

密城華人基督教會

人人學道，人人佈道

多倫多短宣中心

(一個推動信徒作個人佈道，藉本土宣教，繼而推廣至
遠方宣教，務遵行主大使命的宣教機構)

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Doctor of Missiology (Western)

經文頌讀

使徒行傳八26-40

八1-5

—8

信的奇妙

不少信徒不傳福音，因他們認為要人信主是十分困難，這也無可厚非；然而不少人能信主，箇中之奇妙也是非你我能預料

埃提阿伯太監信主便是一例了

此時此刻的埃提阿伯太監信了主沒有？

一個未信主的人可以
讀聖經嗎？

一個未信主的人為何
會讀聖經呢？

並且是大聲頌讀，連
當時在旁的腓利都能
聽見呢？

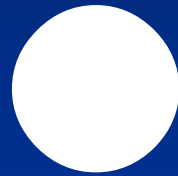


腓利問他說：你所念的你明白麼？



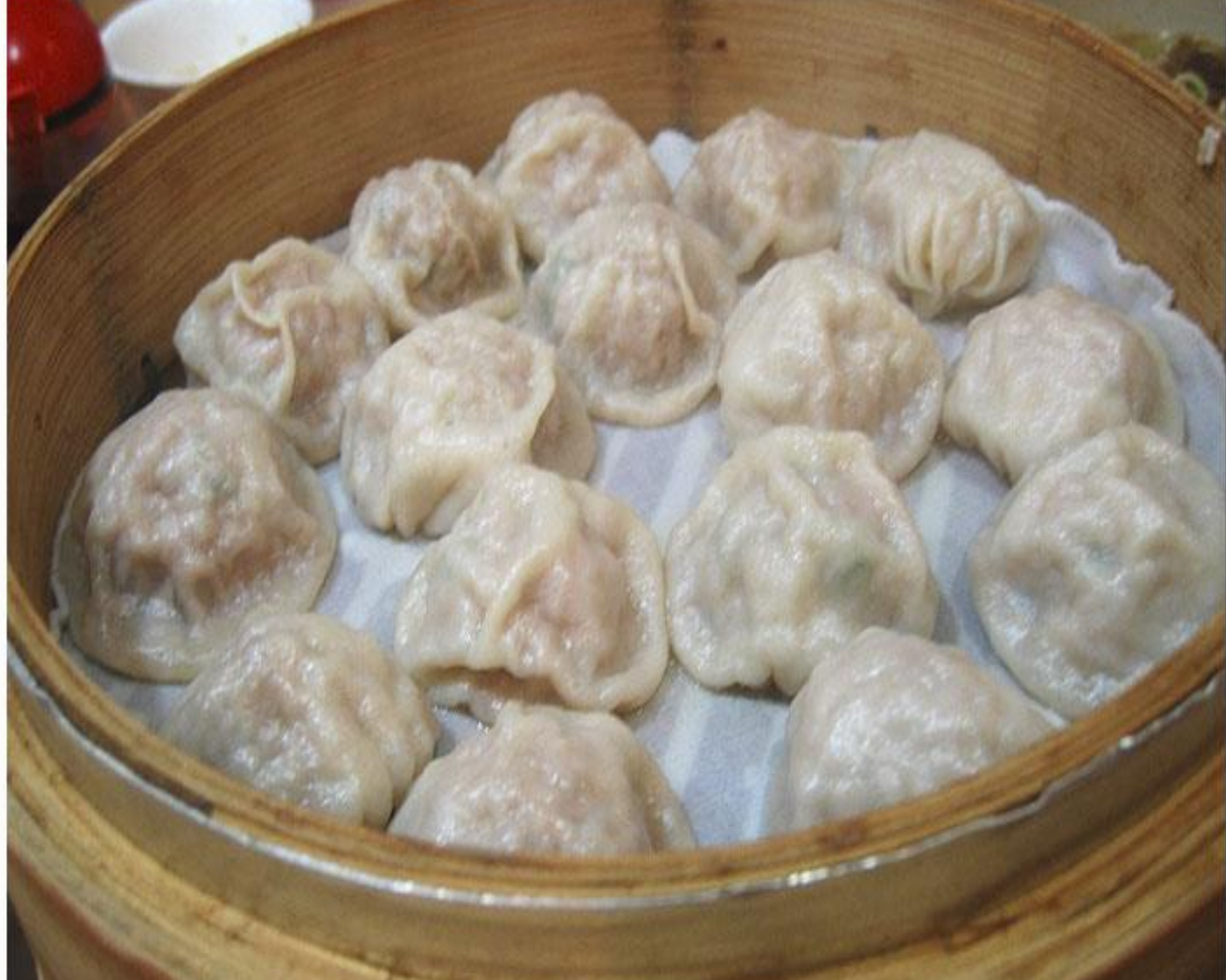


不少人信主都不是一點，乃是一條
線，意即是一個過程



信徒們的得救見証能產生如小籠包的效果





傳的奇妙

學道與佈道奇妙的揉合

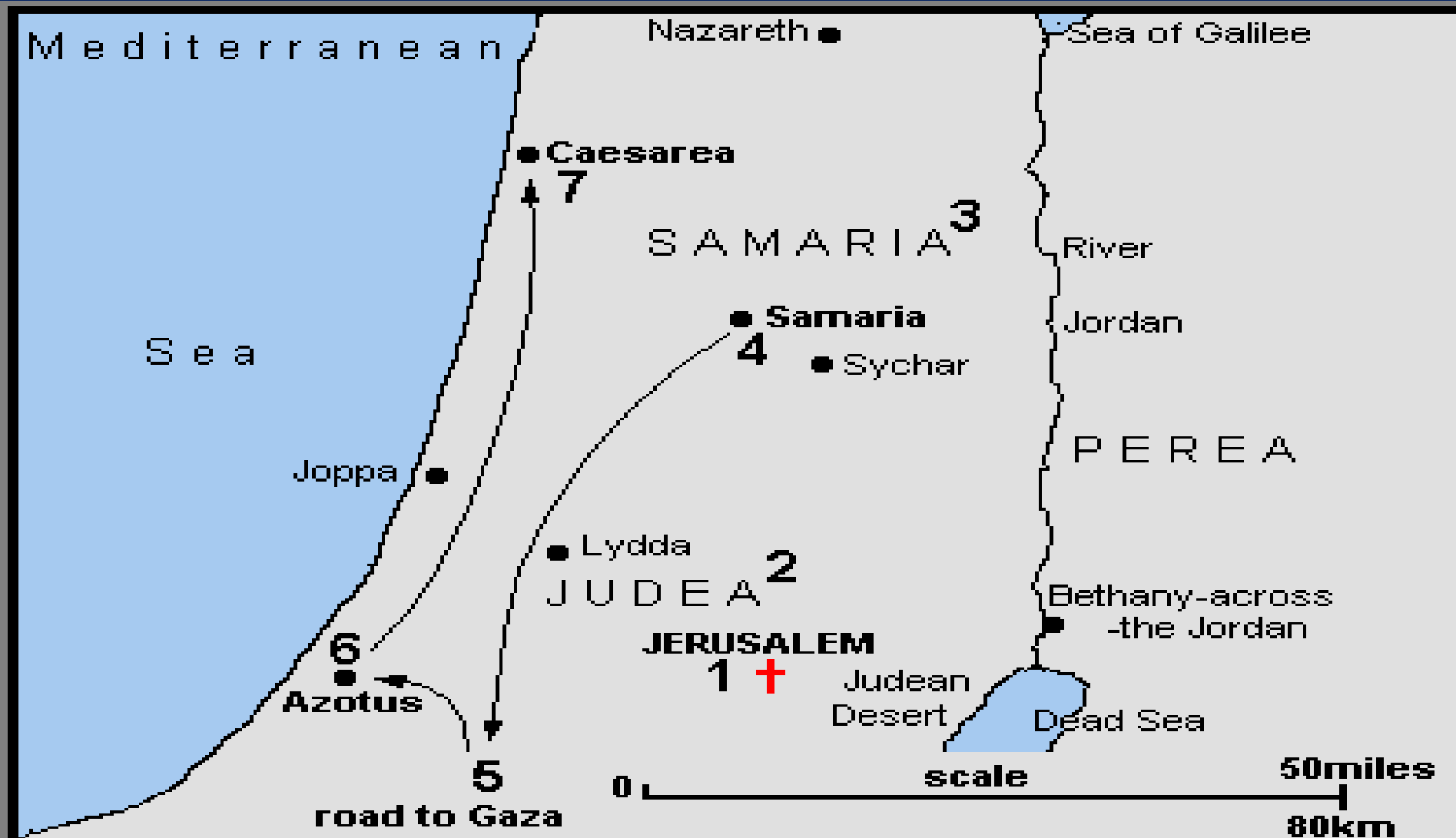
當腓利被邀請坐下，在那小小的馬車蓬裡，
當時究竟是查經班，還是福音班呢？



佈道人生 主帶領



你可知道昔日這位腓利為福音走了多少的路呢？
從迦薩的路上至亞鎖都___?公里；從亞鎖都至該撒利亞___公里？
今天你與我為福音又走了多少的路呢？



看！主已賜給我們常有機會在大多市一起作佈道，就如在很多個12月25日城南城北之2個大型商場的聖誕佈道，今年分別於復活節與聖誕節同樣有著如此良機！



短宣中心與大多市眾華人教會

二零零八/二零零九/二零一零/二零一一年 城市廣場
聖誕節/復活節佈道



福音攤位遊戲

我們傳揚祂是用諸般的智慧...歌羅西書一28



罪人需要福音；人心需要神的話



兵分兩路/全城佈道 大多市南部 華埠之文華中心聖誕佈道



