3115 扩建召会的三要事—生养教

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◎简介

为着召会的扩增与建造，有三件事是极其重要的，就是生、养、教—广传福音、喂养初信者、以及教导真理。今天召会的见证要刚强，主的工作要开展，就需要一班殷勤劳苦的人，如同马太二十五章中，儆醒预备的童女和忠信殷勤的奴仆，坚定持续的实行生、养、教。这是正常基督徒的生活与事奉，也是将福音传遍居人之地，达到神命定之路的目标—建造基督的身体，至为关键的步骤。

福音的开展不是靠组织、运动，乃是为着开展神的国度，也就是开展基督自己。为此，我们需要过死而复活的生活，天天活在十架的阴影之下，使我们天天经历复活的大能，让基督从我们身上活出来，作耶稣基督死而复活的见证人。唯有如此，才能结常存的果子，使召会得着扩增与建造。

说明

本书系主仆李常受弟兄于一九八六至一九八九年间，在台北所释放关于神命定之路实行的信息集成。

Three Crucial Matters for the Increase and Building Up of the Church

PREFACE

This book is composed of messages on the practice of the God-ordained way given by Brother Witness Lee in Taipei between 1986 and 1989. Chapters 1 through 7 were given in1986, chapters 8 through 16 in 1987, chapters 17 and 18 in 1988, and chapters 19 through 22 were given in 1989 to the saints who were involved in the spread of the gospel in Taiwan. These messages were translated from the original Chinese.

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第一篇

扩建召会的三要事—生、养、教

读经：提摩太前书二章四节，提摩太后书二章二节，十五节，希伯来书十章二十五节。

从一九八四年十月至今，我多次回到台湾。一次过一次，我的负担不但没有减少，反而加多。我对台湾满怀希望，极有信心，福音化、真理化台湾，不是梦想；主的恢复在台湾必定成功。

呼召人加入主的军队

为着主恢复当前的行动，台湾有许多弟兄姊妹愿意摆上自己，他们乃是加入主的军队，就是加入“加略圣军”。现在主在台湾所作的，不是基督教所谓“复兴的工作”；“复兴的工作”多半是群众运动。主乃是要呼召人加入“加略圣军”，为着主的恢复拚上一切；拚上时间，拚上力量，拚上财物，拚上灵、魂、体，一切都要拚上。

在军队里最重要的就是士气，而对士气最高的要求，乃是没有意见。在军队里，个人的想法、看法，都得放下，众人一心一意，都是一致的，没有任何不同的意见或目标。

我们曾经强调，职事是为着召会，但召会不是为着职事。那绝对是对的；但召会仍需要与职事同心一致；否则，职事无法建立召会，无法为主的恢复争战。职事是为着召会，意思是，职事是为着建立召会，不是为着建立职事自己。召会不是为着职事，意思是，召会不是为着建立职事；但这并不是说，召会不该与职事同心一致。

CHAPTER ONE

THREE CRUCIAL MATTERS FOR THE INCREASE AND BUILDING UP OF THE CHURCH— BEGETTING, NOURISHING, AND TEACHING

Scripture Reading: 1 Tim. 2:4; 2 Tim. 2:2, 15; Heb. 10:25

Since October 1984 I have returned to Taiwan many times, but instead of my burden decreasing, it has increased with each visit. I am filled with hope for Taiwan, and I have faith that the “gospelizing” and “truthizing” of Taiwan is not a dream. The Lord’s recovery will be successful in Taiwan.

CALLING PEOPLE TO JOIN THE LORD’S ARMY

Many brothers and sisters are willing to offer themselves for the present move in the Lord’s recovery. They are joining the Lord’s army; they are enrolled in “Calvary’s hosts” (Hymns, #473). This work is not what is commonly called a revival work in Christianity. The Lord is calling us to enroll in Calvary’s hosts, that is, to give everything for His recovery. We must spend our time, strength, and money, and we must give our spirit, soul, and body, our entire being.

The most important thing in an army is the morale of the troops. The highest demand with regard to the morale is that the soldiers have no opinions. Everyone in an army must put aside his individual thoughts and views and have one heart and one mind. Then they can be in oneness without any differing opinions or goals.

In the past we stressed the truth that the ministry is for the churches but that the churches are not for the ministry. However, the churches need to be in one accord with the ministry. If the churches are not in one accord with the ministry, the ministry has no way to build up the churches or to fight for the Lord’s recovery. When we say that the ministry is for the churches, we mean that the ministry builds up the churches; the ministry does not build up itself. When we say that the churches are not for the ministry, we mean that the churches are not for the building up of the ministry. However, this does not mean that the churches should not be in one accord with the ministry.

比方，一个国家需要军队，而军队所以是军队，意思是军队不是为自己，乃是为国家。然而，国家必须供应、支持军队，国家的壮年人应当参军，与军队同心一致；这样，军队才能为国家争战。虽然不是个个国民都参军当兵，但个个国民都要与军队同心一致，支持军队；所以，他们也是为着军队。照样，召会与职事同心一致，支持职事，也是为着职事。

我们不是在呼召全召会参军当兵，乃是呼召一班弟兄姊妹，为着主的恢复争战。争战的结果乃是为着召会，并不是为着职事。职事的行动全是为着召会；职事所建立的，就是一处一处的召会。今天主的恢复在全球，有六百多处召会，都是职事所供应的。

前年我们在台湾，盼望能作出建造和开展的模型。美国的弟兄们知道了，就想模仿。我告诉他们，模仿没有用，最重要的乃是同心合意。主耶稣在地上，一次食饱五千人，并有成千成万的人得了祂的帮助。然而主复活后，祂只显现给五百多位弟兄看。（林前十五6。）到了行传一章，只有那一百二十位在楼上祷告的人，才是主真正的军队。他们不怕犹太教首领的恐吓，同心合意为主的行动祷告。他们没有意见，同心合意的祷告了十天之久。从前，他们当中闹意见、争地位的彼得，和雷子雅各、约翰，那一天不再争吵了；大家都同心合意的迫切祷告，好得着圣灵的浇灌。

除去控制
与随从己意的自由

因着罗马天主教的堕落，形成庞大的宗教组织，由教皇居上，控制一切。后来路德马丁改教，虽然带来自由的空气，却造成散漫分裂的情形。今天在基督教里，仍然弥漫着这样的空气，他们自称不受人的辖制，美其名说是随从圣灵的引导，人人都跟随圣灵的引导，结果一百个人就有一百种引导。正像士师时代，以色列中没有王，各人行自己眼中看为正的事。（士二一25。）

For example, every country needs an army, but the army is not for itself; the army is for the country. However, the country must supply and support the army. Whoever is of military age in a country should fulfill his military service and be in one accord with the army. Then the army will be able to fight for the country. In addition, every citizen must be in one accord with the army and support it even if he cannot join the army. In this way all the citizens can be for the army. In the same way the churches must be in one accord with the ministry, supporting the ministry and being for the ministry.

We are not calling the entire church to join the army. This is a call for a group of brothers and sisters to fight for the Lord's recovery. The result of their fighting is for the churches, not the ministry. Whatever the ministry does is for the churches. The ministry builds up the churches in every locality. Today the Lord's recovery has more than six hundred churches all over the earth, and they are all supplied by the ministry.

I came to Taiwan in 1984 to establish a model for the building up and spread of the church. The brothers in America learned about this and wanted to copy what we were doing. I told them that copying is useless and that being in one accord is the most important matter. When the Lord Jesus was on the earth, He fed more than five thousand people and helped thousands of people. But after His resurrection He appeared only to over five hundred brothers (1 Cor. 15:5-8). In Acts 1 there were one hundred twenty people praying in the upper room. These ones were in the Lord's army. They were not afraid of the threats from the Jewish leaders, and they prayed in one accord for the Lord's move. They did not have any opinions; they simply prayed in one accord for ten days. Previously they had differing opinions and argued (Mark 9:34), but in Acts 1, Peter and the sons of thunder, James and John, no longer contended. They prayed earnestly in one accord to receive the outpouring of the Holy Spirit.

ELIMINATING CONTROL AND
THE FREEDOM TO DO WHAT ONE PLEASES

In the degradation of the church the Roman Catholic Church formed a huge religious organization in which the pope occupies the top position and controls everything. Later Martin Luther brought in the Reformation. This promoted an atmosphere of freedom, but it also created a scattered and divided situation. Christianity is still filled with this atmosphere. Christians say that they do not accept human control and justify this by saying that they are following the Holy Spirit. Everyone supposedly follows the leading of the Holy Spirit, but the result is that every person has a different leading. This situation can be compared to the situation in Israel during the age of the judges; everyone did what was right in his own eyes because they did not have a king (Judg. 21:25).

主的恢复在我们中间兴起，从起头我们就不要控制，因为圣经里没有控制。行传头十二章给我们看见，召会初期是彼得在那里带头。到了第二个时期，就是行传十三至二十八章，乃是保罗在那里带领；无论彼得或保罗，他们都没有控制。保罗的同工提摩太、提多，也没有所谓个人受圣灵引导的自由。保罗对提摩太说，“我往马其顿去的时候，曾劝你仍住在以弗所。”提摩太就留在以弗所。（提前一3。）保罗对提多说，“你要赶紧往尼哥波立去见我。”提多就到他那里去。（多三12。）并不像今天有人说，“你要我去，我要祷告祷告，看看圣灵怎样引导我。”

林前十六章十二节有一个特例。保罗说，“至于亚波罗弟兄，我再三的劝他，要同弟兄们到你们那里去；但现在他绝不愿意去，几时有了机会他必去。”保罗极切盼望亚波罗去帮助哥林多召会解决难处，但亚波罗说，他绝不愿意去；这就是亚波罗的意见。可是提摩太和提多，这些与保罗同心的同工，却不是这样。亚波罗虽是个同工，但和保罗并不一致；他有自己的看法和感觉。这给我们看见，在保罗的时代，召会已经有了散漫的光景。行传十八章明说，亚波罗是有口才的，最能讲解圣经；（24～25；）哥林多前书也说，保罗栽种了，亚波罗浇灌了。（三6。）然而这个最能讲解圣经，最能教导人的，却不一定随从灵，与领头的同工一致。于是在哥林多的召会，有人说，他是属保罗的；另有人说，他是属亚波罗的。（4。）

我们都要作基甸三百位精练、绝对的战士。千万不要在平日说阿们，等到真要争战时，却说不方便，等方便时再说。我们在大陆时，看见许多人对倪弟兄说，“倪弟兄，我们接受你的带领。”他们把倪弟兄出版的书，每一本都读过，等到他们去释放信息时，却是各说各的，根本不管倪弟兄是怎么说的。对此，倪弟兄一点办法也没有。因此，若是我们真要好好的作，就得众人同心一致。

保罗有一班同工，和他同步伐、同行动，他们不但同灵，并且同魂。（林后十二18，腓一27。）保罗在罗马十五章六节说，“使你们同心合意，用同一的口…。”在林前一章，保罗恳求弟兄们都说“一样的话”。（10。）这意思是，若不能说一样的话，最好不说。保罗在以弗所四章三节，劝以弗所圣徒，要“竭力保守那灵的一”；那是事实的合一。

Since the time that the Lord’s recovery was raised up, we have rejected control because it is not found in the Bible. The first twelve chapters of Acts show that Peter took the lead during the first stage of the church. During the second stage of the church, Acts 13 through 28, Paul took the lead. Even though Peter and Paul did not control anything, Timothy and Titus, Paul’s co-workers, did not have the so-called freedom to follow the leading of the Holy Spirit. When Paul exhorted Timothy “to remain in Ephesus,” Timothy remained in Ephesus (1 Tim. 1:3). When Paul said to Titus, “Be diligent to come to me at Nicopolis,” Titus came to Nicopolis (Titus 3:12). This is not the situation today; instead, people say, “Even though you want me to go, I must pray to see how the Holy Spirit leads me.”

First Corinthians 16:12 is a special case. In this verse Paul says, “Concerning our brother Apollos, I urged him many times to come to you with the brothers; yet it was not at all his desire to come now, but he will come when he has opportunity.” Paul fervently hoped that Apollos would go and help the Corinthians resolve their problems, but Apollos said that he did not desire to go at that time. This was Apollos’s opinion. Timothy and Titus, however, were in one accord with Paul and did not do things in this way. Apollos was also a co-worker, but he was not one with Paul; he had his own views and feelings. This shows that the situation in the early church was not clear. Acts 18:24 clearly says that Apollos was an eloquent man and that he was powerful in the Scriptures. First Corinthians 3:6 says that Paul planted and Apollos watered. This one who could expound the Scriptures and teach others did not follow the Spirit to be one with the leading co-worker. This caused some believers in the church in Corinth to say that they were of Paul and others to say that they were of Apollos (v. 4).

We must be one of Gideon’s three hundred skilled warriors. We must not say Amen when things are peaceful but when the battle begins, say that we need to reconsider because it is not convenient. When we were in mainland China, many people said, “Brother Nee, we want to follow your leading.” They read all the books published by Brother Nee, but when they gave messages, they spoke their own words. They did not pay any attention to what Brother Nee spoke. Brother Nee could not do anything about this. If we want to succeed in the work, we must be in one accord.

Paul had a group of co-workers who walked and moved in the same step with him. They were in one soul, not merely in one spirit (2 Cor. 12:18; Phil. 1:27). In Romans Paul says that the believers should glorify God with one accord with one mouth (15:6). In 1 Corinthians he beseeches the brothers to “speak the same thing” (1:10). This means that if the believers could not speak the same thing, it was best for them not to speak. In Ephesians 4:3 Paul, speaking of the oneness in reality, exhorts the Ephesian

保罗在罗马书、哥林多前书、腓立比书所说的，乃是在实行上的同心合意。

同心同魂，想一样的事，说一样的话，乃是圣灵浇灌的基础。许多基督徒盼望得着灵浸，得着圣灵的浇灌；然而，圣灵浇灌不是给单个肢体的，乃是给基督的身体，要让主得着一个军队，为祂争战。在耶路撒冷的那一百二十人，乃是全体同心合意，坚定持续的祷告，（徒一 14，）结果圣灵就浇灌下来。

爱主的人都是全时间者

所有爱主的人，都该是全时间服事的；只不过有人是放下职业全时间，有人是带着职业全时间。有人很会赚钱，但叫他讲解圣经，却一窍不通；叫他为主说几句话，也是无法成章。有人正好相反，让他去赚钱，钱反而跑了。所以，要叫会赚钱的人，赚钱为着主；叫会讲解圣经，有恩赐能说又能讲的，放下职业全时间事奉。这样两面就都得着了成全。

五年福音化台湾，绝不是空谈，需要一年出来五百位全时间者；这样，五年就能出来两千五百位。这两千五百位，需要有更多的在职全时间者来供给。虽然神是万能的，但还需要人的配合。你若是在职全时间者，你所赚的，扣除你和家人的需用外，其余的都要摆在祭坛上归主所用，否则你就不是全时间的。我们都是真以色列人，神告诉以色列人，他们出埃及的时候，要掠夺埃及人的财物，（出三 22，十二 35 ～ 36，）因为全世界都欠了主。你有心为主，主一定赐福给你，然而就怕你受钱财的迷惑，不肯为主摆上。若是台湾岛上有五千人，全部摆上向主而活，福音化、真理化台湾，一定行得通。

一九三三年，我放下职业全时间，那时在主恢复中的人，不过二、三千人。我们的日子都是靠大家拚上才度过的；有人连坐电车都要计算一下，好省出一点钱，为着主的工作。有时，眼看就要断炊了，刚好来了一块钱，解了我们的困。今天台湾的环境太富裕了，我们若肯拚上去，主绝对有路。

believers to be “diligent to keep the oneness of the Spirit.” In Romans, 1 Corinthians, and Philippians Paul speaks of the practical one accord.

Being one in heart and in soul, thinking the same thing, and speaking the same thing are the foundation for the outpouring of the Holy Spirit. Many Christians hope to obtain the outpouring, the baptism, of the Holy Spirit, but the Holy Spirit is never poured out upon individual members. The Holy Spirit is poured out upon the Body of Christ so that the Lord can obtain an army to fight for Him. The one hundred twenty believers in Jerusalem were in one accord, continuing steadfastly in prayer (Acts 1:14), and the result was the outpouring of the Holy Spirit.

ALL THE LORD’S LOVERS BEING FULL-TIMERS

Every lover of the Lord should be a full-time serving one. Some drop their jobs to serve full time, and others serve full time while keeping their jobs. Some people are able to make money, but they are unable to expound the Bible. If we ask them to speak a few words for the Lord, they are unable to speak a clear word. Other people are the opposite; they are unable to make money. Therefore, those who are able to make money should make money for the Lord, and those who can expound the Bible and who have a gift to speak and teach should drop their jobs and serve full time.

Gospelizing Taiwan in five years is not an empty dream. If we produce five hundred full-timers every year, we will have two thousand five hundred full-timers in five years. These two thousand five hundred full-time serving ones will need more than two thousand five hundred money-making full-timers to support them. Even though God is omnipotent, He still needs man’s cooperation. A money-making full-timer should subtract from his earnings whatever amount his family needs to live on and place the remaining amount on the altar for the Lord’s use. If he does not practice this, he is not a full-timer. We are the true Israelites. When the Israelites were leaving Egypt, God told them to plunder the riches of Egypt (Exo. 3:22; 12:35-36). If our heart is for the Lord, He will certainly bless us. We should fear being enticed by money so that we are unwilling to give to the Lord. If five thousand people in Taiwan are willing to live a life of giving their all to the Lord, it will certainly be possible to gospelize and truthize Taiwan.

When I gave up my job to serve the Lord full time in 1933, there were only two or three thousand people in the Lord’s recovery. These believers gave their all. In order to save money for the Lord’s use, some people would walk instead of taking the electric tram. We were supported by what the believers gave. Sometimes we would receive a gift of one dollar when it seemed that we were about to eat our last meal. The environment in Taiwan today is rich; if we are willing to give everything to the Lord, He will have a way.

真理需要我们分送出去

台湾的教育水平提高，人人都接受了义务教育。所以，在各行各业中，人人都盼望得知人生的真谛实意。今天的基督教失去了真理，落到作法、传统、迷信和肤浅中。一般人都厌烦听见上天堂、下地狱这些粗浅的道，而盼望得着人生意义的真理。今天真理乃是在主的恢复里，实在需要有人把真理分送出去。

我们中间许多小弟兄、小姊妹祷告时，满口“神的分赐”、“神新约的经纶”、“神圣的变化”，这叫我们非常喜乐。甚至五、六十岁的老弟兄、老姊妹，也都能祷告这些话；他们所唱的诗歌相当脱俗，这使我们大受鼓舞。职事的劳苦的确没有徒然，有些属灵的东西已经进到圣徒里面了。今天不仅是我们在主恢复里的人，即使是基督教里的人，甚至外邦人，都需要真理。提前二章四节说，“祂愿意万人得救，并且完全认识真理。”如果你我不出去讲解，万人怎能认识真理？所以，我们要看清楚，我们的使命就是尽快把福音、把真理传送出去。

召会需要生、养、教

召会要得着繁殖并扩增，有三件主要的事，就是生、养、教。这正如国家建设的基础在于社会，而社会的健全在于生、养、教。召会乃是属天的社会，也需要生、养、教。召会的生靠传福音，我们要全体、有计划的向校园、各家各户、各阶层、各社区、各乡镇传福音；等得着人之后，还要养育他们。在社会上，养是靠家庭；在召会里，养要靠家中聚会。盼望每位弟兄姊妹的家，都有家中聚会。台北有二千个家庭单位，就该有二千个家中聚会，家家都为着生和养。

台湾对教育的重视，全世界都很佩服。在美国有人给我看一幅漫画，画上有一个中国孩子正在读书，妈妈为他预备饭食，爸爸帮他扇扇子，弟弟替他捶背，全家人都在成全他读书。有些美国人就说，现在中国人的偶像就是受教育。台湾的父母省吃俭用，为的就是要儿女受教育。

我们在召会生活中的教育就是真理课程。今后我们都得

OUR NEED BEING TO GO FORTH TO SPEAK THE TRUTH

The educational standard in Taiwan has been raised because education is compulsory for everyone. This has given every person, regardless of his occupation, a desire to learn the true meaning of human life. Christianity has lost the truth and has fallen into methods, traditions, superstitions, and shallowness. Most people are tired of hearing the simple and shallow teachings about going to heaven or hell. They want to hear the truth concerning the meaning of human life. The Lord’s recovery has the truth, but we need people to go out to dispense the truth.

We are happy that many of the young brothers and sisters pray using terms such as God’s dispensing, God’s New Testament economy, and divine transformation. Even the older saints in their fifties and sixties can pray with these terms. We are also encouraged that the saints do not sing common hymns. The labor of the ministry has not been in vain because a number of spiritual things have entered into the saints. The believers in the Lord’s recovery are not the only ones who need the truth. The believers in Christianity and the unbelievers need the truth. First Timothy 2:4 says that God “desires all men to be saved and to come to the full knowledge of the truth.” How will all men come to the full knowledge of the truth if we do not go forth to speak? Therefore, we must see that our commission is to send forth the gospel and the truth as quickly as possible.

THE CHURCH NEEDING TO BEGET, NOURISH, AND TEACH

There are three important matters for the spread and increase of the church, namely, begetting, nourishing, and teaching. Every country is founded upon its society, and the soundness of a society depends upon begetting, nourishing, and teaching. The church, as a heavenly society, also needs begetting, nourishing, and teaching. The church begets by preaching the gospel. We need a plan to preach the gospel in every school, in every home of every neighborhood, to every level of society, and in every village. After gaining people, we need to nourish them. In society nourishing takes place in the homes; in the church nourishing should take place in the home meetings. I hope that there will be a home meeting in the home of every brother and sister. If there are two thousand family units in Taipei, there should be two thousand home meetings. Every home should be for begetting and nourishing.

Taiwan places much emphasis on education, and everyone admires this. Some people in America showed me a cartoon in which a Chinese boy was studying while his mother was preparing a meal for him, his father was fanning him, and his younger brother was massaging his back. The entire family was helping him to study. Some Americans say that education is the current Chinese idol. Parents in Taiwan economize on their food and clothing in order to save money to educate their children.

改观念，重视在召会受真理教育。从前老一套的聚会有四方面，第一是主日大聚会，靠讲道号召人。每到主日就有人问：“今天是谁讲？”人都爱听会讲的人讲。第二种是福音聚会，每到有传福音的需要时，就传一次福音。第三种是擘饼记念主。第四种是祷告聚会。一周过一周，一年又一年，每周四种聚会，养育既少，教育也不够。

三十多年前，我在台北开工时，人一得救，就分别送到家中聚会。同时，每年最少有三、四个月的训练，年年如此。然而到了一九八四年，我再回来时，只剩下那四种聚会。既缺少教育性的真理教导，也不够养育性的家中聚会。所以我们的负担，是要办训练，训练全时间的和长老、同工，作三件事，就是传福音、建立家中聚会、教导真理；这就是生、养、教。

传福音、建立家中聚会、教导真理，这三件事若不加强的作，召会就不会强。我们听见有人说，家中聚会绝对行不通。不去“行”，当然行不通；行不行得通，全在于我们有没有去行。现代的高速公路，都是平坦的直路。然而，在开辟公路时，无论怎么困难，都得逢山开路，遇水搭桥，总要把路修出来。今天我们若盼望召会刚强，主的工作开展，就需要一班苦干的人，起来传福音，建立家中聚会，并教导弟兄姊妹一同学习真理。

有位弟兄请了一对夫妇，参加家中聚会，同读了几段“建造小排聚会所需要的生活”。有人问那位丈夫信不信主？他说，“信。”那人就带他祷告。然后，请一位年长作经理的弟兄，给他在浴缸里施浸。那位丈夫受浸时，姊妹们也向她太太传福音，末了太太也受浸了。这对新受浸的夫妇，主日都来聚会了。这就是家中聚会的功用。如果台北市召会四百个家中聚会，家家如此，那个扩展一定是可观的。一个人因着在信徒家中聚会，信而受浸，这会使他一辈子都忘不了。

In the church life we have Truth Lessons for our education. We need a change in our concept to emphasize truth education in the church. According to our old system there were four kinds of meetings. There was the big meeting on the Lord’s Day that attracted people with messages. Every Lord’s Day people asked who was giving the message that day. They loved to listen to the brothers who spoke eloquently. There was the meeting for preaching the gospel, which was held whenever there was a need to preach the gospel. There was the bread-breaking meeting to remember the Lord, and there was the prayer meeting. We had these four kinds of meetings every week of every year, but we did not beget or nourish many people, and we did not have sufficient education.

When the work began in Taipei more than thirty years ago, as soon as a person was saved, he was placed in a home meeting. We also had three or four months of training every year. But when I returned in 1984, there were only these four kinds of meetings. There was a lack of teaching the truth for education and a lack of nourishing in the home meetings. For this reason, my burden is to hold a training to train full-timers, elders, and co-workers to do three things: preach the gospel, build up the home meetings, and teach the truth. This is to beget, nourish, and teach.

If we do not intensify our effort in these three things—preaching the gospel, building up home meetings, and teaching the truth—the church will not be strong. Some people say that the home meetings will not work. Of course, if we do not go and practice, they will never work. Whether or not something works depends on our willingness to practice. For example, the freeways in Taiwan are flat roads, but when they were being built, many obstacles needed to be overcome. The people who built the freeways needed to cut through mountains and build bridges over rivers. If we want the church to be strong and the Lord’s work to spread, we need a group of laboring ones to rise up to preach the gospel, build up home meetings, and teach the brothers and sisters how to learn the truth.

One brother invited a couple to attend a home meeting. In the home meeting they read portions from The Living Needed for Building Up the Small Group Meetings. The husband prayed to receive the Lord, and a brother baptized him in the bathtub. While the husband was being baptized, the sisters preached the gospel to his wife, and she also was baptized. This newly baptized couple came to the meeting on the Lord’s Day. This is the function of the home meetings. If the church in Taipei has four hundred home meetings functioning in this way, there will certainly be the increase. A person who believes and is baptized as a result of attending a meeting in a believer’s home will remember this experience for his entire life.

此外，我们还要注重真理课程。台北市附近有一处召会，每主日分四个时段上真理课程；每个时段同时有两班，一天之内共有八班。这就培养出许多真理的教师。作教师的都知道，读书远不如教书透彻；自己读还可能马马虎虎，等到要去教学生时，就逼得非读透彻不可。上真理课程时，大家彼此研讨，这种教法使人能深入真理。

有人说真理课程太深，不容易读懂；其实，多读几遍，自然就懂。记得我们小时候读“大学之道，在明明德”，当时不明白，但以后也就懂了。千万不要把真理贬低了，现在连老弟兄、老姊妹都懂神圣的分赐、神圣的变化、神圣的模成、经纶的灵、素质的灵等等。同样的，我们传福音，也不要因为怕人不懂，而讲肤浅的道。我们要讲圣经中超绝的真理；人今天不懂，明天不懂，再听几次，再过些日子，自然就懂了。我们的责任就是出去传扬，作到家喻户晓，个个懂真理，家家说真理。

盼望台湾的众召会，今后一同实行扩建召会的三要事—生、养、教，也就是传福音、建立家中聚会、以及教导真理。

一九八六年三月十日讲于台北

Furthermore, we must emphasize Truth Lessons. There is a locality near Taipei that holds two classes for Truth Lessons at four different times on the Lord’s Day. In one day they have eight classes in which they perfect the saints to teach the truth. All teachers know that teaching a matter, rather than simply studying it, is the best way to gain a thorough understanding. If we study something by ourselves, we can be careless in our understanding, but when we teach others, we are forced to understand the material thoroughly. Truth Lessons should be studied in a group. This method of teaching will enable us to enter into the truth.

Some people say that Truth Lessons are too deep and difficult to understand. If a person reads a lesson several times, he will spontaneously understand it. When I was young, I read the statement “The way of great learning depends on developing the bright virtue,” and of course, I did not understand it. However, I later understood it. We should never demean the truth. The elderly brothers and sisters are able to understand matters such as the divine dispensing, transformation, conformation, and the essential and economical Spirit. In the same principle, when we preach the gospel, we should not speak a shallow word because we fear that people will not understand us otherwise. We must speak the excellent truths in the Bible. If people do not understand the truth today, they will understand after they hear the truth over a period of time. Our responsibility is to preach until every home knows the truth. Then everyone will know the truth and every family will speak the truth.

May all the churches in Taiwan practice begetting, nourishing, and teaching for the increase and building up of the church. To practice these three things is to preach the gospel, to build up the home meetings, and to teach the truth.

第二篇

家中聚会与真理课程

读经：希伯来书十章二十五节，提摩太后书二章二节，十五节。

我们加入主的军队，就要为着主的权益，寻求我们事奉的道路。首先，请我们众人不要忘记，扩建召会的三件要事，就是生、养、教。广传福音是生，家中聚会是养，真理课程是教。

召会的聚会需要进步

已过这一年，台北召会广传福音，作得相当成功。然而，每件事都需要再进步，比方交通工具，一直都在不断的改进。从前的老牛车，走三十英哩路需要十小时；现代的巨型飞机，从洛杉矶直飞台北，只需要十三个小时，而且人在飞机上行动自如，飞机在空中平稳得很，这是交通工具的进步。所以，我们不能守旧，不能继续照老方式聚会。

这些年来，我们的聚会有几种形式，首先是主日大聚会，几乎都是听名人演讲；有名气的人讲时，听的人就多。其次是传福音聚会，则要看空气够不够，若是不够，还得打福音空气。第三种是擘饼聚会，就是记念主的聚会。第四种是祷告聚会。我们都知道召会是一个家，既是家，就不仅需要生，也需要养育；然而已往召会中这四种聚会，并没有具备这种家庭生、养的功用。

召会的前途在生、养、教

已过我们福音虽然传的不多，但也有一些人得救，只是留在召会中的并不多。一九六一年我离开台北时，情况表上还有两万多人；等到一九八四年我回来，只剩一万一千人。这二十多年，召会为人施浸的并不少，扣除出国的、在主里安睡的、冷淡退后的、失去联络的，人数没有增加，

CHAPTER TWO

HOME MEETINGS AND TRUTH LESSONS

Scripture Reading: Heb. 10:25; 2 Tim. 2:2, 15

After we join the Lord's army, we must know how to serve in order to be for the Lord's interest. We must not forget the three crucial matters for the increase and building up of the church, namely, begetting, nourishing, and teaching. The gospel is for begetting, the home meetings are for nourishing, and Truth Lessons is for teaching.

THE NEED FOR IMPROVEMENT IN THE CHURCH MEETINGS

Last year the church in Taipei was successful in spreading the gospel. However, we must improve, just as the methods of transportation are constantly being improved. There was a time when ox carts were used for transportation. Now we have jumbo jets that can fly directly from Los Angeles to Taipei in only thirteen hours. Moreover, a person flying in an airplane can move around freely because airplanes are very stable. This is an improvement in transportation. Likewise, we should not cling to and continue to meet in our old ways.

In the past we had only four kinds of meetings. There was the big meeting on Lord's Day morning that was mainly for listening to "famous" speakers. When a "well-known" brother spoke, more people attended the meeting. The next kind of meeting was the gospel meeting. The third kind of meeting was the table meeting to remember the Lord. The fourth kind of meeting was the prayer meeting. The church, however, is a home, and homes are for begetting and nourishing. These four kinds of meetings are not related to the functions of begetting and nourishing in a home.

THE FUTURE OF THE CHURCH DEPENDING ON BEGETTING, NOURISHING, AND TEACHING

Even though we did not preach the gospel much in the past, some people were saved, but not many of them remained in the church. When I left Taipei in 1961, there were more than twenty thousand people in our records. When I returned in 1984, there were only eleven thousand people in our records. The church baptized many people during the past twenty-three years, but when we subtract the number of saints who moved abroad, those who went to be with the Lord,

反而减少；这是因为召会缺少养育。一个母亲生孩子容易，养孩子难。她需要天天喂奶，夜里起来换尿布，还要忍受他们的哭闹。若没有养育，孩子就不能长大；没有养育，就没有健全的社会分子。

我们传福音，生下一堆孩子，若不养育，他们都变成孤儿了。现在台湾家家都注意养育儿女，到处学校林立，父母尽可能供儿女受高的教育，难怪台湾各方面都进步。我们要研究，召会虽然不是社会，但也是个群体。在召会中，借着我们传福音得救的人，要能留得下来，我们就必须去养育他们。许多弟兄姊妹得救多年，周周在召会中听道，却连因信称义、成圣、救赎等基本真理，都讲不清楚。然而，有些青年弟兄姊妹的确不同，个个能言善道，真是后生可畏。

今天的需要实在太大，如果我们会说许多种语言，就能走遍天下，到各处传福音，并讲说真理。以达秘弟兄为例，他将新旧约翻成三种语言：英文、法文、德文。他精通五种文字—希伯来文、希腊文、英文、法文、德文，所以主能大大的使用他。

盼望我们都了解，一个正常的召会必须有生，有养，有教。一个召会只会生，却不会养，也不会教，那个召会定规没有前途。我们不能只看一时的兴盛，也不能只讲一点属灵、爱主、接受十字架、复活的道，讲了十几年，弟兄姊妹却没有受到养育和教育。召会一旦缺了养和教，就不可能有扩展。

我们今天的目标，就是广传福音、家中聚会和真理课程。换言之，就是生、养、教。我们都要对人讲说这些，讲得人越有印象越好。盼望长老、同工、以及全时间者，都要学会讲说这三个目标，并且讲说得越清楚、越厉害越好。

已过的缺欠

在成千成万的基督徒中，不可否认的，我们是特别蒙主恩典的人，我们对救恩有透彻的认识，对真理也相当的清楚。外面的人称赞我们说，这四十年，在中国基督徒中，对圣经的讲解，没有法子脱开地方召会的色彩。这意思是，中国

those who became cold and backslidden, and those with whom we lost contact, we find that our numbers have decreased, not increased. This is because the church lacks nourishing. It is easy for a mother to give birth to a child, but it is not so easy for her to nourish that child. In nourishing the child, a mother needs to feed it, change its diaper at night, and even endure its crying. Without nourishing, however, the child will not grow up to become a healthy member of society.

When we preach the gospel, we beget many children, but if we do not nourish and teach them, they will not be useful. In Taiwan today every family pays much attention to raising and educating their children; they even give their children a high level of education. It is no wonder that Taiwan is improving. The church is not a society, but it is a corporate group. If we desire those who are gained through our preaching of the gospel to remain in the church, we must nourish and teach them. Many brothers and sisters have been saved for many years and have listened to messages week after week, but they cannot clearly explain the basic truths, such as justification by faith, sanctification, and redemption. However, some of the young brothers and sisters can explain these truths. This shows that there is potential with the young people.

There is an enormous need today. Those who are able to speak many languages can travel all over the world to preach the gospel and expound the truth in every place. Brother John Nelson Darby is a good example. He was fluent in five languages—English, French, German, Greek, and Hebrew. Therefore, the Lord was able to use him to translate the entire Bible into English, French, and German.

A normal church must have begetting, nourishing, and teaching. A church that can only beget but cannot nourish or teach has no future. We should not look to our past success or simply give messages on being spiritual, loving the Lord, bearing the cross, and resurrection. We have been preaching these things for more than ten years, but the brothers and sisters are still not sufficiently nourished or educated. Whenever the church lacks nourishing and teaching, it has no way to spread.

Our goals today are spreading the gospel, building up home meetings, and teaching the truth with Truth Lessons. In other words, our goals are begetting, nourishing, and teaching. We need to speak this to the saints until they are impressed. The elders, co-workers, and full-timers need to learn how to speak these three goals in a clear and strong way.

OUR LACK IN THE PAST

We cannot deny that out of thousands of Christians the Lord has blessed us with a thorough knowledge of salvation and a clear understanding of the truth. People praise us because our exposition of the Bible has influenced Christians in the Far East for the past forty years. This means that Christianity in the Far East openly admits that

的基督教公开承认，已过这四十年，他们对圣经的讲解，对圣经的认识，相当受到我们的影响。我们实在是特别蒙恩的人。我们都爱主，也都认识真理，但我们不能停留在这里，我们应该把福音传遍全台湾岛，也把真理普遍释放出去。

从前西教士远从欧洲、美国来到中国内陆，把福音传到一省又一省。现在台湾的教育、交通、经济各方面都很便利，台湾岛也不大，我们却还没有把福音传遍全岛，实在是枉费主的恩典。尤其这二十年来，我们几乎没有产生全时间者；如果每年产生两位，二十年就有四十位。我们中间有成千上万的人，却没有产生多少全时间者，也没有够多人出去传福音，这实在是亏欠主。

全球有六百多处召会，其中三百处是我到美国之后，这二十三年内兴起来的。主在西方有这样的开展，在台湾的开展却是相当微弱。今天这个世界变小了，如果台湾没有任何扩展，慢慢的，美国也会受到影响。所以我里面就觉得，还得再回台湾来，从“根”改一改。我们要醒悟过来，若再不理会主的带领和教导，迟早会逼得主兴起另一班人。

人人都可全时间
为着主的恢复

我们中间好些人是从大陆来的，这三十多年，我们经过了人生的酸甜苦辣。以我自己为例，我出身寒微，经过这八十年，我将人生看得透透彻彻。正如我去年所写的诗歌：“人的生存无基督，一切尽都感虚无：失缺人生的意义，无指无望，无目的。”（诗歌附四首，第四节。）这是照着我的经历写的。人有了基督，人生就不同了：“接受基督作生命，人就灵里得重生；时时凭祂而生活，虚空人生变诗歌。”（第五节。）我们感谢主的救恩，实在愿意凭祂生活。千万不要以为全时间就是必须放下职业。姊妹在家养育儿女，服事丈夫，也可以全时间。这完全在乎我们的目标是什么。我们的心若向着主，我们就是全时间的。养育儿女是全时间为着主，在职业里赚钱也是全时间为着主。

we have influenced their knowledge and exposition of the Bible. We have received the Lord’s particular blessing. We love the Lord, and we know the truth, but we must not stop here. We should spread the gospel to every part of Taiwan, and we should release the truth.

In the past Western missionaries came from Europe and America to preach the gospel in the provinces of interior China. Even though the economy in Taiwan is developed, education is available, and transportation is convenient, we still have not spread the gospel to every part of this island. We have wasted the Lord’s grace, especially during the past twenty years when very few full-timers were produced. If we had produced two full-timers every year for twenty years, we would have forty full-timers. There are approximately twenty thousand saints in Taiwan, but we have produced an insignificant number of full-timers. In addition, an insufficient number of people go out to preach the gospel. We are indebted to the Lord.

There are more than six hundred churches around the globe, and three hundred of them were raised up in the last twenty-three years, after I went to America. The Lord is spreading in the West, but His spread in Taiwan is very weak. The world today has become smaller; hence, if the Lord is unable to spread in Taiwan, eventually the churches in America will be affected. This is the reason I felt to return to Taiwan in order to change things at the “roots.” We must wake up. If we continue to ignore the Lord’s leading and teaching, sooner or later we will force Him to raise up another group of people.

EVERYONE BEING FULL TIME
FOR THE LORD’S RECOVERY

Many among us came from mainland China and have experienced the sweetness and the bitterness of human life. I was born into a poor family, and over the past eighty years I have seen everything there is in human life. According to my experience of human life, last year I wrote a hymn in Chinese that says, “The human life without Christ / Is all vain and all empty; / A meaningless human life / Without hope and without goal” (Appendix #4, stanza 4). Stanza 5 shows the change that occurs in a person’s human life when he has Christ: “When we receive Christ as life, / In our spirit we’re reborn; / We live by Him every moment, / And our life is turned to song.” As believers who thank the Lord for His salvation and want to live by Him, we should not think that we must drop our jobs in order to serve Him full time. The sisters who are at home raising their children and caring for their husbands can be full-timers. A brother making money at a job can also be full time for the Lord. Everything depends on our heart. If our heart is toward the Lord, we are full-timers.

人的生活水平很难定标准；人无论怎样打扮，只有一个身体；无论怎么吃，也只有一个肚腹，无法把全世界的好东西都装进去。所以，我们不要想赚多少钱，来提高生活水平。过度奢华宴乐的结果，会使身体过重，那就等于慢性自杀。甚且若是房子太大，自己作不了整洁，还得请人作，不如房子小一点，容易整理。台湾目前有两万多弟兄姊妹，若是大家稍微把生活费紧缩一点，平均每位弟兄姊妹每年都能省下一万元，一年就能省出两亿元。这样，召会就能作何等多的事。

圣徒们可能不知道，目前海外的需要到底有多大。过去这三个月，我们在美国收到从瓜地马拉来的信，写信的是一位作牧师的弟兄。他在信上告诉我，他从我们出版的文字里，清楚的认识了真理。他计划从今年在十七个地区开办训练，训练八百至一千位牧师。他要求我们派弟兄前去帮助训练。有两位同工弟兄接受负担前去，他们打电话回来，说情形非常好，在那里的工作是一省又一省，涵盖了全国，急切需要西班牙文的书籍。我们因着人手不够，从英文翻成西班牙文的书并不多，所以就把录影机、录影带先送过去。那两位弟兄前往瓜地马拉，停留了一周，再到哥伦比亚及哥斯大黎加。

不仅美洲如此，欧洲也是如此，已经开展到芬兰，可以说到了苏联的隔壁。再者，非洲的需要也非常大，这几天职事站打电话给我，光是运去非洲迦纳首都阿克拉召会的书刊，就装满了一个大货柜。仅仅英文新约圣经恢复本就有一千本，这些价值美金五、六万的书，大部分是免费赠送的。

为着主恢复的往前，大家同背担子

盼望弟兄姊妹记住，台湾是主恢复扩展到海外的发祥地。当初我带着一家十二口来到台湾，身上仅有三百美元，只够三个月的家用。现在主祝福到这个地步，我们不能忘记主的恩典；我们要把祝福送出去，不要把钱扣在自己手里。我们的房子大一点、小一点都无所谓，我们一样能过下去；

It is difficult to set a standard for human life. No matter how many items of clothing a person has, he has only one body, and no matter how much he eats, he has only one stomach. All the good food in the world cannot fit in his stomach. Therefore, we should not consider how much money we can make in order to raise our standard of living. Extravagant living causes us to be overweight. This is a slow kind of suicide. If our house is too large, we are unable to clean it by ourselves, and we need someone to help us. It is better to have a smaller house that we can clean by ourselves. There are presently more than twenty thousand brothers and sisters in Taiwan. If every household slightly decreases its living expenditures by one dollar a day, on the average every brother and sister would save three hundred sixty dollars a year. In one year we would save a total of $7.2 million. This money could be used for the spread of the church.

The saints may not know the great financial need that there is overseas. During the last three months we received a letter in America from a brother who is a pastor in Guatemala. In the letter he said that he became clear about the truth by reading our publications. He is planning to hold trainings in seventeen places this year to train approximately eight hundred to one thousand pastors, and he asked us to send brothers to help with the trainings. Two co-workers went there and telephoned us to say that the situation is very good. The work in Guatemala is proceeding in different provinces, and they desperately need books in Spanish. We sent them video players and videotapes of the ministry because we do not have many books in Spanish. The two brothers who went spent one week in Guatemala and then went to Colombia and Costa Rica.

America is not the only continent with this situation. Europe has a similar situation. The recovery has spread to Finland, which can be called the neighbor of the Soviet Union. There is also a great need in Africa. A few days ago the Living Stream Ministry office called me to say that they sent a container of books to Accra, the capital of Ghana in Africa. They sent one thousand copies of the New Testament Recovery Version in English, worth approximately fifty thousand to sixty thousand dollars. Most of these books were sent free of charge.

EVERYONE BEARING THE BURDEN FOR THE ADVANCE OF THE LORD'S RECOVERY

The spread of the Lord's recovery overseas began from Taiwan. When I brought my family of twelve to Taiwan, I only had three hundred dollars, which was enough to support us for only three months. Since then the Lord has blessed us, and we cannot forget His grace. We need to spread the gospel and not keep our money in our hands. It does not matter whether our homes are large or small. It would be wonderful if by

但若是能把房子缩小一点，省下五万元为着福音开展，供应全时间者，那是何等的美。若是这五万元能救五个灵魂，岂不值得？主在路加十六章九节说，“要借着那不义的钱财，为自己结交朋友，到了钱财无用的时候，他们可以接你们到永远的帐幕里去。”主在天上为我们记账。我们进入永远的帐幕时，那些得救的人会在那里列队欢迎。这是主耶稣自己的教训。

主是说，只要有养生与遮身之物，就当以此为足。（提前六 8。）然而，我们许多弟兄姊妹的收入，是丰衣足食的三、四倍；我们将这些款项留在地上作什么？我们绝不忍心看见全时间者的生活有缺乏，也绝不赞成圣徒们无度的提高生活水平，把钱浪费在吃、喝、穿戴上。若是众人都为主一天省三十元，一个月省九百元，一年就能省下一万元。这样的交通，是因为我们不能空谈福音化台湾，不能空谈生、养、教。生是需要花费的；生下来就要养，养也需要花费；教育更需要花费。我们的负担，不重在全时间者出去传福音，而是重在每位弟兄姊妹，都得背起福音化台湾的担子。

我们的福音有四种方向：校园、社区、各阶层、各乡镇。或许我们不一定能到乡镇传福音，但我们不能说我们没有邻舍。今天的人大多住在公寓里，上下左右都是邻舍，向人传福音非常容易。只怕我们的观念没有转，口味没有改，仍然看重大聚会。盼望我们了解，大聚会不是为着我们的，乃是为着那些偶尔作礼拜，以及还没有完全被主得着的人；为了他们，我们才需要有大聚会。我们每个人都必须有家中聚会，而且我们的家中都应该有聚会。

预备适合
家中聚会的材料

经过这些日子的操练和实行，相信我们众人都尝到家中聚会的好处，那是大聚会里所没有的。家中聚会只有七、八个人，只要聚过三、五次，彼此就都认识了。认识以后，就能彼此帮助，这是家中聚会的优点。家中聚会里没有名

reducing the size of his home, a person could offer one thousand five hundred dollars for the spread of the gospel and the support of full-timers. If five souls can be saved through this offering, it is worthwhile. In Luke 16:9 the Lord said, “Make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal tabernacles.” The Lord is keeping an account for us in the heavens. When we enter into the eternal tabernacles, the people who are saved through our giving will greet us. This is what the Lord Himself taught.

First Timothy 6:8 says, “Having food and covering, with these we will be content.” Many brothers and sisters, however, earn three or four times more than what they need for food and covering. What is the purpose of keeping the extra money? We do not want the full-timers to experience a lack in their living, nor do we agree that the saints should continue increasing their standard of living without restriction. The saints are wasting money on food, drink, and clothing. If everyone saved one dollar for the Lord every day, in one month they would have thirty dollars, and in one year, three hundred sixty dollars. We are fellowshipping these things so that our fellowship concerning gospelizing Taiwan and begetting, nourishing, and teaching would not be empty words. Begetting new ones costs money. The new ones need to be nourished, and nourishing also costs money. Teaching is even more expensive. The emphasis of our burden is not the full-timers going out to spread the gospel but every brother and sister bearing the burden to gospelize Taiwan.

We have four directions in the gospel: the campuses, the neighborhoods, every level of society, and every town and village. We may not be able to go to the towns and villages to preach the gospel, but we cannot say that we do not have neighbors. Most people today live in high-rise apartments and have neighbors who live above, below, to the left, and to the right of them; hence, it is easy to preach the gospel to people. But since our concept and our taste have not changed, we still emphasize the big meetings. We must understand that the big meetings are for the occasional worshippers who have not been completely gained by the Lord. We should continue the big meetings for such people. These meetings are not for us. We should each have a home meeting in our home.

PREPARING APPROPRIATE MATERIAL
FOR THE HOME MEETINGS

I believe that we have all tasted the benefits of the home meetings that cannot be found in the big meetings. After seven or eight people meet together three to five times in a home meeting, the saints will know each other. They will then be able to help each other. This is a strong point of the home meetings. There are no famous people giving messages in the

人演讲，也不需要同工、长老们预备一篇很长的信息。然而在每次聚集时，都要有一篇简短的信息，作为家中聚会的材料。举例来说，“建造小排聚会所需要的生活”一书，就是很好的材料。第一篇说到“出于圣灵而经过人灵的生活”。长老们可以从其中挑选四、五页内容，请弟兄姊妹先读一读，聚会时众人再一起读。人到家中聚会，不是听一个人讲道，乃是大家一起读信息。读的时候不要呆板，要人人用灵读。这好比一口一口的把饭、菜吃进来，一口一口的喝汤；这样，所有的养分就都进来了。

各地的长老、同工不能仅仅讲家中聚会，却不供给人材料。比方，一个会所有三百人聚会，最好能有二、三位全时间的弟兄，专专祷告寻求，预备材料。我们中间的书很多，你若去比较，就会发现即使请名人讲道，其中的丰富、亮光和味道，不一定能超过我们所出版的书。为什么要舍近求远，不用现成的材料呢？我们的难处在于“不习惯”。弟兄姊妹习惯大聚会，不习惯小排，长老、同工带小排也不习惯。家中聚会的材料，最好是生命读经。长老、同工们要学会预备适合家中聚会的健康食物，不是大餐，乃是家常便饭。若是能预备三百六十五天的饭食，把这些材料印出来，分给大家；这样，大家每周来在一起，都有营养充足又可口的食物吃。结果，不仅众人胃口大开，营养也都吃进去了。

聚会要有养育和教育

至于擘饼聚会，最多一个钟头就足够。可留下半小时，读一篇生命喂养的信息。据我观察，已往我们的聚会，在记念主之后的一个钟头，虽然多半是在分享，却没有多少享受。许多人怕说话会暴露自己的光景，就闭口不言，这就把机会给了那些无所谓的人；他们逢会必到，逢到必说，逢说必长，成了聚会倒人胃口的专家。负责弟兄怕得罪那些人，不敢出声说话，大家只好一次又一次忍受着听。从今起，擘饼聚会记念主之后，若有真实的东西要分享，可以分享；在分享后，要一同读一篇生命喂养的信息，不要岔出主题以外随便讲话。我们要让弟兄姊妹在每次聚会中，既享受与主的交通，又得着生命的供应。

home meetings, and the co-workers or elders do not need to prepare a long message. Every meeting needs only a short portion of the ministry as the material for the home meeting. For example, the book The Living Needed for Building Up the Small Group Meetings is very good material. The first chapter speaks of “A Living That Is out of the Holy Spirit and through the Human Spirit.” The elders can choose four or five pages as the content for the home meetings and ask the brothers and sisters to read the material on their own before the meeting. They can then read it together in the meeting. The saints do not come to the home meetings to listen to a message; they come to read a message together. When we read, we should not be formal. We must all exercise our spirit. Then we will absorb all the nutrients in the message.

The elders and co-workers in the localities cannot merely speak about the home meetings without giving the saints material to read in the meeting. In a meeting hall of three hundred people two or three full-time brothers can spend time to pray and seek the Lord in order to prepare material for the home meetings. We have many books that can be used. Inviting a famous person to speak does not necessarily make the meetings richer or more enlightening than reading material from our publications. Why should we give up the supply that we have? Why do we not use the material that is already prepared? Our problem is that the brothers and sisters are used to the big meetings, not the home meetings, and the elders and co-workers are not used to leading the home meetings. The best material for the home meetings is the Life-studies. The elders and co-workers must learn how to prepare simple, home-cooked, healthy meals for the home meetings, not big feasts. If we can prepare material for three hundred sixty-five days and distribute it to the saints, they will have nourishing food to eat when they gather in their meetings. The result will be that everyone will have a good appetite, and they will be nourished.

THE MEETINGS NEEDING TO NOURISH AND TEACH

The Lord’s table meetings should not be longer than one hour. The remaining half hour can be used to read a life-nourishing message. According to my observation, even though we spend the time after remembering the Lord to share our testimonies, there is not much enjoyment. Many people do not speak in the meetings because they are afraid that if they speak, they will expose their condition. This gives those who do not care about being exposed the opportunity to speak in every meeting. However, their speaking is not short; they speak for a long time and ruin everyone’s appetite for the meeting. The responsible brothers are afraid of offending those who speak long and do not say anything to them; thus, everyone must endure their speaking. From now on, after breaking bread, those who have something of content should share it. After their sharing, we will read a life-nourishing message together. No one should speak carelessly on matters that are unrelated to the topic of the message. We must ensure that every time the brothers and sisters come to the meeting, they enjoy fellowship with the Lord and are supplied with life.

此外，还要鼓励弟兄姊妹参加祷告聚会。会后留下半小时，专讲属灵原则，怎样事奉，怎样受主引导，怎样服事人，怎样照顾聚会。以长期而论，每周有三个聚会，家中聚会、擘饼聚会、祷告聚会，各读一篇信息，一年就能读一百五十多篇信息。这样既有养育又有教育。我们不能再注重大聚会，吃大筵席，而要注重家中聚会，天天吃家常便饭。这样，家中聚会的功用就会显出来，带人得救、照顾人、托住人也必定成功。再者，主日聚会要按属灵教育的程度，分班分级上真理课程。如此，生活在这大家庭里的，必定人人康壮又有力量。

发挥家中聚会的功能

用家中聚会传福音是很有力量的。现在台北有四百多个家中聚会，若是每周每个家中聚会带一个人得救，一个月就有一千六百人，一年将近两万人。在家中聚会得救的，都是弟兄姊妹接触过的，不是亲戚朋友，就是邻居同学，都是稳妥的、留得住的。

我们的情况表上有一万一千多个名字，常聚会的不过四千多人，其他六、七千不常聚会的，都是我们应该去看望照顾的。我们要根据他们所住的街道、巷弄，合式的分派给圣徒们，去请他们吃饭、交通，顾惜他们，然后带他们参加家中聚会。这不能只靠长老们去作，必须靠家中聚会来推动，才能成功。

为着召会的前途，为着我们属灵的长进，以及我们在主面前的功用，我们都要接受这个负担。主回来时，我们都要向祂交账；然而我们如何交账，不是一件小事。我们不能仅仅宝贝约翰三章十六节“神爱世人”，我们还得记得主在马太二十五章十九节说，“过了许久，那些奴仆的主人竟然来和他们算账。”主回来时，忠信又精明的奴仆要得称许，又恶又懒的奴仆要受惩罚。即使主迟延，但谁敢说今天或明天我们还在？我们应当趁未去见主以先，好好的爱祂、事奉祂，讨主喜悦，准备将来向祂交账。

人人学作真理教师

Furthermore, we must encourage the brothers and sisters to attend the prayer meetings. After the prayer meetings we can spend half an hour to fellowship about the spiritual principles of serving, how to follow the Lord's leading, how to serve people, or how to take care of the meetings. There will then be three meetings every week in which we read messages—home meetings, bread-breaking meetings, and prayer meetings. In one year we will read more than one hundred fifty messages. In this way we will have nourishing and teaching. We must not emphasize the big meetings any longer. On the contrary, we must emphasize the home meetings. Then the function of the home meetings will be manifested, and people will be successfully brought to salvation, cared for, and supported. Furthermore, on the Lord's Day morning we should go over Truth Lessons in separate classes. The classes can be divided according to the level of the spiritual education of the saints. In this way, every person in this large family will be healthy and strong.

DEVELOPING THE FUNCTION OF THE HOME MEETINGS

Preaching the gospel in the home meetings is very powerful. There are more than four hundred home meetings in Taipei. If each home meeting brings one person to salvation every week, one thousand six hundred people will be saved in one month, and approximately twenty thousand will be saved in one year. Since those saved in the home meetings are the relatives, friends, neighbors, or classmates of the brothers and sisters, they will be stable, and it will be easy for them to remain.

We have information cards for more than eleven thousand people, but only about four thousand people meet regularly. We need to visit and take care of the remaining six or seven thousand people. We can assign them to the saints based on where they live. The saints can then invite them for a meal, fellowship with them, and bring them to the home meetings. We cannot rely merely on the elders to do this. We should rely on the home meetings to carry this out if we want to be successful.

For the future of the church and for our spiritual growth and function before the Lord, we need to receive this burden. When the Lord returns, we will settle accounts with Him. This is not a small thing. We cannot treasure only John 3:16, which says, "God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life." We must also remember Matthew 25:19, which says, "After a long time the master of those slaves came and settled accounts with them." When the Lord returns, the good and faithful slaves will be rewarded, but the evil and slothful slaves will be punished. Even if the Lord tarries, who among us dares to say that he will still be alive tomorrow? Before we go to see the Lord, we must seize the opportunity to love Him, serve Him, please Him, and be ready to settle accounts with Him.

EVERYONE LEARNING TO BE A TEACHER OF THE TRUTH

关于真理课程，这是主在我们中间的行动之一；我们要参加家中聚会，也要受真理教育。要有真理教育，首先需要产生真理教师。不要以为作真理教师很难，只有少数人才能作，其实每个人都能教。比方，我是个老弟兄，因着在召会中操练多年，我就来教导真理课程。在教的时候，可以先请大家读课题和纲目；我先读，然后请人读。这样读一读，彼此问一问，是谁都会的。正如教小学生算数学，只要把一加一等于二讲清楚，在黑板上写出算式，大家依样画葫芦就行了。

将纲目读过之后，就给人一个全课鸟瞰的印象，然后再读课文。一课内容有七页多，每页差不多要用五分钟。作教师的如果多讲话，或用自己的话发表，都是不智慧的。盼望我们去教的时候，不要自己加东西，因为教材里的营养已经足够，作教师的不需要另外加上什么。教真理课程最好的方法，就是带人读、带人说，并且照着说。你进入这个真理，就说这个真理；不要用自己的话，只要照着读。常常这种读法所给人的供应，胜过一篇名人的演讲。愿我们多操练。

一九八六年三月十一日讲于台北

Truth Lessons is according to the Lord's move among us. For this reason, we must attend the home meetings, and we must receive the education from Truth Lessons. In order to use Truth Lessons, we must first produce teachers of the truth. We should not think that it is so difficult to be a teacher of the truth and that only a few people can be teachers. Everyone can be a teacher of the truth. For example, an elderly brother, who has been exercising in the church for many years, can teach the truth. He can read the title and outline of a lesson and then ask everyone to read the title and outline. Anyone can lead a class by reading in this way and by having everyone ask questions. It is like teaching mathematics in elementary school. A person simply needs to clearly state that one plus one equals two, write the equation on the blackboard, and ask the students to copy the equation and repeat it.

After reading the outline, the teacher should give an overview of the lesson and the saints should read the lesson together. Each lesson has more than seven pages, and it takes about five minutes to read each page. It is unwise for a teacher to speak too much or use his own words and expressions. The teachers do not need to add anything, because there are sufficient nutrients in the teaching material. The best way to teach Truth Lessons is to lead the saints to read the text and to speak according to the text. We should speak and read the truth that is written in the text and not use our own words. It is more supplying for the saints to read in this way than to listen to the speech of a famous person. May we enter into this practice.

第三篇

做醒预备，忠信殷勤

读经：马太福音二十四章三十七至三十九节，四十二节，四十四节，二十五章一至三十节。

接受恩典的话和严肃的话

基督徒都喜欢约翰三章十六节：“神爱世人。”马太一章二十一节：“要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。”十一章二十八节：“凡劳苦担重担的，可以到我这里来，我必使你们得安息。”以及五章的九福等经节。少有基督徒喜欢马太二十四、二十五章的话。

马太二十四、二十五章说到童女和奴仆。我们必须看见，无论我们是弟兄或姊妹，在神面前，我们都是童女，也都是奴仆。我们都承认，信主得救是千真万确的事；我们也必须承认，主在马太二十四、二十五章所说的，是千真万确的。我们怎样喜欢主的话，说，“凡劳苦担重担的，可以到我这里来，我必使你们得安息。”我们也不能忘记，主耶稣在马太二十四、二十五章所说，祂回来要和我们算账的话。

恶仆与愚拙的童女都是真信徒

马太二十四章五十一节说，主要把那恶仆割断。弟兄会的教师们说，这些被割断的，都是假信徒。他们说，主耶稣怎么可能割断祂用血所救赎的弟兄。他们说，马太二十五章那五个愚拙的童女，以及那个又恶又懒的奴仆，都是假信徒。这种说法相当引起争议。

主耶稣在约翰十章二十八至二十九节说，“我又赐给他们永远的生命，他们必永不灭亡，谁也不能从我手里把他

CHAPTER THREE

BEING WATCHFUL AND READY AND BEING FAITHFUL AND DILIGENT

Scripture Reading: Matt. 24:37-42, 44, 51; 25:1-30

RECEIVING THE WORD OF GRACE AND THE WORD OF RIGHTEOUSNESS

All Christians love Scripture verses such as John 3:16, which says, “God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life”; Matthew 1:21, which says, “You shall call His name Jesus, for it is He who will save His people from their sins”; and 11:28, which says, “Come to Me all who toil and are burdened, and I will give you rest.” They also love the nine blessings in Matthew 5. However, not many Christians appreciate the word in Matthew 24 and 25.

Matthew 24 and 25 speak of slaves and virgins. Regardless of whether we are brothers or sisters, we are virgins as well as slaves before God. Just as we acknowledge that believing in the Lord and being saved are important, we must also acknowledge that the Lord’s word in Matthew 24 and 25 is important. Just as we love the words “Come to Me all who toil and are burdened, and I will give you rest,” we should also remember the Lord’s word in Matthew 24 and 25 concerning the Lord settling accounts with us when He returns.

THE EVIL SLAVE AND THE FOOLISH VIRGINS BEING TRUE BELIEVERS

Matthew 24:51 says that the Lord will cut asunder the evil slave. The Brethren taught that only false believers will be cut asunder. They maintained that the Lord Jesus would not cut asunder a believer who was redeemed with His blood. Therefore, they said that the five foolish virgins and the evil and slothful slave in chapter 25 are false believers. This teaching gave rise to many disputes.

In John 10:28-29 the Lord Jesus said, “I give to them eternal life, and they shall by no means perish forever, and no one shall snatch them out of My hand. My Father...is

们夺去。…父，比万有都大，谁也不能从我父手里把他们夺去。”弟兄会的教师根据这个，说到一次得救永远得救，而认为被割断、关在门外的，绝不会是得救的信徒。然而，凡真正认识圣经的人，都不能说，主会分派假信徒出去作工，并且这个假信徒手上还拿点着的灯，出去迎接新郎。我们不能说愚拙的童女是假信徒，正如不会有一个父亲说，他有五个儿子，三个聪明的是真孩子，两个愚拙的是假孩子。同样的，我们不能因为奴仆不忠信，就说他是假奴仆。

主在马太十三章说，仇敌来将稗子撒在麦子里，两样一齐生长，等到世界末了，主要来将稗子薅出来，捆成捆，烧了。这里的稗子是指假信徒。然而，二十五章里的十个童女，是死了从坟墓起来，复活被提到主审判台前的信徒。她们不仅复活被提，并且被提到主的审判台前，向主交账。假信徒定规不会被提，也不可能到主审判台前向主交账。因此精明的童女是真信徒，愚拙的童女必定也是真信徒；忠信又精明的奴仆是真信徒，又恶又懒的奴仆也是真信徒。

“割断”是割断与主的联结

主在马太二十四、二十五章的话，关乎到我们将来，是从主得赏赐，还是被割断。“割断”的意思，是把一件东西切成两部分。主在约翰十五章说，祂是葡萄树，我们是枝子，凡在祂里面不结果子的枝子，祂就剪去。（1～2。）根据我们的经历，以及我们对真理的认识，主不是要把枝子一割为二，乃是要将不结果子的枝子，从树上“割”下来。

林后一章二十一节说，“那把我们同你们，坚固的联于基督，并且膏了我们的，就是神。”在我们受浸时，我们就有了与主生机联合的事实。当我们与主交通，摸着主的同在，享受主的丰富，我们就与主联合为一。然而有时因着犯罪，我们与主有了间隔；虽然主没有把我们割断，但在感觉里，我们与主的交通断了。

我们得救后与主的联结是一生一世的；然而，我们今天若是又恶又懒，等到主来时，祂要把我们和祂之间的联结

greater than all, and no one can snatch them out of My Father’s hand.” Based on these verses, the Brethren taught that once we are saved, our salvation is eternally secure; therefore, they argued that genuine believers could not be cut asunder or shut outside the door. However, those who know the Bible know that the Lord would not set a false believer over His household and that a false believer cannot go forth to meet the Bridegroom with a lighted lamp. Hence, we should not say that the foolish virgins are false believers. A father with several children would never say that the clever ones are his real children, but the foolish ones are false children. In the same principle, we should not say that someone is a false slave simply because he is evil and slothful.

In Matthew 13:24-30 the Lord said that the enemy sowed tares in the midst of the wheat and that the tares and the wheat are growing together. The tares are false believers, and the Lord is waiting until the end of the age to weed out the tares, bind them into bundles, and burn them. In chapter 25, however, the virgins die and then are resurrected. The virgins are resurrected believers who are raptured to the Lord’s judgment seat to render an account to the Lord. A false believer would not be raptured to the Lord’s judgment seat to give an account to the Lord. Therefore, the prudent virgins are true believers, and the foolish virgins are also true believers. The good and faithful slaves are true believers, and the evil and slothful slaves are also true believers.

TO BE CUT ASUNDER MEANING TO BE CUT OFF FROM OUR FELLOWSHIP WITH THE LORD

According to the Lord’s word in Matthew 24 and 25, we will either receive a reward from the Lord or be cut asunder by Him in the future. The phrase cut asunder means “to cut apart.” In John 15 the Lord said that He is the true vine, we are the branches, and He will take away any branch that does not bear fruit (vv. 1-2, 5). According to our experience and knowledge of the truth, the Lord cuts off from the vine tree any branch that does not bear fruit. He does not simply cut the branch in two.

Second Corinthians 1:21 says, “The One who firmly attaches us with you unto Christ and has anointed us is God.” When we were baptized, we entered into an organic union with the Lord. When we fellowship with Him, touch His presence, and enjoy His riches, we are one with Him. Sometimes, however, we are separated from the Lord because we commit sin. Even though the Lord has not cut us off, we feel as if our fellowship with the Lord has been cut off.

As believers our union with the Lord is eternal. However, if we are evil and slothful, the Lord will cut us off from His presence when He returns. Concerning the evil

割断。主在马太二十四章五十一节说，祂要把那个恶仆割断，定他和假冒为善的人同受处分；他在那里必要哀哭切齿。到了二十五章，主对那忠信的奴仆说，他在不多的事上既是忠信的，主就要把许多事派他管理，他要进去享受主人的快乐；对那又恶又懒的奴仆就说，把这无用的奴仆，扔在外面的黑暗里，在那里必要哀哭切齿了。我们读上下文就可以知道，主把那恶仆割断，意思是要把他扔在外面黑暗里。主乃是把他从与主的关系上割断，叫他和主的联结断了，而把他扔在外面的黑暗里。

我们与主的联结，重在享受和交通。割断是使我们失去与主的交通，失去在主身上一切的享受。这是惩罚，并不是永远的沉沦。比方，你有两个孩子，你告诉他们成绩好的，到学期末会有奖赏；若不及格，就要关在黑屋子里。到学期末了，弟弟得甲等，哥哥考不及格。就在这一天，你给弟弟奖赏，而把哥哥关在黑屋子里。关在黑屋子里不管半天或一小时，对他来说，这段时间他就与父亲割断了。平常他在父亲跟前，和父亲关系亲密。这个“关”就是割断，把他和父亲的关系暂时割断了。那时他不只会流泪痛悔，作父亲的心也一定非常难过。照样，为着神的公义法则和祂的行政，并且为着我们的益处，神不得不这样作。

主把家业分给每个得救的人

在主的恢复里，主把生命、真理、和道路都给了我们。尤其在今天，主话语的亮光释放得更是清楚；我们若要把主的恢复扩展、繁殖出去，就非把生、养、教作强不可。我们不能像基督教一样，大多数人都作教友，只有少数人读神学，毕业后被聘作传道人或牧师。在一般基督徒中间，广传福音不是教友的事，教导真理不是教友的事，作家中聚会也不是教友的事；教友只来作礼拜。然而在主的恢复里，我们都要去广传福音，作家中聚会，并教导真理。

主在马太二十五章一节告诉我们：“诸天的国好比十个童女，拿着她们的灯，出去迎接新郎。”主给我们看见，所有得救的人都是童女。主在二十四章四十至四十一节说，“两个人在田里，取去一个，撇下一个。两个女人在磨坊推磨，取去一个，撇下一个。”这里有两个人在田里工作，还有两个人在磨坊推磨。我们知道，能下田，能推磨的，

slave the master says that he “will cut him asunder and appoint his portion with the hypocrites. In that place there will be the weeping and the gnashing of teeth” (Matt. 24:51). Concerning the good and faithful slave the master says, “You were faithful over a few things; I will set you over many things. Enter into the joy of your master” (25:21). The master then says concerning the evil and slothful slave, “Cast out the useless slave into the outer darkness. In that place there will be the weeping and the gnashing of teeth” (v. 30). According to chapters 24 and 25, to cut the evil slave asunder means to cast him into the outer darkness. This is to cut him off from the Lord’s presence and cast him into the outer darkness.

Our union with the Lord is realized through our enjoyment and fellowship. To be cut off means that we lose our fellowship with the Lord and our enjoyment of the Lord. This is a punishment, but it is not eternal perdition. A person may say to his children that whoever receives good grades will receive a reward at the end of the semester, and whoever fails will be punished by being restricted to his room. When the semester is over, the child who receives an A receives a reward, but the child who fails is restricted to his room. Whether he is in his room for half a day or for one hour, while he is in the room, he is cut off from his father’s presence. His being shut in his room is a kind of cutting off. It temporarily cuts the child off from his relationship with his father. In the same principle, for the sake of God’s righteous ways, for His government, and for our benefit, we will be cut off from the Lord if we are slothful.

THE LORD DELIVERING HIS POSSESSIONS TO EVERY BELIEVER

In the Lord’s recovery the Lord has given us the divine life, truth, and the proper practice. The light that is being released in these days from the Lord’s Word is very clear. If we want the Lord’s recovery to spread and increase, we must be strengthened in the matters of begetting, nourishing, and teaching. We are not Christianity, in which most of the people are “pew members” and only a small number are hired as preachers or pastors because they studied theology. Most Christians think that spreading the gospel, holding home meetings, and teaching the truth are not for the “pew members.” In the Lord’s recovery, however, we must all spread the gospel, hold home meetings, and teach the truth.

In Matthew 25:1 the Lord said, “The kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom.” This indicates that every believer is a virgin. In 24:40-41 the Lord said, “Two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left.” In order for the two men to be working in the field and the two women to be grinding at the mill, they must be living. The ten virgins in chapter

必定是活人。二十五章的十个童女“打盹睡着了”，（太二五5，）意思是那十个童女都死了。二十四章有两个活的，二十五章有十个死的，二加十是十二。在数字的意义上，“十二”是召会的数字，十二就是全体的意思。

等到主来时，十二人当中的十人都睡了，意思是，大体的圣徒都死了。不仅愚拙的死了，精明的也死了；忠信如保罗的死了，懒惰的圣徒也死了。当主来时，还有少数圣徒活着，在这活着的人中，有人要被提，有人要被撇下。这是全体的事，并不分谁是牧师，谁是传道人。主把家业交给奴仆；祂不是叫部分的奴仆来，乃是把全部的奴仆都叫来。有才干的、强的，主给他们银子；干才不大的、弱的，主也给他们银子。从这个比喻我们看见，所有得救的人都得事奉主。

我们今日的生活就是事奉主

家中聚会没有设立带头的，因为一有带头的人，其他的人就不尽职了。现今在家中聚会里，若有福音朋友要受浸，无论那个弟兄都可以为他施浸，这是很好的现象。在召会的事奉中，原则就该如此。主耶稣看所有的信徒都是童女，也都是奴仆。就生命来说，凡得救的人，无论男女老幼，都应该像童女那样贞洁，心地纯良，眼睛专一，没有其他目标。我们每一个得救的人，在神面前都应该如此。我们虽生活在这世上，但我们拿着灯出去，迎接我们的新郎。灯是见证，也就是说我们带着主的见证，从世界走出去。就生命来说，我们都该如此。

然而就事工而言，我们都是主的奴仆，我们的生活就是事奉主。真正的全时间者，乃是全人、全生命、全生活、全事业，都向着主，为着主。有些人，主也许没有给他传讲的恩赐或口才，但主给了他会作生意的才干，他就当把赚来的钱摆上，为着发展主的工作。

主在路加十六章九节说，“要借着那不义的钱财，为自己结交朋友，到了钱财无用的时候，他们可以接你们到永远的帐幕里去。”我们可以利用不义的钱财，为着传福音，拯救罪人。因着我们奉献的钱，买了圣经或属灵书报，或者供给同工出去作工，将来有人因此得救，那就都有我们的分。

25 become drowsy and sleep (v. 5). This means that they die. The two believers in chapter 24 are living, and the ten virgins in chapter 25 have died. Two plus ten equals twelve. According to numerical significance, the number twelve represents all of God's people.

The fact that the ten virgins become drowsy and sleep while they wait for the bridegroom indicates that when the Lord returns, the majority of the believers will have died. Both the foolish and the prudent virgins die. The faithful saints, such as Paul, die, and the slothful saints also die. When the Lord returns, only a small number of believers will still be alive. Some of the believers who are living will be raptured and some will be left. This concerns all of God's people, not only the pastors and preachers. The Lord delivers His possessions to all His slaves, not to only a few of His slaves. He delivers His possessions to those who were strong and capable and to those who were weak and not as capable. This parable shows that every believer should serve the Lord.

OUR LIVING TODAY BEING TO SERVE THE LORD

We did not appoint leaders in the home meetings, because as soon as there is a leader, the saints stop functioning. Any brother in a home meeting can baptize a gospel friend who wants to be baptized. The principle should be the same in the church service. The Lord Jesus sees all believers as virgins and slaves. According to life, all the believers should be chaste virgins; they should be pure in heart. Whether they are male or female, young or old, their eyes should be fixed on the Lord, and they should not have any other goal. Every believer should be like this. Even though we are living in the world, we are going forth to meet our Bridegroom with our lamps. The lamp is our testimony. In the aspect of life we go out of the world to meet the Lord, bearing His testimony.

In the aspect of work we are the Lord's slaves, and our living is to serve the Lord. A full-timer is a person who lives unto the Lord and is for the Lord; his person, life, living, and career are unto the Lord and for the Lord. A person who has the ability to conduct business but not the gift of preaching the gospel should offer the money he makes for the spread of the Lord's work.

In Luke 16:9 the Lord said, "Make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal tabernacles." We can use unrighteous mammon to spread the gospel and save sinners. The money we offer is used to buy Bibles and spiritual books or to support the full-timers who preach the gospel; therefore, people are saved. Our giving enables us to participate in their salvation.

许多爱主的人，等到他们见主时，欢迎他们的人一定成群，可能连他们自己都会非常惊讶。其中有人也许从来没有去过美国，却有人说得过他的帮助。岂不知他虽没有去美国，但他的钱财奉献给美国作工的人用，到时候人得救了，这些都归在他的账上。有些弟兄们作生意，赚来的钱不是买了地，就是买了房子，或者买了股票存起来，这乃是不忠信。若是一个人兢兢业业赚来的钱，都忠信的用在主的需要上，那就是赚得利润，也就是全时间向主活。

儆醒预备与忠信殷勤

所有全时间者，都当殷勤，好好去作校园，作乡镇，甚至挨家挨户的叩门访问；凡是你们带得救的，自然会记在你们的账上。你若是在职的，你所赚来的钱，除了家用以及儿女的教育费外，多余的应该绝对的为着主用。你的钱出去，有人得救，有人受了栽培，召会得了建造，都会归到你的账上。全时间为主作工，和全时间为主赚钱，这两种生活，同样能有效的应用主所给的恩赐。这也就是马太二十五章所说，五他连得银子另赚五他连得的意思。（太二五16。）这里主人所给的银子是指恩典，也可说是恩赐，应当用这个去生息。

今天主给我们健康的身体，良好的环境，受了高等教育，我们要饮水思源，不能忘本；这些都是主的保守，主乃是源头。若不是主的恩典，在这里有主的职事，即使你全时间也不能作什么。我们不能胡涂过日子，到那一天主来了，祂要问我们：“我给你‘银子’，我给你安排这么好的召会，这么好的职事，又给你这么多真理，并且眷顾你的身体，供应你生活的需要，你到底作了多少？”

主的确给我们看见，扩建召会的三要事，就是生、养、教。我们要抓住事奉的机会，即使是才受浸的弟兄姊妹，也要认识自己乃是童女与奴仆。为着我们是童女，就得儆醒预备；为着我们是奴仆，就得忠信殷勤。儆醒预备，意思是天天要与主有交通，这会使我们的灯明亮；同时，我们还要预备油，油就是圣灵。我们的灵里有圣灵，就能发出光来。若只靠灯里的油乃是不够的，需要在器皿里也预备油，好能随时加到灯里。器皿是我们这个人，灯是我们

Those who love the Lord will be surprised to see crowds of people welcoming them when they meet the Lord. Someone may never go to America, but because his money went there for the work, there will be Americans saying that they were helped by him. Those who are saved through his offering are credited to his heavenly account. The brothers who do business and use their money only to buy land, houses, or stock are not faithful. A person who uses his money faithfully for the Lord’s need is living full time unto the Lord.

BEING WATCHFUL AND READY AND BEING FAITHFUL AND DILIGENT

The full-timers should work diligently on the campuses and in the towns and villages. They should also go door to door to visit people. Whomever they bring to salvation will be credited to their heavenly account. Apart from taking care of their living and their children’s education, the believers with jobs should use their money absolutely for the Lord. Any person who is saved and perfected through their offering will be credited to their account, and the churches that are built up through their offering will also be credited to their account. Working full time for the Lord and making money full time for the Lord are two ways to effectively use the Lord’s gift. This is what Matthew 25 refers to when it says that the slave who received five talents gained another five talents (v. 16). The talents given by the Lord refer to grace, which is a gift. We should use this grace to earn interest.

The Lord has given us physical health, good education, and a proper environment. We should not forget the source of all that we enjoy. Everything we have is from the Lord. He is the source. According to the Lord’s grace His ministry is here; otherwise, we would not succeed in any of our endeavors. Even the full-timers would not succeed. Hence, we should not waste our days. One day the Lord will say, “I gave you talents by placing you in the church and giving you the truth. I also gave you a good job and good health, and I met your needs. What did you do with your talents?”

