

THE  
NEW CHINESE SPEAKER

READINGS  
IN MODERN MANDARIN

EVAN MORGAN

PARTS I-IV

SECOND EDITION

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— —  
1933

BY THE SAME AUTHOR

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## PREFACE.

The CHINESE SPEAKER has been out of print for many years. There have been requests for it continuously, but the matter has been held in abeyance fearing that the demand for a new edition would not cover the initial expense of republication. The times, too, have not been propitious to a new adventure. The unsettled conditions of national life, and the decrease in the number of new men sent front abroad to China, have combined to make the publication of a new book a matter of hesitancy. But a special request for some copies came in recently, and, to cut a long story short, a new edition was then decided on.

Since the issue of the first edition, there have been changes in the language, calling for the addition of new words and phrases. It seemed advisable, therefore, to insert as many fresh terms as possible; so much of the old matter has been eliminated in favour of passages that were more prolific in these new terms. These, it is hoped, will add greatly to the usefulness of the new edition, and, in fact, make it worth while for those who already have the first edition, to get this, also. The name of the NEW CHINESE SPEAKER is amply justified by the introduction of the new material.

The piece, *In the Beginning was the Word*, had better be left to the last by beginners. There are many obscure terms in it and they will always remain obscure. But it is well to become acquainted with them, as they have a large place in Chinese philosophy, though they are not easily translatable.

In the translation the attempt has been made to bring out the meanings of each word. Sometimes, a more free translation has been made; sometimes, a more literal translation; consequently the translation may occasionally appear stiff. But it is hoped that the meaning is clear in every case. Certain alterations have been made after the pages have been printed, and these have been noted.

Should any new term not be found in the Vocabulary, the dictionary, NEW TERMS, should be consulted.

It will be noticed that the lines follow the order of left to right rather than the old Chinese way of right to left. Possibly this may be better, considering that the English faces the Chinese. But those who have been accustomed to the old order may find the new order a little confusing.

# THE NEW CHINESE SPEAKER.

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# PART I

## TEXT AND TRANSLATION

SUBDIVISION OF LABOUR REQUIRES THAT INTERNATIONAL AGENTS SHOULD DEVOTE THEMSELVES FIRST TO LANGUAGES—THEIR MEANS OF OPERATION—AND NEXT TO THE STUDY OF MAN, AS AN INDIVIDUAL AND IN COMMUNITIES.

T. T. MEADOWS.

A NEW CHINESE LANGUAGE OF VASTLY GREATER CAPACITY THAN THE OLD IS COMING INTO USE THROUGH THE CURRENCY OF NEWSPAPERS, THE INFLUENCE OF WHICH IS PERHAPS THE GREATEST OUTWARD FORCE IN CHINA TO-DAY, AND, IN SPITE OF POLICE SURVEILLANCE, TENDS TO INCREASE.

A. H. SMITH, D.D.

那時已有門徒一百二十人，聚集在一處，彼此討論、禱告、交換意見、計議方法，做全體到了耶路撒冷，他們在沒有開始活動以前，先聚了幾次的退修會，作為一種靈性的準備就是使徒行傳一章所記載的光景。

而且這樣的宣傳，必須先從猶太教的中心點起頭。所以他們就鼓了勇氣，回到耶路撒冷，這仍表示一種排斥耶穌及其黨羽的態度。但是門徒已經決志繼續耶穌的事業，宣傳耶穌復活。了決心，冒險的從加利利又回到耶路撒冷。那時候反對耶穌的聲浪還沒有止息，法利賽人等且深深的覺悟他們每人都負擔着繼續耶穌工作的重大責任，是他們不能拋棄的。他們於是下耶穌的心依然未改，愛戴耶穌的情油然而生。他們便覺得他的精神未死，他的事工尙存，並慘的風雲，籠罩了大部分的教會；但這不過是一時的緊張；過了不久，他們痛定思痛，信仰淡了，有的人工作停頓了，也有人居然宣佈脫離教會，仍退到未信主以前的地位。一種悽見的一樣：大多數的信徒心中是充滿了恐慌和失望。自從反教運動發生以來，有的人熱心冷利利去，重新整理他們的舊業。他們此時心中的光景，很彷彿我們中國的教會在這幾年所遇隨，有的散走四方，也有的公然否認他們素所敬愛的耶穌，他們就離開了耶路撒冷，回到耶穌被釘十字架以後，他的門徒一時之間為悲傷、失望、恐懼、所戰勝；有的遠遠跟

