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雜俎

明帝君奉教考畧續第六期 雷鳴夏

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祈禱之模範

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FOUR DIALOGUES

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The Publishers have received the following in a letter from a teacher at St. Stephen's College, Hongkong:—

"I wish to thank you for sending me a copy of the "Four Dialogues". I am using it in a Sunday Discussion Class...The pamphlet is useful not only for its method of treatment, but for the openings it suggests to branch out on one side or another of the main stem of discussion."

論說

論祈禱爲天賦之本能

富司迪著
徐巽譯

無論何人欲知祈禱之義及習其事。莫妙於其開始之時。即知祈禱原爲天賦之本能。而非矯揉外鑠也。如植棕櫚於格林蘭。則將不得其時地之宜。且棕櫚亦不欲生於其處。苟非假以人力勉強培灌。直可謂不能生存。至於習行祈禱。雖類似於勉強。然吾人之意嚮祈禱。則實出於天賦本能而爲固有。曠觀人類之實行祈禱。其法雖不同。縱有偶然或無效果者。而人類固常時祈禱。亦恒願祈禱也。蓋人之定義。可謂爲行祈禱之動物。此雖爲狹義。然實屬正確。故習行祈禱。非由外鑠。乃訓練吾人靈性固有之本能。介氏之言曰。吾儕今日聞科學家論祈禱之功效。其言甚多。縱有持多種理由謂吾人不當祈禱者。然又有持多種理由謂吾人當祈禱者。茲專就吾人當行祈禱之簡單理由言之。無他。吾人何以祈禱之理由。即吾人之行祈禱實不能自己也。

吾謂祈禱爲天然之語實合於理者。固可於一區域見之。亦可於普世界見之也。祈禱之形式雖有不同。然於人類中實無時無地無之。當人生極失望嗒焉若喪之時。遂不克制止。即今持宇宙理性論者。亦未嘗阻之。如佛教爲專標理法不認上帝之宗教。似應屏除祈禱。乃

在佛教之轄境仍行祈禱。如孔子對於上帝及來世之有無爲不求知者。其誨門徒毋多究神事。然至今日人對孔子固有萬衆敬拜之如神者矣。

旅行家過喜瑪拉耶山於北印度之康茲。輒聞其人祈禱曰。主歟。吾不知何者於我爲善。惟主知之。故吾因是祈禱。博古家於阿茲台得殘留古物。讀其人當災禍時之禱詞曰。慈悲之主歟。令吾等今所受之譴責。因之使吾等得脫離凶惡。史學家以爲希臘徧處皆有祈禱。即此一端。已足爲世界文明之表率。愛格生於每日師行之始祈禱。配立克於每演講之始祈禱。底莫斯希臘演說家之巨擘。愛立雅希臘詩家之大宗。皆公開祈禱。今試由虛偽習慣之民族轉觀甚高尚而有哲學精神之鉅子。其言爲何。如柏拉圖者。固嘗曰。當治要事之始。人意輒願求神之助。再觀柏拉圖自述其實驗。其禱文有曰。神歟。不論吾求福與否。請允福吾等。但吾等雖求福。而苦爲魔鬼窺伺不懈也。

試歷基督教國而至回教域。不獨見其循例祈禱。每日五次。當招禱司召集人祈禱時。有回僧誦禱文曰。祈禱有三級。一則僅言出於口而已。二則須艱辛用其恆心。俾其心靈專思天上。三則使其心靈覺難與上帝分離。再觀希伯來人之同心歸命上帝而祈禱曰。主歟。求聽此禱。凡人類皆將來歸主。故知人苟不承認其心中之意嚮祈禱。則其人實爲對於人生

最至要之天賦本能而自暴自棄之矣。

北京監獄布道報告書序

吳震春

北京監獄布道報告書。爲基督徒布道於監獄而作也。基督徒之得在監獄布道。根據於民國四年司法部監獄會議之議決案。至六年司法部指令京師第一監獄。乃見諸實行。顧其議決之條曰。教誨應以因果報應感化有效之方法爲主。以他教輔之。而其指令之詞。則曰。教會擬在監獄乘囚人休息之際作德育演說。在官文書中。固未嘗一言及於道。而此獨言布道者。以是書爲青年會所編輯。故采取基督教習用之名詞云爾。

夫道一而已。無古今中外之別也。特儒家多言人。而基督教多言上帝。儒家專言現世。而基督教則兼言生前與死後。儒家之教人。重改過遷善。而基督教之教人。則在悔改信仰以求赦免。故一則通其流。一則溯其原。一則以人求道而道猶虛擬。一則以道救人而道乃實現。此其與人之關繫。孰疏孰密。使人遵行。孰難孰易。於人之精神有所施濟。又孰多而孰寡。有不待煩言而決者。彼犯罪入獄之子。性情知識。本與人同。特因受法律之制限。乃至起居動作四周之環境。以及關於畢生之思想計畫。皆不能不與人異。故有普通道德所窮於辭者。惟基督教足以格之。有世界事物所不能養給者。惟基督教足以撫卹而拯救之。此監獄布

道之事。所以漸致當事者之稱頌。而教會信徒。所以不憚犧牲其時間才力。從事工作。以貫徹其愛人之主旨者歟。

抑聞諸曾子之告陽膚曰。上失其道。民散久矣。如得其情。則哀矜而勿喜。孟子與滕文公言民事。亦曰無恆產者無恆心。苟無恆心。放辟邪侈。無不爲己。及陷於罪。然後從而刑之。是罔民也。故致治之本。在於使民各得所養。以受教。誠盡心於教養之設施。不幸而民猶犯罪。更多方以化之。此文明進步之象也。若夫教養不立。至於訟獄繁滋。雖復於陷罪者致其哀矜。而於失道罔民之譏。終無能以幸免。然則宗教之善功。正以表襮政治之弱點。此區區報告書。抑亦足資秉國鈞者之借鏡也已。

證道名言錄

六、那克

Lecky (續第四期)

陳延齡譯

那克者。英國著名之不可思議派也。其著英國道德家歷史。曾論及基督教之感化力。極中肯綮。其言曰。『自有基督教以來。世界始有一種道德之完全模範。以其富于感情之愛德。充于人人之心。經歷千八百年之變遷。無論何時何地。皆能顯現其感化力。凡人之年齡國籍性質地位。舉不足以限之。匪僅爲道德之最高模範也。道德之見諸實行。實以此爲最大

動力。故吾人可信基督區區三載佈道之歷史。其振起人類之精神。協和人類之意志。雖哲學家之理論。道德家之格言。皆不足以方其萬一。此誠基督徒生活中萬美萬善之源泉也。惟其然。故教會在種種罪惡。種種劣點。以及其他敗類（指牧師之不道德者言）逼迫（指教會之逼迫外界言）紛爭（指教會中無學識之人熱心太過致釀成宗教戰爭者言）之種種妨害中。雖屢有一蹶不起之勢。然因基督行爲模範之感化力。常能使之永遠有復興之日焉。（原文見本雜誌英文欄內第五篇）

教義

眞道研究會第五次講稿（信）

史培志
吳震春 同述

（一）信爲人生所必要。基督教之要旨。第一當知此世界爲上帝所創造。上帝之德性。爲公義、誠實、聖潔、慈愛。實居吾人之上。以治理吾人。第二當知眞道爲上帝之意旨。故一方面舉上帝之性德表現於人。一方面又示人以事奉上帝之標準。而耶穌基督降世。即爲道成人身。第三當知世人皆有罪。罪即違悖上帝之謂。罪之結果爲死。死乃與上帝永遠相離。第四當知人雖違悖上帝。而上帝之公義、誠實、聖潔、慈愛。終藉眞道以顯明。故眞道能救贖吾人。使復歸於上帝。凡此四者。前已略述之矣。於此更有一事。爲吾人所不可缺者。即爲信。昔孔