The Lord has shown us that the three crucial matters needed in building up the church are begetting, nourishing, and teaching. We must seize the opportunity to serve, even if we are newly baptized brothers and sisters. We are all virgins and slaves. As virgins we must be watchful and ready, and as slaves we must be faithful and diligent. Being watchful and ready means that we fellowship with the Lord every day so that our lamps shine brightly. We must also buy oil, which signifies the Holy Spirit. The Spirit in our spirit enables us to shine. However, it is not enough to rely on the oil that is in our lamps; we also need oil in our vessels. The oil in our vessel can be added to our lamp whenever there is a need. Our

的灵，因此，不仅我们的灵里有油，我们整个人的心思、情感、意志都要给圣灵浸透充满。聪明的童女在灯里有油，并且器皿里还预备了充分的油。

在生活里出代价，预备油

要预备油，就必须出代价；一出代价，就满了油。早晨起来与主交通，主摸着你的良心，摸着你灵的感觉，叫你去向人对付罪，你若顺服下来，你里面就会充满圣灵，这是初步的买油。你整天的生活，都必须是买油的生活。你读经、祷告是买油，你传福音是买油，你参加家中聚会也是买油，你教真理课程更是买油。油是不能借的，就像吃饭和呼吸，别人不能替你吃，替你呼吸。到主来时，你是绝对无法向任何弟兄姊妹借油的。

若是你在家和主有交通，当你去参加家中聚会，你一开口，必定有油，必定供应人；一祷告就叫人摸着主。如果你在家看电视，从早看到晚也不享受主，你到家中聚会的祷告，既没有油，也不供应人。

主耶稣给我们的原则是：“凡有的，还要加给他；凡没有的，连他自以为有的，也要从他夺去。”（路八 18。）如果你周六在家，花一个半小时亲近主，再去参加家中聚会，你一开口就有油，个个都得你的供应。你觉得你是拿出去，哪知道越往外流，流到你里面的比流出去的还多。因为你把主给你的丰富，统统运用了。你供应别人，别人也供应你，大家都有所得着；召会就是这样建立起来的。众肢体各尽其分，使聚会新鲜、活泼、刚强、明亮，能够吸引人、供应人、托住人、得着人。

召会的扩建
靠有油的人

我们个个都要作有油的人。传福音要传得有油，家中聚会要聚得有油，教真理课程要教得有油。如此，若有不信的人被带到家中聚会，不需要千言万语，只要一个祷告，就会把他的心窍打开。若是他来到家中聚会，结果大家你看我，我看你，个个没有油，即使有丰富的水果、饼干、冰淇淋，人还是不会想要再来，因为没有供应，没有得着。今天人心里

vessel is our soul, and our lamp is our spirit. The Spirit should be not only in our spirit. He also needs to fill and saturate our entire being, including our mind, emotion, and will. The prudent virgins have oil in their lamps, and they also have plenty of oil in their vessels.

PAYING THE PRICE IN OUR LIVING TO GAIN OIL

We must pay a price in order to gain oil. When we fellowship with the Lord in the morning, He may touch our conscience, telling us to deal with our sins against others. When we obey Him, we are inwardly filled with the Holy Spirit. This is the first step in buying oil. Throughout the day we must also live a life of buying oil. When we read the Bible and pray, we are buying oil. When we preach the gospel, we are buying oil. When we attend home meetings, we are buying oil, and when we teach Truth Lessons, we are buying even more oil. We cannot borrow oil. This can be compared to eating and breathing. No one can eat or breathe for us. When the Lord comes, we will be unable to borrow oil from the brothers and sisters.

If we fellowship with the Lord when we are at home, we will have oil when we speak in the meetings. We will supply the saints, and our prayers will cause them to touch the Lord. If we watch television instead of enjoying the Lord, our prayer in the home meetings will be without oil, and we will not supply the saints.

The Lord Jesus gave us a principle: “Whoever has, it shall be given to him, and whoever does not have, even what he thinks he has shall be taken away from him” (Luke 8:18). If we spend one and a half hours contacting the Lord every Saturday, our speaking in the home meetings will be full of oil and everyone will be supplied. Because we are using the riches that the Lord gave us, we will feel that there is more oil flowing into us than there is flowing out of us. We supply others, and they supply us. Everyone gains something. In this way the church is built up. When each member fulfills his function, the meetings are fresh, living, strong, and bright, and they can attract, supply, support, and gain people.

THE INCREASE AND BUILDING UP OF THE CHURCH DEPENDING ON THOSE WHO HAVE OIL

We must be people with oil. We must have oil when we preach the gospel, meet in the home meetings, and teach Truth Lessons. If we have oil, we will not need many words when we speak to the unbelievers who come to our home meetings. We will be able to open their hearts with a simple prayer. If we lack oil, we will be unable to speak when an unbeliever comes to our home meeting. Regardless of what we serve as refreshments, they will not want to come again, because they were not supplied. People

最渴慕、最需要的，就是“油”。你若带人认真读真理课程，人读懂了，就会接受；他记住了，自然就进到真理里。

在教真理课程时，一定要带人一题题的读过，千万不要多加解释；并且要分小班读，读完后再交通。若有消化不了的，就带回家多读几遍。一年五十二周，我们若忠心去作，一课一课都会积蓄在众人里面，这要成为众人的丰富。长此下去，圣徒们就都能融会贯通；去传福音时，自然有油，在家中聚会也有油，教导真理时更有油。如此，召会就得建立了；不仅得救的人加多，久不聚会的恢复聚会，冷淡退后的也都回来了，召会自然就繁殖扩增了。

可惜，有些弟兄姊妹仍然看重大聚会，仍然喜欢大场面。因为有人到家中聚会一看，有十二岁的，有八十二岁的，小的小，老的老；并且人数不到十个，既没人才又没场面，讲又讲得不好，唱诗又走调，就觉得还是大聚会好，所以不想再来了。然而，大聚会带进来的人，不如小聚会靠得住；大聚会呼召得救的人，你不认识我，我不认识你，聚会一结束，人都散了，并不扎实。若是每两个家中聚会，每周带进一个人，台北市召会现在有四百多个家中聚会，每周就能带进两百人。这两百人都是弟兄姊妹们亲自接触，彼此认识的，带进一个就是一个，非常可靠。

一般而言，每个家中聚会最多是七、八个人。台北每周有四百多个家中聚会，意思是有三千多人在活动。众人化整为零，表面上看不出什么，实际上功效比大聚会大多了。盼望弟兄姊妹看清楚，仅有排场，社会是无法构建成功的。现代社会的结构，是鼓励一个个家庭都要健全，这样社会才能健全。同样的，召会不可能天天都是大聚会；实际的路乃是人人都在家中聚会里，彼此供应，互相照顾。

天天殷勤的生、养、教

我们必须在读经、祷告、看望、传福音、建立家中聚会、教导真理课程，这一切事上殷勤不懈。不要以为主耶稣说祂必快来，结果过了两千年也没有来，就可以放松。虽然

today want and need oil. If we lead people to diligently read Truth Lessons, they will receive it, and they will spontaneously enter into the truth.

During the classes on Truth Lessons, we must lead the saints to read each lesson, but we should not explain too much. The classes should be small, and we should fellowship after reading. If the saints cannot digest the text, they should take it home and read it again. If we do this faithfully for fifty-two weeks every year, the lessons will become the riches within the saints that they can apply, and they will have oil when they preach the gospel, meet in the home meetings, and teach the truth. Through such a practice the church will be built up, the number of believers will increase, and those who are cold and backslidden will begin meeting again. The church will spontaneously multiply and increase.

Regrettably, some brothers and sisters still emphasize the big meetings. In the home meetings there are children, young people, and old people. There might be only ten people in the meeting and not one of them is talented. They do not know how to speak eloquently, and they sing out of tune. This is the reason that some people do not want to attend the home meetings. They consider the big meetings to be better. However, the people gained in the big meetings are not as stable as the people gained through the home meetings. Those who are saved in the big meetings do not know anyone. When the meeting ends, everyone is dismissed, and there is no solid contact. If two home meetings save one person every week, the four hundred home meetings in the church in Taipei will have two hundred new ones. These two hundred new ones are the personal contacts of the brothers and sisters. Therefore, they will be stable and more likely to remain.

Every home meeting has approximately seven or eight people. When we say that Taipei has four hundred home meetings, we mean that more than three thousand people are actively meeting in the homes. This may seem insignificant, but it is more effective than a big meeting. Any society that relies only on outward show cannot be built up. The practice in modern society is to encourage stable families. In this way society has a proper structure and can be healthy. This also applies to the church. It is not practical for the church to have big meetings every day. The most practical way is for everyone to meet in the homes to supply and care for one another.

DILIGENTLY BEGETTING, NOURISHING, AND TEACHING EVERY DAY

We must diligently read the Bible, pray, visit others, preach the gospel, build up home meetings, and teach Truth Lessons. We cannot be lazy in any of these things. We should never think that we can be loose because the Lord has not come for two thousand years, even though

主不一定立刻就来，但有一天我们必须去见祂；在见祂以前，我们都要预备好。预备不是一天的事，乃是一生的事；交账不是临时预备就交得了的，乃要平时多有预备。我们前面的弟兄们，给了我们许多的榜样，他们一生都在预备，唯恐主来时，自己身上还有缺欠。

我们在恩典的时代里，一次得救就永远得救；但在恩典时代之后，有公义的国度时代，主要按祂的公义和我们算账。到那时，我们或得赏赐，或受惩罚，都是一千年之久。这不是一件小事。我们把这件严肃的事，摆在众人面前，是要我们都受激励，在生、养、教这三方面，殷勤、忠信的摆上我们的一分。预备这件事，好比我们在银行的长期存款，不是一下就全部存进去的，乃是天天、逐渐存起来的。我们每天都得寻求圣灵的充满，对付罪，并与主有好的交通，使我们的生命成熟，工作蒙主悦纳。这样，到祂来时，我们才能被提得赏，有分祂的婚筵，共享祂的喜乐，进入祂的国，和祂一同作王。

一九八六年三月十二日讲于台北

He said that He comes quickly. Even though He delays, we will meet Him one day. We must be prepared to meet Him. We cannot prepare in one day; we need a lifetime to prepare. We cannot wait until we are about to die before we prepare to settle accounts with the Lord. We must prepare daily. The brothers who have gone before us are patterns. They spent their entire lives preparing to meet the Lord because they feared that they would not be ready when the Lord comes.

We are now in the age of grace, and our salvation is eternally secure. After the age of grace is the age of the kingdom of righteousness, in which the Lord will settle accounts with us according to His righteousness. We will either be rewarded or punished for one thousand years. This is not a light matter. We are considering this serious matter in order to encourage everyone to diligently and faithfully participate in begetting, nourishing, and teaching. Our preparing to meet the Lord can be compared to saving money in a bank account. We do not save all our money in one day; instead, we save our money gradually. We must daily seek to be filled with the Holy Spirit, deal with our sins, and have proper fellowship with the Lord so that we mature in life and our work is accepted by the Lord. If we do these things, we will be rewarded at the Lord's coming. We will participate in His wedding feast, partake of His joy, enter into the kingdom, and reign together with Him.

第四篇

关于改制后聚会的实行

重申改制的目标

在改制之初，我们曾提起我们的目标，首先，是要改掉、翻掉基督教传统聚会的方式。其次，要让众弟兄姊妹在聚会中都有尽生机功能的机会。第三，要托住常聚会的弟兄姊妹，也要恢复久不聚会的，还要带进新人。这样，召会才能繁殖并扩增，主的恢复才有前途。同时，我们才有可能在几年之内，福音化台湾。关乎这些点，我们实行至今，不能说太成功，但总是看到了一点苗头；可以说是有进无退，有增无减。

改制不是容易的事

改制的事既是要汰旧换新，这就涉及人的习惯和感觉。在人这一面，都是习惯旧的。在我们的潜意识里，都是习惯、喜欢旧的；新的总是很难上手，作起事来总觉得不是那么顺。比方，我自己初换西装的时候，就觉得很不顺，总不如已过穿中国衫、中国裤、中国长袍，来得容易和方便。人只要一穿起西装，又是领子扣、袖扣、大扣、小扣的，再是皮带、领带等，一层一层把自己捆绑起来，实在很不方便，很不习惯。然而，我这样一换装后，将近四十年了。至今，要我再去穿中国衫、中国裤，或是再穿长袍，我更是觉得不舒服，不习惯了。可见，习惯会成自然。

对老年人而言，要改一个办法，非常困难。比方，一个家的餐桌位置，通常吃饭时，个人的位子都固定。若是要一个老人家换位子，那是不太容易的事，因为习惯了。虽然每把椅子都一样，但奇妙的是，他非坐那一把不可；因为坐久了，知道那把椅子哪里深哪里浅，也知道怎样坐会非常的舒服。此外，坐久了也知道椅子靠饭桌的距离，怎样是恰到好处；若是稍微差了半寸，就觉得不舒服，那顿饭也吃的不是味道；若再差多一点，那顿饭就没有办法吃了。

CHAPTER FOUR

THE PRACTICE OF THE MEETINGS AFTER CHANGING THE SYSTEM

THE GOAL OF CHANGING THE SYSTEM

When we began changing the system, we spoke of our goals. We said that we are changing the system to eliminate the traditional Christian way of meeting, to give the brothers and sisters the opportunity to exercise their organic function in the meetings, to support the brothers and sisters who meet regularly, to recover the ones who have not met for a long time, and to bring in new ones. By doing this, the church can multiply and increase, and the Lord's recovery will have a future. Furthermore, we will be able to gospelize Taiwan within the next few years. We cannot say that we have been successful in these matters, but we are seeing the initial signs of success. Instead of going backward, we are making progress, and we are increasing, not decreasing.

CHANGING THE SYSTEM NOT BEING EASY

Since changing the system involves eliminating old habits and developing new habits, everyone is affected. Human beings are accustomed to old things and old ways. We are subconsciously accustomed to and prefer old things. Hence, it is difficult and inconvenient for us to begin something new. For example, when I first wore Western suits, I felt that they were not as comfortable as Chinese gowns. Western suits have a shirt with buttons on the collars and the sleeves, they need a necktie, and the trousers need to be worn with a belt. However, I made the change, and I have been wearing Western suits for approximately forty years. Now I do not feel that the Chinese gowns are comfortable. I am no longer accustomed to wearing them. This shows that we can become accustomed to new things.

It is very difficult for older people to change their ways. In some families each member has a designated seat at the dinner table. It is difficult for an elderly person to sit in a different chair because he is accustomed to sitting in a particular chair, even though the chairs are the same. He must also sit at a particular distance from the table; otherwise, he is unable to eat his meal.

这样形容，是要给众人看见，我们的习惯是不容易改的。所以，要格外同情年长的弟兄姊妹，知道他们要改变以适应新事物，并不是一件容易的事。特别是在改制中，把大聚会改得都看不见了，似乎所有的聚会，聚起来都不是那么整齐，都是零零散散的。然而，我们需要有整体的眼光，看见一切都在过程中。虽然我们的改制，作法上不算完全达到目标，但经过这一段时间的实行，我们可说是有进无退。虽然进步得不尽理想，但总是有进步，人数总算是有增无减。可以说，新路的苗头已经出来了。

不忽略现实的光景

观察我们聚会的情形，首先，虽然我们改制，有了新设定的目标，但我们并没有完全忽略现实。比方，今天全地的国家，无论是基督教或非基督教，都定规主日为例假日，大部分都停工、停课、放假。所以，主日这个日子，大部分的人都是自由的。因此，若是要召聚什么聚会，主日这一天仍是最合宜的。

其次，因着基督教在本世纪，特别是末了这两个世纪，有所谓西风东渐的情形，并且这情形相当的普及，全世界各地多多少少都受到了影响。比如主日到教堂作礼拜，或是庆贺圣诞等事，都成了普遍的实行。按真理说，是没有所谓圣诞的；然而，这个庆贺圣诞的事，今天在全地上，不仅基督徒作，连外邦人也学时髦的作，以迎合时代的潮流。所以，众人都学这一个，这自然变作了一个风气。再者，所有的基督徒，都习惯主日作礼拜，大家都用主日这一天，我们自然也无须例外。

主耶稣在地上时，也是利用安息日，甚且还利用会堂传讲福音。祂没有意思守安息日，祂明明的告诉我们，祂来了，安息日就过去了。（太十二 8。）祂更没有意思到会堂敬拜神，可是祂却常在安息日，进到会堂里施教，传福音，并行神迹奇事，赶鬼治病。不只祂如此行，甚至使徒们到各地，也是同样的情形。特别是使徒保罗，他出外尽职时，连到外邦之地，都进到犹太人的会堂。这犹太人的会堂，不仅是犹太人在那里聚集，因着犹太人的影响，一班一班外邦渴慕要神的人，也都被带进来了。所以，在犹太的会堂里，有相当多的外邦人，在那里追求神。因此，保罗每到一个城市，可以说凡有犹太会堂的地方，都是他第一个去的地方。（徒九 20，十三 5，14，十四 1。）有时虽是安息日，但保罗不是去守安息日，他乃是利用那个时间，那个地点，那个环境，以及那个对象，传扬主的福音。

This example shows that it is not easy to change our habits. Therefore, we must sympathize with the older brothers and sisters because it is difficult for them to become accustomed to new things. It is especially difficult for the older saints, because in changing the system we no longer emphasize the big meetings, and the small group meetings may not seem to be conducted in an orderly way. In spite of these changes, we are still in the process; we have not arrived at the goal. Even though our progress is not ideal, we are moving forward, not backward, and our numbers have increased, not decreased. We are making progress in the new way.

TAKING CARE OF OUR ACTUAL SITUATION

Even though we have changed the system and set new goals, we are not ignoring our actual situation. In every country, whether it is Christian or non-Christian, most people do not work, and they do not go to school on the Lord's Day; they are free on the Lord's Day. Therefore, the Lord's Day is the best day for us to hold a meeting.

Over the past two centuries, Christianity has been a part of the Western influence that spread in the East. The influence of Christianity has even affected all the countries in the world. Hence, going to "church" to worship on the Lord's Day is a common practice, and Christmas, which is not according to the truth, is celebrated by Christians and non-Christians around the globe. These are common practices. Everyone is accustomed to Christians worshipping on the Lord's Day; hence, we do not need to be an exception.

When the Lord Jesus was on the earth, He went to the synagogues to preach the gospel on the Sabbath (Mark 1:21; Luke 4:16). However, He had no intention of keeping the Sabbath. He clearly said that with His coming, the Sabbath is over (Matt. 12:8). He also had no intention of worshipping God in the synagogues, but He went to the synagogues on the Sabbath to teach, to preach the gospel, to perform miracles, to cast out demons, and to heal the sick. The apostles did the same thing. The apostle Paul went to the synagogues in Gentile lands when he was on his ministry journeys. In those days the Jews were not the only ones meeting in the synagogues. Many God-seeking Gentiles also met in the synagogues because of the Jewish influence. For this reason, when Paul went to a city, he would first go to the synagogue if there were no believers in that city (Acts 9:20; 13:5, 14; 14:1). Paul even went on the Sabbath (17:1-2), but he had no intention of keeping the Sabbath. He used the time, place, and environment to preach the gospel to people.

聚会的安排

一　主日上午的普通聚会

虽然我们改制了，但对于主日聚会，我们仍然很着重的，盼望各处召会，都能在主日有普通的聚会。这普通的聚会，是要讲道给一般人听的，不是平平常常的讲，而是要特别的讲，郑重的讲，讲能让人得益的道，讲能吸引人的道。我们是相当注意这件事的；因为有些弟兄姊妹聚会久了，年岁也高，并不太习惯去分区，甚至小排聚会。这个我们不能勉强。所以为着这班弟兄姊妹，主日总得有一个聚会是为着他们的。然而，这样的聚会不是应付的，乃要郑重其事。至于各会所能作到什么程度，我们只有仰望主。人都是力有所未逮，能作得高，或者不能作得高，作的程度如何，只能照着各地的情形和度量。不过，这个主日聚会的安排是确定的；并不是说改制了，这种普通的大聚会也没有了。

二　真理课程分班的聚会

其次，凡是得救的人，都应该追求真理。召会是真理的柱石和根基，（提前三15下，）每一个得救的人，都应当认识真理。提摩太前书说，神愿意万人得救，更愿意万人都能完完全全的认识真理。（二4。）所以按着圣经的教训，我们是义不容辞，一定要把主的真理，教导给弟兄姊妹。主耶稣在马太福音吩咐我们，说，“你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。”（太二八19～20。）所以这件事，是一件非常重大的事。然而，在已过的情形里，我们实在要承认我们的缺失；我们虽然也注意这件事，但注意的不够周到，不够专切。经过多年的经历，我们承认在这一面，我们失去了不少恩典和祝福。

为着配合改制，我们出版了“真理课程”。这不是平平常常，以基督徒聚会的方式讲一篇道给人听；这乃是以教育的方式，将圣经的真理经过完整的编写，成为有系统的课程。并且可以在召会中，按部就班的一一教导。实行的结果，许多弟兄姊妹都非常喜欢。这个课程有其特点，不是这里敲一点，那里打一点，乃是像教育一样，把真理编成有系统的课程，一步一步的教给圣徒们。

ARRANGEMENTS FOR THE MEETINGS

The General Meeting on Lord’s Day Mornings

Even though we changed the system, we still consider the Lord’s Day morning meetings to be important. We hope that all the churches will have a general meeting on the Lord’s Day. In this general meeting a particular and weighty message should be given for the benefit of all and to attract people. We emphasize this matter because some of the older brothers and sisters, who have been meeting with us for a long time, cannot get used to the district meetings or even to the small groups, and we cannot force them to like these meetings. For the sake of these brothers and sisters we need a meeting on the Lord’s Day. However, this meeting must not become a routine; it must be proper and weighty. We should look to the Lord concerning how to conduct this meeting. Even though the carrying out of this meeting will depend on the situation and capacity of each locality, we should continue to hold it on the Lord’s Day. We cannot stop the general big meeting on the Lord’s Day simply because we changed the system.

Meetings for Truth Lessons

The church is the pillar and base of the truth (1 Tim. 3:15); hence, every believer should pursue the truth. Every believer should also know the truth because God desires all men to be saved and to come to the full knowledge of the truth (2:4). According to the teaching of the Bible, we are obligated to teach the truth to the brothers and sisters. In the Gospel of Matthew the Lord charged us, saying, “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age” (28:19-20). Therefore, teaching the truth is a crucial matter. We must confess that in the past we did not teach the truth sufficiently. Even though we paid attention to this matter, we were not detailed or focused in our emphasis. After many years of experience, we confess that we have lost much grace and blessing in this matter.

In order to aid the change in the system, we have published Truth Lessons. These lessons should not be spoken as ordinary messages; rather, they should be presented in the way of education, because they contain biblical truths. These lessons should be taught to the saints in sequence. After a few lessons, the saints will get a taste for the lessons. The special feature of Truth Lessons is that they do not touch one topic here and then mention another topic. Rather, they are like an educational course compiled in a systematic way to be taught to the saints step by step.

真理的启示是渐进的

当我们来看“真理课程”时，关于真理的启示，有两件事是需要题出来的。第一，这新约二十七卷，到了主后三二五年，在罗马康士坦丁大帝召开的奈西亚会议中，还没有全部被承认。在那次大会以先，被承认的新约圣经，只有二十卷。其余的七卷，乃是到了主后三九七年，在迦太基的大会，那是由各地召会首领聚集的大会，才特别承认的。有许多人在基督教里，作了一辈子基督徒，甚至还不知道新约有二十七卷书。这二十七卷书，乃是到了主后三九七年，才被承认为权威。从奈西亚大会到迦太基大会，其间相隔七十二年。后来被承认的七卷书就是希伯来书、雅各书、彼得后书、约翰二书、约翰三书、犹大书、启示录。

今天全地上，无论是天主教、基督教、或是各大公会，都相信在圣经之外，还有一本信经。可以说，在基督教里，大部分的人不只信有圣经，也信有信经。信经是什么？说得不好听，就是教条。用英文说，就是 Creed；也就是在奈西亚大会时定规的。那时正好是康士坦丁大帝在位，他发现罗马帝国当时虽然通遍地中海，但因各种族间有许多意见不能统一，他很难在其中掌权。同时，他也发现，在那个领域中最有势力，最能影响人的，就是基督徒；而在基督徒中，最不能合作的，乃是各大解经家与各神学家，他们都是各持己见，彼此辩论、争执。所以，他就以他帝王的身分，下达圣旨，命令所有大神学家、大圣经教师，在主后三二五年，集中到奈西亚开大会。由他在那里作主席，开宗教会议，要众人一起对真理有辩论、有探讨。结果就在奈西亚，在罗马帝国的权威之下，各神学家和宗教家间取得了一个结论。这结论写出来，就成了信经，也就是现今传世有名的奈西亚大会信经。

直到如今，天主教差不多每个主日都要背信经；圣公会和有些团体也是如此。然而，在这个信经里，一个字也没有提到七灵。我们都知道，任何一本书，其结论都是最重要的；无论书中讲论什么，或启示什么，总有一个至终的结论。圣经从创世记一直讲论、启示，直到末了，也有一个结论。这结论就在启示录里，说到七灵。所以，圣经这六十六卷书，若缺了启示录，就等于没有结论。

The Revelation of the Truth Being Progressive

When we read Truth Lessons, there are some matters concerning the revelation of the truth that we must know. When the Roman emperor Constantine called the Council of Nicaea in A.D. 325, only twenty books of the New Testament had been recognized as authoritative. The remaining seven books—Hebrews, James, 2 Peter, 2 John, 3 John, Jude, and Revelation—were recognized seventy-two years later at the Council of Carthage in A.D. 397. In this council the leaders of the churches gathered together and recognized these books as being authoritative. Hence, we have the twenty-seven books of the New Testament. Many people have been Christians for many years, but they still do not know that the New Testament has twenty-seven books.

Christians, including those in the Catholic Church and in major Protestant denominations, believe in a creed as well as the Bible. A creed is a set of religious beliefs. The use of the word creed was determined at the Council of Nicaea. Constantine the Great wanted to use Christianity to unite the Roman Empire because it was difficult for him to exercise his authority over His vast empire in which the people held many different concepts. However, even the Bible expositors and theologians were not united because of their opinions. Hence, Constantine used his position as emperor to make a decree ordering all the great theologians and Bible teachers to hold a council in Nicaea in A.D. 325. Constantine himself was the moderator of this council in which the theologians and Bible teachers researched and debated the truth. As a result, under the authority of the Roman Empire all the theologians and Bible teachers came to an agreement in their beliefs. This agreement was written down and became the Nicene Creed. The Nicene Creed was written before the entire New Testament was recognized in A.D. 397.

Catholics, Anglicans, and other Christian groups recite the Nicene Creed every Lord’s Day. This creed, however, does not speak of the seven Spirits. The most important part of any book is its conclusion, regardless of what the book expounds or reveals. The Bible also has a conclusion. It begins with the book of Genesis and concludes with the book of Revelation. The book of Revelation speaks of the seven Spirits; hence, without the book of Revelation the other sixty-five books of the Bible do not have a conclusion.

圣灵神圣启示的进展和结论

在创世记开头第一章，讲到神的创造时，说到神的灵覆罩在水面上。（创一2。）而后在旧约里，就常常提到耶和华的灵；（士三10，撒上十6；）说耶和华的灵降在这个人身上，或耶和华的灵降在那个人身上，还有耶和华的灵叫人说话等。到了新约，主耶稣降生前，圣经就提到圣灵，说圣灵临到马利亚，在马利亚腹中成孕。（路一35，太一20。）主耶稣在地上，又有在主为人生活中耶稣的灵。（徒十六7。）主从死里复活之后，就有在主复活中基督的灵。（罗八9。）接着，说到耶稣基督的灵。（腓一19。）在书信里，更说到生命的灵，（罗八2，）赐生命的灵（林前十五45）等。这些都是关于圣灵的神圣启示。

所有的神学家，都承认神圣的启示，不是很快的就形成，就完全出来的；乃是逐渐产生的。如同太阳自清晨升起时，是一点点的放光，一点点的照亮，而后越照越明，直到日午。圣灵的启示到了日午，乃是在启示录里。创世记是一个神圣启示的黎明，从那个时候起，一点一点的上升，上升到了启示录，可说就到了日午，也就是到了中天。

然而，奈西亚大会并没有承认这卷启示录。所以奈西亚大会所制订的信经，是不到日午的，约只在上午十时。他们不只没有启示录，也没有希伯来书。今天，若是把启示录和希伯来书，从圣经中删去，这本圣经就会露出两个大洞。读过这两卷书的人都知道，这两卷书是极为宝贵的。然而，在奈西亚大会时，却还没有承认这两卷书。所以他们的信经，铁定是不完全、不完整的，并没有达到中天、日午的情形。

二十多年前我到了美国，那时主给我看见许多亮光，其中最独特的，就是关乎灵。这是美国基督教界闻所未闻的，对他们许多神学家而言，也是扎耳的。他们听了之后，相当不舒服。许多人在爱心里劝我，在美国不要说这些，这是美国基督徒不能接受的。虽然圣经里有这些，但最好不要讲，因为人不能接受。我告诉他们，若不要我讲这个，我就没有什么好对人讲的，我也不需要来美国了。美国的牧师和神学博士，到处都是，可说是一群一群的，何需我

The Progression and Peak of the Divine Revelation concerning the Holy Spirit

Genesis 1 speaks of God's creation and says that the Spirit of God was brooding upon the surface of the waters (v. 2). Other portions of the Old Testament also refer to the Spirit. They say that the Spirit of Jehovah came upon a person and that the Spirit of Jehovah caused people to prophesy (Judg. 3:10; 1 Sam. 10:6). The New Testament speaks of the Holy Spirit before the birth of the Lord Jesus, saying that the Holy Spirit came upon Mary, and she conceived of the Holy Spirit (Luke 1:35; Matt. 1:20). The New Testament also speaks of the Spirit of Jesus (Acts 16:7), that is, the Spirit of the incarnated and crucified Savior, and it speaks of the Spirit of Christ (Rom. 8:9), the Spirit of the resurrected Lord. There is also the Spirit of Jesus Christ (Phil. 1:19), the Spirit of life (Rom. 8:2), and the life-giving Spirit (1 Cor. 15:45). These titles are according to the divine revelation concerning the Holy Spirit.

All theologians agree that the divine revelation did not develop in a quick way; rather, it developed gradually. The development of the truth can be compared to the sun rising at dawn and shining brighter and brighter until it reaches its zenith. The revelation concerning the Holy Spirit reaches its zenith in the book of Revelation. Genesis is the dawning of the divine revelation, after which the divine revelation gradually shines brighter until it reaches its zenith in Revelation. We can say that in the book of Revelation the divine revelation reaches high noon.

The book of Revelation, however, was not yet recognized when the Council of Nicaea was held. Therefore, in relation to the divine revelation, the Council of Nicaea did not define its creed at noontime but only at about ten o'clock in the morning. This creed lacks the revelation contained in Revelation and in Hebrews. Without these two precious books, the Bible has two large holes. These two books, however, were not recognized at the time of the Council of Nicaea. The Creed instituted by this Council was not perfect or complete, because the divine revelation had not arrived at noon, at its zenith.

By the time I went to America more than twenty years ago, I had received much light from the Lord concerning the Spirit. Christianity in America had not seen the light that I had received, and many theologians could not receive it. They were very uncomfortable after they heard me speak. Many people exhorted me in love to not speak these things in America, because the Christians here could not receive what I spoke. They said that even though the Bible contains these matters, the people could not receive them. I responded that if I did not speak these things, I would have nothing to say, and there would be no need for me to be in America. There was no need for me to speak other things, because

再来说什么。我既来到美国，就有我一定的负担；主既启示了我，我就要排除众议，竭力的传讲，并将这些信息出版成书。

到了一九六九年，那年夏天在俄亥俄州有个特会。在那个特会以前，我从主接受了一个负担，对他们传讲“七灵”。这是我头一次释放关于七灵的信息，使众人大受震撼。信息出去之后，这七灵的话语和亮光，使美国那些对我们传讲灵持有异议的基督徒闭口无言。他们虽然很快的把信经搬出来，但我们指给他们看，信经是主后三二五年制订的，那时还没有承认启示录，也没有承认希伯来书；所以信经并不完全，也构不上神圣启示的日午、中天。这样说明之后，他们就再也没有话说了。

注重真理课程的教育

我们都要受“真理课程”的教育；“真理课程”每一卷有十二课或二十课，都是非常有系统、有讲究的。以一级卷二的第十四课为例，提到没有申言者职分以前有五个申言者，四个是犹太的，一个是外邦的，而后有申言者时代的申言者，其中包括十二个小申言者等。若是我们要把这十二个小申言者，按着次序，背得准准确确，并不是一件容易的事。再者，这十二个小申言者，有许多都讲到主耶稣的预言，这些点我们都要学。虽然名字、要点，读读就忘记，但是忘记不要紧，只要好好去读，丰富自然会进到我们里面。

所以，不要灰心，总要有恒心、有耐心。好比读大学，一定要把四年课程读完。我们都知道，一个人读完四年大学，和没有读过大学，谈吐就是两样。人读过大学后，说话的态度、举止、表情，给人的感觉都是不同的。所以盼望弟兄姊妹，都要在这件事上努力。

再比方说，三十多年前我们来到台湾时，从外面环境看，实在令人灰心，这里的人无论是谈话或是穿着，各面都让人觉得土里土气。然而，现在情形大不相同，因着政府的经营带领，大学生是一群一群的；几乎大部分的百姓，都受到良好的教育，他们的智能和潜力都发挥出来了。所以，经济能这样繁荣，社会能这样富庶。同样的，今天我们要让主的见证在地上有路，就非实行真理教育不可。

there are many pastors and theologians in America. The Lord had revealed many things to me; hence, I had a definite burden in coming to America. I must overcome all criticism and do my best to speak what I have seen. I must also print my messages in books.

In the summer of 1969 we held a conference in Ohio. Before the conference I received a burden from the Lord to speak concerning the seven Spirits. This was the first time I released a message on the seven Spirits, and everyone was shocked. After the messages were printed, the word and the light concerning the seven Spirits silenced the Christians in America who formerly disagreed with my speaking on the Spirit. When Christians showed us the Nicene Creed, we explained that the Nicene Creed was incomplete and fell short of the divine revelation because it was written in A.D. 325 before Revelation and Hebrews were recognized. After this explanation the Christians did not have anything more to say.

Emphasizing Education with Truth Lessons

We need to receive the education in Truth Lessons. Every volume of Truth Lessons contains twelve to twenty detailed lessons. Let us consider lesson 14 in Volume 2 of Level 1. This lesson is on the Old Testament prophets. It presents the five prophets before the age of the prophets—four in Judah and one Gentile—and the prophets that were raised up during the age of the prophets, including the twelve minor prophets. It is not easy to memorize the order of the twelve minor prophets. However, we should study the important points of their prophecies concerning the Lord Jesus. Even if we forget these important points, by carefully studying these books, the riches will be deposited into us.

Therefore, instead of being discouraged, we should persevere with endurance. Our laboring in the truth can be compared to completing a four-year curriculum at a university. The speech, attitude, and expressions of a person who graduates from a university are different from those of a person who never attended a university. We hope the brothers and sisters will labor diligently in the truth.

Here is another example. When we came to Taiwan more than thirty years ago, the outward circumstances were very discouraging because the people were backward in both their speech and dress. The situation now is completely different because the government has worked hard, and there are many college students. Everyone has developed their intellect and potential because they have received a good education. This has made the economy robust and the society wealthy. In the same principle, if the Lord’s testimony is to have a way on earth, we must be educated in the truth.

当然，这定规是个慢工。从外面看，好像没有什么复兴，其实，里面很扎实。多年来，在主恢复的工作上，我们实在不喜欢作奋兴的工作。我们乃是愿意作生命的工作，帮助众圣徒在生命上长大；并作真理的工作，使众人在真理上受栽培。从这两面看，在台北的召会的确作得相当有规模。

三　擘饼聚会

我们除了需要有普通的大聚会，并教导真理课程的聚会外，我们事奉主的人，是不能忘本的，还需要与主交通，常常记念主。所以，每一个主日，我们都有记念主的聚会。这是我们应该注意的。我们都必须学习，常常一同来到主的桌子前记念祂。如同在一个家庭中，总得要记念祖先，记念我们的源头，尽我们的孝道。我们属主的人，总要常常记念主，所以我们也有记念主的聚会；并且我们对这聚会的安排，是非常郑重的。多年来，得救的弟兄姊妹，都非常注意擘饼聚会，常常擘饼聚会到会人数，都超过其他的聚会。这是一个非常好的现象。

四　小排聚会

第四种聚会，就是家中聚会，也就是小排聚会。为要翻掉基督教传统聚会的模式，我们非有小排聚会不可。因为一到了小排聚会，就没有仪式，个个都能发言，都能说话，都能作事，都能尽功用。或者是小排，或者是家中聚会，都不要去争辩这些名词，只要让人知道有这么一个聚会。每周都需要有一次这种聚集，最好是在周六。当然，有些弟兄姊妹若是觉得不方便，也可以安排在周中。无论如何，弟兄姊妹在一周，就是七天之内，都要用一个晚上，把家打开为着主，或是小排聚会，或是家中聚会。这可以说是一个基础的聚会，一个基层的聚会。

小排聚会是召会建造的基础。前面所说的那几种聚会，都是需要的，但那些不过是在预备召会建造的材料。普通的大聚会是搜集材料，真理教育是预备材料，擘饼聚会则是维持所有材料里面的新鲜，而真正的建造，乃是在小排聚会里。小排聚会才是召会建造的基础。

It is a gradual process to be educated in the truth. Outwardly it seems as if there is no revival, but things are very solid inwardly. We are doing the work of the Lord's recovery, not a work of excitement. This is a work of life in which we help the saints grow in life, and it is a work of truth in which the saints are cultivated in the truth. The church in Taipei has definitely been doing quite well in these two aspects.

The Bread-breaking Meetings

Apart from the general big meetings and the meetings to teach Truth Lessons, we also need a meeting every Lord's Day to remember the Lord as our source and to fellowship with Him. In this meeting we must learn to fellowship with the Lord and remember Him as our source. Because we belong to the Lord, we must have a meeting to remember Him. The arrangements for this meeting must be very sober. The brothers and sisters have paid much attention to the table meeting, and more people attend this meeting than attend the other meetings. This is a good sign.

The Small Group Meetings

We also need the meetings in the homes, the small group meetings. We must practice the small group meetings in order to overturn the traditional Christian way of meeting. There is no form in the small group meetings; everyone can speak and function. It does not matter whether we refer to these meetings as home meetings or small group meetings; there is no need to argue about the name. We simply need to let people know that we have such a meeting once a week. It is best to have this meeting on Saturday. However, because Saturdays may not be convenient for some brothers and sisters, they can hold this meeting on another day. Whether this meeting is on Saturday or another day, all the brothers and sisters should open their homes once a week to have a small group meeting or a home meeting. This is a basic meeting.

The small group meetings are the foundation for building up the church. The three meetings we have discussed are for preparing the materials to build up the church. The general big meetings are for gathering the materials, the meetings for Truth Lessons are for preparing the materials, and the table meetings are for maintaining the freshness of the materials. The actual building takes place in the small group meetings. The small group meetings are the foundation for building up the church.

五　祷告聚会及其他聚会

此外，还有第五种聚会的安排，就是召会必须有祷告。不仅个人要祷告，众圣徒更应当来在一起，常常有祷告聚会，每周最少一次。所以，我们有这五种各面均顾的聚会：普通的大聚会、真理课程分班的聚会、擘饼聚会、小排或家中聚会、以及祷告聚会。此外，还有一些其他的聚会，如同工聚会、长老聚会、以及各种训练聚会、事奉聚会等。这些我们都不能一律定规，乃要按各面的情形，照各地的需要，由他们自己作决断。

小排聚会是召会建造的基础

这五种聚会，没有一个是可以免的。大聚会是“搜集材料”带进人来；真理教育是“预备材料”；擘饼聚会是叫我们的心向着主，常常火热，“维持材料”的新鲜；祷告聚会是召会在主面前，尽祷告的职事。而后最重要的，是叫召会得建造，能托住弟兄姊妹，挽回久不聚会者，并带进新人的小排聚会。召会能否繁增，全看小排聚会如何；因为在小排聚会中，众人彼此有交通，彼此能照顾，彼此能牧养，彼此有劝勉，彼此能担就。这些“彼此”，就是召会建造的基础。

目前台北市召会，有三、四千位经常聚会的弟兄姊妹。不要说从前只有十位、八位长老，无法照顾得了，即使现在有八十多位长老，也无法照顾得完全。所以，必须全体弟兄姊妹，都在小排聚会里尽功用，都负喂养、照顾的责任。小排聚会不过十个或八个人，因着每周都聚一次，大家都很容易认识，并且能认识得透彻。另一面，因着人富于群性，富有情感，初次见面或许没有什么感觉，但聚来聚去，就会越聚越有感情。你顾到我，我顾到你；你认识我，我认识你；你知道我的景况，我知道你的情形；你身体如何，我职业如何，大家都能彼此关照，互相顾惜。这样聚起会来，一点也不生疏，并且非常的甜美。

The Prayer Meetings and Other Meetings

The fifth meeting that we need is the prayer meeting of the church. We need the saints to pray individually, and we need all the saints to come together and pray at least once a week. This gives us five kinds of meetings that cover different aspects of the church life: the general big meetings, the meetings for Truth Lessons in separate classes, the bread-breaking meetings, the small group or home meetings, and the prayer meetings. In addition to these meetings, there are other meetings, such as co-workers' meetings, elders' meetings, training meetings, and service meetings. We cannot make general arrangements for these other meetings. Each locality must make arrangements for these meetings according to their respective situations and needs.

SMALL GROUP MEETINGS BEING THE BASE FOR THE BUILDING UP OF THE CHURCH

We cannot eliminate any of these five meetings. The big meetings are for gathering people as the materials, and the meetings for Truth Lessons are for preparing the materials. In the bread-breaking meetings our heart is turned to the Lord so that we can be burning toward Him, thus, maintaining the freshness of the materials. The prayer meetings are for the carrying out of the prayer ministry of the church. In addition to these meetings there is the small group meeting. This is the most important meeting for the building up of the church. The function of this meeting is to sustain the brothers and sisters, to recover those who have not been meeting, and to bring in new ones. The ability of the church to increase depends on the condition of the small group meetings, because in the small group meetings there are mutual fellowship, care, shepherding, and exhortation, which constitute the base for the building up of the church.

There are presently three or four thousand brothers and sisters meeting regularly in the church in Taipei. In the past the church in Taipei had only eight to ten elders, and there was no way for them to care for so many people. Presently there are more than eighty elders, but there is still no way for them to adequately care for all the saints. Therefore, all the brothers and sisters must function in the small group meetings and bear the responsibility to feed and care for one another. It is easy for eight to ten people, who meet together once a week in a small group meeting, to know one another. Moreover, even if they do not have any feeling for one another, after meeting together two or three times, they will begin to care for one another, because human beings are social by nature and rich in emotions. They will know one another and care for one another's condition, health, and job. Instead of feeling as if they are strangers, they will be concerned for one another and cherish one another. There will be a sweet feeling in the meeting.

在一个社会里，人都是有社交的。无论一个人地位如何崇高，学问如何渊博，钱财如何盈满，若是把他送到高山，让他一个人在那里独居，也是住不长久的。他还得下山，回到社会中，才能生活下去。今天我们都在召会生活中，更需要知道召会乃是蒙召会众的聚集，既是个聚集，就需要有交通，彼此有往来。我们都能见证，今天这个地上若是没有召会，我们的生存也没有什么意义。

有的老人家仍然天天走路、跑步，操练身体，好叫自己能够依然活动自如。有的则是什么也不作了，身体不动，脑子也不用，结果越来越不能动，越来越退化；有时甚至出门后，就忘了回家的路。这说出我们这个人不能停止活动，停止操练；无论是身体或头脑，总是越用越灵活，越操练越刚强。

以我自己为例，我一讲道就是一两个小时，身体一点不觉得累。若是不让我讲，我是吃也吃不好，睡也睡不好。以我一个八十多岁的老人，若是叫我什么都不作，也不讲道，我可就要生病了。我常常在讲完一篇道后，回到家一觉到天亮；都是睡得平平安安。我现在作的工作，至少比十年前加了一半。为着维持身体的健康，我天天勉强自己走路，常常一走就是半小时；我若是不走这半小时，是不会有力量的。所以，人活到八十，若是没有事作，没有目标，可能就真的会休息了。人的头脑和身体，的确是需要运用的，千万不要因年岁长就停止。所以，不要太早退休，太早退休会把人报废掉。我们一定要让自己能继续不断的工作；这需要我们有正常并够多的操练。

今天我们这个正常并够多的操练，就在小排聚会中；我们的力气要用在小排聚会里。一个小排聚会，人数最多不可超过十位，七位、八位是最合宜的；若是超过十二位，就需要分排。我们知道人是有群性的，当人成群的在一起时，就不容易分。开始时，众人是你不认识我，我不认识你。渐渐的，大家越聚越有味道，不仅彼此相识，彼此相顾，还能彼此挑旺，越烧越热，直烧到十二位、十五位、甚至二十位。这时，一提到分排，大家都舍不得，都觉得为难。

In a society everyone has social relationships. No person wants to live alone for a long time, regardless of his social status, education, or financial condition. He will always want to return to society in order to continue his existence. The believers in the church life need to know that since the church is the assembly of the called-out ones, the members need to contact and fellowship with one another. We can testify that without the church our existence does not have meaning.

Some elderly people exercise by walking or running every day to maintain mobility. Other elderly people do not exercise their bodies or their minds, and as a result they become less mobile and deteriorate mentally. It is possible for them to forget how to return home if they go out by themselves. This shows that we cannot stop being active or exercising. Our bodies and our minds become stronger and more flexible when we exercise.

For example, even though I speak for one or two hours when I give a message, I do not feel physically tired. If I am not allowed to speak, I will not be able to eat or sleep well. I am more than eighty years old. I will become ill if I do nothing and do not give any messages. After giving a message, I frequently sleep peacefully and soundly through the night. I am presently working at least one and a half times more than I did ten years ago. In order to maintain my health, I force myself to walk at least half an hour every day. Without this exercise I do not have any strength. A person who lives to be eighty but is inactive or has no goal in his life may quickly go to his grave. The human mind and body need to be used. We should not stop using them simply because we are old. We should not retire too early, because early retirement makes people useless. We must continue working. In other words, we need regular and adequate exercise.

Our regular and adequate spiritual exercise is in the small group meetings. We must spend our energy on the small group meetings. The number of people in a small group meeting should not exceed ten. It is best if there are only seven or eight people. If the number in the meeting exceeds twelve people, the meeting should be split into two groups. Because human beings are social, it will not be easy for us to split a meeting after the saints meet together for a period of time. Initially the members of a group might not know one another, but gradually they will feel that the meetings have flavor because they know one another, care for one another, and fan one another into flame. Gradually, their number may increase to twelve, fifteen, or even twenty. Then they will feel that it is difficult to split the meeting into two groups.

然而我们必须知道，不分是不会扩展的，所以一定要分排。我们不仅盼望家家都有聚会，并且这些聚会能越聚越旺，到一个地步，都可以分排；并且越分越多，至终每位弟兄姊妹的家，都是一个小排。有一个社区的公寓，连着五户都是我们弟兄姊妹的家，听说那里人才济济，我们何等盼望，那里就有五个排。若是这样，就能照顾整个社区的人。

在召会实际的建造上，排是不能放弃的，排有排的用处。我们在改制之初说过，我们现在所作的一切，都是试作，因为这个新路，我们没有走过。我们乃是带着如履薄冰的心情，走走看，试试看。经过这一段时间的研究和试作，我们觉得很不错。特别是到了现在，几乎弟兄姊妹家中都有聚集。然而若是没有小排，他们仅仅和家人有交通，那是不够的；还需要家与家之间，至少三个家来在一起，成为小排。所以，我们不仅有家的需要，更有小排的需要。

按着各地实际的情形定立聚会

盼望每个会所，主日上午都有普通的大聚会，也有真理课程，而真理课程铁定要分班，并且要按着班次上课。关于擘饼聚会，最好还是分区作，以目前的情形，还不能家家都有这种聚会。当然，若是根据圣经，使徒行传告诉我们，圣徒们挨家挨户擘饼。（二46。）事实上，那时的挨家挨户擘饼，是天天的，他们可能每餐饭前都先记念主，然后才吃饭。当时基督徒的热忱，可说是达到了沸点。今天，我们定规每主日擘饼，也是有圣经根据的。虽然行传二章说到，圣徒是天天在家里擘饼；（46；）但到了二十章，是给我们看见，七日的第一日，众人同来聚集擘饼。（7。）逐渐的，这就形成了一个规模。

有些年长的负责弟兄，可能在这一点上就过不去，因为和过去相比，从前擘饼都是需要得救的人，经过正式介绍，才可以擘饼；况且不是每一个人，都能随便在家里擘饼，

However, a meeting that does not split into two groups will not spread. Therefore, the meeting must split. We hope that every home will have a meeting, and that these meetings will flourish and split until the home of every brother and sister has a small group meeting. In one of the large apartment complexes there are five households of saints who live next to each other. Some of these brothers and sisters have manifested their function. Therefore, we hope that there would be five small group meetings in that complex. Then everyone in that complex can be cared for.

We cannot give up the small group meetings. They have a specific function in the practical building up of the church. When we began changing the system, we said that everything we were doing was an experiment, because this was our first time to take the new way. We were in the experimental stage. In our heart we felt as though we were walking on thin ice, and we were trying different things. We have finished the period of research and experimenting, and we feel very good. In particular, we feel good that many brothers and sisters have a meeting in their home. It is not sufficient for the saints to fellowship only with family members; they need the group meetings. There is a need for fellowship among different families. For example, three families can come together to form a small group. There is a need for homes and for small group meetings.

SETTING UP MEETINGS ACCORDING TO THE PRACTICAL NEED IN EACH LOCALITY

I hope that every meeting hall will have a general big meeting every Lord's Day morning as well as a meeting for teaching Truth Lessons. I also hope that Truth Lessons will be taught in classes according to the different levels of the saints. It is best for the bread-breaking meetings to be held in the districts. According to our present situation, we cannot have the bread-breaking meeting in every home even though the saints in the initial church life broke bread from house to house (Acts 2:46). The early church broke bread from house to house every day. They probably remembered the Lord before every meal. At that time the believers were very zealous for the Lord. Our practice of having the bread-breaking meetings on the Lord's Day is also according to the Bible. Even though Acts 2:46 speaks of the saints breaking bread every day in their homes, 20:7 shows that the saints came together to break the bread on the first day of the week. It gradually became a pattern in the early church life to hold the bread-breaking meeting on the first day of the week.

Some of the older responsible brothers may have difficulty getting used to the change in our practice. Previously a new one could partake of the table only after he had been formally introduced, and we would never allow anyone to casually break

也不能随便分出一个擘饼聚会。这一切都得经过长老聚会的交通、祷告、讨论，定规之后，才可以实行。几十年过去，现在我们转到这个地步，这是他们无法释怀的。

其实，一面我们是转了；另一面，我们并没有转。我们都知道，真理是不容稍微改变一点的，实行上却是可以。比方，我们生来就是个中国人，穿了大半辈子中国褂、衫，到末了却改穿西装。然而，衣服改了，我们这个人并没有改。民国初年，许多在乡村里的孩子，仍然扎着小辫子；后来环境改变了，人人都开始剪掉小辫子。虽然发型改变了，但他们那个人并没有改。

所以，关于擘饼记念主的事，或者集中在会所，或者在家里，都是可以的。这都不必太硬性定规，让各处圣徒，自己衡量他们当地的情形，如何方便如何就好。比方有位弟兄交通说，因着他们那一带的圣徒，大都是散居的，若是集中在一起擘饼，人数会少；所以，只好一个点一个点的有擘饼，这样人数反而多一些。这都可以照各地的情形定规，不需要一致的实行。

以祷告聚会而言，也是同样的情形。一面，弟兄姊妹若散在各处祷告，可能祷告会没有力量，反而到会的人数少。然而，若是集合一起，太多人在一起祷告，人人尽功用的机会又不多。所以，可以衡量现实的情形，先分作小区祷告，然后，或者每个月，或者多久，再集中一起祷告，这些都没有硬性的定规。比方台北市召会，有这么多的会所，我们无须在聚会时间上，求其整体一致的规画，可以让各会所，按各地实际的情形定规。

按目前的情形，有一些小排，还不到成熟的阶段，还不能把圣徒一个个都分到各家。然而，我们也不能借口说，既然不用分到家里，我们就可以仍然一起聚集。我们所以有排聚会和家中聚会，其目的，首先是要制造机会，让众弟兄姊妹在聚会里都说话，都尽功能。第二，是要开发机会，让众人彼此相顾、照料、牧养、托住、挽回，并且能带进新人。这是我们的目的。在这原则下，若是一分排聚会，大家就散了，不如暂时不要分，再等一段时间。

bread in his home or even hold a separate bread-breaking meeting. Such matters were practiced only after the elders fellowshipped and prayed and then made a decision. We are making a great turn that is difficult for the older brothers to receive.

On the one hand, we are making a turn; on the other hand, we are not making a turn. The truth cannot be changed, but we can make changes in our practice. For example, we are Chinese, and we used to wear Chinese gowns, but we made a change and we now wear Western suits. In spite of the change in our clothing, we have not made a change in our person. As another example, in the early days of the Republic of China, children in the countryside wore their hair in long braids. Later with the change in the environment, they cut off their braids. However, the children were still the same even though their hairstyle changed.

It does not matter whether we have the bread-breaking meeting in the meeting halls or in the homes. We should not make any rules about this matter; instead, the saints in each locality must consider their situation and do what is best. One brother fellowshipped that because the saints in his area live far apart from each other, few saints are able to gather and break bread together. Hence, they have no choice but to have table meetings in small groups according to where the clusters of saints live. When they began meeting in this way, the number of saints in the table meetings actually increased. This is what it means to arrange things according to the local situation. We do not need to have the same practice in every locality.

This also applies to the prayer meeting. On the one hand, if the brothers and sisters gather to pray in many different places, the prayer may not be strong, and there may not be many saints in the meeting. On the other hand, if we all meet together to pray, there will be too many people in the meeting, and not everyone will have the opportunity to function. Therefore, we must examine our situation. We can pray in smaller districts and come together for a large corporate prayer meeting once a month. We should not have any regulations concerning the prayer meeting. For example, the many meeting halls in the church in Taipei do not need to have their meetings at the same time. Each meeting hall should be allowed to set the times for its meetings according to the need of the saints.

Concerning splitting the small group meetings, some small groups have not reached the stage of maturity, so these groups should not be split. However, this should not be taken as an excuse to continue meeting according to our habit. The goal of these meetings is to give all the brothers and sisters the opportunity to speak and function by shepherding one another, recovering the dormant saints, and bringing in new ones. According to this principle, if a group is split before it reaches the desired goal, the saints will scatter. It is best to wait until a group matures before splitting it.

家打开有聚会，无上蒙福的路

我要奉劝弟兄姊妹，我们既是个得救的人，最蒙福的一件事，就是把我们的家打开，为着圣徒，为着主。我们是属主的，我们所敬拜的乃是活神，所以我们都当为着主在地上的权益。在主的恢复里，所有弟兄姊妹都是诚心爱主，诚心接受主，诚心要讨主的欢喜。因此，我们要彼此劝勉，看见最蒙福的路，就是把家打开，这不仅能使我们自己蒙福，更能使我们的家，我们的妻子、丈夫、儿女、亲戚、朋友、邻舍，都得着祝福。这是非常合乎圣经的一件事。

从新约圣经，我们看见好几个榜样。比方，在五旬节那天，弟兄姊妹一得救后，家家都来在一起聚会。我们相信那不仅是因着有一个需要，更是因着有其好处。若是没有需要，没有好处，他们不必如此行。他们所以能白天听彼得讲道，受浸完回家后，还把家打开，其中定规是有蒙福之处。

到了行传十章，我们看见哥尼流还没有得救，在他家就已有了聚会；可以说，哥尼流还没有得救，家里就有小排了。在哥尼流还没有请彼得以先，他家中就有了聚会。那时，他并不认识主耶稣，也不懂得福音；然而，他从犹太人得着旧约圣经，也知道一点关于神的事，所以，他常常祷告。据此，我们相信，他在家里有时也会和家人坐下，一同谈论神。这就是家中聚会。等到天使向哥尼流显现，叫他去请彼得，他就遵命照办。（5～8。）在彼得未到以先，哥尼流在家早已预备好，不仅是把家打开，他也把亲属密友都请了来。（24。）那时哥尼流还没有得救，这是他正式的一次家中小排聚会。等到彼得来了，传讲福音之后，立即哥尼流全家都得救了。

当彼得走了以后，哥尼流家那里没有召会，难道他们就不聚会了么？那时他们既没有所谓年长弟兄，也没有带头弟兄，怎么办呢？我们要信带头的是哥尼流，年长的也是哥尼流，不言而喻长老就是哥尼流。可以说，作执事的是哥尼流，去探望的也是哥尼流，照顾人的更是哥尼流，这是圣经的榜样。按规矩，我们每一个得救的人，得救之后都该如此。这个事例给我们看见，他们是连老带少，全家得救。不仅如此，我们相信在哥尼流家，他们家人受浸后是不会停止聚会的。在使徒时代初期，就有这个家打开的味道。

OPENING OUR HOMES FOR MEETINGS BEING THE BEST WAY TO RECEIVE THE BLESSING

I want to exhort all the brothers and sisters to open their homes for the saints to meet. This is the best way for believers to receive the blessing. We belong to the living Lord. We should, therefore, be for the Lord's interests on the earth. All the saints in the Lord's recovery truly love the Lord and want to make Him happy. Hence, we must exhort one another by pointing out that the best way to receive the blessing is to open up our homes. When we open our homes, our families will be blessed, and our relatives, friends, and neighbors will also receive a blessing. This is scriptural.

There are several patterns in the New Testament of believers meeting in homes. On the day of Pentecost the new believers met together in their homes. We believe that they did this to gain the benefit, not just to meet a need. If there had been no need or benefit, they would not have had this practice. On the day of their salvation, they heard Peter's message, were baptized, and then opened their homes to meet together. They must have met in their homes to receive the blessing.

In Acts 10 there is the example of Cornelius. Even before Cornelius knew the Lord Jesus or heard the gospel from Peter, that is, before he was saved, he had a meeting in his home. Cornelius prayed frequently because he had received the Old Testament Scriptures from the Jews and knew something concerning the things of God. Based on these facts we believe that he probably sat with his family members to discuss God. This was a home meeting. When the angel appeared to Cornelius and told him to invite Peter, Cornelius obeyed the angel (vv. 5-8). He then prepared his home and invited his relatives and intimate friends before Peter arrived (v. 24). Cornelius had a proper group meeting in his home before he was saved. After Peter came and preached the gospel, all the members of the household of Cornelius were immediately saved.

There was no church near the house of Cornelius, but that does not mean that they did not meet together after Peter left. What did they do without any so-called older or leading brothers? We must believe that Cornelius was the leading brother. This means that Cornelius was the elder. Cornelius was also the deacon, he was the one who visited and cared for the others. This is the pattern in the Bible. Every believer should be like Cornelius after his salvation. We believe that the house of Cornelius, his family members, did not stop meeting after they were baptized. In the early days of the church life there was the atmosphere of opening the homes.

再者，还有一位卖紫色布疋的吕底亚，也是全家得救受浸。（徒十六 14 ～ 15。）她不仅自己受浸了，我们相信她也是家打开有聚会；因为保罗在为她这一家施浸后，不久就离开了，保罗并没有力量顾到他们。吕底亚家是在腓立比一带，那时那里还没有召会，所以，定规是他们在自己家中开始有聚会。

再举例来说，在腓立比有位弟兄，原是个禁卒，当保罗向他们全家传福音后，他们全家人在那一天都受浸了，并且非常喜乐。（30 ～ 34。）然而，保罗还是需要离开他们。我信这个禁卒的家，在保罗走后仍然有聚会。我也相信，腓立比召会是从那里开始的。腓立比召会是全新约里，相当好的一个召会。所以小排聚会是相当重要的，从家里开始有小排，这个召会一定强。

我们虽然都得救了，但有时也会冷淡。若是家里有聚会，至少一周中有个聚会，能帮助并限制我们，那对我们是何等的保守和祝福。在我们家里有聚会，那会帮助我们的儿女，帮助我们夫妻彼此，即使要吵嘴，家里有聚会那一天，也会收敛一些，总不是那么方便说吵就吵。这就是一个保守，一个莫大的帮助，使夫妻间能彼此受约束，这是有很大的价值的。所以，家打开有聚会的好处太多了。

我们在主面前应该觉悟，我们失去了太多蒙恩的机会，也亏欠我们的亲友、邻舍太久。若是我们家打开聚会，时日久了众人都会知道，偶尔也会来看看。若是我们信主三、五年，但家里从来没有聚会，我们的亲友邻居，只知道我们总是往会所跑，周六、主日跑得更多，但他们从来不知道我们在作什么。若是我们家里有聚会，渐渐的众人都知道，甚至可能有时，他们来到我们家中，碰巧我们正好有聚会，人一听见福音的话就得救了。所以我们家打开有聚会，只有福气，只有益处，绝不会有亏损。

在家中聚会也可以学唱诗。有时，我们到新得救的弟兄姊妹家中，他们不会唱诗，若是我们也不会，那个聚会定规若有所缺；我们最多只能陪着他们读一读，那是很可惜的。今天各学校几乎都会教一点音乐，尤其简谱发明后，歌唱应该更容易。我们若肯慢慢的学，久而久之，曲调就唱出来了。这些我们都可以试着去作。

Another example is Lydia, a seller of purple-dyed goods, whose whole house was saved and baptized (16:14-15). In addition to being saved and baptized, she also opened up her home for meetings. Hence, before leaving Philippi, Paul went to her house and saw the brothers (v. 40). Paul did not remain in Philippi to care for them. This household was saved before there was a church in Philippi; therefore, they must have begun meeting in their own home.

As another example, in Philippi Paul preached the gospel to the jailer and his household. After hearing the gospel, the jailer and his household were baptized on the same day, and they were joyful (vv. 30-34). Paul, however, did not remain with them. I believe that the household of this jailer continued to meet even after Paul left. I also believe that the church in Philippi began in this household. In the New Testament the church in Philippi is a good church. Thus, the small group meetings are very important. Any church that begins with small group meetings will definitely be strong.

Although we are saved, we will still be cold at times. A weekly meeting in our home will help us and restrict us. It will be a preservation and blessing to us. This meeting will help every member of our family. On the day that the meeting is in our home, we will be restrained from arguing freely. This is a preservation because it helps a husband and wife to respect each other. There are many benefits when we open our home for a home meeting.

We have lost many opportunities to receive the blessing. We also owe a huge debt to our friends, neighbors, and relatives. If we open our home for a meeting, after a period of time everyone will know that we have a meeting, and they will come to see what we are doing. If we do not have a meeting in our home, even though we have been saved for three to five years, our friends, neighbors, and relatives will only know that we always go to the meeting hall, particularly on Saturdays and Sundays. They will not know what we do at the meeting hall. However, if we have a meeting in our home, everyone will eventually know that we have a meeting, and they may unexpectedly find us meeting together when they come to visit us. In this way they will hear the word of the gospel and receive salvation. There are only blessings and benefits when we open our homes for meetings. We will not suffer any loss.

We can also learn to sing hymns in the home meetings. The new brothers and sisters do not know how to sing the hymns. If we also do not know how to sing the hymns, when we have a meeting in their homes, we will only be able to read the hymns, not sing them. Today all the schools in Taiwan teach music using simplified notation. This should make it easy for us to sing. If we are willing to learn, we will eventually be able to sing the hymns.

此外，为着家中聚会的需要，家里可以多预备几本圣经。若是有一天，孩子们拿着圣经翻翻玩玩，他们在玩玩读读时，忽然读到一句：“不可叫人小看你年轻，”（提前四12，）或许他们就受了影响，希奇圣经里有这么一句话。圣经也说，“让小孩子到我这里来，不要禁止他们。”（太十九14。）孩子们虽是将圣经读着玩，但主极有可能借着这些话，叫他们觉得主耶稣真是爱他们。所以，我们总要将圣经预备着。尽管每一周我们家里的聚会，都聚得不太像样，但我们把家打开聚会就是蒙福的。

有的弟兄姊妹，虽然在职业上相当忙碌，但无论如何忙，我们都要看见旧约给我们的一个原则，就是神绝不喜欢人七天都在劳苦。神愿意人六天劳苦，然后有一天要停下来。停下来作什么？停下来，想想祂。在旧约里，人是先想念神是创造主，以后等以色列人出了埃及，神就吩咐以色列人要守安息日。（出二十8～10。）在安息日这一天，以色列人不只想念神如何是造他们的主，还要想念神是救赎他们的主；并要想念神当初如何把他们的先祖，从埃及救出来，带他们过红海，经旷野，一直到进入迦南美地，享受那地的丰富。以色列人都要想念这个事实，这是很有益处的。

今天我们信主的人更当如此行。我们都知道一天有二十四小时，人最多只能作工十小时或十二小时；工作时间若是太长，对身体并不合宜。所以，我们都必须有一个空闲的时间，好好的散散心、散散步，用世上的话说，就是有些娱乐和消遣。然而，外邦人一娱乐、消遣，就走远、走偏、走了样，甚至会带进许多的罪恶。这是我们所不愿意的。我们基督徒，都是在主日好好聚会享受主；这是真正合宜高尚的消遣。而后，我们每周有一个晚上，把家打开，让大家散散心，舒解舒解。然而我们并不以别的为乐，而是弹弹琴，唱唱诗，看看圣经，讲讲圣经的道理，说说主耶稣，并作作见证。这实在是蒙福的一条路。

不论是为召会的缘故，或是为我们个人正当的人生，我们都应该有一个晚上，把家打开为着主，让我们的亲友邻舍知道，我们是基督徒，是敬畏神的。我们每一周都按着神的定律，有一个晚上在家里，既不出去会客，也不出去作事，只是在家里，和全家人一同谈谈主的事。这不需要

To meet the need of the home meetings, it is good to have a few extra Bibles in our homes. It is possible that our children will read the Bible while they are playing. They might read the sentence “Let no one despise your youth” (1 Tim. 4:12) and be influenced by it, because they are astonished that the Bible contains such a sentence. They may also read the portion that says, “Allow the little children and do not prevent them from coming to Me” (Matt. 19:14). Even though they are playing, the Lord can use this to impress them with His love for them. Hence, it is good to have extra Bibles in our homes. Even if the meetings in our homes do not seem so good, we will receive the blessing when we open our homes for the meetings.

Some brothers and sisters are very busy with their jobs, but they should still have a meeting. According to the Old Testament principle, God does not want His people to labor seven days a week. God wants His people to labor for six days and have one day of rest. On the day the children of Israel rested, they considered God. Initially, people in the Old Testament considered God only as their Creator. After the children of Israel left Egypt, God commanded them to keep the Sabbath (Exo. 20:8-10). On the Sabbath day the Israelites did not remember God merely as their Creator; they also remembered Him as their Redeemer. They considered how He saved their ancestors out of the land of Egypt by bringing them across the Red Sea, through the wilderness, and into the good land of Canaan to enjoy the riches of the good land. The Israelites considered all these things. This was very profitable.

Today a person can work only ten to twelve hours in a day. If a person works too long, it is not good for his health. We all must have a time of relaxation to alleviate our worries, or to take a walk, and, in the words of the unbelievers, to have some entertainment and recreation. When the unbelievers have entertainment and recreation, they tend to go astray and bring in numerous sinful things. We do not want to see this happen among us. We should go to meetings on the Lord’s Day to enjoy the Lord. This is genuine and proper recreation. In addition, we can open our homes one evening a week to allow the saints to relax and be comfortable. We should not take anything else as our enjoyment. We should read the Bible, discuss the truths of the Bible, speak of the Lord Jesus, and give testimonies, and we can play the piano to accompany our hymn singing. This is the way of blessing.

Whether for the sake of the church or for our proper human living, we should have one evening a week to open our home for the Lord and let our friends and neighbors know that we are Christians who fear God. Every week we should spend one evening at home. Instead of being occupied with business, we should speak about the things of the Lord with those in our family. There is no need for religious rituals. When I was

任何宗教仪式。我年幼时，我们家里也有聚会，但那是太宗教，太形式了。我们绝不要宗教仪式，而是要很自由的唱唱诗、谈谈圣经、说说主的事给亲友们知道；这是太正当也太有价值的事了。

我们将家打开，可以从晚上七点到十一点，在这四小时之内，让亲友们随时可以来。请想想看，我们若是这样实行，一个家一年之内，至少能带一个亲友得救。即便他们不得救，我们也没有亏欠他们。然而，我们若不如此行，等到我们将来见主时，主要问我们，我们的表哥、姑姑哪里去了？我们有没有向他们传福音？那时，我们都要无言可答。这样，我们在主面前是交代不过去的。

各面环境配合
适于福音广传

在实行上，召会建造的基础就在于此。这一个家中的聚会，原来只是一家；而后逐渐就有两家、三家联起来，就成了小排。我们今天事奉主，走主的路，这是最上算的路。正因为我们摆出来的不够多，我们里面的宝贝没有显示给人看，所以人无法得着救恩。我们若是把亲友请来，到我们家里坐坐，看看，他们就会觉得，基督徒的确不一样。他们的心会有所感，可能他们虽然没有说什么，但等到他们遇到难处时，自然会想到我们；或者他们有不了解的事情时，也会来找我们。这些都是机会。

我事奉主近六十年了，从来没有看见一个地方，像台湾这样适合为主工作。可以说，各面环境的条件都够，无论是交通、教育、经济等，样样都俱备。现在，我们只要把家打开，按时请人来，把主耶稣传给他们。相信一年下来，我们的人数不只繁增一倍，甚至两倍、三倍都是可能的。我们务要竭力往前。

一九八六年四月十六日讲于台北

young, there was also a meeting in my home, but the meetings we had were religious and formal. We do not want religious rituals; rather, we want to sing the hymns freely, discuss the Bible, and speak of the Lord to our friends and relatives. This is normal and worthwhile.

We can open our homes from 7:00 to 11:00 P.M. and tell our friends and relatives to come at any time during these four hours. If we will practice this, one home can bring at least one friend or relative to the Lord in a year. Even if the people who come to our meetings do not receive salvation, at least we will no longer be indebted for their salvation. However, if we do not practice this, when we go to meet the Lord, He will ask us whether we preached the gospel to our relatives, and we will not be able to say anything in response. We will not be able to settle accounts with the Lord.

ALL THE DIFFERENT ENVIRONMENTS
WORKING TOGETHER FOR THE SPREAD OF THE GOSPEL

The home meetings are the base for the building up of the church. Initially there is one household in a home meeting. The home meeting forms a group when the number of households gradually increases to two or three. This is the most profitable way to build the church. People do not receive salvation because we have not shown them the treasure that is within us. If we invite our friends and relatives to visit us in our homes, their hearts will be touched. Even though they might not say anything, they will remember us when they encounter difficulties, or they may even come to us for fellowship. This will give us many opportunities to speak to them.

During the sixty years of my serving the Lord, I have never seen a place as suitable as Taiwan for the Lord's work. All the conditions in the environment—in communication, education, and the economy—are prepared for His work. We simply need to open our homes and regularly invite people to come so that we can preach the Lord Jesus to them. I believe that if we practice this for one year, our numbers will triple or quadruple, not just double. We must endeavor to advance.

第五篇

人人尽功用
为主说话

翻掉基督教的规条

所谓改制，就是要翻掉基督教的规条。基督教的规条，带进了一个结果，就是杀死基督身体上的众肢体；叫一个人或者几个人，代替了所有的人，使众人失业，都不尽功用。在基督教的传统里，他们不相信所有肢体都能尽功用，他们只相信圣品阶级，只相信作牧师、作传道的。所以，我们要起来改掉这种聚会的制度；这个聚会的制度，在过去还带着主耶稣在马太十三章所说的酵。

在马太十三章里，有一个妇人把面酵拿来，调在三斗面里。（太十三33。）这三斗面，表征主耶稣作神子民的食物，来供应神的子民；那个妇人，表征天主教。历史证明召会产生不久，天主教就把种种异端，也就是“酵”带进来，搀在主耶稣作神子民的食物里。今天作面包的，都会把酵搀在面粉里，好让人觉得好吃。我们都知道，发过酵的面包容易吃，没有发过酵的，吃起来很生硬，不容易吞下去。天主教就是在这原则里，把各种异端带进来，为要让人容易接受。

我们虽然已经从基督教出来，但今天基督教的背景还在，基督教的环境还在影响人。全世界基督教的空气，还在影响人；许多人还没有信耶稣，但他们都已经有了观念，知道基督教是怎么回事。他们以为，从小处说，第一，基督教就是一个盖有尖塔的建筑，塔上挂着一个钟，有一个十字架。到了主日，时间一到，钟就叮当叮当响，使全城的人可以听见，这就是基督教。第二，基督教有牧师。第三，基督教里的人都要作礼拜，都要听牧师讲道。从大处说，全世界的天主教所代表的基督教，都是作教友的，他们不需作什么，只要去作弥撒。在他们中间有主教，有区域主教，还有大主教、红衣主教、教皇等；若是教皇死去，就从红衣主教里选出一个人，继承教皇。

CHAPTER FIVE

EVERYONE FUNCTIONING TO SPEAK FOR THE LORD

OVERTHROWING THE ORDINANCES OF CHRISTIANITY

By changing the system, we are overthrowing the ordinances of Christianity, in which a few people replace the function of the other members of the Body of Christ. A few members cause the other members to be unemployed and thus kill their function. Traditional Christianity does not believe that all the members can function. In traditional Christianity only the clergy, the pastors and preachers, can function. For this reason, we must rise up to eliminate the system of Christianity in our meetings. This system has the element of leaven that the Lord Jesus spoke of in Matthew 13.

In Matthew 13 a woman hid leaven in three measures of meal (v. 33). The three measures of meal signify Christ as food to supply God's people, and the woman signifies the Roman Catholic Church. History shows that not long after the church was produced, the Catholic Church brought in many different heresies, leaven, and mixed them with the teachings concerning Christ. Bakers add leaven to flour to make bread easy to eat. Leavened bread is soft and easy to chew, but unleavened bread is hard and difficult to chew. According to this principle, the Catholic Church brought in many heresies in an attempt to make the truth easy for people to receive.

We came out of Christianity, but our Christian background is still with us, and it influences us. Christianity is influencing people all over the earth. Many people who do not believe in Jesus think that they understand Christianity. Concerning minor items, they think that Christianity involves steepled buildings with bells that ring at specific times on the Lord's Day and crosses on top of the steeples. This is a common concept concerning Christianity. With respect to the major items, unbelievers know that Christianity has pastors and that Christians go to worship services and listen to sermons preached by the pastors. Most people think that Christianity, as represented by the Catholic Church, is mainly composed of "pew members," who do not need to do anything but attend mass. There are also priests, bishops, archbishops, cardinals, and the pope. When the pope dies, another pope is chosen from among the cardinals to be his successor.

脱离基督教的遗毒

三十年前，我在菲律宾的时候，我们中间有位弟兄，他的一个亲戚生病，住进医院。这位弟兄就带着几个弟兄，去看他亲戚，围在他亲戚病床边，一个接一个的祷告。菲律宾是个天主教国家，人人都有天主教的知识。那一天，旁边的护士，和来探望其他病患的人，看见这么一班人站在那里，一个一个祷告，就有人问说，“你们都是牧师么？”这就是一般人对基督教的观念，看见会祷告的，就以为都是牧师。我们的弟兄回答说，“我们这儿没有牧师，在我们召会中，根本没有一个牧师。”他说，“了不起，你们没有牧师，却个个都会祷告，并且听你们的祷告，比牧师祷告得还要高明。”这是基督教所给人的印象，以为祷告、讲道是牧师的事。岂知这个印象，那个遗毒，仍然在我们中间，只不过是百步与五十步之分。

改制以来，我们众人在聚会中，仍然是不祷告，不尽功用。虽然不是绝对的不祷告，但祷告的并不多。多年前，我们为着打掉一人讲众人听的旧习，就实行在讲道聚会后，操练分享、作见证，为要给大家有机会尽功用。在这以先，我们讲道的时间通常是一个半钟头，然后有一个人祷告，祷告完之后，大家默祷散会。后来我们发现，这不对，因为默祷时，众人都不知在作什么。所以，我们就在讲道聚会之后，留半个小时，让大家自由分享、作见证，将个人所得的亮光、启示，所得的帮助，分享出来。这的确有帮助。

这种分享的实行，作得最好的是在美国。一九六九年至七四年间，美国各地在讲道后的分享、作见证，都是相当活的，有时两个半钟头也不够。然而在台湾，那个作见证、分享是将死不活的，而且每一次几乎都是那几位弟兄姊妹；可见基督教的遗毒还在。另外，还有一个不正常的发展，就是人一起来说话，就说得很长；有时，一场聚会，他一说就占了一半的时间。这也是基督教的遗毒。

一个孩子一生下来，才出母腹，一打他就发出声音了。若是作妈妈的，生下一个孩子，打他屁股却没有声音，再打还是没有声音；这时就要快快找医生了。若是一个孩子，长到十岁、八岁，还不会说话，铁定是个哑吧。今天在召会中，我们可能刚得救，可能得救二十年了，但我们是说

BEING DELIVERED FROM THE POISON OF CHRISTIANITY

Thirty years ago, when I was in the Philippines, one of the brothers had a relative who was in the hospital. This brother took several other brothers to visit his relative. At the hospital they surrounded the bed of the relative and prayed one by one. The Philippines is a Catholic country, and everyone has some knowledge of Catholicism. According to their understanding, whoever is able to pray must be a pastor. Someone in the ward asked the brothers whether they were pastors, because they prayed better than most pastors. Our brother answered that they were not pastors and that we do not have pastors in our church. This response surprised the people who were present. Christianity gives people the impression that praying and preaching are the job of pastors. This impression, this poison, is still among us. We are only a little better than Christianity.

Even though we changed the system, most of the brothers and sisters still do not pray or function in the meetings. They do not avoid praying, but they do not pray much. Previously our practice was to have everyone listen to a message lasting an hour and a half, after which one person would pray out loud, and then everyone else would pray silently. However, we discovered that this was not a good practice, because most people did not know what to do during the time of silent prayer. Therefore, we changed our practice to allow half an hour after the message for everyone to testify concerning the light, revelation, and help they received. This was an attempt to break the habit of only one person speaking and everyone else listening. This change gave everyone an opportunity to function and was helpful.

The practice of giving testimonies after the message is being carried out successfully in America. Between 1969 and 1974 the testimonies after the messages were living, and sometimes thirty minutes was not enough time. In Taiwan, however, the testimonies are almost all dead, and the same brothers and sisters always stand up to speak. This shows that there are traces of the poison of Christianity among us. In addition, those who speak tend to give long testimonies; they can even speak for fifteen minutes. This is also evidence of the poison of Christianity.

