

B06/02/2011

主日事奉轮值表 Sunday Service Duty Rota

	06/02/2010	13/02/2010
主席 Chairman/Interpreter	Bro. Sam	
敬拜 Worship/Interpreter	Cantonese bible study group	
司琴 Pianist	Bro. Ben Law	Sis. Grace Chueng
讲道 Speaker/Interpreter	Sis. Zhang Yia Chin	
圣餐 Communion		
司事 Steward	Sophie/Therese	Connie/Pauline
育婴室 Crèche	-	-
主日学幼儿班 Sunday School Infant	Margot/Kevin	Stella/Victor
主日学中班 Sunday School Intermediate	Janet/Stella	Fun/Jim
圣经班 Bible Class		Andrew
茶点主持 Tea Fellowship Chair	房新民弟兄/李家强弟兄 Bro. Kenneth Fong/ Bro. Victor Lee	李家强弟兄/孙定福弟兄 Bro. Victor Lee/Bro. Johnny Sun
茶点预备 Tea Fellowship Preparation	All sisters and brothers who provided food	孙定福弟兄/胡艳芬姊妹 Bro. Johnny Sun/Sis. YimFun Hu

感恩与祷告 Thanksgiving and Prayers:

1. 请为 Stephen 祷告，希望主带给他完全的康复，也愿主带给 Crystal 力量来照顾 Stephen。Pray for Stephen that God will 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，希望他从近期的手术中尽快复原。Pray for Jim to have a good recovery from his recent operation.
4. 请继续为 Kenneth Mould 祷告，希望他会稳定且良好的康复。他现在已经搬去了新家。Continue to pray for Kenneth Mould that he will have a steady & good recovery. He has now moved to a new 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.

三、这个论点既经其他作者从长讨论，所以现在只要申述与主题有关的几件事就够了。除了我提出了的各点，圣经的悠久历史也是很重要的。不论希腊作家如何渲染埃及的神学，可是除了那远在摩西的时代以后的，并没有任何著名的宗教遗迹可寻。摩西也并非创立一位新神；他不过把以色列人祖先历代相传的永恒上帝加以宣扬而已。他除了叫他们回到上帝和亚伯拉罕所立的约以外，还有什么目的呢？他若是提出一宗大家从未听过的事，这是不会有人接受的；但是他们从奴役中得释，得获自由这事，必是众所周知的。所以一提到就立刻引起大家的注意。或者，他们也听过四百年这数字，那么，如果那远在其他作家之先的摩西，自己以这么远古的传统为他的教理的根源，可知圣经和其他作品比较，其来源何其渊远。

3. As this subject has been treated at large by others, it will be sufficient here merely to touch on its leading points. In addition to the qualities already mentioned, great weight is due to the antiquity of Scripture (Euseb. Prepar. Evang. lib. 2 c. 1). Whatever fables Greek writers may retail concerning the Egyptian Theology, no monument of any religion exists which is not long posterior to the age of Moses. But Moses does not introduce a new Deity. He only sets forth that doctrine concerning the eternal God which the Israelites had received by tradition from their fathers, by whom it had been transmitted, as it were, from hand to hand, during a long series of ages. For what else does he do than lead them back to the covenant which had been made with Abraham? Had he referred to matters of which they had never heard, he never could have succeeded; but their deliverance from the bondage in which they were held must have been a fact of familiar and universal notoriety, the very mention of which must have immediately aroused the attention of all. It is, moreover, probable, that they were intimately acquainted with the whole period of four hundred years. Now, if Moses (who is so much earlier than all other writers) traces the tradition of his doctrine from so remote a period, it is obvious how far the Holy Scriptures must in point of antiquity surpass all other writings.

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.*