？所以據我看來，心理改造固然社會改造的根基，但要想望心理衛生收得普遍的效果，還得努力實行大規模的社會改造。

二十八年度上學期之未燕京大學開國

0620

8 5 7 4 0 1 8

1620

中華民國二十九年二月初版

發售 燕大基督教團契

定價 每冊實價大洋一角

出版者 燕大基督教團契

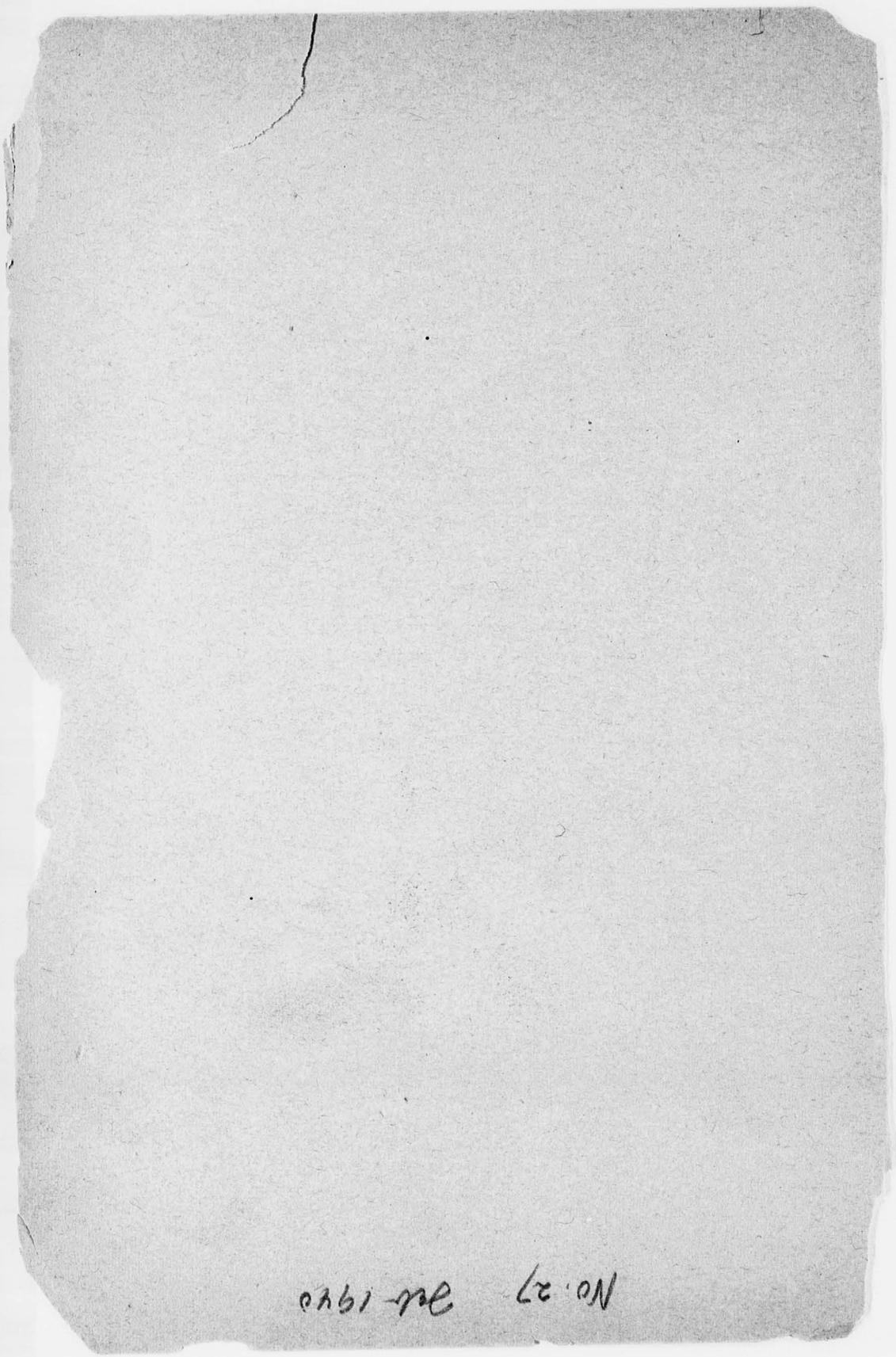
著作 吳雷

燕大基督教團契叢書第二十七種

8974888

2620

8
9
7
6
5
4
3
2
1



No. 27 - 24-1940

The Annual Report
of
The Yenta Christian Fellowship
1939-1940



Prepared by
The Yenta Christian Fellowship
June 10, 1940

0293

THE YENTA CHRISTIAN FELLOWSHIP
1939-1940
SUMMARY OF ACTIVITIES

At the end of this academic year, I wish to outline the main activities of the Yenta Christian Fellowship. It is not only a review for us but a reference for the future, especially for the new officers.

I. Membership

Total 835—Faculty 180, Workmen 135, Students 520, which is 53% of the total registered.

Baptized students 277 (not Fellowship members included).

As far as denominations are concerned we have.

Mei Yi Mei Hui	96
Kung Li Hui	39
Chang Lao Hui	33
Sheng Kung Hui	25
Lun Tun Hui	18
Chin Hsin Hui	6
Others	60

277

II. Baptism

There were 39 students and 7 children baptized at Christmas and Easter.

- | | |
|-----------------------|-----------------------|
| 1. Chang Ta Ho | 17. Wang Ching Yung |
| 2. Chou Shu Hsiang | 18. Wang K'ai Tseng |
| 3. Chou T'ing Hsün | 19. Wang Shu Nien |
| 4. Chu Ch'i Wu | 20. Wu Wei Cheng |
| 5. Ho Huai Te | 21. Yen Shou Chung |
| 6. Hu Hsiao Sheng | 22. Yi Pao Fang |
| 7. Li Chen | 23. Fan Pin |
| 8. Li Chia P'ing | 24. Wang Ch'eng Chang |
| 9. Li Nien P'ei | 25. Wang Ch'i Lu |
| 10. Li Yung Fang | 26. Shen Hsi Hsun |
| 11. Miao Chiu Ju | 27. Tzu Tso P'ei |
| 12. Ma Ping Ju | 28. Feng Wen Chang |
| 13. P'an Yu Ch'ang | 29. Yang Tsao Ch'en |
| 14. P'ei Shih Ying | 30. Huang Chung |
| 15. T'ang Ch'ing Chih | 31. Shih Chien Kuo |
| 16. Tseng Shou K'un | 32. Wen Pin Ju |

Women :	36. Lin Feng Shen
33. Kao Pao Yi	37. Nan Ying Chen
34. Tso Ch'i Hua	38. Fu Yü Hsien
35. Teng Huang	39. Mrs. Ch'en Tseng Hui

Children	Parents
Cecilia Wiant	Prof. and Mrs. Bliss Wiant
Benjamin Franklin Wiant	"
Fan Cho Lien	Mr. and Mrs. Fan Yü Hua
Fan Ssu Ken	"
Fan Ssu Pan	"
Ling P'ing P'ing	Mr. and Mrs. Ling Ching Yen
Ling Hsin	"

III. Small groups

These are 35 small groups with an average of 14 members each. Every group meets once a week.

Name of small group	Leader	Faculty member	No. of members
Green Club	Wang Hsueh Ch'iao	Mr. & Mrs. B. Wiant	18
Six Men Group	Wang Chung Han	Mr. Y. C. Wei	15
Light & Salt	Sun Yu Yun		17
Chen Kang Group	Cheng Ju Kang	Dr. H. S. Galt	17
Yi Chin Group	Sun Yi K'an	Mrs. de Vargas	18
Scientific Group	Liao Neng Ching		13
Friday Group	Hsiao Shu Pei	Dr. J. F. Li	11
Chen Yi Group	Hu Li Hsien	Mr. & Mrs. C.S. Hsieh	11
Yang Shan Group	Ch'en Fen Yi	Miss M. Hayes	11
Ninde Group	Li P'ei Lun	Miss S. Duncan	14
Friends of Jesus	Wang Huei Chen	Dr. R. S. Sailer,	17
Palm Group	Fan Mei Lin	Mr. Wu Lei Chuan	18
Ch'i Ming Group	Liu Shih	Mr. Wu Lei Chuan	18
Vine Group	Yin Tuan Hua	Mr. & Mrs. Breece	14
Cheng Yi Group	Chu Ch'i Wu	Mr. J. Murray	9
Seekers	Liu Fu Ying		10
Lo P'u Group	Liu Ch'ing Fen	Mrs. R. S. Sailer	18
Good Hope	Li Nien P'ei	Dr. L. E. Wolferz	14
Breece's Bible Class	Li Chen	Mr. Breece	14
Kan Lin Group	Chou Yun Pin		16
The Dawn Group	Lin Hsin		13
De Luxe	Chai Ping Ch'uan	Miss H. L. Hague	19
Yi Ho Group	Tu Yun Ke	Dr. Ch'eng Ching Yü	15
Wei Ming Group	Feng Chih An	Mr. Breece	13
Yen Kang Group	Li En Kang	Mrs. J. F. Li	16

Name of small group	Leader	Faculty member	No. of member
Ling Ch'uan Group	Nieh Hsi En	Dr. L. C. Porter	11
Hsi Lo Ya Group	Kao Yen	Dr. Porter & Mr. Murray	8
Fulton's Bible Class	Wang Ch'i Lu	Mr. R. B. Fulton	7
Pin Ch'eng Group	Wang Kung Pin	Mr. Lin Ch'i Wu	12
P'an Shih Group	Shih Tseng Tso	Dr. deVargas	14
Durrant's Bible Class	Shang En Shen	Miss Durrant	8
Mrs. Breece's Bible Class		Mrs. Breece	6
K'o Men Group	Liang Shih T'ung	Dr. J.F.Li & Y.C.Wei	11
Yen Ch'ing Group	Wu En Ya		18
Pure Group	Tu Hsi To		17

Faculty members are related to the small groups as advisors and their homes are places of meeting. It is a good chance for them to know students much better. Others have often been asked to speak in the meetings or to lead discussions.

To enrich the content of the small group meetings systematic study materials with the help of Mr. R. B. Fulton have been prepared monthly for their use.

A. Materials in English :

1. A Guide to Understanding the Bible
2. What is Success ?
3. The Life and Teaching of Jesus
4. What is the Christian Faith ?
5. Christianity and Economics
6. The Relevance of the Church

B. Materials in Chinese

1. Christianity and China
2. Yenching Life Discussion Outline.

IV Services.

(1) Three kinds of Sunday Services.

- (a) University Service in Chinese the Chaplain of which is Dr. J.F. Li.
- (b) English Vesper Service the Chaplain of which is Dr. L.C. Porter.
- (c) Workmen's Service the Chaplain of which is Mr. C.K. P'ang and in which Mr. K.Y. Ma works very hard.

(2) Morning Chapel

Miss A. Cochran, Chairman of Chapel Committee, as well as other members—Mr. Bliss Wiant, Mr. J. F. Li, Mr. L. C. Porter, Mr. R.B. Fulton, Mr. Y.T. T'ung, Mr. W. Ku, Miss H. C. Lo, Miss M. J. Yang, and Mr. Y. C. Wei—put lots of energy on the inviting of speakers for Chapel services from Tuesday to Saturday of every week. Mr. Bliss Wiant takes charge of all the music as in former years.

V *Sunday Schools*

- (1) Campus Sunday School was taken charge of by Mrs. R. C. Sailer. The children number about one hundred and the teachers are Mrs. I. O. Ts'ai, Mrs. C. W. Luh, Mrs. C. P. Tsao, Mrs. Ch'uan, Mr. H. F. Hao, Mrs. J. F. Li, Mrs. H. T. T'ien, Mrs. J. A. Hu, and Mr. J. C. Hou.
- (2) Village Sunday Schools—There are six Sunday schools and three youth clubs with total number of 250 children and thirty student members as teachers.

VI *Publication.*

The following are in the form of pamphlets, published this year.

1. Gods in Taoism & Buddhism—J. F. Li
2. Religious Education—C. K. P'ang and P. L. Li
3. Report on Summer Social Work 1939
4. "Failure"—W. Hung
5. The Contributions of the Church to New China—C. S. Hsieh
6. Christmas 1939.—J. L. Stuart
7. From Mental Psychology to Social Reform—Wu Lei Chuan
8. Ten Lectures on Jeremiah—J. F. Li

VII. *Contributions*

1. Financial Campaign

a. Faculty	\$400.30
b. Students	\$322.97
c. Workmen	\$38.30

2. Sunday collections (up to May 15) \$626.15.
3. A Faculty member contributed \$50 per month from January 1940 particularly for social reconstruction work. Now we use that money to run the Yenhsi School.

4. Christmas pageant \$58.54 besides foods, toys contributed by those who came. We spent the money for the poor and the refugee camp in K'ua Chia T'un.
5. The fourth women's dormitory contributed \$10.00 (money for Christmas party) through Miss Li Hsiao Li for the use of poor children.
6. A women student gave \$10.33 on Christmas for the use of poor children.
7. The Yenta Drama Club gave \$20.00 through Mr. Chang Fu Pien. We contributed the money to some Churches which have connections with us.
8. The Bridgeman & Yü Ying Choir in Yenching contributed \$200.00 from the concert particularly for the Yenhsi School.
9. A woman student got \$192.50 for the new equipment for the Yenhsi School.
10. A faculty member contributed \$20.00 for equipment in the Yenhsi School.
11. World Day of Prayer (twice observed) contributions \$60 have been sent to the World's Student Christian Federation in Geneva.

VIII *Visitors and Special Lectures.*

1. Miss T'ang Wen Shun lectured on The Christian Youth Conference in Amsterdam.
2. Mr. Ma Hung Kang, secretary of N.C.C. lectured on the contributions of Christian students to new China.
3. Mr. G. Tewksbury stayed about a month and talked with many students.
4. Mr. D. Paton came out occasionally to meet students.
5. Week of Christian Fundamental Faith—Six lectures given by Drs. J. F. Li, L. C. Porter and J. Murray on Subjects: God, Jesus, Sin and Salvation, The Holy Spirit, Prayer, and the Kingdom of God. These were very well attended.
6. Yenching Life Discussion Week. A special committee was asked to plan activities in the week of discussion. All were interested and some groups even continued for two or three weeks.

IX. Retreats

1. Retreat for all the officers of the Fellowship held in Wu Chia Hua Yuan. The attendance was about a hundred. During the retreat the work of the whole year was carefully planned.
2. Retreat for all members held in Wo Fo Ssu, with picnic. There were about two hundred attending.

X. Celebrations

1. Christmas Four meetings were worth while to be mentioned.
 - (a) Pageant—"From Darkness to Dawn". The audience was asked to bring contributions.
 - (b) Sunday school celebrations both Campus and Village Sunday Schools held special meetings.
 - (c) Poor children celebration—about a hundred attended.
 - (d) Workmen celebration. Both workmen and neighbors of the University attended. The number was about eight hundred.
2. Easter
 - (a) There were special services on Wednesdays during Lent.
 - (b) Sunday school celebrations.
 - (c) Easter service was attended by 800 Faculty and students. The picnic which followed was divided into eighty groups with ten persons in each.

XI. Connections with activities outside of the University

1. Winter Relief concert given by Peking Christian schools. Yenching took part and about \$ 400 were raised.
2. Joint retreats of the Christian student leaders held twice in Yenching—once each semester with about sixty attending each time.
3. Summer Vacation Social Work in country churches. Connections and cooperation between churches and our Fellowship were made last year. We had forty students

working in fourteen different places in the summer. The result was extremely good. This year plans have been made and fifty students have already registered. Applications from both sides are still coming in. It may be very little our students can do and achieve but anyhow it is really a good discipline for them and a chance to connect with the Churches.