In the physical realm, as soon as a newborn is spanked, it begins to cry. A mother would be concerned if her child did not cry after being spanked. A child who cannot speak by the time he is eight to ten years old is dumb. Today, are the new believers among us and those who have been saved for twenty years speaking Christians, or are we dumb Christians? We speak all day without stopping, but as soon as we step into a

话的基督徒呢，还是哑吧基督徒？我们可能天天都在说话，并且说个不停，但是一到聚会中，就什么也不说。我们许多人都是这样，不聚会时说个不停，一聚会就成了哑吧。

一个家庭里，若有几个人不说话，请问这个家苦不苦？在各处的召会生活中，最痛苦的事就是大家不说话。若是这个世界上没有召会，我们活着有什么意思？若是在聚会中不说话，这世上还有什么可谈的？今天我们在主面前，在地上若还有什么快乐，那就是服事祂，服事召会。所以在召会聚会中，碰到不说话的人，真是叫我们受苦。

人人尽功用为主说话

我们受堕落基督教的影响，已经到几乎无可救药的地步。从今天起，我们必须一反过去聚会中不讲话的旧习，个个在聚会中为主说话。在这点上，我们的难处不仅来自基督教遗毒的影响，还有因中国人的家教，多半要孩子出去不要说话。有句话说，“病从口入，祸从口出。”意思就是要人少说话。有一个真实的故事，说到一个妈妈带着孩子，受邀去吃饭。这孩子生来喜欢讲话，去作客时，这个妈妈怕孩子乱讲话，就把孩子放在旁边。这孩子一讲话，妈妈就拧他一下，然后他就不讲了；他再讲，妈妈再拧一下，他又不讲了；就这样，孩子讲，妈妈拧，实在是辛苦。

然而，我们真盼望召会中的每一个人，都像那个孩子，不管谁在座，都要讲，都要说话。所谓多说多错，少说少错，不说不错，那是中国人的家教。我们在召会中，并不是这样；所有的圣徒，都应当在聚会中多多的说话，那是好得无比。

我们的神不仅是说话的神，（来一1～2，）我们的神就是话。（约一1。）“话”这个东西，实在是宇宙间的大事。有话才有文，所谓文言，意指人类的文化就存在语言里；没有语言，就没有文化。语言是配着文化的。从前，我们只知道有电，哪里知道有电灯，有电报，后来又有电话。现在更进步，还有电视、电脑。可见语言是配合文化的。若是神不说话，一切就都了了；若是神所造的人，个个都

meeting, we become dumb. We speak unceasingly outside the meetings, but we become dumb as soon as we are in the meetings.

It is a suffering to be in a family where some family members cannot speak. In the church life the greatest suffering is when no one speaks. What is the meaning of our existence if there is no church on the earth? If we do not speak in the meetings, where else can we speak? Our only enjoyment on the earth is to serve the Lord and the church. Thus, when we encounter someone in the church meetings who does not speak, we suffer.

EVERYONE FUNCTIONING BY SPEAKING FOR THE LORD

We have been influenced by degraded Christianity to the extent that we are nearly beyond rescue. Starting from today, we must reverse our old habit of not speaking in the meetings by everyone speaking for the Lord in the meetings. The problem of not speaking in the meetings comes not only from the poison of Christianity but also from the traditional training in Chinese homes. Most Chinese parents charge their children to keep silent when they are not at home. According to a Chinese proverb—disease enters through the mouth, and misfortune issues from the mouth—we should speak as little as possible. There is a true story about a mother and her child who were invited out for dinner. The child was naturally talkative, and the mother was afraid he would say something inappropriate in the presence of others. Hence, she kept the child beside her and pinched him whenever he began to speak so that he would stop. It was an unpleasant situation with the mother pinching the child every time he spoke.

In the church, however, we want everyone to be like the child who wanted to speak. There is another teaching that is used in Chinese homes: “Many words, many mistakes; few words, few mistakes; no words, no mistakes.” We should not apply this teaching in the church; all the saints should speak in the meetings. The best situation is when all the saints speak.

Our God is not merely a speaking God (Heb. 1:1-2); He is the Word (John 1:1; Rev. 19:13). In the universe words are very important. Human culture comes out of words and is contained in human language. Culture cannot exist without language, and language advances with culture. First there was electricity, then electric lamps, telegraphs, and telephones were developed. Now we are more advanced, and we have televisions and other appliances. The development of names for these things proves that language advances with culture. If God did not speak in Genesis, creation

是哑吧，那也了了。请想想看，若是全地上的人都不说话，这个人群社会，会是什么样的情形呢？我们是神所造的，是照着神的形像和样式造的；（创一26～27；）神会说话，我们也会说话。我们若不会说话，或者不说话，那就不像神了。

若是神不说话，今天我们就没有创世记，更没有玛拉基书，我们就会在黑暗里。若是马太不写福音书，保罗不写书信，约翰不写启示录，没有这本圣经在我们手中，我们就会是个胡里胡涂的人。我们不能责备那些久不聚会的圣徒，也不能为难那些新人，我们要到所有神的儿女中，对他们说神的话；我们要用神的话喂养、供应他们。我们乃是照着神造的，我们像神；神说话，所以我们也要说祂的话。

在旧约里，神一再的叮咛、嘱咐以色列人，神所吩咐他们的话，他们要嘱咐他们的儿女；要这样嘱咐，那样嘱咐。又说，“我今日所吩咐你的这些话，要放在心上；也要殷勤教训你的儿女，无论你坐在家里，行在路上，躺下，起来，都要谈论。你也要将这些话系在手上为记号，戴在额上为头带；又要写在你房屋的门框上，并你的城门上。”（申六6～9。）当我们用这些话，来对照我们的生活时，我们真是觉得羞耻。我们岂有这样作？恐怕我们有的人在家里，根本不谈主的话，也不对儿女说主的话。我们说了许多别的事物，就是不说神的话。照神的嘱咐来说，我们在家里应该天天说神的话。虽然有时我们需要看报纸，好知道世界的局势，但我们家里所摆放的，应该是恢复本圣经、生命读经、和各样属灵的书报。

在美国德州，有的圣徒家，不仅书架上有生命读经，客厅茶几上也有，厨房里也有，连厕所里都有；可以说家里到处都有生命读经，为着方便随时阅读。我们若是都这样操练读神的话，我们就能说神的话；对家人说，对邻舍说，对同事说，对同学说，到处说神的话。如果我们是一班为神说话，并且说神话语的人，召会定规能结果子给神。不仅如此，整个国家社会，也能因着我们这样说神的话，而改变风气，翻转过来。

不作头，人人尽功用

would not exist. If the people God created were mute, society would not have developed. We should consider what human society would be like if people could not speak. God created us in His image and according to His likeness (Gen. 1:26-27); God can speak, and we can speak. If we could not speak or if we did not speak, we would not be like God.

If God did not speak, we would not have the books of Genesis through Malachi. We would be in darkness. If Matthew did not write his Gospel, Paul his Epistles, and John Revelation, there would not be a Bible, and we would be confused people. We should not rebuke the saints who have not been meeting for a long time, nor should we make demands on new believers. We must go to God's children and speak His word to them. We must use God's word to nourish and supply them. We were made according to God's image; we are like God. God speaks, and we also must speak His word.

In the Old Testament God repeatedly exhorted and charged the Israelites to teach their children the words that He had commanded them. He said, "These words, which I command you today, shall be upon your heart; and you shall repeat them to your children, and speak about them when you sit in your house and when you journey on the way, and when you lie down and when you rise up; and you shall bind them on your hand as a sign, and they shall be as frontlets between your eyes; and you shall write them on the doorposts of your house and on your gates" (Deut. 6:6-9). When we compare our living to these words, we feel ashamed because this is not our practice. Some of us never speak the Lord's word in our homes; we do not speak the Lord's word to our children. We speak about many things, but we do not speak God's word. According to God's command, we should speak His word every day in our homes. Even though we need to read the newspaper in order to know the world situation, the reading material we set out in our homes should be the Recovery Version of the Bible, the Life-study messages, and spiritual books.

Some saints in Texas have the Life-study messages on their bookshelves and coffee tables, in the kitchen, and even in the bathroom. The Life-study messages can be found everywhere in their homes. This makes it convenient to read a message at any time. If we exercise to read God's word in this way, we will be able to speak God's word. We will speak to our family, neighbors, colleagues, and classmates. We will speak God's word everywhere. If we speak for God and speak God's word, the church will bear fruit for God, the atmosphere in this country will change, and society will be turned upside down.

EVERYONE FUNCTIONING BUT NO ONE TAKING THE LEAD

我们所以改制，就是要把聚会不说话的习惯改掉；人人都要说话，并且要说主的话。只要人人都说主的话，在聚会中说，在家里也说，整个局面就会改观；那时，召会的繁殖扩增就不是问题。现在，我们只要得着一个人受浸，就喜乐欢腾；到那时，即使千人得救受浸，也不是希奇的事，因为已是家常便饭。

因着我们久不说话，久不生久不养，也不繁殖也不扩增，忽然有几个人得救，我们就非常高兴。若是我们众人都为主说话，天天说，在家里说，在外头说，到处说，人就要希奇我们是什么样的人。他们会来看我们作什么，如此一来，得救的人就多了，繁殖扩增便是自然的。所以，这个改制是要众人都尽功用；这是正面的。反面的说，这个改制是不叫特定的人作头，而是人人都作头。

在传福音的事上，我们实在不够放胆，好像处处都在求人，只要人不反对，我们就感谢不已。其次，人只要说不错，我们更是欢喜；等到人信了、接受了，我们就好像到了三层天。这是我们平常的作法。我们没有多少人，能放胆的对罪人传福音，然后在他们得救之后，立刻对他们说，“你也可以把家打开传福音，有家中聚会。”

为什么我们不敢对人那样说呢？第一，因为我们不相信他们能这么快把家打开，我们不相信他们刚刚接受主，就能马上传福音。我们今天所以有小排，有家中聚会，是费了九牛二虎之力才建立的。现在要我们对刚得救的人说，立刻把家打开，我们实在没有这个信心。第二，在我们的潜意识里，都隐藏着带头的意愿；我们不相信，也不愿意别人带，只要我们自己带。我们中间最喜欢带头的，就是同工们；无论到哪里，都想带头。其次喜欢带头的就是长老，无论他在哪里作长老，他都喜欢带头。接着喜欢带头的，就是各项事奉的负责，无论是作整洁或教真理课程等，人都喜欢作那个安排的人；因为即使安排人扫厕所，也是很光荣的。殊不知这个带头的观念，是堕落的观念。正因这个带头的观念，才产生了组织的基督教，才有了牧师、主教、区域主教、大主教、红衣主教，甚至教皇等圣品阶级。

改制聚会就是要把这个带头的观念完全翻掉，好叫众人只作事不带头。长老是向导，同工也是向导，从此我们这

We are changing the system in order to change the habit of not speaking in the meetings. Everyone must speak the Lord's word. If we speak the Lord's word in the meetings and at home, the condition of the church will change for the better, and it will not be difficult for the church to spread and increase. Presently we rejoice when one person is saved and baptized, but when we all speak, we will not find it strange if one thousand people are baptized, because it will be a normal occurrence.

We are very happy when a few people are saved, because we do not speak, we do not have new ones for the increase of the church, and we are not spreading. If we all speak for the Lord and speak His word every day in our homes and in every place, people will be amazed at the kind of people we are, the number of new believers will increase, and we will spread. On the positive side, the change in the system is to cause everyone to function, and on the negative side, by changing the system, no particular person has to take the lead. Rather, everyone takes the lead.

We are not that bold when we preach the gospel. It seems as if we can only beg people to receive the Lord, and we are thankful when we are not opposed. When someone receives the gospel, we are in the third heaven. Not many among us can boldly preach the gospel to sinners and ask a new one to open his home immediately after he is saved in order to preach the gospel to others and to have home meetings.

We do not speak in this way, because we do not believe that a new one will open his home or that he can preach the gospel immediately after his salvation. We spend much energy to set up home meetings, but we do not have the faith to ask the new believers to open their homes. We also have the subconscious desire to be a leading one. We do not believe that others can take the lead, and we are not willing for them to take the lead. Instead, we want to take the lead. The ones who truly desire to take the lead among us are the co-workers. Wherever they go, they want to take the lead. The elders are the second group of people who like to take the lead. The leading ones in the service groups are a third group of people who like to take the lead. Whether they are leading ones in the cleaning service group or in teaching Truth Lessons, they like to be responsible to arrange things for others. This concept of taking the lead is a fallen concept that produced organized Christianity and gave rise to the clerical hierarchy of pastors, bishops, archbishops, cardinals, and the pope.

In changing the system, we want to overthrow the concept of taking the lead by allowing everyone to function. The elders and co-workers must be patterns.

里没有带头的，只有作向导的。因为圣徒们不懂得怎么走，不知道往哪里去，作长老、作同工的，就要告诉他们怎么走。这就是向导。

这二十多年来，整个台湾的工作没有多少开展，人数没有加增，召会数也没有多少加增，现今不过八十处。然而在美国，这二十多年来，有八十几处召会兴起，加拿大也有二十几处，两地相加，在北美就有一百多处召会。至于南美洲是一百多处；这两百多处加上欧洲、非洲、澳洲的一百多处，就有三百多处召会。这是谁带头呢？有人写书定罪我，说我用铁腕控制人，是道地的独裁者，就像一个教皇。我就要说，真冤枉，别把我捧得太高，我已经八十岁了，单单各地来信都看不完，还能有什么手腕，还能带什么头？我既没有作教皇，也不愿自居什么带头人；我只是到处作向导，对人说该怎么作，至于人作不作，我管不了。我传讲真理，我写书，我只愿别人得着生命的供应，得着真理的造就。许多从世界各地，特别是从美国各处的来信，说到他们如何从我的书里得着益处。我若是作头，就不会有这个结果。

重点在这里，首先，我们都必须起来，人人都要说话，即使说错了也没关系。第二，盼望所有同工、长老、事奉者、甚至教真理课程的人，都不要作头。我们中间没有作头的，最多只有作向导，带人走，引导人怎么走。比方作长老的，当他去服事时，不要只是自己闷着头作，要带着三、五个人跟着作，并且教导他们如何作。等作过几次后，作长老的就要放手，把那个服事交给他们。

一九四六年，就是抗战胜利第二年，南京召会认为这是胜利之后作工的大好机会，就请我去。于是我去了，头一天聚会，我就对他们说，切不要盼望我会帮他们作什么，我只是来将里头的负担卸给他们。当时我一面作南京，一面在上海召会服事；因着战乱的关系，上海召会几年不能聚会，后来才恢复。在上海，我也是说同样的话，我不是来帮他们或替他们作工的，我乃是来带着他们一同作，教他们作，作过之后，样样都要他们自己作。

From now on we should not have leaders; we should only have patterns. The elders and co-workers must function as patterns to help the saints know how to advance.

For the past twenty or more years, the work in Taiwan has not spread very much. There has been no increase in the churches and the number of churches has not increased. There are only eighty localities in Taiwan. But in America more than eighty churches have been raised up over the past twenty years, and approximately twenty churches have been raised up in Canada. This means that more than one hundred churches have been raised up in North America. More than one hundred churches have been raised up in South America. There are also approximately one hundred churches in Europe, Africa, and Australia. Who took the lead to raise up these churches? Some people have written books to condemn me and say that I control people with an iron hand and that I am a dictator, a pope. They lift me up too high. I am more than eighty years old, and I have no way to even read all the letters I receive, much less use an iron fist to control people. I am not a pope, and I do not want to make myself a leader. I am simply a pattern to show people how they should function. I cannot control whether people do what I say. I teach the truth and write books. I only want people to be supplied in life and edified in the truth. Many of the letters I receive from around the world, especially those from America, say how much the writers have been helped by my books. This would not be the result if I was taking the lead as some people suggest.

My point is that we must all rise up, and everyone must speak. It does not matter if we say something wrong. The co-workers, elders, serving ones, and the teachers of Truth Lessons are not leaders. We do not have any leaders among us; at the most we have patterns, who direct the saints and help them take the proper path. For this reason, when an elder is serving, he should not serve by himself. Three to five people should serve with him, and he should teach them how to serve. After doing this a few times, the elder should take his hands off and let those who have learned by serving with him bear responsibility for the matter.

In 1946 the church in Nanking felt that the victory in the war created an opportunity for the work, and they invited me to visit them. In our first meeting I said that they should not expect me to work for them. I was there to discharge the burden within me. At the time I was caring for Nanking and serving in Shanghai. The church in Shanghai had not held meetings for several years because of the war. When the meetings in Shanghai were recovered, I spoke the same thing in Shanghai. I said that I had not come to work for them but to be a pattern by working with them and by teaching them how to serve. I also said that after I taught them, they would do everything by themselves.

台北召会从起头到如今，没有一件事是在我手中。弟兄们可以见证，我什么时候都可以离开台北，而不必交代什么，因为一切都在弟兄们手中。从美国来的弟兄们，也能作见证，安那翰召会的会所虽然在我家附近，安那翰召会并不在我口袋里。实在说，今天安那翰召会一周有几次聚会，怎么聚法，我都不清楚，全数都是弟兄们在服事。这是我的见证。盼望所有同工、长老们，无论到哪里，都要有一个观念，就是不要去作头，乃要作向导。

前几年我在台北召会，曾私下对同工、长老们说，“你们怎么把会所弄得像衙门一样？人来见你们，好像到了衙门。”他们说，“没有这事。”我说，“你们心里没有，实际上，你们给人的感觉就是如此。”甚至有位弟兄，连叩长老室的门都不敢，好像要见总统一样。这真是要不得。曾有一位奥秘派的弟兄，很属灵，很爱主。有一次他到了欧洲一个城市，因为他很有名，全城都轰动，众人都要来看这个属灵人的风采。那时还没有飞机，都是车来车往的迎接他，但他却到处避不见面。原来他跑到运动场，在那里和儿童玩耍。全城的人都找不到这个属灵人，末了，却发现他在和小孩一同玩耍。这时，众人的心都凉了，想这是个什么属灵人。其实，这才真是个属灵人。若是他摆出一个架子，以为自己是全欧洲闻名的属灵大汉，就一点也不属灵了。

有时，为了带领聚会，方便负责作联系，长老们会坐在前头，然而不要把这个弄成一个规定，以为那就是负责人的位子。这个要改一改，不一定要如此，负责弟兄不一定要坐在前头。当然，为了报告方便可以如此，但不要形成一个局面；那是法利赛人的作风，喜爱会堂里的高位，筵席上的首座。（太二三 6。）主耶稣告诉我们，我们中间谁愿意为大，就要作众人的仆役。（11。）我们讲道的人，治理召会的人，千万不要作头，我们一作头，就把别人抹煞了。改制就是为了翻掉这个作头的旧习，好叫每一位弟兄姊妹都能起来为主说话。

把家打开为着主

旧约里的人蒙恩远不如我们，然而，连约书亚都说，“至于我和我家，我们必定事奉耶和华。”（书二四 15 下。）没有

From the beginning of the church in Taipei until today, nothing has been in my hands. The brothers can testify that I can leave Taipei at any time without the need to give anyone instructions because everything is in the brothers' hands. The brothers from America can also testify that even though the meeting hall of the church in Anaheim is close to my home, the church in Anaheim is not in my pocket. I do not know how many meetings the church in Anaheim has every week or what they do in the meetings. All the service is under the care of the brothers. This is my testimony. I hope that all the co-workers and elders will have the concept that wherever they go, they are patterns, not leaders.

A few years ago I spoke with the co-workers and elders in the church in Taipei, and asked why they made the meeting hall look like a government building. This gives people the impression that they are in a government office when they go to see the elders. The brothers said that they did not intend to make the meeting hall look like a government office. However, this was the real situation. Some saints are afraid to knock on the door of the elders' room because they feel as if they are visiting the president. This is intolerable. Once, a spiritual brother who loved the Lord visited a city in Europe. He was very famous, and everyone in the city wanted to see him. However, he avoided everyone and went to play with the children. When the people eventually found him, they were disappointed and thought that he was not spiritual. Actually, this brother was truly spiritual. If he had behaved as if he was the most spiritual man in Europe, he would not have been spiritual.

Sometimes, in order to take care of the meeting, the elders sit in the front row for the convenience of communicating with one another, but sitting in the front row should not become a rule. The saints should not think that the seats in the front are only for the responsible brothers. We must change this practice. The responsible brothers do not necessarily need to sit in the front. They can sit there for the convenience of making announcements, but to make this a special situation is the way of the Pharisees, who loved the place of honor at the dinners and the chief seats in the synagogues (Matt. 23:6). The Lord Jesus said that whoever wants to be great among us shall be our servant (v. 11; 20:26). Those who preach the word and administrate the churches should not act as the head. Whenever they act as the head, they annul the function of the other believers. Changing the system is to eliminate the habit of some being the head so that every brother and sister can rise up to speak for the Lord.

OPENING OUR HOMES FOR THE LORD

Even though the people of God in the Old Testament did not receive the grace that we receive, Joshua was able to say, "As for me and my house, we will serve Jehovah"

一件事叫我们的家蒙福，比我们把家打开为着主更好。新约里有一对夫妻亚居拉和百基拉的榜样，非常甜美。当他们在罗马时，罗马的召会就在他们家聚会；（罗十六 5；）等他们到了以弗所，以弗所的召会也在他们家聚会。（徒十八 18 ～ 19，林前十六 19。）我们都知道，在一个人家里聚会，对那个家而言，是何等麻烦的事。然而相对的，那个家蒙福也多。

我们这些得救的人，应该为着主，把我们的家打开聚会，这是天经地义的事。一个得救的人，若是不把家打开为着主，是说不过去的。我们的家里应该满了主的话；不仅有圣经，有属灵书报，并且应该从早到晚，所谈论的都是主的事。

需要有正当的消遣

神造人有一个原则，就是无论吃、喝、睡觉、工作、休闲，都要有规律。比方，一天吃三餐约需三小时，睡觉最多八小时，作工八小时，共是十九小时，然后还剩五小时，是给人休闲的。在神的心意里，这五小时是让人用在祂身上，叫人敬拜祂，祷告祂，谈论祂，彼此传说祂，唱诗赞美；这就是最好的休闲。

若是我们在地上的休闲生活不是这样，到头来就会产生罪恶。无论是到夜总会吃、喝、跳舞，或去看电影、听音乐等消遣，都会让人不知不觉落入罪中，因为在那种场合里，人容易脱序、不纯净。然而，在召会中不一样，召会生活把人引到基督面前；因祂是圣的，人在那种空气中，自然容易被分别。

现在台湾生活程度高，许多年轻夫妇都必须带职业，否则很难维持全家的生计。然而，我们还得承认，即使如此，每天还是能有两小时划出来为着主。早晨有一点时间亲近祂，晚上有一点时间，或者聚会，或者接触人；这是相当符合现实，也是对人健康有益的。

不为明天忧虑，乃要把一切交给主

四十多年前我得了肺病，在病重期间，孩子们来到我跟前。我看见他们，极为不忍，心想自己病得如此重，孩子怎么办？我就在主面前，求主再给我十五年。那时，我才三十九岁，至今我感谢主，祂给我的更多。马太六章

(Josh. 24:15). Nothing gives us more blessing than opening our homes for the Lord. In the New Testament the couple Aquila and Priscilla is a sweet pattern. When they were in Rome, the church in Rome met in their home (Rom. 16:3-5), and when they were in Ephesus, the church in Ephesus met in their home (Acts 18:18-19; 1 Cor. 16:19). On the one hand, it is bothersome to a person to have meetings in his home. On the other hand, it is a great blessing.

As believers, it is reasonable for us to have meetings in our homes for the Lord's sake. A believer has no excuse for not opening his home for the Lord. Our homes should be full of the Lord's word. We should have not only the Bible but also our publications, and we should discuss the things of the Lord all day long.

NEEDING PROPER RECREATION

In relation to man there is the principle that all our activities, including eating, drinking, sleeping, working, and resting, should be regulated. We need approximately three hours every day to eat three meals, eight hours to sleep, and eight hours to work. This is a total of nineteen hours, and this leaves five hours for recreation. God desires that man use these five hours to worship Him, pray to Him, speak about Him with believers and unbelievers, and sing hymns of praise. This is the best recreation.

Any other form of recreation will only produce sin. Going to nightclubs to eat, drink, and dance, or going to movies or concerts for recreation causes people to unconsciously fall into sin, because people in these places are loose and impure. The church life, however, leads people to Christ, and because He is pure, those who are under this atmosphere are spontaneously separated from sin.

The present cost of living in Taiwan is high, and many young couples must work to meet their financial needs. In spite of this, we can still separate at least two hours a day for the Lord. We can take some time in the morning to contact Him, and we can take some time in the evening to either attend a meeting or contact others. This is practical, and it is beneficial for our health.

NOT BEING ANXIOUS FOR TOMORROW, BUT CASTING EVERYTHING ON THE LORD

More than forty years ago I contracted tuberculosis. While I was sick, it was painful for me to see my children, because I did not know how I would care for them. I went to the Lord and asked Him to give me another fifteen years. At the time I was only thirty-nine years old. Today I still thank the Lord for giving me many more years. Matthew

三十四节说，不要为明天忧虑，因为明天自有明天的忧虑。所以，我们该受教育就受教育，该作什么就作什么。特别是青年人，为着自己和主的需要，应该好好读书受教育，并且要把书读好；这是你们的责任。等到你们去作事时，一定要尽忠职守，建立好的性格，这也是你们的责任。这样，你们必能有所作为，不愁吃，不愁穿。不要想赚多少钱，攒多少钱，否则想来想去，攒来攒去，几十年过去，什么也没有得到。一个战乱，就能把币值打得一落千丈，到头来一文不名，好像钱就那样不翼而飞了。

我们没有意思要弟兄姊妹们勒紧腰带，过穷苦日子，这是我们所不愿的；然而，我们应当把我们从主所得的，好好为主所用。在旧约里，关乎奉献的原则，最少有五、六种的十分之一。简单的说，一切的收入都要奉献十分之一，然后再作其他打算。这是定律，是神所作的，为叫祂的儿女能生活，而祂的工作和国度能有前途。

台湾有将近二千万人口，地方虽小，交通却很方便，吃住都方便，可惜我们没有把福音传开来；这实在是我们的羞耻。所以，我们一定要产生全时间服事者。在召会生活中，每二十人就应当有一位全时间者；换句话说，每十九位在职圣徒，就得负责一位全时间服事者的需用。有些全时间服事者，因所得的供应实在不多，不够他们家用，所以只好再去带职业；这是我们中间的缺欠。我们众人都需要为主活着，我们的钱一文也不可滥用。虽然我们不必太节省，都必须顾到家庭生活，使家庭生活无虞；但我们还得把相当数目的钱拿出来为主用，这才是向主忠诚，也才对得起主。

我们既然爱主，就得好好把一切交给主，不要怕。我实在可以见证，就如圣经上所说的，没有一个义人的后裔是讨饭的；反倒我们看见许多爱主的人，都蒙主祝福。所以，请我们众人放心。青年人有负担全时间，就勇敢的全时间，不要怕挨饿；时间摆出来，家摆出来，钱也要为主。主会顾到我们，祂是愿意我们众人都好好受教育，也好好顾到下一代的教育，正正当当、健健康康的服事祂。

6:34 says, “Do not be anxious for tomorrow, for tomorrow will be anxious for itself.” We should take care of what we need to take care of today. This is especially true of the young people. If you need to obtain an education, you should obtain it. In order to meet the Lord’s need and to take care of yourself, you should study hard and do well in school. This is your responsibility. When you get a job, you should fulfill your obligations and build up your character. This is also your responsibility. In this way, you will not be worried about what to eat and what to wear. Do not think about how much money you will make or how much you can save. One war can devalue any currency and cause the money to amount to nothing.

We are not asking the brothers and sisters to live in poverty. We should simply take what the Lord has given us and use it properly for the Lord. Concerning the principle of giving, in the Old Testament there were tithes. The children of Israel offered the Lord ten percent of what they received, and the rest of what they received was for their use. God established this so that His children could live, and His work and kingdom would have a future.

Taiwan has a population of almost twenty million, transportation and housing are convenient, and food is available. It is a shame that we have not spread the gospel. Therefore, we must produce full-time serving ones. Out of every twenty saints there should be one full-time serving one. In other words, nineteen working saints should support the needs of a full-time serving one. Some full-time serving ones have been forced to get a job because they are not receiving enough financial support to meet the needs of their family. This shows a lack among us. We need to live for the Lord, and we should not waste any money. Even though we do not need to be too frugal, and we should take care of the needs of our family, we must still offer our money to the Lord for His use. This is what it means to be faithful to the Lord, and it is the only way to be right with Him.

Since we love the Lord, we should not fear consecrating everything we have to Him. I can testify that the seed of a righteous man does not need to seek bread (Psa. 37:25). We have seen many who love the Lord and were blessed by Him. May we all be at peace. If a young person has the burden to serve full time, he should boldly become a full-timer without the fear of going hungry. He should give his time, home, and money to the Lord. The Lord will take care of us. The Lord wants us to be well educated. He also wants our second generation to receive a good education so that they can be healthy and serve Him.

今天我们应当感谢神，虽然我们的国家很小，但在经济上，是丰足优厚。这是主怜悯我们，使我们丰富；但这丰富不是为叫我们花费无度，乃要我们无论买什么，作什么，都不要太过，都能适度，好把我们的钱放在主的用途上。特别是要好好打开家聚会，好好传福音，好好产生全时间服事者，来为着主的工作。

一九八六年四月十七日讲于台北

We should thank God that even though Taiwan is small, it has a strong economy. The Lord in His mercy has made us rich. However, these riches are not for us to spend on ourselves without restriction; rather, they are for us to use in an appropriate way, without being excessive. Then we will have money for the Lord's use. We must do our best to preach the gospel, open our homes for meetings, and produce full-time serving ones who will work for the Lord.

第六篇

为着社区工作及兴建大会所的交通

个个都说话，人人不作头，家家有聚会

我们都知道生、养、教，是主恢复里当前的三件大事。此外，关于个个都说话，人人不作头，家家有聚会，也是三件必须急切操练的事。或者有人会问，谁不说话呢？只要是人，在正常情形下，都会说话。然而事实上，在聚会中的确没有几个人说话。所以，我们要反这种光景，鼓励个个都说话。

再者，我们天然的人，个个喜欢作头。一个家庭中，若有三个孩子，大的那个一定要作头；然而，在事奉主的事上，我们要反天然，要人人不作头。只有一位是头，我们只有一个头。很奇妙，“大”这个字的写法，就是“一”加上“人”，一人为大。只有主耶稣一人，祂是大的，除祂以外再没有人是大的。此外，还要家家有聚会。人是群性的，都喜欢彼此往来，你到我家，我到你家；然而奇怪的是，一摸到主的事，却少有人愿意把家打开，请人到家里来。这完全是堕落的基督教所留下来的三种遗毒：个个不说话，人人都作头，家家不聚会。

神愿意祂的子民，个个都作申言者说话。（民十一29。）使徒也说，我们都能一个一个的申言；（林前十四31；）这是神的心愿。主耶稣在马太二十章说，“你们中间无论谁想要为首，就必作你们的奴仆。”（27。）使徒行传也给我们看见，第一班得救的人在得救后，就立刻打开家，挨家挨户的聚会。（二46。）

目前台北至少有三、四千人经常聚会，参加召会活动，约计是一千多个家。若是这四千人都说主耶稣，说神，说福音，说真理，说生命，并且天天说，这会有什么结果？他们个个家打开，每周有一个晚上在家中聚会，如

CHAPTER SIX

FELLOWSHIP CONCERNING THE COMMUNITY WORK AND THE BUILDING OF A LARGE MEETING HALL

EVERYONE SPEAKING, NO ONE BEING THE HEAD, AND MEETING IN EVERY HOME

The three important matters in the Lord's recovery today are begetting, nourishing, and teaching. There is also an urgent need for us to practice three things: everyone speaking, no one being the head, and having a meeting in every home. Some people might say that everyone speaks, and under normal circumstances everyone can speak; however, in the meetings very few people speak. Therefore, we must stand against this situation and encourage everyone to speak in the meetings.

In the natural man everyone likes to be the head. This can be seen even among children; the oldest child in a family always wants to be the head. However, in our service to the Lord, we must stand against the natural man. No one should be the head. There is only one person who is the Head; we have only one Head. The Chinese character for big or great is composed of one and man. Only one man, the Lord Jesus, is great. Apart from Him, no one is great. We also need meetings in every home. Human beings are social; we like to contact one another. I like to go to your home, and you like to come to my home. However, when it is related to the Lord, very few people want to open their homes and invite people. The three poisons of no one speaking, everyone being the head, and homes without meetings are in us from degraded Christianity.

God wants all His people to be prophets (Num. 11:29). The apostle Paul says that we can all prophesy one by one (1 Cor. 14:31). This is the desire of God's heart. In Matthew 20 the Lord Jesus said, "Whoever wants to be first among you shall be your slave" (v. 27). Acts shows that the early believers opened their homes and met from house to house immediately after they were saved (2:46).

In Taipei there are presently three to four thousand saints who meet regularly and participate in the activities of the church. According to our estimate there are about one thousand households. What would the situation be if these four thousand saints spoke concerning God, the Lord Jesus, and the divine life every day? What would the situation be if

此一年下来，人数必定能翻两倍；从四千人繁增到八千人，从一千多家扩展为二千多家。到第二年，就能繁增到一万二千人。我们绝对相信，这样带得救的人，必是常存的果子，他们必定能作我们所作的事；因为什么样的人生什么样的孩子。我们若是这样说话，家打开聚会，并且不作头，我们所带得救，所生出来的人，必定也是这样。到明年，一万二千人个个都这样，那是何等的荣耀。

基督教所以死沉，包括我们在内，就是因为人人在聚会中不说话，个个要作头，并且不肯打开家聚会。盼望主给我们清楚看见，我们都必须反不说话，不打开家聚会的旧习，并且个个恨恶作头。若是我们个个都如此，等到我们去传福音时，我们所救来的人，必定和我们一样，一得救就打开家聚会，并且在聚会中说话，个个不作头。若是我们都能实实在在实行这三件事，台湾岛上就要带进一个复兴。我们绝对相信，福音化台湾的路就在此：个个都说话，人人不作头，家家有聚会。

发展社区福音工作

有些青年弟兄姊妹，已经开始两人一组的走到新社区去，挨家挨户叩门传福音，并且结果十分良好。他们所叩到的家，几乎没有拒绝的，都是家家打开门欢迎他们；凡接受他们的都得着福音的好处。有许多人并且邀请他们再去访问，那些人的家就成为传福音的场所。这是一件很希奇的事。我们从在大陆传福音起，从来没有遇见这种光景；这实在是太好了。

我们若是人人都为主说话，个个不作头，不约束人、辖制人、拦阻人、控制人，人人都脱捆绑，家家都有聚会，我们的亲友邻舍，很自然的就能蒙恩。然而我们去陪人读经，或去家中聚会前，都需要有事前的准备，好叫我们真能把人引到基督那里。我们中国人最喜欢读箴言，因为里面满了格言、座右铭。六十年前我也喜欢读箴言，但我越深入读圣经，就越深入到神新约的经纶里。对得救不久的人来说，读一点箴言，说上一两句，是很容易感动人的。比方我们请客吃饭，有冷盘、开胃菜，先端出来让人尝一尝，人的胃口就被打开，就喜欢吃了。箴言读熟了，是很开胃的。比方十章十九节说，“多言多语难免有过；约束嘴唇乃为明智。”不管人的宗教信仰如何，一听到箴言，几乎都觉得还是圣经高明。

they spoke the gospel and the truth every day? If they opened their homes and had a meeting one evening a week for one year, our numbers would double; we would increase from four thousand people to eight thousand people and from one thousand households to two thousand households. In the second year we could increase to twelve thousand people. Those who are saved in the homes will be remaining fruit. Furthermore, they will do the same things that we do because children usually imitate their parents. If we all speak, no one can be the head, and we will open our homes. Then the ones we lead to salvation will be the same as we. In two years there could be twelve thousand people who practice these three things. This would be glorious.

Those in Christianity and even we are dead because no one speaks in the meetings, everyone wants to be the head, and no one opens his home for meetings. May the Lord show us that we must overturn the habits of not speaking and not opening our homes, and we must hate being the head. If we are such people, those whom we lead to salvation will also be like this. They will open their homes, speak in the meetings, and not want to be the head. By diligently practicing these three things, we will bring in a revival to the island of Taiwan. This is the way to gospelize Taiwan.

DEVELOPING THE COMMUNITY GOSPEL WORK

Some young brothers and sisters are already going out to the new communities to preach the gospel from door to door, and the results have been very good. Almost every door they knocked on was open to them. People opened their doors to welcome them, and those who received them were blessed with the gospel. Many people invited them to return for a second visit. These homes are for preaching the gospel. This is marvelous. From the time we began preaching the gospel in mainland China, we have not encountered a situation like this. It is truly wonderful.

If we all speak for the Lord, no one can be the head to restrict, rule over, hinder, or control the other saints, and if we are freed from bondage to open our homes for meetings, our relatives, friends, and neighbors will be saved. Before we read the Bible with people or meet with them in our homes, we need to be prepared so that we can lead them to Christ. The Chinese people like to read Proverbs because it is full of wise sayings. Sixty years ago I also liked to read Proverbs, but the more I studied the Bible, the deeper I entered into God's New Testament economy. It is easy for a new believer to appreciate Proverbs. Reading Proverbs can be compared to serving people appetizers to whet their appetite. Proverbs whets the appetite. For example, Proverbs 10:19 says, "When there are many words transgression does not cease, / But he who restrains his lips is prudent." When a person hears these words, he will feel that the Bible is a superior book, regardless of his religious background.

从前有位同工，比我大两岁，四十年前我患肺病，他也患肺病，我们病得同样严重。然而我得了医治，他却到主那里去了。我常常想念他，因为我们两个很亲近，很同心。他是东北人，得救前十分热中政治；他几乎把他祖传丰富的家当，都献上为着政治。他非常轻看基督教，认为那是洋教，是一种侵略主义。他什么都不信，也不迷信。有一天，他到了一座山中的小庙，庙里的供桌上竟然放着一本很大的圣经，敞开在那里，他就走上前去看一看。正好是翻在诗篇第一篇：“不从恶人的计谋，不站罪人的道路，不坐亵慢人的座位；唯喜爱耶和华的律法，昼夜默想，这人便为有福。”（1～2。）他一读就很受吸引，心想原来圣经这么好，就把诗篇第一篇全都读过，越读越觉得好。“他要像一棵树栽在溪水旁，按时令结果子，叶子也不枯干…。”他就受感动，这时圣灵作工了。虽然没有人传福音，但他因着受感动，就悔改认罪，并且越认越多，甚至泪流满面，在供桌前打滚起来。他就这样得救了。得救后，他就定规什么都不要，都不干了，只要传耶稣。后来我们相遇，并且一同为主作工。

我们都当在读圣经的事上下点功夫，好使我们在传讲时，不会说得不清不楚，或是太深奥，叫人难以领会。比方，不要一开始就把亚伯拉罕生以撒、以撒生雅各，或是七十个七的预言，讲给人听。或许我们觉得那个很有味道，但对听的人来说，可能觉得那像外国话，实在听不懂。我们必须立定心志，把圣经好好读几遍。圣经是个宝藏，里面的宝贝太多、太丰富了。不要对人说些无关痛痒的话，要带着这本圣经，用这些宝贵、甜美的话，到处对人传讲；人需要什么，我们就对他说什么。

有时，我们与作母亲的谈话，一听她说她的孩子实在难办，我们就得立刻回应说，“这里有一节圣经，我读给你听听。主耶稣说，让小孩子到我这里来。”作妈妈的都喜欢听这个，然后再告诉她，主还给小孩子祝福。妈妈最爱孩子，摸着她的孩子就摸着她的心。我们就可以根据这个传福音，作母亲的对孩子没有办法，但主耶稣对小孩子有办法；主耶稣爱小孩。

现在台湾的社区，太便利于传福音了；一栋公寓里有几十户，坐个电梯就能到达每一户家门口。据说汉城有一个

There was a co-worker who was two years older than I. He contracted tuberculosis forty years ago at the same time that I did. Our sicknesses were approximately the same in severity, but he went to be with the Lord. I often remember him because we were very close and in one accord. He was from Manchuria, and before his salvation he was zealous for politics. He even contributed most of the wealth that he had inherited to political causes. He also despised Christianity because he thought it was a Western religion and a form of imperialism. He did not believe in anything and was not superstitious. One day he stopped by a small temple on a mountain. In the temple there was a large Bible on the offering table that was opened to Psalm 1. He read verses 1 and 2: “Blessed is the man / Who does not walk / In the counsel of the wicked, / Nor stand on the path of sinners, / Nor sit in the seat of mockers; / Rather his delight is in the law of Jehovah, / And in His law he meditates by day and by night.” He was drawn to these words and read the rest of the psalm, thinking that the Bible was better than he expected. The more he read, the more he liked it. The words of the Bible touched him, and the Holy Spirit worked within him. Even though no one preached the gospel to him, he repented and began confessing his sins in tears. After his salvation his only desire was to preach the Lord Jesus. I met him after his salvation, and we served the Lord together.

We should all spend time to read the Bible so that our speaking is simple and clear when we preach the gospel. Then it will not be difficult for others to understand us. When we first speak to people, we should not speak about Abraham begetting Isaac and Isaac begetting Jacob or about the prophecy of the seventy weeks. Although we may consider these to be interesting topics, the people we are speaking to will not understand us. We need to read through the Bible several times. The Bible is a treasure store that contains many riches. We also should not speak to people about insignificant matters; rather, we should take the Bible with us and speak its precious words to people everywhere. We should speak what people need to hear.

A mother may speak with us about the problems she has with her children. We can read Mark 10:14 with her, which says, “Allow the little children to come to Me.” All mothers like to hear verses like this. We can also speak of how the Lord blessed the little children. Because mothers love their children, when we speak in this way, we touch their hearts. We can then preach the gospel by explaining that only the Lord Jesus can help her children; she has no way to help them. The Lord Jesus loves little children.

It is very convenient to preach the gospel in the communities because more than twenty households live in one apartment building. We can take the elevator to their

基督徒团体，训练弟兄姊妹如何传福音。在汉城有许多家庭主妇，家中都有孩子，没法上班作事。这类的家庭主妇很多，她们有些到市场买菜，必须一手抱着孩子，一手提菜篮，是最需要人帮助的。那个团体就训练他们的家庭主妇，等在公寓电梯口，专门帮那些家庭主妇抱孩子，提菜篮，拿东西，然后跟着进到电梯里，就谈起话来。等到出电梯后，她们又跟着帮忙把东西拿到那些家庭主妇家门口。结果就被请进去喝茶，传起福音来了。这实在是个好办法。

如果我们众人都这样作，福音就不会不容易传了。现在台北各处社区发展，仅仅市内就有六十几个新社区，每个社区都是高级住宅，所有的设备都是高级的，并且迁入的都是年轻夫妇，刚毕业作事不久。有些公会团体已经进到这些社区里，有的才开始聚会就有八十、一百多人。盼望我们的弟兄姊妹能注意这事，行传一章八节说，“但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”台北就是我们的耶路撒冷，我们要先把福音传遍这地。福音化台湾的第一步，就是要福音化台北；要福音化台北最上好的路，就是先作社区。我们若开始作社区，福音定规开展得很快。

全时间者的配合

每一个社区里几乎都有弟兄姊妹，他们就是叩门的向导。全时间训练学员，配合这班弟兄姊妹，靠着主奇妙的恩典，一同出去叩访，乃是最有效的方法。我们需要接受一个负担，为这件事祷告。台北有这么多社区，一个社区可以抵得上一个村庄，并且是如此方便，实在值得我们劳苦。若是今天台北有一千位全时间弟兄姊妹，配上社区里的圣徒，都在社区里活动，结果将是何等荣耀。这不只需要我们祷告，更需要弟兄姊妹家家接受负担，在这件事上费财费力；不仅自己能走出去，并且能扶持、供应全时间的弟兄姊妹，让他们能把所有的时间摆出来。

召会就像一支军队，在地上为神的国度争战；所以，我们必须摆上一切，摆上财力、人力、时间，为着神在地上的权益。然而，这意思不是要众人缩衣节食，乃是盼望我们为主的缘故，过一个正常的生活；主所给我们多余的，我们不肯多花一分在自己身上。我们过正派的生活，把儿

doorsteps. I heard that a Christian group in Seoul, Korea, trains its members to contact people for the gospel. There are many housewives who stay at home with little children in Seoul. When these housewives buy their groceries, they carry their child in one arm and their groceries in the other. They need someone to help them. This Christian group trains its members to wait by the elevator in the apartment buildings and help the housewives carry their groceries into the elevator and to their front door while conversing with them. As a result the housewives invite the believers in for a cup of tea, and the gospel is preached to them. This is a good way to contact people.

If we practice, it will not be difficult to contact people for the gospel. There are over sixty new residential communities being developed within the city limits of Taipei. Young working couples who recently graduated from college live in these communities. Some denominations are already working in these communities, and there are eighty to one hundred people in their meetings. Hence, we should pay attention to the gospel work in these communities. Acts 1:8 says, “You shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.” Taipei is our Jerusalem. We must preach the gospel to every part of this city. The first step in gospelizing Taiwan is to gospelize the city of Taipei, and the best way to gospelize Taipei is to labor in the communities. If we labor in the communities, the gospel will spread quickly.

THE COOPERATION OF THE FULL-TIMERS

We have brothers and sisters in almost every community in Taipei. The most effective way is for the full-time trainees to coordinate with these brothers and sisters and go with them to knock on doors and visit people. We need to receive a burden to pray for this. There are many communities in Taipei that are equivalent to a village. It is worthwhile for us to labor in these communities. If one thousand full-time brothers and sisters coordinate with the saints living in the communities, the result will be glorious. This requires our prayer, and it requires all the brothers and sisters to pick up the burden and to spend their money and energy on this. The saints can go out in the gospel, and they can also support the full-time brothers and sisters so that the full-time serving ones can offer all their time.

The church is like an army fighting for the kingdom of God on the earth; therefore, we must give our all—our strength, time, and money—for God’s interest on the earth. This does not mean that we should not take care of our practical needs. Rather, for the Lord’s sake we should live a normal life and take care of the education of our children. If the Lord gives us any surplus, we should refuse to

女的教育费用等需要，都准备妥当，然后将有余的，摆上为着主。若是我们都肯这样作，相信福音化台湾乃是轻而易举的。同时，这能给我们的社会、国家，带进莫大的祝福。

台湾近来偶像盛行，杀人抢劫之事层出不穷；这些情形都说出这里极需福音。处今日这世代，我们接受主的负担，要推广主的恢复，就必须注重这一点。马太福音是国度的福音，最末了一章说到，主终极的使命。那里说，主已得着天上、地上所有的权柄，得着了天地间宇宙的国度，而我们需要出去普及；普及的方法就是“去”，使万民作主的门徒。不只作主得救的信徒，更是要作主的门徒，出去开广主的国度。我们必须“去”，将人浸入三一神里面；这是祂给我们的使命，我们一定要接受。

这是主在台湾一个特别的行动。祂给我们开了一个广阔的门，有良好的环境，和种种上好的配合，我们应当全力以赴，利用这个大好的机会，全体动员，全身、全心、全力、全人，甚至所有的财物、家庭、儿女，全为主摆上。若是如此，我们定能看见，福音化台湾的荣耀景况。

关于大会所的交通

关于林口大会所的事，从开始买到这块地之后，我们就一直积极在进行。我们所买的这块地是山坡地；政府对山坡地，无论是林地或农地，要开发时，都有其特别的规定。因此，我们必须先经过正当手续，申请开发坡地的许可。

有人问，我们一直积极推动小排、家中聚会的负担，为什么还需要大聚会的场地？我们曾经一再说过，圣经的原则给我们看见，大、小聚会都是需要的；就如鸟和飞机的两个翅膀，大聚会是一个翅膀，小聚会是另一个翅膀。根据我们这一年多的经历，我们发现在小聚会中，虽然有许多活动，但仍若有所缺，还需要大聚会的加强。这就需要一个大会场，好让各地的圣徒，如台中、台南、高雄等地，都能一同赴会。

虽然我们的小排聚会普及全台北市，但每个月我们至少都当有一次集中的大聚集，然后每半年有一次更大型的聚集。长期来说，因着训练，我们会有二千五百位全时间弟

spend it on ourselves. We should give the surplus to the Lord. If we are willing to do this, it will be very easy to gospelize Taiwan. This will bring a great blessing to our society and to our country.

Idols are prevalent in Taiwan, and crime has increased. These conditions indicate that there is a desperate need for the gospel. We must spread the preaching of the gospel because we live in this age and we have received a burden from the Lord to spread His recovery. The last chapter of the Gospel of Matthew, which is a book on the gospel of the kingdom, speaks of the Lord's ultimate commission. In this chapter the Lord charges us to go and disciple all the nations because He has received all authority in heaven and on earth (28:18-19). We need to go so that the Gentiles can become not only believers but also the Lord's disciples, that is, those who spread the Lord's kingdom. We must go and baptize people into the Triune God. This is the commission that the Lord gave us, and we must receive it.

We are now in the Lord's particular move in Taiwan. He has opened a wide door for the spread of the churches. We have a good environment, so we should give ourselves and take advantage of this opportunity. We need to be mobilized and give ourselves to the Lord. We should give Him our heart, strength, money, family, and children. If we do this, we will see a glorious situation in the gospelization of Taiwan.

FELLOWSHIP CONCERNING A LARGE MEETING HALL

We have been progressing positively with respect to acquiring a large meeting hall in Linkou. The land we purchased is on a hillside, and the government has many regulations concerning the development of hillside property. These regulations do not depend on whether the property is forestland or farmland. Therefore, we must go through the proper procedures and apply for a permit to develop the land.

Some saints asked why we need a large meeting hall when we are promoting the burden for the small groups and home meetings. The principle in the Bible shows that we need both the big meetings and the small meetings. These meetings can be compared to the two wings of a bird or an airplane. The big meetings are one wing, and the small meetings are the other wing. Based on the experience we gained this year, we know that even though there are many activities in the small meetings, we still need the strengthening from the big meetings. For this reason, we need a large meeting hall so that the saints from localities such as Taichung, Tainan, and Kaohsiung can gather together.

Even though there are small group meetings all over the city of Taipei, we still need a big meeting for everyone to attend at least once a month and a larger meeting every six months. In the future we hope to have two thousand five hundred full-time brothers

兄姊妹，他们的聚会、训练，在场所上便是一个大的问题。限于容量，海外圣徒要来参加，我们都无法接受。若是我们有地点，有宿舍，有住处，又有饭厅，肯定能接纳更多外地来的弟兄姊妹，和我们的圣徒集中在一起受训。这样，是既省力又省时。

另一面，现在台北是东方的大城，是相当有规模的工商业大都市，其社区人口越来越多，是个很大的渔场，正是传福音最好的场所。我们不能不注意发展工作。所以，一面为着盖造大会所，我们要齐心努力；另一面，我们还得注意社区发展的工作。我们必须争取时间，在主面前慎重考虑，恭敬的仰望主，在这两面的工作上同时进行。不要因为发展大会所，就把社区的发展工作停顿下来，恐怕我们将来会得不偿失。我们必须一面积极进行大会所的建造，一面将我们的人力、时间、财力，摆在社区的发展上。

主在财物上的预备

我们总得在主面前运用信心，仰望主的祝福和带领。我们中间，在工作上差派人出去时，从不谈钱的问题，这是我们的惯例。如果有人认为工作差派他去作工，一定会安排款项给他，那就错了；事实上没有这回事。我初到台湾时，工作上没有安排任何钱给我，只有和我最亲密的年长同工，倪柝声弟兄，他供给过我。一九三三年，在我挣扎着要不要放下职业全时间服事主时，他在地中海上正坐船预备回国；在船上，他写了一封信给我，印证了这事。当时我很惊讶，觉得这是一件神迹奇事，就特别到上海去见他。他留我在上海住了三、四个月。其间，有一天他来到我被接待的地方，在会所楼上；他放下一个奉献包给我，说，“常受弟兄，这是主给你用的。”那是他第一次对我在财物上爱心的供给，我从此铭记在心，至今五十多年。

等他带头在工作上差派我到台湾时，那是一九四九年四、五月间，他亲自送给了我三百美金。我就这样来了。一家十二口，夫妇两人带着八个孩子，还有两位不能放下的用人。我们一家十二口，到了台北，住在一个十六张榻榻米大的日式房子里。

and sisters being trained each term. The place where they can meet and have training classes is a problem. Presently we are unable to receive the saints from overseas into the training, because of the limitations in our capacity. If we have a place with a dormitory and a dining hall, we can accept the saints from abroad to the training. This would save both time and effort.

Taipei is a large city in the Far East. It is a highly industrialized and commercial city, and the number of people living in the communities is steadily increasing. This makes Taipei a large fishing pond; it is one of the best places for preaching the gospel. Therefore, we need to pay attention to the development of our work and labor in one accord for the building of the big meeting hall. At the same time we should pay attention to the spread of the work. We should seriously consider these things before the Lord, and we should look to Him that the work in these two areas would proceed simultaneously. We should not stop the work in the communities in order to focus on the development of the large meeting hall. If we do this, we will suffer loss. We must work toward the building of the large meeting hall at Linkou and, at the same time, put our strength, time, and money into developing the work in the communities.

THE LORD'S PROVISION IN FINANCES

We need to exercise faith toward the Lord, and look to Him for His blessing and His leading. We do not discuss money when someone is sent out for the work. This is an established practice among us. It is wrong for a person to think that because the work sends him out, it will also give him a specific amount of money. This is not our practice. When we first came to Taiwan, the work did not arrange for any money to be given to me. The only one who supplied me was my senior co-worker, Brother Watchman Nee. In 1933 when I was struggling with the decision of leaving my job and serving the Lord full time, Brother Nee was returning to China on a ship in the Mediterranean Sea, and he wrote me a letter confirming my decision to serve the Lord. When I received the letter, I was surprised, and I felt it was from the Lord; hence, I made a special trip to Shanghai to visit him. He asked me to stay in Shanghai for three or four months. Once during that time, he came to the place where I was staying and said, "Brother Witness, the Lord has given this for your use." He then left me an envelope. That was the first time that he supplied me financially, and it is deeply engraved on my heart.

Later when he took the lead in the work to send me to Taiwan, in either April or May of 1949, he personally gave me three hundred U.S. dollars. That was how I came to Taiwan. My household consisted of twelve people: my wife and I, our eight children, and two helpers whom we could not leave behind. We came as a household of twelve people and lived in a Japanese style house that was about three hundred square feet.

那时，从大陆来的弟兄姊妹，大部分是随着政府来的，所以，有钱的寥寥无几。就在这时，主特别开恩，有马尼拉的两位华侨来到台湾，看见主在这里工作的需要，就把台北一会所这块地，约三百八十坪，买了前面一半，一百九十坪，送给召会用。同时，在这块地上造了一个小会所，用水泥、砖头，简单的砌了起来，我们便在那里开始聚会。

一九四九年八月一日开工之后，工作发展得很快，会所就不够用了。在会所后面的另一半地，上面原来造了日本房产，因受战争轰炸，只剩下水泥地。附近的一位本省籍同胞，就担土在上面，种点菜蔬。经过多方的谈论、交涉，我就觉得应该把他担土种菜的权利买过来。于是我和他商量，给他一笔钱，请他把这些土和菜都让给我。他便以二百美金让给了我。之后，我就请弟兄到国产局去查这块地的地号，查出该地还没有出售，就立刻申请买下这块地。那时地非常便宜，大概不到一千美金，就买下了这块地，即现在的一会所。

在我还没离开中国大陆时，菲律宾马尼拉的弟兄们就经常请我去帮助他们。一九五〇年十一月，我应邀到菲律宾帮忙开工，在那里住了五个半月。临行前，有位弟兄特别约我，希望和我见一面。他是一位作生意的弟兄，不太会说国语。他告诉我，凡我在台湾为着主开工的一切费用，不拘多少，他都要全数奉献。我说，“弟兄，我们向来对工作的需用，并不告诉别人。”他说，“这不是你告诉我的，是我要求你，请你告诉我的。”我想，这也许是出乎主的。从那时起，他年年负这个责任，达十年之久。现在台湾各地会所主要的地，都是从那时职事的款来的。这完全是主预备的。

今天，主不只在人数上，在祂的工作上祝福我们，即使在物质上，祂也多方的祝福了我们。我们不要只凭我们所看见的，我们要认定只要是主要作的，我们都要去作。

主在财物上的祝福

我到美国开工，也是这样，我是赤手空拳到美国去的；那时，我身上还担负着许多位同工每个月生活的供给。而后，主就在美国开工，祝福直到今天，我们有了安那翰大会所，还有德州欧文的大会所；这些都是主给我们的。我交通这些，是要我们大家都相信主祝福祂自己的工作。

At that time most of the brothers and sisters who came from mainland China fled to Taiwan with the government. Few people were wealthy. It was at this time that two Chinese brothers from Manila came to Taiwan and saw the needs of the work. This was of the Lord. They bought a piece of land and gave it to the church. This is part of the land on which hall one of the church in Taipei stands. They also built a small meeting hall on the land, and we began to meet in it.

After the work began on August 1, 1949, it spread rapidly, and the meeting hall was no longer adequate. Behind the meeting hall was a piece of land that had only the concrete foundations of houses that were bombed during the war. A Taiwanese man was using the land to grow vegetables. We felt to buy his rights to the land, and he agreed to sell his rights to us for almost two hundred U.S. dollars. We then went to the Bureau of National Assets for the parcel number of the land and to find out if it had been sold to anyone. It had not been sold, so we immediately applied to buy the land. In those days land was very cheap, and we purchased it for less than one thousand U.S. dollars. This is the land on which hall one stands.

In November 1950 I went to the Philippines to begin the work there, and I stayed there for five and a half months. As I was about to leave the saints, a brother who was a businessman made an appointment and met with me. He said that he would cover all the expenses for the spread of the Lord’s work in Taiwan, regardless of how much it was. Even though I said that we never tell people how much money the work needs, he insisted that I was not telling him; rather, it was he who was asking me to please let him know how much was needed. From that time onward, for a period of eleven years, this brother bore the financial responsibility for the work in Taiwan. The land for most of the meeting halls in Taiwan was purchased during those years. This was the Lord’s provision.

The Lord has blessed us not only in relation to our numbers and the work; He has also blessed us in material things. We should not go by what we see; we must be determined to do whatever the Lord wants us to do.

THE LORD’S MONETARY BLESSING

When I went to America to begin the work there, I was empty-handed, just as I was when I came to Taiwan. At the time I was still responsible for the monthly living expenses of several co-workers in Taiwan. The Lord began the work in America, and He is still blessing it to this day. We obtained a large meeting hall in Anaheim, California, and another one in Irving, Texas. These two meeting halls were given to us by the Lord. I am fellowshipping these matters because I want everyone to believe that the Lord blesses His work.

现在关乎职事站的文字工作，有三大分站。一是美国的安那翰；二是欧文，是我们印刷的地方；第三就是台北的福音书房。这三处全时间服事的人，加起来有六十多位。此外，自愿来作工的，有一倍多，就是一百二十多位。这些全是主自己作出来的。

在财物奉献上忠心，顾到主的需要

我们千万不要为着林口将来几亿的需要，就全数往那里摆，而忽略了社区工作的发展；那是不对的。我们必须两面均衡发展。弟兄姊妹应当在主面前经营，学习好好理财，一定要守住在主面前的那个数字，逐渐的达到目标；不要把那个数字忘了，也不要把那个数字改作别的用途。

或许有的弟兄姊妹会说，林口土地开发计划和正式建筑，加上买地在内，不是超过原来的估计么？然而，我们深信世界各地都会有奉献。我们绝对相信，海外各地召会，加上台湾众召会的奉献，一定会补足这差额，这是一点都不成问题的。只是我们众人必须忠信，答应当初我们在主面前所要有的奉献。只要弟兄姊妹按着在主面前的心愿，一步一步的奉献，大会所的完成一点也不是什么重担。我们相信主的祝福是继续不断的。

对于社区工作的开展，弟兄姊妹还得照着需要，在主面前尽力有所供给，使全时间的弟兄姊妹得着相当的扶持，使他们的生活能够稳定，没有任何其他的牵挂，能安心的作工。若是他们尽职上受到阻碍，就会影响到后来的全时间弟兄姊妹，使他们不敢放胆往前。所以，我们必须先好好照顾这一批，好叫后来的全时间者可以安心。我们不能说他们没有信心，毕竟他们也得顾到自己的家庭。我让弟兄姊妹明了这些情形，不是要求大家缩衣节食，乃是愿意众人都过正常丰富的生活，好好顾到儿女的教育，但绝不多花一分钱在不必要的事上。求主宝血遮盖，我自己也是如此，作多少衣服，买多少需用，都是算了再算，好好计

The publication work of the ministry office is taken care of at three stations. One station is in Anaheim, the second station is our printing section in Irving, and the third station is the Taiwan Gospel Book Room in Taipei. There are more than sixty full-time serving ones in these three places. There are more than twice that number of volunteers who come in to work; there are more than one hundred twenty volunteers. All of this has been accomplished by the Lord.

BEING FAITHFUL IN MATERIAL OFFERINGS TO THE LORD AND CARING FOR THE LORD'S NEED

Even though the Linkou project will require several million Taiwan dollars, we should not put all our money into this project and neglect the development of the work in the communities. This is wrong. We must labor simultaneously in both areas. The brothers and sisters should labor before the Lord and learn how to use their money so that by faithfully giving, they can gradually attain the amount they have pledged to the Lord. We should not forget the amount of our pledge, and we should not take money from that amount to use for other purposes.

Some brothers and sisters will ask whether the cost for purchasing the land at Linkou, developing the plans, and constructing the hall exceeds our original budget. This may be true, but we believe that the churches around the world will contribute to this project. We believe that when the offerings of the overseas churches are added to the offerings of the churches in Taiwan, the lack will be taken care of. This will not be a problem. We must be faithful to fulfill the offering we pledged to the Lord. As long as the brothers and sisters faithfully make their offerings, according to their vow to the Lord, the completion of the large meeting hall will not be a heavy burden. We believe that the Lord will continue to bless us.

Related to the spread of the community work, the brothers and sisters still need to do their best before the Lord to support the needs of the work. Then the full-time brothers and sisters will be adequately supported and will have a stable living without anxieties. This will enable them to work in peace. If the full-time saints are hindered financially, it will affect the brothers and sisters who want to go full time in the future. They will lack the boldness to give themselves. Thus, we must take good care of the present full-timers so that future full-timers will be at peace. This does not mean that the full-timers do not have faith, but they need to take care of their families. The purpose of this fellowship is not to deprive the brothers and sisters of food and clothing. Rather, it is for them to live a normal life and take care of their children's education but not spend even one penny on unnecessary items. May the Lord's blood cover me; this is what I practice. I buy only the

划过，好使多余的钱财能给主用。若是我们众人都如此，主的祝福一定临到我们。

按着历史和圣经的应许来看，我们若忠心为着主，主定规敞开天上的窗户，倾福于我们。玛拉基三章十节说，“你们要将当纳的十分之一，全然送入仓库，使我家有粮，以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。”那时以色列人中也有失败的，结果就如哈该书所说，“你们撒的种多，收的却少；你们吃，却不得饱；喝，却不得足；穿衣服，却不得暖；得工钱的，将工钱装在破漏的囊中。”（一6。）我不是在这里说不好听的话，我们应当相信我们的主，是又真又活，又信实的。祂在圣经里的话都是可靠的。六十年来，我跟从祂、倚靠祂、相信祂，我的确能作这个见证；看见祂诸般的丰富，显在我们的忠心上。只要弟兄姊妹看见主的需要，有远大的眼光，把一切归给主使用，那是一个极大的祝福，极大的荣耀。

试想我们奉献我们的所有为主使用，慢慢的，三千、四千、甚至一万的人成群的得救，那是何等喜乐的事；因为那是我们奉献财物的一个果效。主在路加福音告诉我们：“要借着那不义的钱财，为自己结交朋友，到了钱财无用的时候，他们可以接你们到永远的帐幕里去。”（十六9。）不只今天我们因着财物摆上，看见人得救我们很快乐；有一天，我们进国度时，有人会在那里欢迎我们。恐怕在欢迎我们的人中，有许多是出乎我们意料之外，是我们所不知道的。他们会对我们说，“就因为你奉献了那笔钱，我才得救的。”我们相信这事一定会发生，否则主不会说，到了钱财无用的时候，到永远的帐幕里去时，有许多人会在那里欢迎我们。我们都应该相信这话。

我们看见主开路，主也祝福。所以，我们有三方面的目标，首先，我们要完成大会所，这是必需的。其次，等到会所完成之后，我们会发现还是不够用。因此，我们的目标是第一处在北部，第二处在高雄，第三处在台中，第四处在花莲，第五处在台东；我们需要五处的大站口，才能使这个工作普及全省。这不是一件轻易的事。第三，台北社区发展的工作，是刻不容缓的。这三面我们都必须面面顾到。

clothes and items that I need, and I make a budget so that any surplus can be used for the Lord. If we would all practice this, the Lord's blessing would be upon us.

According to the experience of the believers and the promises in the Bible, if we are faithful to the Lord, He will open the windows of heaven and pour out blessings upon us. Malachi 3:10 says, "Bring the whole tithe to the storehouse that there may be food in My house; and prove Me, if you will, by this, says Jehovah of hosts, whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it." When this word was spoken, there were many defeated ones among the Israelites, which resulted in the situation recorded in the book of Haggai: "You have sown much, but you bring in little; you eat, but there is no satisfaction; you drink, but there is no being filled with drink; you dress yourselves, but there is no warmth in doing so; and he who earns wages, earns wages to put them into a bag with holes" (1:6). We should believe that our Lord is real and living and that He is faithful. All His words in the Bible are trustworthy. For the past sixty years I have been following Him, relying on Him, and believing Him; hence, I can testify to you that I have seen His multifarious riches manifested in our faithfulness. Brothers and sisters, it is a blessing and a glory for us to be willing to see the Lord's need and to give our all for His use.

We should consider what would happen if we all consecrated everything we have for the Lord's use. Gradually, three thousand, four thousand, and even ten thousand people would be saved. Seeing the fruit of our material offerings would make us joyful. In Luke 16:9 the Lord said, "Make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal tabernacles." Today we are happy when we see people being saved, and when we enter the kingdom, there will be people welcoming us. I believe that we will be surprised to see those who will welcome us. They will say to us, "The money you gave provided the way for me to be saved." We truly believe that this will happen; otherwise, the Lord would not have spoken this word. We should all believe this word. The Lord makes the way, and He gives the blessing.

It is necessary for us to complete the large meeting facility. After the meeting facility is completed, we will discover that it does not fully meet our need. Therefore, we will need more large stations in Taipei, Kaohsiung, Taichung, Hualien, and Taitung to meet the need of spreading the work to the entire island. This is not a small thing. We must also proceed with the development of the community work in the city of Taipei. We must take care of these three things.

祷告：主啊，我们所交通的你都听见了，我们相信这一切都是出乎你的；我们仰望你来成全。为着这事，求主祝福弟兄姊妹，祝福他们的家，祝福他们的儿女，祝福他们的事业，要他们人来，家来，财物来，时间也来。求主为着这事，祝福我们的国家，祝福这里的社会，祝福这里一切的发展。主啊，荣耀你自己的名。日子实在是近了，但愿你福音化台湾，真理化台湾，召会化台湾，使台湾成为一个荣耀的岛屿，满了你的见证。愿一切的荣耀都归给三一神，阿们。

一九八六年四月十八日讲于台北

Prayer: Lord, You have heard our fellowship. We believe that it is from You, and we ask You to come in and accomplish it. Bless the brothers and sisters for the sake of these things. Bless their homes, their children, and their jobs so that they can give themselves, their households, their time, and their money. Lord, for the sake of the increase and spread of the churches, bless this country, our society, and the development of this island. Glorify Your name. The day of Your coming is near. We ask You to gospelize, truthize, and churchize Taiwan so that Taiwan can become an island that is full of Your testimony. May all the glory be to the Triune God. Amen.

第七篇

国度的福音要传遍天下

读经: 马太福音二十四章十四节，二十八章十六至十八节。

主恢复的三大家当

在主恢复的召会中，我们有三大本钱，是任何其他基督徒团体所没有的。第一，我们有真理；第二，召会遍及全世界；第三，我们能产生全时间的人。从一九二二年至一九八四年，这六十二年内，主在我们中间所释放的真理，是历代基督徒团体中，最多且最高的。从一九七四年到一九八四年，我们把新约圣经二十七卷，都解开并详加注解，所释放出来的生命读经信息，有一千二百多篇。我们在新约圣经恢复本注解中的真理，大部分是承继来的。从第一世纪的教父们，直到前一个世纪的弟兄会，我们承继了他们对真理的讲解。因此，我们对圣经的认识，并不是闭门造车独创的，乃是承继召会二千年来，从主所得的亮光，加上主给我们的许多启示。比方这么多世纪以来，没有人把“新耶路撒冷”这个真理讲得清楚。然而，在我们出版的“神新约的经纶”一书中，就把新耶路撒冷的真理，讲得又清楚又透彻。

有一本神学院出版的书里，说到已过四十年，中国人对圣经的讲解，都没有脱开聚会所的色彩。不只在东方如此，在西方也是如此。美国有许多礼拜堂和广播电台，都采用我们所出版的书籍，作他们讲道或广播的材料。在这六十年间，所有基督徒都无法否认，神把真理托给我们。所以，我们中间的第一个家当，就是真理。

我们的第二个家当，就是召会普及于六大洲。在二十多年内，西方三百多处召会兴起，不是人作出来的；其中百分之八十，是因着接触真理的书刊而兴起的。至今，美国与加拿大，共有一百处召会；南美、中美及墨西哥，约有一百处；欧洲、非洲、澳洲，加起来又是一百处。这是

CHAPTER SEVEN

PREACHING THE GOSPEL OF THE KINGDOM IN THE WHOLE INHABITED EARTH

Scripture Reading: Matt. 24:14; 28:18-20

THE THREE GREAT ASSETS OF THE LORD'S RECOVERY

We have three great assets in the Lord's recovery, which no other Christian group has. We have the truth, we have churches all over the entire earth, and we can produce full-time serving ones. From 1922 to 1984 the Lord released more truths among us than among any other Christian group throughout history. From 1974 to 1984 we expounded the twenty-seven books of the New Testament. These messages are printed in more than one thousand Life-study messages. These truths are also in the footnotes of the Recovery Version of the New Testament. We inherited most of these truths from the believers who went before us, beginning with the church fathers in the first century to those in the Brethren assemblies in the last century. We did not invent these truths. Our understanding of the Bible is a combination of the light the church has received from the Lord over the past two thousand years and the revelation we have received from the Lord. For example, none of the believers who went before us clearly expounded the truth concerning the New Jerusalem, but in the book God's New Testament Economy we thoroughly and clearly expound the truth concerning the New Jerusalem.

A theological seminary in the Far East put out a publication in which they said that for the past forty years the local churches have influenced the exposition of the Bible among the Chinese. This is the situation in the Far East and in the West. There are many different Christian groups and broadcasters in America who use our publications as material for preaching. Christians cannot deny that during the past sixty years God has commissioned us with the truth. Therefore, the truth is our first asset.

The churches that have spread over the six continents are our second asset. In a little over twenty years more than three hundred churches were raised up in the West. This was not the work of man. Nearly eighty percent of these churches were raised up through reading our publications. At present there are about one hundred churches in the United States and Canada, approximately one hundred churches in South America, Central America, and

在西半球的三百处召会。在东半球也有三百多处召会，亚洲北至日本、南韩，南至香港、泰国、马来西亚、印尼，共有一百处召会；在台湾有八十处，加上菲律宾的召会，北岛及南岛两地约有一百二十处召会。所以，在全地主恢复的召会加起来，共有六百处，分布在三十多个不同的国家。世界上没有任何一个基督徒团体，像主的恢复这样普及全球。

我们的第三个家当，是产生全时间的人。全地没有一个地方，有像台湾这样好的条件，产生全时间的人。现在台湾不论交通的发达、教育的普及、治安的良好、经济的发展等，各方面的条件都是最优、最好的，所以我们才能在此产生全时间的人。今天，即使是从台湾差一千位全时间弟兄姊妹到南美去，也不够用。即使是差三百、五百位全时间者到非洲，也是不足以应付需要。当然，去南美的人需要会讲西班牙语，去非洲的人需要会讲英语。所以，从现在开始，台湾每年必须产生五百位全时间，并且是精通外语的人。在五年内先福音化台湾，然后再被打发到国外去传扬真理。

将国度的福音传遍居人之地

在要来的全时间训练中，弟兄姊妹要接受外语训练。我们一面加强受训学员的外语能力，一面还要教导他们如何传福音，如何挨家访问，带领人得救，并如何建立召会。等到台湾都福音化后，我们要送头一批受训学员出国。先到拉丁美洲、印尼、非洲，然后有人学阿拉伯语，再从美国转到欧洲，进入阿拉伯世界。

马太二十四章十四节说，“这国度的福音要传遍天下。”我们都知道，马太福音是一卷讲国度的书，不同于马可福音、路加福音所说一般、赦罪的福音。马太福音乃是国度的福音；主说国度的福音要传遍整个居人之地，这意思是哪里有人居住，国度的福音就要传到哪里。主在马太福音结束时说，“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的

Mexico, and about one hundred churches in Europe, Africa, and Australia. These are the three hundred churches that are in the Western hemisphere. There are more than three hundred churches in the Eastern hemisphere. From Japan and South Korea in the north to Hong Kong, Thailand, Malaysia, and Indonesia in the south, there are one hundred churches. There are eighty churches in Taiwan, and there are one hundred twenty churches on both the northern and southern islands of the Philippines. Therefore, there is a total of six hundred churches in the Lord’s recovery in more than thirty different countries on the earth. No other Christian group has spread throughout the entire globe as the Lord’s recovery has spread.

The ability to produce full-time serving ones is our third asset. There is no place on the earth that can compare to Taiwan in relation to producing full-time serving ones. In Taiwan transportation and communication are developed, education is widespread, public security is good, and the economy is well developed. These factors create the best situation for us to produce full-time serving ones. If we sent one thousand full-time brothers and sisters to South America, they would not meet the need; neither would three to five hundred full-time serving ones meet the need in Africa. Of course, the ones going to South America would need to speak Spanish, and the ones going to Africa would need to speak English. Taiwan needs to produce five hundred full-timers every year, and they must be fluent in foreign languages. We must gospelize Taiwan within the next five years and then go abroad to spread the truth.

SPREADING THE GOSPEL OF THE KINGDOM TO THE WHOLE INHABITED EARTH

In the upcoming full-time training the saints will be trained in foreign languages. We need to strengthen the trainees in their ability to speak foreign languages, and we must teach them how to preach the gospel, that is, how to visit people from house to house in order to lead people to salvation. We must also teach the trainees how to establish churches. After the gospelization of Taiwan we will send a group of trainees abroad. They will go to Latin America, Indonesia, and Africa. Then they will learn Arabic in order to go to the Arabic-speaking world.

Matthew 24:14 says, “This gospel of the kingdom will be preached in the whole inhabited earth.” The Gospel of Matthew is a book on the kingdom. It presents the gospel of the kingdom, which is different from the gospel of the forgiveness of sins presented in Mark and Luke. According to the Lord’s word in Matthew 24:14, the gospel of the kingdom must be preached wherever there are people. At the end of the Gospel of Matthew the Lord said, “All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the

名里。”（二八 18 ～ 19。）中文的“门徒”不能当动词用，但在英文、希腊文里都把门徒当动词。这也就是说，主要我们去，把万民都作成主的门徒。

马可福音末了说，“信而受浸的必然得救，不信的必被定罪。”（十六 16。）路加福音末了说，“传悔改以得赦罪之道。”（二四 47。）这两处的福音，都是指一般的福音说的，只有马太福音里所说的福音，是指国度的福音。主从死里复活之后，天上地上所有的权柄都交给了祂。主要我们去设立国度，使万民作祂的门徒；主不仅是要我们去得着信徒，更是要我们去得着门徒。门徒是受过操练且过国度生活的人。

我们宣扬国度福音的权柄，完全在于我们对真理的认识。我们所出版的书籍中，有许多是论到马太福音和约翰福音。马太是讲国度的真理，约翰是讲生命的真理。保罗把国度与生命二者加在一起讲，保罗看召会就是国度。我们今天的使命，就是出去把国度的福音，传遍凡有人居住的地方，使每一个信徒，都作国度的门徒。在这末后的世代，主将最高、最多、也是最后的真理交给我们，这是神主宰的安排。已往都是各国教士，远渡重洋到中国布道；现今是中国“传教士”到各国传扬真理。他们不是去拓荒，乃是带着真理去打仗，要把国度的福音带到所有居人之地。

人源的需要

我们开始台湾福音化行动之后，台湾每个乡镇都有召会，村村都有“真理课程”的教育，那是何等荣耀的景象。我们现在的作法，是要把召会建造在家里；然而，我们仍需要一个大会所。大会所的建造，不仅是为着全体圣徒可以聚在一起，也是为着可以作为训练中心。从现在起，我们每年都要办训练，让新人不断的加进来，到时候从世界各国都会有人来参加训练；故此，我们需要预备两千个床位。

今天台湾各面都很好，但社会道德不够。每天打开报纸，都能看见许多烧杀抢劫的事，这说出在这块地上缺少真理，缺少国度的福音。所以，我们要背负这个担子，把台湾全岛都福音化，然后到各国去福音化全世界。不要以为这是

Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (28:18-20). This word means that the Lord wants us to go and make all the nations His disciples.

The end of the Gospel of Mark says, “Go into all the world and proclaim the gospel to all the creation” (16:15). The end of the Gospel of Luke says, “That repentance for forgiveness of sins would be proclaimed in His name to all the nations” (24:47). The gospel referred to in these two portions is the general gospel. Only the gospel referred to in Matthew is the gospel of the kingdom. After the Lord rose from the dead, all authority in heaven and on earth was given to Him. Therefore, He wants us to establish His kingdom by discipling all the nations. He does not merely want us to go out and gain believers, but even more, He wants us to go out and gain disciples. Disciples are those who are trained and who live the kingdom life.

Our authority to announce the gospel of the kingdom depends on our knowledge of the truth. Many of our publications are concerning the truth of the kingdom presented in Matthew and the truth of the divine life presented in John. Paul also spoke of the kingdom and of life, because he considered the church to be the kingdom. Our commission is to go and preach the gospel of the kingdom to every part of the inhabited earth and to cause every believer to become a disciple of the kingdom. In this last age the Lord has given us the highest and the final truths. This is His sovereign arrangement. In the past missionaries from different countries traveled great distances across the oceans to preach the gospel in China. Now Chinese “missionaries” must go to the different countries to preach the truth. They will not go as pioneers; rather, they will go to fight the battle with the truth, to bring the gospel of the kingdom to the whole inhabited earth.

THE NEED FOR HUMAN RESOURCES

After we gospelize Taiwan, every town and village will have churches with Truth Lessons classes. This will be a glorious sight. Our current practice is to build up the church life in the homes; however, we still need a large meeting hall. The large meeting hall in Linkou will not only be a meeting place for the saints; it can also be a training center. The training will be held every year, and there will constantly be new people coming through it. Soon people from around the world will come to attend the training; therefore, we will need to prepare two thousand beds.

