

<<泛读教程（第4册）>>

图书基本信息

书名：<<泛读教程（第4册）>>

13位ISBN编号：9787810956987

10位ISBN编号：7810956981

出版时间：2005-8

出版时间：上海外教

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页数：276

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前言

随着改革开放的日趋深入, 社会各界对外语人才的需求持续增长, 我国英语专业的招生规模逐年扩大, 教学质量不断提高。

英语专业本科生教育的改革、学科建设及教材的出版亦取得了巨大的成绩, 先后出版了一系列在全国有影响的精品教材。

21世纪的到来对英语人才的培养提出了更高的标准, 同时也为学科建设和教材编写提出了新的要求。

随着中国加入世界贸易组织, 社会需要的不是仅仅懂英语的毕业生, 而是思维科学、心理健康、知识面广博、综合能力强, 并能熟练运用英语的高素质的专门人才。

由于中学新的课程标准的颁布, 中学生英语水平逐年提升, 英语专业本科生入学时的基础和综合素质也相应提高。

此外, 大学英语(公外)教育的迅猛发展, 学生英语能力的提高, 也为英语专业学生的培养提出了严峻的挑战和更新更高的要求。

这就规定了21世纪的英语教学不是单纯的英语培训, 而是英语教育, 是以英语为主体, 全面培养高素质的复合型人才。

教材的编写和出版也应顺随这种潮流。

为了迎接时代的挑战, 作为我国最大的外语教材和图书出版基地之一的上海外语教育出版社(外教社)理应成为外语教材出版的领头羊。

在充分调研的基础上, 外教社及时抓住机遇, 于新世纪之初约请了全国25所主要外语院校和教育部重点综合大学英语院系的50多位英语教育家, 在上海召开了“全国高等院校英语专业本科生系列教材编写委员会会议”。

代表们一致认同了编写面向新世纪教材的必要性、可行性和紧迫性, 并对编写思想、教材构建、编写程序等提出了建议和要求。

而后, 外教社又多次召开全国和上海地区的专家、学者会议, 撰写编写大纲、确定教材类别、选定教材项目、讨论审核样稿。

经过一年多的努力, 终于迎来了第一批书稿。

这套系列教材共分语言知识和语言技能、语言学与文学、语言与文化、人文科学、测试与教学法等几个板块, 总数将超过50余种, 可以说几乎涵盖了当前我国高校英语专业所开设的全部课程。

编写内容深入浅出, 反映了各个学科领域的最新研究成果; 编写体例采用国家最新有关标准, 力求科学、严谨, 满足各门课程的具体要求; 编写思想上, 除了帮助学生打下扎实的语言基本功外, 还着力培养学生分析问题、解决问题的能力, 提高学生的人文、科学素养, 培养健康向上的人生观, 使学生真正成为我国21世纪所需要的外语专门人才。

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内容概要

“新世纪高等院校英语专业本科生系列教材•泛读教程”根据《高等学校英语专业教学大纲》编写，供高等学校英语专业本科一、二年级泛读（阅读）课教学使用。

《泛读教程》的特征体现在“泛”与“读”两个方面。

泛：选材广泛、体裁多样，涉及英语国家的社会、政治、经济、文化、文学、历史、宗教、体育、医药、环保、风土人情、科普知识等各个领域，既有文学作品，又有记叙、说明、议论、新闻、广告等语言风格不同的各类文章。

读：提供全面系统的阅读训练，指导学生掌握细读、略读、寻读等方法，快速、准确地获取并处理信息，并通过各种练习，培养多种思维能力。

学完本教材，学生可以提高英语的阅读能力和阅读速度，增强英语语感，扩大词汇量，增加英语国家文化背景知识。

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章节摘录

The third and crowning step in the process of salvation is the baptism of the Holy Spirit. This is considered the third blessing of the Spirit and is evidenced by speaking in tongues. The pattern of receiving the baptism of the Spirit is the same as that experienced in the New Testament church. First, the believer must yearn for a deeper experience with God. Next, the Book of Acts records two ways by which the Spirit comes upon persons. At Samaria, Damascus, and Ephesus, persons experienced the baptism of the Spirit when the apostles laid hands on them. In Jerusalem and Caesarea the Holy Spirit fell upon worshipers during the course of a worship service. Consequently, Pentecostals see the laying on of hands and the experience of worship as the two occasions for the baptism of the Spirit. As long as a person remains closed to this experience, he or she can never receive the baptism of the Spirit.

The baptism of the Spirit, however, is not an end in itself, but a means to an end. Early leaders in the Pentecostal movement were often heard to say that believers should always seek the giver of the gift of tongues and not merely the gift itself. The fact that many persons have gone from this experience into error or fanaticism does not deter Pentecostals from teaching the validity of the gift.

When properly understood, the baptism of the Spirit enables the believer to be an effective witness for Christ. Spirit baptism gives a person the nature of a witness. This means that the person is completely motivated by the will of God. In addition, this experience is considered to bring a depth of joy and spirituality otherwise unattainable.

According to Pentecostal teaching, baptism is a vital part of the salvation experience, but a person is not saved through baptism. Jesus commissioned the disciples to baptize new converts; therefore, baptism is a sacred ordinance to be obeyed. However, Pentecostals recognize that extreme circumstances exist in which baptism may be impossible. The thief on the cross is an example. In such cases, Pentecostals teach a concept referred to by other groups as the baptism of desire. This means that God honors the desire of those who wish to be baptized but find themselves in situations that prevent it. In line with their belief in biblical authority, Pentecostals teach that the only biblical mode of baptism is by immersion, and they practise this symbolic ordinance in their churches. Normally, persons are baptized with the Trinitarian formula (in the name of the Father, Son, and Holy Spirit). However, Pentecostals recognize that some biblical references to baptism mention only the name of Jesus. Therefore, it seems of primary importance to invoke the name of Christ at the time of baptism.

Pentecostals do not practise infant baptism since they teach believer's baptism. In addition, they do not feel that the child has willfully entered into sin, nor do they find scriptural basis for infant baptism. However, they do believe in and practise the dedication of infants to God. This practice is seen to be in keeping with Jesus' treatment of and statements about children.

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