4. Student Summer Conference. It is initiated by the Fellowship and we shall invite student Christian leaders in Peking to join. Nine schools with five delegates each will be expected. The date will be July 2-5, 1940 and the topic will be "Re-creation of Christian Students."
5. Religious workers summer conference. The conference will be in Yenching from July 6-27, 1940. Most of the attendance will be Church ministers and school teachers who are responsible for religious education. There are about twenty Fellowship student members who have joined. They are hoping to be trained in religious knowledge and faith.

XII. Experimental Station established in K'ua Chia T'un by the Fellowship. A nearby village was adopted as experimental station, the first activity being the establishment of a primary school, which has been named "Yenhsi" (referred to above). There are about 70 children and a faculty of 30 student Fellowship members. Public health, evangelistic and home work will be started next year.

XIII. Social Service

1. Clubs for Servants There are three of these kind of clubs which meet once a week.
2. Winter Relief Winter relief was one of the important services before. Since last year the poor in the neighboring villages were carefully taken care of by the Community Relief Committee, and since they have more money and a professional social worker with greater efficiency, we have turned our

interest to other fields. However three things may be mentioned in this case:

- a) The Fellowship takes active part in the Relief Committee.
 - b) Old clothes were collected and bought for the poor.
 - c) Small loan without interest to the poor for carrying out trade.
3. School for Tennis Ball Boys
A school for boys, including those who pick up tennis balls, has been run by the Fellowship for two years. Fifty boys meet for two hours every week day, and are taught Chinese, arithmetic, and general knowledge by twenty student members at arranged hours.

XIV. Officers

	1939-1940	May 1940-Feb. 1941
Chairman	Dr. J. F. Li	Dr. J. F. Li
Secretary	Mr. Y. C. Wei	Mr. Y. C. Wei
Treasurer	Dr. L.E. Wolferz	Mr. B. Wiant
Chairman of Faculty Division	Dr. C. T. Lin	Mr. T. J. Ku
Chairman of Student Division	Miss S. C. Hsu	Miss S. C. Ch'ien
	Mr. K. L. Ho	Mr. F. S. Yang
Chairman of Workman Division	Mr. Y. C. Pai	Mr. Y. C. Pai
Chairman of Social Com.	Miss H. Yin	Miss H. Yin
Chairman of Social Service Com.	Miss J. C. Li	Mrs. J. C. Li
Chairman of Evangelistic Com.	Mr. C.K. P'ang	Mr. C. S. Ku
Chairman of Chapel Com.	Miss A. Cochran	Miss A. Cochran
Chaplains: Uni. Service	Dr. J. F. Li	Dr. T. C. Chao
Eng. Vesper Service	Dr. L. C. Porter	Mr. R. B. Fulton
		Mr. J. Murray
Workman Service	Mr. C. K. P'ang	Mr. C. S. Ku

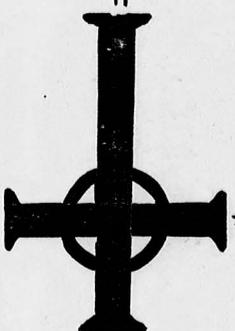
Wei Yung Ch'ing
Executive Secretary

6620

中華民國二十九年六月
華大基督教團九次出版

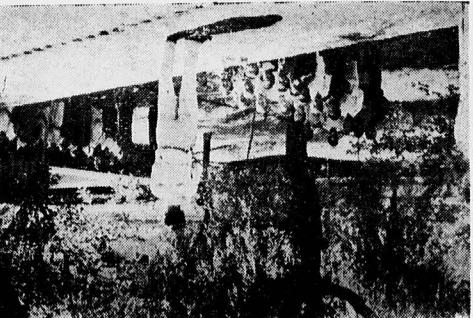
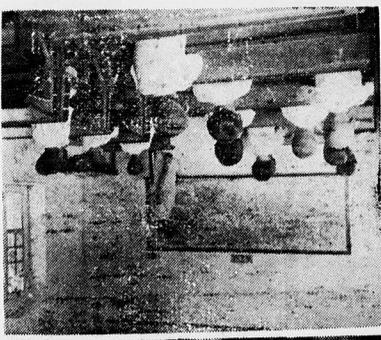
燕大基督教團契年報

西曆一九三九年至一九四九年
民國二十九年



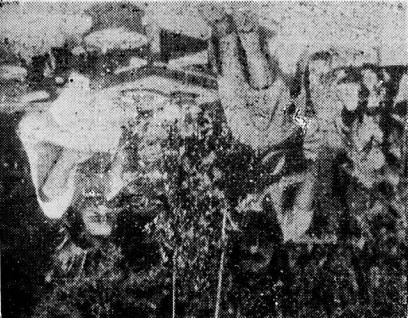
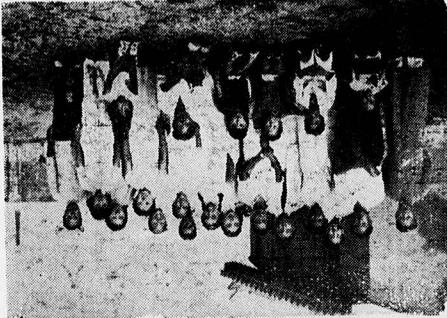
8974018

山在服暑 旬在服暑 香務期



社務學問 學服沾

暑會女在 務暑在 期服同鄉 同期西



博生 晨說 光教 先 范天祥教授



會場 復活節



聖樂隊



蕪大基督教團美年報

二、新小團美之組成，本團美友甚多，小團美股，除盡力介紹入團外，尚有十九個小團美外，尚陸續組成十七個，友間微慕，結果所得捐款為三二三元，除出預算，足見友對友團美之熱忱。

一、徵友及募捐，本年年學美友共有二五〇二人，較之上年約增二一五人。關於募捐，學生部負責在學生團美將其工作情況，概述如下：

- 一、徵友，靈修股長，社務股長，皆兼為徵友，佈道，社務，各股部員，以茲聯誼，而收指導之效。
- 二、由男女學生部部長及此六股負責，團美計劃及溝通學生，友尤其是小團美（與團美各部之關係，故學生部之徵友，將原工作，原則推行，團美計劃及溝通學生，友尤其是小團美）
- 三、由男女學生部部長及此六股負責，團美計劃及溝通學生，友尤其是小團美（與團美各部之關係，故學生部之徵友，將原工作，原則推行，團美計劃及溝通學生，友尤其是小團美）
- 四、社務股長，社務股長，皆兼為徵友，佈道，社務，各股部員，以茲聯誼，而收指導之效。
- 五、校外聯絡股——李效葵
- 六、文書股——劉一適（九三九）
- 七、社務股——李效葵
- 八、社務股——李效葵
- 九、社務股——李效葵
- 十、社務股——李效葵
- 十一、社務股——李效葵
- 十二、社務股——李效葵
- 十三、社務股——李效葵
- 十四、社務股——李效葵
- 十五、社務股——李效葵
- 十六、社務股——李效葵
- 十七、社務股——李效葵
- 十八、社務股——李效葵
- 十九、社務股——李效葵
- 二十、社務股——李效葵
- 二十一、社務股——李效葵
- 二十二、社務股——李效葵
- 二十三、社務股——李效葵
- 二十四、社務股——李效葵
- 二十五、社務股——李效葵
- 二十六、社務股——李效葵
- 二十七、社務股——李效葵
- 二十八、社務股——李效葵
- 二十九、社務股——李效葵
- 三十、社務股——李效葵
- 三十一、社務股——李效葵
- 三十二、社務股——李效葵
- 三十三、社務股——李效葵
- 三十四、社務股——李效葵
- 三十五、社務股——李效葵
- 三十六、社務股——李效葵
- 三十七、社務股——李效葵
- 三十八、社務股——李效葵
- 三十九、社務股——李效葵
- 四十、社務股——李效葵
- 四十一、社務股——李效葵
- 四十二、社務股——李效葵
- 四十三、社務股——李效葵
- 四十四、社務股——李效葵
- 四十五、社務股——李效葵
- 四十六、社務股——李效葵
- 四十七、社務股——李效葵
- 四十八、社務股——李效葵
- 四十九、社務股——李效葵
- 五十、社務股——李效葵

本團美年報，係由本團美友，共同編纂，其內容，均係本團美友，在過去一年中，所從事之各項工作，及各項之成績，茲將本團美年報，分送各股，各股，

學生部報告

本團美年報，係由本團美友，共同編纂，其內容，均係本團美友，在過去一年中，所從事之各項工作，及各項之成績，茲將本團美年報，分送各股，各股，

教職員部報告

本團美年報，係由本團美友，共同編纂，其內容，均係本團美友，在過去一年中，所從事之各項工作，及各項之成績，茲將本團美年報，分送各股，各股，

林嘉通

本團美年報，係由本團美友，共同編纂，其內容，均係本團美友，在過去一年中，所從事之各項工作，及各項之成績，茲將本團美年報，分送各股，各股，



1. 燕京工廠——包括三旗工廠及補花手帕工廠，共有女工約一百名，她們多半是負責擔負着全家經濟的責任，所以「群」的樂，並且能享受「群」的樂，並具有普遍的常識，使她們不但能具有普通常識，且能享受「群」的樂。
2. 工友教育及平民教育——

委員會在她們中間工作，教育及團體生活的訓練，使她們不但能具有普通常識，且能享受「群」的樂。委員會在工廠——包括三旗工廠及補花手帕工廠，共有女工約一百名，她們多半是負責擔負着全家經濟的責任，所以「群」的樂，並且能享受「群」的樂。

多熱心的人找到了適宜的工作，更為本區內許多需要找到解決的辦法。

屬下各項工作之補，各委員再自行聘請該項工作之服務人員。同時鼓勵小團契與本委員會合作，不但為本年度服務團契之補，稍有成效，見各委員皆有責任之職，為本委員會

社會服務委員會報告

真

五月二十日

劉行宜 李異理 尹端華 楊富森 劉峻素 韓光遠 郭元同 尹襄

本年度服務委員會之職如下：

之協助與合作，使一切應做的工作皆能循例做到。可以在報告之末，特致謝忱。

一年已過去，了，檢討之餘，覺得對於本區的工作未能有新的發展及貢獻，深以為歉，不過幸得許多親友

一、回會，充分地現出無大家的精神。關於野營的一切籌備，皆由實際委員會負責，並承蒙政學系幫忙。同時復活了。復活了。復活了。我們新的希望。大禮拜後，全體舉行野營，教員及工友共約八百人參加。那天來了，人們好像得了新的生命，達物的氣從每個人的心底湧出來，我們的救主也在這萬生欣榮的會在那裏活躍。

七日晚劇上演，耶穌的幾個月內，實際委員會似乎沒有什麼具體的工作，然而整個團契中，却處處都有實際委員會的靈也隨着耶穌而昇騰了。那是一個充滿了「愛」的日子，人心溢出了喜樂，團契中處處歡聲笑語，欣報佳音。十二

他的的秋季進修會是在臥佛寺舉行的，二百多親友在大自然中高歌頌讚，他們的歡聲和語一致，沖入雲霄。現出團契友愛之精誠，這正是那天最大的收穫。

友團圓結束之後，舉行新友聯歡會，到親友四百餘人，齊集一堂，極一時之盛。會中融洽的氣氛，同時團契也構思了現不來自各方的才，於是「年」來作「年」的定。此於「年」的定。

在這個會東回學，認了無神的大精神，因而對於「年」因真理由得自「年」的定。此於「年」的定。

交際委員會報告

尹襄

一個新契友對「殺進」的印象

「相逢何必曾相識，殺進團員都是自己人」，犧牲自己，維護團體，這有五分誰願意領？「還有五分誰願意再領一個遊戲？」喂！請先舉手的說話。

牠是一個出名的團團美，人材齊，雖然現有些鬆懈，可是每個契友都相信殺進仍然是他自己的。

第三年的 Scientific

最使我們感到不自然的，是英國紳士般的聚會，都特別注意於能影響我們內容，是不重觀那一套死無生氣的，合理化的生活與友誼。因此我們任何的聚會，都特別注意於能影響我們內容，是不重觀那一套死無生氣的，合理的。

上季出版的紀念冊刊號，將過去的生活，作個嚴格的批評與討論，本季的紀念冊重於個體生活的真實，也認了團體生活的真實，也認了團體生活的真實，也認了團體生活的真實，也認了團體生活的真實，也認了團體生活的真實。

一年來的寧德團

上季年，因有新加入加入，彼此生疏，遂分全團為三組——讀書，講演，遊戲。每人因性趣至少加入一組。每寧德團是已踏上康莊大道了。

上季年，因有新加入加入，彼此生疏，遂分全團為三組——讀書，講演，遊戲。每人因性趣至少加入一組。每

一個不移的基礎！

將來的發展更確立了一個不移的基礎！

耶穌之友的話

上帝常在祂裏面，是說上帝時時刻刻與你同在。我們時時刻刻在生活，所以要在生活裏表現基督，這是耶穌之友「真實的精神」。

耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」。

耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」。

耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」。

耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」。

耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」。

耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」。

耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」。

耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」。

耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」，耶穌之友「真實的精神」。

背起你的十字架，在生活裏表現基督！

啟明團

本團成立，已將近二年，二年以來，來往數度，舊跡幾已尋矣。所幸者，每經變動，同時即有新血液

精神產生，契友心力，無一毫無虛費，此實足以令人欣慰忘勞者也。

現契友將近二十人，願為吳雷川先生，契友之交誼，聯絡，格外會內充多，循環信內，詩文並茂，莊

嚴大基，教育團美年報

嚴大基，教育團美年報

嚴大基，教育團美年報

嚴大基，教育團美年報

**WHAT DO I FIND MYSELF
BELIEVING THESE DAYS**

by
T. C. CHAO

0324

8

8

0

4

7

6

8

PUBLISHED BY
THE YENTA CHRISTIAN FELLOWSHIP

PRICE 5 CENTS

December 1940

0325

8

8

0

4

7

6

8

WHAT DO I FIND MYSELF
BELIEVING THESE DAYS?

BY T. C. CHAO

When the blue skies disappear and the night is dark, the heart is overjoyed to see the starry heavens above, so bright and so constant.

The world in which we live is a strange place. Its conflagration is now rapidly spreading. Everything seems to be dark. Millions have already died, and millions are enduring unimaginable suffering. The human superstructure of civilization cracks and crumbles under our very eyes. The full freedom of thought, so precious to mankind, looks as though it has been transformed into a cage of iron. Faith has degenerated into belief in Satanic forces. Man has created values, they say, and he is therefore entitled to destroy them. All is subjective, right today may become wrong tomorrow, for there is no standard of judgement beyond selfishness. There is nothing absolute, since everything is relative to desires whose satisfaction can only be measured in terms of physical power. Falsehood works and seems even more effective than plain truths in the realm of politics and international

0326

8

8

0

4

7

6

8

affairs. The whole world recedes into its original, primordial chaos which yearn with an unfathomable abyss to swallow up man and his values alike without compunction. What in this kind of a world can we believe?