子言人而無信不知其可。又言自古皆有死民無信不立。佛家言信願行而信居首。基督初次傳道。即教人以信福音。其爲人治病及行異能。皆視人之信心如何以成其事。蓋吾人持身處世。皆賴信以爲用。况研究真道。爲人與上帝交際之事。安得不以信仰爲必要乎。

(二)信字之意義 人言爲信之說。特就文釋義而已。惟孟子有諸己之謂信一語。可爲信字之確話。考孟子答浩生不害之問。於有諸己之謂信之下。繼以充實之謂美。充實而有輝光之謂大。大而化之之謂聖。聖而不可知之謂神。夫所謂有所謂充實。所謂輝光。所謂大。所謂化。所謂不可知者。果何物乎。欲解此問題。當知孟子先有可欲之謂善一語。蓋可欲之謂善。猶言合乎人類之需要。即人類最適當之需要。是謂之善。故所謂有所謂充實與輝光。所謂大與化。以至於不可知。皆指此善而言也。善爲人類所需要。亦即上帝所賦畀以應人類之需要者。故善與真道。實同物而異名。由是可知信之本義。原爲對道而言矣。又凡言信者。皆爲人所不可見之事。中庸言道不可離。而繼以戒慎不睹。恐懼不聞。亦此義也。至基督教之言信。具有二義。一爲承認真道顯現之事實。一爲倚賴真道活潑之作用。蓋真道雖無乎不在。凡屬人類。莫不隱受其裁成。但基督教所以不同於他教者。究在承認此真道已經顯現。故其信爲正信。(即可欲爲善之意)而非等於盲從。至倚賴之義。吾人尤當注意。因真道所

顯現者。即上帝之慈愛。基督之救恩。聖靈之感動。皆與我等最有關繫。我等如但知承認。而不知倚賴。則不但所承認者爲虛。且無異於未經承認。譬如吾人皆承認衣食睡眠爲有益於身體。然如僅承認其理。而不實行衣食睡眠之事。將見身體之飢寒疲乏如故。雖極口贊嘆衣食睡眠之效用。有何益乎。此可證諸王陽明氏即知即行之說。蓋真知者。未有不行者。不行者。必非真知。猶真承認者。未有不倚賴者也。故以有諸已釋信。是即知行合一之理。且如基督教之論信。固已舉佛家之信願行而一以貫之者也。

(三) 基督教論信之作用 基督教以信望愛爲三德。新約書中論信之語尤多。今略舉其要。如論因信稱義。則有羅馬書三章二十一至末節。又四章十九至末節。論義人因信得生。則有羅馬書一章十七節。又加拉太書三章十一節。論因信基督而生。則有加拉太書二章二十節。又羅馬書六章十一節。論因信得所應許之聖靈。且倚賴聖靈。以待所望之義。則有加拉太書三章十四節。又五章五節。論信心勝過世界。則有約翰一書五章五節。論因信得救。則有加拉太書三章二十二至二十六節。論信之人有永生。則有約翰福音三章十五節。及三十六節。又五章二十四節。又六章四十節。及四十七節。凡此要義。試詳爲尋繹。自可知所貫通。夫人類追求之目的。不在已往而在將來。前於真道篇及救贖篇已略述之。今言信亦

出於此理。蓋上帝之於吾人。未嘗較量我等現時之人格。乃預計我等將來能至之地。步如我等確實承認真道。倚賴真道。彼上帝即因基督之故。容納我等。譬諸信爲果樹之根。我等現時之地位。乃如春日。當春日收穫未屆。場師必不遽期果實之成熟。但見其樹植於沃土。即信其至日。必可豐收。上帝以我等之信爲根。故亦忍耐等待。至我等當結果時。而後行其審判。是以我等念及在我前者有完全之標準。以我較之。實爲不足。則不可自矜。然更念及我等所仰賴者。非爲自己。實爲光照我等之基督。則又無庸自餒。且前已言人皆有罪。世固無一人敢謂現時之行爲可蒙上帝之悅納者。因此我等必當有高尙之信仰。以植其基而立之。鵠也。

(四) 信仰真道當進入教會 恆言交友貴信。又中庸言與國人交止於信。可知信爲兩方對待之名詞。其在基督教義。亦言凡爲基督徒者。當與基督相交。或言與基督合而爲一。誠以信基督者。亦即爲基督與上帝所信也。類如國家有法律。所以保障人民。苟人民違叛其國家。自不得受法律之保障。又如名流特開講演。其妙論實足感化羣倫。苟人雖領得聽講之證券。屆時乃託故不前。即無從蒙其感化。由是可知吾人但欲服基督教之妙諦。而不遵其定程。進入教會。必無益矣。論入教會之必要。在於領洗領聖餐。前已於救贖篇述之。但尙有

一要義。即使世界人類得以聯合具有公心是也。蓋人與人必有交際。不能離羣而獨謀生活。故希臘哲學家亞力斯大德。欲表示人與禽獸之別。曾言人爲成立社會之生物。而創世記二章十八節。亦有人獨居非美之言。此理在宗教家尤宜承認。因既有獨一無二之上帝。則凡崇事上帝者。自不能不聯爲一體。故天國二字之義。即一方標舉上帝爲我等共戴之君王。一方指示我等人類同爲一國中之子民也。又我等有時信心軟弱。得友人表示其有信心我之心。則我等之信心賴以堅固。或有時我等安慰他人。而我等之信心亦賴以增長。而且因我等受他人之安慰。即可知上帝亦必如是信我等。或因我等安慰他人。即可知上帝願與彼等以輔助。必視我等所能與者爲更多。此實聖靈感通之理。亦惟入教會乃能得此益耳。希伯來書十章二十四五節以弗所書四章二三節

(五) 研究聖經以明所信 前言基督教論信有二義。其一爲承認真道顯現之事實。夫真道顯現之事。具載於聖經。故研究聖經。爲信道者所必要。譬如吾人交友。必於友之爲人。詳悉無遺。而後可稱爲相識。今將承認真道。自當詳加研究。而後能知承認之非誤也。論聖經分舊約新約兩種。全書六十六卷。內容有律法書。有先知書。有歷史。有詩歌。有書信。其著書者與選輯者。皆感受聖靈之啟示。而後薈萃成書。昔在新約書中。已明示人以讀經之益。如言

庇哩亞人。因每日考查聖經。故信道者多。使徒行傳十七又言聖經皆為教訓我等而作。使

我等因聖經而得忍耐安慰與盼望。羅馬人書十又言聖經能使爾因信耶穌基督有得救

之智慧。此皆上帝之默示。於教訓督責。使人歸正。導人學義。皆為有益。使屬上帝之人得以

完全。為各種善事預備完妥。提摩太後書三章斯所言者皆屬舊約。若新約則更為有益。自

不待言。故近代論者。謂聖經如寶藏。蘊蓄無盡。又如靈劍。足以禦敵解紛。又如飲食。為日用

所不可缺。洵非誣也。至論讀經之法。具有專書。茲撮舉大要如下。(甲)讀經必要之條件。一當

靈之引導。二當視為至寶。鄭重讀之。三勿畏辛勤。持恆心以讀之。(乙)讀經之法。一順

四當求見上帝與基督。五完全順服經訓。勿執己意。六當身體力行。(丙)讀經之時。一按日讀之。不可間斷。二每日以早

法。即舊約自創世記起至馬太福音起。至啟示錄止。依次讀之。是也。二專卷讀法。即先取篇幅較短之卷。提要鉤元。分段段落。摘取精義。必使於全卷詞旨。無不熟

習。短卷既畢。再以次及於較長之卷。是也。三選題讀法。即就基督教所有重大題目。標舉若干類。於讀經時。依類記之。是也。四尚友讀法。即取聖經中所載個人言行。薈萃成編。使

