

我知道我的救贖主活著

王峙牧師

約伯記19章25節，約伯說：「我知道我的救贖主活著。」救贖主救贖我們，一定要有贖價。你把大衣當到當舖，拿到十元，過了半年或一年，如果要贖回來，要付十元，再加上利息，才能取回。耶穌要把我們從魔鬼手中贖回，從罪惡中贖出來，叫我們不至滅亡，也是有贖價的。什麼是他的贖價呢？祂為我們釘在十字架上，為我們流血，這就是耶穌基督的贖價，這個道理，得救的人都應該知道。

上帝如何赦免我們的罪？祂不但有慈愛，有恩典，祂也是公義的上帝。在摩西的時代，罪的工價是死亡，今天恩典時代，罪的工價仍是死亡，摩西時如此，今日也如此。沒有罪的耶穌替我們死，為我們流血，上帝因著耶穌的緣故，赦免了我們的罪，使我們因著上帝的恩典，在耶穌基督裡，反得了永生。

耶穌替我們流血，替我們死，他死後埋葬，過了三天，從墳墓裡復活起來。人死怎能復活呢？歷史上的事都有證據的，像中國的孔子，他的弟子把他講的道理記下來，今天我們看孔子學生寫的書，可以知道中國歷史上曾有過孔子這個人。我們知道耶穌基督是活的，可從耶穌的門徒來看。當耶穌釘在十字架上時，門徒們非常憂傷，灰心害怕。他們跟隨耶穌三年多，盼望耶穌能救他們，沒想到耶穌被釘死了，這些門徒後來大大的改變，憂傷變成歡喜，灰心變成盼望，害怕變成連死也不怕。為什麼有這樣的改變？因為他親眼看見耶穌活著。今日我們若看見耶穌是活的，我們也會有改變，感謝讚美主！我們的主耶穌是活的，我們的上帝是又真又活的神，又真又活的救主！當我在日本遊歷時，看到日本人去廟裡拜菩薩，要點燭、燒香、菩薩前還有錢櫃。沒求告之前，要先放點錢在錢櫃裡，錢可通神，沒錢講不得話。有個人心裡有很多苦惱、重擔，他來廟裡禱告之後拍拍掌、拍掌之後又禱告，禱告之後又拍掌，原來，他拍掌是恐怕菩薩在他禱告時睡著了。但我們禱告時，不用拍掌，我們的上帝是又真又活的神。如果他打盹、睡覺我們就不拜了。

啓示錄一章18節提到：「(我)又是那存活的，我曾死過，現在又活了，直活到永永遠遠，並且拿著死亡和陰間的鑰匙。」這節聖經是非常寶貴的，人人都應該知道。這裡提到耶穌基督是神，到這世界成為人，死過，現在又活了，他死是作為贖價為我們贖罪。他是神，永遠活著。信耶穌的人，歡迎耶穌與我們同在，若他是死

的，就不能與我們同在，但因他是活的，可以與我們同在，常常與我們同在。有耶穌同在，我們就有保護。當你去機場送行時，時間有限，不能長談，但朋友離別後，要好幾年後才能再見面，心中很多話沒有時間談，你抓住朋友的手，只能說「願主與你同在！」，也就是祝他一路平安，事事順利，朋友一定滿心感謝，因為一切話語都已包括在內了。若你的朋友是拜閻羅王的，你若說「願閻羅王與你同在！」朋友一定很生氣，這不是祝福，反是咒詛了。感謝主！耶穌基督是活的，與我們同在，是最大的福氣。願主與每個人同在，道路亨通。

主與我們同在，幫助我們，勝過魔鬼，勝過罪惡，勝過死亡。他是又真又活的神，聽我們的禱告。去年8月，醫生告訴我，在我腦裡長了一個瘤，醫生很緊張，他說瘤若長大，不知該怎麼辦，用藥不能達到腦部，年紀大也不適宜開刀，他要我過六個月再看瘤是否有變動。今年2月，我再去看醫生，醫生拍著桌子，很高興的說：「沒問題了，六個月來瘤沒長大，他相信瘤不會長大了。」感謝主，我們的上帝是又真又活的救主，在祂手裡有各樣的權柄。祂是可靠的神，是可愛的主！