Amidst distresses, pain, suffering, and despondency, with questionings everywhere, there is however something which gloriously transcends all these. There is the still small voice at Mount Horeb. There is the vision of the Servant of Elisha, who saw the hosts of heaven ready to fight for mankind. The human soul, turning back upon its infinite resources, finds in itself a reassertion of values and a reaffirmation of eternal truths. When one lifts up his eyes he can see people who never have prayed before, crying to God, men and women of frail constitution bearing up under heavy burdens in the face of hardships, and the unbelieving gaining faith in the power of the Eternal Spirit. The fearful has somehow dropped his trepidation when actual dangers touch him. The feeble becomes strong. The selfish person shows a bright spark of love and a growing capacity for unselfish service. And to the dying the eternal is a reality. Righteousness is righteousness forever! What a strange world we are living in now!

So whatever happens, I personally want to make some fundamental affirmations of faith. I

believe in God the Maker of heaven and earth, eternal and all powerful, selfgiving and infinite in love, whose reign can not be shaken. His Word is law. And the sin of the disobedient carries with it inevitable punishment, even in the moment of his self-glorification. God rules and over-rules in the world. The fact of world-wide catastrophe only demonstrates the awful sureness of chastisement, visited upon the disobedient, unbelieving and recalcitrant. World chaos is divine judgement. Humanity is reaping what it has sown. It sowed winds, it is reaping whirl-winds.

Only the eternal and living God can command all nations. He is the standard we have lost, the centre of reference we have missed, the judge and arbiter among peoples, whom we have sinfully discarded in the assertion that we depend upon ourselves, our knowledge, organization, and our wild ambition that usurps His throne. The world must return to God Who alone is the key to the solution of all its insoluble problems. All human needs cry out for this return, consciously or unconsciously. They prove that God, the Lord omnipotent, reigneth.

I believe in Jesus Christ, the Word Incarnate. To me this means that God works in human history, the eternal within time and space, to redeem and

to reconcile the world to Himself. Unlike Buddhists, Christians insist on the reality of the temporal world, of evil as well as goodness. They think that life, for this reason, is worth living and worth fighting for and that through struggles and suffering, real and lasting peace may come. The fact that Jesus came into this world, implies that God would not leave it to its own difficulties and troubles, that all changing, fleeting moments of life have meaning, and that the realm of human affairs is the arena of divine action. Furthermore, the revelation of God in Jesus Christ gives us the assurance that while right is against terrible odds, it will win and not be defeated. The story of the Cross has always been repeated, in conspicuous as well as in small ways. Just look at Jesus; look at Him long enough, meditating upon Him as the ever victorious even through death and annihilation, and the truth will dawn upon you that the story is being repeated today.

I believe in the self-sacrifice of Jesus the Word Incarnate, which makes for atonement and brings reconciliation between God and man, thus resulting in the deliverance of man from death and destruction. For me there are three reasons for suffering. In the first place, we suffer in order that we may be disciplined. Human culture is a witness of this

sort of suffering. Then, suffering is the result of sin. It is, in other words, a form of punishment, whereby the moral government of the universe is maintained. But the most significant of all, is the kind of suffering which a person who is pure and good takes upon himself so that he may accomplish the deliverance of those who are less pure and who are therefore worthy of pain and troubles. This sort of suffering assumes the glorious form of self-sacrifice. "Jesus and Him crucified" is the highest height, a manifestation of the redeeming love of the heart of God. By this Jesus the Son of God saves us. By this too those who are His apostles and saints share in the bearing of the burdens and sins of the world. Inasmuch as I believe in Jesus, I also believe that by man's identification with the Cross of Jesus under the present circumstances, suffering in the fight for justice and righteousness, for freedom and humanity, for deliverance from evil and sin, human values which have been thrown to the winds, may be reclaimed and restored.

I believe in the inspiring and indwelling Spirit of God. The Spirit that awakens the human soul, condemns the sinner, leads man to repentance, judges, forgives, restores, empowers, and sanctifies is the ever victorious Spirit. Because I believe in the Holy Spirit and because I have seen the transformation of weakness into strength, fearfulness

into courage, listlessness into purposeful activity, I feel quite confident to reaffirm what I have always asserted that spiritual forces are in the long run and in the end, more powerful, more resourceful, and more invincible than all physical forces. Immense guns can not destroy an idea. Intensive bombings cannot crush the spirit of righteousness. People may be silenced for a while, but even in the face of oppression, truth speaks louder than falsehood. All the lying propaganda of nowadays only finally results in the conviction in the mind of man that it sounds utterly unlike truth. Science has conquered nature to a very large extent and is exercising control over many aspects of nature by the power of truth. In the same spirit of truth can human nature be refined, elevated, and regulated. Nothing short of truth will be effective. It is now high time for us who have opportunities and freedom to affirm these beliefs to make repeated and strong affirmations, which may vibrate throughout the world when in many parts of it, truth has been suppressed and evil has been let loose.

At this stage of human development, when we should

“Go upward, working out the beast,
And let the ape and tiger die,”

6

we find to the contrary, the turning loose of wild animals, yet untamed in the human being. To many, man unredeemed and essentially selfish, is unable to make progress in the upward pull toward real humanity and trustworthiness. Man seems now to be in despair of himself, not knowing what to do with his original sin. It is true we must seriously reject the optimism of the latter part of the nineteenth and the early years of the twentieth century, in Western thought, in regard to the possibility of controlling the human heart. Nevertheless, with a clear view of sin and evil, I feel we should reaffirm our faith in man, the incomplete, finite, and sinful being. I therefore believe in man, in the redeemed man of course, but in the unredeemed as well for the hope and possibility of redemption. Our fellow-creatures and ourselves, whom God sent His only begotten Son to save, need our love and trust while all need the grace of God for salvation from sin and selfishness. All are in need of true repentance and forgiveness. In the present and in the immediate future, only Christianity can bind broken humanity together in the fellowship of love and forgiveness. So if we trust in God, we must also trust in man.

Then in consequence of this, I must believe in the powerful influence for good of the Christian

7

0329

community. It suggests the coming of the Kingdom of God among men, in a way as "the far off divine event," but in another way, as the present reality embodied forth in the life of the Churches of Christ. The need of poor suffering humanity for the Church and its work of charity and relief is unimaginably great in war-stricken parts of the earth. Here in China, denominations that used to have nothing to do with each other, have come together and cooperated in services of love. Catholics have come to work hand in hand with their protestant brethren. Little Christian communities, situated in unknown places, have become vital centres of life. Other little groups have moved on, from place to place. They are centres of light, love, sympathy in hours of deep gloom and grief, and perhaps are foundations of a real new order of society. Under persecution and oppression, some of such communities are bearing witness to the power of love and forgiveness, to the grace of God that sustains the Christian faith. Under circumstances of freedom, the Churches plan and act to give, to enlist help, and to share the burdens of the suffering people in the world. The general calamity of mankind is re-vitalizing the Churches.

From this, I believe in democracy, for only true democracy, not the kind which emphasizes and heightens the distinction of classes and class control, but the kind that gives equal opportunities as well

as freedom to all, can take the human being not merely as a tool, but essentially as an end. In many countries the individual is but an instrument in the hands of the government and is not looked upon as having need to think and act in accordance with his own inward dictations. Therefore I am compelled to believe in democracy which more than any other form of political organization thus far known, conserves the Christian value of man as man. I believe at the same time a great deal that is now included in democracy, such as economic inequalities and injustices, must go before democracy can reassert itself against forces that now subject the human spirit to outrageous treatment. Christians today should stand for a new economic discipline and should lead not only in thought and plan toward a new understanding and undertaking but strictly take up, upon a voluntary basis, the discipline of believers to live in mutual economic responsibility. Here it is difficult to discuss economic problems of which I claim no expert knowledge. But it seems to me, Christian Churches can do a great deal to educate their constituencies in the right direction.

In the midst of world changes, I am of the conviction that we do not need a new set of beliefs, but that as Christians we need to reaffirm very strongly the old beliefs in the light of present day world need,

for these are eternal truths. Let us reaffirm therefore not merely in word, but all the time in conduct. Let the spirit be right first and let the right be held on to with a strength and rigidity, a courage and audacity which only contact with God in prayer can give. For beyond death is eternal life fully known; beyond the Cross the glorious resurrection. The incorruptible and eternal can never die; it will live on though as individual men and women we must sometime cease to be in this present world in order to continue life in the eternal glory of God.

Nov. 28, 1940.

1 E 0

8

8

8

4

7

6

8

Nov 1940

8

8

8

4

7

6

8

2332

A GUIDE
TO
UNDERSTANDING
THE BIBLE

Published
by
The Yenta Christian Fellowship
February, 1941

0333

TABLE OF CONTENTS

<i>Chapter</i>	<i>Page</i>
I. A Guide to Understanding the Bible.....	I
II. Brief Introductions to the Books of the New and Old Testaments.....	10
A. The New Testament.....	10
B. The Old Testament.....	18
III. Translations of the Bible.....	32
IV. A Brief Introduction to the Life and Teaching of Jesus..	38
Bibliography.....	43

0334

CHAPTER ONE

A GUIDE TO UNDERSTANDING THE BIBLE

The title, taken from that of a most interesting and valuable book recently published, is used here because of its two implications, which may well form the starting point for our study: first, the assumption that it is important to gain an understanding of the Bible; and second, the recognition that there are certain problems involved which necessitate guided and careful study if we are really to understand.

As for the Bible's importance, we need only remind ourselves that for nearly twenty centuries it has had a powerful influence on literally millions of people all over the world; and today it is by far the most rapidly selling and widely translated (into more than 1000 languages and dialects!) and read of all publications. And most significant of all, it contains the only important records of the life and teachings of the founder of Christianity.

The problems arise chiefly from its complex character—the rich variety of its contents; however, this but makes its study the more fascinating.

As an outline for our thought (which is of course only an introduction to what may well be a life-long study) we may take four common questions which naturally occur in connection with all great books:

1. What kind of a book is it?
2. Who wrote it and when?
3. What is its social and historical background?
4. What is its value for us today?

I. WHAT KIND OF A BOOK IS IT?

In the first place, although its name means literally "the Book," it might better be thought as a small library; for it is made up of 66 separate writings whose composition covered nearly a thousand years. In it we find a great variety of literature—myth and legend, history and fiction, poetry and drama, allegory, letter, record and prophecy—dealing with life in its broadest dimensions.

"Its gallery (collection) of portraits includes king and beggar, wise man and fool, rich and poor, saint and villain, oppressor and slave, hero and coward, dreamer and doer, each revealing (sometimes in a single phrase) his distinctive

quality, and unfolding his destiny according to his kind. The philosopher is here, wrestling (struggling) with the dark problems of existence, sometimes in perplexity, (uncertainty) sometimes radiant with vision; the poet is here weaving into sentences of simple but matchless beauty the longings, discoveries, and aspirations of the soul as he grasps the 'flying vesture' of (seeks after) God; the prophet is here, gazing at the passing glory of the Most High, or brooding in sorrow over the pathos of man's blindness and sin, (and sometimes speaking with the eloquence of heroic indignation against the injustices of man to man); the historian is here, unfolding the significance of past events, and pointing the moral of the achievements or failures of older times for his own day.

"We have the pictures of family life in its homely relations—the birth of little children, the love of youth and maiden, the sorrows and joys of married life, the tragedy of broken hearts, the happiness of renewed relations, the sadness of the inevitable end (death). Often, too, we come on the shock of battle, the agony of defeat, the shout of victory; and we see empires pass in pomp and shame across the stage, now rising into power, now fading into nothingness. There is no typical experience of human life that is not somewhere mirrored in these living pages; virtues and vices are chronicled with firm, impartial touch; the sweetness of life, and its unutterable (indescribable) bitterness, find their full expression." (E. Griffith-Jones, in Peake's "Commentary on the Bible", p. 1)

These books were bound together at a certain time because they had been found of special value in the life of the Hebrew people and the early Christians. Chosen from many writings of a somewhat similar character, they represent the central features of a unique spiritual development.

The idea of *development* is one of the most important keys to an understanding of the Biblical material. To consider every section as on the same spiritual plane results in confusion, whereas to recognize that in the Bible we have a record of amazing growth is to bring our study out into the light of day.

"One major result of the last half-century of Biblical scholarship is ability to arrange the documents of Scripture in their approximately chronological order. The typical questions asked by scholars concerning Biblical writing—Who wrote them? When, to whom, and why were they written?—while still presenting many difficulties, have been answered sufficiently to clarify the broad outliness of the Bible's chronological development.

"An important result of thus seeing the Biblical writings in sequence is ability to study the development of Biblical ideas. Upon this problem some of the best scholarly work in recent years has been expended. *Seen as in-*

formed students now regard it, the Bible is the record of a tremendously influential development of religious thought and life, extending from the primitive faith of early Hebrews into the Christianity of the second century. The Scriptures reflect some twelve centuries and more of deepening and enlarging spiritual experience and insight, in the written record of which nothing is without significance."

(H. E. Fosdick, "A Guide to Understanding the Bible", p. ix.)

II. WHO WROTE IT AND WHEN?

The first thing to keep in mind in dealing with these questions is that many people took part both in writing and in collecting the books of this "library" and that approximately a thousand years separates the earliest book from the latest. And the order in which the books appear in the Bible is very different from what it would be if they were arranged chronologically. For the sake of comparison, therefore, lists of the books as they are now arranged and as they would appear if arranged according to their probable time of composition appear on pages 16 and 31.

What we now call the Old Testament was divided by the Jewish Community into three main groups: *Law, Prophets* and *Writings*. The *Law* consists of the first five books—Genesis, Exodus, Leviticus, Numbers and Deuteronomy—and is so named because it includes the collection of laws which have long been the center of Hebrew (Jewish) thought and life. Also included are many of the myths, legends and historical writings of the people. The period dealt with is from what was thought to be the beginning of the world down to about 1200 B.C. All five are referred to as "Books of Moses", but Old Testament scholars agree that although certain portions may actually go back to that great leader, the writings in their present form were produced much later, the collection as we now have it being practically complete by about 400 B.C.

The collection known as the *Prophets* includes 21 books in all and is traditionally divided in the following fashion:

- A. "Former (Earlier) Prophets"
—Joshua, Judges, 1st and 2nd Samuel, and 1st and 2nd Kings.

B. "Latter (Later) Prophets"

1. "Major Prophets"
—Isaiah, Jeremiah, and Ezekiel.
2. "Minor Prophets" (so-called because of their briefness)
—Amos, Hosea, Micah, Zephaniah, Nahum, Habakkuk, Haggai, Zechariah, Malachi, Obadiah, Joel, and Jonah.

This collection was complete by about the year 200 B.C., although the earliest, Amos, goes back to about 750 B.C.—the earliest of all the Old Testament books.

All the rest of the books—songs, proverbs, history, philosophy, drama, and short stories—are lumped together under the general title *Writings* and consist of Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Daniel, Ezra, Nehemiah, 1st and 2nd Chronicles, and Esther. Also composed at different times, these writings were officially grouped with the Law and the Prophets in 100 A.D. (at the Council of Jamnia) to make the collection that Christians call "The Old Testament". There were other books which were considered but not accepted, some of which we can still read, in the collection known as the "Apocrypha".

The New Testament literature may also be divided into three main classes: *Gospels* (concerning Jesus' life and teachings), early *Church History*, and *Letters*. The first group consists of the four books known as the "Gospels"—("Good News") Mark, Matthew, Luke and John (listed in the order of their composition). The second consists of the Acts of the Apostles. All the rest of the literature—with the exception of Revelation, which is a kind of writing called "apocalyptic" ("unveiling")—is in the third division, *Letters*. Most of these letters were written by the apostle Paul and are ^{the} earliest of the New Testament books: 1st and 2nd Thessalonians, 1st and 2nd Corinthians, Galatians, Romans, Colossians, Ephesians, Philippians, and Philemon. The rest, written by other early disciples of Christ, are 1st and 2nd Timothy, Titus, Hebrews, James, Jude, 1st and 2nd Peter and 1st, 2nd and 3rd John. (The first four of this last group are attributed to Paul, but most New Testament scholars agree that this is a mistake, although parts of 1st and 2nd Timothy and Titus may be from Paul's hand.)

