

Moral Reading Through English

英语情感阅读丛书

# Life

(生命篇)

编注 宫玉波 罗卫华

主审 宋贵庆



大连海事大学出版社

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## 编者的话

生命是短暂的，然而，  
如果你领略了生命的真谛，  
那么匆匆即逝的生命之火也会  
迸发出永恒的灵光。

*Life is short, but if you realize  
its true meaning, it will give off  
an eternal miraculous light,  
though it dies out in the twinkling  
of an eye.*

## 前 言

人有贤愚，书有优劣。贤者愚者，差别在于读书，读书可以补先天之不足。读好书可以怡情、博采、长才、益德。《英语情感阅读丛书》，就是这样一套不可多得的好书。它包括父亲篇、母亲篇、师生篇、爱情篇、婚姻家庭篇等共十本，几乎囊括了人生的一切经历。作者们用短小的篇幅，质朴的语言，实话实说，将自己对父母的深情、师长的崇敬、子女的关怀、弟子的教诲、邻里的情谊、家庭的温馨、事业的追求、人生的感悟、童真的追忆等等至情至理，一一诉诸笔端，跃然纸上，不图粉饰，但求分享，读来使人感动，令人深思，给人激励，催人奋发。此书无论少长读者，不论英语水平深浅，都可阅读，益德长才。

此套丛书的文章均选自现代英美报刊，作者多是常人，述说的多是常事常情，对中国读者来说，仿佛是自己的经历，或是身边事儿，他人用英文写出，似曾相识，自己未曾表达出来而已。读着读着，你会不由自主地觉得，虽国度不同、肤色各异、语言有别，但人情人性通矣。读此书，可真正了解天下人的喜怒

哀乐、为人处事，足补时下传媒之不足。

十年前便有选编此丛书之想，盼望在书架上能有一排这样的小书，清清爽爽，干干净净，既能学到地道英文，又可了解欧美人情，既可推荐给学生与子女，又能坦然长留书橱。

当我将上述想法与大通私立商贸外语学校的同事一谈，皆表赞同，并有年轻学生的热盼，于是有关老师雷厉风行，积极奋战，经过精心筛选和严谨注释，现在这套丛书的全部书稿便摆在案前，令人欣慰不已。于是写下上面几句，以作前言。

东北财经大学英语教授  
大连大通私立商贸外语学校校长

宋贵庆

1996.12 于大连

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One of America's best-known clergymen offers a parable of promise

## Why I Believe There is Life after Death

*NORMAN VINCENT PEALE*

LORD THOMSON of Fleet was one of the great newspapermen of our era. At one time he owned some 285 publications in England, Scotland, Canada and the United States.

One day, he invited me to a luncheon in the sumptuous<sup>(1)</sup> dining room of *The Times* of London. The table was made up of distinguished editors and writers as well as prominent<sup>(2)</sup> businessmen.

The conversation ranged over many themes: world affairs, politics British and American, the prospects<sup>(3)</sup> for greater prosperity<sup>(4)</sup>. Suddenly, in the midst of much good-natured banter<sup>(5)</sup>, Thomson said, "Dr. Peale, I am an old man, and one of these days I'm going to die." The room became silent. "I want to know: is there an afterlife?"

I couldn't be sure he wasn't \* pulling my leg<sup>(6)</sup>, but then I sensed that the question was indeed serious and \* weighed on his mind<sup>(7)</sup>. "Lord Thomson," I said, "I believe in the promises in the Bible. But beyond the Biblical is the evidence of intelligence<sup>(8)</sup> and common sense."

Then I told him and the others a parable<sup>(9)</sup> about a prenatal<sup>(10)</sup> baby tucked<sup>(11)</sup> beneath his mother's loving heart. "Suppose," I said, "someone came to this unborn baby and said, 'You cannot stay here long. In a few months you will be born, or, as you may think of it, die out of your present state.'

"The baby might stubbornly say, 'I don't want to leave here. I'm warm, loved and happy. I don't want to be what you call born, or what I call die, out of this place.'

"But he is born. He does die out of his present life. And what does he find? He feels beneath him strong, loving arms. He looks up into a beautiful face, tender with love, the face of his mother. He is welcomed, cared for, and says, 'How foolish I was. This is a wonderful place to which I have come.'

"Then he goes on to enjoy the delights of childhood. He grows into youth with its excite-

ment and romance. He marries, and knows the love of his children.

"The years pass, with the strength of manhood, the achievement of middle age; the joy and wonderment<sup>(12)</sup> of life are his. Then he becomes an old man. His step slows. Someone says, 'You are going to die, or, as we call it, be born out of this place into another.'