知效法。是也。五應用讀法。即以人事分類。采取經訓。以為應用之方。是也。(丙)讀經之時。一按日讀之。不可間斷。二每日以早

之。四每日至少以十分。或二十分時讀之。(六)虔誠祈禱以堅其信。基督教論信之第二義為倚賴。夫吾人欲倚賴他人。必時時與之

交通。而後緩急可有所恃。上帝為人所不可見。吾人欲倚賴之所恃。以交通者。惟祈禱而已。

不祈禱。則交通之路絕。而信亦因以不固。故讀經為吾人聆受上帝之寶訓。祈禱則為吾人

向上帝陳詞。此兩事爲學道者進行之雙翼。不可偏廢也。祈禱之精義與妙用。非身親其事者不能盡喻。茲姑就前人所言者分段述之。(甲)祈禱之原理。一我等之本性。本屬倚賴上帝。人爲機械。故願人自由向之祈求。三孩童有所需要。必向其父索之。我等與上帝。既有密切之關繫。自不能不向之祈求。四人類既有智慧。能知各種美善之恩賜。皆自上帝而來。故必當對之感謝。五上帝爲性命之根源。我等之道德。非出於我等。即不能自得其罪。六失者。我等如離棄主。必賴主之援引。我等始得復歸。故必當對上帝言求救。我等之罪。六我等犯罪。既無力自救。但我等之本性。本與上帝聯合。我等雖已汙穢其本性。而上帝仍爲聖潔。故我等雖不能自救。仍得對上帝言求使我等脫離兇惡也。七基督降世。爲欲完全使人與上帝聯絡。我等如不(乙)祈禱必要之條件。一當先默想上帝與基督之性德。以及與祈禱。即孤負其聯絡之功用。(乙)祈禱必要之條件。吾人之關繫如何。而後祈禱。二祈禱必有信心。三基督之祈禱。不言願已旨得成。而言願父旨得成。故祈禱之目的。必範圍於真理。四基督在世。曾應許其門徒云。爾等奉我之名。無論向父何求。彼必賜與爾等。故祈禱必奉基督之名。五上帝所賜之禱詞。皆言我等。故不當祇爲一己祈求。而當彼此祈求。(丙)祈不遂而失望。六基督垂示之禱詞。皆言我等。故不當祇爲一己祈求。而當彼此祈求。(丙)祈禱之時與地。宜或祇早晚人靜時行之亦可。二祈禱宜於靜室中跪禱。或難得其便。即或立或坐。默禱皆可。三如遇特別要事。亦可隨時隨地默禱。

選錄

謝洪賚中國耶穌教會小史(節錄第四章第五章)

第四章內地布道時代(自一八六一年至一八九〇年)(一)湖廣布教當一八五八與六〇年之交。英兵艦每溯長江而上。在上海之倫敦教會教士慕維廉君。乘之徧載武漢一帶形勢。

回申後。使楊君格非前往。遂爲中央部傳教之開始。楊君宜道最勤。教會日興。後分支武昌。孝感等處。蔚然爲中國倫敦教會之中堅。循道會之柯克私君。亦於是時至漢口傳教。李君修善繼之。李君有盛德。一八九五年。湖北大水爲災。鄂撫譚公欲官賑之。得實濟。因託李君放之。其見信於時如是。(二)直隸傳教。同時倫敦會又作北省布道之舉動。艾約瑟君始駐天津。旋至北京。爲第一信徒施洗。英國聖道會。爲循道會分支。亦以一八六一年。派賀爾與印那孫二君至天津。開講堂。設義塾。英聖公會包爾騰君。則於一八六二年至北京傳教。繼來者亦數人。其後有監督史嘉樂君總持教務。教會亦盛。此外美北長老會以一八六三年。公理會以一八六四年。美以美會以一八六九年。宣道會以一八九一年。先後入北京。(三)山東傳教。一八六〇年。艾約瑟君與楊君格非至煙台。開設講堂。實爲聖教傳於山東之始。同年有美南浸會花君來煙台。海雅西君駐登州。後漸分布平度黃縣等處。一八九二年。有西教士數人別立福音浸信會。向西傳道於泰安沛寧等處。美北長老會於一八六一年入山東。擇登州爲立足地。徧傳道於內地各郡邑。又有英國浸禮會。亦先至煙台。後遷至青州府傳教。主其事者乃爲李提摩太君。青州城中有懷恩光所設之博物院。供人觀覽。此外更有英聖公會。美部會。內地會。均於是時來東傳教。(四)杭州設堂。一八六四年。杭城克復。英聖公會

慕稼穀君。始自寧波移居杭州。美北長老會陶錫祈葛蓮二君繼至。實爲教會久居內地非商埠傳道之始。一八六六年美北浸會葛君亦踵至焉。是年戴德生初設內地會。即以杭州爲第一中區。(五)內地會成立。英人戴德生君初奉勸醒華會之命。來江浙等處傳道。一八六〇年。因病回英。苦思五載。於一八六五年六月二十五日。決志自獻於上帝。次年偕教士十七人東渡。實爲內地會之開幕。當年在浙江開布教區二處。次年添開三區。又次年敦耿君始入南京。而其時內地未開之十一省。最先開者爲江西。先由美以美會哈德君至九江。內地會繼至。漸及全省。其後更有英國兄弟教會至南昌南康等處。而省之南端。又有巴色會自廣東來。英長老會自汕頭來。分支及之。繼江西而續開者爲安徽。自一八六九年至八五年。在安徽傳教者惟內地會一會。後則有美以美會基督會宣道會長老會等同工矣。(六)滿蒙及臺灣。聞道一八六一年。牛莊開爲商埠。即有蘇格蘭聖經會韋廉臣往遊其地。後哀爾蘭長老會及蘇格蘭長老會先後派教士莅止。二會在東三省俱興盛。倫敦會則於一八七〇年重遣吉雅各君自北京北入蒙古。十五年中。專在游牧之蒙古人中度生。後始轉步東南。傳徒保道於土著屯田之蒙古人。於大城子大西口朝陽縣三處立教會。稱吉君者。謂使羅爲基督而受苦。尙不如吉君之甚。紀其實也。而孤懸海外之臺灣島。則有英長老會馬士

位君。於一八六五年至臺南傳道。加拿大長老會麥蓋君。於一八七二年至臺北傳道焉。(七)
煙臺訂約。一八七五年。英員馬嘉理至雲南騰越。爲亂民所害。英政府大來責言。英使下旗
出京。李文忠迫及之於煙臺。另訂條約。約中嘉惠傳教事宜者頗厚。故當訂約之歲暮。山陝
甘三省已俱駐有教士。次年四川雲南廣西三省。亦經教士探訪。而貴陽府亦設教堂。(八)教
士辦理災賑。一八七七與七八年之交。直隸山東山西河南陝西五省大旱。災民餓斃者約
一千三百萬人。政府發帑尙患不足。寓華西人先後集銀一百萬圓。由各公會教士三十人。
親莅直晉魯三省荒區分散。其中以李提摩太李修善二君爲尤著名。至一八八八與八九
年之交。黃河堤決。鄭州一帶被災。教會又匯欸義賑。(九)廣學會。一八七七年。教士大會於上
海。派委辦若干人。編輯教育合用書籍。韋廉臣爲之書記員。韋君專心此事。一八八四年回
英國。得其書會之助。遂來上海立廣學會。其餘諸聖教書會之先立者。則有上海聖教書會。
立於一八七八年。漢口華中書會。立於一八七六年。華北書會。立於一八八二年。又福建書
會。則立於一八九一年。(十)教士第二次大會。一八九〇年。教士第二次大會於上海。其所決
定之大者。一爲重譯聖經。派委辦三班。一官話。一深文。一淺文。二爲編輯聖經全書略註。亦
簡委辦任之。三爲會中同人合詞陳請西國。於以後五載之內。增派教士千人來華。大會中