約伯說：「我知道我的救贖主活著！」他說我「知道」，而不是我「想」，我「盼望」或我「覺得」。比方說我太太站在我旁邊，如果有人問起，我不會說我「猜想」她是我太太，也不會說「覺得」或我「想」或我「盼望」，而是說我「知道」她是我太太。我們大家都應該「知道」，我們的救贖主是又真又活的主。

有一次，一個教會請到一位有名的傳道人來講道，第一晚，他問會眾知不知道他要講什麼？會眾說不知道，他說：「我這麼遠來，你們居然不知道我來講什麼，散會！」第二晚他又問會眾：「我來講什麼？」會眾回說：「知道！」他說：「知道就不用講了，散會！」第三天晚上，會眾商量好，當他再問時，一半說知道，另一半說不知道，傳道人說：「知道的人去告訴那不知道的人，我不用再講了。」這不是開玩笑，今天我講的信息最重要的，就是知道的人去告訴那不知道的人。今日，我們福音傳不開，就是知道的人不去告訴那些不知道的人。如果我們「知道」我們的救贖主活著，千萬要記得，把知道的道理去講給不知道的人聽——祂是活的救主，祂現在活著，祂與我們同行，與我們談話，祂是我們最好的朋友！

本文摘錄自王牧師於5/19/91在教會的講道

· 胡可濟整理 ·

如此我信

劉照

我的得救心路歷程很平凡，沒有很大感動，更無戲劇性過程，祇是思想上的轉化，歸納而言，可分三個階段：

第一階段(啓蒙)

我算是生長於傳統式佛教家庭(好像逢神必拜)，但本人卻是無神論者，童年處於偏僻鄉居，更談不上有接觸福音機會，從小略讀聖賢書，尊崇儒家思想。頂天立地謂之人，刻苦耐勞謂之生，這是我認同的人生觀，從造字形象來看，「人」字是頂天立地的，「生」是地平線上一牛字，牛是刻苦耐勞而有貢獻，所以我一生行事為人，本著良心，遵從先聖先賢之教訓，從不逾矩，更不知罪從何來？

在香港首次接觸福音，乃由隔壁一位呂姓太太邀請參加聚會，當時毫無印象，且有一股強烈抗拒感，只不過人情上應酬而已。

後來兒女們長大，升學美國，不久先後接到他們來信告知已經信主，當時反應很平淡，覺得信仰自由是應該的，當然他們極希望我也能信主得救，可是我有自己的見解，雖然他們送給我聖經及一些屬靈書籍，但一直未曾翻閱過，一來工廠業務繁瑣(每週工作七天)，擠不出多餘時間，二來抗拒之心仍然未減。

近十餘年來，經常從港來美，探望兒女們，參加他們的畢業和結婚典禮，接觸許多年青基督徒，間中也參加不同的教會聚會，雖沒有先前那般強烈抗拒感，但仍覺得沒有投入心態去接受。

繼後四女在美國加入學園傳道會(當時她正在醫院任醫技職)受訓，全職事奉，接到她信後，心裡有點異樣感覺，雖沒有直接反對，但總希望她能改變決定。於是對基督徒信仰激發起很深注意力，反覆思想著幾個疑問：

1. 基督教是否值得去信，何以有這麼大吸引力？
2. 信主後有何好處？
3. 世上宗教派系很多，不過皆導人向善，殊途同歸，何必偏選它！

由此啓發我讀聖經，目的是想在其中找些反證出來，支持一向不信的理由，結果以個人膚淺認識，當然辦不到，反過來被感染有些興趣去探討，去研讀，可是採用方法錯誤，一曝十寒，加上自信力過強，所以完全沒有得著。

時光易逝，白髮催人退休了，1983年定居美國BEAUMONT，自動參加當地教會聚會，可惜當時缺乏粵語翻譯，對真理還是不得其門而入，不過慕道之心，已與日俱增了。

1988年，適逢花甲，回港居住一段頗長時間，每主日皆投入教會聚會，及參加一些長輩團契，感覺上渴慕之心漸濃，可能原因有二，古云：「六十而耳順」，有

點道理，此其一，其次沒有俗務羈身，對一些問題解通了，但另一些問題桎梏腦中，如認罪悔改，因信得救(永生)等一時甚難接受和了解。

在香港一個主日，魯秉權先生很詳盡描述耶穌被釘十字架受死情景，扣人心弦，當時引起很大共鳴，心裡想著，世人仍冥頑不信，祂豈非白白犧牲，心中有很大回應，但懷疑仍有保留。