As with the Old Testament, the collection we know as the New Testament was made by selecting the best of various writings (other of which still survive) and was in its present form by about 300 A.D., although the actual writing took place between the years 50 and 150.

III. WHAT IS ITS SOCIAL AND HISTORICAL BACKGROUND?

The background of the Old Testament is that of the Hebrew people during their more than a thousand years of history in Palestine, during which time they changed from a wandering tribe of shepherds into a settled agricultural people with large and important cities. With the change there came to be a greater and greater contrast between the rich and the poor, and more and more of the oppression and graft and vice that so often accompany a city civilization. But as a kind of vital national conscience, the great prophets—especially Amos, Hosea, Isaiah, Micah and Jeremiah—spoke powerfully in protest on behalf of the God of justice and righteousness; and though often they were unpopular and persecuted in their own life-time, their influence on the history of their people as a whole, and through the Old Testament on world history, has been tremendous. For them religion was a way of looking at life as a whole—including political and social and economic as well as individual questions.

The living God who created the world demands that his children, whom He loves, should strive to live justly and righteously with one another as their proper service to Him—obedience to the Divine Will bringing well-being, and disobedience causing destruction; such was the heart of their (the prophets') virile view of life, and they believed that their nation's task was not only to obey this Divine Will but to reveal it to all other nations. Though their country was often invaded and conquered, they never lost faith in God's existence or the ultimate triumph of His will; and they came to look forward with great hope to the coming of a leader whom they called "Messiah" (one sent from God) who would show the way to the fullest and most triumphant life.

It was against this historical background that the world-changing events recorded in the New Testament took place. There were other factors, however, which should also be kept in mind—chiefly the power and law of the Roman Empire (then at its height in all of the lands around the Mediterranean Sea) and the influence of the Greek language and culture and philosophy. These three influences—Hebrew, Roman and Greek—were the dominant ones in the Palestine of Jesus' day, and all powerfully affected the movement which he founded. As he was born into a Jewish family it was of course the Hebrew background which influenced Jesus the most, and it was as the long-awaited Messiah ("Christ") that he was accepted by his earliest followers. But the accounts of his life were for the most part first written in the Greek language and the Church grew up in a Roman world. Later, as Christianity spread both East and West other influences were felt and are continuing to have their effect.

IV. WHAT IS ITS USE AND VALUE FOR US TODAY?

When we come to this question, there are several things that should be mentioned:

- 1.) Any book which has had such historical influence should be known by the thoughtful student.
- 2.) As the record of the *development* of the ideas of one of the most spiritually sensitive people of the world the Old Testament is priceless. It also contains much material of lasting spiritual worth.
- 3.) As the source book of historic Christianity, the New Testament is of absolutely unique value.

Combining all of the above three we come to the question of the Book's use in our own lives. First and most important, it should be *read*. But how? With most books we start with page one and read straight through; but the Bible, we must remember, is not one but many books, and should be approached as we do any collection of writings—selectively.

If it is new to one, one of the best places to start is with the Gospel of Luke and the Acts of the Apostles. "Here," as has been said, "are the events and the Person that mark the turning point of human history."

"Throughout all generations since then they have set countless men and women and youth free from fear and shame and sin, and brought them to a radiant and abundant life. To the light from these chapters the rest of the Bible contributes, and in their light it and all life are illumined. Whatever ground you traverse, this will be the peak from which you will get your bearings." (Bible Society Pamphlet)

One might continue then with the other Gospels and Paul's letters, parts of the Psalms, some of the great prophets, Genesis, and so on.

After one has gotten generally familiar with the greatest books and knows how to find his way about in the library as a whole, there are various ways of reading which have been found of value which he may wish to try—both along and in company with others.

a.) One may take an important chapter or book and "live with it"—re-reading it and possibly memorizing parts or the whole—and then continue with other great sections.

"By repeated re-reading in the face of our practical problem, a book begins to live in the mind like a magnetic current. To get the benefit of the Bible, one needs not a snapshot, but a time exposure." (Bible Soc. Pamphlet)

Among such chapters are: Matthew 5-7, John 14-15, Romans 12, 1st Corinthians 13, 1st John 4:7-21, Isaiah 40 and Psalms 8, 19, 23, 100, and such parables as "The Good Samaritan" (Luke 10:25-37) and "The Prodigal Son" (Luke 15:11-32).

b.) One may seek as he reads—in the Gospels and Acts, for example—to imagine what he himself would have done in the situation recorded.

c.) One may read with the purpose of studying the life of an individual character, or of several. Among the greatest characters in the Old Testament are Abraham, Isaac, Jacob (Israel) and Joseph, the "patriarchs" or "fathers" of the Hebrew race; Moses, the great leader and law-giver; and Kings Saul, David, and Solomon. The stories of their lives—stories which tell of their weak or bad qualities as well as the good—are among the most fascinating in world literature. Also the lives of some of the writers themselves—especially the great prophets Amos, Hosea, Isaiah, Micah, and Jeremiah—can be glimpsed through their works and are of absorbing interest. In the New Testament, in addition to the central figure,

the most important characters are Peter and Paul, though there are many others of great interest. Some have found it of value to try to find the character most like oneself and then to study his experience with God and men.

d.) One may take a certain word or phrase or some great theme and trace its use and development (with the help of a "concordance", a book which lists passages according to subjects). The book already referred to, "A Guide to Understanding the Bible", is a study of six such themes—the ideas of God, man, right and wrong, suffering, fellowship with God, and immortality.

e.) One may read for light on personal problems (especially from the Gospels, Epistles, and Psalms) or on some of the problems of the world's life—individual rights, the duties of nations, freedom and law, qualities of public leaders, the foundations of peace, and so on.

f.) Sometime—certainly not at the start—one may wish to read the Bible clear through. If so he ought to have a (red) pencil and small ruler at hand to mark those places which seem to him especially worth noting and which he may want to be able to refer to quickly and possibly to memorize.

There are many books of real value as aids for study of the Bible; a few are listed in the Bibliography at the end of the pamphlet. But they should always be regarded as helps—not substitutes. If the Bible is really to be understood and appreciated, it must be read and allowed to speak for itself.

"It helps us to understand life because it tells so much of life itself. It does not deal with abstractions. It tells of real people, good people and bad people, people half good and half bad, people high and low and middling, and it tells of them just as they were. Thus and so they thought and did; thus they saw clearly and walked straight, or thus they blundered and went wrong; in such and such a fashion they followed their own ignorant or evil devices, and in such another better way they caught the beauty of the meaning of God and followed that. Little by little God is revealed to us by these figures of the Bible in whom He is reflected. And at last, out of all, the lesser crowd, one great Person rises, splendid with God's shining—like some snow-clad mountain which, above the valleys still in shadow, stands crowned with the beauty of the risen sun. That one is Jesus. He is the climax of the Bible story. He is

the final meaning which shows the partial meaning in all the rest. Looking at him and experiencing his spirit men in every time have said, 'This is what God must be like'.

"With freedom of mind, therefore, and with enrichment of spirit, we can follow the story of the Bible. That story is like a road that leads uphill. It starts in the shadowy places where the dawn is just beginning to break, in the misty glades of men's earliest thinking where all sorts of wonderings are abroad. It goes forward across the plains where men with the divine spark in their souls are working out their first crude relationships with one another. It passes by altars where a worship still imperfect is yet made beautiful by the adoration of worshipers whose eyes are lifted to the highest that they knew. It climbs the great slopes of expanding vision along which the prophets point the way. On and up it goes, until it reaches the mountain peak of the mind and heart of Jesus, beneath which the long gradations of the journey fall into their perspective and before which a new world lies." (W. R. Bowie, "The Story of the Bible," pp. 16 and 22)

* * * * *

CHAPTER II

BRIEF INTRODUCTIONS TO THE BOOKS OF THE NEW AND OLD TESTAMENTS

In this short pamphlet there is space for only a few sentences of general introduction to each book, but it is hoped that they will be of some help. In addition, certain chapters and verses which seem especially important to the writer are mentioned: though each reader should pick out, and underline, what appeals especially to him, the passages listed may be of value as a beginning. The New Testament books, as of the greatest importance, are dealt with first, and for the sake of convenience in the order in which they appear in the Bible.

THE NEW TESTAMENT

I. *Matthew* (馬太福音)

Though not the oldest or the most beautiful of the Gospels, Matthew has always been regarded as especially important because of the systematic and thorough way in which both the teaching and the actions of Jesus are presented. Written somewhere between 80 and 85 A.D., it got its name from one of the twelve closest followers of Jesus, who was probably the source of some of the material. Chapters 5-7 are the most famous section, often called "The Sermon on the Mount"; but the whole book should be read carefully in its entirety.

2. *Mark* (馬可福音)

The oldest of the Gospels, Mark is of special historical importance. Written shortly before the year 70 A.D., it has generally been thought of as based on the recollections of the Apostle Peter (the most frequently mentioned next to Jesus) as put into writing by his younger friend John Mark. The briefest and the most stirring account of Jesus' life, it was clearly used by the authors of Matthew and Luke as a historical framework for their Gospels. It should be read straight through.

3. *Luke* (路加福音)

Dating from 80 to 90 A.D., this Gospel was written, as the author tells us in the first few lines, to gather together from various accounts the facts about Jesus' life and teaching and to present them "in order". It follows Mark's historical outline but adds much new material, including some of the loveliest and most important of the parables. And from a literary standpoint it is probably the finest of the Gospels. It also should be read in its entirety.

4. *John* (約翰福音)

The latest of the Gospels, *John* was probably written near the end of the first century, between 90 and 100. The author, whether one of the twelve apostles or another disciple with the same name, was concerned not only to give an account of what Jesus did and said but also to help his readers to understand what he believed to be the significance of Christ as a revealer of God's nature and purpose for mankind. It therefore stands pretty much by itself, whereas the earlier three Gospels are quite closely related to each other and are often called the "Synoptics" because they attempt to give a more strictly historical survey than does John. Like the others it should be read straight through, there being too many passages of importance to list.

5. *The Acts of the Apostles*. (使徒行傳)

The author is the same as the one who wrote the third Gospel—according to tradition, "Luke the physician", so referred to by Paul in one of his letters, and also as his "beloved" companion. This book is really a continuation of the Gospel and dates from about the same period or a little later. The chief source for our knowledge of the history of the early Church, it is of course of great importance. The two principal characters are Peter and Paul, and many of their thrilling experiences are told with Luke's remarkable literary and dramatic talent. As with the Gospels, it should be read as a whole for its full effect.

6. *Romans*. (羅馬書)

The full title of the book, "The Epistle of Paul the Apostle to the Romans", tells us a good deal about this letter. Written about 55 A. D. to the group of Christians then in the city of Rome, it gives

us the most careful and systematic presentation of Paul's thought. He was writing to a group whom he did not personally know, and was anxious therefore to acquaint this church—especially important because located at the capital of the Roman Empire—with the nature of his thought. The letter might well be read entirely, but among the most interesting passages are 1:16-17, 2:11, 5:8, 6:23, 8:14-17, 28, 35-37, 10:4, 11:33-36, 12, 13:9b-10, 14:7 and 15:13-7-8. *1st and 2nd Corinthians* (哥林多前後書)

Unlike the epistle to the Romans, these two letters—written probably a few months apart in the year 55—were addressed to a community of Christians to whom Paul was personally well known. Having founded the Church in the city of Corinth (in Greece), Paul sought to keep in touch with its members by writing. As in all his letters Paul writes here with specific people and problems in mind; but nevertheless many passages appear which are of permanent value. Among them are the following:

1 Cor.: 1:22-31, 3:16-21, 4:20, 5:6, 6:12, 19, 10:23-24, 11:23-26, 12, 13, 14:15, 20, 33, and 16:13

2 Cor.: 3:6b, 17, 4:5-10, 5:17-20, 6:16, and 9:7.

9. *Galatians* (加拉太書)

This short letter, written to the members of several churches in the province of Galatia (in Asia Minor) in about the year 50 or 51, is important not only as one of the chief keys to an understanding of Paul's interpretation of the Christian message but also because it gives the earliest account of the beginnings of the Christian Church. It has likewise been called "the Christian declaration of independence" because in it Paul argues against various teachers who have been demanding what he regards as unnecessary and unwise requirements for membership in the Church. It should sometime be studied as a whole, but among the most valuable verses are 3:11, 26, 28, 5:1, 6b, 9, 14, 22, and 6:2, 7, 9, 10.

10. *Ephesians* (以弗所書)

Addressed to the Christians in Ephesus (a city in Asia Minor), this letter is one of the so-called "captivity epistles", having been written while Paul was a prisoner in Rome during the years 60-64. Generally regarded as one of the masterpieces of New Testament

literature, it is Paul's vision of all nations and the whole universe finding their unity and fulfillment in Christ. Very brief, it should be read as a whole; but among the most important verses are 2:19-22, 3:14-21, 4:10-6, 11-16, 25, 32, and 6:10-17.

11. *Philippians* (腓比立書)

Another of the "captivity epistles" (60-64 A. D.), this letter is addressed to Paul's Christian friends in Philippi (in Greece) who had just sent him some money for his support. Written specifically to send his thanks, together with some words of general counsel, it nevertheless contains in its brief four chapters some great passages of lasting worth. Among them are 2:5-13, 3:13-14, and 4:4, 8, 13.

12. *Colossians* (歌羅西書)

Also written during Paul's period of captivity (60-64) this brief letter (just four chapters) was sent to the church at Colossae (in Asia Minor, to remind his readers, in view of false teachings, of the centrality of Christ for the Christian faith. Among the verses especially worth noting are 1:9-14, 19, 2:2-3, and 3:11-17.

13-14. *1st and 2nd Thessalonians*. (帖撒羅尼迦前後書)

These two epistles to the Christians in Thessalonica (North of Greece) are of special interest as probably the earliest of Paul's letters, and therefore the oldest Christian writings now in existence. It is generally agreed that they date from about the year 50 A.D., less than twenty years after the Crucifixion. Large parts of them deal with special problems which had arisen in the Thessalonian church and are of interest today chiefly for historical reasons. However 5:12-22 in the first epistle, and 3:10, 13 in the second, should certainly be read.

15-17. *1st and 2nd Timothy and Titus* (提摩太前後書及提多書)

These three short letters are known as the "Pastoral Epistles" as they consist chiefly of advice regarding the duties of pastors. They are all entitled "epistles of Paul" but there is now general agreement among scholars that they date from a later period—during the early days of the second century. There are certain passages which are very similar to letters that were surely written by Paul; but considered as a whole (for they are very much alike) they are different in style, thought and historical setting (the stage of church

development) from the genuine "Pauline" epistles. The probability is that a later teacher took as starting points various notes that Paul had sent to some of his assistants and proceeded to write letters of a sort he thought Paul might have written had he been alive. Among the most important verses are:

1st Timothy—1:15, 2:3-4, 3:15b, and 6:10,12.

2nd Timothy—1:10, 2:9b, and 4:7, and *Titus* 1:15.

18. *Philemon* (腓利門書)

This little letter of one page in length was written by Paul between the years 60 and 64 while he was a prisoner in Rome. Philemon was a slave who had run away from his master, but who had become a Christian and a beloved fellow-worker of Paul's. For a slave to run away was a crime punishable by death according to Roman law; and so Paul writes to urge the master, also a Christian, to forgive the offense. While not directly attacking the slavery system, the implications of the letter are clearly against it so that it has well been called "one of the landmarks in the history of emancipation" (the freeing of slaves).