Even though every aspect of society in Taiwan is good, it is not sufficiently ethical or moral. The newspaper contains many articles concerning arson, murder, assault, and robbery. This means that there is not enough truth in this land and that there is a lack of the gospel of the kingdom. Hence, we need to bear the burden to gospelize the island of Taiwan, after which we must go to every country and gospelize the entire earth. Do not think that this is

在说梦话，这一切都是可实行的。今天若是给我一千人，个个都有真理的装备，和外语的根基，我即刻将他们差遣出去。无论是南美、澳洲、纽西兰、欧洲，各地的呼声不断传来：“请打发人到我们这里来，我们需要帮忙。”在南美至少有十多个国家，向着我们是敞开的。他们看见生命读经如获至宝，只是我们翻译的速度赶不上他们的需要。今天到处都需要真理，所以就长远而论，仅仅借着书刊去开展还不够，必须有人到各地去。全时间弟兄姊妹经过真理的训练，和为主作工上的经验，加上语言的学习，他们出去福音化世界，必不是空洞的理论。

财物的需要

在台北，爱主的弟兄姊妹很多，虽然环境不许可他们全时间，但他们可以摆上财物，作财物供给的全时间者。两种全时间的分别，只在于生活方式的不同。有的人全时间去传福音，作主的工；有的人一面过召会生活，一面赚钱为着主工作的使用。前者是“时间”全时间，后者是“财物”全时间。若是有人不能拿出全部时间作主的工，就可以作财物供给的全时间者；从这个观点看，弟兄姊妹个个都是全时间的。

任何行动都必须有预算。这些答应主呼召出来全时间的人，多半是应届的大专毕业生，在他们受训期间，以及他们加入主工作的行动之后，召会需要担负他们每月的供给，所费不菲。我们的目标是先顾到全时间的，其次是盖造大会所。在经济的预算方面，我有充分的把握。我们从开头就说，在召会中聚会的，每二十个人就该出来一位全时间的。换句话说，每十九个聚会的人，就该供应一位全时间者的生活。全省在主恢复中的弟兄姊妹，有四万二千多，实际到会的有一万八千多。若以聚会人数的二十分之一计算，全省全时间的人数应该有九百。到了一九八八年，相信聚会的人数会达到两万；从两万人中，可以出来一千位全时间者。所以，我们要福音化台湾，在人力和财力这两方面，并不是太难。

今天，我们要考虑的两个问题，第一，有没有人愿意为着主全时间？第二，全体弟兄姊妹在财物的奉献上，是否忠诚？以目前的趋势，到一九八八年，产生一千位全时间

merely a dream; this can be put into practice. If we have one thousand people today who are equipped with the truth and have a foundation in foreign languages, we could send them out immediately. We receive phone calls from South America, Australia, New Zealand, Europe, and many other places, saying, “Please send us someone; we need help.” There are more than ten countries in South America that are open to us. They receive the Life-study messages as if they are receiving a treasure. We cannot translate the publications fast enough to meet their needs. Every place needs the truth. Therefore, in the future it will not be sufficient to send out only the publications to spread the work. We must also send out people. After the full-time brothers and sisters pass through the training in the truth, receive experiences in serving the Lord, and learn some foreign languages, they will go and gospelize the world. This is not idle speculation.

THE NEED FOR FINANCIAL RESOURCES

There are many brothers and sisters in Taipei who love the Lord but whose circumstances do not allow them to serve full time. However, they can give their money and become money-supplying full-timers. Some saints will preach the gospel and do the Lord’s work full time; other saints are in the church life and earn money for the use of the Lord’s work. The only difference between these two types of full-time serving ones is that some are full time with their time, and others are full time with their money. The saints who cannot give their time to serve the Lord can be money-supplying full-timers. According to this understanding, all the brothers and sisters are full-timers.

We need a budget for any move we make. Most of the saints who answered the Lord’s call to serve full time are recent college graduates. Thus, during their time of training and after they are trained and enter into the Lord’s work, the churches will need to bear the burden of their monthly support. Their support will not be a small amount. Our goal is to take care of the full-time serving ones and then build the large meeting hall. I have full assurance concerning our financial budget. Initially we said that of the saints who regularly attend meetings, one in every twenty should serve full time. In other words, nineteen saints should support one full-time serving one. There are 42,000 brothers and sisters in the Lord’s recovery on the island of Taiwan, and approximately 18,000 of them attend the meetings. If we calculate one-twentieth of those who attend the meetings, there should be nine hundred full-time serving ones. It is possible for the number of saints in the meetings to reach 20,000 by 1988. This means that there can be one thousand full-time serving ones. Hence, it will not be difficult for us to obtain the human and financial resources needed to gospelize Taiwan.

There are two things that we need to consider. We need to consider who is willing to serve the Lord full time and whether the brothers and sisters are faithful in their material offerings. According to our present situation, it will be easy for us to produce

是很容易的。至于供应全时间的需用，只要弟兄姊妹从收入中取出十分之一，供给全时间者，这一千位全时间者的供给自然没有问题。至于大会所的建造，这不只是台湾各地召会的事，也是全世界各地召会的事。在这几年中，弟兄姊妹要尽力为着大会所的建造奉献。我们既赞成现在所走的路，就需要照着主所给的力量摆上。

主的祝福与同心合意

我确实相信，主会祝福这个岛，我更相信这个举动，会带进更多的祝福。主的祝福是我们奉献的源头；主若不祝福，我们就没有什么可以奉献的。在主恢复里有这三大家当：第一，有真理；第二，召会遍及全世界；第三，台湾是产生一千位全时间的基地。人源和财物都从台湾产生出来；因为召会在台湾，神顾到祂的见证，神实在祝福了这个国家。这是世代末了的一个时期了，福音已经传遍天下，但那是一般的福音，不是国度的福音；神把传国度福音的责任托给我们，要叫我们把国度的福音，送到美洲、非洲、澳洲，传遍所有居人之地。

二十多年前，我以将近六十岁的年龄，只身前往美国。还记得在头一个特会中，我讲申命记八章，只用了三节经节就讲了十天。题目是“包罗万有的基督”；这令当时在座的牧师、教授大吃一惊。我所说的真理，是他们在神学院里从来没读过、听过的。盼望有一天，所有受差遣传扬国度福音的人出去，一站起来说话，当地人就要希奇说，“这些人从哪里知道这些真理？”

福音化台湾行动开始时，全时间的弟兄姊妹在同一天出发，分队往全岛各地去；到时将声势浩大，势如破竹。现实的情形不许可我们太迟慢，一般的行军都是兵马未动，粮草先行。希望弟兄姊妹财物的供给，能跟上主的行动。我要对受训的弟兄姊妹说，在受训时，需要同心合意，同舟共济。同时，也要学习省钱。盼望大家同舟共济，该用的钱就用，有多余的就送出去。盼望在职的弟兄姊妹，能尽量摆上财物，与召会配合，成全主的行动。

一九八六年六月二日讲于台北

one thousand full-time serving ones by 1988 if the brothers and sisters give one tenth of their income for this. The building of the large meeting hall is not only for the churches in Taiwan; it is also for the churches around the world. In these next few years the brothers and sisters should do their best to offer money for the building of a large meeting hall. Since we agree with the present way that we are taking, we must give our offerings according to the ability the Lord has given us.

THE LORD'S BLESSING AND THE ONE ACCORD

I believe that the Lord will bless this island and that this move will bring in a further blessing. The Lord's blessing is the basis for our consecration. If the Lord does not bless us, we have nothing to offer Him. There are three great assets in the Lord's recovery: the truth, the churches throughout the earth, and the base for producing one thousand full-time serving ones. The human and financial resources are being produced in Taiwan. Because of the presence of the churches in Taiwan, God is taking care of His testimony, and He is blessing this country. We are in the last days of this age, but the gospel that has been preached over the earth is the general gospel, not the gospel of the kingdom. God has given us the responsibility to preach the gospel of the kingdom, and He wants us to take the gospel of the kingdom to North and South America, to Africa, to Australia, and to the whole inhabited earth.

More than twenty years ago I went to America by myself. At the time I was almost sixty years old. I still remember the first conference we held on "The All-inclusive Christ." In this conference I spoke for ten days on the three verses of Deuteronomy 8:7-9. This conference surprised the pastors and professors who were there. They had never studied or even heard the truth that was released in that conference. I hope that when those who are sent out to preach the gospel of the kingdom speak, the local people will marvel and say, "Where did these people learn such truths?"

The move to gospelize Taiwan has begun. The full-time brothers and sisters will go out in groups to every part of the island, and they will leave on the same day. This will be very impressive. They will move forward quickly. The present situation does not allow us to advance slowly. Most armies send supplies to a place before they send the troops; hence, I hope that the brothers and sisters are able to match the Lord's leading in their material offerings. The brothers and sisters who are trainees should be in one accord and care for one another while they are in the training. They must also learn to be frugal and show mutual concern by taking care of their necessities and giving the surplus to others. May the working saints do their best to give in order to cooperate with the church and to accomplish the Lord's move.

第八篇

新路乃是一条蒙福的路

改制的负担

根据近年的观察，我们里面有很重的负担，觉得我们中间必须改制；换句话说，必须有个新的起头。毫无疑问，我们的主不会改变，圣经的话也不会改变，真理和救恩更是不会也不能改变。比方，地球是神造的，这是谁也无法改变的事实；人可以到月球去，但人无法改变月球，也无法改变地球。然而，人在地球上的活动，其方式或工具都在改变。以旅行为例，旅行的方式、工具一直在改变。六千年来，人类在地上行动，交通工具一直在改进，直至今日那个改进有目共睹。

反观我们的召会生活，在聚会、传福音、事奉、带领弟兄姊妹的事上，一直没有多大的进步。事实上，这是大可改进，并且是需要改进的。二十多年前，台湾一切工商业、交通等种种情形都相当老旧，然而现在却是名闻遐迩。台湾进步到一个地步，的确是构上时代了。同样的，召会生活也应当构上时代；这并不是说，我们要改正真理或救恩，而是要改进我们的聚会生活。圣经仍然是这一本，但我们怎么读法，怎么教法，怎么讲法，都值得深入研究。比如，因着有了新路的实行，我们开始设立喂养初信者的家聚会，但对这个家聚会，我们该如何带领，实在需要研究。

关于生命课程

研究至今，我们曾试过两种办法。第一，试用生命读经。我们从美国试起，花了一周的工夫，和长老们在一起，把保罗书信的十四卷生命读经，每一篇要点都圈出来。他们非常欢喜，但拿去初信者家中喂养他们时却不灵。不是那些材料不灵，是他们用得不灵，因为他们不知道如何使用才合宜。所以，我们用了另一个办法，就是教生命课程。我们将生命课程作成四卷，每卷有十二题，共四十八题。这一次试验，可说是相当成功。

CHAPTER EIGHT

THE NEW WAY BEING A WAY OF BLESSING

THE BURDEN IN CHANGING OUR WAY

Based on our observations over the past few years, we have a heavy burden and feel that we must change our way. We need a new beginning. There is no doubt that God, the Bible, the truth, and salvation do not and cannot change. No one can change the fact that God created the earth. Man can go to the moon, but he cannot change the moon, nor can he change the earth. However, man's activities change, and his method of working and the tools he uses to work are constantly changing. Over the past six thousand years the methods used by human beings for transportation have continually improved. These improvements are evident to everyone.

In the church life, however, there has not been much improvement in the way we meet, preach the gospel, serve, and shepherd the brothers and sisters, even though there are many things that can be improved and need to be changed. Twenty years ago factories, commerce, and methods of communication were outdated in Taiwan, but Taiwan's present advancement in technology is recognized all over the world. Taiwan has improved to the extent that it is considered modern. In the same way the church life should advance. This does not mean that we change the truth or salvation but that we must improve the church life. The Bible is unique, but we should consider the way we read and teach the Bible. According to our practice of the new way, we established home meetings for nourishing new believers. However, we need to research the best way to carry out the home meetings.

CONCERNING LIFE LESSONS

In our research to find the best way to nourish the new believers, we have tried two ways. We first tried using the Life-study messages. I spent one week with the elders in America to present the crucial points in each of Paul's fourteen Epistles. This was to help them study the Life-studies. The elders were happy to receive the help, but they were unable to use the Life-studies to nourish the new believers. The problem was not with the material; rather, we did not know how to use the material. Therefore, we are now using another way. We are teaching Life Lessons, which consists of four volumes with twelve lessons in each volume. This is a total of forty-eight lessons. Using Life Lessons has been successful.

全时间受训学员，从前去初信者家中作家聚会，喂养他们时，真是苦恼，不知要说些什么、教些什么？从前没有实行新路时，站讲台的弟兄真是辛苦，都怕主日早晨来到。虽然我们中间书刊很多，但到底讲什么，对他们来说实在难以决定。若是讲浅的，许多人都听过了，所以不爱听；若是讲深的，又怕人听不进去。这真是难。带聚会主要的必须有灵，其次有话；有灵没有话是空的，有话没有灵是死的，所以必须有话，也有灵。这就很难，到底讲什么好呢？是讲天呢，还是讲地？是讲主耶稣呢，还是讲灵？是讲召会呢，还是讲十字架？是讲悔改呢，还是讲相信？是讲称义呢，还是讲成圣？要找一个合式的题目都很难。

所以，当我们写生命课程时，的确费了相当的考虑。这四卷课程是分作四面，第一卷从起头知道得救讲起，到认识召会。换句话说，卷一是带领新得救的人认识救恩，一直到认识召会。其中包括带全家得救、清理旧生活、祷告、读经、认识真神、认识基督、认识圣灵、认识基督的十字架、认识召会。这好比上楼梯一样，一步一步往上走，带领新人认识五大真理。这是第一卷。

在卷一认识召会之后，卷二开始就要认识反面的事物，就是认识宗派。认识宗派的结果就要经常聚会，所以第二个题目是聚会，而聚会中最重要的是擘饼聚会，要擘饼、记念主。然后就是奉献自己，奉献之后就要事奉主；但因着凭自己没有能力，是空空洞洞的，所以需要被圣灵充满并充溢。被圣灵充满、充溢之后，就能起来传福音，也能事奉主；并且一传福音、事奉主，就知道有财物的需要，也就能奉献财物。这是卷二。

卷三比较深，一开头就说到迁入基督里，从亚当里迁出来，迁到基督里。接着就是联于基督、住在基督里、经历基督、以基督作一切、与主成为一灵、活在生命的交通里、顺从生命的感觉、顺从膏油涂抹的教导、照着灵而行、等候主来，末了一题就是被提见主。从迁入基督里到被提见主；这是卷三。

In the past the full-time trainees suffered when they went to nourish the new ones in their homes because they did not know what to say. Before we began the new way, the brothers who minister the word had a difficult time, and they dreaded Lord's Day morning because they were responsible to speak. Despite our numerous publications, it was difficult for them to select a topic to speak on. If their messages were shallow, many saints would not want to listen. If their messages were deep, no one would receive their speaking. The main requirement in leading a meeting is the Spirit and the Word. If we have the Spirit without the Word, the meeting will be empty, and if we have the Word without the Spirit, the meeting will be dead. We need both the Spirit and the Word. This is not easy. Should the topic of a good message be the heavens or the earth? Should it be the Lord Jesus or the Spirit? Should it be the church or the cross? Or should it be justification or salvation? It is difficult to find an appropriate topic.

For this reason, we put much consideration into the writing of Life Lessons. The first volume begins with the assurance of salvation and ends with knowing the church. In other words, it leads a new believer from being assured of his salvation to knowing the church. This volume also includes household salvation, clearance of the past, prayer, reading the Bible, knowing the true God, knowing Christ, knowing the Holy Spirit, and knowing the cross of Christ. The topics in this volume can be compared to a staircase because they lead a person step by step to know five great truths: the Bible, God, Christ, the Spirit, and the church. This is the content of the first volume.

Volume 1 ends with a lesson on knowing the church, and volume 2 begins with the negative matter of knowing the sects. The result of a person knowing the sects is that he desires to meet. Therefore, the second lesson is on meetings. The most important meeting is the Lord's table meeting in which we break bread to remember the Lord. After the Lord's table meeting there is a lesson on consecration. When a person is consecrated, he wants to serve the Lord, but because he is empty, he does not have the strength. He needs the inward and outward filling of the Holy Spirit. After being filled inwardly and outwardly with the Holy Spirit, he can preach the gospel and serve the Lord. When he preaches the gospel and serves the Lord, he sees the financial needs and participates in material offerings. This is the content of the second volume.

The third volume is somewhat deeper. It begins with being transferred into Christ, that is, being transferred out of Adam into Christ. Then it speaks of being joined to Christ, abiding in Christ, experiencing Christ, taking Christ as everything, becoming one spirit with the Lord, living in the fellowship of life, obeying the sense of life, obeying the teaching of the anointing, walking according to the spirit, and awaiting the Lord's coming. The last lesson is on being raptured to meet the Lord. The third volume begins with being transferred into Christ and ends with being raptured to meet the Lord.

所以，生命课程卷一至卷三，可说是包括了基督徒生活的全部。既是如此，为什么还有卷四呢？卷四乃是把神完整救恩的各面，都概略的题过。先说到享受神救恩的途径，是借着悔改、相信、受浸；其次，说到这救恩包括赦罪、洗罪、平息、和好、圣别、称义、重生、更新、变化、成熟、模成、得荣。可以说，从我们得救一直到得荣，所有的课程都在这里。

如何使用生命课程

我们去作家聚会时，不能一直留在寒暄的阶段；我们每一次去，都得给他们“注射”生命。借着什么呢？借着生命课程。我们每一次去家聚会，就是到府打针；我们乃是带着四十八种的药品，或者说是营养品，去给他们打针、注射。我们和他们谈一谈，要像医生一样，诊断出他们是缺少维他命C或B。然后，根据他们的需要，给他们一针“维他命C”。二十分钟后，就再给他们打一针“维他命B”，连打两针。这样，我们就没有白去。

每一次，我们都需要借着和他们谈谈，和他们一同祷告、祷读，给他们打这些营养针。若是这四十八题，我们能周周带他们读一题，差不多一年，就可以全部读完。然而，因着生命课程里面的点非常多，非常浓，所以不能读得太快；这个针要慢慢打，一点一点的打进他们里面。或许一题可以读两、三次，不要太快，否则会消化不良；这样，可能就需要一年半或二年的时间。

新路实行上基本的两步

一九八四年十月间，我们宣告要改制时，曾经说得很清楚，虽然我们改制的异象很清楚，也知道路该怎么走，但毕竟这是一条新路，我们未曾走过，所以我们是一面作，一面研究。首先，我们研究出叩门的路，接着就是家聚会；这可以说是我们在新路的实行上，最基本的两步。

以主恢复在全地的召会来说，台北是最大，也是最稳的，有三十多年历史。然而，这一、二十年来，我们的光景实在仅仅处于维持的状态，既没有进展，更谈不到扩增。可以说，我们的人数仍停留在一、二十年前。一九六一年，

Thus, volumes 1 through 3 of Life Lessons cover the entire Christian life. The fourth volume then gives a brief presentation of every aspect of God's full salvation. It begins with the way to enjoy God's salvation through repenting, believing, and being baptized. Then it presents the contents of salvation: forgiveness of sins, cleansing of sins, propitiation, reconciliation, sanctification, justification, regeneration, renewing, transformation, maturity, conformation, and glorification. These lessons contain all the stages of salvation from believing to glorification.

HOW TO USE LIFE LESSONS

When we go to the home meetings, we should not merely exchange greetings. In every meeting we should use the Life Lessons to inject the new ones with life. Whenever we go to a home meeting, we are "doctors" making house calls to give injections. We have forty-eight different medications, or nutrients, with which we inject the new ones. In the meeting we obtain a diagnosis based on their need, and we give them an injection of the nutrients that they are lacking. If they are lacking vitamin C, we give them vitamin C. After twenty minutes we may give them an injection of vitamin B. Then our time with them will not be a waste.

In every meeting we should inject the new ones with nutrients when we speak with them, pray with them, and pray-read with them. If we lead the new ones to read one lesson a week, we can read through all forty-eight lessons in one year. However, because every lesson has many points, we should not read through the lessons quickly. We should give the new ones an injection point by point. We may even need to read one topic two or three times. If we read the lessons quickly, the new ones will not be able to absorb the points. If we take the way of reading the lessons slowly, we may need a year and a half or even two years to read all the lessons.

TWO BASIC STEPS IN PRACTICING THE NEW WAY

When we announced the change in system in October 1984, we said that even though the vision concerning changing the system is clear and we know how to take this way, this is still a new way. In other words, this is our first time to take this way. Therefore, we are still researching, even though we are practicing the new way. We first discovered the way to knock on doors. Then we discovered the way to have home meetings. These are the two most basic steps in practicing the new way.

The church in Taipei is the largest church in the Lord's recovery. It is also the most stable church. It has a history of more than thirty years. However, during the past ten to twenty years our condition has gradually declined to the extent that we are maintaining the status quo, but we are not spreading or increasing. Our numbers have remained almost the same for ten to twenty

台北召会的情况表有两万多，表示有这么多得救的弟兄姊妹。当时经常到会的，至少也有四、五千人。然而，从一九六一到一九八四年，二十三年过去了，台北召会的人数却没有加多。不仅如此，好像全世界的召会都在半停顿的状态，没有任何的扩增或开展。不仅人数没有加多，往外去开展的地方也不多。正因为如此，我们更觉得必须改制，来突破这个“不赚钱”的现况。

在这过程之中，我们感谢主，我们中间并没有出来一种败坏的光景；同工、长老间都是持守着真理，在生命上有追求，而没有败家的情形。即便如此，却也没能使这个家再往前推动，跟着时代往前去，在人数和地方的开展上有所加增。我们初到台湾，从一九四九年开工，不过六、七年的光景，人数就从四、五百人加增到四、五万；立时有几十处地方召会兴起。可惜一九六一年之后，加增的情形停顿了，开展的情形没有了，各地都仅仅是维持现状。

所以，一九八五年我回到台湾，看见这种情形，里头真是难过。一面觉得实在对不起你们，没给你们作出个结果；另一面，觉得你们有些人在这里，已经二、三十年，却没有寻求一个出路。虽然你们都忠信的传福音，邀约邻舍、朋友，请客、爱筵，甚至雇车接人，但一年过一年，却不一定得着一个人进到召会生活中。受浸的人也许不少，但存留下来的却是不多。比方受浸了十个，真正留在召会生活中的，可能不到一个；所以，召会的人数始终不加。

为此，我一面觉得对不起你们，没有为你们作出一个结果；另一面，又为你们觉得伤心难过，若是你们再这样下去，该怎么办？我们在台湾岛上已经将近四十年，从一九四九年八月一日正式开工，至今是整整三十八年。台湾并不是一个大地方，从民国三十八年至今，台湾岛上一百个人中，只有两个半是基督徒，这个比例实在是太低。这证明我们在福音上没有尽心，没有尽力；我们对不起主，也对不起台湾同胞。因此，我们下决心，非要改制不可。

说到改制，两年半前我们还没相当的把握；现在，我们有把握说到两件事。第一件事，就是叩门有功效。从前一年带不进一个人，现在一个晚上可以给两个人施浸。根据

years. In 1961 the church in Taipei had more than twenty thousand information cards. This was the number of brothers and sisters in the church. Of this number four to five thousand people were regularly in the meetings. Twenty-three years later, in 1984, the number of people in the church in Taipei had still not increased. Moreover, all the churches in the Lord's recovery seemed to be in the same condition; they were neither increasing nor spreading. We lacked the increase in numbers and the spread of the church life to new localities. This is the reason that we felt the need to change the system in order to break through our condition of not doing business for the Lord (Luke 19:13).

We thank the Lord that during these twenty-three years no corrupt situation was manifested among us. The co-workers and the elders are holding to truth and pursuing life; hence, there is no corruption in the churches. In spite of this the churches are not able to move forward and improve in order to increase in numbers and spread to new localities. We began the work in Taiwan in 1949, and in six to seven years the number of people in the meetings increased from four or five hundred people to forty or fifty thousand people, and many local churches were established. Regretfully, the increase stopped. There has not been any increase since 1961. All the churches fell into the condition of maintaining the status quo.

When I returned to Taiwan in 1985, I was saddened by the situation. On the one hand, I felt that I had not provided a better way; on the other hand, I felt that the saints who have been here for twenty to thirty years could have found a way. Even though we faithfully preach the gospel to our friends and neighbors, invite people to love feasts, and even rent cars to take them to the meetings, year after year almost no one is gained for the church life. Perhaps many were baptized, but few remained. For example, out of ten people who are baptized, less than one would remain in the church life. Therefore, the number of those in the churches has not increased.

On the one hand, I am sorry that I did not provide a way for better results; on the other hand, I am concerned for our future. What will we do if we do not have a way to go on? We have been in Taiwan for nearly forty years. We began the work exactly thirty-eight years ago on August 1, 1949. Even though Taiwan is not a large island, only one out of every forty people is a Christian. This ratio is too low. This proves that we have not preached the gospel with our whole heart and our whole strength. We are indebted to the Lord and to our fellow citizens. This is the reason that we were determined to change the system.

We did not have the confidence to change the system two and a half years ago. However, we are now confident concerning two things. We are confident concerning the effectiveness of door-knocking. In the past we were unable to bring one person to the Lord in one year, but

两期全时间受训学员的经历，他们一面受训，一面出去叩门，再加上各地召会的配搭，以台北加上郊区而言，目前受浸的约有两万多人。在这两万多人中，有六千多是有聚会的；这可说是超过了我们的预算。

我们原先预算，若是能浸一万人，其中有两千五百人，就是四分之一，能留在召会生活中，那就太好了。这四分之一的预算，是有根据的。在马太十三章撒种的比喻里，主耶稣用四种土作比喻。其中三种是没有用的，第一种是路旁的，话进不去，撒但来把话叼走。第二种是土浅地，种子长成不久就枯干了。第三种是在荆棘中，种子被挤住长不出来。末了一种，第四种，才是好土。所以我们预算，在受浸的人中，总有四分之一是好土。

在叩门得着新人之后，第二件事，就是在新人家中作家聚会。前些日子，我们要受训学员去作家聚会。他们就整天跑，马不停蹄的去看望、照顾这二千多个家聚会。他们把所带领的家聚会，人名、地址、区域都统计出来。每周在新人家里，最少有一次聚会，多的是两次，或两次以上。此外，还有一些是每个月有一次聚会的。然而，因着这样作家聚会，表面是看不见功效的，所以有些长老们感觉看不见新受浸的人。不只长老们如此，甚至有些弟兄姊妹，每次来到聚会中一看，心里一样的嘀咕，这是因为他们不明白。等到下一次的集中大聚会，全时间者把他们所照顾的新人，带到会所，恐怕会所都会容不下。那时，众人就会明白，全时间者平常在作什么。比方有一个会所，现在主日聚会人数是一百多，但家聚会的人数，一周一次以上的有三百七十多位。即使打折扣减去一半，也还有一百八十多位。所以，这对我们实在是大喜的信息；我们应当欢喜。

接受负担叩门传福音，并作家聚会喂养新人

这一切说出叩门传福音是行得通的，家聚会喂养新人也是作得来的。因此，我们必须把这个作法，完全交给弟兄

now we can baptize two people in one evening. According to the experience of the full-time trainees, who are also door-knocking in coordination with the local saints, in two terms they baptized twenty thousand people in Taipei and its suburbs. Of these twenty thousand people, more than six thousand are in meetings. These figures exceed our original calculations.

Initially we estimated that out of ten thousand people who are baptized, two thousand five hundred would remain in the church life. This would be one-fourth of those who are baptized. This estimation is based on the parable of the sower in Matthew 13. In this parable the Lord Jesus spoke of four kinds of soil, three of which are not good. In the first kind of soil, which is by the roadside, the seeds that are sown cannot penetrate the soil; instead, Satan comes and takes the seeds away. In the second kind of soil, which is rocky, the seeds spring up and then wither. In the third kind of soil, which is thorny, the seeds are choked and cannot grow. The fourth and last kind of soil is the good earth. Therefore, we estimated that one-fourth of the people who are baptized will be like the good earth.

We also have confidence in the home meetings that are established with the new ones who are gained through door-knocking. We asked the trainees to establish home meetings, and they are now busy visiting people and taking care of more than two thousand home meetings. The trainees made a list of their home meetings, which included the names of the new ones, their address, and their district. Most new ones have at least one meeting in their home a week. Some new ones have two or more meetings a week. There are also new ones who only have one meeting a month. The home meetings do not have a noticeable result; hence, some elders are saying that they have not seen the newly baptized ones. Even some of the brothers and sisters are complaining because the newly baptized ones are not in the big meetings. The saints do not understand what the trainees are doing. The trainees will bring the new ones to our next corporate meeting, but I am concerned that there will not be enough seating in the meeting hall. Then everyone will see what the trainees are doing. For example, there is a hall that has almost one hundred people meeting on Lord's Day morning. The same hall also has more than three hundred and seventy new ones in home meetings every week. If only half of those in the home meetings were to join the meeting on the Lord's Day, that would be an additional one hundred and eighty people. This is good news that should cause us to rejoice.

RECEIVING THE BURDEN TO PREACH THE GOSPEL BY DOOR-KNOCKING AND HAVING HOME MEETINGS FOR NOURISHING THE NEW ONES

These results show that it is possible to preach the gospel by door-knocking and to nourish the new ones in home meetings. Hence, we must present these ways to the brothers

姊妹。在全时间受训的人中，有二、三百位是从海外，从二十几个国家来的；另有一部分是从台湾各地来的。他们受完训之后，有的也许就回去了；因此，这六千多个果子，必须逐渐的转给弟兄姊妹。另一面，弟兄姊妹也必须接受负担，把这个担子接过去。换句话说，训练现在所作的，都要交给弟兄姊妹来作。

有些长老一直担心，看不见新受浸的人，现在只怕人交给他们时，他们会说太多了，照顾不了。所以，按事情的实际情形来看，长老们务要起来，带领众人一起走这条新路。怎么作法？没有别的，就是叩门、家聚会，这应该是我们的召会生活。

从前我们的召会生活，是围绕着会所，非常方便。以台北为例，每一个行政区都有一个会所，其中有长老治理负责事务，有同工站讲台、释放话语。每到主日上午，铁定有个聚会，规规矩矩的有人在那里负责，在那里讲道。人来到聚会中，什么都不需要作，只要“阿们”、享受。我们中间的道，总比基督教公会里的道高，所以很不错，众人也都相当习惯。另一面，这样一个老旧的作法，很合乎我们的天然，顺乎人的本性。

比方到了主日，一个作生意、或在职业里的圣徒，他忙了五、六天之后，最盼望在主日上午，能到会所坐一坐，松一松，听个好听的道，和弟兄姊妹交通交通。所以，我们过去的聚会方式，正好符合他们的需求，叫他们可以松一松。然而，二十年的经历给我们看见，这样的生活没有福音的果效，没法带进人来。可能受浸的人有许多，但存留下来的少之又少。我们都经历过这种痛苦，传福音不灵，留人没路，所以至终仍是我们这些人。

故此，我们势必要放下所有老办法，全力走新路。虽然我们中间有许多人，还是比较欣赏众人在一起的大聚会，但仅仅欣赏聚会，新人带不进来，留不下来，是不行的。现在这条新路，不仅能把人带进来，并且能把人留下来。叩门能带进人，家聚会能留住人；这已经得着了证明。我们所得着的六千位新人，能存留多少，全在乎我们接下去如何作。相信我们若是好好的作，一百个人中至少可以留下九十人；这些都是珍宝。一切全看我们怎么服事，怎么

and sisters. We have two to three hundred full-time trainees who are from more than twenty different countries. The rest of the trainees are from the churches in Taiwan. When the trainees complete the training, some of them will probably return to their original localities. Therefore, the new ones need to be transferred gradually to the care of the local brothers and sisters. The local brothers and sisters must be willing to receive this burden. In other words, everything that the trainees are doing must be transferred to the local brothers and sisters.

Some of the elders are worried because they have not seen the newly baptized believers. However, I am concerned that when we give them the new ones, they will say that there are too many new ones. Therefore, according to our present situation, the elders must rise up and lead the saints to take the new way. The only way to do this is by door-knocking and having home meetings. This is our church life.

In the past our church life was centered on the meeting hall, and it was very convenient. For example, every administrative district in the city of Taipei has a meeting hall, and each hall has elders, who handle the church affairs, and co-workers, who give messages to release the word. There is a meeting in each hall every Lord’s Day morning, and there are brothers who bear the responsibility to minister the word in these meetings. The saints only need to enjoy the meetings and say Amen. The word preached among us is higher than what is preached in Christian denominations, and everyone likes to listen to the speaking. However, this old way of meeting is according to our natural man.

For example, a saint who works five or six days a week hopes that on Lord’s Day morning he can relax in the meeting by listening to a good message and then fellowship with the brothers and sisters. Therefore, our former way of meeting matched his need, enabling him to relax. However, twenty years of experience has shown that this kind of living has no impact in the gospel; it is unable to gain people. Even though we may baptize many people, few remain. We have experienced the suffering of failing in the gospel and being unable to keep people. Eventually, we are the only ones who remain.

Therefore we must put aside the old way and take the new way with all our strength. Even though there are many saints who still prefer the big meetings, simply enjoying a meeting is not enough to gain people or to keep them. The new way, however, does not merely bring people in; it also causes people to remain. New ones are brought in through door-knocking, and they are kept through the home meetings. This way has been proven. How many of the six thousand new believers we can keep depends on what we do. If we do a good job, we will be able to keep at least ninety percent of the new ones. They are our treasures. Whether the new ones remain

喂养。若是我们喂养得体，新人一个个不仅能长大，并且长得健康。

今天人的寿命提高了，因为饮食好、环境卫生都好。六、七十年前，小孩生下后不久即夭折的很多；有些活到六十岁的人，也得人搀扶，才能行动、走路。然而今天，七十岁的老人家还能在家烧饭，因为他营养好、身体好。所以，我们都得把营养调理好，把环境卫生作好，好使细菌无法孳生；这样众人就能活得好，活得健康。只要营养好、健康够，人一定能留下来。

新路里的召会生活

我们众人都爱召会，特别是年长的弟兄姊妹真是爱召会。新路实行以后，千万不要以为，老办法不要了，都不到会所聚会了，奉献也不用了，所以召会就什么都没有了。请不要害怕，召会绝不会什么都没有，都不要了。要知道，从叩门到作家聚会，都是我们的召会生活，也就是我们的聚会生活。只不过从前我们都在会所聚会，今后我们乃是要到人家里聚会。从前我们都在会所传福音，现在我们要出去叩门，带人受浸。我们叩门所带受浸的人，就是我们的孩子，我们要立刻与他们在他们家中有聚会，喂养他们；这就是我们的召会生活，也就是我们的聚会生活。我们和他们聚会，慢慢的就与他们有擘饼，有祷告聚会，然后有读经、研读真理的聚会。这些都是我们召会生活的一部分；可以说，召会生活的一切活动都在家中。

从前在大陆北方，家里的用人都喜欢用广东老妈子。因为广东老妈子是包办一切的，她们什么都作。现在我们众人都得作广东老妈子，要会作长老，又会作负责弟兄，也会作全时间的。换句话说，要会带人，会作出口，会给人施浸，还要会讲生命课程、真理课程，样样都能作，而不需倚靠别人。

从前我们一到会所，总是先问今天谁讲道。若是一个高明的人讲，我们就快乐，就觉得真好，真感谢主。若是一个我们觉得不太高明的人讲，我们就瘪气了。现在，不用问谁讲，因为就是我们自己讲。无论我们是弟兄或姊妹，只要有家聚会，就是我们讲。我们把弟兄当姊妹

depends on how we serve and nourish them. If the new ones are properly nourished, they will grow and be healthy.

The life expectancy of human beings has increased because of good food and a hygienic environment. Nearly seventy years ago, many babies died within the first few days of their birth, and the people who lived to be sixty years old needed others to help them walk. However, many who are presently seventy years old live alone and cook their own meals, because they are physically strong. When we take care of nutrition and hygiene, germs will not be able to grow, and we will live long and be healthy. The new ones will remain if they are properly nourished and are healthy.

THE CHURCH LIFE IN THE NEW WAY

All the saints, especially the elderly brothers and sisters, love the church. We should never think that we have nothing because we do not practice the old way, do not focus on the meeting hall, and do not stress material offerings. We should not think that the church has nothing or that the church does not need anything. Door-knocking and home meetings are our church life. They are our meeting life. Previously our meetings were in the meeting halls; now they are in people's homes. Previously we preached the gospel in the halls; now we knock on people's doors and lead them to be baptized. The people whom we baptize are our children. We must begin immediately to meet with them in their homes to nourish them. This is our church life, and this is our meeting life. After we meet with them for a period of time, we will eventually break bread, have prayer meetings, and have meetings to read the Bible and study the truth with them. This is our church life. Hence, all the activities of the church life are now in the homes.

In the past everyone in northern China liked to hire Cantonese nurses as servants, because the Cantonese nurses could do everything. We all need to be Cantonese nurses, those who are able to serve as elders, responsible brothers, and full-timers. In other words, we must be able to shepherd people, minister the word, baptize people, and teach Life Lessons and Truth Lessons. We must be able to do all these things without relying on others.

In the past when we met in the meeting hall, we asked who was giving the message that day. If a "competent" brother was speaking, we were happy, and we thanked the Lord. If a brother whom we did not think was competent was speaking, we were disappointed. We no longer need to ask who will be giving the message, because we will be the ones speaking. Regardless of whether you are a brother or a sister, as long

用，也把姊妹当弟兄用，不管我们是谁，我们都得作广东老妈子，人人尽功用，人人会作一切的事。这个就是我们的训练。

对一个人来说，什么都在于习惯；只要习惯就觉得很好，只要不习惯就觉得不自在。我们都已经习惯从前老的聚会方式，所以觉得那个很好；召会治理得有条有理，排凳子的排凳子，抹桌子的抹桌子，扫地的扫地，站讲台的站讲台，传福音的传福音，大家都很习惯，也很自在。

同样的，对现今受训的人而言，这几个月来，他们已经习惯了新的召会生活，叩门带人受浸，作家聚会喂养人；所以，他们会说，这样的生活真好。叩门带人受浸已经成了他们的习惯，要他们一个晚上不出去叩门，不给人施浸，他们就觉得若有所缺。不仅如此，他们一给人施浸，人一得救，他们与人之间就有了爱，就会约定回访时间，去看望人，和人有家聚会。这一回去看，那人家里的偶像没有了，他们就欢喜，知道那人已经把偶像丢了。或者那人作个见证，原本妈妈是反对的，现在不反对了。这样，那些受训的人里面真是痛快。

这就是“自己生的孩子自己带”的甜美。没有生孩子的时候，你还不知道自己那么爱孩子；生了之后，你越看那孩子越可爱，越喂养他越觉得甜美。你一面喂他，一面看着他，你会越看越欢喜。所有作妈妈的，都是这样；即使是最丑的一个孩子，在妈妈眼中仍是好看的。所以，当我们看见别人的孩子时，千万不可说那孩子不好看，说这话会大大得罪人；因为全天下的妈妈都爱孩子。然而，我们去照顾新人时，只可有感，不可有情。我们去作家聚会，作久了，自然生情，但我们与人之间只可有感，不可有情。有感是对的，有情不对，因为感是素祭里的乳香，主悦纳，情是素祭里加上蜜，蜜会发酵，就不干净了。

所以，有位作长老的，在经历过叩门、家聚会后，见证说，他再也不要回去像从前那样作长老了，因为那样作长老作了十年，他已经觉得疲乏、没有味道；现在，他要去叩门、作家聚会，那真是满了味道。

聚会生活转变的关键

as you are in a home meeting, you will speak. The brothers and the sisters should function. We must all serve as Cantonese nurses; everyone must function and be able to do everything. This is our training.

Everything with human beings depends on habits. As soon as something becomes our habit, we feel that it is good, but when we are not accustomed to doing something, we feel uncomfortable with it. We have the habit of meeting in the old way; hence, we feel that it is very good. The administration of the church is orderly; some saints arrange chairs, some dust, some sweep, others minister the word, and still others preach the gospel. Everyone is comfortable doing things according to their habit.

In the same way, over the past few months the saints in the training have become accustomed to the new church life of door-knocking, baptizing people, and nourishing people in home meetings. They feel that this kind of life is very good. They have developed the habit of door-knocking and leading people to be baptized. If we ask them to stop door-knocking or baptizing people, they will feel a lack. Moreover, the trainees love the people who are saved and baptized. They love to visit the new ones and have home meetings with them. The trainees rejoice when the new ones throw away their idols or when their relatives no longer oppose them.

This is the sweetness of caring for the children we beget. Before we beget children, we do not know that we love children, but after giving birth to a child, as we look at him and feed him, we feel that he is very lovely, and we love him more. All mothers are like this; even the ugliest child is beautiful in the eyes of his mother. For this reason, it offends a mother to say that her child is ugly. Every mother loves her children. The feelings we have for the new ones should not come from natural affection. We spontaneously develop a feeling toward the new ones, but this should not be natural. It is proper to have feelings, but it is not proper to have natural affection. Proper feelings can be compared to frankincense in the meal offering (Lev. 2:1), which is acceptable to God. However, natural affection is like honey added to the meal offering. The honey ferments and brings in uncleanness.

An elder who went door-knocking and went to some home meetings testified that he does not want to go back to the old way of being an elder, because he is tired and bored of being an elder for ten years in the old way. Now his church life is full of flavor.

THE KEY TO TURNING THE MEETING LIFE

聚会生活要转变，要从老的聚会方式转到新路，主要的是一定要去叩门，作家聚会。叩门给人施浸后，要立刻和人约好一同聚会。已过我们在召会聚会中，听了许多道，但要我们说一说，我们都说不出什么。现在，我们去作家聚会，都要学着说，结果我们所得的自然会更多。我们都知道，读书所得的，不如教书所得那么多。同样的，一个姊妹结婚前，不会作妈妈，等到她结婚生了孩子，自然作起妈妈；喂养孩子，给孩子洗澡、穿衣等，她就学得更多。在家聚会中，不管我们会不会讲，都得讲，这一讲，我们所得就更多了。

所以，这条路就怕我们不走；我们若肯好好的走，这乃是一条光荣、有前途的道路。这就是我们改制的原因。在改制之前，我们清楚看见，走基督教的老路，花钱请传道人，并不是一条活路。一面说，不一定能请到好的；另一面说，即使请到好的，他一个人也不能作一千个人，作一万个人。召会要繁殖扩增，就得自己生孩子，自己养孩子，自己教孩子。

家乃是基本单位

一个社会的增长，在于家的建立；家一建立，什么都有了基础，都可以作。这个家一上轨道，一强起来，整个社会定规强，这个国家也一定强。家是社会的基本单位，更是国家的根本；台湾今天所以能这样强，是因为家好。家家儿女都受教育，父母省吃俭用，让儿女都受好的教育。因着教育的普及，人人受教育的程度提高，所以台湾能这样稳定、强盛。可惜，我们在召会中没有作这一步，没有注意到家，所以我们必须从家作起。自己生的孩子，在家里自己养，自己教。

我们都要给主一条出路，出去叩门带人得救，这会使召会的人数加增。现在台北召会这里，加了二万人，其中有六千人是聚会的。所以我们都要清楚，就是这条路，也只有这条路。现在路摆在这里，驾驶的车也在这里，但我们必须听教练的话，否则我们的车是会发不动的，或者即使发动了，也会出毛病，不是把自己撞伤了，就是把别人撞倒了。我们必须照着教练所说的，按部就班的来开车。我们不能再留在老路里，乃要出去叩门，作家聚会。

The key to turning the church life from the old way of meeting to the new way is to go door-knocking and have home meetings. We should immediately make an appointment to meet with those whom we baptize. We have heard many messages in the past, but we are still unable to speak. We must now learn to speak in the home meetings. As a result we will gain more than we did by simply listening to messages. People learn more when they teach a subject than they do when they study it. Similarly, a sister spontaneously learns to be a mother after she is married and has children. Whether or not we can speak, we should all speak in the home meetings.

Hence, our only fear is that we would not take this way. This is a glorious way with a bright future. This is the reason that we are changing the system. Before we changed the system, we saw that the old way of Christianity with hired preachers is not a living way. On the one hand, the congregation does not know if they hired a good preacher, and on the other hand, one good preacher cannot do the work of one thousand or ten thousand people. For the increase and spread of the church, we must beget new ones, nourish them, and teach them.

THE HOME BEING THE BASIC UNIT

A society grows through establishing homes. When homes are established, the society has a foundation. When the homes are proper and strong, the society, and even the entire country, is strong. The home is the basic unit of society, and it is the foundation of a country. The reason for Taiwan's strength today is that it has good homes. The parents give their children a good education. In addition, Taiwan is stable, strong, and prosperous because everyone receives a high level of education. Regretfully, we have not paid attention to the homes in the church life. We need to begin with the homes. We need to beget, nourish, and teach new ones in our homes.

We must give the Lord a way to lead people to salvation through door-knocking. This will cause the number of people in the church to increase. The number of people in the church in Taipei has increased by twenty thousand people from this practice. Of these twenty thousand people, six thousand are in meetings. We must be clear that this is the only way. The road is before us; we must simply follow the proper instructions, or there will be problems. We should not remain in the old way; rather, we must take the way of door-knocking and having home meetings.

家聚会的必要因素—灵和话

作家聚会最重要的，就是要有灵；我们必须被灵充满。故此，我们要祷告，要认罪；不只是三、五天祷告认罪一次，乃要天天如此。特别是当我们要出去叩门、带家聚会时，我们必须先祷告透彻，并且认清我们的罪，让主充满我们，使我们里面满有灵。因为聚会的第一个因素就是灵。

聚会的第二个因素，乃是话。或许有人会说，圣经有六十六卷，从哪里讲起呢？现在我们编有生命课程，把圣经里的要点编在一起，成为一题一题的课程，有经文，有解说。你们去和人家聚会时，可以和他们一起读，不要多说话，但要带他们重读、重读、活读，更要祷读这些内容。这样，就能把一课一课的经文、解说、重点，都作到他们里面。不需要多，只要周周如此去给他们上一课，“注射”一针，把神的话，真理的光注射到他们里面。长久而论，不到半年，你们定规能看见那个果效。你们会看见，你们所作到他们里面的神的话，满带着真理的光和生命，会叫他们得着释放，并且圣别他们。

神的话能叫人得着光照，得着生命，得着供应。你们有四卷生命课程，四十八个题目在手中，若是你们都能熟悉这些内容，当你们去和人谈话时，就能立刻知道，这个人需要什么题目。所以，在使用这个课程时，不一定要按着第一课、第二课，这样一路下来；倒要视他们实际的情况和需要而定，像医生一样，要能对症下药。特别是所有的年轻人，应该把这四十八题，题题都读透。不仅是背诵，更要融会贯通记着，让这些话组成在你们里面。这样，当你们去看望人，与人家聚会时，神的话自自然然会从你们里面出来。因着你们里面有积蓄，有组成，有主的话、主的生命、主的亮光，并且主就在你们里面；当你们去看望一个家时，你们就能轻而易举的将真理的光、神的生命，作到他们里面。

家聚会常遇见的问题

我们去作家聚会时，常会遇到种种的情形。比如，有人信了主，却不愿意除掉偶像。这实在很难办。按原则说，一个人不肯除掉偶像，我们就不该急着给他施浸。然而，

THE ESSENTIAL FACTORS OF THE HOME MEETINGS—THE SPIRIT AND THE WORD

The first essential factor of the home meetings is the Spirit. We must be filled with the Spirit. Hence, we must pray and confess our sins every day, not once every three to five days. Especially when we are preparing to knock on doors or preparing for a home meeting, we must pray and thoroughly confess our sins so that the Lord can cause us to be inwardly filled with the Spirit. We must do this, because the first factor of the meetings is the Spirit.

The second essential factor of our meetings is the Word. Some people may not know how to select a topic from the sixty-six books of the Bible. We have published Life Lessons, in which the important points in the Bible have been compiled by topic into lessons with verses and explanations. When we meet with people, we can read the lessons with them. Instead of speaking too much, we should lead them to read by repeating, to read with emphasis, to read livingly, and to pray-read the contents of the lessons. In this way the verses, explanations, and main points of each lesson will enter into them. We simply need to visit people every week and read a lesson with them to inject God’s Word and the light of His truth into them. In less than six months we will see the results. God’s Word is full of life, light, and truth. When the Word enters into the new ones, it will release them and sanctify them.

God’s Word supplies man with light and life. The four volumes of Life Lessons with a total of forty-eight lessons are in our hands. If we are familiar with the contents of each lesson, when we visit the new ones, we will know from speaking with them which lesson they need. We do not need to read through the lessons in sequence; instead, based on the need of the new ones, we can decide which lesson to read, just as a doctor gives medication according to the symptoms of his patient. The young people should thoroughly study each of the forty-eight lessons. We should understand and memorize the lessons so that we are constituted with the lessons. Then when we have a home meeting with people, we will spontaneously speak God’s word. When we visit a new one, it will be easy for light, life, and truth to enter into the new ones because the Lord is within us, and we have His Word, light, and life.

PROBLEMS FREQUENTLY ENCOUNTERED IN THE HOME MEETINGS

In the home meetings we frequently encounter problems. After some people believe in the Lord, they do not want to destroy their idols. This is a difficult problem. In principle, if a person is not willing to destroy his idols, we should not be quick to

他的确信了主，也知道不能再拜偶像，却还想把偶像留在那里。这怎么办？这时，千万不要太勉强他；一勉强就会断了，决裂了。不要勉强他，也不要逼他，但总要向他表明我们的态度，告诉他偶像是应该除去的。

或许有人会问，像这样信了主，得救了，却不肯除去偶像的人，我们到底该不该给他施浸呢？这要看情形。有的人，不要给他施浸，要等一等；有的人，应该给他施浸。曾经有人在受浸前，无论你怎样和他交通，他就是不肯除掉偶像，但一受了浸，奇妙得很，他就有了一个转变，把偶像拆除了。所以，这类的事不能作得太绝、太武断。无论如何，人相信、受浸了，总是得救了。然而，若是他家里没有除掉偶像，就不该在那里有擘饼；这是不可以的。在此仍有个分别，有个尺寸；家中没有除掉偶像的，不能在这家里有擘饼，这是铁定的。

此外，还有关于抽烟的问题。因着我们都信了主，有主的生命，被圣别了，所以我们不喜欢看见人抽烟。何况我们都知道，抽烟有害健康。然而，许多事例告诉我们，有的人虽然抽烟，但也读圣经；虽然抽烟，但也正常聚会。过不多久，他们的烟丢了，不抽了。所以，我们若是因着人抽烟，一时无法戒掉，而逼着他非戒了不可，否则不给他施浸，这就太过了。

再说到喝酒的事，这是更难办的。今天在美国，难得有一个家是不喝酒的；他们许多家庭，每餐或多或少都要喝一小杯，好像不喝就不能吃饭。这怎么办？我们对此一定要有个分辨。有的人可以给他施浸，有的人还得慢慢来，这是没有一定的，要视情况而定。至于一个人的嗜好，不是我们传一次福音给他，他听见后就能改过来的。这必须主在他里面的生命长大，他自然会改变。有许多见证告诉我们，原来爱抽烟、爱喝酒、爱看电影的人，因着主在他里面生命的增长，慢慢的，烟不吸，酒不喝，电影也不看了。

若是盼望人因着听见福音，会很快的就转变过来，不好的习惯统统脱干净，那是错误的，也是不可能的。所以，不要作得太过，也不要作得不及，总要按着真理，保守和人之间有一个接触。每一次去带领人时，若是觉得他们的情形还不可以受浸，就不给他们施浸，只要维持和他们的接触，继续供应他们。等到有一天，看见他

baptize him. But what should we do when a person believes in the Lord and knows that he can no longer worship idols but still wants to keep them? If we force him to destroy his idols, he will stop contacting us. We cannot force him, and we cannot push him. We should simply explain to him that all idols should be destroyed.

Whether we should baptize a person who has believed in the Lord but is unwilling to destroy his idols depends on the situation. Some people should not be baptized; they should wait. Other people should be baptized. There have been people who refused to destroy their idols before they were baptized, but after they were baptized, they experienced a turn and destroyed their idols. Hence, we should not be strict concerning this matter. A person who has believed and been baptized is saved. However, it is not acceptable for him to partake of the Lord's table if he has not destroyed his idols. We must have proper discernment in these matters. A household that has not destroyed their idols must not partake of the Lord's table.

There is also the problem of the new ones who smoke. We believe in the Lord, have His life, and are sanctified; therefore, we do not like to see believers smoking cigarettes. This is especially true because we know that smoking is hazardous to their health. However, we have seen many examples of believers who read the Bible and attend meetings even though they smoke. After a short period of time they will stop smoking. We are overzealous if we insist that people who are addicted to smoking should stop before we baptize them.

A more difficult situation to deal with involves new ones who drink alcoholic beverages. In America it is difficult to find a family that does not drink alcohol. Many families have a small glass of wine with every meal. It seems as though they cannot eat their meal if they do not drink wine. What should we do? We must exercise discernment in this matter. Some people should be baptized, and others should wait. There is no definite rule. We should observe the situation and then decide. People cannot change their habits immediately after we preach the gospel to them. The Lord's life must grow in them, and then their habits will spontaneously change. There are testimonies of believers who smoked, drank alcoholic beverages, and went to the movies but gradually stopped doing these things because the Lord's life in them grew.

We are wrong to expect people to drop their bad habits immediately after hearing the gospel. Such an expectation is unrealistic. Therefore, we should not do too much or too little; instead, we should maintain our contact with the new ones according to the truth. If we feel that their condition is such that they should not be baptized, we should continue supplying them in the home meetings until we feel that they are ready to be

们的光景实在不同了，可以受浸了，就给他们施浸。这些情形，你们都要能够分辨，能够掌握；因为当你们去作家聚会时，可能只有一两位配搭，没有别人能帮助你们，所以你们要好好操练，好好学习。无论你们遇到什么样的光景，都得给人一个解答，也都得有一个好的处理。在处理上，不要太过，也不要不及，总要维持与人的接触。每一次的接触，都要带着恩典；多接触一次就多一点恩典。

另有一个常遇到的问题，就是人会问：“你们这个教会，是怎么回事？”关于这个问题，你们都得学着回答。你们必须知道，召会的意义和由来，以及六十多年前，主如何在中国大陆兴起祂的恢复。然而，说到这个时，不需要说得太详尽，只要给他们一个约略的概念，并且让他们知道，今天在台湾岛上，有五、六万，甚至七、八万圣徒散布在各处，有将近一百处的召会。此外，还要告诉他们，在全球六大洲，将近三十多个国家，有九百多个地方，有主恢复中的召会。你们这样约略的说给他们听，他们会盼望来看看。这时，不要拦阻他们，倒要顺水推舟，带他们到主日一个擘饼聚会中，一同擘饼，叫他们碰着召会中爱主的空气。

全时间的受训学员，常有一个错误的观念，当新人问到召会时，他们就不敢正面回应。这是错误的。我们没有什么可害怕的，倒该带他们来看看，只是必须让他们知道，我们的召会和基督教的公会不同。我们不仅有会所里的大聚会，我们更有在家里的家聚会，就如我们带他们一样，乃是从他们家的聚会作起。慢慢的几个家，十个、八个人就合在一起，成为一个排；再往下，这一排和那一排，或许能有几十人，就在这个社区里，有一个集中的地方聚会；然后再到会所，在那里每个月或者每两个月，有一个大集调，像我们已过在体育馆所作的。这些都要讲给他们听，让他们明了召会生活的情形，知道召会乃是这样行动的。

我们该说的话一定要说，不要避讳，叫人在那里费解或猜疑。比方人问你是作什么事的，你既是个全时间者，就当告诉他你是全时间者。他若问你生活怎么辦？你还得告诉他，我们的生活是仰望主的生活。主感动召会，召会就按时供给我们；主也感动弟兄姊妹，对我们有个人的奉献。若是他说，他是个信主的人，也愿意摆上一点奉献，你就要对他说明奉献的原则。千万不要什么都不讲，因为不讲

baptized. Then they should be baptized. We must all be able to discern these conditions because there may be only two saints coordinating together for a home meeting. Thus, we must learn the lessons. Regardless of the situations we encounter, we must deal with them in a proper way. We should be neither too much nor too little. We must maintain our contact with people, and we must always give them grace whenever we contact them.

We are frequently asked, “What church do you belong to?” We should learn how to answer this question. We need to know the meaning of the word church and the source of the church. We should also know how the Lord raised up His recovery in mainland China more than sixty years ago. There is no need to give too many details when we speak; instead, we should give people an overview and let them know that there are fifty to eighty thousand saints in approximately one hundred local churches in Taiwan. Furthermore, we should explain that the recovery has more than six hundred local churches in over thirty countries on all six continents. If we speak to people in this way, they will want to come and see the meetings. When they express such a desire, we should not hesitate; rather, we should invite them to the Lord’s table to break bread with us so that they can touch the atmosphere of loving the Lord in the church.

The full-time trainees do not know how to respond when people ask about the church. They hesitate to give a straight answer. This is wrong. We should not hesitate to bring people to the meetings. We simply need to explain that our church is different from the denominations in Christianity. We should explain that we have big meetings in the meeting halls and that we have home meetings like the meeting in their home. We should also explain that a few households with eight to ten people can eventually combine to have a group meeting and that perhaps two groups with a few dozen people can come together to have a joint meeting. In addition, we go to the meeting hall to have a large blending meeting every one or two months. The large blending meetings can be like the meetings we have had in the stadium. We should explain all these things to the new ones so that they are clear about the church life and understand that this is the way of the church.

We should not avoid responding to a question; otherwise, the new ones will misunderstand us or become suspicious. When they ask about our occupation, we should tell them that we serve full time. If they ask how we take care of our living expenses, we should say that we look to the Lord to meet the needs for our living. The Lord touches the church, and the church gives us support regularly. The Lord may also touch the brothers and sisters to give an individual offering to us. If a person says that he wants to give an offering, we should explain the principles of material offerings to him. We must not withhold anything when we speak to people, because when we hide things,

就会成了一个谜，让人费解或猜疑。这些你们都要有准备，好好对他们讲，教导他们，让他们知道奉献是不记名的，是不在乎多少的，乃是像圣经所说的，右手所作的不要叫左手知道，（太六 3，）这是个原则。

若是有人问到，召会的“经常费”用途是什么？你们就要清楚的告诉他们，比方召会要盖造会所、或翻新、修改等，或者有时需要增加桌椅，添购些日用品等，都属于召会经常的用途。另外，我们中间全时间服事者，都是仰望主过生活的，他们若是有心对这些全时间者有点负担，也可以把他们要奉献给主的，为着全时间者用，在奉献包上注明是为着某某弟兄、或某某姊妹，然后投到奉献箱。等奉献箱开出来后，一定会转给那些全时间者。

再者，他们若是关心穷苦的弟兄姊妹，或者知道有人病了，连住院费都缴不出来，而他们有负担为着那些人；你们也可以教导他们，包一个奉献包，写上那些人的名字，然后投到奉献箱。等奉献箱开出来后，定规会转送到那些人手中。这些都要为他们讲解清楚。甚至在他们问到这些问题时，也可以进一步教导他们，在他们聚会的家里，也应该有个奉献箱；然后找出几位老练的弟兄，负责开那个箱子，数点、登记，管理奉献的事务。

新路的召会生活—人人尽功用

原则是，只要他们提起问题，你们都要给他们讲解明白。同时，从他们受浸起，你们就要慢慢带领他们，并且带着他们一起去叩门，让他们跟着你们学，怎么唱诗，怎么读经，怎么带聚会。若是开头就能把他们带好、教好，好像自己家里的孩子，从小慢慢教他们说话、写字。这样，一段时间之后，他们自然会有一个水平。换句话说，你们一面教他们生命课程，一面带着他们跟着作，一年半载之后，他们就能作你们所作的。到那时，你们就可以放手，再去叩别的门，照顾别的家；同时，他们也能和你们一起去，甚至自己学着去叩门、照顾人。那就是我们的召会生活。我们的召会生活就是叩门，带人受浸，与人一同有家聚会，照顾人，成全人；有时一同在会所聚集擘饼，每隔三、四周再一同有大聚集，众人相调在一起。

we become mysterious, and this causes people to either misunderstand us or become suspicious. We should be prepared to answer in a good way the questions that people ask. We can explain that we do not write our name on the envelope when we make an offering and that it does not matter how much we give. We follow the principle presented in the Bible in Matthew 6:3, which says, “When you give alms, do not let your left hand know what your right hand is doing.”

If a new one asks how the offerings are used, we should explain clearly that the general offerings are used to build, repair, and renovate meeting halls. The offerings are also used to purchase chairs, tables, and other items that are necessary for the regular operation of the halls. We may also explain that offerings designated to support those who serve full time should also be placed in the offering box. After the offering box is opened, the envelope will be given to the full-time serving one.

If the new ones express concern for the poor brothers and sisters, or if they are burdened for someone who is sick and unable to pay his hospital expenses, we should teach them to write the saint’s name on the envelope and put the envelope in the offering box. When the offering box is opened, the envelope will be given to the saint. We should explain these things clearly. We may eventually suggest that the new ones have an offering box in their home meeting. We should explain that two brothers who are trustworthy should be responsible to count and record the offerings and to take care of the matters related to the offerings.

THE CHURCH LIFE IN THE NEW WAY—EVERYONE FUNCTIONING

In principle, whenever the new ones ask a question, we must give them a clear explanation. In addition, from the time that they are baptized, we should take the new ones door-knocking with us so that they can learn how to sing the hymns, read the Bible, and lead the meetings. We should lead and teach them from the beginning of their Christian life, just like parents teach their children to speak and to write when they are small. In other words, we should teach the new ones Life Lessons and also lead them into the practice of what they are reading. If we will do this, after a year and a half, the new ones will be able to do everything that we do. They will learn how to go door-knocking and how to care for other new ones. This is our church life. Our church life is knocking on doors to preach the gospel, leading people to be baptized, having home meetings to nourish the new ones, and perfecting them. Once a week we break bread together in the meeting halls, and every three or four weeks we have a big meeting of the church for blending.

从前我们的召会生活，可说是五花八门，样样都有。结果，在召会生活中聚久了，好像没什么事可作。传福音，得救的人不多；照顾人，人留不下来；看望人，没什么人可看。好像众人都已经认识多年，彼此之间除了聚会，已经没什么事可作。现在新路出来了，召会生活中的需要大起来了；至少目前有六千人，需要台北的弟兄姊妹照顾。因此，人人都得摆上去，都要尽功用。虽然有些年长的人，不能走这么多路，不能去叩门、作家聚会，但他们可以留在会所里祷告、彼此交通聚会；长老对他们也当有些安排和带领。

今天，几乎全世界的人都知道有基督教，也都知道基督教在主日上午要敬拜神。所以，主日上午参加聚会的人中，有些并不是叩门带进来的，而是他们自己觉得想要参加基督教，就自动到会所来。为着这些人的缘故，各会所在主日上午，都应当有个聚会，来照顾他们。若是他们主日来到会所，看见门关着，以为召会关门了，那就亏欠他们。所以，会所还是应当有个聚会，来顾到他们，带领他们。这样多管齐下，多方面的制造机会，就能让每一个爱主的人，都有机会尽他们的功用。换句话说，新路为众圣徒制造了许多“就业”机会。从前人人在召会中无事可作，是失业状态的；现在需要超过了供给，可以说是供不应求，实在需要圣徒摆上自己，人人尽功用。

新路所作的乃是最高尚的事

经过弟兄姊妹不断去叩门、作家聚会，许多社区里的人，不仅没有反感，反而心存感激，一再的对我们说，“真佩服你们这班人，锲而不舍的来看我们，你们有的人已经来过四、五次了。”末了，他们有些人因着受感动，就受了浸。他们知道我们这班人，不是去骗他们，而是要把主耶稣介绍给他们，把圣经、真理、亮光送给他们，把救恩作到他们里面。起初他们也许不了解，当我们叩他们的门，吵到他们时，他们以生气、甩门对待我们。等到他们接受、相信了主，他们就感激我们，感激我们将救恩带给他们，将救主耶稣传给他们。

可见，我们在新路上所作的，乃是最高尚的事。看看今天社会的光景，每天报纸上登载多少罪恶的事。今天台湾社会，最需要的就是福音；而我们叩门所作的，正是这个福音，要将生命和敬虔带给这个社会。若是我们能作到福音化台湾的地步，这是何等蒙福的事。

一九八七年四月十五日讲于台北

In the way we practiced the church life in the past, the saints were not perfected. We preached the gospel, but not many people were saved; we cared for people, but not many people remained; and we visited people, but there was no result. We have known one another for many years; hence, there was nothing for us to do but go to the big meetings. However, in the new way the needs in the church are great. At present there are at least six thousand people in Taipei who need to be cared for by the brothers and sisters. Hence, everyone must offer themselves and exercise their function. The elders should also make arrangements for the elderly saints who cannot go door-knocking or go to home meetings but can pray and fellowship in the meeting hall.

Almost everyone in the world knows about Christianity. People know that believers worship God every Lord’s Day morning. Therefore, some of the people who come to our Lord’s Day morning meetings were not contacted by door-knocking. They came to our meeting halls of their own accord because they wanted to attend a Christian meeting. For the sake of taking care of these believers, the meeting halls should have a Lord’s Day morning meeting. If there is not a meeting on Lord’s Day morning, they will think that the church has left, and we will owe them an apology. Hence, we need the meetings in the halls to care for these believers. In the new way, we create opportunities for those who love the Lord to be able to function. In other words, all the saints are employed. In the past the saints were unemployed, but now there is a great need for the saints to give themselves. We need everyone to function.

THE NEW WAY BEING A NOBLE SERVICE

After the period of time when the brothers and sisters went door-knocking and led home meetings, many people in the communities expressed their thankfulness to us. The new ones who were visited four or five times say continually that they admire our perseverance in visiting them. Eventually this touches them, and they are baptized. They know that we do not want to cheat them; instead, we desire to bring the Lord Jesus to them and to give them the Bible, truth, and light so that they can receive salvation. When we knock on their door the first time, they may not understand these things; hence, they might become angry and slam the door in our faces. However, after they believe in the Lord, they thank us for preaching the Lord Jesus to them and bringing salvation to them.

From this we can see that what we are doing in the new way is a noble service. The evils in society that are reported in the newspapers show the need for the gospel. When we knock on doors, we are bringing the gospel, life, and godliness to society. It will be a tremendous blessing for us to gospelize Taiwan.

第九篇

赚利与分粮

彼此体谅，共同分担

无论什么训练，都必须施训者和受训者调在一起，一同作才能成功。若是环境不许可，以致人员分散，训练就会作得很辛苦。此外，召会都在长老的治理、带领之下，因着他们很少是不带职业的，所以在训练的配合上难免力不从心。他们一面在召会中负长老的责任，一面又得带职业，养家维生。在今天这工商业的社会里，如同打仗一样，为着生存，大家都得努力、竞争、奋斗。

在召会中，大家不要责难说，怎么长老不受训？为什么我们去叩门，长老不去？这样就苦了他们。他们里头的确想作，但时间不许可，环境也不许可。我们必须像在一个大家庭里一样，了解这种种情形，彼此体谅。弟兄们要自立更生，长老们要担负自己的一分责任，各尽其职。若是有人看到炉灶不够，就多起几个炉灶；看到锅不够，就主动去买几个锅，总要自己想办法，不要太依靠别人。总之，众人要来在一起交通，长老若没有时间，就让别人接过去，协同着一起管理，不要让事情延宕。

改制难在改观念

我们这个人最难的是转观念，所以改制实在不容易。比如，中国推翻满清帝制，建立了民主国家，从国父倡导革命起，至今已经超过一百年。然而，以整个民族来说，革命还不能算是成功，因为许多问题仍在。所以说，改制实在不容易。

当我幼年在烟台读书时，西风很盛，领事馆到处可见，并且还有法国、日本、德国等各国的邮局。后来，我进了美国差会所设立的一所美式学校，学校里有韩国人、俄国人，是个国际学校。有的同学穿起了西装，然而，当他们

CHAPTER NINE

MAKING A PROFIT AND GIVING PEOPLE FOOD

BEING CONSIDERATE OF ONE ANOTHER AND SHARING THE BURDEN

In order for a training to be successful, the trainers and the trainees need to be blended together so that they can work together. It is difficult to carry out the training if the trainees are scattered. The church is under the administration and leadership of the elders, but because most of the elders have jobs, it is difficult for them to participate in the training. On the one hand, they bear the responsibility of being an elder in the church, and on the other hand, they work to support their families. In today's industrial and commercial society, earning a living can be compared to fighting a battle; everyone must endeavor, compete, and struggle for his existence.

We should not criticize the elders by asking why they do not attend the training or why they do not go door-knocking when the saints go door-knocking. The elders desire to participate in the training and to go door-knocking, but their situations do not allow them to do so. We are a family, and we should understand one another's situation and be considerate of one another. The trainers should be able to take care of the needs of the training, and the elders should bear their responsibilities. We should all function to meet the need through fellowship. When the elders lack the time to take care of the various needs, they should allow others to help them in the administration of the church.

CHANGING OUR CONCEPT BEING THE DIFFICULTY IN CHANGING THE SYSTEM

It is difficult for us as human beings to change our concepts; hence, it is not easy to change the system. The 1911 revolution in China is an example. Nearly eighty years ago Sun Yat-sen led the revolution that overthrew the Manchu dynasty and established the Republic of China. However, the fact that there are still problems in China today indicates that the revolution was not entirely successful. This shows that it is not easy to change a system.

When I was a young student in Chefoo, Western influence was prevalent. There were many foreign consulates, and there were post offices for countries such as France, Japan, and Germany. I attended an American school that was founded by an American missionary board. The school was an international school with students from Korea, Russia, and other countries. Some of

穿着西装走在路上时，就招来一顿辱骂，即使是稍微说几句英文，也是挨骂。因此，在那个时候我既不穿西装，也不敢说洋话。到了一九四九年，我来到台湾，还是穿长袍、布鞋，直到我要出国时，才作了一套西装。这个守旧的观念，在当时实在很不容易改，到了今天，就自然的改穿西装了。我从小读英文，读了七十多年，至今还是说得不行，就因为当时大环境不许可说，一说就挨骂。其实说英文是一个流，迟早都得跟着说。

现今主在地上的召会，不论是基督教一面也罢，是主的恢复一面也罢，都是在半停顿的状态，没有进展，没有扩增。基督教到台湾至少一百多年，但今天每一百个人中，基督徒还不到二个半。在美国的情形也是如此，没有什么进展。这就证明老制度错了，老制度杀死了基督徒的功能。

神学教育
与主的恢复不同路

基督教所着重的是牧师、传道人。全世界至少有几百处神学院，他们所教的，第一，是旧约的希伯来文。其次，是新约的希腊文。这都不错，因为这两种文字实在有用，可惜他们的教法不是真理的教法。第三，他们教历史。着重在研究圣经里的创世记、出埃及记、利未记、民数记、申命记是不是摩西写的；圣经所说关于亚伯拉罕的历史，是否可靠。他们在这些事上找凭据，然而，未必有定案。第四，教地理。他们在那里研究，某一块地从前是法老的，还是谁的。除此之外，还教心理学、哲学。结果，人越读心理学、哲学，越把神读掉了，圣经也变得越不可靠了。

神学所教导的，和我们在主恢复里所听见的，可以说完全是两回事。我们所出版的生命读经、恢复本圣经，全数满了真理、生命、亮光。今天受基督教神学教育出来的牧师、传道人，也都讲说圣经；只是他们所讲解的，有时真是不能叫人得饱足。

他们虽也注重福音的传扬，所以有相当的人数得救，可惜人得救后，无法从他们得着充分的供应。他们所着重的比较在于传道法、讲道法、治会法，以及如何社交、接触人、了解人的心理等。他们手中虽有圣经，但他们对圣经里所讲的，未必通晓。他们晓得亚伯拉罕是怎么回事，摩西是

the students wore Western suits, but when they wore their suits outside the school premises, people insulted them. A person was also reviled if he spoke English. Thus, at that time I did not wear Western suits, and I dared not speak English. In 1949 when I came to Taiwan, I still wore Chinese-style clothes and shoes. I did not begin wearing Western suits until I traveled abroad, because it was difficult for me to change my conservative concept. Now it is natural for me to wear a Western suit. Related to English, even though I studied English as a youth, I still speak poorly because the environment did not allow me to practice. I was scolded whenever I spoke English. Now speaking English is a trend, and sooner or later everyone must learn to speak it.

The Lord's church has come to a standstill both in Christianity and in the Lord's recovery; there is no spread and no increase. Christianity has been in Taiwan for more than a century, but today only one person out of every forty is a Christian. Even in America Christianity is not spreading. This proves that the old system is wrong, because it kills the function of the believers.

SEMINARY EDUCATION BEING DIFFERENT FROM THE LORD'S RECOVERY

Christianity emphasizes pastors and preachers. Therefore, there are many seminaries around the world. The seminaries all teach Old Testament Hebrew and New Testament Greek. This is good because both of these languages are useful. However, the seminaries do not teach classes that are according to the divine truth. In their history classes they consider matters such as whether the Pentateuch was written by Moses and whether the biblical record concerning Abraham is reliable. In their geography classes they research which lands belonged to Pharaoh and to other kings. In addition to these courses, they also teach psychology and philosophy. However, the more that people study psychology and philosophy, the further they are from God, and the more they feel that the Bible is not reliable.

What is taught in the seminaries is different from what we teach in the Lord's recovery. The Recovery Version of the New Testament and the Life-studies are full of light, life, and truth. Pastors and preachers graduate from the seminaries and teach the Bible, but people are often not satisfied with what they teach.

Seminaries emphasize the preaching of the gospel, and as a result, many people are saved. It is regrettable, however, that after their salvation these people cannot obtain an adequate supply of life. Seminaries also pay a great deal of attention to the methods of preaching the gospel, to sermons, and to managing the church. They also study how to be social, how to contact people, and how to understand human psychology. Even though the seminary

怎么回事，但他们对于那些事，并不完全相信，也不一定接受。比如，希伯来书是谁写的，基督教里有些人认为，那是还没定案的事，但在我们看来，很清楚是保罗写的。我们所以说这些，是要你们知道，为什么今天的基督徒这么贫穷，主要在于众人对圣经中的真理、启示不够深入。所以，我们必须改制，好使召会聚会的情形，不落入基督教的光景中。

改制乃要
人人尽功用

事实上，在我们改制之先，我们的情形和基督教相去不远；就是有一个大聚会，聚会中有位作出口的弟兄，释放信息给会众听。我们不称传道，而称作出口的、站讲台的、或尽话语职事的。看似换汤不换药，其实平心而论，我们的道还是高明一点，多少有些生命、真理、亮光。只可惜那也是一种一人讲，众人听的不正常光景。众人坐在那里听道，什么也不用作，以致听了几年道，按理应当会带家聚会了，结果还是不会。如同今天作主妇的，因着长久吃别人作的菜，以致自己一道菜也不会作；这如何说得过去？这就是我们的制度害了大家。

若是几位作出口的不在，是不是大家都不要“吃饭”了？比如，在日常饮食的需要上，因着李师母对我的照顾无微不至，以致我什么都不用作，结果什么也不会作。基督教里的坐堂牧师，和我们中间所谓作出口的，就是这样把大家弄得都不会传讲真理。所以，我们一定要改制，不能容让这样的情形继续下去。从今天起，不管我们会不会作饭，都要起来学着作，即使作坏了也不要紧。反正今天作焦了，明天作生了，到了后天，或者有一天，总会作出一顿好饭。

千万不要让我们的观念定了型，以为有人讲道给我们听，供应我们，是正常的。即使我们所交通的这些事，你们也绝不可当作一个道来听。我们所以不愿意太多引经据典，就是愿意大家的观念都转一转，不要把所有交通都当一个道来听。改制乃是要大家都摆出来，人人一同作；会作的要作，不会作的也得作。反正作焦了，就吃焦的；作糊了，

students have the Bible in their hands, they may not understand the things in the Bible. They know what the Bible says concerning Abraham and Moses, but they do not fully believe or receive what is recorded in the Bible. Some believers think that the identity of the author of the book of Hebrews is still undetermined, but we are clear that Paul wrote Hebrews. These points show that Christianity is poor because it does not teach people to enter into the truth and revelation of the Bible. For this reason, we must change the system to ensure that the condition of the church meetings does not fall into the condition of Christianity.

CHANGING THE SYSTEM
ENABLING EVERYONE TO FUNCTION

Before we began to change the system, our condition was only slightly different from that of Christianity. We had a weekly big meeting in which a brother released a message and the saints listened. We did not refer to the brother as a preacher; rather, we referred to him as a speaking brother, as one who speaks from the platform, or as one who ministers the word. He was not referred to as a preacher, but he functioned as a preacher. Even though our messages had some light, life, and truth in them and were somewhat higher than what was preached in Christianity, we maintained the abnormal condition of one person speaking and everyone else listening. When people only listen, they do not need to do anything. The saints were unable to lead home meetings, because they only listened to messages for many years. This can be compared to a housewife who does not know how to cook because for many years she has been eating food prepared by others. This proves that our old system did not build up the believers.

If the few speaking brothers are absent, the saints cannot prepare their own meals. Sister Lee takes care of everything concerning what I eat and drink; consequently, I do not know how to do anything in the kitchen. In the same way, the pastors in Christianity and the speaking brothers among us have created a situation in which no one else can speak the truth. For this reason, we must change the system. We cannot allow this situation to continue. Whether or not we know how to cook, we must all rise up and cook. It does not matter whether we make mistakes; eventually, we will prepare a delicious meal.

We should not be set in our concepts and think that it is normal for only one person to speak while everyone else merely listens. We also should not receive this speaking as if it were merely another message to listen to. We need a change in our concept. We are changing the system so that everyone will give themselves to “prepare meals.” Those who know how to cook should cook, and those who do not know how to cook should also cook. If the food is burned, we can eat it, and if the food is

就吃糊的。相信只要作上半年，保证既不焦也不糊，并且都是又熟又好吃的。

主教训门徒去赚利与分粮—叩门与作家聚会

圣经的记载实在是奇妙，主在两千年前教训门徒时，就说到我们今天所要注意的事。第一，要叩门；第二，要作家聚会。叩门就是赚利，多叩几个平安之子，就是赚得的利钱高一点。主定罪那个恶仆，是因他连一个平安之子都没有赚到。然而那个恶仆还对主说，“主啊，我知道你是忍心的人，没有撒种的地方要收割，没有簸散的地方要收聚。”（太二五 24。）这真叫人吃不消。其实，主耶稣工作的原则，是要叫我们作人所不能作的；就这一面说，祂的确是忍心的人。

那恶仆说主是忍心的人，是不讲理的，主一点也没有否认。主的意思是：“你说的对。既是这样，你为什么不把钱放出去赚利？”这不是主一点点的劝勉，而是一个很重的吩咐，也是一个很重的警告。有一天主要回来，祂要和我们算账：“你蒙恩了，受了恩赐，但这些年日来，你到底赚了多少利？”叩门就是赚利。在改制之先，我们众人没有赚多少利，但改制之后，众人出去叩门都赚了利。可见，改制是必需的。

另一面，叩得平安之子后，还得照顾他们，让他们活下去。所以，主还有一段话说，“谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？”（太二四 45。）这个按时分粮，就是作家聚会。因此，我们众人都要学会如何带着粮食出去，如何分粮给新人。

如何在家聚会中使用生命课程

我们去带家聚会，使用生命课程，自己先要对生命课程有一个轮廓的了解。例如第一课，知道得救了。我们看过题目之后，就要看里面的纲目：第一，得救的意义；第二，得救的证明，有外面的证明和里面的证明，还有我们所经历的生命的爱证。里面的证明是圣灵和我们的灵；外面的证明是圣经的话；爱证是我们得救之后，从我们里头有一

not done, we can still eat it. If we will practice for at least six months, the meals we prepare will be delicious.