第二階段(站穩)

同年10月返美BEAUMONT由於交通問題，未能立即參加教會聚會，有一天，蘇穎睿牧師藉來美講道之便，來長途電話，替我轉達解決交通接送，同時更得湯傳哲牧師不棄，專為我夫婦而設無線聽機、翻譯粵語、無語言之隔膜，對神的話語有進一步認識，更藉吳友瑩先生親臨舍下指導，對聖經真理開始有了初步入門。

暑假抗立武牧師蒞臨佈道，以尋找迷羊為主題，這訊息使我有很大感觸，原來神一直尋找我們世人，並且以父神身份先愛世人。自覺也為父為祖，假如兒孫輩不回歸認父認祖，易地而處，何等心痛！對決志信主已邁進一大步了，回家後，想到古語有云：「人誰無過，過而能改，善莫大焉。」印證上文「認罪悔改，因信得救」互相不謀而合，疑團盡釋。

第三階段(頓悟)

1989年10月抵波城，每主日隨清兒參加教會聚會，從未間斷，在家更有空餘時間參閱各類屬靈書籍，從多聽、多讀、多默想、盼望能更趨明白得救把握。有一日在一本屬靈冊子，看到有關病人需要醫生比喻罪人需要神之拯救，很有同感，思想到人只會感激看得見之救恩，忽視無形的更深更廣之救恩、更賴「本乎恩，藉著信」及「因信稱義」這兩句話經文的啓示，豈可作一個忘「恩」負「義」的人？我突然有所頓悟。李定武博士拆牆比喻的訊息，觸及心靈深處，更令人無可懷疑。

後記

上月底大兒子從香港突然來了幾個長途電話，因公務上偶然出錯，導致不安，後果可能很嚴重，希望我能立即返港助他。我當時心情十分複雜，進退難難，更憂慮萬分，筆墨難以形容，我們唯不斷禱告。感謝主！一星期後，接到回信，一切難題順利解決，更有出人意表之平安。神以豐盛慈愛和憐憫，奇妙的作為將苦難化為喜樂，彰顯祂的大能，衷心感謝讚美，耶和華豈有難成的事麼？

1990年3月12日受洗前

劉祖照(劉照)時年六十二歲

The Church as a Covenantal Community

By Ching C. Lau

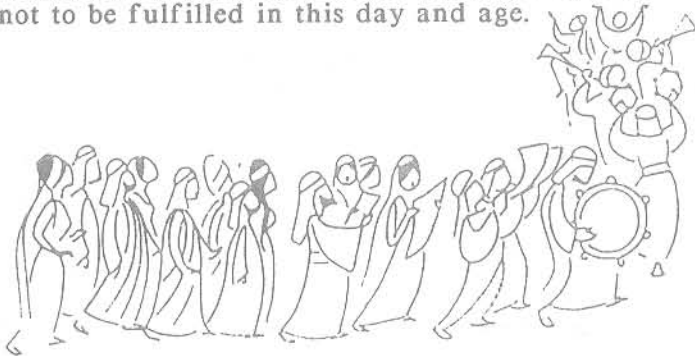


Throughout this course and the reading materials, a resounding theme emerged that caught my attention, namely, that the church is a covenantal community of saints. When we make up our mind to become a Christian, not only are we entering into a covenant with God with Him as our Lord and Savior but also a covenant with other christians to become a people of God. Thus in the words of Michael Griffiths, "when we are born again, we are born into the family of God."¹

Becoming a christian is supposed to be a lot like getting married. We get a family in the bargain. The wedding may leave us with blurred memories of new faces. But gradually the faces become familiar, and we begin to develop a bond with some of the relatives. When we first commit our lives to Christ, we might feel pretty much alone. But then we discover that we have become a member of a whole community of people who are also committed to Christ.