### (一) 五旬節時代的教會

誠靜怡

## 第一章 關於新文化的演說

# 新官話彙編

## CHAPTER I

### NEW MATERIAL

#### 1. THE CHURCH OF THE PENTECOSTAL AGE

After Jesus was crucified, his disciples, for a time, were overcome by sorrow, loss of hope and fear. There were some who followed afar off: some were scattered to the four quarters and some ceased to publicly confess the Jesus whom they used once to revere, and so they departed from Jerusalem and returned to Galilee and began to start anew their old occupations.

At this time the state of their minds was much like that which our Chinese church has experienced these past years. The minds of the majority of believers have been full of terror and hopelessness. From the time of the springing up of anti-church propaganda, the zeal of some has grown cold; the work of some has ceased; and others there are who openly announce they have left the church to return to the state they were in before they believed on the Lord. A cloud of affliction has enveloped the greater part of the church.

Nevertheless this, after all, was only a temporary pressure. The hearts, that had painfully and anxiously fixed their faith on Jesus, had not at all changed; deep love for Jesus sprang up again freely. They then realized that His Spirit was not dead and that his work still remained. Moreover they were under deep conviction of great responsibility carried by each and all of them for continuing the work of Jesus, which they could not throw off. Thereupon they made up their minds to risk danger, and to return to Jerusalem from Galilee. At that time the wave of opposition to Jesus had not receded. The Pharisees and others still showed an attitude of opposition to Him and his helpers. But the disciples had already made up their minds to continue the work of Jesus: and proclaim His resurrection. Moreover, such a proclamation had necessarily to be inaugurated from the Jewish centre. They therefore plucked up courage and returned to Jerusalem.

This is the condition as recorded in the first chapter of the book of Acts.

When they arrived at Jerusalem, but before they had actively begun the campaign, they held several "Retreats" for the purpose of laying in supplies of spiritual power. There were already 120 disciples who foregathered in one place and who discussed, prayed and interchanged opinions: they planned methods in preparation for the going



是信仰猶太教的人；雖然皈依耶穌，但是仍未與猶太舊教脫離關係，每逢安息日，仍到猶太期，無所謂繁重的儀文，偉大的建築，複雜的理論，以及積久的遺傳。那時的信徒，大多數

(甲)初代的教會是一個因陋就簡的教會：教會成立之初，設施簡單，凡事尚在草創的世紀的教會，有下列的幾個特點，是我們不可不特別加以注意的。

反而做了宗教的障礙。這是我們主張研究初代教會精神的重大原因。就我們觀察所得，第一，外表的偉大；若是失掉了精神，雖然設備周全，組織完善，不但不足以發揚宗教的精神，虧負了上帝所賜給我們各種的幸福與利益。但是教會是形而上的組合，不僅靠賴組織的周密初教會所未曾有的；因此，我們的成功，也應當比先代更大。若不是這樣，我們便是大大的情形互相對照，以便從中得些教訓。我們今日的教會受種種的恩賜，有種種的便利，是當幾個加利利的漁夫、收稅的官吏。實在使我們慚愧至極！把初代教會的情形與我們今日教會今不如古，不得不引咎自責。因為我們對於宗教的熱誠，以及有死無貳的決心，遠不如當初民成全了普及全世界人類的宗教運動。若把今日的教會與初代的教會相比，我們總覺得有些紀念五旬節聖靈降臨的故事，恨不得我們今日的教會也有古代教會的宗教經驗。由幾個平