DOOR-KNOCKING BEING TO MAKE PROFIT AND HOME MEETINGS BEING TO GIVE PEOPLE FOOD

The record in the Bible is wonderful. Two thousand years ago the Lord taught His disciples the things that we need to pay attention to today. We need to knock on doors and we need to have home meetings. The purpose of door-knocking is to make a profit. If we gain many sons of peace, we make a profit. The Lord condemns the evil and slothful slave in Matthew 25 because he did not make any profit. The evil and slothful slave said, “Master, I knew about you, that you are a hard man, reaping where you did not sow, and gathering where you did not winnow” (v. 24). When we are in the Lord’s work, the Lord requires us to do what we are unable to do. In this sense, the Lord is a hard man.

The evil and slothful slave said that the master was hard, and the master did not deny this word. Instead, he seemed to respond, “You are right. Since you know that I am like this, you should have made a profit with the money you received.” This word is not a small admonishment; rather, this is a serious command and a strict warning. One day the Lord will return, and He will settle accounts with us. He will ask what profit we earned with the talent He gave us. Through door-knocking we can make a profit. Before we changed the system, most of us had not made any profit, but now everyone who goes door-knocking can make a profit. From this we can see the need to change the system.

Furthermore, we must care for the sons of peace who are gained through door-knocking. Therefore, the Lord says, “Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?” (24:45). We can faithfully give food at the proper time in the home meetings. Hence, we must all learn how to prepare food and give it to the new ones.

HOW TO USE LIFE LESSONS

In order to use Life Lessons in the home meetings, we must have an understanding of the lessons. The title of the first lesson is “Knowing That You Are Saved.” After reading the title, we should read the outline. The first point in the outline is on the significance of salvation. The second point is concerning the proofs of salvation. This includes the outward proof, the inward proof, and the proof of love. The outward proof is by the word of the Bible, the inward proof is by the Holy Spirit in our spirit, and the

个爱的生命，要求我们爱神的儿女，爱主里的弟兄姊妹。这三面的证明，就给我们一个把握，知道自己得救了。我们每一个人都需要先有这样一个轮廓，等到我们去教别人时，就要照着这个轮廓来讲说。

当我们去教这一课时，首先要点出什么是得救，好让人知道，得救是指人在神面前得救，包括罪得赦免，免去沉沦，蒙了重生，有了神永远的生命，成了神的儿女。我们不怕重复这个点，倒要一直把这重点作到初信者里面；借着祷读，将这些话应用到他们身上，直到他们得着了。接着，再说到外证，告诉他们外证就是圣经；然后带他们祷读生命课程里所引用的经节，把这个也作到他们里面。末了，说到内证，就是神给我们的圣灵，在我们里面和我们的灵一同证明，我们是神的儿女。这样简单的说一说，对他们是有帮助的。

生命课程中深奥的一课—认识基督

当然，生命课程中有些点是相当深的。在这里我们要稍微点一下，盼望你们自己多下功夫。第一卷最深的是“认识基督”这一课。

基督的圣称

首先来看基督的圣称，这是指祂神圣的名称；换句话说，就是基督的名字。不仅是初信的，甚至许多在主里多年的基督徒，对主耶稣基督这宝贵的名，也是不太了解。这一课首先说到耶稣，就是耶和华救主，作了耶和华救恩，给我们享受。其次说到基督，就是神的受膏者，为神所膏，来完成神的使命。第三说到以马内利。旧约圣经里的名字，凡末了一个字是“利”者，都是指神说的。以马内利的“利”，就是指神说的，以马内利的意思是神与我们同在。所以，耶稣、基督、以马内利，这三个名字加起来，就是耶和华来作我们的救主，叫我们得着祂的救恩；同时，祂又是神所膏的一位，来完成神的使命，与我们同在。一面祂救我们，一面祂完成神的使命，与我们同在，不离开我们。

基督的身位

proof of love is that we love God’s children because we have experienced the eternal life of God. We love the brothers and sisters in the Lord. This threefold proof gives us the assurance that we are saved. We need to know this general outline so that we can speak with others according to the outline.

When we teach the first lesson, we should let people know that salvation refers to a person’s being saved before God, which includes being forgiven of sins, being spared from perdition, being regenerated, having the eternal life of God, and becoming a child of God. We should not fear repeating this, because the new believers need to know it. We should even use pray-reading to apply these words to the new believers. We should speak concerning the outward proof and say that this proof is the Bible. Then we should lead the new ones to pray-read the verses quoted in Life Lessons so that the new ones may know the verses. We should also speak of the inward proof and say that God has given us the Holy Spirit who witnesses within our spirit that we are the children of God. If we simply speak the points, it will be a great help to the new believers.

A DEEPER LESSON IN LIFE LESSONS—KNOWING CHRIST

There are some deep topics in Life Lessons. In this section we will consider the deepest lesson in the first volume, “Knowing Christ.” I hope that you will spend some time on your own to study this lesson.

The Sacred Titles of Christ

This lesson begins with the sacred titles of Christ. This refers to the sacred names of Christ. Even Christians who have believed in the Lord for many years do not understand the precious names of the Lord Jesus Christ. The first title is Jesus, which means “Jehovah the Savior.” The Lord is the salvation of Jehovah for our enjoyment. The second title is Christ, which means “the anointed One of God.” The Lord was anointed by God to carry out God’s commission. The third title is Emmanuel. The ending el in the Hebrew names in the Old Testament refers to God. The el in Emmanuel also refers to God. The name Emmanuel means “God with us.” Thus, the three names—Jesus, Christ, and Emmanuel—considered together mean that Jehovah came to be our Savior so that we may receive His salvation. They also mean that Christ is God’s anointed One to carry out God’s commission and to be with us. On the one hand, He saves us, and on the other hand, He carries out God’s commission and is with us, never leaving us.

The Person of Christ

论到基督的身位，第一，祂是神；第二，祂是神的儿子。神的儿子就是神，没有什么分别。神的儿子与神相等，神的儿子就是神。第三，祂是人。第四，祂是创造主。第五，祂是受造的首生者。祂是神，祂就是创造者；祂是人，祂就是受造者。今天在基督教里，还存在着这个大问题；有人说基督是人，却不是一个受造者。然而，圣经清楚告诉我们，基督也是一个受造者。（西一15。）祂既是一个人，怎能不是一个受造者？祂有身体、有血、有肉，这都说出祂是受造的。在神一面，祂是神、神的儿子、创造主；在人一面，祂是人，是受造之物的首生者。

基督的工作

基督工作的第一大步，就是创造。宇宙不是变化来的，宇宙乃是基督创造出来的。祂创造宇宙之后，过了相当的时日，就来成为肉体，成为一个人。成为肉体是祂第二步的工作。祂成为肉体之后，在地上过了三十三年半，就在十字架上受死，为我们成功救赎，这是第三步。钉死之后，祂又从死人中复活过来，这是祂工作的第四步。祂的复活使我们得称为义，叫我们这些死了的人活过来，与祂一同复活，并在复活中把我们重生了。

第五步，是祂升上了高天。祂作为神的受膏者所作的第五件大事，为我们完成了下列二事：第一，祂既升上高处（高天），就掳掠了那些被掳的，将恩赐赐给人。（弗四8。）这里“被掳的”，是指我们这些从前被撒但和死亡所掳去的人。我们就是被掳的人，基督是在复活中把我们这被掳的人掳掠过来；祂这个掳掠叫我们得着了释放。我们是撒但所掳去的，但借着基督的复活，就把我们从那个掳掠中释放出来。基督把我们掳掠过来，将我们从撒但手中掳过来，也从死亡中掳过来。

基督在祂得胜的复活中，把我们这些俘虏，从撒但和死亡手中掳掠出来，带到天上，使我们成为神给基督的恩赐，好当作恩赐赐给召会。这两句话很不容易懂。

比方有几个人，都是撒但的俘虏，都被撒但掳去了。撒但就把他们摆在死亡里；他们是天天死，不仅他们的灵死了，身体也是天天在死。到末了，他们的魂死后到阴间，最后还从阴间出来，再到第二次的死里去，就是下火湖。他们就是这样被撒但掳去，放在死亡里。

The first two points concerning the person of Christ are that He is God and that He is the Son of God. The Son of God is God. There is no difference, because the Son of God is just God. Christ is a man, He is the Creator, and He is the Firstborn of all creation. As God, He is the Creator, and as man, He is a creature. This point still poses a problem in Christianity. Some believers say that Christ is a man, not a creature. However, the Bible clearly says that Christ is also a creature (Col. 1:15). If He is a man, how can He not be a creature? The fact that Christ has a body of blood and flesh proves that He is a creature. In His divinity Christ is God, the Son of God, and the Creator, and in His humanity He is man and the Firstborn of all creation.

The Work of Christ

The first great step in the work of Christ is creation. The universe did not come into existence through a process of gradual changes; rather, it was created by Christ. After Christ created the universe, a considerable amount of time elapsed before He was incarnated to be a man. This is the second step in Christ's work—becoming flesh. After becoming flesh, Christ lived on the earth for thirty-three and a half years, and then He went to the cross and died to accomplish redemption for us. This is the third step in the work of Christ. After His crucifixion Christ resurrected from among the dead. This is the fourth step in His work. His resurrection is the proof of our justification (Rom. 4:25). When Christ resurrected, we were made alive together with Him and raised up together with Him (Eph. 2:5-6). We were also regenerated in the resurrection of Christ (1 Pet. 1:3).

The fifth step in the work of Christ is His ascending into the heavens. In this fifth step, as God's Anointed, Christ accomplished two matters for us. In ascending to the heavens, He led captive those taken captive and gave gifts to men (Eph. 4:8). The phrase those taken captive refers to the believers. We were previously captives of Satan. However, in His resurrection Christ made us His captives and thereby released us from our captivity to Satan. Christ has made us His captives, thereby taking us out of the hands of Satan.

In His victorious resurrection Christ led us as His captives, released us from the captivity of Satan, and gave us as gifts to the church. Ephesians 4:8 is not a simple verse.

As a captive of Satan, man is in death. Man's spirit is deadened, and his body dies daily. An unbeliever will go to Hades when he dies. On the last day he will come out of Hades and enter into the second death, the lake of fire (Rev. 20:13-15). As Satan's captive, man experiences death in this way. However, in His crucifixion Christ bore man's sins.

然而基督来了，为他们钉十字架，担当了他们的罪，并且被埋葬，三天后复活。基督这复活就使他们蒙神称义，并且把他们从撒但手下，从死亡之中掳掠出来。基督把这些从死亡中掳掠出来的人，带到天上献给父神。父神说，“很好。这些人是你救的，是你掳来的，现在我把他们都赐给你作恩赐。”于是，这些人成了恩赐。基督就把他们一个个都赐给召会；其中有使徒保罗、彼得、传福音的腓利等等。这就是召会的丰富。

基督在升天里为我们完成的第二件事，是“祂又叫我们在基督耶稣里…一同坐在诸天界里”。（弗二6。）这是很深的。在神的眼中，我们这些信基督的人，不是在地上，乃是在天上，是在诸天界里。这是谁作的？是基督作的。基督把我们从撒但手下掳出来，带到天上，进入诸天界里。所有被当作恩赐赐给召会的人，表面看是在地上，实际上都是在诸天界里，都在天上。虽然我们都在地上生活工作，但我们乃是在诸天界里的人。我们不在地上，我们乃是在诸天界里；这是基督的升天所为我们完成的。

基督天上的职事

第六步，基督今天的工作，乃是在尽祂天上的职事。关乎这点，不仅许多基督徒不懂得，即使是一般基督教里的牧师、神学家也不知道。基督在地上活着的时候，是尽祂地上的职事。祂地上的职事，就是到十字架上，为我们受死，把祂自己献给神，以完成神的救赎。祂复活以后，把我们带到诸天界里，并且祂就在天上尽祂天上的职事。这是祂受神所膏所作的大事之一。现今基督在祂天上的职事里，正在为我们作以下四件事：

1　作中保

“如今耶稣已经得着更超特的职任，正如祂也是更美之约的中保。”（来八6。）这是什么意思？生命课程里解说，基督在地上借着祂的死，立了新约，（太二六28，）就升到天上，作这新约的中保，把这新约执行到信祂的人身上。因着我们在神面前，都是有罪的，是该被定罪的，我们失去了神，失去了神的祝福；所以，基督在地上时，就为我们死在十字架上，流出祂的宝血洁净我们，救赎了我们。同时，祂也用这宝血，在神面前为我们立了一个新约。在这约里，首先说到，祂要赦免我们的罪；其次，祂要赐给我们生命。

Then Christ was buried, and He resurrected on the third day. Christ's resurrection proves that regenerated believers are justified by God. In His resurrection Christ led these believers captive, taking them out of the hand of Satan and out of death. Christ then led these captives out of death to the heavens and offered them to God the Father. The Father received the captives and gave them back to Christ. Christ then gave the believers as gifts to the church. This is how the believers become gifts. These gifts include the apostles Paul and Peter, Philip the evangelist, and the rest of the believers. These gifts are the riches of the church.

In Christ's ascending to the heavens we were "seated...together with Him in the heavenlies" (Eph. 2:6). This is very deep. In God's eyes the believers in Christ are not on the earth but in the heavenlies. Who did this? Christ did it when He led us captive and took us out of Satan's hand and brought us into the heavenlies. Every believer is a gift to the church. Apparently we are on the earth, but in reality we are in heaven, in the heavenlies. Even though we live and work on the earth, we are a people in the heavenlies. We are in the heavenlies, not on the earth. This matter was accomplished for us by Christ in His resurrection.

Heavenly ministry of Christ

The sixth step in the work of Christ is the fulfilling of His heavenly ministry. Many Christians and even pastors and theologians do not understand this step. When Christ was on earth, He accomplished His earthly ministry. In His earthly ministry Christ went to the cross, died for man, and offered Himself to God for the accomplishing of redemption. After His resurrection Christ began to fulfill His heavenly ministry in the heavens. This is one of the great matters for which God anointed Christ. In His heavenly ministry Christ is working in four ways on our behalf.

Being the Mediator

Christ is the Mediator of a better covenant. Hebrews 8:6 says, "He has obtained a more excellent ministry inasmuch as He is also the Mediator of a better covenant." Life Lessons explains that Christ enacted the new covenant by His death (Matt. 26:28) and then ascended to the heavens to be the Mediator of the new covenant. He is now executing the new covenant upon those who believe in Him. On the cross Christ poured out His blood to cleanse us of our sins and to redeem us because as sinners we had lost God and His blessing. We were worthy of being condemned by God. Christ's blood also enacted the new covenant. The first item we receive in the new covenant is the forgiveness of sins, and the second item is the divine life.

这两项如何应用到我们身上呢？主耶稣成功这约之后，就升到天上。在祂升天的时候，祂已经成了赐生命的灵。现今无论什么地方有人悔改，信入祂并呼求祂的名，祂这赐生命的灵就进到他们里面。祂一进入，就在他们里面执行这个新约。执行这约的第一件事，就是叫我们知道，也叫我们感觉到，我们的罪蒙神赦免了。其次，叫我们感觉到，我们里面有神的生命。今天，我们享受并得着了这个执行的结果。

当我们悔改、认罪、承认祂、并求告祂名的时候，祂这生命的灵，就进到我们里面。这生命的灵进到我们里面，首先叫我们尝到，我们的罪蒙神赦免的甜美。其次叫我们感觉到，神把祂的生命放在我们里面。从这时候起，主耶稣就不仅在天上，并且在你我里面；这样，你我里面就和天通起来了。换言之，基督在我们灵里，也就是在天上；在天上，也就是在我们灵里。这如同电在发电所里，也在每个灯管里。所以，在灯管里的电，和在发电所里的就是一个。当电进到灯管里，电的交流就把灯管联于发电所了。

今天我们是在哪里呢？我们在天上。天在哪里呢？天就在我们灵里。正当我们聚会时，天就在我们中间。这是因为基督这个“电”，把我们和天联起来了；祂在那里一直的运转。当祂运转的时候，就把新约里生命的福，统统执行到我们里面。如此，在我们里面就有快乐、平安和喜乐，并且有聪明、智慧、亮光和能力。这些都是新约里的祝福。然而，这新约里的祝福，如何能临到我们身上呢？从我们呼喊主耶稣那一天起，我们就与这位生命的主联结一起；除非我们不睬祂，不理祂。若是我们肯和祂交通，一直呼喊：“哦，主耶稣，哦，主耶稣，”祂就会在我们里面运行，作我们种种的福分。这就是把新约执行到我们身上。

2　作执事

“祂〔基督〕已经坐在诸天之上至尊至大者宝座的右边，作了圣所，就是真帐幕的执事。”（来八１～２。）基督也是一个执事。执事乃是服事人的人，基督今天就在天上那个真帐幕里，服事我们。祂在天上不仅是作中保，把神的新约执行到我们里面；并且作执事，把我们所需要的一切，随时供应给我们。基督作祂天上执事的这一项，几乎没有多少基督徒懂得。然而，今天在主的恢复里，我们却可以经历。

How can these two items be applied to man? After the Lord Jesus enacted the new covenant in His death, He resurrected from the dead and then ascended to heaven. In resurrection the Lord became the life-giving Spirit. Now whenever a person repents, believes into the Lord, and calls upon His name, the Lord enters into that person as the life-giving Spirit and begins to execute the new covenant within him. In executing the new covenant, He first causes us to sense that our sins have been forgiven by God. Then He causes us to realize that we have God's life within us. Today we enjoy Christ in His executing of the new covenant.

When we repent, confess our sins, and call upon the Lord's name, He enters into us as the life-giving Spirit. The Spirit causes us to taste the sweetness of having our sins forgiven by God and to sense the life of God within us. From this point on the Lord Jesus is not merely in heaven; He is also within us. We are now connected to heaven. In other words, Christ is in our spirit, and He is also in heaven; He is in heaven, and He is also in our spirit. This is the same as electricity that is in the power plant and also in every light bulb. Hence, the electricity in the light bulbs and the electricity in the power plant are one. When the electricity enters the light bulb, the electric current connects the light bulb to the power plant.

Today we are in heaven, and heaven is in our spirit. When we meet together, heaven is among us. Christ as the heavenly "electricity" connects us to heaven, and He is constantly operating. When He operates, He transmits all the blessings of the new covenant into us. As a result we have joy, peace, rejoicing, understanding, wisdom, light, and power. These items are blessings of the new covenant. When we first called upon the Lord Jesus, we were joined to Him. If we are willing to constantly fellowship with Him and call on His name, instead of neglecting Him, He will operate within us as the different items of the new covenant. This is how He executes the new covenant.

Being a Minister

Hebrews 8:1-2 says that Christ "sat down on the right hand of the throne of the Majesty in the heavens, a Minister of the holy places, even of the true tabernacle." Christ is a Minister of the true tabernacle. As a minister, Christ is in the heavens, in the true tabernacle, serving the believers. Christ is not only in the heavens as the Mediator to execute God's new covenant; He is also the heavenly Minister who meets our every need by constantly supplying us. Few Christians understand this item concerning Christ as the heavenly Minister, but in the Lord's recovery we are able to experience Christ as the heavenly Minister.

当我们生气时，我们都知道不该生气，却常常没有办法，好像那股气不发出来不行。虽然我们都是得救、爱主的人，但我们还是会生气，甚至常常发脾气。然而，每当我们发完脾气时，我们实在懊悔，就在那里认罪，求主宝血洗净、赦免。所以，发脾气实在麻烦。现今，在我们被逼得要发脾气时，我们可以经历基督作执事，服事我们。我们一呼喊“哦，主耶稣”，祂就来了；祂在我们里面，将属天的东西带给我们。我们一接受，气就消了一半；我们再继续接受，气就全消了。这就是主耶稣作天上的执事，在我们里面服事我们。

我自己也常有这样的经历，当我要站讲台的时候，里面只有一个约略的轮廓，知道聚会时应当讲什么。至于应当怎样讲，那个细节还没有，所以我通常会在那里安静的祷告。常常借着祷告，主耶稣就来了。祂一来与我接触，我一接触到祂，祂总是有所分赐，有所给与。接触时间越长，祂给的越多；借此，祂就把那场聚会所要讲的内容服事给我，服事到我里面。我们必须经历基督到这样一个实际、实行的境地；祂是可经历的。祂作天上的执事，把神圣、属天、属灵的一切，都服事到我们里面，来供应我们。

3 作大祭司

“我们…有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣。”（来四 14。）你是否经历过基督作大祭司？在旧约，当神的百姓和神出问题时，就需要有个大祭司来负神百姓的责任，或者为他们献赎罪祭，或者为他们献燔祭，或者为他们献素祭。大祭司所作的，就是照顾神的百姓；在神面前照顾神百姓的，就是大祭司。所以，希伯来七章二十五节说，“那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”基督是大祭司，为着照顾我们；我们随时都能经历祂。我们在神面前所有的需要，我们在神面前所有的问题，我们与神之间所有的难处，祂都能照顾。我们当知道，这位升天的基督，也是在我们里面的基督，祂就是我们的大祭司，负责我们在神面前一切的事。

4 作辩护者

约壹二章一至二节说，“若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督；祂为我们的罪，作

Anger is something we are frequently unable to control. It seems as if there is no way to contain our anger. We are saved and love the Lord, but we still become angry and lose our temper. After losing our temper, however, we can always repent and ask the Lord to wash us with His blood and to forgive us. Even though our temper is a real problem, we can experience Christ as the heavenly Minister whenever we are about to lose our temper. As soon as we call “O Lord Jesus,” He supplies us with the heavenly things, and our temper begins to diminish. If we continue to call and receive the heavenly supply, our temper will disappear. This is how Christ serves us as the heavenly Minister.

I often experience Christ as the heavenly Minister. When I give a message, I have a general outline within me, and I know the main points of the message. However, because I do not know the details of how to express these points, I usually pray quietly, and the Lord Jesus always comes when I pray. When He comes, He dispenses Himself into me and gives me the details of the message. The more I contact Him, the more He gives me. We need to learn to contact Christ in this way. Christ can be experienced. He is the heavenly Minister who ministers the divine, heavenly, and spiritual things into us as our supply.

Being the High Priest

Christ is our High Priest. Hebrews 4:14 says, “Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God.” Have you ever experienced Christ as the High Priest? When God’s people in the Old Testament had a problem with God, they needed a high priest to bear the responsibility of their sins and to offer the sin offering, the burnt offering, or the meal offering to God on their behalf. The duty of the high priest was to take care of God’s people. The high priest bore the people before God. Hebrews 7:25 says, “He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.” Christ is our High Priest to care for us, and we can experience Him at any time. He is able to take care of all our needs, problems, and difficulties before God. The ascended Christ is our High Priest, and He is inside of us. As our High Priest, He takes care of our affairs before God.

Being an Advocate

Christ is our Advocate. First John 2:1-2 says, “If anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous; and He Himself is the propitiation for

了平息的祭物。”我们有一位辩护律师，作我们的辩护者，就是那义者耶稣基督，祂为我们的罪作了平息的祭物。在打官司时，最需要的就是一位律师，来为被告辩护。今天主耶稣在天上，也在我们里面，作我们的辩护者。

这样的真理，在基督教里是很难听见的。这就是为什么主今天必须有一个恢复，这也是我们里面所背负的一个重担。我们不能再留在所谓基督教的宗派里，不能再作那样的基督徒；我们必须起来，作主恢复里的基督徒。

关于基督天上的职事为我们所作的，在我们去教导初信者时，不需要讲太多，只要向他们简单的阐明四点：第一，祂作新约的中保；第二，作真帐幕的执事；第三，作大祭司；第四，作辩护者。这些点虽然我们都很清楚，但初信者并不明了，所以不需要讲得太深，只要让他们记住，主耶稣不仅在十字架上作我们的救赎主，今天祂更在天上作新约的中保，作真帐幕的执事，作我们的大祭司，作我们在神面前的辩护者。

虽然初信者对此难有太多的领会，但等到他们有这些认识后，在往后的年日里，在某种情形中，他们自然会经历到主耶稣作他们的中保，作他们的执事，作他们的大祭司，作他们的辩护者，服事他们，照顾他们。等到环境来到，等到有那个需要时，圣灵自然会配合他们的经历，把他们所认识的，再向他们提醒。那时，他们就能实际的经历，主耶稣如何安慰他们、服事他们，像一个服事者一样，作他们的执事，照顾他们。有时，他们会觉得主耶稣在他们里面，为他们祷告，叫他们经历主是他们的大祭司。有时，他们会觉得自己实在亏欠神，因而无法到神面前，但主耶稣在那里，替他们在神面前说话，作他们的辩护者。这样，我们所带他们认识的，就会一点一点，慢慢的在日常生活中，成为他们的经历。

所以，生命课程看起来好像很浅显，实际上并不浅。每一题都有十多处的经节，都是圣经里最高、最宝贵、最重要的经节。我们只要忠诚的把这些真理交通给他们，他们接受后，等到环境来临时，圣灵自然会使用环境，提醒他们，使这些真理成为他们的经历。

our sins.” Jesus Christ the Righteous is our Advocate, our defense attorney. He is also the propitiation for our sins. A person in a law court needs a lawyer to defend him against the accusations of his opponent. Jesus Christ is in us, and He is in heaven as our Advocate.

This truth is hardly present in Christianity. This is the reason that the Lord must have a recovery. We have been commissioned with this heavy burden. We cannot remain in the Christian denominations. We must rise up to be Christians in the Lord’s recovery.

When we speak to the new ones concerning Christ in His heavenly ministry, we do not need to say too much. We should give simple and clear explanations concerning Christ as the Mediator of the new covenant, the Minister of the true tabernacle, our High Priest, and our Advocate. The new ones have never heard these points; therefore, we should not give complex explanations. We merely need to show them that the Lord Jesus was not only our Redeemer on the cross, but in heaven today He is the Mediator of the new covenant, the Minister of the true tabernacle, our great High Priest, and our Advocate before God.

It is difficult for the new believers to fully understand these matters, but if they have some knowledge, they will be able to experience Christ as the Mediator, the Minister, the High Priest, and the Advocate. When the situations arise, the Holy Spirit will operate to remind them of what they know. Then they will experience the Lord Jesus in His heavenly ministry. Sometimes they may sense that the Lord Jesus is praying for them as their great High Priest. At other times they may feel that they can approach God, even though they have offended Him, because the Lord Jesus is their Advocate before God. Thus, the knowledge we bring them will gradually become their experience in their daily life.

Life Lessons seems simple and easy, but it is not that simple. Every topic has more than ten verses that are the most important verses in the Bible related to that topic. As long as we are faithful to fellowship these truths with the new ones, the Holy Spirit will spontaneously use different situations to remind them of these truths and turn these truths into experience.

尽量开辟家聚会

主在马太二十四至二十五章，托付我们两件事。一面，祂给我们属灵的恩赐作为本钱，叫我们凭这属灵的生命，去作属天的生意，去赚利。换句话说，祂给我们救恩，要我们以这救恩去叩门得人。另一面，在我们叩得平安之子，也就是在赚利之后，还得分粮给人；这分粮就是家聚会。

今天的社会，可以说家家都有小孩，若是我们把这些小孩，统统集中在一起，以孤儿院的方式看顾他们，这个社会就难以存在。在神的安排里，乃是把众人分成家，一家一家的照顾。从前中国人是五代同堂，都住在一起，自然有其好处。然而，现在西风东渐，几乎家家都是小家庭，可说是成了小家庭制度；其实，这也是圣经里的思想。圣经说，“人要离开父母，与妻子联合，二人成为一体。”（创二 24。）

因着看见这一个，我们实在盼望，我们都能去作家聚会，都到人的家里去。不要再聚在会所里，越聚人越少。我们要为弟兄姊妹开家，成全弟兄姊妹。一个尚未结婚的人，把饭作焦了、作得半生不熟，那是天经地义的事；但他结婚后，慢慢的就能把饭作熟了。所以，我们都要去赚利，去叩出平安之子；然后，还要去分粮，作家聚会喂养人。

人人都去赚利与分粮

我们都需要在各地，和长老们一同有交通，按着排去叩门赚利，也按着排去作家聚会，到府分粮。我们必须答应主的呼召，不仅主日奉献给主，每周也有三个晚上奉献给主。虽然我们总有一些事在身，或者都有些家务事，但无论如何，总要尽力拿出时间，或者叩门，或者作家聚会。若有人实在没办法拿出三个晚上，也不要灰心，总要尽我们所能的事奉；有机会就事奉，没机会也要找机会事奉。这条路是众人走的路，是众人一同背担子，一同负责，而不是只有长老负责。

若是我们众人都摆上，并不需要每个人天天都出去，只要一周出去几次就够了。然而，千万不要一曝十寒，乃要细水长流，周周作，一点一点的作，并且要多多祷告。我们出外叩门得利，作家聚会分粮给他们，结果我们在主面

DOING OUR BEST TO HAVE HOME MEETINGS

In Matthew 24 and 25 the Lord commissioned us with two matters. He gave us spiritual gifts to use as our capital to do business so that we can earn a profit. In other words, He gave us salvation, and He wants us to use this salvation to gain sons of peace through knocking on doors. After we make a profit by gaining sons of peace, we need to have home meetings with them to give them food.

Children are cared for in homes. It would be difficult for society to exist if all the children were cared for in orphanages. According to God’s ordination, a household, or family, is a unit, and children are cared for in a unit. Previously, a household in Chinese society had five generations living together. Presently, however, Chinese society is composed of small families because of the influence of Western society. A small family unit is according to the Bible (Gen. 2:24).

We have seen this principle; hence, we should all have home meetings, and we should go to people’s homes. If we meet only in the meeting halls, the number of attendants will decrease. We must open our homes to the brothers and sisters in order to perfect them. We must make a profit by gaining the sons of peace through knocking on people’s doors. Then we must feed the new ones by giving them food in the home meetings.

EVERYONE MAKING A PROFIT AND GIVING PEOPLE FOOD

We must fellowship with the elders in every locality so that the saints can go door-knocking to make a profit. The saints should also have home meetings to give the new ones food at the proper time. We need to answer the Lord’s call. We should consecrate not only the Lord’s Day to the Lord; we should also consecrate three evenings a week to Him. Even though we are busy with our families and other matters, we should do our best to separate some time to knock on doors or to have home meetings. The saints who cannot give three evenings a week should not be discouraged. We should all do our best to serve when we have the opportunity, and we should do our best to serve when we do not have the opportunity; we should look for the opportunity. In the new way everyone bears the burden and the responsibility to serve. The elders are not the only ones who bear responsibility in the new way.

If everyone participates, we will not need to go out every night; rather, every saint will be able to go out a few evenings a week. However, we should not be burning one day and cold the next ten days. We should serve with persistence by going every week with much prayer. We knock on doors to make a profit by gaining people, and we have meetings in the homes of the new ones to

前所作的，都蒙祂悦纳。这样，等到祂回来时，我们就要从祂得着赏赐。往后，召会要这样的来事奉，不是组织的，不是去雇人来专办圣工，乃是众弟兄姊妹都兴起，接受训练和带领，实际的操练去作。叩门传福音，是个个能作的；同样，作家聚会，带人读主的话，读生命读经，也是人人能作的。这是我们的路，也是我们的盼望。

一九八七年四月二十二日讲于台北

give them food. As a result, our work will please the Lord and be acceptable to Him. If we continue in this way, we will receive a reward when He returns. From now on we must serve in this way in the churches. We should not serve in the way of organization, nor should we hire a select group of people to serve on behalf of the others. Instead, all the brothers and sisters should rise up to be trained. Everyone can knock on doors to preach the gospel, and everyone can have a home meeting to lead others to read the Lord's Word and Life Lessons. This is our way, and this is our hope.

第十篇

筋、节
与每一部分的功用

读经：以弗所书四章十六节。

身体上的筋与节

以弗所四章十六节说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”这里的“本于祂”，就是从基督、从元首。“全身借着每一…供应的节”，表明这个节是供应的节；“得以联络…并结合在一起”，这就是筋的作用。虽然这里没有提到“筋”，但在歌罗西二章十九节有这个字。在以弗所四章这里，我们看见筋的作用，就是使身体得以联络并结合在一起。节是为着供应，筋是为着联络结合。

身体上的每一部分

身体除了节和筋之外，还有好多的部分，如胳臂、手腕、指头、耳、鼻等，都是一个又一个的部分。每一部分都有其功用，有其度量。比如肩膀的度量大，小指头的度量小，然而度量的大小虽有不同，却都有其功用；并且功用的大小、高低和多寡，乃是照其度量。

每一个得救的人，都是基督身体上的一个肢体。有的人作节，他们的行动和工作就是供应；有的人作筋，能够联络、结合，将众肢体联结起来。所以，在基督的身体里，有节的供应，有筋的联络；但除此之外，还需要好多的部分，并且每一部分都得尽其各自的功能。若是那一部分不尽功用，没有行动能力，那一部分就有问题，有了病，便会使身体受到亏损。

CHAPTER TEN

JOINTS, SINEWS, AND THE OPERATION OF EACH ONE PART

Scripture Reading: Eph. 4:16; Col. 2:19

THE JOINTS AND SINEWS

Ephesians 4:16 says, “Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.” The words out from whom mean out from Christ the Head. Through every joint of the rich supply indicates that the joints are a means of supply; being joined together and being knit together refers to the function of the sinews. Although this verse does not mention sinews, Colossians 2:19 uses the word sinews. Ephesians 4 shows that the function of the sinews is to join and knit the Body together. The joints are for supplying, and the sinews are for joining and knitting.

EACH ONE PART

In addition to the joints and sinews, the Body also has many parts. Each one part refers to the members of the Body. Every part has its own function and its own measure. The measure of a shoulder is large, and the measure of a little finger is small. Nevertheless, despite the difference in measure, each part has a function. The function of a part depends on the measure of that part.

Every believer is a member of the Body of Christ. Some believers are joints, and their life and work are for supplying. Other believers are sinews, and they cause all the members to be connected together through joining and knitting. Hence, in the Body of Christ there are joints for supplying, and there are sinews for joining and knitting. Furthermore, there are also many parts, and each of these parts should exercise their function. If any one part does not exercise its function, there will be a problem with that part, and this will cause the entire Body to suffer loss.

全身都尽功用就是新路

圣经告诉我们，召会乃是基督的身体。我们每一个信基督的人，都是这身体上的一个肢体。虽然肢体有大小、功用的不同，但都必须在身体里行动，在身体里尽功用。比方我们说话时，虽然是口在说，但我们全身都得配合口来行动。我们表情时，包括耳朵、鼻子、甚至手都得配合着表情。若是有人把我们的手绑起来，我们说话的声调就会不对，表情也不自然，整个人就不释放。所以，不要以为手和说话没有关系，眼睛、鼻子和说话也没有关系。我们只要一说话，全身的肢体都要配合，都彼此有关系。全身体都动起来，都尽功用，这就是新路。

我们所以要改制，乃是因为旧制度把身体的手脚都捆起来，甚至连膀臂也绑起来。或许有人会说，他并没有受捆绑，他的召会生活一样过得很自由。然而，他可能在召会生活中十几年，既没有结果子带人得救，也没有把人照顾起来，请问这不是受捆绑么？多年来，我们或者也带人得救，但因着我们在旧制度之下，没有好好照顾人，以致初信者多数都“夭折”了，而我们最多也只是维持一个聚会的生活。我们在聚会中作什么呢？听道。我们不只听道，并且听成了习惯，都要听好的讲道；所以，有时我们里面甚至会嘀咕，那位弟兄的道好听，那位弟兄的口才差一点。等到真正要我们讲一点真理时，我们什么也讲不出来。这就是我们真实的光景。

有些弟兄姊妹真能和同伴一起祷告，然而等到我去加入他们时，他们统统不祷告了，好像一鸟入群，百鸟不鸣。他们平常越祷告越联结，越祷告越有味道；但一到了会所，一到了大一点的聚会，就听不见他们的声音了。许多新蒙恩的弟兄姊妹也是这样，平常祷告得很好，但一到了大聚会，就祷告不出来了。他们说聚会太大，吓得他们不能开口。这都说出我们从前那个聚会方式，实在叫人受捆绑。年轻的弟兄姊妹私下聚集时，都很活泼，很有动力，但一到大聚会中，个个就不知所措，不知如何是好。

我们不是要在这里指出我们的短处，乃是要像医生一样，来看我们实在的情形。我们不愿意将来我们到主面前，不仅得不着奖赏，还要受惩罚。

THE ENTIRE BODY FUNCTIONING BEING THE NEW WAY

The Bible says that the church is the Body of Christ. Everyone who believes in Christ is a member of the Body. Even though the members differ in measure and function, they must operate in the Body. When we speak, our entire body coordinates, even though our mouth is the part that everyone sees moving. When we make a certain facial expression, many parts of our body, including our ears, our nose, and even our hands, need to act in coordination. If our hands are bound, the tone of our voice will be different, and our facial expression will not be natural. Our entire being will be bound. Hence, we should not think that our hands are unrelated to our speaking or that our eyes and nose are unrelated to our speaking. Whenever we speak, all the members of our body are in coordination and are related to one another. In the same way, the moving and functioning of the entire Body is the new way.

We changed the system because in the old way the hands and feet of the Body were bound. Even the shoulders were bound. Some saints may say that we were not bound, but rather that we were very free in the church life. However, even if we were in the church life for more than ten years, we did not lead anyone to salvation, nor did we take care of anyone. This shows that we were bound. Some saints led people to salvation, because of the old way the new ones did not receive proper care and “died prematurely.” The most we were able to do was to maintain a meeting life. In the meetings we listened to messages. Even though we murmured that one brother’s messages were eloquent and another brother’s messages were not, we were unable to speak the truth. This is our true situation.

Some brothers and sisters can pray with their companions, but they stop praying when another person joins them. Even though they enjoy praying together, they are quiet when they are in the meetings of the church. Many new believers are also like this. They pray in their home meetings, but they are unable to pray in the big meetings. They fear the large meetings; hence, they do not pray. This shows that in the old way of meeting, people were bound. Even the young brothers and sisters, who are lively and full of vitality when they meet together, do not know how to function when they are in a big meeting.

This fellowship is not to point out our shortcomings; rather, we are examining our true condition. When we stand before the Lord, we want to receive a reward, not suffer punishment.

我们在这里聚会已经几十年了，但我们的人数却逐渐减少。若是这二、三年内，我们不改制，再这样减下去，十年后我们就差不多了了。所以，我们都得醒悟，除非我们不爱主，我们就可以去爱世界，多赚几个钱；否则，我们都当将自己摆进来。

肢体各尽功用，便叫身体渐渐长大

我们都该在主面前想想看，到底主的召会该怎么办？主召会中的每一分子，都应该起来，个个尽功用。即使是一个小指头，都得尽功用；这样，主才有出路。歌罗西二章十九节的意思，是筋与节有了供应，有了联络，其他的众肢体，其他的各部分，各尽所能，便能叫身体渐渐长大。所以，弟兄姊妹不要轻看自己，不要说自己刚得救不久，恩赐很小，什么都不懂，是不能尽功用的肢体。切记，我们若是不尽功用，就是把自己害了，也把基督的身体耽误了。在基督身体里的每一肢体，都要起来尽功用，好叫身体能渐渐长大。

叩门得着人，家聚会留住人

已过八个月来受浸、建立家聚会的新人，受邀到台北各会所参加主日聚会的，共有二千位左右。这是受训学员周周去看望六千多人，才从其中带进这二千人。换言之，在已过八个月中，我们带了二万人得救，从其中得着了六千多位，能常和我们聚会的。在这六千人中，有二千人是主日和我们一同聚会的。这就证明新路叩门是走得通的，家聚会也是作得来的。

二千个新人，在一天当中，参加台北市召会的聚会，这可说是二十年来空前的事。既是如此，弟兄姊妹要看准，要得着人就非叩门不可。这些新人的见证，在在都叫我们深受感动。从这些见证中，我们看见了圣灵的工作。不只一位新人见证，当他们正在那里思索如何接触主，如何加入召会时，我们的弟兄姊妹就来叩门。这实在是圣灵作的，如同彼得到哥尼流家去一样。

We have been meeting in Taipei for more than thirty years, but our numbers have gradually decreased. If the system is not completely changed over in the next two or three years, and if our numbers continue to decrease, then in another ten years we will be finished. Hence, we must wake up. If we do not love the Lord, we should give ourselves to love the world, but if we love the Lord, we must give ourselves for this.

THE FUNCTIONING OF ALL THE MEMBERS CAUSING THE GRADUAL GROWTH OF THE BODY

We should all consider before the Lord what the church should do. Every member should rise up to function. Even our little finger has a function in our body. The only way for the Lord to advance among us is through the functioning of every member. According to Ephesians 4:16 and Colossians 2:19, the Body grows when the joints function to supply, the sinews join and knit, and the rest of the members operate according to their measure. Hence, the brothers and sisters should not despise their function. We should not say that we are a new believer, our gift is small, we do not understand the truth, or we do not have a function. If we do not function, we harm ourselves, and we hinder the growth of the Body of Christ. Every member in the Body of Christ must rise up to function in order for the Body to grow gradually.

DOOR-KNOCKING BEING TO GAIN PEOPLE AND HOME MEETINGS BEING TO KEEP THEM

Approximately two thousand of the new ones, who were baptized and were in home meetings over the past eight months, attended the Lord's Day meeting in all the halls of the church in Taipei. The full-time trainees made weekly visits to more than six thousand new ones and brought these two thousand new ones to the meeting. In other words, over the past eight months, twenty thousand people were led to salvation, and of these twenty thousand, more than six thousand meet with us regularly. Out of the six thousand new ones, two thousand met with us on the Lord's Day. This proves that the new way of door-knocking and having home meetings is practical.

Two thousand new ones have not attended the meetings of the church in Taipei for the past twenty years. This proves that we can gain people by knocking on doors. The testimonies of the new ones show the working of the Holy Spirit. A few new ones testified that when the brothers and sisters knocked on their door, they were considering how to contact the Lord and come to the church. This was the Holy Spirit working in the same way that He worked when Peter went to the house of Cornelius.

其中有一个见证说，当弟兄姊妹叩到他家时，他正准备要自杀。就在那个当儿，叩门的人来了，这个要自杀的人受浸、得救了。若是那一天，没有人去叩门，那个人就自杀了。这都证明，圣灵的确在好些人身上作工。我们若是用老方法，登广告，刊报纸，发请帖，设爱筵，请计程车接送，他们不一定会来，也不一定能得知这福音的行动。即使来了，若只是听听而已，也不一定得救。然而，叩门是叩得相当普遍，什么故事都给叩了出来，无人可以隐藏。

在叩门之初，人也许会拒绝，或者有敌意，但经过三言两语的交谈，再读读“人生的奥秘”，人就会和颜悦色，改变态度。若是我们能继续带他祷告，末了，他就会受浸、得救。不借着叩门这是作不到的。此外，有的人一受浸，就带家人也受浸，并且带同事受浸。好像中国人所说，一表三千里；受浸一个，立刻枝子探出墙外，连了出去。我们实在相信，若是我们忠信，有一天，台北到处都会有我们在主里的弟兄姊妹。所以，我们都得出去叩门。

千万不要以为，叩门是谁都会作的事。若是有人一意孤行，照着自己的方法叩门，恐怕没有人会得救；所以，我们必须接受训练。此外，我们也要作家聚会。我们曾经对全时间受训的人说过，去开家聚会只能受感，不可以有情。受感是属灵的，有情是肉体的。我们到人的家里去聚会，有的会包饺子给我们吃，有的会送东西给我们，他们是非常宝贝我们的。然而，我们要注意，不要服事到末了，属灵的受感没有了，只留下肉体的有情。

从前，我们的老办法，都是要人到会所来聚会，但他们不喜欢来；所以浸了一百个，剩下不到五个。今后，我们必须送会到家，送越多，他们尝到的滋味越多，有一天，他们就都愿意到会所来了。

叩门浸人，得着人；家聚会带人，保守人，留住人。这两步是我们得人，将人留下的妙法。从已过六十年，我们在召会中的经历看来，除了这两条路，没有比这更好的，也没有比这更有效的。我们目前的急需，就是去作家聚会。根据已过的经历，我们发现叩门比较容易，只要有人出去就能得着人；但作家聚会，喂养人、留住人，并不容易。所有作父母的都知道，生孩子容易，养孩子难。全时间训

One of the new ones testified that when the brothers and sisters knocked on his door, he was preparing to commit suicide. A person who was planning suicide was saved and baptized. If we did not knock on doors that day, he would have killed himself. Such testimonies prove that the Holy Spirit is working on many people. In the old way we published advertisements in newspapers, sent out invitations, held love feasts, and rented cars to take people to the meeting; however, not many people attended the meeting. Sometimes the people who came did not receive the Lord. However, we have discovered that when we door-knock, people cannot hide from us. Door-knocking is prevailing.

When we knock on a door, the people in that home may not be friendly, but after we speak a few words with them and then read The Mystery of Human Life, they are happy, and their attitude changes. They will eventually be saved and baptized if we pray for them. This can be accomplished only through door-knocking. Furthermore, soon after being baptized, some people bring their entire family and their colleagues from work to be baptized. A newly baptized believer is like a branch that runs over the wall and continues to grow. If we are faithful to knock on doors, the day will come when our brothers and sisters in the Lord will be all over Taipei.

We should not think that we can go door-knocking according to our own method. If we knock on doors according to our own method, no one will be saved. Therefore, we must be trained. We also need to labor on the home meetings. When we establish a home meeting, we should have proper feelings, not natural affection. Natural affection is of the flesh, but proper feelings are of the Spirit. When we meet with the new ones in their homes, some of them will prepare a meal for us, and others will give us gifts to show their appreciation. We must be careful not to do anything that will issue in natural affection of the flesh and not the proper feelings of the Spirit.

In the old way we invited people to the big meetings, but they did not like to come. Hence, even if we baptized one hundred people, only five would remain. However, today we deliver the meetings to people in their homes. The more meetings we deliver to people, the more they taste the flavor of the meetings. Then one day they will come to the meeting hall.

We knock on doors to baptize and gain people, and we have home meetings to nourish and keep them. By these two steps people are gained and kept. From our experience in the church life over the past sixty years, we know that no method is more effective than these two ways. There is presently a desperate need for people to labor on the home meetings, because we have discovered that it is relatively easy to knock on doors and lead people to salvation, but it is not so easy to feed people in the home meetings. Every parent knows that it is easy to give birth to children, but it is difficult to raise them. The

练中心为台北市召会生了一大堆孩子，但往后如何照顾，让他们能健康的长大，却是一个大问题。

已过主日，全时间受训学员把曾在家聚会中照顾的新人，带到会所来，众人欢天喜地，实在甜美。然而，我们对受训学员虽有喝采，但喝采过后，我们也忠诚的说些重话；因为那个聚会的内容不够。全时间学员出去叩门、作家聚会，然后把新人带来，就是把孩子抱来，给弟兄姊妹看。结果，聚会中抱孩子的抱孩子，看孩子的看孩子，都忘了祷告，也没有注意聚会的内容。好像全家人一看到孩子，什么都忘了，连该给孩子吃什么都忘记了。

我们得着这些新生的孩子，就得好好照顾他们。不仅要常去看望，最重要的是，要用神的话供应他们。供应的材料，可以用生命课程。所以，作家聚会的关键，在于会不会用生命课程。不要以为白纸黑字，看了就懂。关于生命课程，我们要受训、研究，好知道如何在家聚会中使用。

众圣徒一同配搭

我们已经定规，每个月其中一个主日，把新受浸的弟兄姊妹，带到会所和大家一同聚会。现在我们盼望主为我们作成一件事，就是家聚会的责任，能很快的从全时间学员身上，转到各会所的弟兄姊妹身上。这有两面的作法：一面是各会所和训练中心，从这周起配搭，弟兄姊妹和受训的人一起去，看受训者怎么作，并且和家聚会的新人彼此认识。另一面，全时间受训者中，较年长的、有经历的，都要安排到各会所去，带同众弟兄姊妹，推动照顾家聚会的事。希望各会所的长老，一同尽力这样作。如此，家聚会大部分的责任，才能很快的从受训者身上，转到众圣徒身上。若是我们众多的弟兄姊妹，都起来接受负担，将每个主日奉献给主，每周有两、三个晚上奉献给主，细水长流的按着班次周周作，一定能担起责任，看见主的祝福。

这条新路我们越看越清楚。我们出去叩门，人得救后，立刻在他家中设立聚会；这就是我们周周的召会聚会生活。在家聚会中，首要的就是以话语供应新人，教他们生命课程。弟兄姊妹也许不像全时间者作得那么好，但是只要照着我们所交通的去作，一定成功。球总是越打越顺，弹琴

full-time trainees have given birth to a large number of children for the church in Taipei. We must consider how to care for these new ones so that they grow up to be healthy.

Last Lord's Day the full-time trainees brought some of the new ones whom they are caring for to the meeting halls, and everyone rejoiced. Even though we highly commended the full-time trainees, we must speak a faithful word, because the meetings were not up to the standard. The full-time trainees gained many new ones through door-knocking and the home meetings, but when they brought the new ones to the meetings, it was as if they were displaying their babies for the brothers and sisters to see. We forgot to pray, and no one paid attention to the content of the meeting. We admired the babies so much that we forgot to feed the babies.

We must take care of the new believers whom we have gained. We should not merely visit them frequently. We must supply them with God's word. We can use Life Lessons to supply them. Thus, the key to the home meetings lies in knowing how to use Life Lessons. We should not think that it is easy for people to understand the text. We must be trained in order to know how to use these lessons in the home meetings.

ALL THE SAINTS COORDINATING TOGETHER

The newly baptized brothers and sisters will come to the meeting halls to meet with everyone one Lord's Day every month. We hope that the responsibility for the home meetings will be transferred from the full-time trainees to the brothers and sisters in the church. There are two ways to accomplish this. First, the meeting halls can coordinate with the training center so that the local brothers and sisters can go with the trainees to the home meetings. In this way the brothers and sisters will see what the trainees are doing, and they will meet the new ones in the home meetings. Second, the full-time trainees who are more experienced can make arrangements to visit the meeting halls to promote the matter of caring for the home meetings. The elders in each meeting hall should work together so that the main responsibility for the home meetings will be quickly transferred from the trainees to the saints. If we all rise up to receive this burden by consecrating every Lord's Day plus two or three evenings a week to the Lord, we will be able to take this burden and see the Lord's blessing.

The new way is becoming clearer as we practice. After we lead a person to salvation, we must immediately establish a home meeting with him. This is our church life. The most important thing in the home meetings is to supply the new ones with the word and to teach them Life Lessons. The brothers and sisters might not do this as well as the full-time trainees, but as long they do it according to the fellowship, they will be

也是一样，都需要多有练习，不练自然不行。年长的弟兄姊妹，只要知道主的新路是怎么回事，然后为此多祷告，至于打仗的事，就交由年轻人去打。

由排而区，再到会所

现在台北市召会聚会人数是三千五百位，其中有一千五百位出去叩门，和新得着的人在家里一同聚会。此外，还有二千位在会所里聚集。我们已和长老们交通，要加强各会所的聚会，主日有真理课程，和擘饼聚会。其他如祷告聚会，以及周中的小排聚会，都要加强。两面的聚会整合起来，有的是在外面“打仗”聚会，有的在家里“防守”聚会。我们先在新得救的人家里，一家一家的设立聚会，等到合式的时候，再把他们二、三家带在一起聚会。逐渐的人数增多，自然就形成一个小排聚会。甚至发展到社区里，一排一排的，就能在社区里找一个大房子，作为社区的聚会中心。慢慢再从这个社区的聚会，往前发展，就能到会所有集中聚会。

主迟早会给我们一个大的会所，好让我们能一个月来在一起一次。若是主给我们有十万、八万的弟兄姊妹，而大会所最多只能坐二万人，我们就可以轮次排班聚会。主日八点到十点一堂，十点到十二点又是一堂；下午二点到四点一堂，四点到六点又是一堂，晚上七点到九点也一堂。每一堂二万人，五堂就是十万人。若再多人，周五晚上再来一堂。这样，大会所天天有人使用；同时，各会所聚会的堂次也是可调动的，使大家聚会可以常见到面。

同心去作

要达到这样的光景，只靠传道人是没有办法的，何况也没有这么多传道人。所以，这必须我们所有人都起来，大家一同作，才能行得通。照我们的预算，若是我们众人都这样作下去，不到十年，台湾岛上所有的人，就都是我们的弟兄姊妹了；这个荣景能否实现，全在于我们。若是我们大家都作，一定成功，并且我们确信，那个结果是可称赞的。

successful. Everything needs practice; if we do not practice, we will not improve. The elderly brothers and sisters should pray for the home meetings. The rest of the saints should fight the battle.

LEADING THE NEW ONES FROM HOME MEETINGS TO DISTRICT MEETINGS

There are now three thousand five hundred people meeting in the church in Taipei, of which one thousand five hundred go door-knocking and are in home meetings with the new believers. Two thousand saints meet regularly in the meeting halls. We fellowshipped with the elders concerning the need to strengthen the meetings for Truth Lessons and the Lord’s table meeting held in the halls on the Lord’s Day. We also need to strengthen the prayer meetings and the small group meetings. Some of these meetings are for fighting the battle, and other meetings are for defending what is ours. We must establish home meetings in the homes of the new ones. Then when the time is right, we should bring two or three home meetings together for a meeting. This is a small group meeting. There might even be the need for a new district meeting. Several groups can come together and find a large building within their district to use as a central meeting place for that district. We can also have joint meetings in the meeting halls.

Eventually the Lord will give us a large meeting hall so that once a month we can all meet together. If the Lord gives us 80,000 or 100,000 brothers and sisters in the church, and the large meeting hall can only seat 20,000, we can take turns using the large meeting hall. For example, the first session can use the hall from 8:00 to 10:00 on the Lord’s Day morning, and the second session, from 10:00 to 12:00. There can be a session in the afternoon from 2:00 to 4:00 and another from 4:00 to 6:00. There can also be a session from 7:00 to 9:00 in the evening. If every session has 20,000 people, we can handle 100,000 people in five sessions. If there are more people, we can have another session on Friday night. We can also use the large meeting hall every day. The meeting halls can arrange their meeting times so that the saints can meet together frequently.

BEING IN ONE ACCORD

We must not rely merely on the speaking brothers; rather, we must all rise up and work together. According to my calculations, if we all rise up, in less than ten years all the people on the island of Taiwan will be our brothers and sisters. Whether or not such a glorious situation will come to pass depends entirely on us. If we work together, we will be successful, and the result will be pleasing to the Lord.

若是全地主恢复里的圣徒，都照这个律往前推行，总有一天，全世界家家都叩遍了。我们相信这是把主带回来的路；国度的福音要传遍天下，然后末期才来到。要能把福音传遍天下，除了叩门及家聚会外，没有第二条路。在许多新人的见证中，我们看见，有人不只受浸，并且跟着去叩门，甚至还参加全时间训练。这就说出，我们若是忠心作，忠心带领，结果什么人就生出什么孩子。虽然我们这开创的一代吃力些，但我们所带进来的人，他们会跟着作。结果，他们作基督徒就是叩门、家聚会、作生命课程、唱诗、祷告。

即使我们花钱去雇传道人，也不一定找得到这么多传道人。即使找得到，若是他们仍沿用过去的作法，反而会扼杀众人的功用，将人捆绑起来。我们不能沿袭基督教开布道大会的作法，那不会得着多少属灵后代。我们的作法，表面看好像是既慢又吃力，但积少成多，集腋成裘。大家都作的结果，是不得了的成就；若是众圣徒，祷告的祷告，守防的守防，供应的供应，叩门的叩门，作家聚会的作家聚会，不出几年，全台湾就福音化了。

蒙福的路

这事能不能作成，全在于我们肯不肯作。只要我们肯祷告、认罪，对付自己的天然、肉体，被圣灵充满，照着训练的方法出去叩门，定规能得着人。若是有一千五百位，每人一天出去带一个人得救，一个月就是四万五千人。当然我们还要照顾家，顾到职业和生活；然而，只要我们衣食生活无缺，不需要奢华，也不要贫穷，不让人觉得寒酸就够了。就我们个人而言，我们总要整顿自己，穿着、外观上必须端正得体。对家人而言，我们需要好好教育儿女，顾到家庭。此外，还要把生活余剩的时间，和有余的财物，拿出来给主用。

这并不是要众人都不带职业，全时间服事。特别是各地的长老们，不需要都全时间，倒要好好作职业，作事业，并且好好治家，带领儿女。然而，每个主日需要分别出来，每周要有两、三个晚上拿出来，为主出去叩门访人，作家聚会。年轻人不要担心这样为着主，会耽误你们的学业；若是你们真如此善用时间，担保你们的书仍然会读得很好。

If the saints in the Lord's recovery will promote door-knocking and the home meetings, we will eventually knock on every door on the earth. We believe that this way will bring the Lord back. The gospel of the kingdom must be preached to the whole inhabited earth before the end will come. There is no other way to preach the gospel to the whole inhabited earth apart from knocking on people's doors and having home meetings. Many of the new ones testified that they began to knock on doors after they were baptized. Some are even attending the full-time training. This proves that if we work faithfully, the children we beget will be like us. Even though it is somewhat more difficult for those who are pioneering the new way, the ones we bring to the Lord will follow us. They will be Christians who knock on doors, have home meetings, teach Life Lessons, sing hymns, and pray.

If we were to hire preachers, we would not be able to hire enough preachers to meet this need. Even if we were able to find enough preachers, they would kill everyone's function. We cannot continue the method of Christianity and hold big gospel campaigns, because that method does not beget many spiritual descendants. Even though our way appears to be very slow and difficult, a great deal can be accomplished by taking small steps. If all the saints coordinate together through prayer, knocking on doors, and leading the home meetings, in a few years Taiwan will be gospelized.

THE WAY TO RECEIVE THE BLESSING

Whether we are successful in gospelizing Taiwan depends on our willingness to spread the gospel. As long as we are willing to pray, confess our sins, deal with the natural man and our flesh, be filled with the Spirit, and go door-knocking according to the methods of the training, we will gain people. If one thousand five hundred saints bring one person to salvation every day, in one month we will gain forty-five thousand believers. Of course, we must still take care of our families, our jobs, and our daily living. As long as we do not lack clothing, food, and the necessities of life, our needs are taken care of. We should not be too rich or too poor in our outward appearance. We should be neat and proper so that people do not pity us. We should give our children a proper education and care for our households. After caring for these things, we should give whatever time and money we have to the Lord.

This does not mean that all the saints should drop their jobs and serve the Lord full time. The elders do not need to be full time; on the contrary, they should take good care of their professions, manage their households well, and care for their own children. However, they must give every Lord's Day and two or three evenings per week to the Lord to knock on doors and be in home meetings. The young people should not think that they will ruin their future by giving themselves to the Lord in this way. If they

许多见证告诉我们，凡这样爱主的人，在学校读书都是名列前茅。

我们在主面前，要平衡我们的生活，也要作出预算。不仅财物要作预算，时间也要作预算，甚至体力也得作预算。对上了年纪的人而言，若不把体力作预算，就没有办法把事情作好；我自己都是在体力上作好预算的。我们大家都要过这种生活，让人从外面看，我们谈吐不俗，穿着正派，家中陈设布置大方，既规矩又不奢华，也没有浪费；这就是荣耀主。这样的路是可行的，不只能使我们蒙福，也能使我们的社会蒙福，我们的国家蒙福。

一九八七年四月二十九日讲于台北

use their time well, they will do well in their studies. There are many testimonies that prove that young people who love the Lord in this way will be top students.

We must live a balanced life before the Lord and make a budget. We should budget our money, and we should also budget our time and our strength. If the elderly saints do not budget their strength, they will not accomplish anything. I also budget my strength. When we live this kind of life, people outside the church will know that our speech is not common, our clothing is proper, and our homes are furnished simply and elegantly without being luxurious and wasteful. This will glorify the Lord. The new way is practical, and it enables us to receive the blessing. Our society and our country will also be blessed by it.

第十一篇

叩门、家聚会的研讨及交通

祷告：主，我们实在从深处仰望你，我们来到这个关头，求你带我们过去。主啊，到底对家聚会、召会的聚会该如何往前，求你给我们里面有感觉，使我们众人都清楚，都有相同的负担。主，给我们敞开的灵，使我们在交通中，能进入你的感觉，能摸着你的感觉。主，谢谢你是与我们同在的灵，你也实在与我们同在；在我们里面，我们与你一致。主，借着每一个人说话，借着我们的交通说话，使我们能在交通中摸着你的心意，摸着你的道路。主，今天的这一步，你要我们怎么走，求主带领。阿们。

开头的话

两期的训练，给台北市召会带进两万多新人，其中有三分之一在家中有聚会，大约是六千人，最少是两千多个家。这两千多个家照顾的责任，全落在六、七百位学员肩上。他们几乎天天出去，一天至少要到好几个家去照顾新人。然而，训练总有结束的一天，部分学员会离开回去，部分会留下继续参加下一期训练。无论将来是离去或留下，暑假期间他们有的会返国，有的会回本地去；所以，我们需要接手照顾这些家。若是这两千多个家，留给台北市召会照顾，恐怕他们会措手不及。这是我们需要好好交通的。

首先，我们要交通的是，我们用了两期的训练，动员上千人，不惜花费时间和金钱，得着这些新人和家庭。现在，到底是谁要来养育这些新人？其次，台北市召会目前已经跟上了这个负担，按着训练的统计，他们有一千四、五百位圣徒参加训练；一千位来自台北，四、五百位来自近郊，乃至桃园。现在，我们要问所有这些日子，和我们在一起，听我们讲过一篇篇信息的弟兄姊妹，究竟结果如何？采取了那些行动？第三，我们从改制开始，口号就是“家”；我们说主的路就是“家”，召会的基础就在“家”。经过这两年多的叩门，六、七百位学员，天天马不停蹄的照顾

CHAPTER ELEVEN

FELLOWSHIP CONCERNING DOOR-KNOCKING AND HOME MEETINGS

Prayer: Lord, we look to You and ask You to take us through this crucial stage. Give us an inward sense related to how we should proceed with the home meetings and the church meetings so that we can be clear and have the same burden. Lord, give us an open spirit so that we can enter into and touch Your feeling. Thank You for being within us as the Spirit. We are one with You in our spirit. Lord, speak through every person during this time of fellowship so that we can touch Your heart's intention and Your way in our fellowship. May Your presence lead us. Amen.

AN OPENING WORD

During two terms of the full-time training more than twenty thousand people were brought into the church in Taipei. One-third of these people are in home meetings; about six thousand people are in at least two thousand home meetings. Presently, the responsibility for caring for these two thousand home meetings rests on the shoulders of six or seven hundred trainees. Almost every day these trainees go to several different homes to care for new ones. However, this term of training will end, and some of the trainees will return to their localities while others will return for another term of the training. Hence, the saints need to take over the care of these homes. I am afraid that the saints in the church in Taipei are not prepared to care for these two thousand home meetings. We need to fellowship concerning this matter.

We gained these new ones and their homes by mobilizing one thousand trainees during two terms of the full-time training. We did not spare time or money in this effort. Who will continue to feed these new ones? The church in Taipei has picked up this burden, and according to our statistics the church has around one thousand five hundred saints attending the training; one thousand are from the city of Taipei, and around five hundred are from the nearby suburbs as far as Taoyuan. We must ask all the brothers and sisters who have heard this fellowship what they intend to do. Since we began to change the system, we have stressed the homes. We said that the Lord's way is in the homes and that the homes are the foundation of the church. During two years of door-knocking, six to seven hundred trainees were busy taking care of homes

这些家，我们发现，作家聚会实在是不容易的事。现在，接下去怎么办？

正确使用神创造人的生性

神创造人时，在人里面创造了种种的需要，可以说，那就是人的生性。所以人有食性，有吃饭、喝水的需要；人有善性，有喜欢为善的性情，想要作好；人还有群性，喜欢与人在一起。因此，人结婚以后，都希望有孩子；孩子多虽然麻烦，但却满足人里面的需要。然而，人有了家还不够，还需要有朋友；这就是为什么人喜欢到娱乐场所，以满足人的群性。人若没有群性，所有的娱乐场所都可以关门了。

人的生性是神造的，但要将这个生性用得适当，并不容易。一个人要能够少吃饭，少吃盐或糖，凡事都适度不过量，乃是不容易的。几乎没有人在食性上是不犯过错的；人所以生病，就是因为食性用得不对。再说吃喝并没有错，但吃喝得不当就是错。人的群性也是如此，人不能不合群，但合群得不当就是灾祸，种种罪恶就进来了。今天社会败坏的事，大半都是合群合错的结果；因为聚众就容易滋事。然而，在人群社会中，有一个高尚的群体，就是召会。召会这个“群”，乃是最高尚的，因为有主在其中，并且主是圣别的。

主所安排的召会生活，乃是以家聚会为基础。家聚会如同在家中开伙；大聚会如同在餐馆吃饭，有人替我们烧菜，我们只要去享受。然而我们都知道，常到餐馆吃饭的人，通常都不健康，因为人容易在那里大吃大喝；反而是家常便饭，比较清淡，对人来说比较健康。然而，基督徒都喜欢礼拜堂的大聚会，因为就像到餐馆吃饭一样，自己不需要下厨；在那里有唱诗班，有带诗歌的牧师、读经的牧师、祷告的牧师，最后还有祝福的牧师，一点都不需要与会者花力气。这实在符合时代，符合人性的需求。在忙碌的社会里，人人每周要上班五、六天，从早忙到晚。到了主日，好不容易可以松一口气，众人都想睡大觉，到十一点再去作礼拜。作礼拜时，只有奉献钱财的事需要自己作，其他的事，牧师、传道人都会作得好好的；所以，人人都喜欢这样的作礼拜。

every day. We discovered that it is not easy to care for the home meetings. How should we proceed?

THE PROPER USE OF THE GOD-CREATED HUMAN NATURE

God created man with many needs. These needs are a part of human nature. Man has a nature that needs to eat and to drink and a nature that delights in doing good works. Man also has a communal nature that enjoys being with other humans; therefore, after people are married, they want children. Having children satisfies an inner need of man. However, even a family is not sufficient; man still needs friends. Man also desires pleasure. People go to places of entertainment to satisfy their human need for companionship. If human beings did not have a communal nature, there would be no need for the places of entertainment.

Human nature was created by God, but it is not easy to respond to our human nature properly. For example, it is not easy for a person to be balanced rather than excessive when he eats. Almost everyone makes mistakes in the matter of eating. People become ill because of their improper response to their desire for food. It is not wrong to eat and drink, but it is wrong to abuse this need. This also applies to man’s communal nature. Man needs companions, but the wrong companions can bring a person into different sins. The corrupt things in society are mainly the result of keeping improper companions. There is, however, a noble community in human society, and this community is the church. The church is the noblest community, because the Lord, who is holy, is in the church.

The church life ordained by the Lord is founded upon the home meetings. The home meetings can be compared to eating at home and the big meetings, to eating in a restaurant. When we go to a restaurant, we do not need to work; we simply enjoy. However, people who frequently eat in restaurants are not very healthy. In contrast, food that is prepared at home may not be spicy, but it is healthier. Just as people prefer to eat in restaurants, Christians like to go to big meetings in cathedrals. These meetings can be compared to eating in a restaurant because a person does not need to cook for himself. In the cathedrals there are choirs, prayer ministers, and a minister who gives the blessing; hence, the people do not need to expend any energy. Such a gathering meets the demands of society today. In today’s society everyone is busy from morning to night and works five or six days a week. Therefore, they want to sleep late and relax on the Lord’s Day. When they go to worship services, the ministers and preachers do everything for them, and they only need to put money in the collection plate. Consequently, everyone likes to attend worship services.

同样的，虽然我们在主的恢复里，走主的道路，但到了主日，我们一样想休息一下。不料，主日聚会却要我们尽功用，还要我们作见证、说话。不仅如此，还把召会聚会送到家里来，要我们全家大小都聚会。平心而论，我们都喜欢大聚会，好处是我们可以不用说话，不用祷告，甚至不用唱诗，只要坐在那里享受。家聚会就不一样了；在家聚会中，什么都得自己作。因这缘故，主的召会在地上没有路，因为人人喜欢大聚会，不欢迎家聚会。

经过我们几十年的考察、研究，发现几乎所有公会团体都是如此，都喜欢大聚会。我们的确应该合群，但要合群得对，合群到召会里，不只喜欢大聚会，也喜欢家中的小聚会。这如同我们不能只喜欢外面的宴会，却不喜欢在家中吃饭。

所以，要照着主的路建立家聚会，实在不容易。即使我们最近聚了几个月家聚会，大家还是喜欢到会所聚会。只是一到会所聚会，就把人都捆绑了，把人的功用都消杀了。这是为什么多年来，我们请人来聚会，传福音给人，却没有果效，即使有果效也留不住人的原因；这都是大聚会的问题。要解决这种种问题，只有靠在家中的小聚会。然而，要建立家聚会，却不是容易的事，要发展、实行更是不容易。

如果我是个初信者，每周都在我家中有聚会；聚会时，我总得把家里打扫干净，穿着整齐。平常没有聚会时，在家中，我的衣服、鞋子可以随意放置，或者看看电视、喝喝茶，自由自在；但一有家聚会，就不能这样随意了。若是周周如此，对我这个初信者而言，就会成为一个重担。然而，若是在会所聚会，我便不受这些拘束；我想聚会时就去，不想或不方便去时，就留在家里，何等自在。这是我们人的生性。

故此，我们实在需要正确的使用神所创造的生性。凡用得正确的人，都得出代价；若是任意随生性而行，就是放纵。聚会是在乎我们里面的群性，要用得合式就得出代价。

好比一个平常家庭，都是每天三餐按时吃家常便饭，并且在家中教养、规劝孩子。若是一家人的规矩都好，都照样行，全家身体定规健康。然而，有的家庭不是这样；他们天天在外面吃饭，到了时间孩子也不回家。这样的家，定规全家人脾气不好，孩子也没有什么规矩。

In the Lord's recovery, even though we are taking the Lord's way, we still want to rest on the Lord's Day. However, contrary to our expectations we are required to function in the Lord's Day meetings by prophesying. In addition, we must take the church meetings to the homes of the new believers, and everyone in our home is expected to meet. In our hearts we prefer the big meetings because we do not need to speak, pray, or even sing hymns in the big meetings; we can simply sit and enjoy. However, the home meetings are different because we must do everything ourselves in these meetings. The Lord's church has almost no way on this earth, because everyone likes and welcomes the big meetings.

After many years of observation and research, we discovered that in almost every denominational group everyone likes the big meetings. We need to have meetings, but our meetings should be proper. We should gather together to enjoy the big meetings and also the small meetings in the homes. Even though we enjoy eating in restaurants, we must still eat at home.

It is not easy to build up the home meetings according to the Lord's word, because we like the big meetings. We have been meeting in the homes for the past few months, but we still like the big meetings, even though we are bound and our function is annulled in these meetings. For many years we invited people to meetings and preached the gospel to them, but the little fruit that we gained did not remain. This problem is an issue of the big meetings. If we want to solve such problems, we must rely on the small meetings in the homes. However, it is not easy to establish the home meetings, and it is difficult to develop them.

A new believer who has a weekly meeting in his home needs to clean his home and dress neatly for the meeting. On the days that he does not have a meeting in his home, he may be careless with his clothing and watch television, but he cannot be loose on the day of his home meeting. The home meeting will restrict him. When the meeting is in the meeting hall, there are no restrictions on him. He can go to the meetings when he wants to and stay at home when it is not convenient. He is free. This is human nature.

For this reason, we need to properly respond to our God-created nature. A person who properly responds to his human nature pays a price. When we accommodate our human nature, we are loose. The home meetings meet the need of our communal nature, but we must pay a price to respond to our communal nature properly.

In a normal family a person eats three home-cooked meals a day, and parents teach and discipline their children at home. If a household is proper, all the members of that family will be healthy. Some families, however, eat out every day, and the children are not disciplined. The children in these families will be unruly.

家聚会是召会的基础

基督教在地上二千年了，至今并没有将福音传遍全地每一角落。即使是台湾这四通八达的地方，基督教来此已近几个世纪了，平均也不过在一百人中才有两个半的基督徒。这是因为路走得不对。在已过整整八个月里，我们浸了二万多新人。若是我们能把家聚会作好，弟兄姊妹们都进入这个负担，这二万多新人就能得着喂养和照顾；那将是一件不得了的事。我们已经计划、预算过，在不久的将来，全台湾都应该福音化。然而，要福音化台湾，有一环必须加强，就是家聚会；因为这一环不容易，是我们实行的关键。所以，我们实在来到一个关头，应当思量如何照顾这些新受浸的家。

我们需要好好检讨、研究已过的作法，并思量未来时间如何分配、运用，以及对这些家聚会的照顾能否得体、有果效；这都是我们需要思考的问题。以中部某处召会为例，他们以家聚会起头，由家聚会带人进入召会，可以说带一个便留住一个。并且他们的新人，个个都跟着他们学，也带人信主，设立家聚会。最近，我们收到一封从义大利北部的来信，告诉我们，他们在欧洲读了我们的书，并且看了我们的录影带，得着莫大的帮助，便开始聚会。目前他们已有十一个人聚会。他们得知我们从去年九月开始实行新路，叩门传福音，他们也开始实行；结果他们十一个人，叩得了另外十一个人。他们可说是从家聚会兴起来的，因为他们十一个人，原先没有会所聚会，是从家聚会开始的。

我们几期训练的结果，带进了二千个新的家，证明我们的路是对的，叩门是有果效的。我们若能好好照顾这些家，结果必定蒙福。然而，这需要我们出代价；我们每周参加训练，周中用两、三个晚上出去看望人，这就是出代价。这代价是值得的，因为不只叫别人蒙福，叫我们个人蒙福，更叫我们全家也蒙福。如同我们说过的，我们若按部就班的过人性生活，照着神创造的生性正确的生活，我们一定蒙祝福；不只我们的后代蒙祝福，我们的亲友也蒙祝福，甚至整个社会、国家都要因此蒙福。这需要我们出代价；这是我们所有人该担负的担子。因此，我们都需要起来，正确的按着神创造我们的生性作基督徒，而

THE HOME MEETINGS BEING THE FOUNDATION OF THE CHURCH

Christianity has been on the earth for two thousand years, but the gospel still has not been preached to all the corners of the earth. Even though Christianity has been in Taiwan for several hundred years and the island has convenient transportation and communication, there are only about three Christians among every hundred people. During the past eight months, we baptized twenty thousand new ones. If the brothers and sisters receive the burden to care for the home meetings, these twenty thousand new ones will be fed and cared for. We have made calculations and budgets to gospelize Taiwan in the near future. In order to gospelize Taiwan, however, we must labor on the home meetings, because the home meetings are the key to the new way. We are at a crucial stage, and we must consider how to care for the households of the newly baptized saints.

We need to study our past practices and consider how we will allocate and use our time in the future. We should also consider whether our care for the home meetings will be appropriate and effective. These are the issues that we must consider. In one of the churches in central Taiwan, the new believers who went from the home meetings to the meetings of the church have remained. Moreover, all the new ones learned from the saints; the new ones are leading other people to believe in the Lord and are establishing home meetings. Recently we received a letter from the northern part of Italy. The writer said that after reading our books and watching our videos, the believers there were helped to have home meetings. At present there are eleven people meeting together. They learned that we began the new way of door-knocking to preach the gospel, and they began to practice door-knocking. As a result these eleven people gained eleven more through door-knocking. This locality started with eleven people who began to meet in a home because they did not have a meeting hall. Hence, the locality was raised up through home meetings.

The two thousand new households are the result of two terms of the training. This proves that our way is correct and that door-knocking is effective. If we can take good care of these households, we will receive the blessing. However, we must pay a price. We must attend the training, and we must use two or three evenings a week to visit people. If we are willing to pay this price, we will be blessed and our households will be blessed. If we live a normal human life according to our God-created nature, we will receive the blessing; our family will be blessed, our friends and relatives will be blessed, and even the entire society and the entire country will be blessed. May we all receive this burden and rise up to be proper Christians according to our God-created nature, not only by going to big meetings to listen to one man speak but also by

不是只参加大聚会，“听”人讲道；我们需要在新人家中，把家聚会建立起来。这样，召会才能实实在在有基础。

实行上的作法和调整

我们要交通一些实行上的作法和调整。我们需要请各会所的长老，和分派至各会所推动叩门、家聚会的弟兄们，一同聚集、交通，如何实行这事。然后，长老们要将所交通的内容，带回各会所，与众弟兄姊妹有交通，一同进入。

此外，我们在各会所的带领，要根据年龄。年长的弟兄姊妹可以来在一起，有专一的祷告。二十五岁至四十五岁的弟兄姊妹，则需要马不停蹄的叩门、作家聚会，因为他们年轻力壮。台北市召会不是个小召会，若是安排、带领得好，一定会作出事情；若是安排得不好，我们的时间便荒废了。愿我们一同配搭、合作、齐心努力的往前。这件事不是小事，所以不要盼望两、三周就能使这事上轨道。特别是训练学员和召会中的弟兄姊妹，在时间的配合上并不容易，因为召会中的弟兄姊妹都在职业里。这需要我们去研究、试验，好找出一条合式的路。

我们有这么多的成果摆在眼前，有一个这么大的城市、大的工厂交给我们，我们就需要尽所能，把事情作得周到，不浪费时间和人力。这件事需要弟兄姊妹，在各会所配搭、合作，听从长老们和一同推动这工作的弟兄们的带领、安排；他们会好好研究透彻，将一件一件的事作出来。

在主的恢复中作个有分量的人

我们出外叩门传福音、作家聚会，乃是人群中最高尚的一件事。为这缘故，我们不当照着自己老旧的作法，乃要照着训练的教导作。另一面，我们出去时，仪表要像样，衣着要大方，不可太过奢华、鲜艳，也不要俗气、随便；总要有一种光景，是叫人起敬，让人一看见我们，就觉得我们是有分量的人。这样，才能稳定人的心，叫人欢迎我们；否则人一见我们就厌烦，我们就会不得其门而入。

此外，我们必须是一个庄重的人，叫人不敢轻看我们。提摩太前书说，“不可叫人小看你年轻。”（四 12 上。）这就是叫人重看；“重”就是有分量。我们基督徒的分量在哪

establishing home meetings in the homes of the new ones. This is the only way for the church to have a solid foundation.

PRACTICAL FELLOWSHIP AND ADJUSTMENTS

We need to fellowship concerning a few practical matters. The responsible brothers from each meeting hall should meet together to fellowship concerning how to carry out these points. The elders can then fellowship with the saints in each meeting hall concerning how to enter into this burden.

We should lead the saints according to their age. The elderly brothers and sisters can meet together specifically for prayer. The brothers and sisters who are between the ages of twenty-five and forty-five should knock on doors and lead the home meetings. The church in Taipei is not a small church. If the arrangements and leading are done properly, the church will accomplish many things, but if the arrangements are done poorly, we will waste our time. We need to coordinate together and work together in one accord. We should not expect to succeed in two or three weeks. It will not be easy for the trainees and the brothers and sisters in the church to find the time to coordinate together, because the brothers and sisters have jobs. We need to consider this and experiment until we find a way.