Jesus taught his disciples to pray by saying, "Our Father who ..." (*Mt 6:9*). When we receive Christ as our Savior, we become "children of God" (*Jn 1:12*). If God is our Father and we are his children, then all other believers are our brothers and sisters. Jesus said that "whoever does the will of my Father in heaven is my brother, and sister, and mother" (*Mt 12:50*).

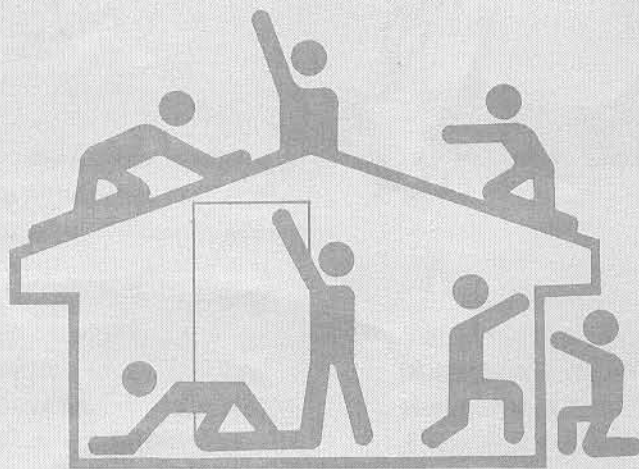
Despite its solid Biblical foundation, the concept of the church as a community has been grossly overlooked in today's churches. In fact the word 'community' can carry different meanings in different denominations. For some it means committed christians who have forsaken their idols and to others it could mean nominal christians who have some affiliation to the church. No wonder this original sense of a community as in the Apostles' time has been so diluted in the twentieth century. It is such a shame to witness that Luther has emphasized with so much fervor during the Reformation has now largely faded into the background. It hurts me greatly to read from the response to a recent sermon on the priesthood of all believers that the New Testament model of a covenantal community of saints is an illusive dream that belongs only to the Apostles' time and not to be fulfilled in this day and age.



Gone is this concept that as much as our salvation is individual, the purpose of God's delivering us from the bondage of sin is to become part of this everlasting body which is the church. How many christians today actually understand that the life of God, "though poured by the Spirit of Christ into individual souls, is given to them as members of the church."²

I agree with many of the authors that evangelical churches have perhaps but too much emphasis on individual commitment of each christian to the extent that the corporate identity of the church has been diluted. Thus when a christian is called into full time ministry, he could be making the decision entirely on his own without even seeking the advice and counsel of the leaders of the church. When and only after the decision has been made would the intention to become a minister be made known to the church. At that point, he is merely asking for the endorsement of his decision and perhaps is requesting financial support to attend seminary. Such is a common mentality among the evangelical circles as I see it. I confess that I myself had a tendency to commit the same kind of mistake when I was in the United States. Seldom had I been taught to seek the will of God for the whole congregation over and above His will for me as an individual. Yet according to Luther it is the responsibility of the church as community to call individuals into the ministry and not just to act as a rubber stamp for approval as is often the practice today. It almost seems too dictatorial for the church to ask christians to consider the needs of the church as a whole and ask how we as members could direct our lives and goals so as to fit into this corporate will of God. Perhaps we have been influenced too much by the emphasis on human rights in the secular world. We have been given a free hand to choose the will of God for ourselves and the church leaders merely hope that the will of God for individuals seeked entirely separate from each other somehow fit together for the benefit of the church. How far removed we are from the New Testament pattern on this matter when we read *Acts 13:1-3* to see how Paul and Barnabas were called to minister to the gentiles.

Even in baptism we put too much emphasis on the individuals' faith in our Lord Jesus Christ. The few questions asked immediately before baptism focused primarily on the confession of the candidate's commitment to follow Christ. Very little is being asked regarding his commitment to the church he is being baptized into. William Willimon says it well in his book "Worship as Pastoral Care". "Baptism must be a communal event



because the identity it confers is socially structured and communally derived. It is an identity that is not only given by the community but that is forever responsible to and dependent upon the community.³ He went on to say that "In baptism the church is saying to the candidate "you must never again think of yourself as 'on your own'. You are ours, and we are God's. As we claim you and as God claims you through us, so also your new brothers and sisters will make claims upon you. You are now a part of the Body."³ I was particularly touched by the example of the seven year old who asked after the baptism of a baby, "Where is this baby that belongs to me now? If I'm going to be looking out for him, I've got to know exactly what he looks like". This example will put many Christians to shame for we seldom think that we should be responsible for one another's well being.

