

**30/01/2011**

**主日事奉轮值表 Sunday Service Duty Rota**

	<b>30/01/2010</b>	<b>06/02/2010</b>
<b>主席 Chairman/Interpreter</b>	Sis. Vivian Moss/Kenneth	
<b>敬拜 Worship/Interpreter</b>	Bro. Kevin Zhang/Karen	
<b>司琴 Pianist</b>	Bro. Ben Law	Sis. Grace Chueng
<b>讲道 Speaker/Interpreter</b>	Bro. Roger Williams	Sis. Zhang Yia Chin
<b>圣餐 Communion</b>		
<b>司事 Steward</b>	Mrs. Li/Ivy	Connie/Pauline
<b>育婴室 Crèche</b>	-	-
<b>主日学幼儿班 Sunday School Infant</b>	Grace/Jasmine's mum	Margot/Kevin
<b>主日学中班 Sunday School Intermediate</b>		Janet/Stella
<b>圣经班 Bible Class</b>	Praise and Share Service	
<b>茶点主持 Tea Fellowship Chair</b>	孙定福弟兄 /房新民弟兄 Bro. Johnny Sun/Bro. Kenneth Fong	房新民弟兄/韦信良弟兄 Bro. Kenneth Fong/ Bro. Bob Wei
<b>茶点预备 Tea Fellowship Preparation</b>	房新民弟兄/蒋桂珍姊妹 Bro. Kenneth Fong/ Sis. Alice Fong	罗房生弟兄/罗李元代姊 Bro. Gordon Law/Sis. Yuen Tai Law

**感恩与祷告 Thanksgiving and Prayers:**

1. 请为 Stephen 祷告，他已在周四出院回家，希望他能尽快康复，也愿主带给 Crystal 力量来照顾 Stephen. Pray for Stephen who has been discharged from hospital on Thursday. May God restore him to full health and grant Crystal strength to look after Stephen.
2. 请继续为李太太的健康状况祷告，增进并坚强李先生的信心来更好的照顾她。Continue to pray for Mrs Li's health to improve & strength for Mr Li to take care of Mrs Li.
3. 请为 Jim 祷告，希望他从上周四的手术中尽快复原。Pray for Jim to have a good recovery from his operation last Thursday.
4. 请继续为 Kenneth Mould 祷告，希望他会稳定且良好的康复。他现在已经出院回家休养。Continue to pray for Kenneth Mould that he will have a steady & good recovery. He is now out of hospital recuperating at home.
5. 请为英国目前困难的经济局势和弟兄姐妹们的工作保障祷告，也为那些正在找工作的弟兄姐妹祷告。Pray for the difficult economic situation in UK & job security for brothers & sisters. Pray also for those who are looking for a job.
6. 请为那些在世界各地遭受迫害的基督徒们祷告。Pray for the Christians facing persecution in various parts of the world.
7. 请为最近在埃及和突尼斯发生的政治骚乱祷告。Pray for the recent political events in Egypt and also in Tunisia.

二、我承认有些先知的文体，其整洁优美，以至于瑰丽，曾不稍逊于异教作家。圣灵用这些例子表明了他在辞藻上并不后人，不过在别处还是用简朴的文体而已。但不论我们所读的，是那有赏心悦目的修辞的大卫，以赛亚等的著作，或是牧人中的阿摩司，耶利米和撒迦利亚等的朴素文字，可是我们所说过的圣灵的尊严，在各作品中到处都极为显著。我知道，撒但在许多事上摹仿上帝，好以鱼目混珠，进入愚人心里；于是他以不修饰的，甚至粗野的文字，散布那最褻渎的错误种子，来欺骗无数不幸的人，又常用古旧的词句来掩饰他的欺骗。但他这种虚妄狡诈，是稍有见识的人都可以看出来的。有些狂妄的人对圣经某些章节虽然吹毛求疵，但圣经中到处有奇妙的语句，乃是人力所不能作到的。试考验各先知吧，他们没有一人不是有超乎常人的能力的；所以那些觉得先知的教理索然寡味的人，一定是不能辨别滋味。

**Hence there was good ground for the Apostle's declaration, that the faith of the Corinthian was founded not on "the wisdom of men," but on "the power of God," (1 Cor. 2:5), this speech and preaching among them having been "not with enticing words of man's wisdom, but in demonstrate of the Spirit and of power," (1 Cor. 2:5). For the truth is vindicated in opposition to every doubt, when, unsupported by foreign aid, it has its sole sufficiency in itself. How peculiarly this property belongs to Scripture appears from this, that no human writings, however skilfully composed, are at all capable of affecting us in a similar way. Read Demosthenes or Cicero, read Plato, Aristotle, or any other of that class: you will, I admit, feel wonderfully allured, pleased, moved, enchanted; but turn from them to the reading of the Sacred Volume, and whether you will or not, it will so affect you, so pierce your heart, so work its way into your very marrow, that, in comparison of the impression so produced, that of orators and philosophers will almost disappear; making it manifest that in the Sacred Volume there is a truth divine, a something which makes it immeasurably superior to all the gifts and graces attainable by man.**

**2. I confess, however, that in elegance and beauty, nay, splendour, the style of some of the prophets is not surpassed by the eloquence of heathen writers. By examples of this description, the Holy Spirit was pleased to show that it was not from want of eloquence he in other instances used a rude and homely style. But whether you read David, Isaiah, and others of the same class, whose discourse flows sweet and pleasant; or Amos the herdsman, Jeremiah, and Zechariah, whose rougher idiom savours of rusticity; that majesty of the Spirit to which I adverted appears conspicuous in all. I am not unaware, that as Satan often apes God, that he may by a fallacious resemblance the better insinuate himself into the minds of the simple, so he craftily disseminated the impious errors with which he deceived miserable men in an uncouth and semi-barbarous style, and frequently employed obsolete forms of expression in order to cloak his impostures. None possessed of any moderate share of sense need be told how vain and vile such affectation is. But in regard to the Holy Scriptures, however petulant men may attempt to carp at them, they are replete with sentiments which it is clear that man never could have conceived. Let each of the prophets be examined, and not one will be found who does not rise far higher than human reach. Those who feel their works insipid must be absolutely devoid of taste.**

摘自<基督教教义>-卷一第八章 圣经之真确性的理性证据。 *Institutes of the Christianity Religion Book1-Ch8- THE CREDIBILITY OF SCRIPTURE SUFFICIENTLY PROVED IN SO FAR AS NATURAL REASON ADMITS.*