"And he might remonstrate<sup>(13)</sup>: 'But I don't want to die. I have my loved ones. I love this world — the dawn and sunset, the moon, the starlight. I like to feel the warmth of the fire on my face when cold weather comes, and to hear the crunch<sup>(14)</sup> of snow beneath my feet on a winter's evening. I don't want to leave this world. I don't want to die.'

"But in natural course he does die. What happens then? Is God, the Creator, suddenly going to change His nature? Can we not assume that he will once again feel loving arms beneath him, and once again look up into a strong, beautiful face, more lovely even than that first face he saw so long ago?

Won't he soon be exclaiming, 'Why, this is wonderful! Here I want to remain forever'?

Does this not \* make sense<sup>(15)</sup>?" I concluded. A deep silence hung over the table; several of the

company appeared to be moved.

Thomson sighed. "It does indeed make sense," he said. "I will never forget that parable. It has helped me answer a question that has haunted<sup>(16)</sup> me for years." Suddenly his mood changed. "Do you think I will like it over there?"

"Of course, for it will be exciting."

"What will I do there?" he asked with a grin<sup>(17)</sup>.

"Perhaps buy and sell newspapers!" A laugh went around the luncheon table.

Since then, Lord Thomson has gone on into the life beyond. And, judging by the affirmative<sup>(18)</sup> way this lovable man responded to the power of faith, I think God must be taking good care of him.

\*\*\*\*\*

## Notes:

- (1) 豪华的
- (2) 杰出的
- (3) 前景
- (4) 繁荣

- (5) 戏谑
- (6) 和我开玩笑, 愚弄我
- (7) 压在他心头
- (8) 智力
- (9) 寓言
- (10) 产前的
- (11) 蜷缩
- (12) 惊奇
- (13) 抗议
- (14) 碾碎声
- (15) 说得通
- (16) 萦绕心头
- (17) 露齿的笑
- (18) 肯定的, 积极乐观的

# What I Have Lived For

\* *BERTRAND RUSSELL*<sup>(1)</sup>

Three passions, simple but overwhelmingly strong, have governed my life: the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind. These passions, like great winds, have blown me \* hither and thither<sup>(2)</sup>, \* in a wayward course<sup>(3)</sup>, over a deep ocean of anguish<sup>(4)</sup>, reaching to \* the very<sup>(5)</sup> verge of despair.

I have sought love, first, because it brings ecstasy<sup>(6)</sup> — ecstasy so great that I would often have sacrificed<sup>(7)</sup> all the rest of life for a few hours of this joy. I have sought it, next, because it relieves<sup>(8)</sup> loneliness — that terrible loneliness in which one shivering consciousness looks over the rim<sup>(9)</sup> of the world into the cold unfathomable<sup>(10)</sup> lifeless abyss<sup>(11)</sup>. I have sought it, finally, because in the union of love I have seen, in a mystic miniature<sup>(12)</sup>, the \* prefiguring vision<sup>(13)</sup> of the heaven

that saints<sup>(14)</sup> and poets have imagined. This is what I sought, and though it might seem \* too good for<sup>(15)</sup> human life, this is what — at last — I have found..

With equal passion I have sought knowledge. I have wished to understand the hearts of men. I have wished to know why the stars shine. And I have tried to apprehend the Pythagorean<sup>(16)</sup> power by which number \* holds sway above<sup>(17)</sup> the flux<sup>(18)</sup>. A little of this, but not much I have achieved.

Love and knowledge, so far as they were possible, led upward toward the heavens. But always pity brought me back to earth. Echoes of cries of pain reverberate<sup>(19)</sup> in my heart. Children in famine<sup>(20)</sup>, victims tortured by oppressors, helpless old people a hated burden to their sons, and the whole world of loneliness, poverty, and pain \* make a mockery of<sup>(21)</sup> \* what human life should be<sup>(22)</sup>. I long to alleviate<sup>(23)</sup> the evil, but I cannot, and I too suffer.

This has been my life. I have found it worth living, and would gladly live it again if the chance were offered me.

\* \* \* \* \*



## Notes:

- (1) 特兰·罗素(1872~1970)英国数学家、哲学家
- (2) 相当于 hither and yon 到处,向各处,忽东忽西
- (3) 难以捉摸的进程,wayward 反复无常的
- (4) 痛苦
- (5) 正是这个(这里 very 是加强语气)
- (6) 欣喜若狂
- (7) 牺牲
- (8) 解除
- (9) 边缘
- (10) 深不可测的,无底的
- (11) 深渊
- (12) 微小画像,缩图
- (13) 通过形象预示的幻象,这里指圣经新约启示录中所预言的天堂景象
- (14) 圣徒
- (15) 太好而不能
- (16) [pai.θægə'ri(:)ən] 毕达哥拉斯(? ~? 497 B. C.), 希腊哲学家、数学家
- (17) 掌握全权,有支配……的力量
- (18) 不断变动
- (19) 反响,回荡