我們也報佳音



餐飲業福音工作

多倫多華人教會超過一百五十所，
但華人之餐館卻多出好幾倍，怎
麼辦呢？如何有效向他們佈道呢？
答案是：
螞蟻雄兵

味香村



無論我們的相聚，
神讓我們走在一起，
你帶來了感恩的祝禱，
我亦也不會感到沈悶。



因為神已給了我們所有的幫助，
是他指引我們前面的道路，
還有許多人沒有回到神的面前，
需要我們努力去傳揚福音。





日期
四月1-29

Taste of Toronto

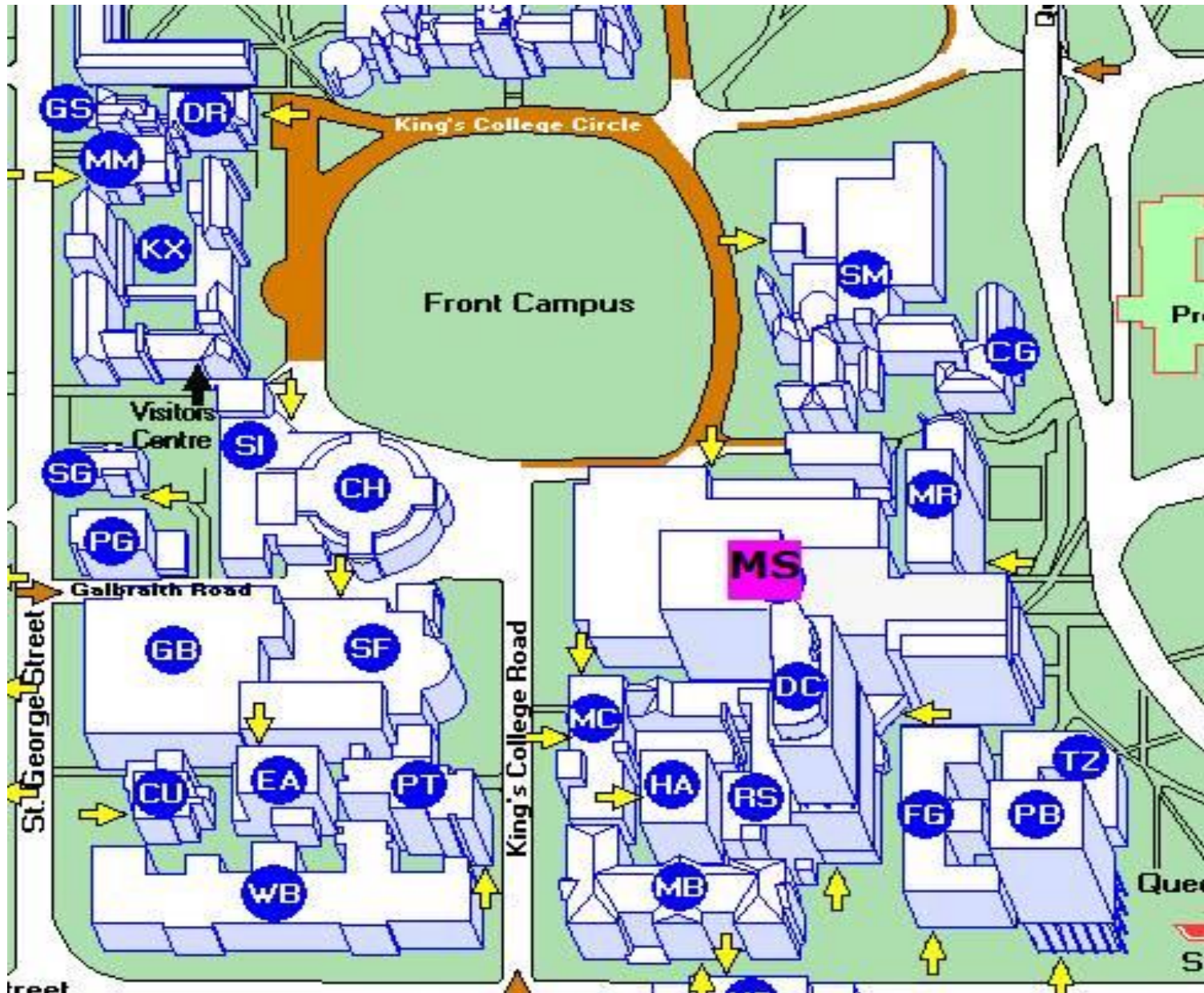
四天城市佈道行程表

| | 21 Mon | 22 Tue | 23 Wed | 24 Thu | 25 Fri | 26 Sat |
|---|-----------|--|---|---|---|--------------------|
| 早 | | 在短宣中心： <ul style="list-style-type: none"> 早上集體靈修 早會 佈道研習班 | <ul style="list-style-type: none"> 禱告會 戰前大會 分享與實習 | <ul style="list-style-type: none"> 早上集體靈修 早會 佈道研習班 | <ul style="list-style-type: none"> 聖誕節城市廣場佈道 10:30 a.m. | 可以 回程 |
| 午 | | <ul style="list-style-type: none"> 全體運動 佈道會議 | <ul style="list-style-type: none"> 多倫多舊唐人街長者大樓與安老院聖誕佈道 | <ul style="list-style-type: none"> 太古商場與城市廣場佈道實習 | <ul style="list-style-type: none"> 聖誕節城市廣場佈道完畢 5:00 p.m. | 或留 於多 倫 多 |