19. *Hebrews* (希伯來書)

Like the "Pastoral Epistles" this letter is attributed to Paul in its title, but scholars have long agreed that this is not correct. It is a letter by an unknown author to a few Hebrew friends who were discouraged in their faith and were considering giving up Christianity. Some scholars date it before 70 A.D. while others place it between 80 and 85. Among its great passages are 4:12-16, 11:1, 6, 8-10, 12:1-2, 28-29, and 13:2,14,20-21.

20. *James* (雅各書)

One of the most strongly ethical of all the epistles, this short letter has generally been assumed to have been written in about 58 A.D. by a brother of Jesus who in the early days became head of the church in Jerusalem, though whether the author is that James or some other teacher of the same name we can not be sure; and some scholars date it about the year 100. It thinks of Christianity as "the royal law" and consists of moral instructions. A few main themes appear again and again, such as the need for patience under

trial, the value of practice as compared with mere theory, justice to the poor, the danger of evil speech, and the need for humbleness and sincerity. Among the verses especially worth noting are 1:22, 26-27, 2:14-26, 3:16-18, and 4:6,8,17.

21-22. *1st and 2nd Peter* (彼得前後書)

Although both of these letters bear the name of the leader of the Twelve Apostles, most scholars agree that they are the work of later teachers—the first dating probably from the period of persecution of the Church in the year 96, and the second from about the middle of the second century (150 A.D.). However, some regard the first epistle as much earlier, 61-64, and as dictated by the apostle Peter. Read especially verses 1:16 and 5:5b in the first epistle and 1:5-9 and 3:13 in the second.

23-25. *1st, 2nd, and 3rd John* (約翰一, 二, 三書)

It is generally agreed that all three of these short letters were written by the author of the Fourth Gospel, and date therefore from the early years of the 2nd century. Of the first, one noted New Testament teacher says, "No book has ever been written which takes us nearer to the very heart of our religion."* It should be read as a whole, but among the outstanding verses are 1:4-10, 2:10-11,17, 22, 3:1,11,14,17-18,23, 4:7-21, and 5:3,7,11-12; and 1:5 in the *2nd Epistle* and 1:4,8,11 in the *3rd*.

26. *Jude* (猶大書)

Written sometime between 63 and 80 A. D. this short letter was directed against certain types of teaching which the author considered as dangerous. As such its value is chiefly of a historical nature, except for the frequently used benediction in verses 24-25.

27. *Revelation* (啟示錄)

The occasion for the writing of this document was the terrible persecution under the Roman Emperor Domitian in 95. It belongs to style of writing very common at that time, known as "apocalyptic" ("unveiling" or "revealing"). It is a book definitely written for the time—to encourage the churches to carry on with faith and courage. However, its rich imagery and imagination have ever since had the greatest influence on Christian art and poetry and music (on Handel's

* (Scott, E.F., "The Literature of the New Testament, p. 268).

"Messiah" for example); and its deep faith in the power of God against which the forces of evil cannot permanently succeed, is of abiding value. ("Babylon" is really Rome.) Note especially 3:8a, 15-17, 19-20, 5:12, 11:15, 15:3 and 21:1-5.

NEW TESTAMENT CHRONOLOGY

Scholars disagree as to the exact dates of the New Testament books, but the material given below gives the general picture.

(1) Paul's Epistles (within narrow limits the dates are certain)

1st Thessalonians	50-51 A.D.
2nd Thessalonians	50-51
Galatians	50-51
1st Corinthians	54-57
2nd Corinthians	54-57
Romans	57-58
Colossians	60-64
Philemon	60-64
Ephesians	60-64
Philippians	60-64

(2) Synoptic Gospels and Acts

Mark	65-70
Matthew	80-85 (embodying earlier documents)
Luke	80-90 (probably based on earlier draft, about 60-70)
Acts	90-96 (probably based on earlier draft, about 62-64)

(3) Other Epistles and Johannine (John's) Writings

James	Earliest date assigned	58	Latest date	100
1st Peter	"	61-64	"	92-96
Jude	"	63	"	80
Hebrews	"	66-68	"	80-85
Revelation	80-96			
John (Gospel)	90-100			
1st John	90-100			
2nd and 3rd John	100-115			
1st Timothy	100-115 (probable date, but certain portions were written before 64)			
2nd Timothy				
Titus				
2nd Peter	150			

For the sake of comparison there follows a list of the books in the order in which they appear in the New Testament:

1. Matthew	15. 1st Timothy
2. Mark	16. 2nd Timothy
3. Luke	17. Titus
4. John	18. Philemon
5. Acts	19. Hebrews
6. Romans	20. James
7. 1st Corinthians	21. 1st Peter
8. 2nd Corinthians	22. 2nd Peter
9. Galatians	23. 1st John
10. Ephesians	24. 2nd John
11. Philippians	25. 3rd John
12. Colossians	26. Jude
13. 1st Thessalonians	27. Revelation
14. 2nd Thessalonians	

* * * * *

"A small body of writings it is, covering no great range in time, and offering no great variety in literary type . . . Slight in amount, showing surprising omissions in content, leaving much unsaid about which we long to know, still this group of writings is a priceless treasure. As historical data, they are the precious firsthand source materials for the most significant religious movement in history, and for the life from which it sprang. As literature they have that rare vitality and eternal applicability to life that we call the 'classic quality'. As reservoirs of inspiration for the religious life, they have maintained their place through the ages, and men have found in them perennially 'words of life' ". (Mary Ely Lyman, "The Christian Epic," pp. 11-12.)

* * * * *

* * *

*

THE OLD TESTAMENT

If a real study of any of this literature is to be made some good introduction or commentary should be used (see the Bibliography on page 43). But the following brief paragraphs may be of some value as helps for ordinary reading.

THE HEXATEUCH

The first five books of the Old Testament were called "the Law", but the sixth also belongs with them as parts of one great work dealing with the Hebrew people's conceptions of the beginning of the world and coming on down to the early days of their history as a settled people in Palestine. Some parts of this work which the Jews called the "Hexateuch" ("the Six Books") probably go back to the 9th century B.C. (about 850), but these and later materials were worked over and combined in their present form about 500 years later (350 B.C.)

1. *Genesis* (創世記)

The word "Genesis" means "Beginning", and the book consists largely of mythical and legendary material which contains some of the very greatest stories in the world's literature. The book is notable, too, for its strong and clear expression of belief in God as the Creator and Sustainer of the universe and all life, with especial concern for mankind. Among the sections most worth reading are 1-2:3, the primary Hebrew myth of the creation, and also the stories of the early leaders—Abraham, Isaac, Jacob, Joseph and others (locate them by means of the page headings)—especially the story of Joseph and his brothers in 37 and 39-47:12.

2. *Exodus* (出埃及記)

The word means "Going Out" and refers to the escape of the Jewish people from Egypt, the central theme of the book. Having gone to Egypt as guests in the time of Joseph, they were later enslaved by the Egyptians and were able to get away only with great difficulty under the direction of their great leader Moses. Use the page headings to locate the various stories about Moses and his fight for his people's freedom; and read also 20:1-17, one version of the famous Ten Commandments.

3. *Leviticus* (利未記)

The Levites were members of one of the twelve Hebrew tribes whose special responsibility it was to look after the temple and the observance of sacrificial laws; and this book is called by their name because it consists largely of such laws. Read especially 19:2, 9-18, 33, from which Jesus chose one of his most important teachings (19:18b).

4. *Numbers* (民數記)

So named because of the account of the numbering of the people in chapters 1-4 and 26, this book tells the story of the wanderings of the people in the Arabian wilderness after their flight from Egypt and also gives a good many laws. Moses is still the central figure and stands out as a courageous and wise leader and organizer. The book is largely of historical interest, but 6:24-26 contain a well-known benediction which we frequently use in services of worship.

5. *Deuteronomy* (申命記)

The name means "the second book of the Law" (or "the second giving of the Law") and the book contains the second version of the giving of the Ten Commandments (5:1-22) and other laws to the people. It is in fact an earlier account, going back probably to about the middle of the 7th century; but the book was worked over and given fifth place when the Hexateuch was put in its present form. It contains some very fine passages—one of which Jesus linked with the one from *Leviticus* to form one of his principal teachings (6:4)—historically important laws, and further accounts of Moses and his people up to the great leader's death. Among the most noteworthy passages are 4:29, 35, 39, 5:1-22, 6:4, 16, 8:3b, 10:12-14, 30:11-20a and 31:23a.

6. *Joshua* (約書亞記)

Named after Moses' successor as leader of the Children of Israel (the Hebrews) this book carries the story of the wanderings to their conclusion in the settlement of the tribes in Palestine (or Canaan, as it was then called). It is full of accounts of battles and brave deeds, cruelty and treachery, kindness and loyalty—interesting stories in which legends and history are mixed. Joshua's farewell

address to his people in the last chapter gives a valuable short summary of the accounts of the Hebrews' wanderings from the time of Abraham and ends with a stirring challenge and declaration of faith in 24:15.

OTHER HISTORICAL WRITINGS

7. *Judges* (士師記)

After Joshua's death there was no really great national leader for two centuries or more (about 1250-1050), during which time there was a great deal of fighting between the Hebrew tribes and other peoples in Palestine. Such leadership as there was came from a series of tribal champions called "Judges" (a name which indicates part of their work) around whom gathered interesting stories and songs which were put together in the book called *Judges*. The book in its present form shows that the editors were primarily interested in teaching a lesson, that sins bring suffering and repentance brings deliverance—the dominant idea of the historians (called "Deuteronomists" because greatly influenced by *Deuteronomy*) who were responsible for the historical writings of the period of the Exile in Babylonia in 586-538—*Judges, 1st and 2nd Samuel, and 1st and 2nd Kings*. However, many sections are of much earlier origin. Though we do not turn to this book for ethical guidance, it is full of stories of great human interest such as those of Deborah, Gideon, Jephthah and his daughter, and Samson and Delilah (easily located by the page headings).

8. *Ruth* (路得記)

One of the shortest of the Old Testament books, this beautiful story of love and faithfulness and kindness holds a high place in the world's literature. It was probably written about the middle of the fifth century B.C. (450-430) at a time when the Jewish Community, recently returned to Palestine from a long period of captivity in Babylonia, was becoming more and more nation-conscious and race-conscious, and laws were made which prohibited marriage between Jews and Gentiles (non-Jews). Against this spirit of national intolerance and exclusiveness the unknown author of *Ruth* skilfully tells the story of a fine foreign woman who had lived about 700 years before and who, according to tradition, had been one of the ancestors

of King David, the greatest national hero of the Jews! The author nowhere mentions the time in which he is living and the laws he is attacking, but the implications are perfectly clear. The story should certainly be read straight through.

9-10. *1st and 2nd Samuel* (撒母耳記上下)

These books (originally one) take up the story where *Judges* leaves off and bring it down to shortly after 1000 B.C. The three chief figures are Samuel (priest and king-maker), Saul (the first king of a united Hebrew nation) and David (the greatest national hero)—about whom fascinating and dramatic stories are told, which can easily be found by making use of the page headings. As with *Judges*, these in their present form come from the period of the Exile (6th century), but they contain material which is much older—some probably going back to the time of the events themselves (11th and 10th centuries). The most interesting sections are those which tell about David, as for example the last three of the following references: *1st Samuel 15:22, 16:7, 18:1-4.*

2nd Samuel 1:26-27, 12:1-10, 13a,

11-12. *1st and 2nd Kings* (列王紀上下)

These two books (originally one) carry the story of the Hebrews on down from shortly after 1000 (where *2nd Samuel* ends) to about 560 B.C. They were written by the same author(s) as composed *1st and 2nd Samuel*, for there is no break in the narrative. The first few chapters deal with the reign of David's son Solomon, the last king of a united nation, and then come brief accounts of the actions of the kings of the northern and southern sections (Israel and Judah) divided after a civil war. Among the most important—some good, some bad—were Jeroboam, Ahab, Jezebel (a queen), Jehoshaphat, Jehu, Jeroboam (a second of the same name), Hezekiah, Manasseh, and Josiah. Also recorded—often in the most dramatic style—are the actions of certain early prophets such as Elijah (*1st Kings 17 ff.*), Micaiah (*1st Kings 22*), and Elisha (*2nd Kings 2 ff.*). Solomon's most famous act as a royal judge is found in *1st Kings 3:16-28*.

13-14. *1st and 2nd Chronicles* (歷代志上下)

About 300 B.C. or a little later, shortly after the death of

Alexander, who had brought Palestine as well as most of the rest of the eastern Mediterranean world under Greek control, a writer known as the Chronicler rewrote his people's history in one fairly extensive work which included *1st and 2nd Chronicles*, *Ezra*, and *Nehemiah*. He starts with a long genealogy beginning with Adam, tracing the generations down to the days of the united kingdom under Saul and then goes into more detail with the next 600 years (1000-400). He makes extensive use of *Samuel* and *Kings* and certain other documents but gives the entire story a strongly ecclesiastical (churchly) flavor, as he belonged to the priestly group which was dominant at the time of writing (300-200 B.C.). Use page headings to look up material on such figures as those mentioned in the sections on *Samuel* and *Kings*.

15-16. *Ezra and Nehemiah* (以斯拉記及尼希米記)

These books, as stated above, were originally a part of a longer work which included *1st and 2nd Chronicles*. They deal in more detail, however, with a period of about 100 years after the return to Jerusalem of some of the Jews from their Babylonian Exile (in 538 B.C.), made possible by the Persian monarch Cyrus, who had conquered Babylonia. The author used as his source material the personal memoirs of two leaders during the period—Ezra the High Priest and Nehemiah the Governor; a good many direct quotations from these sources appear, and help to make the whole valuable historical material.

17. *Esther* (以斯帖記)

One of the latest of the Old Testament books, this is a well-told romantic story of a beautiful Jewish girl named Esther who became the queen of the Persian King Xerxes (485-465 B.C.) and who saved her people from a threatened massacre. It was written probably about 200 B.C. at a time when the Hebrew people were struggling to maintain their national identity, and is aimed to strengthen faithfulness and courage and to give an explanation for the highly nationalistic festival of "Purim". Though interesting, it is of distinctly minor importance.

LITERARY WORKS

18. *Job* (約伯記)

Generally recognized as one of the greatest pieces of literature in the Old Testament, *Job* (400-350 B. C.) is a kind of dramatic poem which takes the form of a debate between the main character and four friends. The central theme is the problem of suffering, especially the problem of why the righteous suffer if God is just and powerful. Job is presented as a thoroughly fine person who nevertheless is suddenly visited by almost every conceivable kind of misfortune and pain and sorrow, and the question is *why*? His friends present the dominant opinion (shared as we have seen by the writers of the historical books discussed above) that suffering is always the result of sin, and well-being of righteousness, but this the author, through Job, strongly denies. The book ends without any rational solution being achieved but on a very high note of vital faith in God. There is a splendid tribute to wisdom in 28:12-28, as well as many other fine sections, such as the dialogue between Jehovah and Job in 38:42:6. The book should sometime be read as a whole.

19. *Psalms* (詩篇)

Probably the most frequently read of all the Old Testament books is the *Psalms*, sometimes called the "Psalter"—the hymn-book of the Jewish faith and likewise the source of many of the finest Christian hymns.