我們研究初代的教會，心中不能不覺得大受刺激，躍躍欲動。今日有許多的教會，特別的勇氣，全體動員，為耶穌作見證。這就是基督教歷史開宗明義的第一章。

出發的準備。到了五旬節的時候，聖靈大降，如風、如雨，如茶、如火，大大的加添了他們

forth of the whole group. The Holy Spirit descended in great power, like wind, like rain, like fire and immensely added to their courage.

The whole body mobilised to bear witness for Jesus. This is the first chapter in the classic and brilliant history of Christianity.

When examining the church of the first century, we cannot help being pricked in mind and we long to do something. There are many churches today which make a special point of remembering that old event of the descent of the Holy Ghost at Pentecost. Would that the church of today had also the religious experience of the ancient church and that the universal propagation of religion amongst all mankind could be brought about by a few common people !

If the church of today is compared with the church of the early ages, we are bound to feel that there is something in the present day, which is not equal to the past, thus leading to self-reproof. For in spite of our religious enthusiasm and our resolution to die rather than give up, there is still something about us not equal to the first few Galilean fishermen and the officer at the receipt of Customs, which ought to cause us the greatest shame.

If we compare the conditions of the early church with the conditions of the church of today, and mutually put one in the light of the other, we may find within a few lessons.

The church today has received every kind of blessing. It has many advantages which the early church did not possess. Hence our achievements should be far greater than those of former ages. If this is not so, we have very greatly neglected all the manifold blessings and advantages which God has bestowed on us.

True, the Church is a supernatural communion and is not dependent wholly on perfection of organization and outward greatness. If it has lost its spirituality, even though it is completely equipped and its organization is perfect in every respect, yet it will not only be unequal to the exhibition of the power of religion, but may, on the contrary, be a hindrance to religion. This is our great reason for advocating an investigation into the causes of the vitality of the early church. And if we observe the result, we find that the church of the first century possessed the following particular points to which we cannot fail to pay special attention.

1. The church of the early age was a plain and simple church. The church at its first establishment was adorned with simplicity: everything as yet was in the "thatched roof" stage: there were none of what is called elaborate decorations, magnificent buildings, intricate discussions and the long accumulation of tradition. Most of the disciples of that time were believers in the Jewish cult: although they had turned to Jesus, yet they had not separated their connection from the old Jewish cult. They still went every Sabbath to the synagogue of

蓬勃，氣象萬千，有很多人受了門徒的感化，加入他們的團體。使徒行傳的著者，從天天加給他們。『可見那時的教會，在耶穌死後極短的時候，或者不過一二年之間，便已蓬勃了。』

(丙)初代的教會是一個三角同盟的教會：使徒行傳二章四十七節說：『主將得救的人，衍了事，不求進步，這樣的教會，已經喪失了牠的本能，實在沒有保留的必要。』我們的教會，若是到了一個老朽龍鍾不知有爲的地步，只是『做一日和尚，撞一日鐘』，敷衍了事，毫無生氣，彷彿一個行將就木的人一般。這一種暮氣，便是今日教會最大的危險。種勢不可當的朝氣，就勝過了一切的艱難和危險。我們今日的教會，在許多的事上，不免是有創造與改進的能力，他們的精神是進取的！工作是勇敢的！志向是堅決的！但是他們這一（乙）初代的教會是一個朝氣蓬勃的教會：當初的基督徒，具有青年的思想與精神，並富們能實行出來愛神愛人的根本要道。

方；他們注重家庭禮拜，的確是一個最好實行宗教教育的所在。在同一宗教的旗幟之下，他們的教會固然儉樸的許多；但是在他們這簡陋的宗教生活之中，也有不少可以教訓我們的地道的同道，遭遇歉年，別處的信徒，就捐錢去救濟他們。這樣一個因陋就簡的教會，比較今共產團體。所以在聖經上紀載他們很有手足弟兄、家人父子、的團契精神，有時在耶路撒冷 耶穌的同志，在信徒的家中集合同道，組成團契，彼此祈禱，互相勉勵，儼然是一個小小的人的會堂禮拜上帝，與普通猶太人沒有什麼很大的分別。但是他們在公餘之暇，召集信仰

the Jews to worship God, and there was no great difference between them and the Jews generally.