| 晚 | 到達 多倫多 | <ul style="list-style-type: none"> 味香村福音團契 11:00 p.m.~ 1:15 a.m. | <ul style="list-style-type: none"> 貧困人士聖誕晚餐佈道會 | 休息 | <ul style="list-style-type: none"> 見證分享會 | 23 |

週三華埠短宣，在華埠的信徒們，
你們會因此而興奮踴躍嗎？



多倫多大學校園



RYERSON UNIVERSITY



現今的腳蹤：福音遍傳北美東北地區





Canadian Native People



CANADA'S FIRST PEOPLE

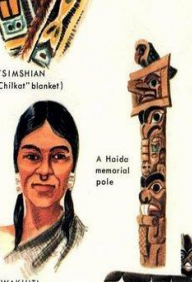


These fish were plentiful all year round in the climate zone, the people had more to develop greater artistic skills in weaving, weaving and in building more elaborate houses than anywhere else in Canada. Just how difficult this would be without axes, hammers or nails. They made them from hard stone, and were able to get copper from southern tribes.

Alaska Indians harpooned whales. This was the great skill and courage, because whales could easily upset or split the small boats.

Totem poles were made only on the west coast, from the huge cedar trees. Some of these are almost unbelievably tall, but were cut down, carved and dyed to tell of tribal or family history, or to honour a chief. They were not so brightly coloured as the painted ones you see to-day, since they had only natural ores and minerals for colour, charcoal for black, and burnt clam shells for white.

West coast women made beautiful blankets of goat's wool, dog hair and shredded cedar bark. The men made the designs and patterns for them to follow. Some were trimmed with sea otter fur.



DUGOUT CANOES
NORTHERN STYLES
SKIN BOATS
KWAKIUTL WAR CANOE WITH SHIELD-LIKE BOW
NOOTKA
UMIAK
BULL BOAT
KAYAK

Horses, which moved northward from Mexico, made many changes in the life of the Indians. They made hunting, traveling and trading easier, but also were the cause of wars among the tribes.

Indian canoes, both wood and bark were so skillfully designed, that some of our fastest boats to-day use the same principles of design.