之統計。差會四十。男教士五百八十九人。女教士三百三十六人。受職華牧二百一十一人。男傳道員一千二百九人。女傳道員一百八十人。教會五百二十二區。信徒三萬七千二百八十七人云。

第五章教會進步時代（自一八九〇年至一九〇七年）（一）四川教務進步。川省佈道之期頗早。當一八六八年。楊格非君曾親往其地調查。其後內地會。美以美會。倫敦會。美北浸禮會。公誼會。相繼至成都重慶。一八九二年。美聖公會前往四川之東北部傳道。成該會西部布教區之根基焉。（二）湖南。開放湖南。抵拒教會最嚴。內地會屢作布道該省之計。至一八八六年。有教士狄克君入長沙。爲入該城之第一西人。此後各處開教。西士不復入湘境。惟其邊邑駐有華教士設堂傳道而已。迨拳匪亂後。長沙乃有駐城第一西教士。即內地會之狄克君也。此外倫敦會。循道會。信義會。改正會。長老會。英美聖公會。根伯蘭長老會。皆先後入湘。故今湘地教會之數。反冠於他處。（三）西藏。傳教當一八五三年。即有摩拉維會教士在近西藏之基耶等處設堂開校。冀引致藏人聞道。後有教士著西藏字典文典。因繙聖經爲藏文。一八八五年。乃得於嘎施滅之喇城爲布教區。其地爲藏印通市。施教之機甚佳。其由東路入藏者。在大旗嶺附近有瑞挪會蘇格蘭會阿珊公會。在中國境有紐約萬國布道會與內

地會。均於洮州及打箭爐等處。作布道於藏人之舉。(四)女教士進呈新約一八九四年。中國皇太后六十誕辰。教會女信徒。因議進呈特製之新約一冊。以表傾向之忱。得李提摩太夫人等提倡。捐貲者女士一萬零九百人。銀數千兩立集。書以大字版印成。金緣銀匣。面刻竹紋。由英美二國公使託總理衙門敬呈深內廷。蒙嘉納。宮庭因此頗起研究聖教之議。皇上且遣內監購辦聖書。閱讀有感云。(五)苗人歸主。中國西南雲貴等省。多古苗人之裔。經徒會於一八八五年。布教於雲南。苗之一種曰儺儺者。得聞真道。信從者有人。至一九〇四年。花苗之受洗者以百數。及一九〇七年。受洗者且逾千人焉。(六)各地開教及拳匪之亂。自一八九〇年教士大會後。長江一帶。上自宜昌。下至上海。忽有關教之案。其始由於湘人周漢。起意排教。因遂排外。刊行揭帖。到處分散。人心因之大為搖惑。次年。各國使臣聯名上書政府。聲明保護之責任。周漢遂經指名囚禁。其事始定。然自此以後。各處教案。無年無之。如湖北宋埠之案。四川成都之案。福建古田之案。山東德教士被殺之案。皆其最著者也。至一九〇〇年。遂有拳匪之亂。演中國十九世紀收局之悲運。教會伊古未逢之慘劇。流血最慘之地。一為山西之太原。二為直隸之保定。三為浙江之衢州。按法國某教士所記。羅馬教中。先後殉道者教士四十人。信徒二萬三千八百人。耶穌教中國信徒之罹害。至少當有五千人。我

國信徒經此一番之火煉。置之教會史記中。與古代殉道之信士。異途同趨。洵無慚色矣。(七)
百年紀念大會。一九〇七年。爲耶穌教會入華百年之期。在中國之教士。因在上海特開紀念會。所議者皆教會之大題目。其紀錄哀然巨帙。爲教會之要典。按大會中所調查。當時教士三八三三人。中國傳道員九九八八人。教友一七八二五一人。布道區七〇六。分區五一〇二。教會二六二六處。初等學堂二一九六。男學生三五三八〇人。女學生七一六八人。中高學堂三八九所。男學生一二三七六六人。女學生二七六一一人。捐款每年三〇一二六三元。醫院施醫局共三六六處。當大會聚集時。有中國牧師若干人。代表中國教會。至會中行恭賀之典。會中諸人。無不以爲此後之大會。必當有華教士參列。蓋教會漸盛。勢趨必然也。

謝洪賚君所著中國耶穌教會小史。原分五章。茲節錄其第二至第五章。至其第一章。標題爲耶穌教會之先行。乃略述中國舊有及外來各教之派別。故闕而不錄。耶穌教會來中國百有餘年。其建設經營之事業。以及與國家社會之關繫。亦甚繁複矣。而謝君分段論列。能使讀者一覽而知梗概。深望閱報諸君。因是以考見基督教在中國之進步。誠有一日千里之勢。觀感興起。爭着先鞭。是則選錄斯篇之意也。吳震春識

雜俎

明帝后奉教考畧

續第六期

雷鳴夏

明桂王由榔之嫡母王太妃。既奉聖教。令由榔生母馬氏及妃王氏。皆入教受洗禮於司鐸瞿紗微。由榔亦於祭台前跪叩禮。以多蓄姬妾。不能受洗。是年由榔生子慈烜。由榔初不許其受洗。會重病。乃許之。受洗後病適愈。太妃乃遣使至澳門。求司鐸行彌撒大祭。使者至澳門。礮台鳴礮致敬。教中修士排隊迎之。於是至天主堂。述太妃意。呈所齋禮物。以大蟠龍銀香爐一對。鏤花銀瓶二對。鏤花銀燭奴二對。獻於祭台上。另贈三銀瓶於耶穌會三會長。遂於陽曆十月三十一號。舉彌撒大禮畢。澳門葡總督設筵款使者。并贈火鎗百枝。以佐其行。順治七年。即永歷四年。清兵克韶州。由榔奔梧州。太妃欲遣使至羅馬。見教皇。爲明祈福。司禮太監龐天壽願奉使。以其年老。任重不許。天壽遂荐神父卜彌格充使。齋書二通。一爲太妃肅教皇箋。一爲太妃致耶穌會總統書。天壽另有奉教皇書。囑卜彌格附呈。卜彌格偕二隨員。往至澳門。以事被阻。留一年。始解纜西渡。至印度臥亞府。又被阻。上陸西行。經波斯西里亞等國。入地中海。二年後。始至意大利之威尼斯府。途中屢被留難。及至羅馬。適教皇意諾會爵第十薨逝。新教皇亞力山大第七即位。驗明使節。乃蒙召見。呈上太妃肅箋及