It was only during their leisure from public duties that believers in Jesus, of like sympathies, met in Christian homes: they assembled together those of like desire, organized followships, prayed together and mutually encouraged each other. It was really a small group of communists. Hence the record of them in Scripture is very much of the nature of a "hand and foot" brotherhood, a father-and-son fellowship.

When the fellow believers in Jerusalem met with a lean and hard year, believers in other parts would then contribute for their relief.

This plain and simple church, compared with our modern church, was truly very much less sophisticated. Yet within this simple religious life there are not a few things from which we may learn. They regarded family worship as being most certainly an occasion for applying religious education. Underneath one religious banner they were able to put into practice the important and fundamental truth of the love of God and the love of man.

2. The Church of the early age was a church of buoyancy and freshness. The first Christians had the thought and energy of youth and were rich in creative and progressive power: their spirit was aggressive, their work courageous and their purpose determined. Such power and irresistible energy overcame every difficulty and danger. Our church today in many things cannot avoid deep depression and is without a bit of vitality: it is just like a man about to be put into a coffin. This spirit of depression is the greatest danger of the church today. If our church gets to the stage of 'rusty old curios' and 'thin long unsteady bamboos,' ignorant of things to be done, only just able to "be a priest for the day and ring the bell for a day," neglectful of duty and not seeking to make progress, such a church has already buried its talent and has not got the essentials of continuance.

3. The early church was a Triple Alliance church. In Acts 2. 47, it is said, "The Lord added to them daily such as should be saved." Hence it may be seen that the church of the time, a very little time, not more than a year or two, after the death of Jesus, wore already an aspect of manifold liveliness, and very many people were influenced by the disciples and entered their community.

爲他們對於宗教的觀念，非常的認真，所以他們的生活，很有些特殊的地方。他們對於耶穌（丁）初代的教會是一個知行合一的教會；當時的信徒，因爲團體弱小，事務簡單；又因當初五旬節的盛況再見於今日。

見他們的人，心如刀扎，大受感動？假使我們也有這樣神、人、己、的三角同盟，也必能使定了自己的責任；在這樣的環境之下，聖靈焉能不降臨？焉能不充滿他們的心？焉能不使聽？他們成功的祕訣，就是這個靈性的三角同盟，一面與上帝交密，一面以救人爲心，一面認爲他們幾乎連一件也沒有；但是他們竟獲得非常的成功，豈不是大大的出乎人的意料之外麼？我們個人的靈性生活，非常枯燥；佈道的事工，少見效果。初代教會得力的緣故，當然不是專不恆；我們的靜默，無滋無味；我們與上帝的團契，不過是徒唱高調，缺乏實際；因此，帝的認識，更不免隔靴搔癢，淺嘗輒止，並不確實的明瞭人神之間的關係。我們的禱告，不同盟。不是我們沒有真正愛人的意思，便是我們沒有與上帝作切實的結合。至於我們對於上帝的決心，便可以使五旬節的盛況重見於今日。可惜我們最大的毛病，總是得不到這樣的三角意想不到的效力，自古至今，絲毫不爽。我們若是一面與上帝有切實的聯合，一面抱定救人，就是：主一方面，人一方面，門徒一方面；無論何時，這三方面，能夠打成一片，一定有他細心的觀察，認爲是主把得救的人天天加給他們。他這個觀察，包括一個三角同盟的意思

The writer of the Acts from a careful investigation recognised that "the Lord was adding to them daily those that were being saved." This investigation of his, included the idea of the triple alliance, viz., the Lord, as one party: man, as one party: the disciples as one party. Whenever this triple facet was able to act in unison as one, there were, without doubt, results effective beyond the reach of imagination. There is not the slightest difference between the secret of success in ancient and modern time.