Eucharist is another example where the emphasis has been misplaced. Instead of looking at this sacrament as, in William Willimon's words, "a process of building a community",⁴ it is often taught as a time to renew our individual pledge of allegiance to the Lord. That the Eucharist should be looked at in the context of building the community can be best illustrated in Paul's exhortation to the Corinthian church. Just like many churches today, lack of community was at the heart of the problem in Corinth. The Corinthian church was a fragmented church. Even the gifts of the Spirit had become a source of division rather than unity. It was in this context that Paul turned to teaching about the Lord's Supper as a means of healing Corinthian brokenness.

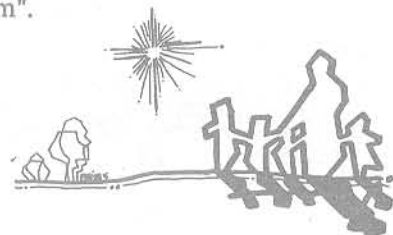
Starting at *I Cor 11:17*, Paul discusses the Corinthian's abuses of the Lord's Supper. The division notes elsewhere have even corrupted the Eucharist. Some eat and drink to drunkenness while others are shamed because they have nothing to eat. "When you meet together, it is not the Lord's Supper that you eat" (*11:20*), Paul tells them. They have invalidated their Eucharist by factions, selfishness, and humiliation of others.

They have despised the common life and, in so doing, they have failed to "discern the body". The "body", of course, does not

refer to the elements of communion here but rather to Paul's favorite analogy of the church as the "body of Christ". The Corinthians' problem is not that they do not take the Eucharist with enough seriousness. Their problem is that they misunderstand that the focus of communion is not upon some magical, heavenly food but rather upon Christ and their brothers and sisters around the table who have been saved, called, and gifted by Christ and formed into his body. Thus the abuses arose because the Corinthians thought the sacramental food was a substance as in other mystical religious meals. Each ate for himself. This pneumatic individualism destroyed fellowship. Paul does not appeal to the Corinthians to recognize the sacramental significance of the saving food -- they do that already. They should rather understand that the sacrament takes place in the context of the church and is this to be actualized by the realization of their community.

Another indication of the community concept having been eroded is seen in the lack of participation in this community by its members. This is particularly obvious among many Chinese churches in North America whose members are mostly from the upper middle class. These Christians are usually financially independent and have been living in relative abundance for sometime. Thus this sense of self-sufficiency is quite prevailing and no wonder it is so difficult to convince these Christians that as members of the same body, we are supposed to be interdependent. It is only during major crisis when this sense of self-sufficiency is temporarily suspended and such Christians become receptive to the help of others. It is unfortunate that it takes disasters in our lives for us to experience and appreciate the reality of "communio sanctorum".

(to be continued)



主日學教師

退休會有感



尼拉

落日餘暉下，我們幾個姊妹坐在牧師的車中，朝著一個共同的目的地——主日學老師的退修會前行。此刻正是下班時刻，公路上塞滿了車輛，密密麻麻似乎一動也不動，回想幾分鐘前，自己也是其中的一份子，真是奈何！還好劉牧師熟知此地地形，載著我們避過繁忙的公路，在安靜的小道上穿梭而行。陽光透過濃密的枝葉，編織出變化無窮的圖案，大家一面聊天，一面吃零食，好不悠閒，就這樣很快到了目的地，各自找到了自己的「家」，心情像透了小時候出外遠足一樣，新奇又興奮。

詩歌、見證和分享，永遠是我們基督徒最覺得珍貴的，我們自由自在的把自己靈裡的需要，全身的重擔都交給主。雖說每日的讀經、禱告、週日的主日崇拜、團契的交通、查經，都是我們從神支取力量的來源。但人是何等軟弱，周圍的環境常常對我們有極大的影響，日常生活中，雞毛蒜皮的事都可能成為攔阻。現在我們暫時放下一切，來到這個幽靜的地方，彷彿與神更親近，沒有繁忙的工作，沒有忙不完的家事，也沒有兒女的牽掛，專心來仰望主。這種難得的親蜜，平安和喜樂，如河水般潺潺流過。