龐天壽書。教皇覆書。即由卜彌格攜回中國。到中國時。約在順治十二三年間。然卜彌格奉使後未數月。而由榔已由梧州奔南寧。太妃亦於次年卒於田州。葬於南寧。教皇書達由榔與否。不可得而知矣。卜彌格所齎太妃肅教皇箋致耶穌會總統書及龐天壽奉教皇書。均存羅馬耶穌會藏書樓內。今錄太妃兩書如左。太妃肅教皇箋曰。大明寧聖慈肅皇太后烈納。致諭於因諾曾爵代天主耶穌在世總師公教皇主聖父座前。竊念烈納本中國女子。忝處皇宮。維知閩中之禮。未諳域外之教。賴有耶穌會士在我皇朝。敷揚聖教。傳聞自外。予始知之。遂爾信心。敬領聖洗。使皇太后馬利亞。中宮皇后亞納。及皇太子當突。并請入教領聖洗。三年於茲矣。雖知瀝血披誠。未獲涓埃答報。每思恭詣聖父座前。親領聖誨。慮茲遠國難臻。仰風徒切。伏乞聖父向天主前。憐我等罪人。去世之時。賜罪罰全赦。更望聖父與聖而公一教之會。代求天主。保佑我國中興太平。俾我大明第十八代帝太祖第拾貳世孫主臣等。悉知敬真主耶穌。更冀聖父多送耶穌會士來。廣傳聖教。如斯諸事。俱惟憐念。種種眷慕。非口所宜。今有耶穌會士卜彌格。知我中國事情。即令回國致言。我之差彼於聖父前。以彼能詳述鄙意也。俟太平之時。即遣使官來到聖伯得祿聖保羅台前。致儀行禮。伏望聖慈。鑒茲愚悃。特諭。永歷四年十月十一日。其致耶穌會總統書曰。大明寧聖慈肅皇太后烈納。勅諭

耶穌會大尊總師神父。予處宮中。遠聞天主之教。傾心既久。幸遇尊會之士瞿紗微領聖洗。使皇太后馬利亞。中宮皇后亞約。及皇太子當突。並入聖教領聖水。閱三年矣。今祈尊師神父尊會之友。在天主前。祈保我國中興太平。俾我大明第十八代帝太祖十二世孫主臣等。悉知敬真主耶穌。更求尊會相通功勞之分。再多送老師來我國中行教。待太平之後。即著欽差官來到聖祖總師意納曾爵座前。致儀行禮。今有尊會士卜彌格。儘知我國情事。即便回國代傳其意。諒能備悉。可諭予懷。欽哉特勅。冰歷四年十月十一日。按太妃書中語意。極致恭謹。而首尾仍稱諭勅者。沿官文書之體例也。龐天壽奉教皇書。大旨與太妃書相同。惟自叙受洗入教。信心崇奉。二十餘年。罔敢或怠。又乞多遣教士來華。使一切世人悔悟。敬奉聖教。不致虛度塵劫。其詞尤爲懇切耳。

介紹名著

本雜誌出版已歷八期。訂閱諸君。當必有觀感興起。因而研究真道者。惟本社以限於經費。兼撰著之人無多。致篇幅不能增益。常恐無以饜諸君之望。良用歉仄。因念近年來吾國譯著關於基督教之書。漸臻美富。在尋常人士無志於斯。故不知搜集。若有意博覽以起信。則前人著述。蔚然可觀。擇要參考。裨益自非淺鮮。茲特就出版諸書中。取其義理切

要。文字雜馴者。由淺而深。由約而博。陸續介紹。以補本雜誌之不逮。倘亦有當諸君子之意歟。吳震春識

道之桴 范禕編著。本其平日言道之心得。成爲此書。探原竟委。引古證今。於宗教之原理。論列頗爲詳盡。行文亦雄深雅健。語皆切理。上海崑山花園四號青年會全國協會出版。每冊銀二角。

人學 美國哲學博士李約各原著。美國林樂知東吳范禕合譯。原著闡明人在萬物中之位置。及形體性靈之優異。理精義奧。要以德合天帝。勉人上進爲歸。譯筆文詞華茂。富具高尚理想者。最宜研究。上海河南路廣學會出版。每冊銀四角。

眞道釋疑 美國杜倫伯著。胡貽穀譯。凡十四篇。均杜君記其與人論道解惑之閱歷。所言諸病。世人所同。得杜君之妙解。則疑團不難冰釋矣。青年會出版。每冊一角二分。

基督教與科學 謝洪賚著。時人恆以宗教與科學之爭辯。莫衷一是。讀此書。則二者之障蔽。自然雲散矣。全書分八大章。繁徵博引。闡發至理。有獨到處。青年會出版。每冊四角。

基督道綱 美國博士瑞思義上虞許家惺同譯。全書十二章。皆基督教重要問題。反覆相闡。以堅信徒之心。故亦可稱曰基督教之哲學論。凡研究宗教哲學者。不可不讀。廣學

會出版每册四

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世界名人與聖經

謝洪賚編纂。擇

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之關繫五十二

軼事。以成此書。

讀之趣味盎然。

使人對於聖經

別起一種隆數

之心。青年會

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24	42	”	4	31	103
25	51	”	130		
26	84	”	131	29	或讀路加一章四六至五五節
27	103	”	72	30	或讀以弗所三章一四至二一節
28	139	”	127	31	或讀哥林多後一三章一四節

AGNOSTICISM,

or

CAN WE KNOW GOD?

A Letter to a Friend.

By Rev. P. M. Scott, M. A.

Chinese notes by Mr. Ch'en Yen Ling.

Thankyou very much for writing to me and telling me about your doubts. People who begin ¹to lose their faith¹ in Christianity often do not like to speak about their thoughts to those who still believe, for fear that they may be blamed. Some people who do not understand their difficulties do blame them as if it were their fault that they are in doubt; but I do not think we ought always to blame them.

You tell me that you have been reading about ²Herbert Spencer and Agnosticism² and you feel we cannot really know God at all. Before I speak about Agnosticism, I would like to say two things about the belief in Christ which you have had.

I remember the Y.M.C.A. Summer Conference at which you first decided to become a Christian. Some one had been speaking about the needs of China and the temptations of young men. He said that most young men were ³men of wood,³ and that what we want is ⁴men of iron,⁴ and that that is the kind of men that Christ can make. He reminded us how Christ was not only a great teacher of virtue, but promised to give life and strength to those who trust Him, feeding their spirits like bread feeds our bodies. Thus your faith in Christ began in a very real way, because it began with your own sense of need for strength to lead a good life and to help the country. But your faith could not be very safe and strong while it had no other foundation, and I hope that through your present doubts and difficulties you may be led on to a fuller and stronger faith than before. ⁵I expect that you yourself have sometimes felt that you were making man, not God, the centre of your thought.⁵ You started with your own desire to be a good man, and looked on Christianity as a

¹ 喪失信心 ² 斯賓塞爾及不可思議論 ³ 類木性之人
⁴ 類鐵性之人 ⁵ 我疑爾有時必覺爾之思想中心點在人
不在神

means to help you ⁶ build up your own character; ⁷ sometimes I expect you felt you were hardly worthy to put yourself first and, as it were, make use of Christ. ⁷ If you had felt more clearly that the welfare of the country was the will of God, and that to build up your character was not only your wish but God's command, your faith would have been more confident; you would not have had any doubt that you might ask God's Only Son to help you be a true son to the Heavenly Father. That is the first thought I should like to suggest to you.

The second thought I should like to suggest to you is that you should try ⁸ to distinguish between understanding a doctrine and being faithful to a person. ⁸ I hope you will use every power you have to seek the truth and examine the great problems which Spencer and others have made you think about. But I think you have known what it is to trust and pray to Jesus Christ as a friend. While you seek the truth I hope you will try to be as faithful to Him and to your friendship with Him as you can.

I do not know if I can help you very much in your consideration of Agnosticism. People who say we cannot know God often rest their argument on the statements that if there is a God He must be infinite, and that we men are finite; the finite, they say, cannot know the infinite. They often add another thought. They not only say that man is too small to know God, but that if there is a God He must be too great to care much about man. I daresay you have had both these thoughts in your mind. Let us take the second thought first.