Of the total number (150) nearly half are called "Psalms of David"; but it is generally agreed that only a much smaller number should be thought of as coming directly from him, the rest being attributed to this great national hero and poet by later admirers. The earliest, therefore, come from about 1000 B.C., while the latest can be dated about 150. We should not be surprised to find—as we do—that the ethical standards of the poems, coming from such widely different times and from many different writers, vary greatly. Therefore, just as we approach the entire Old Testament, so we should approach this collection of Psalms—selectively. Among the finest are: 1, 8, 15, 16, 19, 23, 24:1-6, 27, 33:1-12a, 42, 46, 51:1-17, 65, 67, 73, 84, 85, 93, 95:1-7, 96, 98, 100, 103, 104, 107:1-9, 119:9-16, 41-48, 105, 142, 160,

121, 126, 130, 133:1, 136:1-9, 139:1-18, 23-24, 145, 146, 148, 150.

20. *Proverbs* (箴言)

This book is one of three that are generally grouped together as "Wisdom Literature"—the other two being *Job* and *Ecclesiastes*. It is made up of several smaller collections, all of which consist chiefly of short practical sayings having to do with everyday life. Most of the sayings are only two lines in length, though there are several slightly longer sections. The first verse tells us that what follow are "the proverbs of Solomon, the son of David, King of Israel"; but it is quite certain that only a few can be dated so early (about 1000 B.C.), most coming from a much later date. The collection was given its present form sometime between 300 and 250 B.C. Some of the most interesting of the sayings are 1:7, 3:13-20, 4:7, 6:16-19, 8:1, 11-13, 9:8-10, 10:1, 12, 17, 12:1, 15-19, 14:34, 15:1, 5, 8-9, 16-20, 23, 32-33, 16:8, 16, 18-19, 32, 17:1, 15-17, 21, 2-3, 15, 22:1a, 6, 25:21, 26:4, 20, 27:2, 6, 29:18, and 31:10-31.

21. *Ecclesiastes* (傳道書)

One of the latest of the Old Testament books, coming from about the beginning of the 2nd century before Christ, *Ecclesiastes* ("the teacher") is for the most part the work of an old man who had not found very much meaning in life. However, a later writer apparently added some proverbs and a third added material expressing strong faith in God, so that in its present form the book is a mixture of ideas which do not really belong together. It is an indication of the breadth of the Old Testament literature that this writing is included.

22. *The Song of Solomon* (雅歌)

This "Song of Songs" as it is called in the first verse is a love poem (or possibly several combined) most probably sung at marriage festivals in ancient Palestine. It owes its place in the Old Testament to an interpretation of it as representing the love relationship between Jehovah and Israel; and later it was re-interpreted as expressing a similar affection between Christ and the Church. It comes from the 3rd century B. C.

THE PROPHETS

23. *Isaiah* (以賽亞書)

The prophet Isaiah was one of the most influential figures in Hebrew history, both as an important leader in his nation's public affairs and as the author of the first thirty-nine chapters of the book which bears his name; and therefore a serious study of his writings should include the reading of some account of his life (see the Bibliography on page 43). This material is of special interest also as one of the three earliest books in the Bible, coming from the later part of the 8th century (740-700 B. C.). It is characterized chiefly by a strong emphasis on the need for faith in God as "the Holy One" who demands justice and righteousness.

About two centuries later an unknown prophet—referred to now as "the second Isaiah"—gave to his people, who were then captives in Babylon, a great message which is now found in chapters 40 to 55. In these chapters Old Testament prophecy reached perhaps its highest point—the climax of two centuries of truly inspired teaching. Chapter 40 is especially important, as are the passages which present the ideal of the "Suffering Servant" (42:1-4, 49:1-6, 50:4-9, and 52:13-53:12).

Still another section, written either by the same author or a "third Isaiah" after the captives had returned to Jerusalem, is found in the last eleven chapters (56-66). And then as the result of later editing all of the material was grouped together to form the book as we have it now.

A good many of the words used in Handel's "Messiah" are taken from *Isaiah* and these and certain other sections have had great influence on Jews and Christians through the centuries; some indeed, as we know from a study of the Gospels, had a profound influence on Jesus. Read especially 1:16-17, 2:2-4, 3:15, 5:16, 20, 9:2, 6-7, 32:16-17, 40, 42:1-4, 44:6, 45:20-23, 52:7, 53:3-6, 55:6-13, 56:1, 57:15, 58:6-9, and 61:1, 8.

24. *Jeremiah* (耶利米書)

Poet, prophet, pastor, thinker—Jeremiah was a truly great man, regarded by many as the most Christ-like figure to be found in the Old Testament; some account of his life should be read in connection with a study of his writings. He lived in one of the

most tragic periods in his nation's history, witnessing two invasions and the carrying off into captivity of the greater part of his countrymen (in 597 and 586 B.C.); and according to tradition he himself was finally put to death. Absolutely fearless, he was quite capable of opposing the most powerful figures in Jerusalem—including the King—when he thought them wrong; yet there was probably no one in the Old Testament period who had a greater love for his people. He had all the passion for social justice that had characterized such earlier prophets as Amos, Hosea, Isaiah and Micah, but he combined with that his own profound experience of personal religion and wrote (or rather dictated to his disciple Baruch) with an eloquence which makes his book one of the great pieces of ancient literature. Among the especially outstanding passages are 9:23-24, 22:3, 13-16, 23:29, 29:11-13, and 31:3, 33-34; read also the introduction in 1:1-10.

25. *Lamentations* (耶利米哀歌)

As the title makes clear, this is a collection of poems of grief—grief over the destruction of Jerusalem in 586 B.C. It includes a vivid description of the terrible siege during which the suffering was so great that some hunger-crazed women ate their own children; and the account of the cruelties of the conquerors reminds us of similar tragedies in our own time. Whether or not it comes directly from the hand of Jeremiah, it is clearly from the same general period.

26. *Ezekiel* (以西結書)

Ezekiel lived through some of the same experiences that formed a background for Jeremiah's writings, but his work as a teacher and priest was done during the captivity (597-538). At a time when many of his people were terribly discouraged and in danger of losing their faith in God (chiefly because they had linked their faith too closely with their own national well-being) Ezekiel delivered his message of positive belief in a holy and merciful God to whose moral law all nations and individuals are subject. He was, as a priest, deeply concerned also with the ceremonial side of religion, and a great part of his book is devoted to detailed instructions on this matter, so that he has often been called the father of Judaism in its ritualistic sense. The book is chiefly of historical interest, though there are passages of enduring universal value, such as 36:26-27.

27. *Daniel* (但以理書)

Like *Revelation* in the New Testament, *Daniel* belongs to the type of writing called "apocalyptic" ("unveiling"). It comes from a period of great persecution (about 175-165 B.C.) when the foreign ruler of Palestine (which had been conquered by Alexander in 333) tried to destroy the Hebrew religion. Revolt broke out, however, and after ten years of bitter fighting under the leadership of Judas Maccabaeus and his brothers national independence was regained, in 165. To encourage his countrymen during this period, the unknown author wrote this story about a national hero who had lived during the period of the Exile some 400 years before—how he and his companions had endured even more terrible persecution for their faith; and so while its contemporary meaning would be fully understood by all Jewish readers, it would seem to be a harmless historical document to their oppressors. Read with this background, the book, with its well-known stories (meant to be interpreted symbolically—the "lion's den" and the "fiery furnace" being, for example, very vivid symbols for great persecution), is of great interest even today; and people under persecution in any age may well take courage from the strong faith in the eventual triumph of Divine truth and justice expressed in such passages as 3:16-18, 4:37 and 7:13-14.

28. *Hosea* (何西阿書)

The second oldest of the Old Testament books (745-735 B.C.), it yet comes perhaps the closest to the spirit of the New Testament in its message of God's forgiving love. Instead of allowing himself to be embittered by the unfaithfulness of his wife, Hosea fought his way through to a willingness to forgive; and his being able to do so led him to sense more clearly than had anyone before the infinitely greater capacity for such forgiveness in God. Israel too had been unfaithful, and though she could not escape punishment—for Jehovah is a God of justice—still she could look forward with hope to the future if she would genuinely repent. Read especially verses 2:19-20, 4:6a, 6:6, 8:7a, 12:6, and 13:4.

29. *Joel* (約珥書)

This short writing comes from a prophet who lived during

the 4th century (about 400-350 B.C.), and it was called forth by a terrible plague of locusts which descended upon the land. The most inspiring verse is probably 2:28.

30. *Amos* (阿摩司書)

The earliest of all the Old Testament books, *Amos* dates from about the middle of the 8th century B. C (765-750). The author was a herdsman and tree-grower who suddenly felt himself called to deliver a message which he believed came from God; and accordingly he appeared dramatically in the capital of the northern kingdom of Israel at the time of a great national ceremony and denounced as an insult to God the usual forms of worship when they were not accompanied by a real concern for social justice and righteousness, which for him was the only evidence of genuine religion. With him began the great development that is often called the ethical monotheism of the Hebrew prophets. Probably the most important of several great passages are verses 5:6a, 14-15, 21-24.

31. *Obadiah* (俄巴底亞書)

This one chapter book comes from a narrowly nationalistic writer of the early 5th century—500-450 B.C. It has only historical significance.

32. *Jonah* (約拿書)

This is, like *Ruth*, a message of broad-mindedness in a narrowly nationalistic period, put in the form of a story about a figure of the distant past. The prophet Jonah (see *2nd Kings* 14:25) was a relatively unimportant figure who had lived in the early part of the 8th century B.C.—some five hundred years before the writing of the book as we have it (300-250 B.C.). But the author makes him a very real character (he represents the nation) who sought to run away from what he knew to be God's will—that he should deliver his message not only to his own people but to foreigners as well. We are then given a vivid account (to be treated as a parable) of how his attempt at escape was cut short and he was finally made to realize something of the wideness of the Divine love and mercy in contrast to his own narrowness. It has sometimes been called the first great missionary writing. (The account of being swallowed and thrown up by the great fish may be understood as referring to the time of Babylonian captivity,

following the figure of speech used in *Jeremiah* 51:34; and the word "Jonah" itself means "turtle-dove," which is used in *Hosea* 7:11 to refer to the people of Israel.) But four brief chapters in length, it may well be read straight through.

33. *Micah* (彌迦書)

The fourth of the great 8th century prophets (*Amos*, *Hosea*, and *Isaiah* being the others), *Micah* (740-690) left in this book a message of extraordinary power and importance. His words are afire with the indignation he felt at all oppression, and for him working for social justice was the heart of true religion. In the most famous passage, 6:8—often called the finest definition of prophetic religion—he sums up in a remarkable way the central aspects of the teachings of *Amos*, *Hosea*, and *Isaiah*. The greatest passages are 4:1-5 and 6:6-8.

34. *Nahum* (那鴻書)

Coming from the late 7th century (626-608 B.C.), this little book is concerned with the coming overthrow of the Assyrian Empire; it has chiefly historical significance, though containing several passages of poetic beauty.

35. *Habakkuk* (哈巴谷書)

Having seen the overthrow of one tyranny, that of Assyria in 612, the prophet witnessed the rise of another no less cruel—Babylonia; and in this brief writing he asks Jehovah, "Why?" He is vividly aware of the reality of suffering and wrong-doing and gives the first clear statement of the problem of evil in the Old Testament (about 605). His answer appears in such strong expressions of faith in God as appear in 2:4b, 14 and 3:18.

36. *Zephaniah* (西番雅書)

Writing at about the time of the Scythian invasion of south-west Asia (627 B.C.), *Zephaniah*, a descendant of one of the earlier kings, believed that a day of Divine judgment was near because of the people's sins, but that afterwards would come an ideal age—which he describes in joyous language in 3:9-20—to be shared by the righteous.

37. *Haggai* (哈該書)

One of the most precisely dated books in the Bible, *Haggai*

comes from the year 520 B.C., eighteen years after the Jewish people had been allowed to return to Jerusalem from their captivity in Babylonia. The prophet urged that there be no further delay in the rebuilding of the temple, which had been destroyed; and so convincing was he that the governor and the high priest at once set to work and lead the people in a united effort to restore their national place of worship. Verse 2:6 is used in Handel's "Messiah".

38. *Zechariah* (撒迦利亞書)

In the same year in which Haggai had begun his preaching (520 B.C.) Zechariah also delivered his message, which is contained in the first eight chapters of the book with his name; the remaining six chapters are later, containing prophecies of various dates. Zechariah's preaching consists of a series of visions of symbolic scenes which are interpreted by the prophet—the whole belonging to the type of literature known as "apocalyptic" ("unveiling"), as do *Daniel* and *Revelation*. There are several passages of high ethical value and one (9:9) was the inspiration for the manner of Christ's entry into Jerusalem just before his crucifixion (by choosing which he symbolically announced his Messiah-ship). Read especially 7:8-10, 8:16-17, and 9:9-10.

39. *Malachi* (瑪拉基書)

The word "Malachi" means "My messenger", and is probably a pen name rather than a personal one, signifying the author's conception of his relationship to God. He delivered his message about the year 460 B.C., some eighty years after the return of the people from their Babylonian Exile, at a time when their original enthusiasm had been replaced by disillusionment and discontent; attacking various evils, he seeks to encourage the people to renewed efforts to rebuild their national life on a high spiritual level. Verses 3:1-2 are used in Handel's "Messiah", and 1:11 and 2:10 should also be noted.

* * * * *

OLD TESTAMENT CHRONOLOGY

A list of the Old Testament books as they are now arranged and as they would appear if arranged according to their probable time of composition, in the form in which they now appear, (some of the dates are uncertain and others are only approximate) is as follows:

1. Genesis	1. Amos	765-750 B.C.
2. Exodus	2. Hosea	745-735
3. Leviticus	3. Isaiah (1st part, 1-39)	740-700
4. Numbers	4. Micah	740-690
5. Deuteronomy	5. Deuteronomy (1st draft)	695-621
6. Joshua	6. Zephaniah	627-621
7. Judges	7. Nahum	626-608
8. Ruth	8. Habakkuk	610-600
9. 1st Samuel	9. Jeremiah	626-585
10. 2nd Samuel	10. Lamentations	580-565
11. 1st Kings	11. Ezekiel	592-570
12. 2nd Kings	12. Judges	} 586-538*
13. 1st Chronicles	13. 1st Samuel	
14. 2nd Chronicles	14. 2nd Samuel	
15. Ezra	15. 1st Kings	
16. Nehemiah	16. 2nd Kings	} 550-540
	Isaiah (2nd part, 40-55)	
17. Esther	17. Haggai	520
18. Job	18. Zechariah (1st part)	520-518
19. Psalms	19. Malachi	465-455
20. Proverbs	20. Obadiah	500-450
	Isaiah (3rd part, 56-66)	500-450
21. Ecclesiastes	21. Ruth	450-430
22. Song of Solomon	22. Job	400-350
23. Isaiah	23. Joel	400-350
24. Jeremiah	24. Genesis	} 400-350*
25. Lamentations	25. Exodus	
26. Ezekiel	26. Leviticus	
27. Daniel	27. Numbers	
28. Hosea	28. Joshua	} 300-250
29. Joel	29. Jonah	
30. Amos	30. 1st Chronicles	} 300-250*
31. Obadiah	31. 2nd Chronicles	
32. Jonah	32. Nehemiah	
33. Micah	33. Ezra	} 300-250
34. Nahum	34. Proverbs	
35. Habakkuk	35. Song of Solomon	300-200
36. Zephaniah	36. Esther	250-200
37. Haggai	37. Ecclesiastes	250-180
38. Zechariah	38. Daniel	175-165
39. Malachi	39. Psalms	160-140*

*(Contains some material of much earlier dates).