We have a large city and two thousand new households; therefore, we should not waste our time or our manpower. These matters require that the brothers and sisters in each meeting hall coordinate and work together. We must follow the leading and arrangements of the elders and the responsible brothers.

BEING A WEIGHTY PERSON IN THE LORD’S RECOVERY

Door-knocking to preach the gospel and having home meetings are noble activities. For this reason we should not do them according to our old ways but according to the instructions of the training. When we go out, our appearance must be proper and our clothing should be simple but neat. Our clothing should not be luxurious, nor should we wear bright colors. Our clothing should cause people to respect us and to consider that we are weighty people. Then people will feel peaceful and welcome us. Otherwise, our appearance can hinder us from entering their door.

We must also be serious people so that we are not despised. First Timothy 4:12 says, “Let no one despise your youth.” This means that we should be weighty. To be held in high regard requires weight. The weightiness of a Christian depends on the Lord. If

里呢？基督徒的分量乃在乎主；我们里面有主，分量就重；里面没有主，分量就轻。即使是年轻人，只要他们里面有主，并且爱主，常与主有交通，他们里面的主就是他们的分量。

我们不只出去叩门，把救恩带给别人；不只出去作家聚会，把恩典、真理带给别人；用中国俗话说，我们也得作个有修养的人。然而，我们的修养不是改良自己；我们知道我们是改良不了的。我们需要天天与主有交通，每天有固定的时间亲近主，在主面前对付自己，把里面的罪认清楚，追求生命的长进，随灵而行，否认己，不求自己的益处，天天背起自己的十字架跟从主。主是活的灵，在我们灵里，我们若是天天如此凭祂这灵而活，我们属灵的生命就会长大，我们就会长成一个很有分量的人。

再者，我们需要明白真理。真理和生命是一致的，当真理进到我们里面，经历消化，就成为生命。我们不能轻忽真理，所以要常常读圣经；对圣经的认识，要越多越好。生命和真理，这两项加起来，就使我们成为有分量的人。我们不只是出去叩门，到人家中带领家聚会，我们的仪表、谈吐还得有分量，并要一直在生命上长大，在真理上受装备。因着我们里面有主、有生命、有真理，当我们一开口，我们的话便有价值。

许多人在得救前，虽然受过高等教育，社会地位也不错，但总让人觉得很轻，里面没有分量。直到有一天，他们信主得救了，他们祷告、读经，生命有长进、有变化，当我们再看到他们时，就觉得不一样了；他们的表现、说话、应对都相当得体，有分量。这不需要人教导，他们很自然的，里面的分量就加多了，这个分量就是主。

我们天天该有这种属灵的操练，接触主、对付主、让主有地位，跟从祂、背十字架、学习真理。我们若是天天如此，年年如此，很自然的，不论我们多年轻，我们这个人就是有分量的人。我们开口有分量，与人握手也有分量。人虽然没有得救，但里面都是有感觉的；他们会知道我们里面有东西、有重量。这是基督徒与其他人不同之处，因为我们里面成于中，自然显于外。

这不是一个运动，而是如诗歌所说，我们是在灌输生命、流露生命，像一道运河，要把神的灵流到人里面。（参诗歌二一八首。）我们若是这样周周到人家去，半年之后，留在他

we have the Lord in us, we are weighty; if we do not have the Lord in us, we will lack weightiness. The young people can be weighty because the Lord is in them. If they love the Lord and fellowship with Him often, they will be weighty.

Our purpose is not merely to knock on doors in order to bring salvation to others, or to have home meetings in order to bring grace and truth to the new believers. In addition, we must be “cultivated” persons. Being “cultivated,” however, does not mean self-improvement. We cannot improve ourselves. We need to fellowship with the Lord daily and have set times to touch the Lord, confess our sins, and pursue the growth in life. We also need to follow the Spirit, deny the self, not seek our own benefit, and bear the cross daily in order to follow the Lord. The Lord is the living Spirit in our spirit. If we live by the Spirit, we will grow and become weighty persons.

We also need a knowledge of the truth. Truth and life are two aspects of the same thing. When the truth enters into us and is digested in our experience, it becomes life to us. We cannot neglect the truth; hence, we must read the Bible often and know the Bible. Life and truth make us weighty persons. In addition to knocking on doors and having home meetings, our appearance and speech must be weighty, and we must grow in life and be equipped in the truth. The Lord, the divine life, and the truth are in us. Consequently, the words we speak will have value.

Many people seemed light rather than weighty before their salvation, even though they were well educated and had a high position in society. After believing in the Lord, however, they began to pray, read the Bible, grow in life, and be transformed. Now they are proper and weighty in their appearance, speech, and relationship with others. This is not the result of human teachings; rather, this is the issue of the increase of the Lord within them.

Every day we need the spiritual exercise of touching the Lord, dealing with Him, giving Him room within us, following Him, bearing the cross, and studying the truth. If we do this every day of the year, we will become weighty persons regardless of our age. We will be weighty when we speak and when we shake hands with people. Even the unbelievers will sense that we have something within that makes us weighty. This is the difference between believers and unbelievers; what we have within us is expressed outside of us.

We are not in a movement. According to Hymns, #268, we are channels for God’s Spirit to flow through us into others. If we visit the new ones in their homes every week, what is deposited into them will be with them for the rest of their lives.

们里面的，将是他们一生都不能磨灭的。或者他们提起一个问题，我们只是简单的回答他们几句，但我们所说的，却深刻的留在他们里面。比方他们提起父母的问题，我们讲了几句关于圣经中，如何对待父母的原则；因着我们是个有分量的人，虽然我们对他们所说的不过是几句话，却也能深刻的留在他们的印象中。这会改变他们的人生，使他们的人生有一个新的开始。这是我们叩门接触人，所能留给人的，也是我们必须预备的。

这实在不是人能教导的，也不是我们能从别人学习的；这必须是我们天天的操练。这操练就是天天与主有交通，不容让我们自己有一点罪过、过犯存在，要在主面前，好好认清每一点的罪恶和过犯，使我们蒙主宝血洗净，被圣灵充满，紧紧跟随灵而行，天天背起自己的十字架，不为自己活；并要常读圣经、学习真理。这样，我们里面就有分量，我们就是有分量的人。这绝对会影响我们的家聚会；因为我们若是这样的人，家家都会欢迎我们。只怕我们这个人太轻，没有真基督徒的“重量”；这样，人就会随便找一个理由，或说不方便，或说不需要，就拒绝我们，请我们不要再去。

我们不能只把这些话当道理听，我们要能接受负担，为这事祷告。我们若要主开展祂的恢复，扩增祂的召会，我们就必须是这样的人，走这条路，并且作个有分量的人。家聚会并不是一件小事，我们是把自己送到人面前，人在我们身上所看见的，乃是我们的所是，这在于我们平日在主里的操练。所以，千万不能轻看家聚会这件事。虽然我们不一定能把生命课程讲得好，但我们这个人的所是，乃是摆在人眼前的。若是我们像样，是个有分量的人，人会觉得他们全家蒙了祝福，因为看见这个好榜样，能使他们的儿女得益处。作父母的都欢迎一个高尚、有分量的人，特别是敬畏神、信主耶稣、讲真理、正派的人。即便不是为了他们自己，为着他们的儿女，他们也会欢迎这样的人。如此，我们的工作便有价值，也才能持久。

一九八七年五月六日讲于台北

Even if we answer their questions with a few simple sentences, our answer will remain in the deepest part of their being. They may ask a simple question about dealing with their parents; if we are weighty, even a simple response will give them a deep impression. Our response will change their human life. This is what we must give people when we contact them through door-knocking. We must be prepared to do this.

We cannot learn to be weighty, nor can others teach us. Being weighty requires a daily exercise. We exercise to daily fellowship with the Lord and to avoid committing sins and transgressions. We thoroughly confess every sin and transgression to the Lord so that we can be cleansed by His blood, filled with the Holy Spirit, walk according to the Spirit, and live a life of bearing the cross instead of living to ourselves. We must also read the Bible often and learn the truth. In this way we will become weighty persons. Our being weighty will influence our home meetings. I am concerned that we are not weighty. This can cause people to find some excuse not to meet with us. They may even ask us not to come again.

We should not receive these words as doctrine; we should receive this burden and pray concerning this matter. If we want the Lord to spread His recovery and increase the church, we must be weighty people who walk on this pathway. The home meetings are not a light matter. We are presenting ourselves to others, and they see what we are. Being weighty depends on a habitual daily exercise before the Lord. We should never despise the home meetings. Even if we do not know how to use Life Lessons, what we are is placed before the new ones. If we are proper and weighty, their entire household will be blessed because they see a pattern that can benefit even their children. The new ones will become weighty people who fear God, believe in the Lord Jesus, speak the truth, and are proper. They will even welcome us for the sake of their children. This type of work is worthwhile and long lasting.

第十二篇

同心配搭
照顾新人

祷告：主啊，我们敬拜你，我们再一次被召聚到你的名里，我们宝贝这个时间，求你祝福。主，求你在我们中间运行，求你在我们每个人里面都得着地位，使你能运行得通，能成功你永远的定旨。主啊，我们仰望你给我们话语，给我们灵，给我们膏油，给我们亮光，给我们里面的看见。我们求你祝福你的召会，也记念每位弟兄姊妹，记念每一个家聚会，记念每一种聚会。主啊，我们向你献上一切的感谢和赞美。你带领我们到今日，你是带领我们的主，我们向你低头敬拜。你与我们同在。阿们。

关于训练中心的交通

首先，我觉得应该和弟兄姊妹们交通的，乃是关乎我们的全时间训练。弟兄姊妹都知道，我们训练的情形。从一九八六年八月间，第一期训练开始，受训的人出去叩门至今，受浸了二万多人。在这二万多受浸的人当中，有六千多是家中有聚会的。这六千多有家聚会的人中，大约有四千多人，是每周都有一次，或一次以上的家聚会，是属于比较稳定的。其余的，最少每月都有一次家聚会。至今对这些家聚会的照顾，仍然托在六百多位受训者身上。他们天天马不停蹄，一家一家的看望、照顾。若没有这种照顾，就不容易托住这些新受浸的人。

其次，我们曾和各会所的长老们交通，盼望这么多家聚会，最好能逐渐由各会所的弟兄姊妹，接手照顾。当然，这不是一件轻易能作成的事。一面，因着各会所参加训练的弟兄姊妹，也都出外叩门，有他们自己带得救的新人需要照顾；所以，要各会所的弟兄姊妹再照顾训练所带进来的新人，实在不大容易。另一面，训练学员所带领的新人，有些已经照顾了八、九个月，有些才一、两个月。在这些新人中，有些可能已经习惯受训学员们的带领，若是交接不当，恐怕会流失一些人；同时，也怕这些新人一时间难以适应其他人的照顾。

CHAPTER TWELVE

COORDINATING IN ONE ACCORD TO CARE FOR THE NEW ONES

Prayer: Lord, we worship You. Thank You that we can be gathered into Your name again. We treasure this time and ask for Your blessing. We pray that You would move among us and have the room to move through every one of us so that You can accomplish Your eternal will. Lord, we look to You to give us a word, Your Spirit, and the anointing. Enlighten us and grant us sight. We pray that You would bless Your church and remember every brother and sister, the home meetings, and every other meeting. We offer our thanksgiving and praise to You. You have led us until now. You are the Lord who leads us, and we bow our heads to worship You. May Your presence be with us. Amen.

FELLOWSHIP CONCERNING THE FULL-TIME TRAINING

We will now fellowship concerning the full-time training. Since August 1986 when the first term of the training began, the trainees have baptized more than twenty thousand people who were contacted through door-knocking. Out of these twenty thousand people, more than six thousand have meetings in their homes. Of these six thousand people, nearly four thousand meet with us one or more times a week, and their condition may be considered stable. The remaining two thousand have meetings in their homes at least once a month. The care of all these home meetings is still in the hands of the full-time trainees. Every day they visit and care for these households. Without such care, it is not easy to sustain the newly baptized ones.

In our fellowship with the elders, we expressed the desire to gradually transfer the care of these home meetings to the brothers and sisters in the meeting halls. The transfer cannot be done in a light way. Some of these brothers and sisters have been in the full-time training and are already caring for new ones; hence, it will not be easy for these saints to care for more new ones. In addition, the full-time trainees have been caring for some of the new ones for eight or nine months and for others only one or two months. Hence, some of the new ones are accustomed to the trainees who are caring for them. Therefore, this transfer must be done properly in order to not lose any new ones. Furthermore, the new ones may not be able to accept being cared for by other people.

因这种种缘故，我们和所有受训学员有交通，得知他们的负担。有些从纽西兰、欧洲来的学员，都愿意留下。然而，若是他们留下，会影响他们所在地的召会；所以，我们只好要他们回去。交通的结果，想要留下的人必须与所在地召会交通；若是当地召会愿意继续支持他们，他们就能再留下至少一年或两年。台湾也是如此。目前一个大概的统计，经过两期受训毕业，愿意继续留下的受训学员，约有五百五十位。包括二百五十多位台北本地的全时间者，台北以外台湾各地的有一百五十多位，以及一百五十多位从海外各国来的。

他们留下来，是一股很大的力量，可以继续照顾那些新受浸的家，并且继续叩门访问人。经过两期的训练，他们都有了相当的经验，这对台北市召会而言，是个极大的支持，也是一股莫大扩展、扩充的力量。

我们已经和各会所长老交通，要尽力照顾这五百多位全时间者，按照实际情形，为他们安排住处。将来他们会把主要力量，放在照顾新人的家聚会上。一、二年后，盼望他们能把这些新的家庭建立起来；这将是一个莫大的帮助。但愿众弟兄姊妹都知道这个情形，并接受负担为这事祷告。

照目前情形看来，全时间训练可能必须年年作下去，因为报号要参加训练的大专生、高中生，已有一千多位，加上原有的，以及各地送来的弟兄姊妹，为数实在不少。光是供应训练的伙食，就不是一件简单的事。这期训练的人数，可说是最多的，总共一千多人在这里吃饭。我们有一会所和三会所两个厨房，仅仅服事伙食的弟兄姊妹，每天就约有三十人，包括本地来帮忙洗菜的圣徒。感谢主，至今所有受训学员都吃得很好，并且卫生、健康。训练如需年年继续办下去，可以想像仍有许多杂事需要处理。这是训练一个大概的情形。

关于大会所的交通

Therefore, we fellowshipped with the trainees about their burden. Some of the trainees from New Zealand and Europe are willing to stay, but we feel to let them return, because this decision involves the locality they came from. Therefore, we decided that the trainees who wish to remain here must first fellowship with their locality. If their locality is willing to support them, they can stay here for one or two more years. This also applies to the trainees from the localities in Taiwan. Approximately five hundred fifty full-time trainees who have attended two terms of the training are willing to remain. This number includes two hundred fifty trainees from Taipei, one hundred fifty trainees from the localities outside of Taipei, and one hundred fifty trainees from abroad.

The trainees who remain in Taipei will be a strengthening because they will be able to continue caring for the newly baptized saints and to contact people through door-knocking. These trainees were in two terms of the training, and therefore they are all experienced. Hence, if they remain, it will also support the church in Taipei. This is a tremendous strengthening for the growth and spread of the church.

In our fellowship with the elders in Taipei, we asked them to do their best to care for these five hundred fifty trainees and to find lodging for them. These trainees will spend most of their energy to care for the home meetings. We hope that they will be able to build up the new households in one or two years. This will be a tremendous help. All the saints need to know about this situation and receive a burden from the Lord to pray.

At present it seems as if the training will continue every year because there are already more than one thousand university and high school students who have signed up to attend the training. In addition to these students, many saints from other localities have signed up for the training. This is a large number of trainees. It will not be a simple matter to feed these trainees. When we had the largest number of trainees, there were more than one thousand people attending the training and eating meals. We have two kitchens, in hall one and hall three, and about thirty brothers and sisters whose only service is to prepare meals for the training. There are also local saints who come and help with the meals. We thank the Lord that so far all the trainees have been eating well, and the food is healthy. If the training is to continue every year, we must consider the many details related to the training. This is the general situation of the training.

FELLOWSHIP CONCERNING THE LARGE MEETING HALL

Our present need is to obtain a large meeting hall. Our numbers are constantly increasing,

弟兄姊妹们都能看见当前的需要。我们的人数不断增加，虽然我们注重家聚会，但也有集中聚会的需要，至少每月一次。有时，也得因临时需要，召聚集中聚会。所以，我们在几年前就寻得了林口的一块地，准备在那里盖造大会所。一九八四年十月之后，我们曾简单的提及，购置林口那块地的事。这块地经过申请，在两年之后，才得到政府清楚、正式的答复。当时因着不希望贷款，那会加重圣徒们的担子，便以屏东召会盖会所为例，盼众圣徒一同为会所的盖造，摆上奉献。结果，大家都欢喜快乐的接受负担，摆上奉献；使我们很快的购得了林口那块地。但是这块地是在政府防洪计划保护区内，必须等到林口市区发展，人口增加，政府完成防洪工作后，才可能批准兴建。所以我们在短期内无法拿到建筑许可，只好将这块地暂时搁置，留待将来使用。

现在我们知道，在郊区买便宜地盖大会所，这条路很难走得通；所以，我们势必要在台北市区内盖大会所。然而，市区内的地价非常高；以目前的市价估计，我们若要买东区的地，总得预备大约四、五十万元，才能购得一坪。因此，这事还得在主的带领中进行。

受训练，同心配搭叩门、照顾新人

我心头实在有个沉重的负担，就是我们若要福音化台湾，第一步一定要得着台北这个大都市。各会所将不只增加各社区的小会所，可能到年底，当社区的小会所增加十五至二十个时，在某些社区就可以建立会所聚会。比方有个地方，有四百多位圣徒，都是新近叩门得救的，其中一百多位是经常聚会的，又有三十多位是常在一位姊妹家聚会的，实在说已经很像一个小会所了。诸如此类的，约有十多处以上。这便是社区聚会；然后，再一步一步往前，就能正式成立会所聚会了。

若是可能，我们实在愿意弟兄姊妹都参加训练；若是不能参加白天的，参加晚上的也有益处。今天无论作什么事，都需要训练；比方弹钢琴，一个没受过训练的人，想把钢

and even though we emphasize home meetings, we still need corporate meetings at least once a month. Sometimes the whole church will need to gather together to take care of a need. A few years ago we obtained some property at Linkou and began preparations to build a large meeting hall there. We spoke of the purchase of the property at Linkou in a general way at the end of 1984. After two years of applying for the property, we finally received a formal response from the government. We then had another meeting with the saints, but because we did not want this to be a financial burden on the saints, we gave the example of the meeting hall of the church in Pingtung and asked the saints to make contributions for the building of the meeting hall at Linkou. The saints were happy to receive the burden and made offerings. This enabled us to purchase the property quickly. This piece of land is in a government-protected area for a flood control plan. Therefore, we must wait until the city of Linkou is developed, its population has increased, and the government has completed the flood prevention work before we receive a building permit. This means that we will not obtain a building permit in the near future and that we must temporarily leave that piece of property for later development.

We now know that it is difficult to purchase inexpensive land in the outlying areas to build a large meeting hall. Therefore, we must build a large hall within the city of Taipei, but the price of land in the city is high. In order to buy six square feet in the eastern district of Taipei, we need NT$400,000 to $500,000. Thus, this matter must be carried out according to the leading of the Lord.

BEING TRAINED AND COORDINATING IN ONE ACCORD TO KNOCK ON DOORS AND TO CARE FOR NEW ONES

If we want to gospelize Taiwan, our first step must be to gain the city of Taipei. The meeting halls continue to set up small meetings in the communities. When there are fifteen to twenty “small hall” meetings in a community, we can find a hall to meet in. There is a place in Taipei with four hundred saints who were saved through door-knocking. One hundred of these new ones come to the meetings regularly, and another thirty meet regularly in a sister’s home. The meeting in the sister’s home is just like a meeting in a small hall. There are more than ten meetings like this one that can be called community or district meetings. If we continue step by step, these small hall meetings may eventually establish a regular meeting in a hall.

If possible, it is good for the brothers and sisters to attend the training. If they are not able to attend during the day, they will still receive much benefit from attending the training at night. We need to be trained in everything we do. It is difficult for a person

琴弹好，很难。运动、打球也是一样。新路已经被我们实行、实验两年多，全地众召会大体上都在实行新路。然而，在众召会中，叩门有没有果效，完全根据长老们同心不同心。若是长老们、全召会、以及配搭叩访的圣徒，这三班人都能同心，就有果效。

根据我们的实验，年长的弟兄姊妹，虽然在召会生活多年，十分老练，也很有经历，并且都有心要出去叩门；但我们实在盼望他们，在叩门时只要负责应门，好叫人能放心开门。在传福音时，则由青年人来传讲，年长者只要陪在一旁安定人心，或者祷告，这就很有功用了。年轻人虽然经历、口才、祷告都不如年长者，但只要他们受过训练，应当能从容应付。好比我的小孙女，弹得一手好钢琴，但我这个老爷爷八十多岁了，虽然从小就摸钢琴，但因着没有受过训练，所以还差得远。因此，年长弟兄姊妹去叩门时，要接受嘱咐，只要应门，无须开口传讲。当青年人与新人谈话，谈到重要关头时，年长者千万不要害怕青年人说得不好，硬要插上几句；那一插入几句，可能那个人就不得救了。青年人有时说话虽然急，没有礼貌，年长者却千万不可被得罪而生气。当然，若是被年长者说了几句，青年人也不可嫌年长者啰嗦。我们不要太在乎应对上的礼节、或是说得对不对等等，只要人能得救、受浸就是很宝贵的。

若是弟兄姊妹都能接受这个负担，其他问题就无须太在意。我们所盼望的，乃是福音能传开，灵魂能得救，主能得着出路。我们要先福音化台北，再福音化台湾，然后福音化全世界；愿我们都接受这个托付。

一九八七年六月三日讲于台北

who is not trained to play the piano well. This also applies to sports. We have been practicing the new way for more than two years, and most of the churches around the world are practicing the new way. However, the success of knocking on doors depends on whether the elders are in one accord. If the elders and the saints who knock on doors are in one accord, there will be results.

The elderly brothers and sisters who have been in the church life for many years are experienced, and they have a heart to knock on doors. We hope that when they go out door-knocking, they will stand before the door, in front of the trainees, so that people will feel comfortable to open their doors. However, when it is time to preach the gospel, it is best to let the young people speak, and the older saints should be there to comfort people's hearts and to pray. In this way their function will be effective. Even though the young people cannot compare to the elderly saints in experience and eloquence, the young people who have been trained can calmly meet the need. For example, I was not trained to play the piano; therefore, I cannot play as well as my young granddaughter, even though I have been around pianos from my youth. The elderly brothers and sisters who knock on doors with the trainees should receive this exhortation to stand before the door but to not open their mouths to preach the gospel. When the young people come to the crucial point in the gospel, the elderly saints should not interrupt, even if they fear that the young saints will not do a good job. Any interruption can prevent a person from being saved. Furthermore, even though the young people may speak quickly or may not be so polite, the elderly saints must not become angry. Similarly, the young people should not resent any criticism from the elderly saints. We must not overly emphasize being correct in our speech or being polite. As long as people are saved and baptized, it is very precious.

If all the brothers and sisters pick up this burden, we will not need to spend time on other problems. May the gospel run freely, may people be saved, and may the Lord have a way to go on. We must gospelize Taipei, then Taiwan, and then the entire world. May we all receive this commission.

第十三篇

关乎新路往前实行的要点

对召会带领的展望

从一九八四年十月，我们开始改制走新路起，至今我们陆续释放了将近五十篇的信息，说到关乎新路的实行。然而，因着我忙于中文圣经恢复本的工作，和召会没有够多的接触，对召会也没有够多的带领和帮助，甚至连全时间训练也没有作多少。对此，我感觉很抱歉。从现在起，主若许可，最少有四个月，我什么事也不作，单单要来带领台北市召会。可以说，从今天起，没有讲道聚会，也没有训练聚会，只有一个带领聚会。

已过二年半，我们的精神力量，大部分都集中在青少年身上。特别是已过的夏天，我们全部的力量，都摆在青少年身上，有大专的特会和大专训练。十多天前，在体育馆还有一次青少年的福音聚集，会场到处都是人，原来只能容纳一万一千人，那天却来了一万五千六百人。仅仅高国中生，就约有一万三千人，当场有一百五十人受浸。这都是青少年们作出来的。虽然他们实在作得不错，但千万不要骄傲。保罗说，我们有什么不是领受的？既都是领受的，我们就不该骄傲。（参林前四 7。）

另一面我们觉得，台北市召会对年长、在职圣徒、以及家庭主妇是忽略了。所以，我们必须补这个缺。在我们给他们补这个课时，所有青年人都要在校园里，好好去得人。最近青年人有一句口号，说，“烧校园，价值存到永远。”在要来的半年里，这些青年人定规要在校园里，广传福音，并要把台湾大学生中的十分之一，带来受浸归主。青年人的前途无可限量，中国人有句俗语说，“后生可畏。”他们若是跑起来，我们都要跟不上。校园工作的价值，实在是存到永远。我们都当喜乐，因为青年人的工作，实在是满了盼望。

CHAPTER THIRTEEN

CRUCIAL POINTS CONCERNING THE ADVANCE AND PRACTICE OF THE NEW WAY

LEADING FOR THE CHURCH

Since we began to change the system to the new way in October 1984, we have released almost fifty messages concerning the practice of the new way. However, because I was busy working on the Recovery Version of the New Testament in Chinese, I was not able to give the church much leadership or help, nor was I able to give much help to the full-time training. If the Lord allows, we will use the next four months to lead the church in Taipei. We will not hold message meetings or training meetings.

During the last two and a half years our labor was concentrated on the young people. Last summer we spent all our energy on a college conference and training, and about ten days ago we had a special gospel meeting for the young people in a stadium. The stadium had seating for eleven thousand, but fifteen to sixteen thousand young people came to the meeting. There were thirteen thousand high school students present. In addition, one hundred fifty people were baptized. This was the result of the work among the young people. Even though we did a good job, we should not be proud. Paul said that we do not have anything that we did not receive. Therefore, we should not be proud (1 Cor. 4:7).

The church in Taipei has neglected the elderly saints, the working saints, and the housewives. We need to make up for this lack and meet with these saints. In the meantime, the trainees will go to the campuses to gain students. Recently the trainees have been saying that the fire of the gospel on the campuses is of eternal value. The trainees will spend the next six months preaching the gospel on the campuses. They want to baptize one-tenth of the university students in Taipei into the Lord Jesus. The young people are full of potential. If they begin to run on the new way, none of us will be able to keep up with them. The campus work is truly of eternal value. We should all rejoice because the young people’s work is full of hope.

对于年长圣徒，我们的确觉得亏欠。因此，我们将和年长圣徒，以及在职的弟兄姊妹，一同聚集。至于这样的聚集，能作多久，要看主的带领如何，或者四周或者五周，或者还能更多些，总要看主怎么带。请你们都为这事祷告。

世界局势为主的行动效力

一九八四年，我们开始改制走新路；因为到了那时，我们实在看见一幅清楚的图画，就是关乎照着圣经的记载，主的召会该有的召会生活。同时，按着已过我们所读的预言，我们从圣经看见世界的局势。一九六二年，我初到美国开工。第二年我就指出，按着圣经的预言，世界局势若是照着当时的局面演变下去，有一天，世界的问题、世界的焦点，都会集中在中东。因为到了一个时候，大家都会到中东争夺油田。

一九七三年，全球果然出现了油荒的问题。今年，中东波斯湾的光景，更是备受世人瞩目。前些时候我们都很紧张，因为从报纸上看到一些情形，很想知道会如何演变。这不是说我们对圣经预言的认识是空的，反之，一点都不空。这也不是说我们对世界局面的观察是白费的，反而一点都不白费。因为彼得后书里说，我们要留意申言者的话，如同留意照在暗处的灯。（一19。）我们有预言作我们夜间的光，所以我们不是在黑暗中走路；我们不像世人一样，我们的眼睛乃是明亮的。

一九五八年，我接受邀请到英国和丹麦开特会，顺道去了欧洲一些国家。在伦敦时，曾到荷兰、比利时的大使馆办签证。领事馆的人问我从哪里来？那时，他们还不知道“台湾”在哪里。我对他们说，我从“福尔摩沙”来，他们才知道一点，并且还问我是否要回去。就在那一问一答间，他们看我这老中国人，竟然会讲几句英文，并且讲得有条有理，就很快的发给我签证了。

我在北欧丹麦时，曾私下和一些圣徒谈话，他们对世界的眼光并不清楚，也不了解亚洲的局面，以为当时台湾的情形很不利。我就对他们说，没有这回事，那是因为他们不清楚。我对他们所说的话，如今都成了历史。台湾仍然屹立不摇，并且全世界文明的国家，没有一个不知道台湾的。可以说，台湾俨然成了亚洲经济的领导国之一，各面

We will meet with the elderly saints and the working saints because we have neglected them. We must seek the Lord’s leading concerning these meetings. We will meet for four or five weeks or even longer. In any event, we must seek the Lord’s leading. Please pray for this.

THE WORLD SITUATION WORKING FOR THE LORD’S MOVE

In 1984 we began to change the system to the new way because we saw a clear picture in the Bible concerning the proper church life. We also examined the world situation in light of the prophecies in the Bible that we had studied in the past. In 1962 I began the work in America. The following year I pointed out that according to the prophecies in the Bible, the world situation will eventually come to the day when the whole world is focused on the Middle East, because everyone will depend on the Middle East for oil. In 1973 there was a global oil crisis.

Today the situation in the Middle East is the object of concern to the entire world. We may also become anxious after reading about certain situations in the world. Even though we may become anxious, we should take heed to the prophetic word, because it is like a lamp shining in a dark place (2 Pet. 1:19). We have the prophetic word, which shines as a lamp in the night. Hence, we do not need to walk in darkness. We have light; we are not like the people in the world.

In 1958 I was invited to give conferences in England and Denmark, and I visited some countries in Europe. In Denmark I visited a few saints who did not have a clear view of the world situation and who therefore had the concept that Taiwan’s situation was not favorable. Everything that I said to them in fellowship has become a fact of history. Taiwan is standing strong and is recognized by all the civilized countries in the world. Taiwan has even become one of the leading economic countries in Asia. We are truly in the last days, and we must be faithful to continue in the way that the Lord has given us. We must see that the Lord wants to move quickly in these days and that we need to endeavor to cooperate with Him.

的成就有目共睹，实在令人刮目相看。所以，我们的确清楚这个局面；我们明白预言，观察时局，都没有枉然。今天实在是到了末世，我们务要照着末世主所给我们的道路，忠信的走下去。另一面，我们也必须看见，主今天乃是要走快的路，我们需要竭力往前与祂配合。

全地正向主的恢复开启

此外，还有一个值得众人注意的点。根据我们的观察，召会在地上二千年，无论是那个大布道家，或那个名传道人，无论是那个差会，那个公会团体，他们出去作福音工作，都是撒网开门，开得越多越好，结果却都只有部分的果效。好比有些传道人，到了亚洲许多地方，只得了一个印度；以戴德生为例，他到了中国，只得着中国的内地。到非洲去的，也是如此，只得着非洲的一个地点。然而，今天全世界六大洲，每一洲向着主的恢复都是敞开的。

不久以前，我们把“人生的奥秘”这本小册，翻成三十六种语言，供给各国传福音使用。所以，若是我们有一千位弟兄姊妹，在语言上有学习，在真理上受过训练，并且在生命上是老练的，我们就可以在一周之内，将他们完全差派出去。他们可以带着“人生的奥秘”，到各地传扬福音。

目前，整个南美洲向着主的恢复是打开的；仅仅巴西一个国家，就有将近二百处召会。中美洲更是如此，不仅是一城一城，更是一国一国的向我们敞开；除了墨西哥，美属波多黎各向我们也是敞开的。至于非洲方面，包括东非、北非、南非、西非，统统都向我们打开了。若是能有一、二百位弟兄姊妹到非洲开展，就能应付这个需要。欧洲，以及澳洲、纽西兰等地也是如此。可以说，今天全地向着主的恢复都是敞开的。

主在台湾的行动，为福音铺路

过去，中国人给人的印象，第一，是人很多；第二，几乎都是“东亚病夫”，或是一班作苦力的。中国人移民到美国的，都是一些广东老粗，并且不认识几个字；许多人就在那里开金矿，赚了许多钱，有些就在那里开餐馆。这都是中国人给人的印象。加上有些可爱的西教士，虽然他

THE ENTIRE EARTH BEING OPEN TO THE LORD'S RECOVERY

There is another point that we should pay attention to. According to our observations, during the past two thousand years of church history the gospel work was able to gain only small areas. Hudson Taylor went to China, but he was able to gain only the interior of China, and the missionaries who went to Africa gained only isolated places in Africa. In contrast, today all six continents are open to the Lord's recovery.

In order to facilitate the work of the gospel in every country, we recently translated the booklet The Mystery of Human Life into thirty-six different languages. This means that if one thousand brothers and sisters are trained in the truth, are experienced in the divine life, and know some languages, they can take The Mystery of Human Life all over the world to preach the gospel.

All of South America is open to the Lord's recovery. There are about two hundred localities in the country of Brazil, and the countries in Central America are open to us. Countries are opening to us, not just cities. Mexico and Puerto Rico are open to us. West Africa, North Africa, East Africa, and South Africa are open to us. If we could send one to two hundred brothers and sisters to Africa, they would help to meet the need. Europe, Australia, and New Zealand are also open to us. The entire earth is open to the Lord's recovery.

THE LORD'S MOVE IN TAIWAN PAVING THE WAY FOR THE GOSPEL

In the past, people in the West received different impressions concerning the Chinese people. They mainly knew that China has a large population. They also considered the Chinese to be unskilled workers, because the Chinese who immigrated to America were mostly illiterate country people. Many of these immigrants worked in the gold mines in America, and some of them opened Chinese restaurants. In addition,

们把福音、圣经、神的话传给我们，但他们也把中国人不好的一面，如吸鸦片、裹小脚等，都拍照报告回去。在戴德生弟兄所写的一本书里，其中的照片几乎都是那些可怜的光景—打吗啡、吸鸦片、裹小脚等，尽是些不堪的画面；那本书在一百年前就有了。所以直到今天，在美国有些人里面，仍留有这些不好的印象。

二十多年前，我在美国开工，头三、四年，几乎都是东岸跑西岸，南方跑北方，一直奔波。许多时候，我是住在一些美国乡村，就是道地的美国人家里。他们都对我说，他们从来没有见过一个像我这样的中国人。我就告诉他们，这样的人很多。虽然二十多年前，从台湾到美国的留学生，不如今天这么多，但这二十多年，将近半个世纪以来，台湾留学生在各方面都有极佳的表现和成就。所以，现在美国人都知道，中国人的头脑是非常了不起的。

以美国电脑界为例，可说都是中国人和犹太人的天下，当然还有少数日本人和其他国家的人。从这许多事实，美国人的眼睛就开了，知道中国人乃是很杰出的。

此外，台湾的出口和外汇，也相当令美国人惊叹。这是前所未有的事，都归因于台湾经济蓬勃发展，使得世界各国对台湾的印象，完全改观。这些都是要为主铺快的路。

因着这样一个局面，我们更需要快快训练人，我们要打发成千上万的青年人出去，到非洲、中南美洲、澳洲、纽西兰等世界各地。为此，年轻人都要装备自己，不仅要学好英文，也要学习第三种语文，或是西班牙文，或是德文、法文，或是日文、韩文等。此外，还得学习希腊文，至少能查读希腊原文。可能有人会说，这真是不容易，实在太难了。要知道，作任何高尚、有价值的事，都没有容易的。凡有心事奉主的青年人，都得好好学习语文；主今天要走快的路，我们都当积极与祂配合。

今天，主在台湾已经更往前了，因为台湾有史以来，没有一个城市里有超过一百位全时间传道的。现今仅仅台北一处召会，就有几百位全时间者，并且是中外都有，这是空前的。不仅如此，在我们中间，在体育馆大会场，有一万五千多青少年聚集，这也实在是空前的。约在两周前，我们发通启告

the Western missionaries, who brought the gospel and the Bible to China, took pictures and gave reports on the negative aspect of Chinese culture, such as opium smoking and foot binding. For example, most of the pictures in a book written by Hudson Taylor show people shooting morphine, smoking opium, and binding women's feet. As a result of these pictures that were published more than one hundred years ago, some people in America still have a bad impression of Chinese people.

More than twenty years ago, when I first began the work in America, I spent the first three or four years traveling from the East Coast to the West Coast and from the South to the North. I often stayed with typical American families who lived in small towns. These believers always commented that they had never seen a Chinese person like me, and I always responded that there are many Chinese people like me. At that time not many students from Taiwan were studying in America, but now there are students from Taiwan all over America, and the Americans know that the Chinese have excellent minds.

The Americans are now open to the Chinese. Moreover, the exports and foreign currency reserves of Taiwan have surprised everyone, and the rapid development of Taiwan's economy has caused all the countries in the world to change their concept of Taiwan. This is for the Lord's move.

Hence, we need to train and send out thousands of young people to Africa, Central and South America, Australia, New Zealand, and other parts of the world. The young people must also equip themselves; they should not only study English but also learn a third language such as Spanish, German, French, Japanese, or Korean. Moreover, they should learn enough Greek to be able to use reference books. Some people consider Greek to be a difficult language, but anything that is honorable and worthwhile is not easy. Any young person who has a heart to consecrate himself to the Lord must study languages. The Lord's move today is accelerated, and we must cooperate with Him.

The Lord is advancing in Taiwan. We have never had a city in which more than one hundred full-time serving ones preached the word. For the first time the church in Taipei has six hundred full-time serving ones. Furthermore, we had our first meeting with more than fifteen thousand young people. About two weeks ago we invited all the young people in the churches in Taiwan to attend a summer young

知全台湾众召会，要有一次青少年夏季特会，请弟兄姊妹前来参加。仅仅中部一处召会，就来了二十几部车，约是一千多人。即便是其他较小的城镇或村庄，也都来了约四、五百人。这是主的一个行动，也证明主的召会在台湾，的确是很有潜力的；而这个潜力，已经二十多年没有发挥了。

今天不是三、五个传道人，或全时间者，就能作成什么；我们要看见，即使是三、五百位全时间者，都无法应付需要。主必须走快的路，因为犹太人复国了；她那棵无花果树因受咒诅而枯干，今天的确是发嫩长叶了。然而，马太二十四章说，“这国度的福音要传遍天下，对万民作见证，然后末期才来到。”（14。）现在是福音要传遍天下的问题。谁去传呢？许多大专青年都愿意答应主的呼召，到校园去传福音。校园就是大专青年的“耶路撒冷”；（参徒一8；）我们都要从校园—耶路撒冷作起。在职的和年长的，你们的“耶路撒冷”就在台北。为此，我们必须开始加强看望，好能将福音传遍每个家园。

使徒时代初期的召会生活

我们对召会在地上应有的、正确的召会生活，从来没有看见得像今天这样清楚。从主所给我们的启示，我们都知道，神的心意是要在祂所创造的人中，得着一班人，是祂所救赎、重生、变化的，好叫这班人能成为祂儿子的身体，就是召会，在地上作祂的彰显和见证。如今我们就是这一班人。

我们是有别于一般基督教的，我们必须把我们所看见，关于基督教和其一切的作法，统统忘记、丢弃，因为圣经里所给我们看见的，不是那么一回事。在圣经里，五旬节一到，就有三千人受浸。这是圣灵作的，我们不要以为希奇。

虽然使徒时代初期，有三千人、五千人受浸，但之后似乎就按兵不动了。于是神兴起环境，把他们从耶路撒冷完全打散出去；（徒八1；）他们便因此到各处传扬福音。行传八章四节说，“那些分散的人就往各处去，传神的话为福音。”这些人出去不作别的，乃是到处传神的话。盼望年轻人都听见这话。当时门徒出去多少人，我们不知道；

people's conference. More than twenty buses carrying over one thousand people came from one locality in central Taiwan. The smaller towns and villages sent four or five hundred people. This was the Lord's move, and it proves that the churches on the island of Taiwan have potential. This potential has not been released in more than twenty years.

Three or five full-time preachers or serving ones cannot do that much. Even three to five hundred full-time serving ones cannot meet our need. The Lord's move must be accelerated because the Jews have regained their country; the fig tree that was cursed and withered has become tender and put forth its leaves. However, Matthew 24:14 says that the gospel of the kingdom must be preached in the whole inhabited earth before the end comes. Who will go out to preach the gospel of the kingdom to the whole inhabited earth? Many college students are willing to answer the Lord's call and preach the gospel on the campuses. The campuses are their Jerusalem (Acts 1:8); hence, they must begin with the campuses. The working saints and the elderly saints have their Jerusalem in Taipei. Hence, we must strengthen the visitation service so that the gospel can be spread to every home.

THE EARLY CHURCH LIFE

We are clearer today concerning the proper church life than we were in the past. According to the revelation we received from the Lord, God desires to gain a group of redeemed, regenerated, and transformed people to be the Body of Christ, the church, as His expression and testimony on the earth. We are that group of people.

We are different from traditional Christianity. Therefore, we must forget and discard everything that we learned from Christianity along with its methods, because these things are not according to the revelation in the Bible. According to the Bible three thousand people were baptized on the day of Pentecost. This was the work of the Holy Spirit; it was not the result of human methods. Hence, we should not consider it strange for three thousand people to be saved.

Even though three thousand and then five thousand people were baptized in the early church (2:41; 4:4), the believers did not spread. Therefore, God allowed an environment that forced the believers to scatter from Jerusalem to other regions for the preaching of the gospel (8:1, 4). Acts 8:4 says, "Those therefore who were scattered went throughout the land announcing the word as the gospel." These believers preached the word of God as the gospel. The young people need to hear this word. We

他们住在哪里，吃什么，我们也不知道。然而我们知道，这些人出去，遍地皆兵，处处都有人得救，甚至和外邦混血的撒玛利亚人，也深受其惠。那不是传道人出去，而是信徒、门徒出去；他们所到之处，没有礼拜堂，没有福音堂，也没有大教堂，什么都没有了，只靠着他们的一张口，传福音给人。

当人一信了主，门徒立刻在那些人家里有聚会；这是他们的家聚会。然后，他们三家、五家联在一起，就是我们今天所说的小排。我们应当相信，他们这一家联那一家，这一排联那一排，也会有一个比较大的聚会，就是我们今天所说的社区聚会，或区聚会。至此，我们看见他们乃是在各城里，一家一家有聚会，有的是小排，有的是社区。这些人得救了，也爱主，便将一切都为着主；这些人就是主的见证。此外，使徒行传还给我们看见另一面，就是有时使徒来到他们那里，不能一家一家的传讲，甚至不能一排一排的传讲，因为使徒要将亮光、启示、异象释放给他们，需要他们一同聚在一起。（二十 7。）所以，圣经也说到，当全召会聚在一起的时候；（林前十四 26；）这就是大聚会。

传统聚会扼杀人尽功用

今天还有许多弟兄姊妹们不大愿意在家里聚会，因为在家里聚会很麻烦，并且若是聚会人数太少，聚起来又没有什么味道。所以，大多数的人，仍然喜欢照着基督教的作法、遗传，守着一个聚会的地方，无论是称作礼拜堂或是会所，反正一到主日，众人就来在一起；总有人带诗、读经、讲道，其余的人只要坐着听，什么也不用作。这样一来，就把信徒完全“捆绑”起来，不必尽功用；久而久之，众人的功用就越来越僵化了。

已过这些年，我们中间的光景就是这样。许多新得救的人，只知道受浸后要到会所去聚会，却没有在聚会中尽功用的观念；因为他们觉得自己对圣经没有多少认识，对属灵的事也没有多少经历，没有什么可讲的，只要好好坐在那里听就够了。另有些人觉得，他们一周工作了六天，主日来聚会，就是为要在聚会中听听道，放松心情的。若是要求他们尽功用，他们可能就会觉得，这个召会这样逼他们，他们不要来了。

do not know how many believers were scattered, nor do we know what they ate or where they lived. However, we do know that wherever they went, people were saved. Even the Samaritans, who were a mixture of Gentile and Jewish blood, were greatly blessed. A group of believers, not a group of preachers, went out. They were disciples, and they did not go to places with chapels, gospel halls, or large cathedrals. Wherever they went, they could rely only on the opening of their mouths to preach the gospel.

The disciples had meetings in the homes of the people who believed in the Lord; they had home meetings. We believe that later some homes joined together to have a small group meeting and that the group meetings joined together to form a district meeting. Every city had home meetings, small group meetings, and district meetings. The people who were saved loved the Lord, and they gave everything that they had for Him. They were the Lord’s testimony. Furthermore, Acts shows us another meeting. In Acts 20:7 the whole church met together to break bread and to hear a word from the apostle Paul. Instead of going from house to house to speak a word of light, revelation, and vision, the apostle spoke in this gathering. This meeting is what we call a big meeting.

TRADITIONAL MEETINGS KILLING EVERYONE’S FUNCTION

There are still brothers and sisters who are not willing to meet in the homes, because they feel that the home meetings lack flavor and are small and troublesome. Many saints still prefer the methods and traditions of Christianity; these saints are holding on to the big meetings. Every Sunday Christians go to a building, whether it is called a chapel or a meeting hall, to sit and listen to others sing hymns, read the Bible, and speak the Word. This practice binds the believers because they do not need to function. Hence, after a period of time the believers lose their function.

This was also our situation. Consequently, the new believers we gained knew only how to meet in the meeting halls after they were baptized. They did not have the concept of functioning in the meetings, because they felt that they did not know the Bible and that they lacked spiritual experience. Therefore, they could only sit and listen, not speak. We also have saints who feel that after working six days a week, they should come to the Lord’s Day meeting to listen to a message and relax. If we require these saints to function, they may feel that they are being pressured by the church and may no longer want to attend the meetings.

改制以来，虽然我们一再交通这个负担，并且为弟兄姊妹安排了家聚会，但在我们的观察里，现在有些家聚会，失去了动力。原因是，那些容易开口说话的，都从家聚会或小排聚会被调走，继续去叩门传福音，剩下的差不多都是不说话的。这是召会的安排，为了继续有四分之一的人出去叩门，所以较会说话的人，都出去了。结果家聚会或小排聚会里，就缺少说话的人，以致失去了动力。这是我们现在的情形。

家聚会是当前的需要

尽管如此，若是我们仍盼望加强会所聚会，这是大错。我们都需要看见，基督徒的生活必须从家聚会开始，每一位弟兄姊妹都必须有家聚会。若不是这样，我们这个基督徒绝不会刚强。过去，我们有一个严重的短缺，就是只跑会所聚会，一切的方向都是会所；结果家都不管，以致有些孩子失去照顾，就荒凉了。若是我们都能有正常的家聚会，不需要太多，只要一周一次，丈夫、妻子、孩子们都来在一起，一同聚集。这不是要我们有个形式的家庭礼拜，乃是要使我们家中，活泼而满有生气；丈夫说，“阿利路亚，”妻子说，“阿们，”孩子们都说，“赞美主。”众人无须说什么特别的话，只要这样操练半小时，全家人就都活了。

我们看见有些姊妹真是爱主，但她们越爱主，她们的孩子越不得救。原因在于她们只顾爱主，却没有照顾自己的孩子。怎么照顾呢？就是要家聚会。我们盼望孩子乖，书读得好，就非陪他不可；这是需要花时间的。家聚会就是个起头。以讲说“神的经纶”为例，可能起初你们并不太会说，但慢慢的你们就会说了。比方家中有人问起：圣经中那里说到“神的经纶”？你们就要有人能回答：“神的经纶”是记载在以弗所三章。然后，或许是位小弟兄，就要打开新约圣经，把以弗所三章九至十节读给大家听。末了，再有人题说，“唱一首诗歌吧；”这时，众人就可以一同唱“自基督来住在我心”，或“需要耶稣”。这就是家聚会。

台湾的弟兄姊妹，一面说不算多，一面说也不算少，好像无论到什么地方，总会碰见一些。最近有一位在医院任职的弟兄见证说，在他们医院任职的医生、护士、工作人员中，有一百五十多位是弟兄姊妹。然而，这一百五十多

Since we changed the system, we have fellowshipped this burden many times. We also arranged for all the brothers and sisters to be in home meetings. However, some of the home meetings have lost their momentum because the saints who usually speak in these meetings are knocking on doors to preach the gospel, and the remaining saints in the home meetings do not usually speak. This was the church's arrangement in order for one-fourth of the saints to go out door-knocking. As a result, the home meetings and the small groups lost the people who usually speak, and they lost their momentum. This is our current situation.

HOME MEETINGS BEING OUR PRESENT NEED

This situation shows that a desire to strengthen the big meetings only is wrong. We need to see that the Christian life begins from the home and that every brother and sister must have a home meeting to be a strong Christian. In the past we focused on big meetings, and we did not care for the homes. As a result, our new ones did not receive sufficient care. We all need normal home meetings even if we meet only once a week. An entire family should gather together for a meeting. This is not a formal worship service in the home; rather, it is to make our families living and full of vitality. The husband may say Hallelujah, the wife, Amen, and the children, praise the Lord. They do not need to speak a special word. They need only to exercise their spirit for half an hour, and the entire family will be living.

Some sisters genuinely love the Lord. However, the more these sisters love the Lord, the more difficult it is for their children to be saved. This is because these sisters care only for the Lord; they do not care for their children. If we want our children to be well behaved and receive good grades in school, we must spend time with them. For example, we may not be able to say much concerning the economy of God, but we will gradually learn to say something by attending the home meetings. In a home meeting someone may ask, “What verse in the Bible speaks of God's economy?” Another person may answer, “Ephesians 3 speaks of God's economy.” Then a young brother can open the New Testament and read Ephesians 3:9-10 to everyone. At the end of the meeting someone else may suggest that everyone sing a hymn. This is a home meeting.

Some of the brothers and sisters do not speak and others do. This is the situation in every locality. A brother who works in a hospital testified recently that one hundred fifty saints work as doctors, nurses, and staff in the same hospital. Before we started the home meetings, these one hundred fifty saints did not function, but since the home

位，从来没有动起来过；自从家聚会开始后，就统统发动起来了。他们从这一家到那一家，从那一家到这一家，三、五个家的聚在一起。聚集时，既没有定意谁讲什么，也没有定规谁带领，只是众人来在一起操练灵，一反已往一人讲众人听的聚会光景，结果众人都活了。

当众人在一起，一面说，“阿利路亚，阿们，赞美主，”操练灵；一面讲说神的经纶，你讲一点，他讲一点，大家都讲一点。那是何等甘美、丰富。我们已往那种众人不说话的传统聚会，实在是埋葬了人的功用；谁来到会中，谁的功用就被埋葬。正因这缘故，我们才盼望所有新蒙恩的人，暂时不要到会所聚会。恐怕一到会所聚会，就被“污染”，沾到“细菌”，就被“埋葬”了。

这些日子以来，我们在社区里叩门带得救的新人，都不知道基督教传统的那一套。他们一得救后，立即在家中有聚会，他们的儿女可以作见证，妻子可以祷告，他们自己可以带唱诗；在家聚会中，他们什么都可以作，他们是这样被带领来经历基督。若是把他们带到会所里聚会，看见个个都不说话，一说就长篇大论，不然就是坐着听，在那里点头、欣赏。这会使那些新蒙恩的人，里面产生困扰；为这缘故，我们才不敢鼓励圣徒带新人到会所聚会。

可以说，我们以前的聚会都在我们的老习惯里。现今主已带领我们往前，看见新的亮光和实行，对于现今这个局面，我们该有所调整。我们不能再像从前大聚会那样，到了主日众人来在一起，由一位作出口的弟兄，讲一篇道给我们听，而我们众人只是安静的坐在那里。我们必须个个都有家聚会、小排聚会、社区聚会、甚至大聚会等，并且个个都要操练在聚会中说话。

传统基督教
福音活动的结果

自路德马丁改教以后，五百年以内，各种基督教的活动和聚会方式，可以说，几乎个个都是死沉的，并且每一个结果都是死。到了一九〇四年左右，也就是二十世纪开始时，在英国威尔斯有一次大复兴；领头的人是位煤矿工人。因着这个复兴，那里的戏院关门，球场即便有赛球，也没有人去看；同时，福音传得无可再传，因为都得救了。到

meetings began, these saints have been functioning. They started meeting in different homes, and presently three to five households gather together. They do not need to determine beforehand what they will speak about, nor do they appoint a leader. They simply come together to exercise their spirit and overthrow the system of everyone listening to one speaker. By meeting in this way, they are enlivened.

When everyone is together, they exercise their spirit and say Hallelujah, Amen, praise the Lord. In addition, everyone also says something briefly concerning God's economy. Such a meeting is sweet and rich. In the past we had traditional meetings in which everyone was silent and buried their function. Whoever went to the meeting buried his function. For this reason, we did not want the new ones to go to the big meetings. We were concerned that in the big meetings the new ones would be infected with "germs" and die.

The people in the communities whom we brought to salvation through door-knocking do not know the practices of traditional Christianity. After they were saved, they immediately began to have home meetings. Their children and wives testify and pray, and they even lead the hymn singing. In the home meetings the new ones can do everything. In this way the new ones are led to experience Christ. If we bring them to the meetings in the meeting hall, they will see that only one person speaks, and everyone else listens and nods their head. This will trouble the new ones. For this reason, we did not encourage the saints to bring the new ones to the big meetings.

Our former way of meeting became an old habit, but now the Lord is leading us forward. We have seen new light and a new practice; hence, we should adjust our present situation. We cannot continue with the big meetings of the past, in which everyone comes together on the Lord's Day to listen to one brother give a message. We must all have home meetings, small group meetings, district meetings, and even big meetings, and we must all exercise to speak in these meetings.

THE RESULT OF THE GOSPEL REVIVALS OF TRADITIONAL CHRISTIANITY

Since the time of the Reformation of Martin Luther, most of the gospel revivals in Christianity eventually were followed by a situation of death. At the beginning of the twentieth century, in 1904, there was a great revival in Wales in Great Britain. The leader of the revival was a worker in the coal mines. As a result of this revival, the theaters closed, and no one went to the sports events. The gospel was preached to such an extent that there was no place left to preach the gospel, because everyone was saved. This was

这样一个地步，真是一个透彻的复兴。然而不出三十年，威尔斯的光景竟是冷而再冷，死而再死。从前的福音是兴旺到了极点，几十年后，却没有留下什么后代。

不仅威尔斯的福音如此，各处的福音都如此。一九二九至三〇年的灵恩运动，给我们看见，先是从美国人兴起，再带到中国，然后在山东鲁南有个本地牧师起来跟进，带领出很有名的中国灵恩运动。那真是势如破竹，在很短的时间内，就席卷了整个华北。然而，到了一九三三年，那个席卷华北的灵恩运动，却不再存留。这是我们所看见的“复兴”，都是一些不幸的见证和结果。

另一面，正当改教时，因着更正教非常重字句、规条、历史等，主就兴起了盖恩夫人，她非常注重内里的情形。到了一千六百多年时，在天主教里，就有了奥秘派。五十年前，我们从他们得着很多属灵的帮助，也曾翻译过他们的书，如“馨香的没药”等。然而，时至今日，基督教中已少有人再过问什么奥秘派。而后，从奥秘派转出内里生命派，曾经极盛一时，我们也从他们得着很大的帮助。他们中间的主要人物，有劳威廉和慕安得烈等。至今不到五十年，即使在美国人中，关乎这一派，也已少有人问津。

我们从历史继续往下看，就会看见基督教各宗派的作法，都是死沉的，甚至弟兄会的作法也是死的。为什么呢？因为他们离开了家聚会，离开了小排聚会。若是家聚会、小排聚会正常，是不会死的，并且反而会活而长存。在有些共产国家里，虽然表面看基督教都关了门，传教士也都离开了，只剩下少数当地人在那里受逼迫。然而，奇妙的是，越受逼迫，他们中间的基督徒越是繁增，因为他们都在家聚会和小排聚会里。他们中间没有牧师，没有传道人，只有“你”、“我”、“他”，众人个个都在家里传，在家里讲，福音就这样传遍了。

我们实在看见一个个基督教团体，一个个老办法都试过了，到末了，都是一个个打了死结；我们也不例外。一九八四年十月，我们就因看见这个死结的光景，所以有了改制的行动。改制就是革命；我们不是革别人的命，而

a genuine revival. However, in less than thirty years the situation in Wales became cold and dead with no signs of the revival. Even though the gospel fever had reached a peak, only a few decades later almost no one in the second generation remained.

The revival in Wales is not the only example. Every gospel revival has had the same result. The Pentecostal movement began in America and was brought to China. A Chinese pastor in the southern part of Shantung Province joined the Pentecostals and led the Chinese Pentecostal movement from 1929 to 1930. There were many miracles, and they spread throughout northern China within a short time. However, by 1933 the Pentecostal movement no longer existed in most parts of northern China. Regretfully, this is the result of all revivals.

During the time of the Reformation, Protestantism began to emphasize the letter of the law and ordinances; therefore, the Lord raised up a group of believers in the Catholic Church in the 1600s called the mystics. Madame Guyon, who focused on the inner life, was one of these believers. Fifty years ago we received much spiritual help from their writings, and we translated some of their books. One of the books we translated was the autobiography of Madame Guyon. Today, however, not many in Christianity know about the mystics. Later, a group of people who emphasized the inner life continued the line of truth taught by the mystics, and they were prevailing for a period of time. We also received much help from these believers. The prominent believers of this group were William Law and Andrew Murray. However, even in America not many believers are interested in the writings of the inner-life believers.

As we study church history, we see that the way of the denominations is dead because they abandoned the home meetings and the small group meetings. If the home meetings and the small group meetings are healthy, the churches will not die; on the contrary, they will be living. Some Communist countries appear to be closed to Christianity. However, even though the missionaries have left these countries, there is still a small number of local believers who suffer persecution. Persecution does not cause the number of believers in these countries to decrease, because these believers meet in home meetings and small group meetings. They do not have pastors or preachers; they have only the small members. Everyone preaches in the homes and speaks in the homes. This is the way the gospel is spread.

Christianity has tried every method, but eventually the result was death. We are not an exception to this. In October 1984 we began to change the system because we saw our deadened condition. Changing the system was a revolution, but we were not overthrowing other people's lives; we were overthrowing our own lives.

是革自己的命。我们都要改，年轻的要改，年长的也要改。我们都爱主、爱召会，然而，爱了十几年，我们都没有带多少人得救。这是我们需要面对的问题。

家排聚会中，众人一同学真理

对得救的人来说，不聚会不平安，但如果所有的聚会，都是那种老式的聚会，便不够维系他们的生活和工作。众人坐在聚会中，什么事也无须作，只是不停的听道，即使听了几十年，还在听；这就是老式的聚会。可以说，许多人已经听到一个地步，没有什么新的道可听；我们绝不要再留在那种情形里。主需要得着一班人，是与祂之间有亲密交通的，并且天天活在主面前。不仅如此，这样的人至少全家每周有一次聚会；并且最少每一周或是隔周，个别的接触几个家，与他们一起有活的聚集。他们不仅聚在一起歌唱赞美主，更要一起学真理。

改制后不久，我们鼓励众人用“真理课程”。每一课的“真理课程”，都满了引用的经节，以及纲要和内容解说。这在使用时，都需要好好去读；不是仅仅死板的读法，乃要祷读、活读、重读、重读、解读、唱读。总要用各样的读法，将真理的话存在我们里面。

已过都是人在聚会中听道，听了三十年，什么真理也说不出来。好比人上学三十年了，还不会算简单的数学一样；实在说，学校很难再收这种学生。然而另一面，也是学校的过失，这好比学校安排的课程，都是请名人演讲，学生不用自己作功课，所以难有收获。因此，按教导和教育而言，我们已过的情形，实在是不得体。这样的习惯，我们一定要改，因为这的确不能应付真正的需要。

我们需要好好活在主面前，与主有交通，好好学真理。主是愿意万人得救，并愿意他们完全认识真理。（提前二4。）盼望我们都认识主这条新路。今天在这新路上，叩门得救的人是太多了。然后，我们要好好把人留下来，好好照顾人，这就必须有家聚会。不仅如此，我们还要在小排聚会中，读“真理课程”，教导真理，让众人都学真理。

We must change. The young ones must change, and the older ones must change. We love the Lord and the church, but we are still unable to lead people to salvation. This is our situation.

EVERYONE STUDYING THE TRUTH IN THE HOME MEETINGS AND THE GROUP MEETINGS

The saints who are not in the meetings do not have peace, but if the meetings are held in the old way, the saints will not receive the supply to maintain them in their life and work. According to the old way, even after listening to messages for twenty to thirty years, the saints can only sit and listen to more messages. The saints have listened to too many messages. We must no longer remain in this situation. The Lord needs to gain a group of people who have intimate fellowship with Him and who live before Him. Furthermore, these people should have a meeting with their family at least once a week. They should also contact other families once a week or at least every other week and meet with the families they contact. In these meetings they should not merely sing hymns and praise the Lord; they should also study the truth together.

Shortly after we changed the system, we encouraged the saints to read Truth Lessons. Every lesson in Truth Lessons contains an outline and text that explains the outline. These lessons should not be read in a dead and formal way. Instead, we should read the lessons in a living way; we should pray-read them, read with emphasis, with repetition, with explanations, and even read them by singing. We need to use different ways for the contents of Truth Lessons to enter into us.

In the past the saints only listened to messages in the meetings. They listened to messages for thirty years but were unable to speak the truth. This can be compared to a person who goes to school for thirty years but still does not know simple arithmetic. It is difficult for a student to retain anything if he only listens to famous lecturers at school but is not required to do any homework. Our old method of meeting was unable to educate the saints. We must change our habit because it cannot meet the need.

We need to live before the Lord by fellowshipping with Him and studying the truth. The Lord “desires all men to be saved and to come to the full knowledge of the truth” (1 Tim. 2:4). We need to know the Lord’s new way. In the new way we gained many new ones through knocking on doors. If we want these new ones to remain, we must take proper care of them. This requires that we have home meetings. In addition, we need to read Truth Lessons in the small group meetings. We need to teach the truth so that everyone learns the truth. If we do this, we will spontaneously

这样，我们自然能在主日聚会中说真理，把“称义”、“圣别”等说得清清楚楚。我们无须像个大布道家，长篇大论，只要像平常说话一样，告诉人，称义是神把我们这些罪人，因着主耶稣的救赎，就算为义了。若是我们众人都学着说，那个结果将是无可限量。

坚定持续
新路的各项实行

在叩门方面，若要弟兄姊妹天天出去叩门，二、三周的短期作法还可以，若要长时期作是作不来的。因此，我们要特别交通一点关于长期的作法。我们每个人都要养成一个习惯，就是每周至少要用一个晚上，或者出去叩门传福音，或者是在新人家里设立家聚会。这需要细水长流持续的作。若是我们每一个人，一季三个月，能给两个人施浸，一年四季就能浸得八位新人。然而另一面，不一定需要急着给人施浸，这要看我们的人力是否来得及；因为带人得救后，就得立刻在人家中设立聚会。

总之，只要我们每周出去叩门一次，每人每年就能带八个人受浸。这八个受浸的人中，通常只有四分之一，也就是两位，是存留得住的，其余六人不一定常存。就一个人来说，这样的繁增，也是一人一年翻两倍。请我们安静的想一想，在我们已过的聚会方式里，十年、八年还不一定能得着一个人；即使得着了又不一定能存留。现在新路出来了，我们若能好好走上去，好好建立一个习惯，周周出去接触人，每年就能得着八个人；这八个人中有四分之一，也就是两人会留下。这就是两倍的繁殖扩增。

盼望从今天起，主在这地上，能从我们中间得着一班人，是爱祂，与祂有交通，并且是活在祂面前的；天天对祂都有经历，到了聚会中，都能为祂话说，并且把祂说出来。为此，我们需要操练时时活在与主的交通中，在祂面前生活行动，在祂身上劳苦经营，好使我们能在聚会中为祂说话。

首先，我们都要在家里有聚会。然后参加小排聚会，在小排聚会里，将我们与主交通所得的，并我们对主的经历，彼此对说。比方，你早晨读经时很有摸着，到了下午或晚上的小排聚会，你就可以告诉人说，“弟兄姊妹，今天早

be able to speak the truth in the Lord's Day meetings, and we will be able to clearly expound justification and sanctification. There is no need for us to speak like a famous evangelist and give a long message. We simply need to speak in an ordinary way and explain that justification is God considering sinners to be righteous according to His standard of righteousness based on the redemption of Christ. It would be wonderful for all the saints to learn to speak in this way.

CONTINUING STEADFASTLY TO PRACTICE
ALL THE ITEMS OF THE NEW WAY

Concerning knocking on doors, the saints may be able to go out every day for two or three weeks, but for the long run they will not be able to go out every day. Hence, we must fellowship concerning what to do for the long run. We need to develop the habit of using at least one evening a week either to preach the gospel by door-knocking or to care for the new ones in their home. We need to be persistent and do these things continually. If every saint baptizes two people every three months, we will be able to baptize eight people a year. However, we should not be too quick and baptize too many people. We must be sure that we can care for the new ones in a home meeting after their salvation.

In conclusion, as long as we all go out once a week to knock on doors, every saint should be able to baptize eight people a year. It may be that only two of the eight will remain and the remaining six will not remain, that is, that only one-fourth will remain. With this rate of growth, we will triple in one year. We should consider this. In our old way of meeting, it was not easy for us to gain one person in eight to ten years, and the ones whom we did gain did not always remain. With the new way, however, if we build up the habit of going out to contact people every week, in one year we can gain eight people, and one-fourth of these eight people, that is, two people, should remain. This is a two hundred percent rate of increase.

May the Lord gain a group of people among us who love Him, fellowship with Him, live before Him, experience Him daily, speak for Him, and speak Him forth when they come to the meetings. For this to happen, we must exercise to constantly live in fellowship with the Lord, to live and act before Him, and to labor upon Him so that we will be able to speak for Him in the meetings.

We must first meet in home meetings and then in small group meetings. In the small group meetings we should speak to one another about what we gained in our fellowship with the Lord and in our experience of Him. It may be that we are touched by the Lord after reading Matthew 18:20 in the morning. Then later in the day when

晨我读到马太十八章二十节，说到我们是被聚集到主的名里，我真是宝贝主所说的。我觉得我们这个聚会，就是被聚集到主的名里，享受主的同在。同时，我也觉得，今天我来和你们在一起，就是被聚集到主的名里，我就享受到主的同在。”虽然这是很平常的话，但你说一点这样平常的话，他也说一点这样平常的话，我们个个都说，就不平常，就有味道了。这就是我们的生活。

此外，我们还要参加大一点的聚会，或者是在那里学真理，或者是在那里听些别人的见证，得点供应。众人若都如此往前，圣徒个个都尽功用，召会定规是活的。

我们一点也没有意思要把会所的聚会取消，只是盼望我们众人记住，召会应该有多面性的聚会：家聚会、小排聚会、社区聚会、会所聚会、以及全召会来在一起的聚会。若是我们有个大会场，我们周周都可以在大会场里活动，可以作许多事，有多方面的聚集，以达到更长远的果效。这都是我们今后要往前、努力达到的。

一九八七年八月六日讲于台北

we are in our small group meeting, we may speak with the saints and say, “Brothers and sisters, this morning I read Matthew 18:20, where it speaks of being gathered into the Lord’s name, and I really appreciate the Lord’s words. I feel that in our meeting we are gathered into the Lord’s name, and we are enjoying His presence. I also feel that when I come here to be with you, I am being gathered into the Lord’s name and I enjoy His presence.” This may seem like an ordinary word, but if we all speak such a short, ordinary word, our speaking will be full of flavor. This should be our living.

In addition to the home meetings and the small group meetings, we also need to attend larger meetings, in which we either study the truth or listen to the testimonies of other saints in order to obtain a supply. If all the saints function in this way, the church will be living.

We have no intention of canceling the big meetings, but the church must have many different kinds of meetings. We need home meetings, small group meetings, district meetings, meetings in the halls, and meetings in which the entire church gathers together. If we have a large meeting facility, we can do many things and have different kinds of meetings there every week. May we all endeavor to meet in this way.

第十四篇

人人认真学习真理

基督教的失败

本篇信息我们要来看，基督教二千年来的失败在哪里？这个失败主要在于聚会中只有“名人”演讲，与会的人只有听道的分，什么也无须作。好比一个人求学的过程，只是不断的听名人演讲；小学听，中学听，到了大学又继续听，甚至读了研究所还在听，自己却没有作过什么功课，结果什么也不会。化学、数学、古今中外的知识都听过了，但里面却是一片荒芜，毫无所得，自然也就毫无所用了。

我们中间有许多人得救已久，并且经常聚会。然而，在这些得救多年的人中，没有多少人能清楚的陈明真理。比方，人有几部分？人的各部分有什么功用？称义和成圣有什么分别？因着我们持续的听名人演讲，慢慢的，在生命的操练上就松了，在真理的追求上也失去了。众人听名人演讲的结果，就是自己没有好好花工夫深入、研读，以致将时间荒废了，却什么也没有得着。这就是我们的失败。

所以，我们下定决心要改制；然而，这不是一件轻而易举的事。五十年来，我们兴起了无数的召会，从其中我们有诸多的观察和经历。圣徒们都爱主、爱召会、爱主的恢复，这是无庸置疑的。然而，到了一九八四年，我们看见世界各处，在主恢复中的召会，不论在台湾或在美国，都是大同小异，不冷不热。单按人数说，台北召会是不增反减。虽然众人都很忠心劳苦，但并无果效。不只我们中间如此，整个基督教都是如此。我们错了，我们不该一直让弟兄姊妹听名人演讲。我们需要上课，需要认真研读。盼望在主的恢复里，我们不作听名人演讲的信徒，乃要作上课的基督徒。

CHAPTER FOURTEEN

EVERYONE DILIGENTLY LEARNING THE TRUTH

THE FAILURE OF CHRISTIANITY

In this chapter we will consider the failure of Christianity over the past two thousand years. This failure lies in the fact that only “famous” speakers speak in their meetings, and the audience does nothing but listen. This can be compared to a person being required only to listen to famous teachers at school. He listens in elementary school, high school, college, and even in graduate school, but he does not do any work on his own. The end result is that he can do nothing. He may have listened to lectures on chemistry, mathematics, and other subjects, but he has gained nothing and consequently has no usefulness.

Many among us have been saved for a long time and have been meeting regularly. However, not many can clearly speak the truth. Not many can give a clear word on the parts of man, the function of each part, or even the difference between justification and sanctification. Our continual listening to “famous” speakers has caused us to become loose in our life practices and to lose our pursuit in the truth. The result of our listening to famous speakers is that we do not endeavor to study the truth. We have wasted our time and have gained nothing. This is our failure.

For this reason we are determined to change the system, but this is not easy to accomplish. We have raised up numerous churches during the past fifty years, and we have learned much from our observation and experience. Without a doubt all the saints love the Lord, the church, and the Lord’s recovery. By 1984, however, we saw that the churches in the Lord’s recovery, whether in Taiwan or in America, had become lukewarm. The church in Taipei has decreased in number instead of increasing. In spite of all the faithful labor, there is no result. This is also the situation in all of Christianity. Our practice has been wrong. We should not have allowed the brothers and sisters to always listen to famous speakers. We need to attend classes and study. I hope that the saints in the Lord’s recovery would not be Christians who only listen to famous speakers; rather, we would be Christians who attend classes.

教育的需要

教育成功的案例中，有一个在我们眼前最好的例证，就是台湾。你很难得看见一个社会，像目前的台湾这样安定、富庶，并且知识充足，人才出众。其最主要的原因，乃在于台湾的教育普及。许多人受过高等教育，研发出许多更进步、更实用的东西，能以和外国人竞争，结果为国家带来许多财富。这是令许多外国人啧啧称奇的。

一九五四年，我们盖造工人之家时，连抽水马桶都是从外国进口运来的；因为当时台湾在这方面的设备，还是相当落伍。现在台湾的抽水马桶，比美国所用的还要讲究。为什么三十多年前不行，三十多年后的今天可以？因为教育成功。三十多年来，台湾的国民受了教育，知识发达了。国家如此，召会何尝不是如此？现在的台湾什么都进步，唯独召会中的一切，仍是老旧的一套。主的恩典对我们实在丰厚，然而我们的守旧，却把主拖延了下来。守旧是可怕的；保守我们的长处是天经地义的事，但在作法上守旧，却是既可怕又严重的错误。所以，我们不论年长或年轻，都得改一改；第一改观念，第二改作法。我们都得重新来学。

基督教的作法，无形中把众圣徒都“捆绑”了，只要人来作礼拜、奉献财物，其他无须作什么；这完全抹煞圣徒的功用，只造就少数作传道的人。我们中间虽不是这样，但那种众人听名人讲道的原则，却是一点没有两样。弟兄姊妹习惯到聚会中“坐”，听有恩赐的弟兄讲道，长久就成了习惯。这习惯把我们从主所得的恩赐，完全抹煞。我们都是主所重生的人，有主的生命，这生命带给我们恩赐，这恩赐就是功能、功用。就如一个孩子生下后，虽然幼小，却是“五脏俱全”。“五脏俱全”并不是说他的功用俱全，什么都会作，乃是说他的器官完备。等到他生命渐渐长大后，这些器官的功用、功能，自然会渐渐显出来。简而言之，功用是生命长出来的。小孩子生长到一个阶段，很自然就会说话；到另一个阶段，就会看书识字。重生之人所得的恩赐也是这样，要借着生命的长大，长出功用。

THE NEED FOR EDUCATION

The best example that proves the success of education is Taiwan. It is difficult to find a society as stable, prosperous, abundant in knowledge, and excellent in manpower as Taiwan. The primary reason for this situation is the availability of education. Many people have received higher education and are able to develop products that can compete in the world market. As a result, many riches have been brought to this country. This accomplishment has caused much admiration among Westerners.

When we built the workers' home in 1954, we imported flush toilets from abroad because plumbing equipment in Taiwan was outdated. The flush toilets presently used in Taiwan, however, are more advanced than those in America. Success in education has enabled Taiwan to achieve what it was unable to achieve thirty years ago. Over the past thirty years, the people in Taiwan have become educated, and their knowledge has developed. If this can happen in a nation, it can happen in the church. Everything in Taiwan today is advanced, but everything in the church is still according to the old way. Even though the Lord has blessed us abundantly, we delay Him because we maintain our old ways. It is reasonable for us to maintain our strong points, but to maintain our old practices is a dreadful and serious mistake. Therefore, whether we are young or old, we need to change. First, we need a change in concept, and second, we need a change in practice. We must all start afresh to learn.

The practice in Christianity has unconsciously bound all the saints. This practice requires the saints only to attend a Sunday service and give a monetary offering. Such a practice annuls the function of the saints and edifies only the preachers. We may say that we do not have this practice among us, but the principle of everyone listening to a “famous” speaker is equivalent to this practice. The brothers and sisters have developed the habit of sitting in the meetings and listening to gifted brothers give messages. This habit annuls the gift we have received from the Lord. We have all been regenerated by the Lord and have His life. This life brings us a gift as our function. This can be compared to a newborn baby who has a complete set of internal organs. Having a complete set of organs does not mean that the baby is fully developed in function. It simply means that the baby has complete organs. As the baby grows, the function of each organ will be manifested. Function is the issue of the growth in life. When a child grows to a certain stage, he will begin to speak, and when he reaches another stage, he can learn to read. This also applies to the gift a person receives when he is regenerated; the function of the gift is manifested through his growth in life.

我们是活的基督徒，已经得着重生，有神的生命在里面，应该借着生命的长大，长出功用。倘若一个小孩，妈妈天天逗他，逗了两年，他还是听不见，也不会说话。这时，妈妈就会吃不下饭，担心孩子恐怕是个哑吧，或是个聋子。说得不好听，从前我们召会就是叫人作哑吧。许多圣徒在召会中，听了几十年的道，都不说话，都成了哑吧。另一面，现在有些青年人，正好相反，他们喜欢说个不休，说的内容却是不知所云。所以，重点不仅是要说话，还要能说出个所以然。这就相当有赖于教育了。

受教育，学真理

每天读两节圣经，进入主的话

我们都承认，若是神没有给我们这一本圣经，全世界就都是黑暗的。然而，今天我们几乎个个手中有圣经，但认真学真理的人却不多。我们要让生命长大，把恩赐供应出来，就需要受教育，认真的学真理。有位年长姊妹五十多岁才得救，那时一个字也不识。然而，几十年过去，现在她的中文，特别是对圣经的文字，可说进步得相当可观。在教育普及的今天，少有人是一字不识的，所以，我们要尽量学，从马太福音学起。只要每天早晨起来，读两节圣经，积少成多，一年就有七百三十节，十年就是七千三百节。新约共有二十七卷书，二百六十章，七千九百五十七节。我们若都这样作，最多十一年，就能把新约圣经逐节逐字的读过。

比方我们从马太福音开始，“耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱：亚伯拉罕生以撒，以撒生雅各，雅各生犹大和他的弟兄们。”（一1～2。）先有五到八分钟的重读，带着祷读。若说没有时间，实在是难以交代，并不是要我们读三十分钟，或一个钟头。每早晨只读五至八分钟，怎能说作不到？此外，早晨起来最好不要急着梳洗、换衣服。头一件事，就是把你该读的两节圣经读一读，将这两节圣经记下来，然后去梳洗时，就可以一再重复这两节的话：“耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱…。”即使姊妹们作早餐，也不会被耽误，可以一面作

We are living Christians. Since we have been regenerated and have God’s life in us, we should grow in life in order for our function to be manifested. If after two years a child cannot speak, his mother will worry even to the extent of losing her appetite, because she is concerned that the child might be dumb. Our practice in the churches has made people dumb. Many saints in the churches have listened to messages for decades and have become dumb because they do not speak. On the contrary, many young people like to speak, but they do not have any content. Hence, the crucial point is not merely to speak but to speak with content. This depends on education.

RECEIVING EDUCATION AND LEARNING THE TRUTH

Reading Two Verses in the Bible Every Day to Enter into the Word of the Lord

The whole world would be in darkness if God had not given us the Bible. We each have a Bible in our hand, but not many of us are diligently learning the truth. If we want to grow in life and use our gift to supply others, we need to be educated by diligently learning the truth. A certain sister was over fifty years old and illiterate when she was saved. Over the past twenty years, however, her ability to read Chinese has improved, especially her ability to read the Bible. Since education has become more available, fewer people are illiterate. Hence, we should endeavor to learn the truth in the Bible, beginning with the Gospel of Matthew. If we read only two verses every morning, we would read 730 verses in a year and 7,300 verses in ten years. The New Testament has a total of 27 books, consisting of 7,957 verses in 260 chapters. If all of us would practice reading two verses every day, we would read every verse and every word of the New Testament in less than eleven years.