From old times there have been men who have realised the smallness of man and the greatness of the universe, and have wondered if God could have any special concern for us. The thought comes in Psalm 8, ^{3,4}

⁹ When I consider the heavens, the work of Thy fingers,
The moon and the stars which Thou hast ordained,
What is man that Thou art mindful of him,
And the son of man that Thou visitest him? ⁹

In modern times Science has often made men think in this way. Modern astronomy has revealed something of the vast numbers and distances of the stars, and made this earth and man on it seem

⁶ 修德 ⁷ 我疑爾有時必覺不敢以自己爲先而後以基督爲用 ⁸ 知乎明道與忠于友之區別 ⁹ 我觀你所手造的天并所陳設的星月世人算甚麼你意垂念他人子算甚麼你意眷顧他

less than the dust in comparison. Geology and the study of evolution¹⁰ have made us realise the endless ages through which this world existed before man appeared.¹⁰ ¹¹ But have you looked at these things in what I think must be the right way?¹¹ If the world existed and evolution went on so long before man appeared, may we not say that¹² this shows the importance of man?¹² When a common official goes to any place not much preparation is made for him; when a king goes, the whole city prepares to receive him. And is not man the crown of the universe for whom all these long preparations were made? Again, do you think astronomy in showing the numbers and distance of the stars really shows the insignificance of man? Man knows about the stars and they do not know about him. Compared to them his body may be no bigger than a grain of dust; but his mind measures them and knows of what materials they are made. The sun and moon move on their own courses, but the mind of man reaches everywhere, to the ends of the universe. Is man so very small?

This leads me back to the first point. The agnostic says that the finite mind of man cannot know an infinite God. But is man's mind finite? I think it is only finite in one sense. ¹³ Darwin's great disciple,¹³ Professor Huxley, used to say that the whole knowledge of man compared to what he does not know is like one star shining alone in the dark vault of heaven. That sounds true, because all men who know much are humble about the many more things which they do not know. But there is this to be said about Huxley's fine saying. The star does not know that there is the vast sky all around it. Man does know that there are always new things to learn. The star does not grow. Man's knowledge does grow, just because he is always seeking¹⁴ to explore the truths¹⁴ which surround what he has found already.¹⁵ The unknown has great power over our minds.¹⁵ And further, although the things which we know in detail are few, we know about the whole universe that it is all one system with law and order running through it all; as ¹⁶ the commentator on the Great Learning says,¹⁶ ¹⁷ "The intelligent mind of man is formed to know, and there is not a single thing in which its principles do not inhere."¹⁷ If this is so, in what

10 使吾人知世界未有人類以前之時期何等長久 11 但你會注意我所思想之正當看法乎 12 此乃顯明人之所以足貴之點 13 達爾文高弟 14 搜查真理 15 我所不知與我有絕大關係 16 大學之注疏家 17 夫人心之靈莫不有知而天下之物莫不有理

sense can we say that the mind of man is finite?

Does not what I have said help us to understand how man can know God? If there is a God, He is the centre of the world's unity, the source of its law and order. Our knowledge of anything may be small, like a star. But if we can combine it with a knowledge of the universe as a whole, like the dark sky in which the star shines, cannot we also lift up our minds to think of God, Who made all the world and rules it in law and order. When we look at the beauty of the sky above us and around us, do we not feel that we are surrounded by One who is drawing us into peace and fellowship with Himself?

Sometimes we are examining some facts and they do not seem to have any connection with other things; but we go on studying them because we know that if we are patient we may hope to find in them some new proof of the law and harmony of the world. In the same way, sometimes we are considering our own life with all its difficulties, and there seems to be no meaning or value in all we go through. But cannot we be patient and trustful and say like St. Paul, 18 "We know that all things work together for good to them that love God"? Rom 8.18

I would like to end up with one more thought. We have been asking whether the finite can know the Infinite, and I have said that in one sense our minds are not finite, somewhat as St Paul said in I Cor. 13¹² 19 "Now I know in part; but then I shall know fully, even as also I was known."¹⁹ Now look at the question from the opposite point of view. Cannot the Infinite make Himself known? or is His power not infinite but limited? If His goodness as well as His power is infinite, would it not be reasonable to expect Him to make Himself known to the human race which has sought Him in so many religions? There is a Psalm which I love which teaches us the infinitude of God and in poetical words draws from the thought of His infinitude, not doubt, but hope.

20 "Look how high the heaven is in comparison of the earth;
So great is His mercy to them that fear Him." (Ps. 103¹¹)²⁰

If we really want to serve and obey Him, may we not claim the promise of Jesus Christ that God will give us the Spirit of Truth to lead us into all Truth? Do read St. John 16¹³, and think over what I have tried to say in this letter.

18 我們也曉得萬事都互相効力叫愛上帝的人得益處 19
我如今知道有限到那時候就全知道如同主知道我一樣
20 敬畏主的人主賜他們恩典如天離地那樣高

The Influence of Christ.

(See P. 4 of our Chinese Section)

The following are the words of Professor Lecky, the great British historian of European civilisation and thought, who was also a distinguished member of Parliament. He was an agnostic, but as a student of the world's great moral forces he could not withhold this tribute to the Character of our Lord Jesus Christ.

"It was reserved for Christianity to present to the world an ideal character which, through all the the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence, that it may truly be said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and than all the exhortations of moralists. This has indeed been the wellspring of whatever has been best and purest in Christian life. Amid all the sins and failings, amid all the priestcraft, the persecution and fanaticism which have defaced the Church, it has preserved in the character and example of its Founder an enduring principle of regeneration."

Is it not worth while to study such an example? If the followers of Christ who love Him best believe that He is alive and with us still, is it not worth while to try to share their faith, and find for the world "an enduring principle of regeneration"?

The Prayer of a Student.

ALMIGHTY God, the giver of all good things, without Whose help all labour is insufficient, and without Whose grace all wisdom is folly; Grant, I beseech Thee, that in this my undertaking, Thy Holy Spirit may not be withheld from me, but that I may promote Thy glory, and the salvation both of myself and others. Grant this, O Lord, for the sake of Jesus Christ, Amen. (Dr. Samuel Johnson.)

To our Readers.

The Editors will always gladly try to answer any questions sent to them, in English or Chinese.

Spreading the Truth.

Thoughts on St. Matthew, IV, 8-11.

By Rev. P. M. Scott. M. A.

I. This temptation is certainly recorded in a metaphorical way. There is no mountain from which all parts of the world can be seen. If there were, that mountain could also be seen from all parts of the world. St. Luke, who also records this temptation, had been to many parts of the world and knew that no mountain which he had seen could be seen from all those places. What Christ meant when He told His disciples about His temptations was not that He saw with His eyes, but that He thought in His heart about all the kingdoms of the world.

II. This temptation came to Christ because He willed to win all men for the Kingdom of God. The temptation therefore came because He wanted to do good, not because He wanted to do evil. Christ never did any evil. This shows that not all our temptations are a sign that we are evil. Some of our temptations come because we have sinned and have learnt to love what is bad. But some come, like Christ's, because we want to do good, and the Devil wants to stop us. If we try to spread the truth and win men for God's Kingdom, we must not be surprised if we meet with hindrances.

III. What the Devil pointed to was the glory of the world. What Christ saw was its need. If we wish to win influential people for God's Kingdom, we must not do it for the sake of getting reputation but because they have need of God's help, like every one else. They have many temptations to pride and selfishness which poor and ignorant men do not have, and they have need of God's help to make them humble and merciful. If we seek powerful people because they can give reputation to Christianity, we shall not be able to bear opposition if Christianity becomes unpopular.

The Devil offered to give Christ all the world in one moment. Christ earnestly wanted to win all the world, so earnestly that He was willing to die for it. But Christ was humble and patient. He was willing to begin slowly; He first taught His own countrymen, who already knew more about God than other people did; and then He let His Church spread to other lands. (Acts, 1. 8.) We must not say we will do nothing till we can do some great thing. We must begin by spreading the truth among those whom we know and those who are best prepared for it.