If we, on the one hand, have a firm union with God, and, on the other hand, cherish a resolution for the salvation of men, then we may bring about again, in our own day, the copious events of Pentecost. Pity it is that our greatest failing is we are not able to get this triple alliance. It is not because we have no true love for men, rather is it because we have not made a true compact with God.

As to our acquaintance with God, a lack of contact is inescapable, just like having leather between our scratching and itching! It is shallow and easily stops: besides there is no solid apprehension of the connection between the Divine and human. Our prayers are not single nor persevering: our silent meditation has no bloom nor taste. Our fellowship with God is no more than the singing of a hymn to a high-sounding tune: there is a lack of reality. So the spiritual life of each of us is exceptionally parched and sterile: the work of preaching sees few results. The cause of the acquired strength in the early church was not due to the perfection of talents amongst them, the abundance of money or to consummate organization and a big reputation.

What are universally recognised now as necessary elements in successful achievement were hardly possessed by any one of them. Nevertheless they realized exceptional success. Is this not most surprising?

The secret of their success lay in this spiritual Triple Alliance. On the one hand, was secret intercourse with God: on the other hand, there was the salvation of man dominating the mind: and also a recognition of personal responsibility. With this environment could the Holy Spirit help descending? Could He help filling their hearts? And could they help influencing the people that heard them, like a knife piercing the heart? Supposing we were also thus, spirit, men, self in a triple alliance, we should inevitably see recurring in our day the splendid results of the first Pentecost.

4. The early church was a church that knew the practice of unity. The group of disciples of that time was weak and the business simple. Moreover because their views of religion were exceptionally correct, their life consequently had many points of distinction.

的門徒也抱定舍生取義、殺身成仁、的決心。他們從加利利回到耶路撒冷的時候，已經帶了（戊）初代的教會是一個守死善道的教會：新教的教主，已經爲他的主義犧牲了性命，他想到先人創業的功勳，實在不能不慚悚交併，無地自容！

教的能力，恐怕遠不及古人。有幾個耶穌的門徒實行兄弟之愛？有幾處教會知行合一？我們教義，或者比初代的教會見到較深；我們教會的設備，也比他們較爲完全；但是我們實行宗教，宗教僅僅佔領生活的一部分，與其他部分格格不入，痛癢不關。我們今日對於基督教的大家庭，他的社會，便另是一個人，謀利的仍然處心積慮的去謀利，私己的仍然千方百計的私大講其博愛之道，高唱其救人之歌，但是出了禮拜堂，回到他的工場，他的事務所，他的把這高尚的主義切實的行出來，宗教與生活，絕少發生關係。一個人在禮拜堂的時候，可以然的領袖。這種實驗的宗教，和這種兄弟之愛，真可作爲萬世的師法。可惜近代的信徒不能的使徒，在他們當中，雖然沒有什麼特殊的地位，但是彼得、保羅、等人就成了他們中間天那富足的就幫助他們，甚至有人變賣自己的田產做大家的公用，如同巴拿巴似的。耶穌親選，有平民，有貧窮的，有富足的，形形色色，都受了新教的感化。他們中間有貧苦的兄弟，把耶穌的教訓，渾渾噩噩的表顯在日常的生活之中。他們中間，各級社會的人都有：有貴族前，也能對答如流，無憂無懼。他們彼此的待遇，彷彿一家的人一樣，完全實行兄弟之愛，的教訓，是純心相信，一意實行；因此，對於任何人都能侃侃而言，振振有詞，雖在官府面

They genuinely believed the teaching of Jesus and practised it with the whole mind. So in speaking to any one, they were able to do so unrestrainedly and words flowed apace: even before magistrates, they were able to reply freely, without anxiety or fear. Their mutual treatment of each other was like that of men of the same family: they practised the art of brotherhood consummately. They exhibited the teachings of Jesus in the life of the common day.