舊約概論是退修會的主題，我們在教會中，也曾有機會聆聽過劉清濟弟兄精彩萬分，欲罷不能的講章。然而邱姊妹的豐富準備，深入淺出的分享，也使我個人得到許多幫助。神的話語之所以寶貴，就在於永遠新鮮，永遠活潑。

在緊湊的課程中，「划船」是個即興活動，幾乎每位與會的弟兄姊妹都參加了。一艘艘小舟，輕盈無比的劃出樹蔭，劃出長長的波痕，我們船上有「勇將」，竟在湖心中，走馬換將，嚇得不識水性的我，暗暗捏了幾把冷汗，其實他們「藝高膽大」，用不著操心。我是唯一沒有搖槳的遊客，心無旁騖的享受遊湖的樂趣。清風徐來、放眼四周，有些人像龍舟競賽的選手，英姿挺發，有些像大家庭般嬉嬉哈哈，也有些像情人船，搖搖盪盪，深情款款，好一幅美麗的遊湖春景。

在這個短短的退修會中，我個人覺得像一個沙漠中長途跋涉的旅人，嚐過風沙苦澀的滋味，也經歷了口渴的難奈，驟見綠洲，一股清涼沁入深處。從前也常參加退修會，然而不知何時開始，彷彿就再也沒有想到退修會的重要，太多太多的藉口。但願心頭的火熱，靈裡的平安，喜樂跟著大家回到家，回到教會，也回到每個人心之深處。 ■

外宣近訊：

※羅達理、吳立賢夫婦：六月間，他們的TAGALOG語言學習告一段落，他們已可使用TAGALOG語在主日崇拜上，有唱詩及讀經上的事奉。然而下年度，他們仍將繼續接受進一步的語言訓練，以期達到「通暢流利」的境界。

RON六月份開始在亞洲神學院授課，並且參與一植堂小組的工作，願主保守他們的事工。

菲律賓因種種因素，造成經濟的不穩定，社會治安問題層出不窮，尤其小孩子的綁架案時有所聞，加上最近火山爆發，在如此天災人禍的境遇裡，求神保守他們一家大小出入的平安，並紀念RON正患病的父親。

※陳景吾，BETTY夫婦：三月在意大利比薩主持婚禮，並轉道羅馬，米蘭聚會，在羅馬的教會信徒增多、靈命、信心都有長進。

陳牧師每月在歐洲各地巡迴領會與講道、查經。

BETTY亦參與學生及婦女查經、分享信息。

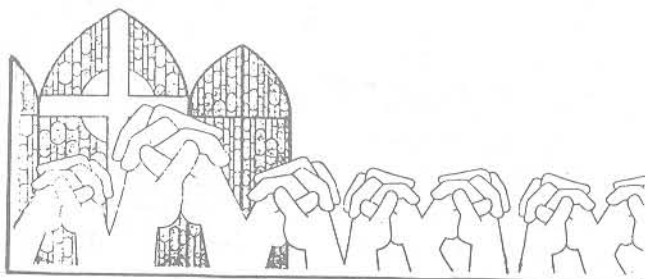
七、八月間，陳牧師夫婦將再度往西班牙，葡萄牙有短宣工作，孩子RHODA及JEFF則回波士頓。

七月十三日居處的地下室曾發火災，廿三日又有水管爆裂，當時陳牧師夫婦正在柏林領會，由消防隊將孩子喚醒，感謝神的看顧與恩手扶持，孩子與重要文件均無恙。

※戴繼宗牧師：戴牧師已取得在台居留證，因而可改換台灣行車執照，並可在郵局開戶，生活上方便不少。七月初，與戴紹曾牧師，師母赴大陸，在青島市探訪數間教會，並與弟兄姊妹有分享與團契。隨後協助DR. PAUL BROOMHALL處理西南省兩家醫院，醫療設備的贈送事宜，並有機會為福音播種。

回台後，戴牧師參加校園團契舉辦的青宣大會，約有二千多青年人參加，BOSTON李秀全牧師亦應邀為大會講員。戴牧師在青宣中分享見證神在他全時事奉上的帶領，並主持兩堂短宣的研習。