IV. The Devil's conditions were that Christ should first worship him. What does this mean? If we sincerely worship God, we think

with love about His Nature and become like Him. If we worship the Devil, we shall become like him. What is the Devil's nature? Christ said he was a murderer and a liar. (John. 8. 44.) The original meaning of the word devil is "accuser", and that is what the Devil is called in the Bible. (Revelation, 12. 9.) He tries to make us each believe that we are too weak and bad to become really good, and that other men are too weak and bad for us to help them. If we try to spread the truth he will tempt us in such ways as the following.

He is a murderer. He will tempt us to use force instead of reason to persuade men. Christ refused to use His supernatural power except to help men. And He would never use it even to make men good unless they wished to become good. He respected their free will.

He is a false accuser. He will tempt us to despise men as if they had no conscience, and to appeal to their desire for advantage in this world or their fear of punishment in the next.

He is a liar and a false accuser. He will tempt us to tell lies; may be he will tempt us to despise other men's learning and power of thought, and so to use weak arguments and illustrations to prove the truth. Afterwards they will find that these things do not prove the truth and then God's work will be hindered.

He will tempt us to tell lies in another way, by concealing the truth. He will tempt us to despise men's earnestness, and to think that if we teach what is not popular, men will not love the truth enough to study and believe it. This means that he both slanders men and slanders God. The truth is called "good news" in the Bible; but the Devil tempts us to think that we cannot trust God's truth to win men's faith, and that we cannot trust men to be willing to learn and obey it. Our duty is to bear witness to the whole truth, whether it is popular or not, and to trust God to lead men to understand and obey.

V. Christ did not give way to the Devil's temptation. We too can resist him, if we rely on Christ to help us to trust God and to trust our fellowmen. Christ did not seek the power which the Devil offered Him; therefore He received power from God. When He rose from the dead, He said; "All authority hath been given unto me in heaven and earth. Go ye therefore into all the world and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo. I am with you alway even unto the end of the world." (Matthew, 28. end) If we teach the whole truth, He will keep His promise to us and to those whom we teach.

(The Chinese of this article appeared in "Peace" no. 4, p. 8)

A Brief Introduction to the Gospels.

By Rev. B. Mather. M. A.

Chinese by Rev. T. C. Chang.

I.

I. Introduction. The Importance of the Study of Christ.

We Christians believe that Christ is the Saviour of the world. Others, who would not admit as much as this, are unable to deny that He was a very great Teacher, who has profoundly affected the history of the world. Thus, whether we are Christians or not, it is only natural that we should regard authentic facts about the life and teaching of Christ as having an interest for our age. European newspapers of to-day frequently refer to "The Reconstruction of Society after the War". We believe and hope that in this country, after the present period of transition has passed, we may see the dawn of a new age of enlightenment and progress. At such a time, when both East and West are looking with hope towards the day that is to be, it is specially incumbent upon us to study once more the teaching of Christ to see if we can learn from it and from His example, principles that may guide us in the perplexities that lie ahead.

II. The Gospels our sole authority for the Life of Christ on earth.

It is then natural that men to-day should be asking how they may

論 經 學 研

學基督之重要

吾等基督徒。皆信仰基督爲普世之救主。即不信基督爲救主者。亦不能不認其爲可景仰之大師。爲有大關係於全世者。故今日無論其爲基督徒與否。皆視基督之生平及其教訓。乃斯世之大有興趣者也。近年泰西各報章。輒謂於此戰爭之後。須革新社會。吾亦望吾國於此次變亂之後。得見維新時代。而昌盛日躋焉。夫東西既同有如是之盼望則吾人尤宜多學基督之模範及其教訓。苟深造有得。庶幾基督之真道能引吾儕克度時艱耳。

福音乃惟一記載基督事蹟之書

今世之人苟欲知基督之事蹟。將何由而知之。則可正告

find out about Christ. To such enquiries we may answer that our firsthand knowledge of what He was and what He did, practically all comes from the four Gospels. The writers of other historical books in those days say little or nothing of Him, and a little thought will shew that this is only what we should expect. His life was spent in a remote province, and communications were slow. He did not come into personal contact with the leading men of His age: His friends and closest followers were mostly drawn from the lower and more illiterate classes: so if any Roman writer of that day heard of Him, he would quite naturally think nothing about Him. He would certainly never have dreamed that this lowly Galilean was destined to found a society that should outlive all contemporary Empires and Kingdoms.

III. Object of these papers.

The Gospels then are the main source of what we know of the Life and Work of Christ on earth. Probably we all know what the Gospels are: we can buy them for a few coppers all over China. But if we begin to study them seriously, we naturally ask when they were written, and by whom, and whether they are really trustworthy. And supposing that we find they are not merely forgeries, but the real experience of the contemporaries of Christ, we may well go on to ask something about the social and national life they presuppose. Christ we are told was a Jew, and who were the Jews? What was their history? The

之曰欲知基督爲誰及其言行。莫如考之於四福音書。蓋其他史書對於基督之事。或畧或無。未有詳載如四福音書者。緣基督生長於窮鄉僻壤之間。不通權貴。從之者又多無學識之愚民。其時羅馬史家。雖有偶聞基督之事者。亦以爲無關輕重。初不意此加利利人視爲僇野不足道者。後乃建立教會。較同時諸國之祚爲猶長也。

本篇之大旨

吾等所以能知基督在世之事蹟者。要皆本於福音書。是書已爲吾等所熟習。即於中國各地。皆可以銅元數枚購得之。然使專心研究之。則所欲問者必有數端如問是書爲何時所著。著自何人。此四福音書是否確實可信。設經考查之後。知非僞造。乃爲耶穌同世親閱其事者著之。則又可問當耶穌時其社會國家之景况如何。福音謂基督爲

pages of the Gospels refer again and again to such sects or parties as the Pharisees and Sadducees: and if we can get a clear view of who these people were and what they stood for, it will obviously help to the understanding of Christ's message for our age as well as His. It is the object of these papers to give very brief answers to such questions as these. Brief they must be, but if they help to stir up interest in the Gospels, and lead to serious study of their message, they will not have failed of their object.

There is one matter which must be mentioned at the outset. There are four Gospels, St. Matthew, St. Mark, St. Luke, and St. John. I propose treat of the first three only: the fourth has problems of its own which are not raised by the first three, and space is insufficient to deal with them all. This is not the same as saying that the Fourth Gospel is less trustworthy than the others: the distinction is made simply and solely owing to considerations of space.

IV. The Sources of the First Three Gospels. a. St. Mark.

If anyone reads the Gospels according to St. Matthew, St. Mark and St. Luke, he cannot fail to be struck by the likeness between them. Indeed almost the whole of S. Mark is found in one or both of the other two. Modern critics, recognizing this fact mostly explain

猶太人。則又可問何爲猶太人。其歷史如何。福音又載有法利賽教門及撒督該黨則吾人苟能多知猶太國之人民與各黨所抱之宗旨。更可助吾等易知耶穌對於其時。及今世。有如何之教訓。故著本篇之大旨。即以簡單文字。答明以上種種之問題也。雖然吾文雖簡。苟能激發讀者之興味。因而研究聖經之教訓。則本篇不枉費筆墨矣。茲有一事須說明者。即福音書有四卷。聖馬太聖馬可聖路加聖約翰福音是也。而本篇所論者。則前三福音書而已。因約翰福音多具難題。爲前三書所未有者。今姑置之。然此非謂約翰福音不及前三書之可信。惟以其難。今不及論之耳。

前三福音書之溯原 (甲) 論馬可福音

凡閱前三福音書者。不能不注意其中相同之處甚多。誠以馬可所記者。不載之於馬太。則載之於路加。或二書皆

it by supposing that the authors of the other two Gospels were acquainted with what St. Mark had written, and very likely had his Gospel before them as they were composing their own. Many other theories have been put out to account for the parallel passages, but they are none of them so probably true as this one, that S. Mark's Gospel was written first, and was known to the authors of the First and Third Gospels.