CHAPTER THREE TRANSLATIONS OF THE BIBLE

The literature of the Old Testament was of course originally written in the language of the Hebrew people; and their descendants still read it in its Hebrew form. However it was translated into Greek before the time of Christ so that it might be more widely read among the peoples of the Roman Empire. This first translation is known as the "Septuagint" or "the book of the Seventy" because of the tradition that it was made by a group of 72 scholars, six from each of the twelve tribes of Israel, sent from Jerusalem to Alexandria at the request of the Greek ruler of Egypt in the year 250 B.C. It actually was not completed till about 100 years later; but by the time of Christ this Greek version was widely used not only by Gentiles (other than Jewish people) but by the Jews themselves.

The New Testament was for the most part written originally in the Greek language, and with the Greek version of the Old Testament became the Christians' Bible. But because Christianity was from the first a missionary religion, and because not all the peoples of the Mediterranean world understood Greek, further translations were soon made—the most important being into Latin. The first was completed about the year 250 A.D., but a later and more accurate one was made by a famous scholar named Jerome about 400. This came to be known as the "Vulgate", which means the common language version—Latin being the language of most of the common people; this was the standard text as long as Latin was widely spoken, and it is still the official version of the Roman Catholic Church.

Up to the middle of the 15th century each copy had to be laboriously written out by hand, so they were of course very scarce and expensive. About 1450, however, a German silversmith named Gutenberg invented the printing press and in a few years (1457) had produced about a hundred beautiful copies of the Bible in Latin—the first books of any kind printed in the West; there are still thirty-one of these "Gutenberg Bibles" known to be existing today. Great interest was aroused and presses were quickly set up in many other

cities throughout Europe; and before 1500 ninety-two other editions of the Bible were printed, both in Latin and other languages. The earliest editions were printed on a kind of imitation parchment and were therefore very expensive; but with the spread of printing the demand for cheaper paper arose and was answered by the increasing production of modern linen paper, which Europeans learned about from the Arabs, who had learned how to make it some centuries earlier from the Chinese.

During the 16th century there was a considerable revival of both Hebrew and Greek scholarship which led to more and more accurate translations into Latin (for example, one of the New Testament in 1516 by the famous German scholar Erasmus) and also into English, French, German, Italian, Swedish and other languages. One of the most important and influential was that of the great reformer Luther in 1534, still the standard text in Germany.

English Translations.

The story of the English Bible is a thrilling one, but too long to be told here in detail. It is a story of great labor and heroism, for almost always those who prepared new translations were opposed by those who preferred the old; one was actually put to death because he would not give up his efforts to make the Scriptures available in the language of the common people. The first English translation was made by John Wyclif, Nicholas of Hereford, and John Purvey in the middle of the 14th century; but because the printing press was still a thing of the future, the influence of this version—though very real—was not as great as it might have been. And so it is William Tyndale in the 16th century who is known as "The Father of the English Bible". A scholar who had studied at both Oxford and Cambridge, he gave his life that ordinary people might have the Scriptures in their own language—Latin being at that time understood only by the very few who were able to secure a higher education. He brought out a translation of the New Testament in 1525 and immediately met with furious opposition from both Church and State authorities. Having fled to the continent, he began work on the Old Testament,

but before he could finish it he was seized and condemned to death. He was strangled and burned at the stake, praying before he died, "Lord, open the King of England's eyes"—a fearless and devoted scholar, martyred for a great cause.

Several other translations were made during the 16th century—notably the "Great Bible" (so called because of the large size of the volumes) by Miles Coverdale, and the "Geneva Bible" by William Whittingham and other scholars who had fled to Geneva to escape persecution. And then in 1611 appeared what is still the standard English text, known as the "Authorized" or "King James" Version, so called because the work was authorized by James I of England. About fifty leading scholars worked in six committees on various sections of the Scriptures, making great use of the earlier translations but correcting and supplementing them with their own work. The result was one of the great masterpieces of English literature, having been produced most fortunately in the Shakespearian epoch, which is the classic period of the language.

In the 19th century several valuable discoveries were made which brought to light earlier Biblical manuscripts than had been known before; and they showed that there were certain inaccuracies in the Authorized Version. Two revisions were made, the English Revision in 1885 and the American Revised Version in 1901. And finally, in the last few years several new translations by individual scholars have appeared, written in modern English (the two revisions kept the 17th century style); the most important are the Weymouth New Testament and translations of the entire Bible by Goodspeed and Smith and also by James Moffatt (the best known and most widely used). Those who wish to make use of the Bible in English will find one of these 20th century versions much easier to understand than the earlier ones.

A more complete story of the history of the translations into English and hundreds of other languages may be found in a fascinating new volume entitled "The Book of a Thousand Tongues" (prepared by Eric North, Ph.D., and published in 1939 by the American Bible Society in New York City), which also gives examples of the 1018 (!) languages and dialects in which the Bible has been published in whole or in part.

Chinese Translations.

Full information regarding the translations into Chinese—another thrilling story—may be secured in "The Book of a Thousand Tongues" and also in a little pamphlet published by the Christian Literature Society entitled "Chinese Versions of the Bible" (A. J. Garnier, Shanghai, 1934) which is translated into Chinese and appears as a supplement in the volume entitled 新約聖經流傳史 by G. Miligan (密立根); all three are available in the Yenching library.

It is an even longer story than that of the translation into English, for it probably goes back to the early days of the T'ang Dynasty. The famous Nestorian monument near Sian tells of the arrival in China in 635 of some Christian missionaries of a group known as "Nestorians" (景教徒, named after Nestorius, a famous Christian leader in Constantinople in the 5th century), and of how somewhat later "the Scriptures were translated in the Imperial Library". Scholars agree that it is most likely that these Scriptures, elsewhere referred to as "the twenty-seven Sacred Books", were the New Testament. Unfortunately, however, these manuscripts no longer exist.

The next translation of which we have some record was made about 1300 by a Franciscan monk named John de Montecorvino (孟高未諾); according to one of his letters, it included the New Testament and the Psalms, but this also has been lost. Then toward the end of the 16th century, with the coming of Matteo Ricci (利瑪竇) and other Jesuits, various portions of both New and Old Testaments were translated from time to time, more and more being completed and circulated during the next century. In 1739 a copy of a practically complete translation of the New Testament was obtained in Canton and taken to England, where it was put in the British Museum; it is the oldest in existence and had considerable influence on at least one of the important later versions (Morrison's). Several other translations of portions of the Bible were brought out by Roman Catholic scholars during the 18th and 19th centuries, some of which are still in use.

The earliest translation by Protestant scholars was completed in 1822 by Joshua Marshman (馬士曼) and Joannes Lassar (拉撒爾), who worked on it in India. A second complete, and more accurate, version—the first in China—was brought out the following year (1823) by Robert Morrison (馬禮遜) and William Milne (米憐) with the help of several Chinese scholars. This was accomplished under great difficulties and dangers, for the death penalty had been decreed for any Chinese found guilty of teaching the language to outsiders; and Morrison says in one of his writings that his brave teacher Tsai A-ko (蔡亞高), always carried poison with him so as to be ready to commit suicide if detected.

A third—by Medhurst (麥都思), Gutzlaff (郭實獵) and Bridgman (裨治文)—appeared in 1840. And then in 1852 a committee representing several branches of the Church brought out a new version of the New Testament, to be followed by a translation of the Old in 1854—the complete Bible being known as the “Delegates’ Version” because produced by delegates to a joint conference. And still another complete translation—by Bridgman and Culbertson (克陸存)—was issued in 1862.

Other versions of New Testament and parts of the Old appeared in the years that followed—many scholars, too many to be mentioned in this short survey, spending years of careful and patient work in the effort to produce more and more accurate and useful translations. However, one man’s work stands out especially because of the terrific difficulties under which it was accomplished—that of Bishop Schereschewsky (施約瑟). He not only translated the Old Testament into Mandarin, but also the entire Bible into “Easy Wenli”—the latter after he had been stricken with paralysis so that he could write only by using one finger on his typewriter; and in this manner he typed out in Romanized Chinese the entire Bible! This “One-finger Bible”, as he called it, was later put into characters, and was regarded by all as a definite step forward.

Then finally came the “Union Versions,” so called because produced by three committees of scholars appointed by a conference of many branches of the Church held in Shanghai in 1890. The

first of these Union Versions, in “Easy Wenli” (consisting of a new translation of the New Testament and Schereschewsky’s version of the Old), was published in 1903; and the second and third, in “High Wenli” and “Mandarin”, appeared in 1919, and are the texts most frequently used today.

In addition there are complete translations in the dialects of Shanghai, Foochow, Ningpo, Canton, Amoy, Hinghua, Soochow, Taichow, Mongolia, and that of the Hakkas; and portions of the New and Old Testaments have been put into many other dialects as well. Of the Union Mandarin Version, Dr. Hu Shih (胡適) said at the Bible House in Peiping in 1937:

“This translation of the Bible, undoubtedly the greatest achievement in all translations from the European languages (into Chinese), is most remarkable in several respects. First, the religious devotion and reference of the translators has produced what may be called a model of ‘literal translation’ which is most faithful to the original text, and which, because of the intrinsic worth and beauty of the Book itself, is quite readable and enjoyable to those who take the trouble to read it carefully and with patience and sympathy. The Gospels and poetic portions of the Old Testament stand out as most beautiful literature in the Mandarin translation. This will continue to influence Chinese translators and creative writers.” (E. North, “The Book of a Thousand Tongues”, p. 8.)

However, the task is by no means complete, and the work of translation continues, as it should, under Chinese direction. A new translation is being worked on at this very time by a Chinese scholar at Yenching.

* * * * *

CHAPTER FOUR
A BRIEF INTRODUCTION
TO
THE LIFE AND TEACHING OF JESUS

What follows is an attempt to present a brief introduction to what may well be a life-long study of Jesus' life and teachings. (It is taken from an earlier pamphlet issued by the Fellowship.)

Outline of His Life

His Childhood and Youth

He was born in Palestine, in the town of Bethlehem, at the beginning of what is called, because of him, "the Christian era". Born into the family of Joseph and Mary, he was the eldest of five sons and several daughters (Matt. 13:55-6). His country had for some years been under the control of the Roman Empire.

As we learn from a story in Luke (2:41-52)—which tells of his visit with his parents to the capital, Jerusalem, at the age of twelve—he developed in a healthy manner in body, mind and spirit, with special abilities as a student. He was also a manual worker, learning the strenuous and difficult trade of the carpenter in the family work-shop. Due to Joseph's death, Jesus became the head of the household while still a young man. But his responsibilities did not prevent him from keeping closely in touch with people and with nature, for both of which he had, as his teachings show, a great love and appreciation.

We also know from later sayings and actions, as for example in his own early statement of his purpose in life (Luke 4:16-21), that he was greatly influenced, through his parents' teaching, by his nation's most important literature (now collected in the Old Testament)—especially by the teachings of the great prophets (Amos, Hosea, Isaiah, Micah and Jeremiah) with their emphasis on social justice and righteousness as well as on personal faith in God.

His Life-Work

When about thirty years of age (Luke 3:23) he was baptized by the prophet John, who had attracted great attention by his fear-

less preaching of the need for repentance and righteousness. Immediately after the baptism he had a most vivid experience of life-commission (Mark 1:10-11) which had the greatest influence on all his thinking, especially with regard to his own relationship to God. Then after a period of great inward struggle as he sought to determine how he would do his work and present his message (Luke 4), he began his ministry of teaching and healing and preaching the "good news" (Gospel) of the Kingdom of God. (Matthew 9:35).

He soon had a number of disciples of whom twelve became his close associates and were known as "apostles" (messengers). With them he traveled from place to place between Nazareth (where he had been brought up) and the Lake of Galilee in the north of Palestine to Jerusalem in the south—everywhere arousing great interest, speaking to as many as five thousand at one time (Luke 9). We read in his record that "the multitudes were astonished at his teaching, for he taught them as one having authority" (Matt. 7:28) and also that "the common people heard him gladly" (Mark 12:37). And a growing number became convinced that he was indeed the "Christ" (the Messiah, or the one sent from God to lead the people). (Matt. 16:15-16)

His teachings are found in the four New Testament records of his life—the Gospels of Mark, Matthew, Luke, and John (placed in the probable order of their composition). Some of the most important are listed below.

Because of his fresh interpretation of religion and his attack on many accepted ideas and customs, and also because of his large following, the authorities—both Jewish and Roman, ecclesiastical and political—became angry and fearful. Finally they put him to death, after he had been betrayed into their hands by one of his own apostles, by nailing him to a cross—the way Rome had of punishing those regarded as criminals. He left no possessions except the clothes he had been wearing, and he was buried in a tomb owned by one of his friends. (Luke 22:39—23:56).

A few days later the disciples became convinced that his spirit had not been destroyed but was still alive and full of power (1st

Cor. 15:3-8, and the last chapter of each Gospel). The result was that whereas immediately after the crucifixion his followers had been depressed in spirit and without hope, the conviction of the continuing power of his spirit transformed them into a closely-knit and rapidly expanding body of people of radiant faith, who soon became the nucleus of the historic Christian Church.

His Character and Personality

It is difficult to deal adequately with any character in just a few sentences. It is impossible to do so with Jesus of Nazareth—prophet, teacher, physician, minister, poet, friend of man, and to his followers through the centuries the special revealer of the nature and will of God. However, there were certain basic qualities which can at least be mentioned. (1) In the first place there was his deep regard for personality—a quality which found a ready response in children and in men and women whose hearts had not become hardened by hatred or pride; he not only preached the ideal of unselfish and forgiving love for others but gave it flesh and blood in his own life. (2) Connected with this concern was what a great literary artist has called “imaginative sympathy”, which made it possible for him really to understand and enter into the problems and sorrows as well as the joys of others.

“He realized in the entire sphere of human relations that imaginative sympathy which in the sphere of art is the sole secret of creation. He understood the leprosy of the leper, the darkness of the blind, the fierce misery of those who live for pleasure, the strange poverty of the rich (as well as the suffering of the poor)....More than anyone else in history he wakes in us that temper of wonder to which romance appeals.” (Oscar Wilde, “De Profundis” p. 70).

(3) In the third place should be mentioned his profound moral and spiritual insight—the ability to penetrate to the heart of individual and social problems and then to point, in word and deed, the way to health and purity and wholeness. (4) Bound up with this was his intense religious feeling for life in its broadest and deepest dimensions, a quality which was manifested especially in his strong emphasis in his life and teachings on genuine prayer. (5) A fifth quality was his creative originality, the ability to deal with both simple and complex truths in such a way that those who heard exclaimed, “No

man ever spoke as he does!” (John 7:46). Here was a full expression of what has been called “truth through personality”. (6) And finally, there was his capacity to give himself without reserve to a cause in which he believed, and to do so without narrowness or self-righteousness, but rather with contagious joy. When for that cause, the coming of the Kingdom of God on earth, he finally was called upon to lay down his life, his spirit was such that he could endure the greatest suffering without self-pity or hatred, but rather with the same courage and out-going concern for others that had characterized his whole life.