七月中，搬遷新居，隨即參加全島同工退修會。目前將參與中興法商學院的學生團契並推動宣教工作。請為他尋找合適的教會及進出的行車安全代禱！ ■

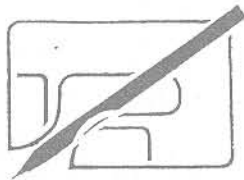


教會要聞與肢體動態

- ※感謝神兩年多來為我們安排了美好、理想的主日聚會場所，展望前程的同時，我們更是攜手同心，為購堂認獻作了美好見證！然而神未將181 INDUSTRIAL AVE的房產賜給我們，目前又面臨學校重整課室，以致主日聚會場地有大幅度調動...讓我們仍存感恩的心，銘記「我們曉得萬事都互相效力，叫愛神的人得益處。」
- ※為繼續推動建堂事工，教會同工會決議發信徵求將購堂認獻轉為建堂事工認獻，使教會能在神所量給我們的豐富恩典中，更能積極展開工作，迄8月4日止，已有40個單位參與認獻，基金共計\$160,721元
- ※為著肢體確實的相愛關懷，教會成立「慈惠基金」，照顧有需要的人，並定每月聖餐時，為此項基金特別奉獻。「慈惠基金」委員為劉燕，薛麗萍、林美純、胡小蘭、鄭安兒、劉牧師等六位。
- ※歡迎徐煥瑞、董建強、林映華、董靜雯、楊帶英、彭秀玲、張彬、李秀娟、吳仕根、李儀華、陳毓聲等十一位成為本教會會友，讓我們心連心，手牽手，興旺福音。
- ※教會成立長期計劃委員會，負責教會之研究與發展，包括人事需要之制訂，委員為劉牧師、張國森、卓建青、劉清清，另一名暫缺。張國森為召集人。
- ※為明年執事之選舉，教會成立提名委員會，委員有劉牧師、林雲達、李新華、李少榮、樊曼文。林雲達為召集人。
- ※8月31日，教會小詩班及粵語團契啞劇組應邀往BROOK LINE中華歸主教會支持福音事工。

- ※教會詩班將參加十二月十四日，波士頓區華人聯合音樂崇拜。
- ※秋季成人主日學於9月8日開始，每主日上午11點30分至12點15分，分基要真理、新約選讀、智慧書、詩篇選讀、信仰問答、及英語查經等班次，盼諸兄姐按自己需要，踴躍報名。
- ※教會中文學校9月8日開學，四歲以上學生按年齡及程度分班，採小班制、分幼稚、入門、國字、國文一、國文二、國文三、及青少年班，有興趣的家長請向校長許基康，教務劉燕，總務曹春鶯聯絡。
- ※10月18~20日門徒訓練講座，由林三綱弟兄主講，詳情請注意教會週報。
- ※9月6日學生迎新會，由學生團契主辦，請大家關心、支持。
- ※九月廿一日將舉辦教會佈道會(好消息晚會)，特別邀請紐約中華海外宣道會的活石佈道團來協助音樂節目。教會正積極籌組為佈道會特別舉行的禱告會，個人談道訓練，及探訪邀請工作。若有感動願意參與此聖工，請向所屬團契的主席報名。
- ※李澄志、賈麗莉夫婦於六月廿日喜獲一女。
- ※劉牧師、師母七月初返台二週，劉師母令堂在台別世，劉牧師返台主持安息禮拜，並參與傳福音與探訪工作。
- ※陳建哲弟兄於8月13日返台執教。
- ※蒲世道，何碧雲夫婦轉學往猶他州。
- ※我們需多關心周遭的朋友，如果你有任何「事求人」消息，請轉知劉牧師。

編者的話



- ※「如此我信」一文係劉清清弟兄尊翁劉照先生受浸時的見證，劉先生現居DALLAS, TX。
- ※當我們為建造教會「硬體」——購堂事工努力之時，劉清清弟兄的論文「THE CHURCH AS A COVENANTAL COMMUNITY(立約的群體)」則在我們對建造教會「軟體」有所思考與學習。本文將分三次刊出，盼弟兄姐妹用心細讀，更歡迎各位的回應。

羅威爾區華人聖經教會

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