Amongst them were people of every class: there were nobles: there were the common people: there were poor: there were rich: every kind and shade was under the influence of the new faith. If there were poor brethren amongst them, the rich would help; and this was carried so far that men sold their own possessions for public use, like Barnabas, for example.

The disciples personally selected by Jesus were men of no particular note. Yet, Peter, Paul and such became natural leaders amongst them.

Such a tested religion and such brotherly love may well be an exemplar of all the ages. Pity it is the disciples of the present age are not able to adopt this high purpose and really put it into practice. Religion and life lack a living connection. A man in church may make a great oration on his doctrine of altruism, sing with a loud voice a hymn about saving men. But when he is out of the church and returns to his factory, his place of business, his home, his community, he becomes another man. The profiteer still has his mind full of money-making anxieties: the mercenary still probes every way in selfishness. Religion has no hold on his life and does not enter into its various parts. Each is severed from the other, unconcernedly apathetic. It may be that we moderners have a deeper appreciation of Christian doctrine than the early church had: and the organisation of our church may be more complete. But our strength in the *practice of religion* is, it is to be feared, far behind that of the men of old. How many disciples of Jesus, now-a-days, practise brotherly love? How many churches know how to act in unity? When we think of the brilliant honorary work of these precursors who founded the cause, we verily feel ashamed of our distant fellowship and there is no room for self-complacency.

5. The early church was a church that held the truth to death. The Saviour of the new faith had already sacrificed His life for His enterprise. His disciples also cherished the determination to give life in order to gain righteousness: to surrender the body in order to win love.

When they returned to Jerusalem from Galilee they already were possessed of such a resolution: so they who had fled to every part,



不能指定這個時代一共是多少年，我們也不能說五旬節的時候，便是基督教會的起點，或是

(己)初代的教會是一個實行立達主義的教會：初代的教會，就是使徒時代的教會，我們忠實門徒也是這樣。我們今日的中國教會有沒有這樣的能力，這是我們應當撫躬自省的。

怪，以爲：宗教的前途終歸破產，耶穌的主義已付東流。俗語說：『真金不怕火煉，』耶穌的不能兩立、一樣。耶穌的門徒，果然明白這一種情形，在遭遇橫逆的時候，當然不至大驚小入主義，與世界的私己主義，完全背道而馳，勢同冰炭，彷彿光明與黑暗不能並存、善與惡降生的時候，就有人要殺害他；耶穌爲他的主義，幾乎無時不在水深火熱之中，因爲他的愛工作，不但不能停止，反成了推廣天國的好機會。基督教受逼迫，不是一件新事，自從耶穌使中國每一個信徒都有這一種百折不回的雄心，那末，今日的反教風潮，斷不能停止天國的再接再厲，不屈不撓，祇要有氣在口，有脈在身，無論得時不得時，總要做耶穌的見證？倘迫和痛苦，我們是否能如古人在甲城傳道，被趕到乙城；在乙城仍然傳道，被趕到丙城；廣福音，甚至撒馬利亞人也得着機會皈依基督。我們中國的教會，這幾年也遇着了不少的逼迫。即如腓力，因爲這反教風潮，就到撒馬利亞去避難，但是他到了那裏，立刻繼續工作，推拿下監，散走四方，但是他們雖在繯綆之中，雖遭顛沛流離之苦，仍然到處爲耶穌做見證不屈、的英雄。此後他們逢人說項，宣傳基督，甚至又引起反對的活動，多數的信徒，被鎖這種決心同來，所以從前四散奔逃狼狽不堪的懦夫，已經變成了富貴不淫、貧賤不移、威武