His Philosophy of Life and Society

At the center of his life and teaching was an idea and a faith around which centered his whole conception of individual and social life—the Kingdom of God (or the Kingdom of Heaven, as he sometimes called it). Of it one of the many students of his life has written:

“In Jesus’ thought the Kingdom meant the righteous rule of God. About this idea gather all the other emphases of his teaching. It is this rule of God which creates the spiritual order that is the ultimate reality of our universe. It is this righteous sovereignty of God that calls out our trust in him and allows us to think of him as Father. It is this righteous rule of God that compels our thought of all men as potentially God’s sons, and hence as brothers of one another. It furnishes the standard for conduct by the conditions it requires for membership in it. The hope for its coming was the mainspring of Jesus’ life, and he assumed that it should be the motive power of the action of all those who follow him. In so far as men accept the will of God and live by it, the Kingdom is a present reality (for them); in so far as they reject it, the Kingdom is thought of as in the future. This paradox of the present and of the future is shown in Jesus’ prayer: ‘Thine is the kingdom’; ‘Thy Kingdom come’”. (Mary E. Lyman, “Jesus”, p. 15)

The root idea of all Christian ethics, including as it does his basic teaching of love (unlimited and courageous good will and respect for personality) toward all men, the conception of the Kingdom of God has always been, and is, when taken seriously, revolutionary in its implications for both individual and social life.

For study and discussion :

Among the most important of his teachings (many of which appear in more than one Gospel) are those listed below.

- a. Matt. 5:7 (esp. 5:1-16, 5:43-48, 6:19-34, 7:12-29)—“The Sermon on the Mount”.
- b. Matt. 13:1-9, 18-33, 44-48—Various parables of the Kingdom.
- c. Matt. 16:24-26—A fundamental truth about motives for living.
- d. Matt. 18:1-6, 19:13-15, 20:25-28, 23:1-12—Importance of simplicity, and humility.
- e. Matt. 19:16-26—Teaching regarding discipleship and riches.
- f. Matt. 22:15-22—Teaching on attitude toward the state.
- g. Matt. 22:34-40—The fundamental laws of religion and life.
- h. Matt. 25:31-46—Parable of divine judgment according to quality of life.
- i. Mark 3:24-25—Importance of cooperation.
- j. Luke 10:25-37—Parable of the good neighbor.
- k. Luke 15: 3-32—Parables of God’s concern for human personality, (including “The Prodigal Son”, 15:11-32).
- l. Luke 18:10-14—Parable of pride and humility.
- m. Luke 21: 1-4—Example of generosity.
- n. John 4:23-24—Teaching on worship.
- o. John 8:32—Emphasis on the search for truth.
- p. John 10:10—Emphasis on abundant life.
- q. John 13:34-35 and 15:11-14—Emphasis on love and joy.
- r. John 15: 1-8—Parable of creative living.
- s. John 17: 3—Meaning of eternal life.
- t. John 17:19—Proper relation of regard for self and others.

* * * * *

“This Jesus whom we revere is no conventional figure. He will not conform either to our fears or to our pettinesses. His countenance is like fire, and his leadership is for the brave. Men and women, the time is here when to follow Jesus means to enter upon a way of life more adventurous, more daring, more demanding than any other known to mankind. His challenge, ‘Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?’ comes to us. What shall be our answer?”

(W. C. Barclay, “Challenge and Power”, p. 104.)

* * * * *

BIBLIOGRAPHY

AND

SUGGESTIONS FOR FURTHER STUDY

1. 新約導論 誠質怡著
2. 舊約導論 李榮芳著
3. 新舊約輯要(英漢對照) 費佩德合編
楊蔭瀏編
4. 耶穌研究簡課 趙紫宸著
5. 耶穌傳 趙紫宸著
6. 耶穌生平研究大綱 章文新等著
7. 以利亞 李榮芳著
8. 阿摩司 李榮芳著
9. 耶利米十講 李榮芳著
10. 詩篇淺說 李榮芳著
11. 關於耶穌一生的記載 夏爾孟著

附註：以上各書現存團契辦公室

1. “A Commentary on the Bible” A. S. Peake
(Introductions to each book and comments on important passages.)
2. “The Modern Reader’s Bible” R. G. Moulton
(With material helpfully re-arranged and edited.)
3. “The Story of Our Bible” H. B. Hunting
(Includes questions for study.)
4. “A Guide to Understanding the Bible” H. E. Fosdick
5. “The Modern Use of the Bible” H. E. Fosdick
6. “The Literature of the New Testament” E. F. Scott
7. “The Literature of the Old Testament” J. A. Bewer
8. “The Book of a Thousand Tongues” E. North
9. “Chinese Versions of the Bible” A. J. Garnier
10. “Records of the Life of Jesus” H. B. Sharman
(With the material of the different Gospels arranged chronologically,
and put in parallel columns for comparison.)
11. “Jesus in the Records” H. B. Sharman
(Arranged for study, with questions.)
12. “The Expositor’s Bible” (several volumes) Ed., W. R. Nicoll
(Especially *Isaiah* and *The Twelve Prophets* by G.A. Smith)

Note: All the above books may be secured from the Ninde Hall
branch of the University Library.

13. “The Mission and Message of Jesus” Major, Manson, Wright
(An excellent book—scholarly and readable—recently published.)

The undersigned must assume responsibility for the pamphlet as a whole ; but hearty thanks are due to Miss Lucy M. Burt, Mr. Ch'en Tseng-hui, Mr. Ch'iao Wei-hsiung, Dr. J. F. Li, Mr. Lü Chen-chung, Mr. A. H. Jowett Murray, Mrs. R. C. Sailer and Mr. Wang Chung-han for their valuable help and counsel.

Robert Brank Fulton
Yenching University
February, 1941

* * * * *
* * *
*

0357

3

4

5

6

7

8

9

燕大基督教團契叢書 第三十種

著者

傅樂敦

出版者

燕大基督教團契

定價

每冊實價大洋二角

發售

燕大基督教團契

中華民國三十年二月初版

PRICE 20 CENTS

at, i, er

88888888

0358

No. 30, Feb 1941

0359

WORLD CHRISTIANITY

Published
by
The Yenta Christian Fellowship

0360

3

4

5

6

7

8

9

THE UNIVERSAL CHURCH

It is a striking fact that during the last few years, when the forces of misunderstanding and hate have been breaking up what little had been achieved by way of international political organization and cooperation, especially notable strides have been made toward the attainment of a genuinely universal Christian Church. The Movement through which this has been brought about is known as "the Ecumenical Movement"—"ecumenical" (or "oecumenical" as it is sometimes spelled) meaning literally "of the inhabited world" and hence "universal".

For about 400 years, starting with the Reformation led by Luther and Calvin and others in the early 16th century, there was an ever increasing number of branches of the Church, many of which seemed to themselves and others to have become quite separate from the other bodies of Christians. This tendency to divide up into "sects", as the separating bodies have often been called, was a thoroughly understandable one, and was sometimes of real value; for often, especially in times of great intolerance and

persecution, new bodies were formed around some great principle or truth which otherwise might have been lost. This was certainly true of the "reformed" churches of the 16th century which "protested" against certain practices of the Roman Church which have in large part been acknowledged as mistakes and corrected by that great body itself. And it was true, also, of many other "protesting" — hence "Protestant" — groups that have come into existence since then. But most people would agree now that the tendency has been carried too far, so that instead of the healthy picture drawn by Jesus of a vine with many branches we have had until recently that of a crowded forest of trees competing with each other for breathing space and "a place in the sun", their only apparent connection being their growth from the common soil of Christianity. The result has been that instead of making a united approach to the world and its needs and problems—instead of being able to think, speak and act as *the Church*—modern Christianity has appeared in a divided form in a multitude of competing churches.

In recent years, however, the wrongness—the scandal—of this division (however understandable its origins) has become increasingly clear to a growing number of Christians throughout the world, and efforts have been made to achieve greater and greater

cooperation between the different bodies, with actual reunion wherever possible. And today there are in many lands cooperative bodies like the National Christian Council of China, which are promoting common thought and action. Moreover, since 1938 there has been a Provisional (experimental) World Council of Churches, formed just a few months before the outbreak of the European war. Despite tremendous difficulties it is actually succeeding in keeping in contact with the world-minded Christians of the various countries, including those actually at war—a most important work if the foundations of a just world order are ever to be laid successfully.

But let us go back and briefly trace some of the steps leading up to the present achievements, before going on to think of what possibilities lie ahead.

What Lies Behind

The Missionary Movement since the days of the Apostle Paul himself, when the new religion began to spread from Asia to the West, has been the most powerful force working for World Christianity. For that movement is international in essence, and the resulting breadth of viewpoint works against any spirit of narrowness in matters of organization and creed. In the modern period this tendency has found expression in a series of interdenominational and inter-

national missionary conferences held in various parts of the world since the middle of the last century. These led up to the important World Missionary Conference at Edinburgh (in Scotland) in 1910. Out of this grew the International Missionary Council and National Christian Councils in many countries. That of China was set up in 1922 and has since then been carrying on valuable research and educational activities for all the member bodies, and serving as an agency for cooperative planning and action. Similar bodies have been at work in other lands (as, for example, the Federal Council of Churches of Christ in America), with the International Missionary Council serving as a means for cooperative thinking and work on a world scale. Its world conferences at Jerusalem in 1928 and at Madras (in India) in 1938 were of special importance.

Also growing out of the Edinburgh Conference were two movements known as "Faith and Order" and "Life and Work", dealing with problems of belief and organization on the one hand and of practical cooperative relations in facing such questions as those relating to social, economic and political matters on the other. The Faith and Order division has sponsored two major conferences, at Lausanne (in Switzerland) in 1927 and at Edinburgh in 1937. Important conferences on Life and Work

were held in Stockholm (in Sweden) in 1925 and at Oxford University (in England) in 1937.

Most important for our thinking at present were the Oxford and Madras Conferences. The first produced valuable reports (on Church and Community, Church and State, The Church and the Economic Order, The Church and Education, and The Universal Church and the World of Nations) which are being widely studied and form the basis for future thinking and activity. Also at Oxford were begun the plans for the World Council of Churches already mentioned (which includes almost all but the Church of Rome). And the Madras Conference, besides producing some significant reports, represented what might be called the "coming of age" of the movement for World Christianity, having, as it did, the most genuinely universal representation of any conference since the beginning of the Christian era.

"W. S. C. F."

Distinguishable from, yet vitally related to, this general movement has been the organization and activity of the World's Student Christian Federation (W.S.C.F.). Dating from 1895, when its first meeting brought representatives of four countries together in Sweden, it has grown into a world-wide move-

ment of Christian university students with member organizations in more than forty nations. The Yenta Christian Fellowship is related to the Federation through China's National Federation of Student Christian Unions; the head of the Student Division of China's Y. M. C. A. (Mr. Kiang Wen-Han) is a Vice-President of the Federation, and another able Chinese (Mr. T. Z. Koo) is one of the W. S. C. F. traveling secretaries. In addition to its own special activities—including the publishing of a magazine and various studies and reports, the support of traveling secretaries, and the holding of frequent conferences—the W.S.C.F. has played a most important part in the developing of the spirit and body of a real World Christian Community. It had a great deal to do with the organization of the World Christian Youth Conference at Amsterdam in 1939 (at which Yen-ching was ably represented, as also at Oxford and Madras), and it has consistently strengthened the general ecumenical movement by supplying leaders; for example, the leading spirit among the founders of the W.S.C.F. (Dr. John R. Mott) is Chairman of the World Council of Churches, and the Federation's present Chairman (Dr. W. A. Visser't Hooft) is the Council's Executive Secretary.

But what of the future?

— 6 —

Looking Ahead

In a report of the Amsterdam Conference, one of the Chinese delegates wrote, with real insight and grasp of the present situation:

"The terms 'Christian' and 'non-Christian' countries are out of date; the terms 'home churches' and 'foreign missions' belong to an earlier understanding of geography; the terms 'older' and 'younger' churches will do temporarily, so long as they do not imply tutelage. The fact is that the one Church of Christ is living in the world and calls us into its membership and service in every land.

"A church which is not first, last, and all the time a missionary church is not a Church at all. It is not that the Church is not good enough, not sound enough in its theology, not united enough, to be missionary; rather it is not missionary enough to be good, to be sound in its theology, to be united.

"In other words, the objective of our missionary work is not the non-Christianized Orient or Africa. Rather it is the un-Christianized world both in the Orient and in the Occident. The church has already sowed its seeds in various parts of the world; now the task is to help these seeds grow and spread. There are no longer strictly non-Christian countries in the world; nor are there any entirely Christian countries.... Every Church is a missionary Church... According to a Chinese proverb, this is a time, so far as our Christian movement is concerned, for pooling together our resources; those who have money contribute money; those who have strength contribute strength. Different contributions go to the same goal—the realization of a World Christian Community". (Mr. Tan Jen-Mei).

— 7 —

0364

It is indeed a huge task that lies ahead for those who pray and work for the coming of the Kingdom of God on earth—so great that we cannot afford to be working uncooperatively.

International and interdenominational organization by itself is of course not enough, but it is of great help if it is of the right sort; and much progress has been made, as we have seen. In addition, however, there is a marked trend toward actual reunion—one of the most noteworthy achievements being the formation from several formerly separate denominations of the united Church of Christ in China. And this reunion movement should and will undoubtedly go much further.

Even more fundamental than both the trends toward reunion and toward cooperative activity and organization among various branches of the Church is the growing number of Christian individuals and groups who are genuinely world-conscious, who take seriously the idea of a World Christian Community, both for what it can mean to the rest of the world and to itself. It is this growing ecumenical spirit which gives life to the organizations that are being developed. And it is here that all of us can play our parts—through the Yenta Christian Fellowship and any other Christian groups to which we may belong now or in the future—by study, prayer, witness

and service. For it is only as the understanding and devotion of such groups all over the world increases in breadth and depth that the significance of the organized Movement can grow. In the words of a W.S.C.F. publication, "The most vital contribution a local Student Christian Association can make to international understanding is to take seriously its membership in a world-wide Christian Community."

However, this sense of belonging to a World Church needs to be founded on a vital relationship to some specific branch of the Church if we are to be effective, avoiding vagueness and sentimentality. Just as we must have a living relationship to some nation before we can be usefully international, so we must be actively related to some particular church in order to be realistically ecumenical. There is therefore a growing realization, in China and America and other countries, of the importance—especially for those of us who have during our student days caught the vision of the World Christian Community—of joining and actively supporting some local church after graduation, both for what we can give and receive.

It is not sameness or similarity that we want, but a symphony-like harmony, each member—whether an individual or a group—making, in a spirit of real cooperation, the fullest and richest contribution possible to the whole.

BIBLIOGRAPHY

1. "The Chinese Recorder", articles in current issues by David M. Paton on the Ecumenical Movement.
2. "The World Mission of the Church"—Madras Conference reports.
(Listed under "The International Missionary Council")
3. "Church, Community and State," vol. 8., Oxford Conference reports.

The above are available in the Ninde Hall branch of the Yenching Library.

4. Various pamphlets in Chinese on the Ecumenical Movement may be secured at small cost from the National Christian Council, 169 Yuen Ming Yuen Road, Shanghai.

* * *

Thanks are due especially to Mr. David M. Paton for his kind permission to make use of his manuscript on the Ecumenical Movement, whose material is appearing in four articles in current issues of the *Chinese Recorder*. Thanks are also due to Miss Lucy Burt, Dr. T. C. Chao, Mr. Ch'en Tseng-hui, Mr. Ku Cheng-shu, Mr. A. H. J. Murray, and Mr. Wang Chung-han for their help and counsel.

Robert Brank Fulton
Yenching University
April, 1941

— 10 —

0366

燕大基督教團契叢書第三十二種

著者

傅樂敦

出版者

燕大基督教團契

定價

每冊實價大洋五分

發售

燕大基督教團契

中華民國三十年四月初版

PRICE 5 CENTS

0367

No. 32, April 1941



0368

8
8
8
4
7
6
8