BIRCH BARK CANOES
DOGRIE
ALGONKIN
CHIPEWYAN
INTERIOR SALISH RIVER CANOE

Prairie People dried their meat, pounded it and mixed it with wild berries and a little pemmican, which would keep for a long time in skin pouches or bags.

The men harvested the wild rice in a canoe and the women dried it, pounded it to take off the husks and stored it in birch bark baskets.

Some birch bark canoes were very large, over thirty feet in length and over six feet wide at the centre.

They also made birch bark pots for maple syrup, and pots for cooking.

Bogotaway, or la crosse, was a very rough game, played by hundreds of men in the same game. Each man used two sticks, and the game sometimes lasted all day.

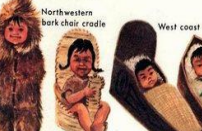
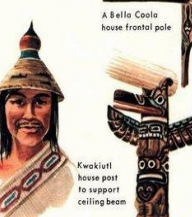
Children's games often developed skills in hunting, fishing and fighting.

The very large cedar trees on the west coast were used for dugout canoes of various sizes and shapes, some large enough for fifty or more people. The Indians sometimes carved and painted designs on both paddles and canoes.

Eastern Eskimo used seal skins for light swift kayaks or hunting canoes, and also for the umiak or "woman's boat" which was used for transporting goods. The prairie people used the "bull boat" mostly for taking meat and other goods across streams. It was clumsy and hard to steer, made from heavy moose or buffalo hide.

Many tribes made very light swift birch bark canoes. In areas where the birch trees were not large enough, other barks such as spruce, pine and elm were used. Sections were sewn together with spruce roots, made water-tight with spruce gum, and strengthened with white cedar and ash.

Mothers found various ways to keep their babies warm and safe from harm, while they worked at their many tasks. Cradles of wood, bark or skins were made soft and warm by padding them with mosses, lichen, shredded bark or the fluffy fibres from bull-rubies. Older sisters often helped in looking after the younger children.



Let's pretend we are looking at Canada's first people, as they lived before the coming of the white man; and so, there are no English or French names on lakes or rivers. There are no Indian names either, since there was no written language, although there were many languages spoken.

Some tribes made picture stories or histories on skins, but these did not last very long, and would be very hard for us to interpret correctly.

Ways of living varied greatly, according to the climate and the conditions where they lived, but each tribe found ways to provide food, clothing and shelter, making very clever use of the materials nature provided. They often faced great danger every day, and so have great admiration for courage and strength in other tribes.

Some suffered great hardships and hunger at times, but what they had was always shared. They had great respect for the animals, fish and birds that provided food, and so never killed wastefully.

The people lived in villages although the homes are shown singly for lack of space. They travelled in groups too, for protection and co-operation in hunting and fishing, and were fond of community celebrations and festivals.

Children were very carefree in some ways, with no schools or books, but they worked hard helping their parents at a very early age. They learned endurance and patience, because life was often very hard. They also had happy times with games, story telling and contests.

The Eskimo, whose lives were probably the most difficult of all, have a great sense of humour and like to tell stories and sing.



THE PEOPLE HERE GREW CORN, BEANS, SQUASH, AND SUNFLOWERS, SO DID NOT DEPEND SO MUCH ON HUNTING AND FISHING. THEIR HOMES WERE OF A MORE PERMANENT TYPE, AND THE PEOPLE WERE BETTER ORGANIZED THAN THE WANDERING TRIBES.

INSTEAD OF DEVELOPING GREAT ARTISTIC SKILLS AS THE WEST COAST PEOPLE DID, THESE PEOPLE WERE MORE ADVANCED IN ORGANIZATION AND FORMED A LEAGUE TO KEEP PEACE AMONG THE TRIBES.

MANY TRIBAL NAMES ARE THOSE GIVEN BY WHITE MEN. IT IS SAID THAT WE KNOW VERY LITTLE ABOUT SOME TRIBES, AND THAT SOME NO LONGER EXIST. SOME ARE NOW IN OTHER LOCATIONS THAN THOSE SHOWN HERE.