For example, we can begin from the Gospel of Matthew: “The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers” (1:1-2). Five to eight minutes are enough to read these verses with emphasis and to pray-read them. We should not excuse ourselves by saying that we do not have time. We are not required to spend thirty minutes or an hour reading. How can we say that we do not have five to eight minutes to read every morning? When we rise in the morning, it is best not to immediately occupy ourselves with washing up or getting dressed. Rather, we should first read two verses for the day and try to remember them. Then while we are washing up, we can speak these verses again and again. Even while the sisters are preparing

一面祷读：“主啊，亚伯拉罕生以撒…。”这就没有人可以说他作不到了。

一天当中不断重复主的话，使主的话存在心中，并对人讲说

我们不仅早晨读圣经，出门上班或上学搭车时，也可以利用空档时间，把圣经打开来读。所以我们要随身预备一本圣经，若是没有圣经在身边，也可以将早晨所祷读、所记下的，在头脑里反复思想：“耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱：亚伯拉罕生以撒…。”这个益处十分大，会帮助我们将主的话存在心中。即使我们到了办公室，也能一再思想：“亚伯拉罕生以撒…。”若是我们众人都这样学真理，对于什么叫称义，什么叫成圣，我们就能讲解得透透彻彻。这是我们都可以学习的。

已过在南京，有位年长弟兄，年轻时曾作过牧师。在他八十几岁时，记忆已经不行，家人只好将他关在一间房子里，怕他一出门就回不了家。今天我的年龄比他高，但人都称赞我记忆力佳，因为圣经的每一章节，我都很熟悉。我的秘诀是：宝贝圣经，勤读圣经。越是我年轻读过的圣经，在我里面越是滚瓜烂熟，一辈子都不会忘记。所以，年长的圣徒不要害怕，我们只要一天读两节，读熟了就不会忘记；同时，一天读两节，十一年我们就能把新约全部读完。这是何等的好；这就是学真理。

若是弟兄姊妹在真理上都这样学习，我们里面所充满的，口里就要说出来。许多弟兄姊妹作了三十几年基督徒，都不曾在聚会中讲话，现在忽然要他们在家聚会中说，真叫他们不知从何说起。所以，我们现今要实行教育；改制之后，我们就有真理课程聚会。我们都知道，若是青年人不受基本教育，国家定规不能富强。不受教育的结果，不是贫穷就是野蛮；礼不通，事也不通。

我年少时，母亲就将我送到英语专科学校去学英文，我信那是主的主宰，使我在英文上打了底子。我到美国时已经六十岁，在那之前，我既没在美国读过书，也未曾在美国住过；然而，许多美国人都惊奇，这个李弟兄，竟然会

breakfast, they can pray-read these verses. In this way no one can say that he is unable to learn the truth.

Repeating the Lord's Words Continually during the Day to Keep Them in Our Heart and Speak Them to Others

In addition to reading the Bible in the morning, we can read the Bible as we ride the bus to work or to school. Hence, we should have a Bible with us. If we do not have a Bible with us, we can consider the verses we pray-read in the morning. This is a beneficial practice that will enable us to keep the Lord's words in our heart. Even when we are at work, we can consider the verses we read. If we would learn the truth in this way, we will be able to clearly explain what is justification and what is sanctification. We can all learn this.

There was an elderly brother in Nanking who was a pastor when he was young. Since his memory was quite poor when he was eighty, his family had to lock him inside the house for fear that he would become lost if he left the house. I am now older than he was at that time, but most people admire my good memory. The secret to my memory is that I treasure the Bible and read it diligently. I am very familiar with every chapter and every verse of the Bible. The portions that I read in my youth are more familiar than ever to me, and I will never forget them. Therefore, the older saints should take courage. As long as we read two verses a day and repeat them during the day, we will not forget them. Not only so, we will finish the entire New Testament in less than eleven years by reading two verses a day. How wonderful this is! This is to learn the truth.

If all the brothers and sisters can learn the truth in this way, they will speak out of the abundance within them. Many brothers and sisters have been Christians for more than thirty years, but they have never spoken in a meeting. Suddenly they are being told to speak in the home meetings, and they do not know where to begin. Therefore, we are now undertaking an educational program. Now that we are changing the system, we will begin meetings to read Truth Lessons. If the young people in a country do not receive a basic education, the country will never become rich and strong. The result of being uneducated is either poverty or barbarity. Where there is no education, there is no civilization.

When I was young, my mother sent me to an English school to learn English. I believe that was the Lord's sovereign arrangement for me to receive a foundational training in English. I was in my sixties when I went to America. Before that time, I had never studied or lived in America. Many Americans were surprised that I could give messages

用英文讲道。若是没有当时英文的底子，我即使满腹经纶，满了真理，在西方国家中，也只能哑口无言。

我们都爱主，也都愿意为主说话，但说什么，怎么说呢？这需要我们对真理有充分的认识。作为属神、寻求主的人，借着主的话语，我们就能有智慧，有知识，知道该对人说什么，并怎么说。一九三三年，我初次到上海见柝声倪弟兄，那是我第一次远离家乡。很快的，倪弟兄要我在上海住下，并且把上海召会讲道的服事交给我。我是满口烟台话，在那讲上海话的环境中，真不知该怎样服事。这全数是教育的问题。我只好尽量用国语讲道，并与人交谈，且尽量用正字，结果弟兄姊妹都听得懂。他们来见我，有老有少，有男有女，有家庭问题、事业问题、学业问题等，我都能应付；不仅是在语言上能应付，在真理上更是相当应付得过去。

改制学真理，应付全地需要

改制的目的是要每位弟兄姊妹都学真理。年长的弟兄姊妹即使现在才开始学读圣经，若是今年六十岁，一天读两节，十一年读完，那时也不过七十一岁，仍是非常有用。短程来看，我们天天读两节圣经，六个月后，我们去作家聚会，就会非常有用。我们还是盼望看见青年人，在这个时代被主得着。

目前全地约有一千处召会，散布在六大洲。可以说，全世界都向主的恢复打开，因为主的恢复立场正确，满了真理。若是现在我们有五百位会说西班牙语的青年，即使他们全都到南美洲、中美洲，还不够应付那里的需要。在美国、加拿大、东非、西非、南非、北非，各处都有需要。所以，我们一定要学真理，而不要再走便宜的路，只听名人演讲。我们需要上课，一字一字的学，一点一点的受教育。这样，再过二十年，我们就能有一定的教育程度。

改制关系我们个人，必须每早晨亲近主

in English. Without a foundation in English, however, even if I was filled with spiritual knowledge and divine truths, I would only be dumb, speechless, in Western countries.

We all love the Lord and like to speak for the Lord, but what do we speak and how do we speak? We need an adequate knowledge of the truth, and then as persons belonging to God and seeking the Lord, we will have wisdom and knowledge through the Lord's word to know what to speak and how to speak to people. In 1933, in my first trip away from home, I went to Shanghai to meet with Brother Watchman Nee. After a short time Brother Nee asked me to stay in Shanghai and entrusted me with the ministry of the word. At that time I spoke the Chefoo dialect, and I did not know how to serve in an environment where everyone spoke the Shanghai dialect. This is a matter of education. Since I exercised to give messages in Mandarin and use proper words when I spoke, all the brothers and sisters understood me. As a result, all the saints, young and old, brother and sister, came to see me with problems regarding their family, jobs, and school. I was able to handle the language difference and the problems concerning the truth.

CHANGING THE SYSTEM TO LEARN THE TRUTH AND TO MEET THE NEED OF THE WHOLE EARTH

The purpose of changing the system is so that every brother and sister will learn the truth. If any of the older saints are sixty years old and begin reading two verses from the Bible a day, they will only be seventy-one years old when they finish reading the New Testament, and they will still be very useful to the Lord. As a short-term benefit, if we read two verses a day, what we read will become very useful by the time we begin a home meeting in six months. We also hope to see the young generation gained by the Lord in this age.

Presently, there are about one thousand churches on six continents. The whole world is open to the Lord's recovery, because the Lord's recovery has the proper ground and is full of the truth. Five hundred young saints who can speak Spanish and who can go to Central and South America would not be enough to meet the needs there. There is a need everywhere—in the United States, Canada, East Africa, West Africa, South Africa, and North Africa. Therefore, we must learn the truth. We should not take the easy way of listening to "famous" speakers. We need to take classes and be educated by learning the Bible word by word and item by item. If we practice this, we will achieve a definite educational standard in twenty years.

CHANGING THE SYSTEM BEING RELATED TO CONTACTING THE LORD EVERY MORNING

改制是要帮助我们，人人都说话，并且都为主说话。这个改制是关系你、我，所以我们一定要配合。过去，弟兄姊妹通常都是每早晨到会所守晨更。我们不否认守晨更有帮助，但若只有守晨更，而没有在主面前与主的交通，那是不够的。我们一同守晨更所得的祝福，绝不能代替我们自己和主的接触。每早晨我们都得有五至十分钟与主的接触；无论如何忙碌，我们都要抓住机会，想办法接触主。即使是在梳洗、走路时，我们也都能默祷、思想所读过的经节；那对我们是大有益处。原则是，每早晨在接触主以前，不接触任何人事物。这操练是包含在学真理之内。

立定志向，学习真理

从今天起，我们都要立定志向学习真理。不要说，“立定志向没有用，因为立志为善由得我，行出来由不得我。”我们有活的主在里面，祂必定帮助我们。关键是我们要不要，我们愿意不愿意。就如主耶稣对耶路撒冷所说的，“我多次愿意聚集你的儿女，好像母鸡把小鸡聚集在翅膀底下，只是你们不愿意。”（太二三37。）现在，主要问我们，愿不愿意每天早晨用几分钟接触主？祷读两节圣经？在召会的聚会中学真理课程？许多人都能见证，无论读什么书，读什么报章杂志，都不能和读圣经相比。以我自己为例，到了今天这个岁数，还能清清楚楚，一点也不胡涂，就因我里面常有主的话；主的话在我里面，是我的一切。每当我读圣经，我就觉得喜乐、甜美，这就是医治的良药。主的话是我们快乐的因素；我们天天说主的话，我们就能健康。

特别是年长的弟兄姊妹，我们更要学真理。我们若真明白真理，就能教导儿孙后代；这样，当他们和我们住在一起，行为举止就不会走样，就能端正得体。一个家中，若是老爷爷出口成章，家里满了书香之气，儿孙后代同住一起，只要稍微接触就能受惠良多。同样的，在召会中，要所有爱主的弟兄姊妹，都显出功用，基本要件就是要学真理，认识真理。没有真理的教育，我们的功用难得发展，难得显明。这是今天基督教的难处，也是我们一个大的缺陷。

Changing the system is to help us to speak for the Lord; hence, we must cooperate. Previously, the brothers and sisters came to the meeting hall for morning watch every morning. We do not deny that having morning watch corporately is helpful. However, it is not sufficient to have morning watch without fellowshipping with the Lord in His presence. The blessing we receive from having corporate morning watch can never replace the personal contact we have with the Lord. We need to spend five to ten minutes to contact the Lord every morning. No matter how busy we are, we should grasp every opportunity to contact the Lord. Even while we bathe or take a walk, we can consider and meditate on the verses we read. This will be a great benefit to us. We should not contact any person, thing, or matter before we contact the Lord in the morning. This practice is included in our learning the truth.

MAKING A RESOLUTION TO LEARN THE TRUTH

We need to make a resolution to learn the truth. We should not say, “It is useless to make a resolution, because the result will be as Paul says: ‘To will is present with me, but to work out the good is not.’” The Lord who is living in us will help us. Everything depends on whether we are willing to learn. The Lord said to Jerusalem, “I desired to gather your children together, the way a hen gathers her brood under her wings, and you would not!” (Matt. 23:37). Now the Lord is asking us, “Will you contact Me for a few minutes every morning? Will you pray-read two verses? Will you learn Truth Lessons in the church meetings?” Many people can testify that reading any kind of book, newspaper, or magazine cannot compare with reading the Bible. At my present age, I am still alert and sharp without any confusion because I have the words of the Lord in me all the time; His words in me are everything to me. I have joy whenever I read the Bible. Reading the Bible is good medicine for healing. The Lord’s word is the factor of our happiness. If we speak the Lord’s word every day, we will be healthy.

It is even more necessary for the older brothers and sisters to learn the truth. If we know the truth, we can teach our children and grandchildren, and when they live with us, our conduct and behavior will be proper. If the tongue of a grandfather is the pen of a ready writer (Psa. 45:1) and that home is filled with a scholarly atmosphere, the children and grandchildren who are living together will benefit greatly even if they have little contact with the grandfather. Similarly, the most basic requirement for all the brothers and sisters in the church to manifest their function is to learn and know the truth. Without an education in the truth, it is difficult for us to develop or manifest our function. This is the problem in today’s Christianity, and it is also a big lack among us.

使用真理课程学习真理

盼望经过这样的带领、交通，我们众人都学真理。主为我们预备了真理课程，是我们学真理最佳的凭借。这真理课程需要我们在聚会前，好好先作准备。我们再也不要祷告说，“主啊，今天某某弟兄讲道，求你用能力，叫他的话语击中人的内心。主啊，多多感动弟兄姊妹，前来听道。”这是听名人演讲的祷告，是使弟兄姊妹在聚会中不说话的祷告。我们乃要祷告说，“主啊，我要学真理。主，求你把新得救的人也带来，叫我们众人一同学真理。”

我们来聚会，不要盼望听演讲。弟兄姊妹来到聚会中，不需要人带领，只要时间一到就打开课程读，不必等都到齐才开始，晚到的人进来就跟着读。读的过程，可以重读，也可以祷读、唱读，总要弟兄姊妹都开口。我们要把老观念改掉，不要怀念过去那种头头是道，既动听，又有故事，又有比喻的名人讲道。现在，没有名人讲道了，都是我们这些小肢体，谁也不会讲，但我们不能坐着你看我，我看你；我们要操练自己点诗歌，自己读课程。弟兄姊妹又有见证，又有祷告，又有祷读，什么都有；这种聚会，比名人讲道强，因为人人都尽功用。盼望在二、三年内，特别是台湾的众召会，一地一地的聚集都是这样；圣徒们来在一起都是活的，你讲我讲大家都讲，既不闲谈，也不话家常。聚会中所谈的，都是主、真理和福音。

属灵真理的教育
是我们服事人的基础

我们要能为主用，第一就要学真理，真理是基础。传福音要学真理，和人谈话要学真理，帮助人也要学真理。如果我们不懂真理，人在婚姻上有难处来找我们，我们只会说，“我们的神是万能的，多祷告，多信靠，祂一定能救你。”若有人在作买卖的事上来寻求帮助，我们也一样的说，“神是万能的，只要相信祂，祂必能帮助你。”无论遇到什么人、事、物，我们都是一样的回答，这有什么用处呢？然而，若是我们真理认识得够多，人有难处时，我

USING TRUTH LESSONS TO LEARN THE TRUTH

I hope that after such fellowship, we will all learn the truth. The Lord has prepared Truth Lessons for us, and it is the best means for us to learn the truth. In order to use Truth Lessons, we must be prepared before we come to the meeting. There will be no need for us to pray as we did in the past: “Lord, today Brother So-and-so will speak the message. Please strengthen him so that his words will penetrate our hearts. O Lord, touch all the brothers and sisters so that they will come to listen to the message.” Such prayers are for listening to famous speakers; they are not prayers for the brothers and sisters to speak in the meetings. Instead, we should pray, “Lord, I will learn the truth. Lord, bring new ones to us so that we can learn the truth together.”

We should not come to the meeting with the expectation of listening to a speech. When we come to a meeting, we should not wait for someone to lead us. When it is time to begin, we can open Truth Lessons and read. We do not even need to wait until everyone is present. When the latecomers arrive, they can join in the reading. During the meeting we can read with emphasis; we can also pray-read and sing-read. All the brothers and sisters should open their mouths. We should change our old concepts and not long for messages given by famous, eloquent speakers who use good stories and examples. We no longer have famous speakers. Every one of us is a small member, and none of us can speak well. Nevertheless, we cannot sit in a meeting and look at each other. We should exercise to call hymns and read the lessons. Everything should be carried out by the brothers and sisters themselves. We can give testimonies, pray, and pray-read. Such a meeting in which everyone functions is much better than a meeting by a famous speaker. May all the gatherings in the churches in Taiwan be like this in two or three years. May every gathering be living, with everyone speaking. We do not have idle talk in the meetings; neither do we consider everyday matters. In the meetings we speak concerning the Lord, the truth, and the gospel.

SPIRITUAL EDUCATION IN THE TRUTH BEING THE FOUNDATION OF OUR SERVICE TO PEOPLE

If we desire to be useful to the Lord, we must learn the truth. Truth is the foundation. To preach the gospel, we need to learn the truth; to speak with others, we need to learn the truth; to help others, we also need to learn the truth. If we do not know the truth, when people come to us with a problem concerning their marriage, we can only say, “Our God is almighty. Pray and trust Him more. He will definitely save you.” If someone seeks our help concerning his business, we will also say, “God is almighty. As long as you trust in Him, He will surely help you.” Regardless of the person, matter, or situation, we will always give the same answer. What help can we render? However, if we have sufficient knowledge of the truth, when people encounter a problem, we can speak to them according

们能根据真理的话，针对人的问题，说给人听，并用圣经上的人物或经历来加强；这就能给人真实的帮助。我们不能再老生常谈，对人说些言不及义的话。

比方一位姊妹和丈夫有难处时，我们就要根据真理的话，讲给她听；然后听她的口气，看她怎么说，再略略讲点旧约里路得的故事加强她。这样，她就能得着帮助，而与丈夫没有问题。若是有作生意的弟兄来找我们，我们一样要根据真理和他有交通。我们能否真实的帮助人，实在是在乎我们的真理是否清楚。所以，我们一定要有属灵真理的教育。

规画出时间表，照表操练行事

从现在起，我们众人都要操练作时间表，将每一天从起床到晚上，一周七天的作息都规画出来。比方第一天作什么，第二天作什么，都要有时间表。这时间表需要各人自己订，因为每一个人的处境不同，作息时间自然不同，时间表也就不一样。若是我们爱主，愿意追求主，就该订好时间表，并且照表行事，否则我们一定失败。

在我们的时间表里，必须有三件事。第一，必须天天与主有接触。无论是五分钟、十分钟、或是十五分钟，都要定下来，天天与主有交通。第二，在与主接触时，一定要认罪。或许我们在不知不觉中，犯了好多罪，但我们没有感觉。然而当我们与主交通时，主指着那些事责备我们，我们就要把里头感觉的罪，一件一件的都承认出来，并且要天天认罪。有时我们早晨认了，中午以前又软弱了，到中午时，我们必须再认罪。天天认罪才能保守我们里面良心清洁，与主之间没有间隔。

然后，我们还要常常转向主，对主说，“主啊，我实在信你，你就是灵，你在我里面充满我，现在就充满我。主，像空气一样，充满我的全人。”我们要满心相信主在我们里面，借着相信，我们说的话就有权柄、有能力、有胆量。在我们所订的时间表里，必须有这三件事，并且一定要切实去作，就是天天与主交通、认罪、求主充满。从今天起，我们要认真学真理，并操练有时间表。千万不要觉得为难，

to the word of the truth that pertains to their particular problem. We can even strengthen the word with examples or experiences from the people in the Bible. If we do this, we will render genuine help to others. We should no longer use clichés to say things that do not even touch the point.

For example, when a sister has a problem with her husband, we should speak to her according to the word of the truth. Afterward we should wait for her response and listen to what she says. We can then strengthen her by telling her the story of Ruth in the Old Testament. In this way she will receive help and be able to resolve the problem with her husband. If a brother speaks to us concerning his business, we should fellowship with him according to the truth. Whether we can render genuine help to people depends on whether we are clear concerning the truth. Therefore, we must have the spiritual education of the truth.

MAKING A SCHEDULE AND PRACTICING ACCORDING TO THE SCHEDULE

We should make a schedule for the seven days of the week, that begins with rising in the morning and ends with going to bed in the evening. The schedule should include our daily activities. Because we have our own circumstances, we should make our own schedule. This schedule will naturally reflect the specifics of our circumstances. If we love the Lord and pursue the Lord, we should make a schedule and practice according to our schedule. Otherwise, we will not succeed.

Certain things must be included in our schedule. There must be a time to contact the Lord daily, whether it is five, ten, or fifteen minutes. We should have a fixed time to have fellowship with the Lord daily. In our contact with the Lord, we must confess our sins. Perhaps we have committed many sins unconsciously, yet we have no feeling concerning them. However, when we fellowship with the Lord and He points out those matters and rebukes us, we should confess all the sins we are inwardly conscious of, one by one. We should confess our sins every day. Even though we have confessed our sins in the morning, if we become weak before noon, we should confess our sins again at noontime. Daily confession keeps our conscience pure and removes any barrier between us and the Lord.

Furthermore, we should constantly turn to the Lord. We should say to the Lord, “I truly believe in You. You are the Spirit, and You are filling me inwardly. Fill me now, Lord, like the air filling my whole being.” We should believe with our whole heart that the Lord lives in us and that what we speak through faith has authority, power, and boldness. Our schedule must include these three things, and we must practice them. We must fellowship with the Lord daily, confess our sins, and ask the Lord to fill us with Himself. From today forward, we should endeavor to learn the truth, and we should exercise to have a schedule. We

我们绝对有把握，只要我们照着时间表，一步一步的作，就是在平安中行。这样细水长流，当作我们的日常生活，长期下来就会看见主的作为。

一九八七年八月七日讲于台北

should not feel that this is difficult. We are absolutely sure that as long as we practice step by step according to our schedule, we will walk in peace. If we practice these matters with persistence, considering them as part of our daily life, we will see the Lord's work.

第十五篇

非拉铁非召会的复兴

读经：启示录三章一至六节，八节，十五至十六节。

启示录所论到的召会

启示录二、三章所提的七个召会，可以分为两组：第一组是以弗所、士每拿、别迦摩、以及推雅推喇（代表今天的罗马天主教）。第二组是撒狄、非拉铁非和老底嘉。这是从路德马丁改教，召会得复兴开始，经过十九世纪所兴起，弟兄相爱、复兴到极点的非拉铁非召会；而后，就从高峰落下来，成为今日老底嘉召会的光景。末了这三个召会，我们很难从其中脱开。这三者包括今日更正教的各宗各派、弟兄会和我们。

撒狄召会、非拉铁非召会、及老底嘉召会

撒狄召会明显的特点就是：“按名你是活的，其实是死的。”（启三1。）“没有见到你的行为，在我神面前有一样是完成的。”（启三2。）撒狄召会实际上是死的，在神面前所作的事，只有开头，没有完成，都是有始无终，虎头蛇尾。这是路德马丁改教以来，直到如今更正教的光景。他们的起头好像是活的，结果却衰微至死。二节说，“坚固那剩下将要衰微的。”这里的“衰微”原文就是“死”。所以，主给撒狄这封短短的书信，至少提及两个“死”，表明更正教实际的光景乃是死。

接续更正教而复兴，一直向上达到极点的，乃是非拉铁非召会。非拉铁非召会的特点就是：“稍微有一点能力，也曾遵守我的话。”（启三8。）换句话说，非拉铁非召会的特点，就是重看主的话。主知道我们没有一个人，有力量遵守祂的话；然而，主称赞非拉铁非说，“你稍微有一点能力，也曾遵守我的话。”按召会的历史来看，自从地上有召会以来，没有一个召会对主话的认真、追求、敞开，像十九世纪的弟兄们一样。弟兄们将圣经打开、解开了。

CHAPTER FIFTEEN

THE REVIVAL OF THE CHURCH IN PHILADELPHIA

Scripture Reading: Rev. 3:1-6, 8, 15-16

THE CHURCHES SPOKEN OF IN THE BOOK OF REVELATION

The seven churches in Revelation 2 and 3 can be divided into two groups: the first group consists of Ephesus, Smyrna, Pergamos, and Thyatira. Thyatira represents the Roman Catholic Church. The second group consists of Sardis, Philadelphia, and Laodicea. The course of the second group began at the time of the Reformation with Martin Luther, which brought in a revival to the church. It continued into the nineteenth century when the church in Philadelphia, a revived church, was raised up. The word philadelphia means “brotherly love.” The church, however, fell from her revived condition to become the church in Laodicea. It is difficult for us to escape the negative conditions of the last three churches. These churches represent the Protestant denominations, the Brethren assemblies, and us.

THE CHURCH IN SARDIS, THE CHURCH IN PHILADELPHIA, AND THE CHURCH IN LAODICEA

The prominent characteristic of the church in Sardis is that it has a name that it is living but is dead and that none of its works are completed before God (3:1-2). The church in Sardis is dead, and her works before God are not completed. It has a good beginning but no completion. This is the condition of the Protestant churches after the Reformation brought in by Martin Luther. Their beginning seemed to be living, but they were about to die. Verse 2 says, “Establish the things which remain, which were about to die.” In this short epistle to Sardis the Lord used the words dead and die to indicate that the actual situation of the Protestant churches is one of death.

The church in Philadelphia continues the revival of the Protestant churches and progresses to reach a peak. The characteristic of the church in Philadelphia is that it has a little power and has kept the Lord’s word and has not denied His name (v. 8). In other words, the church in Philadelphia highly regards the Lord’s word. The Lord knows that none of us have the power to keep His word; nevertheless, He commended Philadelphia for keeping His word and not denying His name, saying, “You have a little power and have kept My word and have not denied My name.” According to church history there has never been a church like the Brethren of the nineteenth century with regard to their

路德马丁将天主教封闭的圣经释放出来，人虽然拿到圣经，读其字却不明白其意。乃是弟兄们把圣经解开，使我们能够明白。同时，他们中间也有许多讲解圣经的教师被兴起。他们所释放出来的信息及亮光，好像瀑布一样倾倒下来。早期我们也从他们的书，得着许多帮助。然而过了一段时间，他们却落下去，变成老底嘉。

老底嘉召会的特征就是：“也不冷也不热。”（启三15。）撒狄是半死半活，老底嘉是不冷不热，但主却盼望他们要发热心。主愿意我们里面滚沸，像开水一样沸腾；祂也愿意我们里面“火烧”起来。主的话很有意思，一面指水，是滚沸的；一面指火，是火烧的。

我们中间的光景

我们今天的情形若不是撒狄，就是非拉铁非；不是非拉铁非，就是老底嘉。我们不会是天主教。可能有一段时间，我们是在非拉铁非；但过不多久，我们就不知不觉落到撒狄的光景，或者成为老底嘉。撒狄的光景就是“死”，她按名是活的，证明她有活动、有工作，可是在那个活动里，没有生命的动力。主的恢复在已过六十年里，的确有过非拉铁非高峰的光景，也有过撒狄，以及老底嘉的情形；这三种情形都在我们中间。这是一个召会三种不同情形的显出。有时出现非拉铁非，是活泼、认真的持守主的话。有时是半死半活，有时又是不冷不热；弟兄姊妹不会不来聚会，但来聚会却都不冷不热。

一九四九年，主打发我到台湾，八月一日正式开工。那时，我们盖了一个小会所，可坐四、五百人；台北市召会从此开始。以后，我在台北住了好多年，办特会，作训练等，我和台北市召会的关系相当深。我们不会在启示录二、三章第一组的召会里，不在以弗所—初期结束时的召会；不在士每拿—受逼迫的召会；不在别迦摩—与世联婚的召会；也不会在推雅推喇—背道的召会，罗马天主教。我们乃是在第二组的召会里打转，不是撒狄，就是非拉铁非，或是老底嘉的光景。甚至我们每一位弟兄姊妹，差不多都有这些经历，有时不冷不热；有时热起来，稍微有一点能力，就遵守主的话；有时忽然半死半活，找不出原因。

seriousness, pursuit, and openness toward the Lord’s Word. The Brethren opened and interpreted the Bible. Martin Luther released the Bible that the Catholic Church had sealed. However, even though people had the Bible in their hands, they did not understand what they read. Many Bible expositors were raised up among the Brethren to interpret the Bible so that it could be understood. The messages and light they released poured forth like a torrent. In the early days we read their books and received much help from them. However, after a period of time they degraded and became the church in Laodicea.

The characteristic of the church in Laodicea is that it is neither cold nor hot (v. 15). Whereas Sardis is half dead and half living, Laodicea is neither cold nor hot, but the Lord desires that she be zealous (v. 19). The Lord desires us to be like boiling water and burning fire. The Lord’s word is very meaningful; on one hand, He wants us to be boiling, and on the other hand, He wants us to be burning.

THE CONDITION AMONG US

In our present condition we are either Sardis, Philadelphia, or Laodicea. We cannot be the Catholic Church. For a period of time our condition may be that of Philadelphia, but after a short period, we can unconsciously fall into the condition of Sardis or become Laodicea. The condition of Sardis is that she is dead. The fact that she has a name that she is living proves that she has activity and work, but there is no momentum of life in her activity. During the past sixty years the condition in the Lord’s recovery has matched the peak condition of Philadelphia as well as the condition of Sardis and Laodicea. We have experienced and expressed all three conditions. At times we are Philadelphia, which is living and keeps the Lord’s word. At other times we are half dead and half living. And at still other times we are neither cold nor hot. This is visible in how the brothers and sisters regularly attend the meetings even though they are lukewarm.

In 1949 the Lord sent me to Taiwan, and I began the work on August 1. At that time we built a small meeting hall in Taipei that could seat four to five hundred people. I lived in Taipei for many years and held conferences and trainings there; hence, I have a deep relationship with the church in Taipei. We are not in the situation of the first group of churches in Revelation 2 and 3. We cannot be in the church in Ephesus, which is the church at the close of the initial stage, nor in the church in Smyrna, which is the church under persecution, nor in the church in Pergamos, which is the church married to the world, nor in the church in Thyatira, which is the church in apostasy, the Roman Catholic Church. Rather, our condition seems to change from that of one church to another in the second group of churches; our condition is either that of Sardis or Philadelphia or Laodicea. Almost all the brothers and sisters have experienced being half dead and half living, being burning and keeping the Lord’s word with a little power, and being lukewarm.

我要请问大家，我们是非拉铁非？是撒狄？还是老底嘉？撒狄的特征是“死”，老底嘉的特征是“不冷不热”，非拉铁非是活泼的、有活力的，若有一点力量就遵守主的话。我们是不是这样？当然，对天气的反应，众人各有不同，同样的温度，有的人觉得冷，有的人觉得热；弟兄姊妹的感受自然不一定相同。在这里我们要办一个交涉，弟兄姊妹都要问问自己：“我活不活？聚会中说话不说话？”有两种人不说话，一种是死了的人，一种是哑吧。凡是聚会，不论平常的大聚会或是小排，你们是否一到聚会就说话？一个活的人在任何场合，不说话也不出声，是不太容易的事；因为活的人不能不说话。

非拉铁非召会的特征是，他们遵守主的话达到极点。五十年前，我在上海遇见这样一位弟兄。他是在船上的英国水手，抵达上海后，来找召会。当我遇见他，他一开口就说主的话，并且说个不停，实在叫人佩服。明显可见，他是非拉铁非的弟兄，因为他认识主的话，也遵守主的话。撒狄的特征是死，老底嘉的特征是不冷不热；一个地方上的召会，可能今年在非拉铁非，明年到了撒狄，后年又回到老底嘉。无论情形如何，其特征就是：第一，不说话；第二，没有行动，不作事。

一个活的人，不会不说话，也不会不作事。撒狄的特点是死，就是她不说话也没有动作；或者说话里没有活力，动作里没有动力。这正是今天更正教的光景，他们有各种样的工作、动作，但是里面没有动力；所以按名是活的，其实是死的。有时，姊妹们在祷告上强而活，就有一点非拉铁非的光景。有时，弟兄们在上午遇见了主，摸着施恩座，恩惠临到如同江河，就是非拉铁非；但下午被太太气了一下，就瘪气了。早晨是非拉铁非，下午就成了撒狄，我们的情形都不一定，召会也是如此。

成为老底嘉召会的原因

召会为何会堕落成为老底嘉？原因就是大部分的人虽然得救，也都爱主，但和主没有多少交通。他们没有去爱世界，也没有犯罪；他们都在主面前蒙了恩典，不愿意再沾染罪，可是里面对主却不是那么火热，也不是那么亲近。比方你早晨读经，但你那个读经和不读经没有两样，因为

Are we Philadelphia, Sardis, or Laodicea? The characteristic of Sardis is being dead, the characteristic of Laodicea is being lukewarm, and the characteristic of Philadelphia is being living and vital, by keeping the Lord’s word with a little power. Are we like this? The brothers and sisters may not have the same feeling concerning our situation, just as everyone has a different reaction to the same weather, with some feeling cold and others feeling hot. Nevertheless, we must ask ourselves, “Am I living? Do I speak in the meetings?” There are two kinds of people who do not speak: those who are dead and those who are dumb. Do we speak in the big meetings or in the small group meetings? Do we speak as soon as we enter the meeting? Because a living person cannot remain silent, it is difficult for him not to speak in different situations.

The characteristic of the church in Philadelphia is that she keeps the Lord’s word to the utmost. Fifty years ago I met such a brother in Shanghai. He was a British sailor. He spoke the Lord’s word whenever he opened his mouth; he spoke the Lord’s word continuously. It was admirable. He was obviously a brother in the church in Philadelphia, because he knew and kept the Lord’s word. The characteristic of Sardis is death, and the characteristic of Laodicea is lukewarmness. A local church may be in the condition of Philadelphia this year, in the condition of Sardis the next year, and in the condition of Laodicea the following year. When a church declines, there is no speaking, and then there is no activity, no work.

A living person must speak and work. Sardis is characterized by death. This means that she neither speaks nor acts. There appears to be no vitality in her speaking and no momentum in her actions. Hence, she has a name that she is living, and yet she is dead. When the sisters are strong and living in prayer, they have the condition of Philadelphia. When the brothers meet the Lord in the morning and touch the throne of grace, they are in the condition of Philadelphia. In the afternoon, however, they may be provoked by their wives and become deflated. Thus, they are Philadelphia in the morning and Sardis in the afternoon. Our condition is not constant. This also applies to the church.

THE REASON FOR BECOMING THE CHURCH IN LAODICEA

The church can be degraded and become Laodicea because the believers may not have much fellowship with the Lord, even though they love Him. They have received grace from the Lord, and they do not want to be defiled by sin or to love the world, but they are not inwardly burning or near to the Lord. For example, even though we read the Bible in the morning, we may not have intimate fellowship with the Lord. If we do not have intimate fellowship with the

你与主没有亲密的交通。所以，你的光景衰微、死枯；来到聚会中既不活，也不开口。此外，许多弟兄姊妹在召会中久了，就变作老旧，觉得什么都差不多；人一变成老旧，就不冷不热了。

更正教的复兴并不持久

因着这种衰枯的光景，更正教常常需要复兴，不过他们的复兴都是短暂的。最大的复兴就是英国威尔斯的大复兴。然而，不出三十年，他们的光景完全落下去，几乎像从来没有听见过福音一样；那里甚至有人连主耶稣的名字都不知道，也不相信。这种复兴是何等不可靠。落下去，就再来一个复兴；再落下去，又再来一个复兴。可以说，更正教就靠这样的复兴。

人刚得救时，里面都是火热的，都想为主作见证。作了二、三周之后，就完全静下来了。说好听，是“静下来”；说重一点，是完全“死”了。而后，人再聚会作礼拜，就自认自己无能，既不懂圣经，又没有被圣灵充满，所以不能说什么，也不能作什么，只好都让牧师来说话。因为牧师既读了神学博士，又有知识、口才，且能演讲，天经地义应该在聚会中讲话。所以，每主日上午都是牧师讲道，众人作礼拜。岂不知每一个得救的人里面，都有主的生命，都有圣灵，我们应该让这生命在里面长大，让圣灵在里面引导我们说话。

如果一个孩子生下来，到五岁时还不会喊妈妈，他母亲一定开始担心。今天在基督教里，三、五年不说话，甚至三十、五十年也不说话的，大有人在。即使在我们中间，这样的人也有许多。他们会说，“聚会说话不是我的事，是某某弟兄、长老们的事，我只是来听听。”这个就是杀死，就是扼杀，这个不是启发。作妈妈的教养孩子，都要逗孩子说话，逗越多越好，这就是启发。然而在更正教里，包括我们在内，我们的作法和习惯，都是把信徒一个个压下去，没有启发。人越不说话就越不会说，到末了就索性不说，只是来作礼拜。大体的基督徒都已经习惯，一到礼拜堂或是会所，只带一双耳朵来听，并不说话。

Lord, it does not make a difference whether we read the Bible. Hence, our condition is dry, and we are about to die. When we come to the meeting, we are not living, and we do not open our mouth. Many brothers and sisters have been in the church for a long time and have become old. They feel that everything is about the same. When a person becomes old, he is lukewarm.

THE REVIVALS OF THE PROTESTANT CHURCH BEING TEMPORARY

Due to its condition of death and dryness, Protestantism has always needed revivals. But the effect of the revivals is always temporary. The greatest revival was the Welsh revival in Wales, Great Britain. However, in less than thirty years their condition declined. It now seems as if the gospel was never preached there; some people in Wales do not believe in or even know the name of the Lord Jesus. Hence, revivals are unreliable. When the effects of a revival weaken, there is the need for another revival. When the effect of a second revival weakens, there is the need for yet another one. Protestantism relies on revivals.

A new believer is inwardly burning and wants to testify for the Lord. However, after two or three weeks he may calm down. We can say that he has calmed down, but actually he has become dead. Later when he attends the Sunday service, he acknowledges his inability to understand the Bible or to be filled with the Holy Spirit. Hence, he cannot speak or do anything; he must allow the pastor to speak. Because the pastor has obtained a Ph.D. in theology, he is knowledgeable and eloquent and can give speeches. It seems reasonable for the pastor to speak in the meeting. Therefore, the pastor gives a sermon every Lord’s Day morning, and the believers simply attend the Sunday service. They do not know that every believer has the Lord’s life and the Holy Spirit. We should let this life grow within us and let the Holy Spirit lead us to speak.

If a child is unable to call for his mother by the age of five, she will surely begin to worry. There are many in Christianity who cannot speak after they have been saved for five years and some cannot speak even after thirty years. There are such ones among us. They say, “It is not my business to speak in the meetings; it is the responsibility of Brother So-and-so and the elders. I come only to listen.” This is to kill, to annul, and to not inspire the function of speaking. A mother always tries to inspire her children to speak. In Protestantism, however, the way and habit are to suppress the believers and to not inspire them. This has also been true among us. The less a person speaks, the less he will know how to speak; eventually, he will give up speaking and only come for a Sunday service. It seems as if the majority of Christians are accustomed to bringing only their ears to the chapels or the meeting halls and not their mouths.

甚至有人说，在二十世纪科学的时代，讲求专业，各项工作要由专门的人来作。讲道不是我们平常人能作的，只有读过神学的人才可以作。他们说，我们作生意、教书、作律师，一周之中已经忙了五、六天，主日到礼拜堂奉献财物，听牧师讲道，是很开心的事，为什么要我们讲道？这话听起来很有道理，却不合乎圣经。

圣经告诉我们，只要我们是一个得救的人，来到聚会中，都要说话。（林前十四 26，31。）有些人就用各种理由，攻击我们说，“不要到他们那里，那地方使人不安息，又喊又叫，还逼着人非讲不可。我们去清静的地方，又安静，牧师讲得又好听，什么事都不必麻烦。”更正教所作的，表面看来都是为主作工，实际上却把人杀死。他们传福音给人，也真是带人得救，却带人作礼拜；人只是在那里听道，过了二、三年，什么也不会讲，并且越听越不敢讲，越认为不该讲。这就把人带入错谬中。

正常的基督徒生活

圣经启示我们，一个像样的基督徒，应该是爱主，以主为重，以主为上，也以主为先。这样的人，每天都有正当的情形，有正当的时间表，有正当起床、就寝的时间，一切都有规律。我们必须是一个这样正常生活的人，按时睡觉、起床、吃饭、作事，并且所作的事都经过考虑、祷告，经过预算。若是按着我们的情形，每天是六点半起床，我们就应该天天如此操练。醒来后头一件事，就是亲近主。当我们醒来，还没有下床前，就应该呼喊主；然而，不要吵到别人。接着，就应该读一点主的话，至少读两节圣经，并且要祷读，祷告的来读。接下来，在盥洗时，要能一面洗，一面将这些话默想。这是我们爱主、作正常基督徒的人，应该有的情形。

我们不能高兴时就作，不高兴就不作。认真说来，基督徒不应该有不高兴的时候；所以圣经告诉我们，在主里要常常喜乐。（帖前五 16，腓三 1，四 4。）喜乐就是高兴，基督徒不该不高兴。以弗所书告诉我们：“不可含怒到日落。”（四 26。）换句话说，你生气不能超过二十四小时。

Some people say that in the scientific era of the twentieth century everything is focused on professionalism and that different kinds of work should be done by professionals. Many think that only those who have studied theology should give sermons, rather than “ordinary” people. They say, “We do business, we teach at schools, or we are lawyers. We already spend five or six days at our work. We are happy to simply go to a chapel on the Lord’s Day to offer monetary gifts and listen to the pastor’s sermon. Why should we speak?” This word seems logical, but it is unscriptural.

The Bible says that as believers we need to speak whenever we come to the meetings (1 Cor. 14:26, 31). Some people use all kinds of reasons to attack us, saying, “Do not go to them; they will not give you any rest. They shout in their meetings and force people to speak. Go to a place that is quiet and calm. Go to a place where the pastor speaks well and you do not need to worry about anything.” Protestantism seemingly works for the Lord, but actually it “kills” people. Even though they preach the gospel and people are truly brought to salvation, new believers are led to simply listen to sermons on Sunday. After two or three years these believers do not know how to speak for the Lord. The more they listen to sermons, the more they dare not speak and the more they think that they should not speak. This is to bring people into error.

THE NORMAL CHRISTIAN LIFE

The Bible reveals that a proper Christian should love the Lord, take Him as the center, and give Him the preeminence, the first place. Such a person should have a proper condition in his daily life. His schedule should have a proper time to rise and to go to bed. He should do everything in a regulated way. We must be such people, living a normal life; everything we do should be through prayer and consideration, whether it is going to bed, rising in the morning, eating our meals, or taking care of our business. If, according to our situation, it is right for us to rise at 6:30 in the morning, we should practice this daily. The first thing we should do after waking up is to draw near to the Lord. Before getting out of bed, we should call on the Lord without disturbing others. Following this, we should read a short portion of the Lord’s Word. We should read at least two verses from the Bible, pray-reading the verses, reading by praying. Then while we are preparing for the day, we should muse over these verses. This is the proper condition of those who love the Lord as normal Christians.

We should not conduct ourselves according to our mood. We should not do something when we are happy but not do it when we are unhappy. Strictly speaking, a Christian should not have an unhappy moment. This is the reason that the Bible tells us to rejoice in the Lord always (1 Thes. 5:16; Phil. 3:1; 4:4). To rejoice is to be happy. A Christian should not be unhappy. Ephesians 4:26 says, “Do not let the sun go down on your indignation.” In other words, our anger should not last longer

每二十四小时，太阳要落下一次，你的怒气就得跟着消失；否则就是犯罪，这是主的命令。基督徒应当常常喜乐，常常感谢主。我们若是这样开始一天的生活，铁定一天当中，一定活基督，并对主满了感谢。

生活中传扬福音，以传福音为正业

一个人若是在家里活基督，在公司里活基督，在学校里活基督，对任何人都活基督，他定规传福音。若是不传福音，他会好像里面没有吃饭一样。我们传福音，不只在规定时间出去叩门，乃要随处传福音。从近处开始传，传遍之后，就往远处去；这是主耶稣的原则：“要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”（徒一 8。）先传给我们的亲戚，再传给我们的朋友、同事。若是弟兄姊妹的情形是非拉铁非，应该从早到晚都传福音。这并不是要求我们全时间，不带职业。每一个正常生活的基督徒，都应该好好作事，并且还得越作越忠心，越作越会作。然而，不要为了升等、加薪，将自己像奴隶一样卖给职业。启示录十八章里的大巴比伦，甚至出卖人口，（13，）就是把自己卖了。我们基督徒作事不需要那样，我们一面传福音，一面作事。表面看，作事是我们主要的职业，实际上在主面前，我们正当的职业乃是传福音。作事是我们的副业，顾及生活就是了。我们的正业是为主活着，因着需要顾到生活，所以作个职业，其实那是副业。

年轻人都还在受教育，表面看他们的正业是读书；然而，因着他们爱主、爱主的话，传福音成了他们的正业，读书成了副业。我们众人的正业，都是传福音。非拉铁非的弟兄姊妹，个个都应该传福音，都该以传福音为正业，一切职业都是副业。即使是开工厂当大老板，那也不过是副业；正业乃是对所有员工，认真的，一个个传福音，并且还要传给他们的家人。有时，我们觉得叩门真难，真不好意思；如果弟兄姊妹都在生活中传福音，那就不必去叩门了，只要对周围的的同事、员工、及其家属传讲。然后，由他们再去对他们周围的人传讲。

than twenty-four hours. The sun goes down once every twenty-four hours. Hence, our anger should vanish when the sun sets; otherwise, it is a sin. This is a command of the Lord. Christians should always rejoice and always give thanks to the Lord. If we begin our day in this way, we will live Christ throughout the whole day, and we will be filled with thanksgiving to the Lord.

PREACHING THE GOSPEL IN OUR LIVING AND TAKING THE GOSPEL AS OUR MAIN OCCUPATION

If a person lives Christ in his dealings with others and at home, work, and school, he will definitely preach the gospel. If he does not preach the gospel, he will feel empty within. We should preach the gospel not only when we knock on doors at an appointed time; we should preach the gospel everywhere. We should begin with areas that are close to us and then continue with areas that are farther away. This principle was set by the Lord Jesus. He said, “You shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth” (Acts 1:8). We should preach to our relatives, then to our friends and colleagues. If we are in the condition of Philadelphia, we will preach the gospel from morning until evening. This does not mean that we will drop our occupations and serve full time. Every Christian with a normal living should have a proper job where he works faithfully and competently. However, he should not sell himself as a slave to his occupation for the sake of a promotion or an increase in salary. Revelation 18:13 says that the souls of men are sold as cargo in Babylon the Great. This refers to men who sell themselves for employment. There is no need for us to sell ourselves for employment. We can have a job and preach the gospel at the same time. Apparently, our job is our main occupation; however, before the Lord our main occupation is to preach the gospel. Our job is a secondary occupation that enables us to cover our living expenses; our main occupation is to live for the Lord. Thus, our employment is actually our secondary occupation.

Apparently the main occupation of the young people is to study. However, because of their love for the Lord and His word, preaching the gospel becomes their main occupation, and their studies are secondary. Our primary occupation should be the preaching of the gospel. Every brother and sister in Philadelphia should preach the gospel and take the gospel as their primary occupation; their profession should be their secondary occupation. Even becoming the director of a manufacturing factory is but a secondary occupation. Our primary occupation is to earnestly preach the gospel to all our fellow employees and then to their families. We may feel that it is difficult and embarrassing to knock on doors, but if all the brothers and sisters preached the gospel in their daily living, there would be no need to knock on doors. If we would speak to our families, colleagues, and employees, they in turn would speak to the people around them.

正常的情形是，我们若在学校教书，第一，要向班上的学生传福音；第二，要对同事、教职员传福音；然后，再借着他们，对他们的家人传福音。如果你是一个小伙计，一样可以传福音。五十年前，在山东济南，有位从美国留学回来，专办黄河水利的高级官员。在那个单位里，有位作整洁的工友，是一位正常的基督徒，他把传福音当作正业。每天当他作完整洁，都会把一张福音单张，端正的摆在官员的桌子正中，用东西压住。这个官员一看，非常生气，就扔掉福音单张。每次这位工友弟兄倒垃圾时，都会发现福音单张；但是他不灰心，第二天依然继续这样作。后来，这位高级官员得救了，向我们见证这个故事。

那位工友弟兄，不只摆单张传福音，他也天天为那位官员迫切祷告。有一天，这位官员有点转变，觉得工友天天摆单张，一定有故事，就到工友家里访望他。他一到那位工友家，就信主得救了。这位工友弟兄，夫妻都是得救且爱主的，他们家庭生活及夫妻之间的光景，使这位官员和他太太非常羡慕，觉得信耶稣真好。这位官员得救后，也以福音为正业，以职业为副业。若是我们在台北的弟兄姊妹都如此，我们就真是不需要去叩门了。因为住在我们附近的人多得很。正常的基督徒，白天作事，晚上回家后就聚会。先和自己家人聚会，再到刚刚得救的人家里聚会，最后几个家来在一起，再有大一点的聚会。

基督徒一天到晚，应该是活的、有行动的。早晨一醒来，就喊主；然后读经，与主有交通。等到上班作事时，就要传福音；时时传、天天传、遇到人就传。一天之内常常喊主，不断的唱诗、感谢、赞美、祷告，回到家就好好与家人聚会。聚会乃是我们的消遣，我们的娱乐。聚会时，又唱、又祷、又读、又说、又讲；结果人人明白真理，认识圣经，还能为主说话。你说，我说，他也说，既没有牧师，也没有传道；这种聚会启发人说话，并启发人尽功用。结果，召会生活中各种恩赐都显明出来了。并非你有恩赐作教师，别人就不能说话；虽然个个不都是教师，但个个都能为主说话。

不论我们的光景如何，我们都必须看见圣经的图画，作个正当的基督徒。不要倚靠主日大聚会，听有恩赐的弟兄讲道；我们必须作学生，按日按时研读真理。这是基本的学习。更正教的错误，就是仅仅有名人演讲。若是一个学

It is normal for a teacher to preach the gospel to his students, to his colleagues and other staff members, and to their families. Even a junior employee can preach the gospel. Fifty years ago in Tsinan, Shantung Province, there was an important official who had studied in the United States. A believer, who considered gospel preaching to be his main occupation, worked as a janitor in the same department as this official. Every day after cleaning, the believer placed a gospel tract on the official's desk. When the official saw the gospel tract, he would angrily throw it away. Even though the brother would see the discarded gospel tract when he emptied the trash, he was not discouraged. Instead, he would place another gospel tract on the official's desk.

The brother, who worked as a janitor, not only placed gospel tracts on the official's desk; he also prayed desperately for the official. One day the official decided to visit the brother at home in order to know the reason he was receiving the gospel tracts. The brother and his wife were both saved and loved the Lord; hence, there was a pleasant situation in their family. The official and his wife admired what they saw and believed in the Lord. After believing in the Lord, preaching the gospel also became the primary occupation of the official. If all the brothers and sisters in Taipei were like this, we would not need to go door-knocking. A normal Christian works during the day and goes to meetings in the evening. He meets with his family at home, visits new believers in their homes, and meets together with several homes in a larger meeting.

A Christian should be living and active every day. When he rises in the morning, he should call on the Lord, read the Bible, and fellowship with the Lord. When he goes to work, he should preach the gospel. Throughout the day he should call on the Lord, sing, give thanks, praise, and pray. When he goes home in the evening, he should have a good meeting with his family. Meeting is our relaxation, our entertainment. In the meetings we sing, pray, read, and speak. As a result, everyone understands the truth, knows the Bible, and is able to speak for the Lord. Everyone speaks because there are no pastors or preachers. This kind of meeting inspires people to speak and function, and all kinds of gifts are manifested in the church life. Others should not be prevented from speaking if they have the gift of teaching. Although not all are teachers, all can speak for the Lord.

Regardless of what our condition is, we must see the picture in the Bible and be normal Christians. We should not rely on the messages given by gifted brothers on the Lord's Day. Every day we must all study the truth systematically. The error of the Protestant denominations is that they only have a few famous speakers who

生，常常听名人演讲，而自己不作课业，不上课，他的学业就会荒废。我们中间多少也犯了这个错误。林前十四章说，当全召会来在一起时，“各人或有诗歌，或有教训，或有启示，或有…。”（26。）在圣经里，我们看不出召会经常性的聚集，是一人讲众人听；反之，我们看见众圣徒都在那里开口、尽职、并显出功用。

为着能正常的显出功用，每早晨一起床，我们就要呼喊主名，祷读主话，与主有交通。我们要认识，无论我们白天作什么都是副业，唯有传福音是我们的正业。下班回家后，就要有家中聚会或小排聚会；在聚会中，都要为主说话。不是一个人一直说，乃要人人都说；大家都操练说，结果越说就越会说。这应该是我们的生活。

我不到二十岁时就得救爱主，从那时起，便开始追求主并勤读圣经、读属灵书报。我所在的公会牧师，看我这样追求，就请我在大礼拜堂里讲道。接到邀请时，我浑身冒汗，只好去操练。我躲在海边的大石头后面，对着海洋大声的讲。那个主日，我一上台就怯场了，因为没有说话的经验。若是人一得救就操练讲，讲了三、四年，到公会里传福音，绝不会害怕，因为讲习惯了。若是我们中间的弟兄姊妹，都如此操练，我们铁定是非拉铁非召会，而不是撒狄，也不是老底嘉。

一九八七年八月十三日讲于台北

give messages. A student who always listens to famous lecturers but never does any homework will not learn much. This has been our mistake. First Corinthians 14:26 says that when the church comes together, “each one has a psalm, has a teaching, has a revelation.” The Bible does not indicate that in a regular gathering of the church only one person should speak while others listen. Rather, all the saints should open their mouths and manifest their function.

In order to manifest our function, we need to call on the name of the Lord, pray-read His word, and fellowship with Him once we wake up in the morning. We need to know that our jobs are secondary occupations. Preaching the gospel is our primary occupation. In the evening we should attend home meetings or small group meetings, and we should all speak for the Lord. We should not have only one person speaking in our meetings; we all should speak. The more we exercise to speak, the more we will be able to speak. This should be our living.

I was saved and began to love the Lord before I was twenty years old. From that time I have pursued the Lord and diligently read the Bible and spiritual publications. When the pastor in the denomination where I was saw that I was pursuing the Lord, he invited me to speak in the big auditorium of the chapel. Because I was nervous after receiving this invitation, I began to practice speaking. I went to the seashore and spoke loudly to the ocean. A new believer who practices speaking after his salvation will not be afraid to speak even to a large number of people. If all the brothers and sisters practice this, we will surely be the church in Philadelphia, not Sardis or Laodicea.

第十六篇

正常的基督徒生活

读经：彼得前书四章十节，五章十节，彼得后书一章二节，三章十八节，使徒行传六章七节，十二章二十四节，十九章二十节。

每当我们来在一起，都要说话；不是说闲话，说人话，说消极的话，乃是说神的话，说生命的话，说恩典的话，说属灵、亮光、祝福的话，并且说智慧的话。

正常、正确的基督徒生活

我们已说过家聚会并追求真理的生活，以及在生活中被话充满的重要。这需要我们在每一天的生活中，清早起来，第一件事，就是接触主，与主有交通。然后，要进到主的话里，对主的话有享受，使我们能在一天的生活中，持续满有主的话。如此，我们就能是个传福音的人。上班时，我们能对人传讲主的福音；下班后，我们能过一个聚会的生活。在聚会中，我们能彼此对说主的话，并且这些话都是真理的话。

我们盼望带领众人，过一个正确、正常的基督徒生活。这个生活首要的事，乃是一早醒来就呼喊：“哦，主耶稣。”一起床就要与主有交通；接着享受两节主的话，读读祷祷，这就是与主交通。我们整天都要泡透在主的话里；这样自然就活基督了。

我们都有心、有负担传福音，但不是拉起架子传福音，而是自然的传福音。换句话说，传福音是我们的生活，也是我们的职业。人若问我作什么职业？我便说我是传福音的。盼望弟兄姊妹都能告诉人，我们是传福音的人，传福音是我们的正业。其他无论什么职业，都是副业，在我们基督徒来看都是次等的，只为生活糊口罢了。我们基督徒生活中，一个极重要的目的，就是要把主耶稣传出去，把人带到主里面，叫人跟从主，这就带进主的国度。

CHAPTER SIXTEEN

THE NORMAL CHRISTIAN LIFE

Scripture Reading: 1 Pet. 4:10; 5:10; 2 Pet. 1:2; 3:18; Acts 6:7; 12:24; 19:20

We should all speak whenever we come together. We should not speak idle words, human words, or negative words. Instead, we should speak words of God, that is, words of Spirit, light, life, grace, blessing, and wisdom.

THE NORMAL, PROPER CHRISTIAN LIFE

Concerning the home meetings, we have considered a life of pursuing the truth and the importance of being filled with the Lord’s word in our living. When we rise early in the morning, we should first contact the Lord and fellowship with Him. We should then enjoy the Lord’s Word in order to be filled with His speaking during the day. This will enable us to preach the gospel at work and to live a meeting life in the evening. We will be able to speak the Lord’s words to one another in the meetings, and the words we speak will be words of truth.

May we all be led into a proper, normal Christian life. The most important thing in such a living is to call “O Lord Jesus” the moment we wake up in the morning. As soon as we get out of bed, we should fellowship with the Lord. We can enjoy two verses from the Word, and we can read while praying and pray while reading. All day long we should be soaked in the Lord’s word; then spontaneously we will live Christ.

We all have a heart and a burden to preach the gospel. We should not preach the gospel in an ostentatious way but in a spontaneous way. In other words, preaching the gospel is our living and our occupation. If someone asked me what my occupation is, I would say that I am a gospel preacher. I hope that all the brothers and sisters can also say that they are gospel preachers. Preaching the gospel is our main occupation. The jobs that we do to meet the necessities of our living are side jobs; they are secondary. The most important goal in our Christian life is to preach the Lord Jesus and bring people into the Lord so that they can follow Him. This will bring in the kingdom of the Lord.

每天早晨，我们与主交通后，就要一直泡透在主的话里，活基督，传福音。到了晚上，我们不是“参加”聚会，而是“去”聚会，把我们的一分摆上。因着传福音，我们可能带了好多人得救，亲戚、同学、同事等。我们或许觉得晚上应该去看望人，我们就去了。我们不是去参加聚会，而是去与他一同聚会。或许我们下班回到家，觉得有点负担，应该在家里聚会，我们就和家人一同聚会。无论是出去或在家里，都是为着一同聚集享受主。

“参加”聚会，好像是说我们不需要作什么，只是去参加，坐在那里听一听、看一看。“去”聚会就不同了；去聚会表明我们好比一个球员，在那里一同打球，不是在那里作观众。我们不会说去“参加”打球，而是“去”打球。所以这里有个讲究，不是参加聚会，而是去聚会。我们不是去参加祷告聚会，我们乃是去祷告聚会。我们去祷告聚会，意思是我们去祷告。这个分别很大。

我们个个天天研读主话，不是祷告，就是唱诗，不然就是对别人讲说真理；我们不说闲话，只说主耶稣，说福音。此外，我们为了生活，可能带个职业作副业。若是一天工作八小时，就够养生，即使再多的钱我们也不作；我们不是这世界的奴隶，我们乃是世界不配有的人。（来十一 38。）我们每晚到亲戚朋友家，三个钟头下来，可能救了二个人，可能造就了四个人；这比加班、加薪好得太多了。

这就是一个基督徒正常的生活，是基督徒真正、正确的生活。我们在这里不是为着学问，不是为着事业，也不是为着赚钱，我们乃是过生活。我们这个人，就是一个在耶稣身上花工夫的人，也就是在神的话上劳苦、努力的人。

神的话就是恩典，要兴盛、扩长、繁增

彼前四章十节，五章十节，彼后一章二节，三章十八节，这四节经文可以说是一类，内容都说到恩典。彼前四章十节说到：“各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。”我们是一个管家，管理这个恩典。可惜，国语和合本把恩典翻成恩赐：“作神百般恩赐

After fellowshipping with the Lord in the morning, we should stay saturated with the Lord’s word, live Christ, and preach the gospel during the day. In the evening we should not merely “attend a meeting” but rather “go and meet” in order to offer our portion. Through preaching the gospel, our relatives, classmates, and colleagues may be brought to salvation. If we feel to visit someone in the evening, we should go. We may miss a meeting, but we will be meeting with someone. At another time we may feel burdened to meet with our family at home. Whether we go out or stay home, we should come together to enjoy the Lord.

The words attend a meeting imply that we do not need to do anything but simply sit, listen, and look around. But the words go and meet mean that we are active participants, not spectators. If we are going to play basketball, we do not “attend” basketball; we play basketball. The difference is crucial. We should not attend a meeting; we should go to meet. We should not attend a prayer meeting; rather, we should go to a prayer meeting. To go to a prayer meeting means that we go to pray. There is a great difference in these two expressions.

We should all study the Word every day. We should also pray, sing, and speak the truth to others. We should not speak idle words; we should speak the Lord Jesus and the gospel. In addition to this, we should have an occupation as a side job to cover the needs of our living. If we are able to cover our livelihood by working eight hours a day, we should not work more hours even if we are offered a higher salary. We are not slaves to this world, and the world is not worthy of us (Heb. 11:38). Every evening we can visit our relatives or friends. If we do this for several hours in the evening, we may save two people or edify four. This is much better than working overtime and having an increase in salary.

This is the normal living of a Christian; this is the genuine, proper Christian life. We are not here for our education, our career, or for money. We are those who spend our energy on the Lord Jesus. This means that we labor on the Word of God.

GOD’S WORD AS GRACE NEEDING TO PROSPER, GROW, AND MULTIPLY

First Peter 4:10; 5:10; 2 Peter 1:2; and 3:18 can be grouped together into one category because they all speak of grace. First Peter 4:10 says, “Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.” We are stewards ministering grace. It is a pity that the Chinese Union Version translates the word grace as “gift.” It says that we are “good stewards of the varied

的好管家。”在希腊文原文里，“百般”的意思，不只是多，更是多而不同的种类；数目多，种类也多。比方我们有一百个小饼，这是多，但没有别的种类；若是其中包括英国饼干、丹麦点心、德国面包，这样种类就多了。所以恢复本将其翻作“诸般的”恩典；“诸”是多，“般”是种类。

彼前五章十节说，“但那全般恩典的神，”神是赐我们全般恩典的神。不仅如此，这恩典乃是会繁增的，所以彼后一章二节说，“愿恩典与平安，…繁增的归与你们。”国语和合本翻作恩典“多多的加给你们”。这里“多多的”，在中文里是形容词或语助词，但在希腊文里是动词，意即繁增、加多，指恩典在我们里面繁增。这意思是，恩典在我们里面是会繁增、加多的。末了，使徒彼得就劝我们：“在我们的主和救主耶稣基督的恩典和知识上长大。”（彼后三 18。）恩典是诸般的、全般的、繁增的，是取之不尽、用之不竭的，所以，我们要在这恩典上长大。

行传六章七节，十二章二十四节，十九章二十节，这三节经文是另一类，说到主的话兴盛、扩长、繁增。首先是六章七节，说到神的话扩长起来。凡是会长大的，都是有生命的；所以，主的话有生命，主的话能长大。我们若把石头种在土里，石头绝不会长大；但任何的种子，无论是麦子、花种，只要种在土里，一定会长。照样，主的话在我们里面，也一定会长大。十二章二十四节说，“神的话却日见扩长，越发繁增。”神的话不仅会长大，并且会扩长、繁增。到了十九章二十节就说，“主的话便强有力的扩长，而且得胜。”

我们可以将这两类经文摆在一起，来看恩典与话的关系。话在圣经里就是神，就是主自己。“太初有话，话与神同在，话就是神。”（约一 1。）从整本圣经我们看见，恩典就是神自己。约翰一章十四节说，“话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典，有实际。”在这里话和恩典是相联的，意思也就是，话成了肉体，住在我们中间，丰丰满满的有话语。话来了，住在我们里面就成了恩典。恩典就是话的化身，所以这个话，称作恩典的话。（徒十四 3，二十 32。）真正、正确的基督徒生活，就是花时间在这个话上，享受这个恩典的话。这个话就是神，这个恩典也是神。所以，我们天天都享受神、享受恩典。

gifts of God.” In the original Greek, the meaning of the word varied implies more than a large amount; it also implies a large variety. Therefore, varied implies a large variety as well as a large quantity. For example, one hundred small cakes may be a large quantity, but there may not be a large variety of cakes. But if the one hundred cakes consist of British biscuits, Danish pastries, and German bread, then there are many varieties. For this reason, the Recovery Version of the Bible translates the phrase as varied grace, implying that there is largeness both in number and in variety.

First Peter 5:10 says, “The God of all grace.” Our God is a God of all grace, and this grace multiplies. For this reason, 2 Peter 1:2 says, “Grace to you and peace be multiplied.” The Chinese Union Version translates be multiplied as “be added bountifully.” The word bountifully is an adverb or an auxiliary in the Chinese, but in Greek this word is a verb meaning to multiply and to increase. It refers to the grace that is multiplying in us. This means that grace will multiply and increase in us. Eventually, the apostle Peter admonishes us to grow in the grace and knowledge of our Lord and Savior Jesus Christ (3:18). Grace is varied, all-inclusive, and multiplying; it is inexhaustible. Therefore, we should grow in this grace.

Acts 6:7; 12:24; and 19:20 belong to another group which says that the Lord’s word grows and multiplies. Acts 6:7 says, “The word of God grew.” Anything that grows must have life; hence, the Lord’s word has life since it can grow. A rock that is planted will never grow. However, any kind of seed will grow if it is planted. Just like a planted seed, the Lord’s word grows in us. Acts 12:24 says, “The word of God grew and multiplied.” God’s word not only grows but also multiplies. Acts 19:20 says, “Thus, the word of the Lord grew mightily and prevailed.”

If we put these two groups of verses together, we can see the relationship between grace and the Word. In the Bible the Word is God, the Lord Himself. “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). The Bible also shows that grace is God Himself. John 1:14 says, “The Word became flesh and tabernacled among us...full of grace and reality.” In this verse the Word and grace are connected. This verse also shows that the Word became flesh and dwelt among us. The Word came to dwell in us as grace. This grace is the embodiment of the Word; hence, the Word is also called the word of His grace (Acts 14:3; 20:32). The genuine, proper Christian life is a life that spends time in the Word and enjoys the word of His grace. The Word is God, and grace is also God. Hence, we should enjoy God and grace every day.

叩门访问人的谈话需要训练

有人说，我们叩门得不着人，是因为我们不会说话。若是我们去叩门而不会说话，想要得着人的确是不可能的。我们叩门能不能得着人，秘诀就在于说话。一言可以兴邦，也可以丧邦；照样，一句话可以使人得救，也能使人沉沦。人沉沦或是得救，就在乎我们的说话。我们的话说得妥当，人就得救；说得不得当，人就沉沦。所以，我们实在需要受训练。

科罗拉多州的同工们来信说，他们在一个周末，跑到一个山区去，在那一带地方有几处召会，但人数很少，彼此的距离并不近。他们来在一起过节，叩门带人得救。在美国，现在称此为“节期”。不是一地召会叩门，而是几处邻近的召会来在一起过节。以色列人每逢过节都来在一起，聚集到耶路撒冷。不久前，我们才知道他们的这个实行。这也是需要训练的。

在安那翰，每年两次的生命读经训练，已经十几年了，但这次夏季训练，不只是生命读经训练，也是新路的训练。聚会的人有一千五百多位，我们不像已往训练，早晨两堂信息，晚上也是信息，还有考试。因着这次不仅是生命读经训练，更是新路训练，所以每一个人，每天晚上都要出去叩门。他们中间有些人是受过一、两期训练的，算得上是老手；但有些人是根本没有受过训练的，他们不知道该怎么作，怎么说。于是我们用了三个时段，作了三次训练。训练一结束，众人就禁食祷告。按着分派好的三百多队，浩浩荡荡的出发。

带头的人都有些担心，这一千五百人集中在一起叩门，会不会得着人。然而，我们训练叩门，是有研究、有把握的。这三百多队，第一天晚上出发，就有一百五十一位受浸。回来之后，他们兴奋得不得了，说这是前所未有的光景。第二天下午，他们又来在一起聚会，改正前一天晚上不合式的地方，再出发。原来我们的预算是，十天浸二百人，结果浸了三千七百多人。这震动了橙县的众召会。

NEEDING TRAINING TO SPEAK WHEN DOOR-KNOCKING AND VISITING PEOPLE

Some say that we cannot gain people, because we do not know how to speak when we go door-knocking. It is indeed impossible to gain people if we do not know how to speak when we knock on doors. The secret to gaining people is speaking. There is a saying in Chinese that a statement can cause a nation to rise or fall. Likewise, a sentence can cause a person to be saved or to perish. Whether a person is saved or perishes depends on our speaking. If we speak appropriately, people will be saved; if we speak inappropriately, people will perish. Hence, we need to be trained.

The co-workers in America wrote me to say that saints in a mountain area came together during one weekend. There were several small churches in that area that are far apart from each other. These saints gathered together to keep a feast by knocking on doors to bring people to salvation. The saints in America call this a “festival.” This was more than one locality that went door-knocking. It was several neighboring churches coming together to hold a feast. This can be compared to the children of Israel who came together in Jerusalem whenever there was a feast. It was only recently that we heard of the saints in America practicing in this way. This also requires training.

We have been conducting semi-annual trainings related to the life-study of the Bible for over ten years in Anaheim. This past summer training was a training for the new way as well as a training for the life-study of the Bible. Fifteen hundred saints were in the training. The training was not conducted as in the past. We did not have two messages in the morning and one message in the evening, and there was no testing. This training was not only for the life-study of the Bible but also for the new way; everyone had to go out to knock on doors in the evenings. Some of the saints had been trained for one or two terms and could be considered to be experienced. Others, however, had never been trained and did not know what to do or say. Three sessions in the training were used to train the saints. Then we fasted, prayed, and went out in three hundred assigned teams.

The leading ones were concerned about whether fifteen hundred saints would be able to gain people by knocking on doors. However, we conducted the training with confidence because of our past experience with door-knocking. On the first night the three hundred teams baptized one hundred fifty-one people. When the saints returned, they were beside themselves, because this was unprecedented. In the afternoon of the second day, the saints gathered and considered how to improve. Then they went out again. Originally, we estimated that two hundred people could be baptized in ten days, but three thousand seven hundred people were baptized. All of Orange County was shaken.

我们出外叩门，第一需要有话语，第二要有恩典。出去叩门的原则就是，第一，说应该说的话，而不是有话一直说。我们若说精粹的话，三言两语，就能打中人的心，带人祷告、受浸。第二，出外叩门要有恩典。要出外叩门，我们非被圣灵充满，非有主的恩典不可，所以非接触主不可；圣灵临到我们身上，就是恩典。话是对我们说的，灵是在我们里面行动的；二者就是一。所以受训的人不知道别的，只懂话和灵，而灵就是恩典。话若说得对，灵也能享受得正确，我们出去叩门必定百发百中。

人人说话，带人得救、照顾人

无论作什么事，都在于方法。然而，有了方法，也得有动力。所以，真正的基督徒，乃是在主的话上下功夫，享受恩典，而满了动力的人。这样，我们就能到聚会中说话。过去，我们可能听了三十多年道，可以说，所有名人讲的道，都听过了，但我们却说不出什么话，说不出什么真理。当人有问题来与我们交通时，我们最多只会说，“主是可信的。”至于这句话的圣经出处在哪里，我们也不知道。到了聚会中，有时弟兄鼓励我们说话，我们也想说，但说不出来，没有话说；结果，我们只是参加了聚会。虽然里面有句经节说，“神是可信的，”但无论怎么找，就是找不到，只好一言不发。其实，即使找到了，也无从说起。最多只能老生常谈的说话，无法叫人得供应、受造就。这实在是我们中间的光景。

从前在中国，人可能得了秀才，还不会写一封家书；那是旧式教育产生的结果。我有个孙女，现在差不多快九岁，能用英文写信给我和我妻子，并且写得实在是好。这是新式教育的结果。好比我们每天早晨起来，读两节圣经，但千万不要读来读去，不会应用。我们若那样读主的话，是没有用处的。我们必须接受一种教育，学得虽不多，但用得很多。美国教育是只要学生学了一点，就得用上去。所以，小孙女的英文比我好，比我高明，但她不一定知道的比我多。她所以有那样的表现，是因有一个环境把她养成，使她又会说，又会写。只要学了一个新字，就能用上去，而且用得非常恰当、达意，描写得非常流利、生动。这是我们所要的教育。

When we go to knock on doors, we need to have words, and then we need to have grace. When we knock on doors, we should not speak common words. We should speak proper and essential words that can touch people's hearts. We should speak what we have been taught. If we speak only crucial words, we can touch people's hearts after just two or three words and lead them to pray and be baptized. When we knock on doors, we also need grace. We must be filled with the Holy Spirit and have the Lord's grace. Therefore, we must contact the Lord to be filled with the Holy Spirit and to have grace. The Word is for our speaking, and the Spirit is for our moving. The Word and the Spirit are one. If we speak the right words and enjoy the Spirit, we will definitely succeed when we go out to knock on doors.

EVERYONE SPEAKING TO LEAD PEOPLE TO SALVATION AND TO CARE FOR PEOPLE

Everything we do depends on a method. Even after finding the method, however, we still need the motivating power. For this reason a genuine Christian should be one who labors on the Word and enjoys grace. Then he will be full of motivating power and able to speak in the meetings. Even though we may have listened to messages for more than thirty years, we do not have much to say, and we cannot speak the truth. When people come to fellowship with us concerning their problems, the most we can say is, "The Lord is faithful." We do not even know where to find this verse in the Bible. Sometimes the brothers have encouraged us to speak in the meetings, but we could not say anything even though we desired to speak. We had nothing to say. Eventually, all we could do was attend the meeting. This was truly the situation among us.

There was a time in China when it was possible for a person to become a "scholar" but still be unable to write a letter to his family. This was the product of an old style of education. One of my granddaughters is almost nine years old, and she writes very good letters in English to my wife and me. This is the result of a new way of education. When we read two verses in the morning, we should not read them without knowing how to apply them. If we read the Bible in that way, we will receive little benefit. We must learn to apply what we read. The American education is like this. As soon as students learn something, they must immediately apply it. This is the reason that my granddaughter's English is much better and more advanced than mine, even though she may not necessarily know as much as I do. The environment has trained her to speak and write. Whenever she learns a new word, she is able to use it appropriately and precisely. Her writing is also fluent and vivid. This is the kind of education we desire.

可能有人会说，“只要我们爱主，爱召会，为召会祷告，主也会喜悦我们。我们本来就没有讲道的恩赐，让那些有恩赐的人去讲，我们只要为他们祷告，摆上财物奉献，也算是尽了我们所能的。”这样的弟兄姊妹实在不少，他们既忠心又爱主；但他们不知道，主的心意乃是要我们都作祂的出口，为祂说话，把祂说到人里面。主不是只要三个、五个、十个、一百个为祂说话，主乃是要所有得救、受祂恩典的人，都为祂说话。

若是我们天天与主有交通，在主的话上劳苦，并且天天活在主面前，泡透在主的话里，实实在在的活基督，以福音为正业，碰见人就说主耶稣，相信我们每天都能救一个人。或许有人会说，“我怎能天天带人得救呢？”有的人甚至二十年都没带一个人得救。那是因为没有过正常的基督徒生活。若是人人都爱主、与主有交通，并且活在主的话中，以福音为正业，至少一周能带一个人得救。今天这个社会，特别是在台湾，街头巷尾都是人，不用撒网，“鱼”也会跳到我们身上来，甚至跳到我们家里。无论是学校，是办公大楼，是我们所住的公寓，天天都有许许多多的人出入。这都是我们的渔场。

我们应当把这些亲朋好友、同学、同事的名字都列下来，相信最少每个人都能列五十位。我们若真以福音为正业，一年有五十二周，减去四周作为假期，还有四十八周，周周救一个人，一年就能救四十八个。再降低一点标准，一个月救一个，一年也有十二个。若是我们中间二千五百人聚会，每一个人一年带十二个，结果就会有三万人。这是何等的荣耀。

盼望所有弟兄姊妹，特别是年长的，都来算算这笔“生意”，实在值得我们全人投入。当我们下定决心，非改个办法不可时，我们也知道，这并不容易。三十多年来，我们中间不知不觉建立了一个不可改的习惯，常常是在习惯里行事。比方我在山东长大，不论怎么说国语，都是山东腔。我很想改过来，就是改不过来。同样的，我们在老的聚会方式里，已经三十年了，我们从来不大说话；现在，忽然要我们都说话，并且逢会就要说，这实在是难。然而难归难，我们还得改，不改就无法往前。

Some may say that as long as we love the Lord and love and pray for the church, the Lord will be pleased with us. They may say that since they do not have the gift of preaching, those who have the gift should go and preach, and they will pray for them and offer money. There are many brothers and sisters who think this way. They are faithful and love the Lord, but they do not understand that the Lord desires us to be His mouthpieces, speaking for Him and speaking Him into others. The Lord does not want only a hundred people to speak for Him. He desires that every believer who has received His grace would speak for Him.

If we fellowship with the Lord every day, labor on His Word and are saturated with the Lord’s word, live before Him and genuinely live Christ, and take the gospel as our primary occupation, speaking the Lord Jesus to every person we meet, we should each be able to save one person every day. Some may consider that this is not possible. Some saints have not led a single person to salvation in twenty years, because they have not had a normal Christian life. If we love the Lord, fellowship with Him, live in His word, and take the gospel as our main occupation, we should be able to lead at least one person to salvation every week. In today’s society, particularly in Taiwan, there are people everywhere. There is no need for us to cast a net; the “fish” will jump in to us, even into our homes. Every day there are many people around us at our schools, at our work, and where we live. These places are our fishing ponds.

If we made a list of our relatives, friends, classmates, and colleagues, there would probably be at least fifty names, and if the gospel was our primary occupation, we could save forty-eight people in a year. This means that in a year of fifty-two weeks minus four weeks for holidays, one person could be saved during each of the remaining forty-eight weeks. Even if we lowered the standard and saved one person per month, we could still save twelve people a year. If there are two thousand five hundred people in our meetings and each person leads twelve people to salvation in a year, thirty thousand people would be saved in a year. This would be glorious.

I hope that all the brothers and sisters, especially the older saints, would consider this as a business deal. It is worthwhile for us to devote our whole being to this matter. We know that it is not easy to change the system, because for over thirty years we have unconsciously established an unshakable habit among us. We have even conducted ourselves according to this habit. For example, since I grew up in Shantung Province, I spoke Mandarin with a Shantung accent. My desire to change my accent was to no avail. Similarly, for thirty years we have been in an old way of meeting in which we never had to speak much. Now we are suddenly being asked to speak in every meeting. Even though this is difficult, we must change. If we do not change, we will not go forward.