Now let us think for a moment of how S. Mark got his facts. If we had any good reason to suppose that what he wrote was untrustworthy and was then copied by the other two writers, it would follow that the whole of his Gospel and large sections of the other two cannot be regarded as good authorities for the Life of Christ. But the contrary is the case. St. Mark was a close friend of St. Peter; and his Gospel was written about the time St. Peter died. He was with him when he died, and the Gospel was probably begun while St. Peter was still alive. Thus it gives us the experience of one of the apostles who was an actual eyewitness of the events recorded.

V. The Sources of the First Three Gospels. b. "Q".

S. Mark then is now commonly regarded as one of the main sources of S. Matthew and S. Luke. Can we find out anything about any other of their sources of information? If we compare the three Gospels we find that S. Mark gives us comparatively little of the teaching of Christ.

載之。幾無一事遺漏者。近世道學家多謂馬可福音。於馬太路加著書之先久已錄就。馬太路加著書時。乃參考馬可福音而錄之。雖尚有他說。然皆不如此說之近確也。聖馬可何由知基督之事而著之於書今不可不論及之。倘聖馬可所記者。苟有可疑之點。則馬太路加二福音中。凡錄自聖馬可者。亦將不確。然馬可福音。固非不可信者。蓋馬可乃聖彼得之密友。彼得逝世時。馬可與之同居。此福音書大約在彼得將逝世之前所寫者。故凡聖馬可所記之事。乃基督耶穌十二使徒中之一所目覩者也。

前三福音書之溯原(乙)論“Q”

聖馬太聖路加作書時。皆采取聖馬可之所記者。前已言之。此外尚有何書可供彼二人之參考。則尤不可以不論。今試以此三福音書而比較之。則見馬可少記耶穌之言語。

He tells us what Christ did rather than what He said. The other two not only reproduce large sections of St. Mark; they also tell us more of the discourses and sayings of Christ. Can we discover how they learned them? Once again modern criticism comes to our aid. If we compare the teaching of Christ as recorded in St. Matthew and St. Luke, we find that much of it is the same, though in many cases it is differently arranged. Thus it is probable that they both used a collection of the sayings of Christ, and incorporated large parts if not the whole of it in their Gospels. This collection is usually referred to as "Q", which is really an abbreviation of "Die zweite Quelle", the German for "The second Source".

"Q" appears to have been composed in Palestine, in very early days. The arguments which lead to this conclusion are involved and minute, and cannot be compressed; but this is the view usually taken of it by those who have studied the subject. We may then fairly regard it as trustworthy. It was composed by those who lived in Christ's own country, and had probably themselves heard the words they recorded.

St. Mark in several places refers to the fact that our Lord "was teaching" or to His "doctrine" without telling us what He said. The simplest explanation is that he knew of "Q", and says, as it were, to his readers "The words of Christ have been compiled into a book with which you are probably familiar, so I need not repeat them here". If this is so then "Q" must be earlier than St. Mark.

多記耶穌之行事。而馬太路加則不僅抄錄馬可所記者。而又多記耶穌之講說及言論。此等講說及言論之來源奚自乎。接近世道學家云比較馬太路加所記耶穌之言論。雖次序不同。實則無甚差異。大抵二人作福音時。皆參考一記耶穌言論之書姑名爲"Q"者而其書即福音之第二來源也。"Q"之一書大抵爲猶太國(猶太即基督之本國)關於基督事蹟最早之著作。蓋作書者亦嘗親聆主訓。觀馬可福音有多處言耶穌教訓人。而不記其所言者。此無他。殆馬可知有"Q"之一書。以爲讀者已見"Q"所記者。故於其福音內。無須重述。若果如是。則"Q"較馬可福音爲尤早矣。

VI. The Date of the Gospels.

Modern writers are agreed that St. Luke, the author of the Gospel, was also the author of Acts and the friend of St. Paul. He met St. Paul about 50 A. D. and was then a full-grown man. The Acts ends with St. Paul's imprisonment about 60 A. D.; so it was probably not written much after 70 A. D. The Gospel was earlier (Acts. I. 1.)

St. Matthew's Gospel was very probably written about the same time: some think before Jerusalem had been captured by Rome, and some after.

St. Mark was earlier than these two: and was probably written about 60 A. D. which was shortly before St. Peter's death at Rome.

"Q" seems to have been known to St. Mark, and so was probably written not later than 50 A. D.

VII. A Comparison.

The Analects of Confucius we are told were compiled by the disciples of the disciples of the Sage. That is to say, the work was committed to writing some 80 or 70 years at least after the Master's death. The Gospels were composed in the lifetime of Christ's disciples, and the two main authorities on which they rest date from some 20 or 30

著福音書之年代

近世道學家云路加乃作第三福音書者，又作使徒行傳一書。彼乃聖保羅之友。初遇保羅時，約在主後五十年。其時路加已爲成人。行傳末章所記保羅在羅馬爲囚事，約在主後六十年。故其所著之使徒行傳一書，去主後七十年必不遠。路加福音則先於行傳而作者。（行傳一章一節）馬太福音大抵亦作於是時。或謂在主後七十年。耶路撒冷被滅之先。或謂在後。其說不一。而馬可福音。既早於此二福音書。則約作於主後六十年。彼得致命之先。“Q”書既爲馬可所知。故其作書之時。約在主後五十年間。

論語與福音書之比較

或謂論語一書乃孔子門人之弟子所作。果爾。則作書之時必在孔子後六七十年間。而福音書乃爲基督使徒在世時所作。聖馬可福音及“Q”書乃主受死後二三十年間所作者也。

years after the Death of our Saviour.

One sometimes hears that modern enquiry has destroyed the claims of the Bible to teach the truth. In the case of the Gospels at any rate this is not the case; for modern critics who are not at all prejudiced in favour of old fashioned views arrive mainly at the conclusions outlined above.

NOTE to the above. "Papias, a disciple of St. John, spoke as follows; Mark, having become the interpreter of Peter, wrote down accurately everything that he remembered, without however recording in order what was said or done by Christ. He made no mistake, while he thus wrote down some things as he remembered them; for he made it his own care not to omit anything that he heard, or to set down any false statement therein". (Eusebius, iii, 39.)

(To be continued.)

或聞近世有謂聖經之所記載皆屬未確者然吾今獨以福音書論之則足見其說之謬誤蓋近世考查聖經者雖不從前代之講解而於予以上之論則無異議也。(未完)

注意 約翰弟子帕皮阿云馬可曾為彼得之繙譯故其所著之福音乃詳載所記憶者雖非以次記耶穌之行述然並無錯誤因其作書既謹慎從事於其所聞者不使一事遺漏更不至有虛誕之言也 (猶西庇史記 三卷三十九章)

Free Will.

Th. Floury, Professor at Geneva University, writes as follows in the "Philosophy of William James", p. 208.

"To him (Wm. James) we are free beings in spite of the chains of heredity, education, and habit which bind us. The universe of which we are a part, at present a sorry mixture of good and bad, is an unfinished reality in process of creation, to whose destiny we contribute by our voluntary moral and religious attitude. Finally, this confident attitude is the only one to which we are truly conformed, because it alone enables us to support the tragedies and appreciate the joys of life."

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