WAKIUTL

A Bella Coola house frontal pole

Kwakwaka'wakw house post to support ceiling beam

WAKIUTL

WAKIUTL

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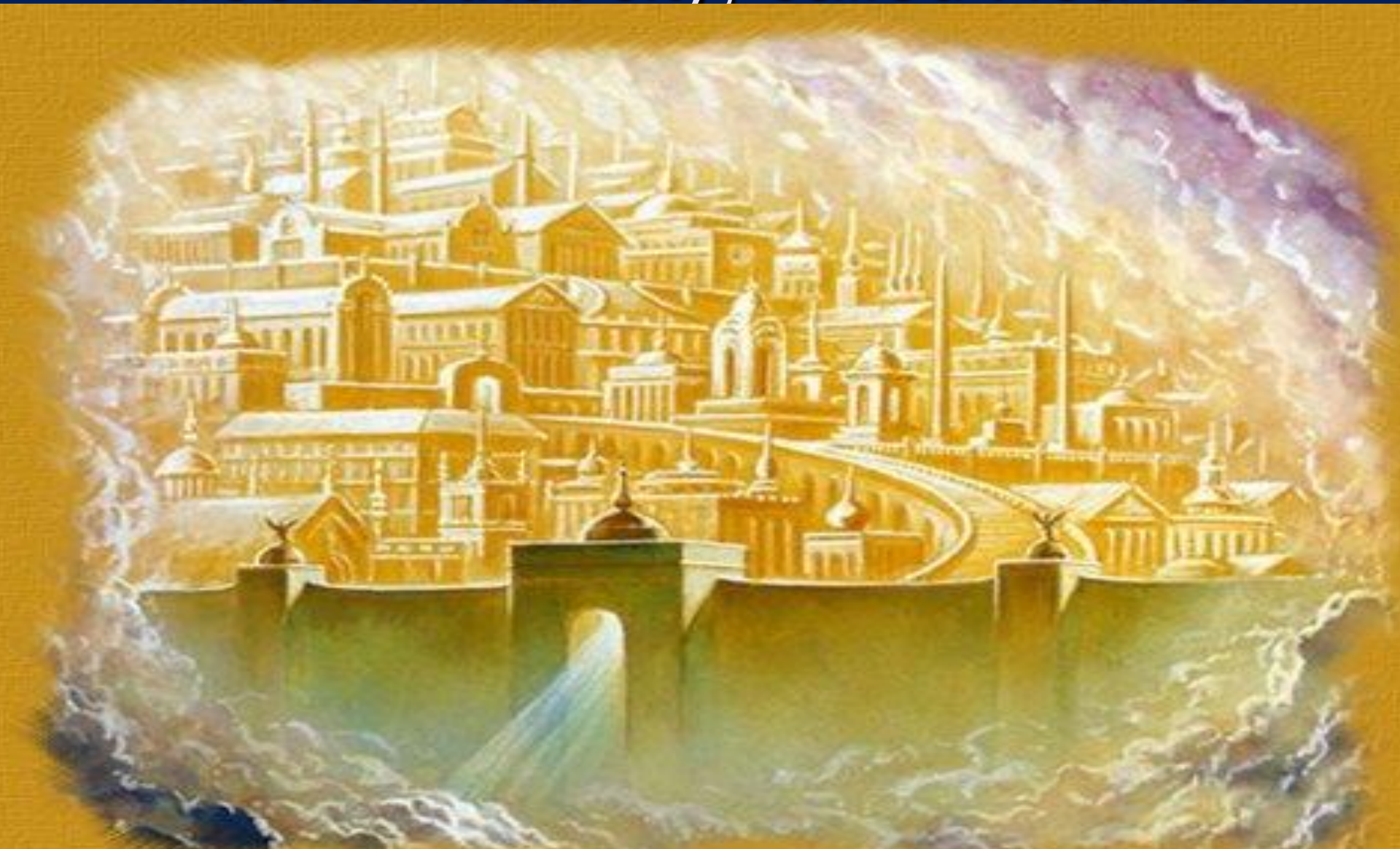
WAKIUTL



I am dying; I do not want to die!



If we never meet on earth again, we will
meet on that city, called Heaven



人人學道，人人佈道

多倫多華人宣道會 (國語堂)

人人學道，人人佈道

多倫多短宣中心

(一個推動信徒作個人佈道，藉本土宣教，繼而推廣至
遠方宣教，務遵行主大使命的宣教機構)

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東約華人宣道會

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黎明山華人浸信會 恩泉分堂

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多倫多華人宣道會
國語堂

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力士谷宣道會
華語堂

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彭偉賢牧師

基督善牧堂

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仁愛福音堂

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多倫多華夏聖經教會 南堂

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