我年轻时曾在美国学校读书，那是个道道地地美国人办的学校，老师几乎都是美国人。各门学科，无论是地理、数学，都是美国人教。学生中有中国人、韩国人等。老师都穿西装，但我们这些学生，不大敢穿西装；甚至读了英文也不敢讲。直到我来到台湾，还是穿着长袍大褂。等到我要出国到菲律宾时，才换了西装。其实，何必这么守旧呢？守旧是我们自己吃亏，我们可以改换方式。

我们爱主，就要为主得人。我们天天吃主的话，说主的话；对家人说，对邻舍说，对朋友说。我们天天说，主将是何等喜悦。我们承认在大聚会中，坐在那里，让一个有恩赐的弟兄讲道给我们听，是一件好事。这比去看电影，或在家看电视好多了。因为毕竟我们是在神面前，坐在那里听神的仆人对我们说话。然而，若是我们年年如此，召会怎能繁殖扩增？若是我们能天天与主交通，泡透在主的话里，并且传福音带人得救，建立家聚会、排聚会，和人一同聚集，说主的话，人自然能得着供应并造就。这样，他就能留在召会中，成为常存的果子，召会自然就繁殖扩增了。

划出时间
享受主、访问人

召会中无论是蒙恩多年的，或是新得救的，是年长的，或是年幼的，只要是在主恢复中的圣徒，都得走这一条路：天天与主交通，泡透在主的话里，祷告，活基督，传福音。这样，我们就不至于闲懒不结果子。主在约翰十五章说，“我是真葡萄树，我父是栽培的人。凡在我里面不结果子的枝子，祂就剪去；凡结果子的，祂就修理干净，使枝子结果子更多。”（1～2。）不结果子的枝子，就会被剪去，失去对葡萄树肥汁的享受。

召会走新路，并未忽略对弟兄姊妹属灵的照顾。首先，我们必须早晨起来，借着主的话接触主。在我们中间的这本圣经，乃是一本解开的圣经。我们若能好好祷读并研读，必定能从其中得着生命的造就，盼望我们都这样来接受主的恩典。此外，我们无论老少，都要作出一个时间表，照着我们的环境、家庭、事业情况，以及其他种种因素，定

When I was young, I studied in an American school. The school was run by Americans, and almost all the teachers were Americans. Most of the subjects, whether geography or mathematics, were taught by Americans. The students were Chinese and Korean. All the teachers wore Western suits, but the students dared not wear suits or speak English, even though we were taught English. When I went to Taiwan, I was still wearing my long Chinese gown. It was only when I was preparing to go abroad to the Philippines that I changed my attire. We hold on to our old ways to our loss. We should be willing to change our ways.

If we love the Lord, we should gain people for the Lord, eat the Lord's Word every day, and speak the Lord's word to our family members, neighbors, and friends. If we would speak every day, the Lord would be happy. We should not consider that since we are sitting in God's presence and listening to His servant, it is sufficient to sit in a big meeting in which one brother gives a message. We may even think that this is better than going to the movie theater or watching television at home, but if we conduct ourselves in this way year after year, the church will not increase or multiply. If we fellowship with the Lord every day, are saturated with His word, preach the gospel to lead people to salvation, establish home meetings and small group meetings, and gather together with others to speak the Lord's word, then spontaneously people will be supplied and edified. Those who are supplied and edified will become remaining fruit. As a result, the church will grow and multiply.

SETTING ASIDE THE TIME
TO ENJOY THE LORD AND VISIT PEOPLE

As long as we are saints in the Lord's recovery, we must take this way. Whether we have been saved for many years or are new believers, whether we are young or old, we must fellowship with the Lord daily, be soaked in His Word, pray, live Christ, and preach the gospel. In this way we will not be idle, and we will bear fruit. In John 15:1-2 the Lord said, "I am the true vine, and My Father is the husbandman. Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit." The branches that do not bear fruit will be taken away and will lose the enjoyment of the sap of the vine tree.

The church is taking the new way, but this does not mean that it neglects the spiritual care of the brothers and sisters. We must rise up in the morning to contact the Lord through His Word. Our Bible is an opened Bible. If we pray-read it and study it diligently, we will be edified in life. May we all receive the Lord's grace to practice this. In addition, whether we are young or old, we must make a schedule that is according to our environment, family, job, and other factors in our lives. The schedule should include when to go to bed and when to wake up. This

规什么时候就寝，什么时候起床，起居都有规律。一个爱主的人，饮食起居若没有规律，必定失败。我们应该凡事有节制，凡事有约束。行事随兴乃是不合宜的；总要按时早起享受主，按时就寝好能早起。

按正常的规矩说，我们不当夜班，不作夜间的事，都该早睡早起。我们应当有这样的规律，并且作事有计划、有预算；这样，我们的时间才能用得恰当。虽说我们需要天天传福音，天天以福音为正业，但还得在预算和计划里。至少每周出去一次，两小时或是多一点时间，去叩门，或者带领家聚会。我们一定要划出时间，无论如何每周都要出去一次。

此外，我们要作个愿意学习的人；学习如何用主的话喂养人，如何运用真理帮助人，来享受神的恩典。我们不仅说主的话，并且必须是个有动力的人。我们不仅借着享受恩典，接受召会的安排，我们更必须是个有看见的人。凡事不轻易作，也不随便作；而是照着弟兄们的帮助，受他们的带领、教导，运用灵，周周出去传福音、作家聚会。若是这样，我们的召会就是非拉铁非的召会；召会中的人数必定繁增。这个恩典是普及的；遍地都是雨水，遍地都是恩典。

一九八七年八月十四日讲于台北

will give us a regulated living. If a lover of the Lord is not regulated in his daily living, he will surely fail. We should exercise self-control and be restricted in all things. It is not appropriate to conduct ourselves according to impulse. We must rise up in the morning at a regular time to enjoy the Lord and go to bed at a regular time. Then we can rise up early the next day.

If we do not work on a night shift or hold an evening job, we should go to bed early and rise up early. We should be regulated in this way and do everything with a plan and a budget. This will enable us to utilize our time appropriately. Even though we need to preach the gospel every day, taking the gospel as our main occupation, our gospel preaching should still be according to a schedule. We should go out to knock on doors at least once a week for two hours or longer. We must set aside a certain time to go out once every week.

Furthermore, we should be willing to learn. We need to learn how to feed others with the Bible and how to use the truth to help others so that they may enjoy God's grace. We should speak the Lord's word and also be those who have a motivating power. We should not only receive the arrangement of the church through our enjoyment of grace; we must be those who have a vision. We should not do anything rashly or casually. We should exercise our spirit to preach the gospel and have weekly home meetings according to the help of the brothers and under their leading and teaching. In this way our church will be the church in Philadelphia, and the numbers in the church will increase. Grace is universal. There is rain and there is grace everywhere.

第十七篇

神所命定之路的目标—建造基督的身体

读经：以弗所书四章八至十六节。

在本篇及下一篇信息里，我们的负担是要使众弟兄姊妹简要的看见，神所命定之路的目标及其实行的步骤。为此，我们要照着圣经那高的水平来为主说话。盼望我们运用我们的灵和清明的心思，领会、接受这些话。我们也仰望主从上头来的恩典，把这条新路陈明得清楚、完全。

首先，我们需要知道，这三年多以来，我们所一直说到的新路—神所命定的路，乃是圣经中一条古老的路。二千年前在初期的召会中，借着使徒们所带进来的，就是这条路。然而，因着召会堕落，逐渐陷入世界中，偏离了圣经的启示，这条路就成了一条我们所说的旧路。当我们在主面前看见圣经的亮光之后，就愿意靠着主的恩典，恢复这一条失去的路。因此，在主的恢复中，这条路就成了一条“新路”。事实上，我们所恢复的这条新路，乃是二千年前召会已经实行的古路；这是神照着祂永远的定旨所命定的路。

在新约圣经里，可以说从始至终，将这条新路一点一点的向我们启示得清清楚楚；只是当我们读的时候，由于我们在天然的观念里根本没有这样的事，所以不大容易把这条路读出来。我们读圣经时，多半对我们里面已经有的东西，印象较为深刻，一读就很有响应；但对于神心头那些深奥的事，却是莫名其妙，百读不得其解。举例来说，以弗所四章八至十六节，其中有许多点都是深奥的，我们却只能读，无法了解。在这事上，我们的确有我们的难处。我们必须仰望主赐给我们启示和亮光，看见这一段话语中神深奥的事。

以弗所四章八至十六节这段话语，主要是讲建造基督的身体，这是神所命定之路的目标。我们初提起新路的时候，给弟兄姊妹的印象，似乎是以叩门为目标。然而我要说，叩门传福音不是新路的目标；甚至家聚会、排

CHAPTER SEVENTEEN

THE GOAL OF THE GOD-ORDAINED WAY—THE BUILDING UP OF THE BODY OF CHRIST

Scripture Reading: Eph. 4:8-16

In this chapter and the next, our burden is to give a clear and concise presentation of the goal of the God-ordained way and the necessary steps for its practice. For this reason we must speak for the Lord according to the high standard of the Bible. We need to use our spirit and our sober mind to understand and receive these words. We look to the Lord for His grace that we would be able to present the new way clearly and completely.

We have been speaking concerning the God-ordained way for more than three years. This way is the ancient way in the Bible. It was practiced by the apostles two thousand years ago in the early church. However, when the church became degraded, the church gradually fell into the world, left the scriptural revelation, and practiced what we call the old way. After we saw the light in the Bible, we were willing to receive the Lord’s grace to recover the way that was lost. Hence, in the Lord’s recovery, this is what we call the new way. The new way that we are recovering is actually the church’s practice from two thousand years ago; it is the way ordained by God according to His eternal economy.

The new way is clearly revealed in the New Testament in a gradual way. Our natural concepts, however, prevent us from seeing the new way when we read the New Testament. When we read the Bible, we are usually impressed with the things we already know, and we respond to them, but we are unable to understand the things concerning God’s heart, even after we read them numerous times. For example, there are many deep points in Ephesians 4:8-16 that we do not understand. Therefore, when we read these verses, we must look to the Lord to give us revelation and light so that we can see the deep things of God in this portion of the Word.

Ephesians 4:8-16 speaks mainly of the building up of the Body of Christ, which is the goal of the God-ordained way. It seems as though our initial speaking about the new way gave the saints the impression that the goal of the new way is to knock on doors. However, preaching the gospel through door-knocking is not the goal of the new way.

聚会、区聚会也都不是新路的目标；新路的目标乃是要建造基督的身体。那么，为什么我们还要叩门传福音？因为建造基督的身体需要材料；要得着材料，就非传福音不可。

我们所以出去叩门，乃是为着传福音，带人重生、得救，成为建造基督身体的材料。至于家聚会，则是为着成全初信的人，带领他们在聚会中尽功用。进一步再有排聚会，把圣徒们带成一小群，给他们一个彼此交通、联结、照顾，互相造就的地方。然后达到区聚会，帮助人更多进入召会生活，在聚会中尽生机的功用，彼此说话供应，互相建立。这一切加起来，就是为着建造基督的身体。

建造身体
与建造会不同

我们每一个人都有一个身体，就是我们的肉身；基督也有一个身体，就是祂的召会。我们的身体表面看，似乎是由四肢百体组织在一起，成为一个组合，但与一个由许多块木头组合成的台子却大不相同。台子是无生命的组合，身体却是有生命的生机体。只要是身体上的一部分，无论大小，都有生机的感觉和功能。同样的，基督的身体，召会，也不是一个组织，乃是一个生机体。所以，我们建造基督的召会，并不是建造一个会，一个组织，或是一个团体。

基督教传统的旧路不注重基督的身体，只注重外面的组织。他们鼓励人入教，人一入了教，就成了那个团体的一员。然后，大家来在一起互相选举，成立董事会、委员会，也选举出各种服务人员；这是会，不是基督的身体。基督的身体乃是一班悔改、相信，接受耶稣作救主和生命的人，他们在灵里得了重生，有圣灵在里面运行、充满，使他们变化、长大，而长成一个生机体。

当我站在这里，若没有一个生机的身体配合我这个人的生命，就无法将我这个活的人表达出来。主耶稣是充满万有者，祂需要一个大的生机体来表显祂。然而直到今天，祂在地上还没有得着这个大的生机体，就是还没有得着正确的召

The home meetings, group meetings, and district meetings are also not the goal of the new way. The goal of the new way is the building up of the Body of Christ. We preach the gospel by knocking on doors because we want to obtain the materials necessary for the building up of the Body of Christ.

We preach the gospel for people to be regenerated and become materials for the building up of the Body of Christ. The home meetings are for the perfecting of the new believers so that they can function in the meetings. The further step of group meetings provides the saints with mutual fellowship, mutual care, and mutual edification. The district meetings help the saints enter into the church life and function organically by supplying and building up one another through their speaking. These four steps are for the building up of the Body of Christ.

BUILDING UP THE BODY BEING DIFFERENT FROM BUILDING UP A SOCIETY

Every person has a physical body; Christ also has a Body. The Body of Christ is the church (1:22-23). On the surface, our body seems to be made up of different members and parts that are joined together in an organized way. However, when we make a chair by joining different pieces of wood together in an organized way, we get something very different from a body. A chair is a lifeless composition, but a body is an organism, a living composition. Any part of a body, regardless of how big or small it may be, has the sense and function of life. Similarly, the Body of Christ, the church, is not an organization but an organism. Hence, when we build up the Body of Christ, we are not building up a society, an organization, or a group.

The traditional way of Christianity does not emphasize the Body of Christ; it emphasizes only outward organization. In Christianity a person is encouraged to believe and then become a member of a group. Then elections are held, a board of directors is chosen, and people are selected for different kinds of services. This is not the Body of Christ; it is an assembly. The Body of Christ is composed of a group of people who have repented and have received Christ as their life and their Savior; these people are regenerated in their spirit, and the Holy Spirit operates within them and fills their being for their transformation and growth in the divine life.

If I do not have an organic body to cooperate with the life of my person, I cannot express myself when I speak. The Lord Jesus is the One who fills all in all; therefore, He needs an organism, His Body, for His expression. However, He does not yet have His Body, the proper church on the earth today. Even though we have been in the Lord's

会。虽然我们在主的恢复里已经几十年，并且主的恢复也普及到了六大洲，有一千一百多处的地方召会，但生机体的成分并不多。我们仍然缺少生命功能生机的显出，多半还是组合的光景；这完全是老路所带来的结果。所以，我们在这里有一个极大的需要，就是要转到主所给我们的新路上，好发展肢体生机的功能，让主得着一个生机的身体。

建造基督生机的身体

需要基督作头

建造基督生机的身体，首先需要基督作头。我们都知道，有一个身体，必定有一个头；基督身体的头就是基督自己。基督作头指明祂的得胜，说出祂经过死，并且复活了。祂在十字架上击败了仇敌，借着死废除了那掌死权的魔鬼，并且从阴间走出来，胜过了死，然后升上高天。借着祂死与复活的得胜，以及祂的升天被高举，祂掳掠了那些被掳的，成就了有恩赐的人。

我们原是祂在创立世界以前，就已拣选好的；（弗一4；）可惜因着堕落，撒但借着罪将我们掳去，且摆在死亡之中。（二1。）然而神不放弃我们，祂亲自来成为肉体，经过死而复活并升天，解决了我们的罪，毁坏了撒但，废除了死亡，并且把我们从撒但的手下掳出来，和祂一同坐在诸天之上。我们蒙了救赎，得了重生，有了神的生命和圣灵，并且变化、长大，有些人就成了有恩赐的人。如彼得、保罗，和许多的使徒、申言者、传福音者、牧人和教师，都是这一类的人。（四8～11。）接着，基督就将这些有恩赐的人赐给祂的身体；不仅在使徒时代是如此，历代以来都是如此。在千万信徒中间，主成全了许多有恩赐的人，有的成为使徒，有的成为申言者，有的成为传福音者、牧人或教师，好赐给召会，为着建造基督的身体。（12。）

需要有恩赐的人

这些有恩赐的人，使徒、申言者、传福音者、牧人和教师，乃是元首基督所成就的，也是身体所需要的。他们的工作不是直接建造召会，乃是成全圣徒，使他们能作职事的工作，建造基督的身体。（12。）这四班人虽然在工作上有所不同，但目标却是一个，就是建造基督的身体。

recovery for many years, and there are now more than one thousand one hundred local churches on the six continents, we lack the element of the organism of Christ. We are short of the organic expression of life; hence, our situation is mainly one of organization. This is the result of the old way. Therefore, we need to turn to the new way in order to develop the organic function of all the members so that the Lord can obtain an organic Body.

BUILDING UP THE ORGANIC BODY OF CHRIST

Needing Christ as the Head

To build up the Body of Christ, we need Christ as the Head. A body must have a head, and Christ is the Head of the Body of Christ. Christ's being the Head is an indication of His victory and of His passing through death and resurrection. On the cross the Lord destroyed "him who has the might of death, that is, the devil" (Heb. 2:14). The Lord then entered into Hades and overcame death by coming out of Hades. Then He ascended into the heavens. Through the victory of His death and resurrection and through the exaltation in His ascension, Christ led captive those taken captive and gave gifts to men (Eph. 4:8).

Even though we were chosen in Christ before the foundation of the world (1:4), when man fell, he became a captive of Satan through sin and death (2:1). However, God did not abandon us. He was incarnated, and He passed through death, resurrection, and ascension to solve the problem of sin, to destroy Satan and death, and to deliver us from the authority of Satan so that we could sit with Him in the heavenlies. We were redeemed and regenerated, and we obtained the life of God and the Holy Spirit. Now we are being transformed and are growing in life to be gifts to the Body. The apostles, prophets, evangelists, and shepherds and teachers are examples of gifted members (4:8-11). The Lord gave these gifted members to His Body. He did this in the age of the apostles, and He continues to give gifted ones to His Body. The Lord made every believer a gift to His Body, and He made some believers apostles, some prophets, some evangelists, and some shepherds and teachers so that they can be given to the church for the building up of the Body of Christ.

Needing the Gifts

The gifts—the apostles, the prophets, the evangelists, and the shepherds and teachers—are produced by the Head for the Body. The work of the gifts is not to build up the Body of Christ directly; rather, their work is to perfect the saints unto the work of ministry, unto the building up of the Body of Christ (v. 12). Even though these four groups of people work in different ways, they all have one goal—the building up of the Body of Christ.

有恩赐的人不是直接建造基督的身体，乃是成全圣徒来建造。基督教传统的老路是牧师传道、神职人员作圣工等，都是由圣品阶级建造召会，其他的会众都不是建造者。神所命定的新路却不是这样，乃是少数有恩赐的人不直接建造召会，而是成全每一个圣徒，使人人都作恩赐者所作的事，就是作职事的工作，以建造基督的身体。

成全所有的圣徒，乃是我们在新路上所要作的事。从前的老路，只要求弟兄姊妹在聚会中听道，以致几十年过去，却没有多少人被成全出来。这好比我们在这里，办了几十年的属灵教育，至今却没有多少人毕业，也没有培育出多少师资，以致召会难得扩增、开展。这种光景充分证明我们的作法出了问题；所以，今天我们必须改走新路，以成全众圣徒。

有恩赐的人虽然工作各有不同，却都是为着成全圣徒。比如，使徒主要是作三件事：第一，开荒传福音，带人得救；第二，设立召会；第三，断定教义，讲解真理。然而，使徒不仅是能作这些事的人，还必须成全别人作他所作的事。申言者也是如此，不仅要为神说话，将神说出来，也要成全别人成为申言者。至于传福音者，今天在我们中间也同样的需要。他们需要知道如何带领弟兄姊妹，学习叩门传福音，到狼群中找出平安之子。（参路十 3，6。）弟兄姊妹在这些点上都需要操练，更需要有人来成全。此外，还有牧人和教师，为着照顾人、牧养人、教导人，他们同样需要成全别人，使更多的圣徒能作这些事。

所以，新路乃是一条让召会中有恩赐的人，成全众圣徒的路。首先，成全众圣徒个个能传福音，带人信主。接着，在初信者家中设立聚会，并带领他们为主作见证，读主的话，且为主说话。然后，学习彼此照顾，互相喂养，尽生机的功用。我们若肯这样，照着圣经所启示的路，谦卑学习，忠心实行，必能达成神所要的建造。换言之，凡有恩赐的人，就是使徒、申言者、传福音者、牧人和教师这四班人，都去带领每一位得救的信徒，作这四类的事，并成全他们会作这些事，将来在圣徒中间，就要满了作使徒的、作申言者的、作传福音者的、作牧人和教师的。这样，召会要蒙到何等的祝福。

The gifts do not build up the Body of Christ directly; instead, they perfect the saints to build up the Body of Christ. In the old and traditional way of Christianity the pastors, the clergy, give sermons and do the work of God. Only the clergy build up the church; the congregation does not build up the church. The God-ordained way is different. In the God-ordained way the church is not built up directly by a small group of gifted believers; instead, the gifts perfect the saints so that everyone can do what the gifts do. Everyone can do the work of the ministry, which is to build up the Body of Christ.

The main thing accomplished in the new way is the perfecting of all the saints. In the old way the saints were only required to listen to messages in the meetings. We practiced this for decades, but we did not perfect many saints. It is as if we conducted classes to spiritually educate the saints for decades, but no one graduated, and we did not produce many teachers. It was, therefore, difficult for the church to increase and spread. This situation proves that there is a problem with our practice. We must change and take the new way in order to perfect the saints.

Although the gifts work in different ways, the goal of their work is the perfecting of the saints. The apostles do three things: they preach the gospel in new areas to lead people to salvation, they establish churches, and they define and expound the truth. The apostles, however, also need to perfect other believers to do these things. This also applies to the prophets. They should not merely speak for God and speak forth God; they should also perfect others to be prophets. We also need the evangelists to perfect the saints. The evangelists need to know how to lead the saints, who are learning to preach the gospel by knocking on doors, to go into the midst of wolves and find the sons of peace (cf. Luke 10:3, 6). The brothers and sisters need to be perfected in all these areas. In addition, we need the shepherds and teachers to care for people by shepherding and teaching the saints. They also need to perfect the saints to be able to shepherd and teach others.

Hence, the new way allows the gifts in the church to perfect the saints. They perfect the saints to preach the gospel and lead people to believe in the Lord. They also perfect the saints to establish meetings in the homes of the new ones and to lead the new ones to testify for the Lord, to read the Lord's Word, and to speak for the Lord. The saints also learn to care for one another, to nourish one another, and to function organically. If we are willing to humbly learn and faithfully exercise to do these things according to the way revealed in the Bible, we will be able to build up the Body that God desires. In other words, all the gifts—the apostles, the prophets, the evangelists, and the shepherds and teachers—must lead and perfect the saints to do these four things. Then there will be apostles, prophets, evangelists, and shepherds and teachers among the saints, and the church will receive a great blessing.

需要被成全的众肢体

为着建造基督生机的身体，所有被成全的肢体，都要在爱里持守着真实，就是持守神、基督、那灵、生命、和召会等这些真实的事物，好使我们在一切事上长到元首基督里面。（弗四 15。）然后，我们就有一些出于元首，为着祂身体建造的东西，借着每一丰富供应的节，并借着每一部分依其度量而有的功用，全身得以联络在一起，并结合在一起，便叫基督的身体渐渐长大、扩充，以致在爱里把自己建造起来。（16。）

当每一个肢体都这样被成全，在生命里长大，尽上生机的功用，并在生机的联结里建造成一个身体时，主就要在我们中间得着一个生机的身体，作祂完满的彰显。那将是何等荣耀、蒙福的光景。盼望众弟兄姊妹都能清楚看见这个异象，并为此祷告，使自己在这一条神所命定的路上，作一个蒙恩的人，显出生机的功能，被建造在基督生机的身体里。

当你有这样的心愿，就有许多事要进入，每一件事你都得学习；学习怎样传福音，为主说话，照顾别人，也学习怎样成全别人作这些事。此外，还得有人学习怎样作使徒，出去开展，设立召会，分解真理。这样，每一个在我们中间得救的人，凡走在这条神所命定之路上的人，都是有功用的，都会传福音，为主说话，牧养、成全别人。召会就要因此大大得着开展，主也要得着一个建造起来、生机的身体。愿我们大家都看准这条新路的目标，齐心努力，认真学习，走在神所命定的路上。

一九八八年四月二十日讲于台北

Needing the Perfected Members

For the building up of the Body of Christ, all the perfected members need to hold to truth in love (Eph. 4:15). In other words, we need to hold God, Christ, the Spirit, life, and the truth, the things that are true. When we hold to truth in love, we will grow up into the Head, Christ, in all things. We will also have something that is out from the Head for the building up of His Body. Every joint will be of the rich supply, and each one part will operate according to its measure so that the entire Body is joined and knit together. This causes the Body of Christ to grow up and expand—to build up itself in love (v. 16).

When all the members are perfected to grow in life and to function organically, they will be joined together and built up as one Body, and the Lord will have an organic Body for His complete expression. That will be a glorious and blessed situation. May all the saints clearly see this vision and pray for this vision so that they become blessed people in the God-ordained way, people who manifest their organic function and are being built up in the organic Body of Christ.

When we have this desire, we will enter into many things, and we will learn to pray, to speak for the Lord, to care for other believers, and to perfect them to do what we do. In addition, some saints will learn how to preach the gospel in new places, establish churches, and rightly expound the truth. This is how the believers who take the God-ordained way will function. They will be able to speak for the Lord, to preach the gospel, and to shepherd and teach others. They will also be able to perfect others to do the same thing. The church will spread, and the Lord will obtain a built-up organic Body. May we all have a clear seeing of the goal of the new way, and may we labor with one heart to diligently learn to walk on the God-ordained way.

第十八篇

神所命定之路的实行步骤

读经：路加福音十章一至三节，五至七节，十九章五节，九节，使徒行传二章四十六节，五章四十二节，哥林多前书十四章二十六节，三十一节，一节，四节下。

我们已经看过新路的目标，就是建造基督的身体。（弗四 12。）基督的身体重在生机的功能，不是组织的工作；正如我们人的身体，不是靠外面组织的办法，乃是靠里面各部分生机的功能而得以维系。召会是基督的身体，乃是完全生机的。每一位弟兄姊妹，都是这身体中的一个肢体，就是一个生机的部分，里面都有生机的功能。主所给我们看见的这条圣经所启示、神所命定的新路，乃是以生机的功能，建造基督生机的身体。

本篇信息我们要来看新路的实行步骤，简要的分为四大步。

传福音得人

第一大步是传福音得人。借着访人传福音，为主得人，不仅是要人得救，更是要人作建造基督身体的材料。这些人必须悔改、重生，然后变化、长大。重生、变化、长大，这三件事乃是生机的；其中包含着生机的建造。

我们已往多年的传福音，都是召会定规那一天有福音大会，然后发出传单，张贴海报。众弟兄姊妹接受负担，极力邀约亲友、邻舍、同学、同事。我们往往是费了九牛二虎之力，好不容易请人来听福音，结果却不尽理想。这种作法不能说不对，也不是完全不可用，因为圣经中的确有招聚众人一起听福音的事。然而，你们若仔细读新约圣经，就能看见传福音的基本思想，乃是到罪人那里。

CHAPTER EIGHTEEN

THE STEPS FOR THE PRACTICE OF THE GOD-ORDAINED WAY

Scripture Reading: Luke 10:1-3, 5-7; 19:5, 9; Acts 2:46; 5:42; 1 Cor. 14:1, 4, 26, 31

In the previous chapter we saw that the goal of the new way is to build up the Body of Christ. In the Body of Christ the emphasis is on organic function, not organizational work. This can be compared to our human body relying on the inward organic function of every member for its existence, not on outward organizational methods. The church as the Body of Christ is completely organic. Every believer is an organic member of this one Body and has an organic function. The God-ordained way, which God has revealed to us in the Bible, builds up the Body of Christ through the organic function of each one part.

In this chapter we will look at the four steps in the practice of the new way.

PREACHING THE GOSPEL TO GAIN PEOPLE

The first step in the practice of the new way is to preach the gospel. When we visit people to preach the gospel, we gain people for the Lord. We want people not merely to be saved; we want them to become building material for the Body of Christ. Hence, people need to repent, be regenerated, be transformed, and grow in the divine life. Regeneration, transformation, and growth in life are organic matters for the organic building.

Previously, when we wanted to preach the gospel, the church set a day for a big gospel meeting, and everyone passed out tracts and put up posters. All the brothers and sisters did their best to invite their friends, neighbors, classmates, and colleagues. We spent much energy to invite people to come hear the gospel, but we did not have good results. Such a method was not wrong, and it was not entirely useless. The Bible does record an incident when people were invited to listen to the gospel (Acts 10:21-24). However, if we read the New Testament carefully, we will see that the main way to preach the gospel is to go to the sinners.

主要我们作得人的渔夫，（太四 19，）指明传福音的人就是打鱼的人。哪里有打鱼的人不去河里、海里打鱼，却要下请帖把鱼请上来？圣经给我们看见，主耶稣亲自从天降下来访问人。祂一村一村，甚至一家一家的访问人；然后，打发十二个门徒出去访问人。（十 5 上。）以后又选立七十个人，差遣他们出去。（路十 1。）主耶稣说，“我差遣你们去，如同羊羔在狼中间。”（3。）羊羔访问狼群，这不是一件容易的事，不但无福可享，反要准备好受为难，甚至遭辱骂。

我们出去访人传福音，都有这样的经验；有时遇到一些人，真像是“狼”，使我们为难，但有时门一开，里面的人欢欢喜喜的迎接我们，一看就知道必是平安之子，我们稍微一说，对方就立刻信而受浸得救了。登门访人传福音，遇见平安之子的奇妙故事实在很多。

全地现今有一千多处召会，大部分都实行这条访人传福音的路。从一九八六年下半年开始至今，因访人传福音而相信受浸的人数，已经超过十万。甚至有些天主教团体也受我们影响，开始实行访人传福音。从前我们邀请二、三十个客人来听福音，实际来到的还不一定有两个；现在我们花两个钟头出去，只要叩二、三十个门，至少能带一个人得救。这是科学化的作法，是很有功效的。不过这件事作起来并不容易，因为这要求我们出代价，放下自己的身段。

所以，在这个实行上，我们必须相信圣灵与我们同在，并且要凭灵说话，把主的话一句一句的讲给人听。在我们叩门所遇见的人当中，有的人开头时很凶，经过我们的传讲之后，不仅悔改、祷告、相信，并且受浸了。这真是在刹那间，由“狼”变成了“羊”。已过一年半的时间，我们有几百人专专实验这件事；结果，我们得了证实，这是一条最可行、最有效率的路。

登门访人传福音的秘诀是：脸皮要厚，头皮要硬。无论人怎么骂，都面不改色，头怎么碰也碰不破。同时，还要祷告，透彻的向主认罪，求主宝血洗净，以得着圣灵的充满，并将自己献给圣灵，让圣灵同着你出去。这样，你必能有胆量，且满有权能。你能向天地宣告，你

The Lord wants us to be fishers of men (Matt. 4:19). This means that the evangelists are fishers of men. Where can we find fishermen who, instead of going to the rivers and oceans to catch fish, send out invitations asking the fish to come to them? The Lord Himself came down from heaven to seek man. He went from village to village and even visited people in their homes. Later He sent the twelve disciples to visit people (10:5; Luke 9:1-2), and He appointed seventy others and sent them out (10:1). The Lord Jesus sent them out as lambs in the midst of wolves (v. 3). It is not easy for a lamb to visit wolves. A lamb that visits wolves will not find it enjoyable but will encounter difficulty and even be reviled.

Those of us who visit people to preach the gospel have experienced meeting people who really were “wolves,” and they gave us trouble. However, sometimes the person who opens the door is happy to welcome us, and we know that this is a son of peace. He will receive the gospel and be baptized. The saints who knock on doors to preach the gospel have many stories about how they met such sons of peace.

There are now more than one thousand local churches on the earth, and most of them are practicing the new way of visiting people to preach the gospel. Since the second half of 1986, more than ten thousand people have been baptized because the saints visited them to preach the gospel. Some Roman Catholic congregations have been influenced by us, and now they are visiting people to preach the gospel. In the past, even though we invited twenty to thirty guests to hear the gospel, only two or three would actually come. Now when we spend two or three hours to knock on twenty to thirty doors, we are able to lead at least one person to salvation. This is a scientific method, and it is very effective. However, it is not that easy, because it requires us to pay a price and set aside our status.

When we speak the Lord’s word to others, we must believe that the Holy Spirit is with us, and we must exercise our spirit. Some of the people we meet when we knock on doors are mean when they open the door, but after we speak with them, they not only repent, pray, and believe, but they also get baptized. Within a few minutes they are transformed from being a “wolf” to being a “lamb.” During the past year and a half several hundred people spent all their time to experiment with preaching the gospel by knocking on doors. As a result we have confirmed that this is the most practical and effective way.

The secret to our ability to go door to door and visit people with the gospel is that we must have thick skin. No matter how insulting people are to us, we should remain composed, and even if they curse us, we should not waiver. Before we go out, we must pray, thoroughly confess our sins to the Lord, and ask Him to cleanse us with His blood so that we can be filled with the Holy Spirit. In this way the Holy Spirit will be released, and we will be bold and full of authority. We will be able to announce to the heavens and

是带着主基督出去对罪人传福音，吩咐他们相信，叫他们得救。你甚至能吩咐鬼魔离开你所要访问的家；因为主耶稣曾说，“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”（太二八 18 下～ 19。）主要我们去，凭这个权柄使万民作祂的门徒，把他们浸入父、子、圣灵的名里。这不是一件小事。

总而言之，我们要看准，这条路乃是正确的。我们要把福音传给人，就得到人中间去。若是你我不去，谁去呢？神能差遣谁呢？神不打发天使去，因为在新约中，神不是成为天使，乃是成为人。神是成为肉身，来与我们一同活动；若是我们不肯动，祂就没有办法。所以我们要去，把救恩带到人家里，像主耶稣把救恩带到撒该家一样。（参路十九 1 ～ 10。）

成全初信者

神所命定之路的实行步骤，第二大步乃是成全初信者。我们出去访人传福音，带人信主，给人施浸之后，他就是一个初信者。这时，他如同一个初生的婴儿，最需要的就是照顾，也就是成全。已过，我们在这件事上有很大的缺失，因为大多数弟兄姊妹，没有受到合式的带领和成全，不知道如何去带领、成全初信者。虽然我们有时也顾到初信者，去拜访他们，勉励他们到会所聚会，但果效不彰。我们没有看清楚神所要的，不是勉强人到会所聚会，乃是把聚会送到人家里。

我们去访问人，如何是把福音、救恩送到人家里，等到人得救后，我们去成全他们，也照样是把聚会送到他们家里。我们不能盼望只送两、三次聚会就够了，正如一个婴儿生下来，不能只喂养他两、三次奶，就不再喂养了。我们从前对这件事认识不清楚，所以我们虽然给不少人施浸，但留下来的却不多。这一次我们学了功课，再回到圣经里去研究，就看见人一得救、受浸之后，立刻就要和他一同在家里聚会。

所以，我们给人施浸后，不要马上离开，至少要花半小时到一小时，带领他认识耶稣基督是救主，主如今乃是那灵，是赐生命的灵，在他信的时候，就进到他的灵

the earth that we are preaching the gospel to sinners with the Lord Jesus Christ, and we will have the authority to command people to believe and be saved. We will even be able to command the demons to leave the houses that we are visiting, because the Lord Jesus said, “All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matt. 28:18-20). The Lord has given us the authority to go and disciple the nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit and by teaching them. This is not a small matter.

In conclusion, the new way is proper. In order to preach the gospel to others, we must go to them. If we do not go, who will go? Whom can God send? God will not send the angels, because in the New Testament God did not become an angel; He became a man. God became flesh to live among men. If we are not willing to move, He has no way to reach people. Hence, we must bring salvation to people in their homes, just as the Lord Jesus brought salvation to the house of Zaccheus (Luke 19:1-10).

PERFECTING NEW BELIEVERS

The second step in the practice of the new way is to perfect the new believers. The people who believe in the Lord and are baptized through our preaching the gospel are new believers. They are newborn babes, and they need much care. This is perfecting. In the past we were lacking in this matter, because most of the saints did not receive the proper leading and perfecting to know how to lead and perfect the new believers. We did not have good results even though we visited the new ones and encouraged them to attend the meetings. We were not clear that God does not want to force people to attend meetings; instead, He wants us to bring the meetings to people’s homes.

Just as we visit people to bring the gospel and salvation into their homes, we should take the meeting to their homes to perfect them after they are saved. We cannot expect that only two or three meetings will be sufficient to perfect them. When a new baby is born, we cannot feed him merely two or three times and then stop. In the past not many of the people remained, because we were not clear about this. Now we have learned the lesson. When we researched this point in the Bible, we realized that after a person is saved and baptized, we should immediately meet with him in his home.

For this reason, we should not leave immediately after we baptize a person; rather, we should spend at least half an hour to an hour with him. We should use this time to lead him to know that Jesus Christ the Savior is now the life-giving Spirit, and that when he

里，将他的灵点活，使他得重生。你就这样照着圣经讲给他听，把有关的经节指给他看，然后带他祷告，用灵呼求主的名，接触主的灵。以后，每隔二、三天再去，连续去看望一个月，用十次的家聚会，把基督徒基本的认识和经历，都作到他里面；这样，就能给他立下美好生命的根基。

一个月后改为每周一次，或者至少二周一次，和他有家聚会，如此照顾他一年之久。在这过程中，你还要告诉他，我们不是什么传道人，吃这行饭的，不过是蒙主恩典，受主爱激励，带人得救、长大、被主成全。我们要让他知道，我们和他一样，都是召会中的弟兄，一同聚会，各尽功用。凡我们在聚会中所作的，都带他学着作，一点一点的学会祷告、喊诗、对说诗歌、读经、并为主说话，以发展他生机的功能。

建立排聚会

神所命定之路的实行步骤，第三大步就是建立排聚会。我们先在初信者家里有聚会，也许过一、两个月之后，他们就愿意和其他基督徒接触。我们可以逐渐的把附近三、五个初信者的家带在一起，成立排聚会。圣徒彼此认识，就能互相鼓励并建立；同时能有爱的联结，彼此交通，互相照顾，并且都有机会显出生机的功能，为主说话，为主作见证。这就如一块单独的木炭不容易烧起来，但好几块堆在一起，就能烧起来，并且越烧越热，越烧越旺。

人都习于成群，不喜欢离群索居，然而，最好的“群”就是基督徒的聚集，人在其中不仅不受玷污，免去恶行，还能享受恩典，并且认识真理。原本一家一家的聚会，成了一个排聚会，使人更有兴趣读经，更受激励爱主；并且能从读经中有学习，从爱主中有经历。这样，排聚会的成员自然而然更有见证可说，也能进一步在聚会中为主说话。

达到区聚会

神所命定之路的实行步骤，第四大步是达到区聚会。我们从排聚会往前，要逐渐将初信者带到区聚会，帮助他们更多

believed, the Spirit entered into his spirit to enliven and regenerate him. We should also show him the pertinent verses in the Bible. Then we should lead him to pray and call on the Lord so that he contacts the Spirit with his spirit. After this first meeting we should visit him again after two or three days and continue visiting him every few days for a month. During this month we should use ten meetings to lead him into the basic Christian knowledge and experience. This will give him a good foundation in the divine life.

After the first month we can visit the new ones once a week or at least once every two weeks to have a home meeting. We should have meetings with them for a year. During this time we should tell them that we are not preachers who visit people for a living; rather, we have simply received grace from the Lord and have been moved by the Lord's love to lead people to be saved, to grow in life, and to be perfected. The new believers need to know that we are the same as them and that we are all brothers in the church. They also need to know that when we meet together, everyone should function. We must lead them to do what we do in the meetings so that they gradually learn to pray, sing and speak the hymns, read the Bible, and speak the Lord to others. This is for the development of their organic function.

ESTABLISHING GROUP MEETINGS

The third step in the practice of the God-ordained way is to establish group meetings. We should first have meetings in the homes of the new believers. After one or two months, they will be willing to meet with other Christians. At this point we can bring together three to five families of new believers who live in the same neighborhood to establish a group meeting. As the new ones get to know one another, they will encourage and build one another up. They will also be joined together in love to fellowship together and care for one another. This will give everyone a chance to manifest their organic function by speaking and testifying for the Lord.

Human beings are social, and they like to be with other people, not by themselves. The best people to be with are Christians, because in a Christian gathering people do not merely avoid being polluted and doing evil; they can enjoy grace and learn the truth. When a few home gatherings form a group meeting, the saints will have more of an interest to read the Bible. They will be encouraged to love the Lord and gain experiences in their love of the Lord. In this way the members of the group meetings will be able to testify, and they will be able to take a step further to speak for the Lord in the district meetings.

FUNCTIONING IN DISTRICT MEETINGS

The fourth step in the practice of the God-ordained way is to function in the district meetings. We must gradually lead the new believers from the group meetings into

进入召会生活。在区聚会中，内容更加丰富，有擘饼记念主，有学习真理，又有彼此交通、分享。每一个人都有更大的机会尽功用，为主说话，彼此得造就。大家都能得着更高的享受，听到比较完整的信息，而得着更完美的造就，更完备的建立。所以，我们应该开导受带领者，在区聚会中为主说话，并说出主来，使众圣徒在聚会中，都能尽生机的功用，彼此说话供应，互相建立，以建造基督的身体。

我这样概略的描述，希望大家都能看见，我们建造基督身体的实行步骤，和一般组织的宗教，凭靠组织的作法完全不同。宗教组织的作法是大家集合在一起，拿出资金，聘请传道人或牧师，请他们专司事奉神的职责，专作这一部分的工作。他们中间的圣徒，大多仅仅奉献财物，没有直接有分于建造基督身体的工作。然而，在我们中间并不是这样。我们一带人得救，就在他家里有聚会，带他呼求主名，祷读主话，并亲近主。当他在生命里长大了，自然能为主说话，为主作见证。他这样作，既不为钱，也不为利，乃是因为里面有主的生命，有主的灵，自然就有生机的功能。在一个地方召会里，若有好些弟兄姊妹都这样凭里面生命的功用，尽生机的功能，其果效必定是活而生机的。

初信者从得救、受浸，到家聚会、排聚会，再到区聚会，并且能在区聚会中尽一点功用，差不多需要一年之久。这时，我们就可以把他交在召会中，建造在基督的身体里；他就成了有用的肢体，可以照样去带领别人。我们就可以再去照顾、带领、成全其他的人，应付其他的需要。这种“师父带徒弟”的作法，能造就出许多有用的人。主带我们走这条新路，的确是生机的路，所带出来的人自然就是生机的。我们访人传福音，将白白得的恩典白白给出去，这其中就带着生命能力，有生机功能。这样发展下去，结果就是一个生机体，显为我们所在地方上的召会。这个召会，乃是基督宇宙身体在地方上的出现，并在地方上尽各种功用；这不是组织，乃是生机的。

人人实行新路

我们众人都爱主，都关心主的行动。我们知道主要建造祂的身体，不是凭少数有恩赐的人就能作到，乃是所有属于主的人，都受主爱激励，一同尽上功用—访人传福音，

the district meetings and help them enter into the church life. The content of the district meetings is rich because we break bread for the remembrance of the Lord, and we study the truth. The mutual fellowship and enjoyment allows every person the opportunity to function, to speak for the Lord, and to build up others. Hence, we should lead the new ones to speak for the Lord and speak forth the Lord in the district meetings. Then all the saints in the meeting will function organically by speaking to supply and build up one another. In this way we will build up the Body of Christ.

I hope that this overview of the new way will help us see that the practical steps for building up the Body of Christ are altogether different from the methods practiced in organized religion. In organized religion everyone donates money, and they hire a pastor whose responsibility is to devote all his time to take care of the service to God. The believers give material offerings, but they do not participate directly in the work of building up the Body of Christ. This, however, is not our practice. As soon as we lead someone to salvation, we begin to meet in his home, and we help him to call on the Lord’s name, pray-read the Word, and fellowship with the Lord. The more he grows in life, the more he can speak forth the Lord and testify for the Lord. He does not function for money or for any personal benefit. His organic function is the issue of the divine life and the Spirit within him. The brothers and sisters who function according to the operation of the divine life within them are living and organic.

After a new believer is saved and baptized, it takes about a year for him to go from functioning in the home meetings to functioning in the district meetings. When he begins to function in the district meetings, we can entrust him to the church to be built up in the Body of Christ. He has become a useful member who can go out to gain others. At this point we can go out to care for, lead, and perfect other people. This way can be compared to a master leading an apprentice. Many believers can be perfected this way. The Lord has led us to take the new way. This way is an organic way; therefore, the people gained in this way will spontaneously be organic. When we visit people to preach the gospel, we give them the grace that we have received. This grace has a life power and an organic function. If we continue to function in this way, the Body of Christ will be manifested in our local church. Our local church will be an expression of the universal Body of Christ functioning in a locality. It will be an organism, not an organization.

EVERYONE PRACTICING THE NEW WAY

We all love the Lord, and we care for His move. We know that the Lord wants to build up His Body and that the building up of the Body of Christ is not something that only a small number of gifted persons can accomplish. The building up of the Body of Christ requires all

成全初信者，建立排聚会，达到区聚会；唯有如此，才能完成基督身体的建造。

今天，新路实行的步骤已经摆在我们面前，这乃是我们的天职。台北市召会只要有一千位圣徒接受这样的话，肯出代价，花力气，自动乐意的把自己摆在主的行动中，照着主的带领实行新路，召会的光景势必大大改观，且要得着强有力的扩展；同时，基督的身体也要正确的被建造起来。

以一个一百人聚会的地方而言，我们盼望有三十个人受主爱激励，起来接受主的带领，按着步骤实行新路。三个人编成一队，其中有年长、中年和年轻的，有弟兄有姊妹，配搭着出去访人传福音；两周一次，一次两个钟头，一个月内定规能带一个人得救。以此类推，一年十二个月，就能带十二个人得救。这样，三十个人分十队，一年就能带一百二十人得救。然后，还要带他们有家聚会、排聚会和区聚会。即使所得的新人中，四个有两个失落，末了，一百二十个总还能留住六十个。这样，一年也有百分之六十的增加率。此外，这个一百人聚会的地方，最少可以供给两三位全时间者。他们整年作这事，就可以带进五十人。两项加起来，一年就增加一百一十人。这是相当可观的。

关于每周聚会的时间，可以这样安排：主日上午有区聚会，擘饼记念主，学习真理，交通分享；周二晚上有召会祷告事奉聚会，为着新路向主呼吁，齐心努力；再有两个晚上，不是用来访人传福音，就是有家聚会或排聚会，共同分担责任，照顾成全圣徒。若是我们众人都肯这样作，甘心乐意，忠心劳苦，台北市召会就进入生机的轨道了。整个召会生活就是生机的，不是组织的；是众圣徒参与的，不是少数人取代的。这样，那个光景必是兴旺而蒙福的，果效也必是荣耀而丰厚的。

一九八八年四月二十一日讲于台北

those who belong to the Lord to be constrained by His love to function together by visiting people to preach the gospel, by perfecting new believers, by establishing group meetings, and by functioning in district meetings. This is the only way for the Body of Christ to be built up.

The steps for the practice of the new way are set before us, and they are our heavenly duty. If one thousand saints in the church in Taipei receive this word and are willing to pay the price to spend their energy and practice the new way, the condition of the church will improve and the church will spread. At the same time, the Body of Christ will be built up.

In a local church with just one hundred people, we hope that thirty saints will be constrained by the Lord to rise up and accept the Lord's leading to practice the new way. These saints should form teams of three people that include an older person, a middle-aged person, and a young person. There should be brothers and sisters on each team who coordinate to visit people and preach the gospel. If the saints on a team go out at least once every other week for two hours each time, they will be able to lead one person to salvation in a month. In twelve months they will bring twelve people to salvation. This means that in one year ten teams can lead one hundred twenty people to salvation. The saints still need to lead the new ones from the home meetings to the group meetings and finally to the district meetings. Even if we lose two out of every four new ones, we should be able to keep sixty new ones. This is a sixty percent annual rate of increase. Furthermore, a locality with one hundred people should be able to support at least two or three full-time serving ones. The full-time serving ones should spend all their time practicing the new way. They should be able to gain fifty people in one year. This gives a total of one hundred ten people in one year. This is a considerable number.

Concerning the regular weekly meetings, we can make the following arrangements. On the Lord's Day morning we will have district meetings in which we break bread to remember the Lord, study the truth, and fellowship and testify. On Tuesday evening we will have the church prayer and service meeting to call on the Lord and strive together for the practice of the new way. Then on two other evenings during the week we can either visit people to preach the gospel or have home meetings and group meetings to bear the burden of caring for and perfecting the saints. If we are willing to meet in this way and labor faithfully, the church in Taipei will be organic. The entire church life will be organic, not organized. All the saints will participate in the church life, instead of a few people replacing everyone else. This will be a flourishing and blessed situation, and the results will be rich and glorious.

第十九篇

关于乡镇开展的交通

祷告：主，为着你的带领，我们向你献上敬拜。为着你已过所赐的福，为着你在青年弟兄姊妹身上，所彰显的恩典，我们向你赞美。主，全召会都在这里，向你仰望，向你等候，求你释放你的心意，叫我们能摸着你的旨意，摸着你的道路。主，我们承认自己是无用的仆人，智慧不够，各方面也都残缺。主，我们需要你；我们实在需要你作我们的智慧，作我们的能力，作我们天天的恩惠，时时的力量。主耶稣，记念我们，只有你经过我们所作的，才有永远的价值。我们恨恶自己，恨恶自己所能作的；我们不倚靠自己，我们倚靠你。我们天天倚靠你，倚靠你这位复活的主。我们不愿意活在天然里，不愿意凭我们的力量作什么。我们离开你所作的，都是虚空，都是无用。我们仰望你，在我们里面多方运行，叫我们个个都与你成为一灵，作你活的见证人。主，我们不仅是出去作一个工，我们乃是出去作你的见证人，证明你这位又真又活的主，是那死而复活的，是那拒绝自己，不凭天然活着的。主啊，你完全活在复活的生命中，但愿你眷顾我们，叫我们个个都这样活在你面前。当我们出去时，都是你复活的见证，是耶稣基督的见证，使我们在各处所设立的召会，成为一个个金灯台。主耶稣，祝福我们；我们仰望你带领我们，叫我们能摸着你的心意，阿们。

需要调整的三件事

首先，我们要考量在每站开展驻留的天数。已过这两个月，因为第一站开展的人多，便停留十五天；第二站因为人减少一点，就停留二十天；第三站因为人减少的更多，就停留二十五天，所以一共是六十天。综合来说，我们在各站居留的天数可能不够。按我们的操练来看，我们每一站，至少要得四十人，最多不超过五十人。生得少不好，生得多也麻烦，所以生得恰当最好。希望你们记住，不要浸得太多，也不能少于四十位，并且要把

CHAPTER NINETEEN

FELLOWSHIP CONCERNING SPREADING TO THE TOWNS AND VILLAGES

Prayer: Lord, we worship You for Your leading. We praise You for blessing us. We also praise You for the grace You are exhibiting in the young brothers and sisters. Lord, Your church is looking to You. We are waiting on You and asking You to release Your heart's desire to us so that we may know Your will and touch Your way. We confess that we are unprofitable slaves who lack wisdom and are short in every way. Lord, we really need You. We need You to be our wisdom, our power, our daily grace, and our moment-by-moment strength. The only things that have eternal value are the things that You do through us. We stand against what we are and what we can do. We do not trust in ourselves. We trust in You as the resurrected Lord. We do not want to live in our natural man, and we do not want to do anything by our own strength. Everything we do apart from You is vain and useless. We look to You to operate within us so that we may become one spirit with You and be Your living witnesses. Lord, we are not merely going out to do a work; rather, we are going out as Your witnesses to prove that You are the true and living Lord, who died and resurrected. You denied Yourself and did not live by Your natural life; rather, You lived absolutely in the resurrection life. Care for us that we may live in the same way before You. When we go out, we want to be testimonies of Your resurrection so that the churches we establish will be golden lampstands. Lord Jesus, bless us. We look to You for Your leading that we may touch Your heart's desire. Amen.

THREE MATTERS NEEDING CONSIDERATION

First, we need to consider how many days the saints should spend in the towns or villages for the spread of the gospel. The saints have spent two months spreading the gospel. Every team spent fifteen days in their first town. Some saints remained in the first town, and the rest of the team went to a second town and spent twenty days there. At the end of the twenty days, some saints remained in the second town, and the rest of the team went to a third town and spent twenty-five days there. Hence, every team went out for a total of sixty days. However, we may not be spending enough time in these places. According to our research, it is not good for us to have too few new ones,

这四十位纳上轨道。首先要喂养他们，其次要教导、成全他们。这至少需要二十天。所以，我们建议每一站都驻留二十五天。这样，一个梯次就是两个半月。我们经过一再勘察、研究，发现有些地方，若是当地居民住得太分散，就要考量我们的作法。

我们原来定规，全台湾有二百二十七处乡镇没有召会，每一处都要建立一个召会。然而这一次，全时间者出去亲身经历，在当地也有观察，同时我们再经考虑，就觉得有些地方人数实在太少，散居的情形也很严重。尤其出去开展者，大部分是青年姊妹们，在乡村里，也有安全的考虑。所以，我们可能减少地方的数字，不必作二百二十七处，只拣重要的地方，设一个中心；而后从那里，再过一、二年自然会散播出去。这样我们在大都市，特别是台北，也不至于太吃亏。我们经常需从台北供给人员到乡镇，两相比较，把人位留在台北，可能得的人比乡下更多。所以我们考量，要延长在每一站停留二十五天，这是第一点。

第二，开展期间不宜放假，要一路作到底。这样，才能一气呵成。当然，这不合圣经神创造的原则，神是要我们作工六天休息一天，像祂作工六天，第七日歇了一切的工一样。所以，这个由你们自己去考量。此外，在休息时，不要太消耗你们的力量。新约告诉我们，有安息日可走的路程，（徒一 12，）就是安息日也不能走得太远。你们休息的时候要受约束，不能出去又打球，又跑步；这样，第二天反而更累，结果那个休息不是休息，而是消耗体力。这是不可以的，各队队长需要好好数算数算，休息就是休息，不要超过安息日当走的路程。但这也不是律法的规定，全由你们自己随环境的情形而定。不过，盼望你们最好能遵守圣经的原则。无论如何，圣经说可以的定规有利，不可以的定规不好。

第三，会所的地点要适中，并且不要太靠近大马路边，因为车辆来往声音太吵，那对聚会并不方便。此外，有的乡镇有两部分，一部分在高处，一部分在低处。到底会所摆在高处好，还是摆在低处方便？高处大家要爬，低处要从上面走下来，但就我个人的意见，低处总比高处方便。所以，在选择地方时，这些方面都得多加注意。

and it is difficult to care for too many new ones. Consequently, we should gain between forty and fifty people in every town. We need to beget the right number of new ones in order to properly care for the people we baptize. We need to feed, teach, and perfect them. It is therefore best for the saints to spend twenty-five days in every place. This means that all the teams will go out for two and a half months.

Initially, we said that our intention was to establish a church in the two hundred twenty-seven towns and villages that do not have churches. However, based on the observations of the full-timers who went out for the spread of the gospel, we have had further consideration, because certain places have a low population and the people live far apart. Most of the ones going out for the spread of the gospel are young sisters, and we need to consider their safety in these areas. Consequently, we will probably reduce the number of target localities and not go to all two hundred twenty-seven towns and villages. We will select the more important places and establish churches in them; we can then spread out from these localities in one or two years. Reducing the number of target localities means that the large cities like Taipei will not suffer. Otherwise, we would need to send some of the saints serving in Taipei to the towns and villages. These saints, however, would probably gain more people in Taipei than in the rural areas. Reducing the number of target localities will also enable us to increase the number of days we spend in every town to twenty-five days.

Second, it is not good to take time off during the two and a half months that your team is spreading the gospel. You should remain with your team the entire time. This is the only way we can accomplish the spread. God wants man to work for six days and to rest on the seventh, just as He worked for six days and rested on the seventh day. Hence, you should all consider this matter. Furthermore, when you rest, you should not do anything strenuous. According to the New Testament the Jews had something called “a Sabbath day’s journey” (Acts 1:12); they did not walk a long distance on the Sabbath. You need to be restricted on your day of rest and not engage in many activities, such as playing ball and running. If you engage in too many activities, you will be exhausted the next day, and instead of having a day of rest, you will have had a day of labor. To rest simply means to rest. It is best not to travel farther than the distance allowed on the Sabbath, but this is not a legalistic matter. Every team can determine the details for their day of rest according to the situation in their environment. It is best to keep the biblical principle, because the matters permitted in the Bible are beneficial, and the things forbidden in the Bible are not beneficial.

Third, the location of the meeting hall in the new localities must be appropriate. The meeting halls should not be close to major streets, because the noise from passing traffic will make it difficult to have meetings. Furthermore, some towns and villages have two sections; one section is elevated and the other is in a valley. Is it more convenient for the meeting hall to be located in the elevated section or in the valley? If the meeting hall is in the elevated section, everyone will need to walk uphill to the meetings, and if it is in the valley, those who live in the elevated section will need to walk downhill. The valley is a more convenient location. When choosing a location for a meeting hall, we should consider these things.

在各开展召会中得着稳固的家

在你们的交通中，有个相当好的提议，就是一定要作出家来。因为单身的圣徒，很难有稳定的召会生活。按圣经的原则，召会实际的生活是建立在“家”，所以我们作工要守住这个原则。尽可能在各处开展的召会中，宁可得两个家，一共四个人，比得八个单身的人还好。这个一定要注意，一定要花工夫得着家。并且等他们受浸之后，去喂养他们时，要多花时间喂养家里面的人；教导成全新人的时候，更要在一个一个家上面花工夫。一个地方召会若能有六个家稳定下来，一共十二个人，那个小召会就可以说很稳定了。家总是不太容易移动，单身的人则很容易移动。所以我再加强一点，稳固家不只是在作法上得体，更是需要。我们到每一处乡镇去，总要得着家，并且要和这个家维持相当甜美的关系；这样，就能得着许多益处。你们需要切切记住，到各处去建立召会，最大的一个倚靠就是家。

注意喂养照顾的力量

我们用了至少三期的训练，也就是一年半的时间，积极实验叩门。那时是我们的研究阶段，所以我们花了许多的时间、财力，还动用了许多人员，天天出去叩门，就是要试试看进度如何。这实验的过程，我们作了一年半，总共浸了三万八千人。

这数字实在太多，这些人听见了主的名字，并且认了罪，承认主的名，祷告得救了；然而，他们将来能不能进国度，只有主知道。平常我们给人施浸，也没有百分之百的把握，那个人一定进国度。无论如何，那时我们是浸了三万八千人。

现在我们过了实验期，到了实行的阶段。按经济学来说，我们需要照受浸的速度来定规开展计划。比如，你们一队二十个人，出去二十五天，希望你们叩门、传福音，不要超过十五天，末了十天全数作家排聚会。有些弟兄在电话上大报喜信，说他们这一队浸了许多人。我听了就摇头，因为生了以后，还有养的问题。

GAINING STABLE HOUSEHOLDS

In our labor in the new localities, we need to gain households, because it is difficult for a church with only single saints to be stable. According to the Bible the practical church life is built up in the homes; hence, we must keep this principle in our work. We must do our best to gain two households with four people in each household. This is better than eight single people. We need to pay attention to this and spend the time necessary to gain families. After a household is baptized, we must spend more time to nourish the family members. We must spend time to perfect every household, just as we perfect and teach individual new believers. Even though a local church with a total of twelve people in six stable households may be small, it will be stable. Furthermore, it is more difficult for an entire household to move than it is for a single person to move. Therefore, there is a need for us to stabilize the households. In every town and village that we go to, we must gain households and maintain a sweet relationship with every family. We will gain many benefits from such a practice. As we go out to the different places to establish churches, we need to remember that the households are the greatest support to the church life.

SPENDING MORE TIME TO NOURISH THE NEW ONES

We spent three terms in the full-time training, one and a half years, to research and experiment how to knock on doors. During that time we spent much time and money, and many people went out every day to knock on doors so that we could know the type of results to expect. In one and a half years we baptized a total of thirty-eight thousand people.

This is a large number of people. These people heard the gospel, confessed their sins, called on the Lord’s name, prayed, and received salvation. However, only the Lord knows whether they will enter the kingdom. When we baptize people, we do not have the full assurance that they will enter into the kingdom. Nevertheless, in one and a half years we baptized thirty-eight thousand people.

We have now left the experimental stage, and we are in the stage of practicing. Consequently, our plans for spreading the gospel must be based on how long it takes us to baptize people. This means that a team of twenty people should spend fifteen days to knock on doors and preach the gospel and ten days to set up home meetings. We should not be excited when we baptize many people, because there is still the problem of how to nourish these ones.

我们需要了解，生容易养不容易。从前，我们是三分钟为一个人施浸，这个不能说不对，但要考虑一下经济学。我们一直生、一直生，将来谁养呢？你们原来是二十个人，现在只剩二个留守，许多新人成为留下来之人的重担。若是他们作不了，那些初生的婴儿只好丢了；丢了就死了。你们只想到要快快的浸，然而你们有没有想到，浸了之后怎么办？为人施浸之后，没有人接下去喂养，就是闯祸了。

所以，我们的施浸应该是“选择性”的。在每一站停留的二十五天里，最少要有十天不叩门，全队天天作家聚会、排聚会；这样铁定能把新受浸的人稳定下来。我们努力在头十五天传福音、为人施浸，但不要浸太多人，只要四十到五十人就可以了。在开头时，不要太快为人施浸，要一面与人谈话，一面摸人的灵；听他的声音，看他的面孔，从他的谈吐，衡量他的情形，也要看看他家中如何。若说他真是平安之子，当然就要快快为他施浸。

有些人我们为他施浸太快，隔几天再去看他时，他便否认了。这种情形不太好，要尽量避免，所以要学习不要那么快。若是两周之后，你们努力的结果，只浸了二十个人，那是不够的，就还得再花工夫得人。所以，一面我们服事的人员要够，另一面被服事的也要够，这个转动才能转得快。经过研究，每一站总要浸到四十到五十个新人。若是过了两周，才得了二十个人，你们就要回头去找已接触过的。这样，就比较稳妥一点。

若有像保罗那样清楚得救的，就要快快为他施浸；但有的人，好像是黑的，又好像是白的，总是不清楚的，这就需要稍微等一下。一个梯次过一个梯次，我们总要一面作一面学。回头根据经历，再来改进。

学习不要太快发表意见

人人都有意见，除非是一块石头，才会没有意见。意见自有其用处，人若不发表意见是不对的，因为那是装假。然而，意见要发表得合式，时间也要合宜，否则只会徒增困扰。若是那个意见是今天有的，最好等到明天再说，看看是不是还有平安。若是没有平安，就不要发表，要再等等看。

It is easy to beget, but it is difficult to nourish. In the past we baptized people within three minutes. We cannot say that this is wrong, but we must consider the consequences. If we continue begetting new ones, who will nourish them? When the teams go to their first town, there are twenty full-timers on the team. However, only two full-timers remain in the new locality when the team goes to the next town. This means that the many new ones become a heavy burden to the two full-timers. If they are unable to care for all the new ones, some of the new ones will be left to die. Up to this point we have only considered baptizing people quickly; we have not considered what will happen to them after they are baptized. It is a problem for the ones we baptize to be left with no one to nourish them.

Hence, we should not be quick to baptize too many people. In every town the teams should have at least ten days to lead home meetings and not knock on doors. This will enable us to stabilize the newly baptized saints. We must labor to preach the gospel and baptize people during the first fifteen days, but we should not baptize too many people. It is best if we baptize only forty to fifty people. For this reason, we should not be too quick to baptize people. Instead, we should speak with them to touch their spirit, and we should listen to them. If a person is a son of peace, we should baptize him immediately.

A person who is baptized too quickly can deny his baptism when we visit him a few days later. In order to avoid this situation, we must learn not to baptize people too quickly. If we baptize only twenty people after laboring for two weeks, we will need to spend more days to gain another twenty people. This may require us to go back to some of the people we have already contacted in order to baptize forty to fifty new ones. Therefore, there must be enough serving ones on every team. This way of laboring is solid.

Some people should be baptized quickly; however, if we are not clear whether we should baptize certain people, we should wait before we baptize them. As the full-timers go out in their teams, we will continue to learn, and we will also adjust our method based on their experience.

LEARNING NOT TO EXPRESS OUR OPINIONS QUICKLY

Everyone has an opinion, unless he is a stone. It is impossible not to have an opinion, and opinions have their place. We are pretending when we withhold our opinion. However, we must express our opinions appropriately and at the right time, or they will generate unnecessary problems. It is best to wait a day before we express an opinion so that we can be sure that we feel peaceful about expressing it. If we do not have the peace, we should not express our opinion; rather, we should wait until we have the peace.

我常常在覆信时，信都装到信封里了，却不立刻封口。有时，我会等上一天，等过了一夜，第二天再寄出。因为这一夜之中，我会想想信里的用辞妥不妥当，断案、答复合不合宜。这是个很大的保障。有的信，我会等三天以后才寄出；这等候的期间，我会一面祷告，一面仰望主，问主那封信的断案对不对。我们有意见是不错的，但不能很快的就发表出来，总要等一等，环境会印证。同时，主的灵在我们里面也会引导我们。

比方有些事，可能你的见地很对、很好，但你若说得过早，对的也会变成不对的。事实上你是对的，但原则上你错了。为什么缘故呢？因为意见不可发表得太早。有句俗话说，“话到舌尖还要留半句。”整句话就到你舌尖了，还要留半句不说。中国俗话也说，“病从口入；祸从口出。”箴言十章十九节说，“多言多语难免有过；约束嘴唇乃为明智。”发表意见若是口舌不受拘禁，便会闯祸，所以要尽量少说话，特别是不要说得太快。

当然，一个同工若是不说话，便是装假，否则就是一个政客，并不是一个忠诚的配搭肢体。忠诚的配搭肢体必须说实话，把他所见到的说出来，但他在发表时，是需要斟酌的。比如五个人开会，当场你有感觉，最好慢慢发表，甚至不要发表。你若当场发表，十次有八次错；所以不要发表，要等等看。当然，你若有很清楚的感觉，应该说话，那就可以说；不过说的时候，不要太冲，要用盐调和。

姊妹需站住姊妹的地位，不要太强

从弟兄们的交通中，提到有些姊妹实在太强，这真是叫弟兄们学功课。然而，我们中间的家风，是要大家都接受十字架。在创世记里，约瑟嘱咐他的十个哥哥，从埃及买粮回去见雅各时，在路上不要相争。（四五 24。）相争就是吵嘴，吵嘴就是发表意见。胜过意见最好的路，就是他强、他硬，但你不说话。你初听姊妹们的意见时，她们的确很强，但两个钟头过后，你会发现她们软了，不强了。

When responding to mail, I often put my letter in an envelope without sealing it. Sometimes I wait two days before I mail a letter, and during the night I consider whether my wording was appropriate and my answers were proper. This is a great protection. I may wait even three days before mailing certain letters. During this time I pray and ask the Lord whether the decisions I made in the letter were correct. It is not wrong for us to have opinions, but we should not be too quick to express them. It is best to wait for some time. The Lord's Spirit will lead us inwardly, and we may even receive a confirmation in the environment.

We may feel that something is right and good, but if we are too quick to express our opinion, we may get a wrong result. According to a proverb, we should hold back half a sentence and not speak it even though what we want to say is at the tip of our tongue. Another proverb says, "Diseases enter through the mouth, and misfortunes issue from the mouth." Proverbs 10:19 says, "When there are many words transgression does not cease, / But he who restrains his lips is prudent." If we do not exercise restraint when expressing our opinions, we will get into trouble. We should, therefore, do our best not to speak too much, and we should not speak too quickly.

A co-worker who does not speak is being pretentious, or he is being a politician instead of a faithful, coordinating member of the Body of Christ. Members who coordinate faithfully must speak the truth and say what they have seen. However, they should be careful when they express themselves. For example, if we have an opinion while we are in a meeting with others, it is best for us to express it slowly or not at all. Most of the time we are wrong when we express our opinion quickly. Therefore, instead of expressing our opinion, it is best to wait. However, if we are clear, we should speak, but we should not be abrasive in our tone. Our speech should be seasoned with salt (Col. 4:6).

SISTERS NEEDING TO STAND FIRMLY IN THE POSITION OF A SISTER

In their fellowship the brothers said that some sisters are too strong. Strong sisters are a lesson to the brothers. Our way of dealing with any situation is the cross. In Genesis 45, when Joseph's brothers were returning to Jacob, Joseph charged them not to quarrel on the way (v. 24). To quarrel is to argue, and when we argue, we express our opinion. The best way to overcome our opinions is to refrain from speaking, no matter how strong and stubborn others may be. The sisters may be strong when they express their opinions, but after two hours they are no longer strong.

另一面，姊妹们要永远记得，你们是姊妹。要回到圣经来看，到底姊妹是头，还是弟兄是头？圣经乃是说，男人是女人的头。（林前十一3。）所以，姊妹要永远记得，无论你怎么强，即使强过加百列，你还是个姊妹；说话温柔一点，有八句，最多只说五句，总要少说几句。只要温柔一点，声音低一点，凡事慢慢的说，人就不会觉得姊妹太强了。

弟兄带头，但不可辖管

反之，有的弟兄带头很忠心，丝毫不苟，总要作得十全十美，完完全全；所以对待身边的同伴，有时很不客气，甚至还会辖制、辖管。请记得，圣经里只许可长老管理，不许可长老辖管；（彼前五1～3；）所以，只可以管理，不可以辖管。辖管就是作主、掌权，奴役别人，那是不对的。

这里有两面：姊妹们是蒙头的，弟兄们是带头的。然而，弟兄们带头时，不可辖管，要松一点，要体谅一点。圣经是说弟兄带头，但圣经也说，姊妹是软弱的器皿。（三7。）所以，弟兄们总得顾到姊妹们是软弱的器皿，她们有的弱点弟兄没有，这是在神创造里的事。所以，弟兄们一摸到姊妹们的事，要先设身处地的想想，姊妹们是怎样被造的。虽然她们和你们一样是人，但她们和你们是不同的；她们的构造、身体的各方面，都和你们不同，所以你们对待姊妹，不能像对待弟兄一样。我们处处事事，都需要根据这原则，认识姊妹是软弱的器皿。

比方，你拿一块木板，拍打两下也没关系，不会破损；但若是一片玻璃，你一碰就碎了。我是个弟兄，打我两下没有关系，我也不会破。至于姊妹，你对待她，要和她说话，还得先了解她，明白她的情形，多方体谅她。因此，弟兄带头是对的，但千万不要作头；带头是对的，作头却错了。作头的只有一位，就是我们的主耶稣。

However, the sisters need to remember that they are sisters. The Bible says that the man is the head of the woman (1 Cor. 11:3). Hence, the sisters must always remember that no matter how strong they may be physically, they are still sisters. Therefore, they should be gentle and exercise restraint when they speak. Instead of speaking eight sentences, they should speak only five. If the sisters can also lower their tone when they speak, others will not feel that they are too strong.

THE BROTHERS TAKING THE LEAD BUT NOT LORDING IT OVER OTHERS

Some brothers are faithful and diligent to take the lead. Sometimes they are not polite in their dealings with those around them, because they want everything to be perfect. This can cause them to be controlling and to rule over other saints. However, according to the Bible, the elders should only oversee; they should not lord it over others (1 Pet. 5:1-3). Hence, the brothers should only oversee and not rule over the saints. To rule over others is to lord it over them, to exercise lordship, and to enslave the saints. These things are wrong.

On the one hand, the sisters should cover their heads; on the other hand, the brothers need to take the lead. However, the brothers should lead the saints without ruling over them. The Bible says that the brothers should take the lead, and the Bible also says that the sisters are weaker vessels (3:7). The brothers must always be considerate of the sisters as weaker vessels, because they have weaknesses that the brothers do not have. Their weaknesses are according to God's creation. Hence, it is good for the brothers to consider how the sisters were created when they touch any matter related to the sisters. Even though the sisters are also human beings, they are different from brothers. They are different in their constitution and their nature. The brothers should not deal with the sisters as if they are dealing with brothers. In everything the brothers do, they must recognize that the sisters are weaker vessels.

We can hit a board of wood many times without breaking it; however, a pane of glass will break the first time we hit it. In the same way, it does not matter if a brother hits me, because I will not break. However, when we deal with a sister, we must first know her condition before speaking with her. In conclusion, it is proper for the brothers to take the lead, but it is wrong for them to assume the headship. There is only one Head—our Lord Jesus.

为人施浸后需立刻喂养

从前我们实验叩门时，人一受了浸，等他换好衣服，我们就匆匆离开了，赶着去浸第二个。然而现在不是这样，人一受浸，最好就能接着喂养他。这意思是，在他受浸当天，就立刻要喂养他；若是他的时间许可，最好第二天再去一次。对初生的婴儿，若能频频、多次照顾，总是好的。在头三十天内，这个初生的婴孩很容易生病，或者夭折，所以必须用三十天的工夫，把他稳定下来。

故此，为人施浸之后，一个月内最少要去看他十次，否则恐怕新人很容易就夭折了。过去几十年的经验，这个痛苦我们是受得够多了；我们功课没有学好，以致多年来，受浸的人虽然很多，留下的却不多。然而主耶稣说，“乃是我拣选了你们，并且立了你们，要你们前去，并要你们结果子，且要你们的果子常存。”（约十五16。）叫果子常存的秘诀，就是去喂养。如同小孩一生下来，母亲马上就想办法喂他一点奶。所以为人施浸后，立刻要接着喂养他，并要持续三十天。

配搭中谨守
弟兄姊妹之间的界线

另一个问题是，一位弟兄和一位姊妹可不可以一同配搭？不可以，这是违反我们的原则的。虽然在法律上这并不犯法，但在我们中间是犯法的。切切不要一位单身的弟兄和一位单身姊妹，有太多个人、私下的接触；最好越少接触越好。弟兄姊妹间应该有距离。这几十年来，我们一直是这样的教训，我们不赞同两个异性单独在一个房间里谈话，尤其是关起门窗。这些都是忌讳，是不可作的。所以，即使是你们出去买东西，也不要以为车子方便，弟兄开车，姊妹搭便车。弟兄搭弟兄的便车可以，姊妹搭姊妹的便车可以，唯独弟兄姊妹互搭便车，这是不可以的。宁可你的东西不要买，事情误了不能作，这都可以；但单独一位弟兄和一位姊妹一起作什么事，是铁定违反原则的。在我们中间必须有这个见证。

NOURISHING PEOPLE IMMEDIATELY AFTER BAPTIZING THEM

During the time when we were researching how to knock on doors, as soon as a person was baptized and changed his clothes, we would rush out the door to baptize the next person. This is no longer our practice. It is best to spend some time to nourish a person immediately after he is baptized and then go back to visit him the next day. We need to visit the new believers many times during the first month, because it is easy for them to become sick or to die prematurely. It is best to use the first thirty days to stabilize the new believers.

For this reason, those whom we baptize must be visited at least ten times in the first month after their baptism. Otherwise, they may die prematurely. During the past decades we baptized many people, but most of them died prematurely and few have remained, because we did not learn this lesson. The Lord Jesus said, “I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain” (John 15:16). The secret to bearing remaining fruit is to nourish them. This can be compared to a baby being fed milk immediately after it is born. After we baptize someone, we must nourish him immediately and then continue to nourish him during the next thirty days.

KEEPING A SEPARATING LINE BETWEEN
BROTHERS AND SISTERS IN THE COORDINATION

Someone asked whether a brother and a sister can coordinate together. This must be avoided. Even though this does not break the law, it violates the principle in the Bible. We must not allow the single brothers and single sisters to have too much personal contact. It is best for them to have as little contact as possible. There should be a distance between the brothers and the sisters. This has been our practice for many decades. We do not approve of two members of the opposite sex being alone together in a room, especially if the door is closed and the room has no windows. This is forbidden. Hence, we should not think that it is a matter of convenience for a brother to give a sister a ride in a car in order for her to do her shopping. It is fine for a brother to accept a ride from a brother and for a sister to accept a ride from another sister, but it is not acceptable for a brother and a sister to ride together alone in a car. It is absolutely against our principles for a single brother and a single sister to do anything together. We must maintain this testimony.

不信的一男一女走在一起，或是发生其他的事，对外邦人而言，那是无所谓的；但对基督徒而言，就失去了该有的见证。虽然外邦人还没有得救，但他们对男女之间的道德规律，也有他们一定的水平。虽然他们自己作这些事，然而一旦看见基督徒也作，就会加以非议。为什么呢？因为全世界的人，都承认基督徒的道德是高的，所以基督徒不能和别人一样。别人能作的事我们不一定能作，即使合法也一样，因为合法不一定合人的道德标准。

千万不要一男一女，单独的出入。因为长久下来，左邻右舍都会看出来，并且加以议论。若是夫妻，别人根本不会有话说，因为夫妻甜甜蜜蜜是应当的，同进同出也是合理的。若不是夫妻，就需要有距离。素祭不可搀蜜，（利二11，）因为蜜太甜，就发了酵。所以，弟兄姊妹出去，都应该有个活的见证。

特别你们到乡镇传福音，左邻右舍都看你们。他们知道你们这班人是传耶稣的，都会很注意你们。你们若是夫妻，出入要大大方方，给人看见基督徒和别人是不同的。尤其，没有一件事在道德上，比男女之间的关系更重要。人伦道德、伦常最重要的，就是夫妻关系。圣经里最定罪的，就是破坏这个关系；没有一件事破坏神的创造，以及神所创造的人，甚于男女之间错误的关系。这个务要牢牢记在心里。

为这缘故，即使我是个老年人，有时我要去理发，找不到弟兄送我，李师母建议请某某姊妹送我去。我则说，绝对不可以。我宁可把事情延误，也不违反原则；即使我已经是个老人了，这还是不可以。这点盼望我们众人都注意。我们事奉主，常常接触人，在接触人的事上，男女之间的界线一定要划分清楚；否则，在事奉主的年日中，我们一定会在和异性的接触上出事情。事奉主不能不接触人，所以特别是弟兄们，在这件事上一定要谨慎。弟兄们要记牢，和姊妹接触要光明正大，绝不要落入令人非议的境地。

有一件事我实在不赞同，就是有些女子好像没有羞耻感。羞耻感是一个美德，女性总该有羞耻感，因为这是神造女人的天性。一个女性，尤其是个十八、九岁的女孩，搔首弄姿，穿着暴露，那是不对的；没有羞耻感是错误的。姊妹们要切记，你们是姊妹，要蒙保守。

People who have not received the Lord are not concerned when a man and a woman walk together or do something together, but when a brother and a sister walk together, they lose their testimony. However, this does not mean that unbelievers do not have standards concerning male-female relationships. Hence, they criticize the Christians who behave as they do. They know that the morality of Christians is very high and that Christians cannot be like other people. We cannot necessarily do things that other people do, even if it is legal. Some legal things are not up to our standard of morality.

We must not allow a brother and a sister to do things by themselves alone. A husband and wife can go out together, and no one will say anything because they are married. But there should be a distance between a brother and a sister who are not married. Just as the meal offering could not be mingled with honey (Lev. 2:11), the brothers and sisters must have a living testimony.

This is especially important when we go to the towns and villages to preach the gospel, because the neighbors are watching us. They know that we are a group of people who are preaching Jesus, so they will watch us. Therefore, the married saints must have a proper relationship so that other people can see that Christians are different. Male-female relationships are an important aspect of morality. In human ethics and morality the relationship between a husband and wife is crucial. The Bible condemns anything that damages the marital relationship. Nothing damages God's creation and the man God created more than improper relationships between males and females. We must remember this.

Even though I am an old man, I would never allow a sister to take me to get my hair cut when I cannot find a brother to take me. I would rather delay an errand than go against this principle, even though I am already elderly. May we all pay attention to this matter. We cannot avoid contacting people when we serve the Lord; hence, we must maintain a proper testimony when we contact members of the opposite sex. Otherwise, in our service to the Lord, we will encounter problems. We must be very careful in this matter. This especially applies to the brothers. The brothers must remember to keep their contact with the sisters pure and in the light. They should not fall into a situation in which others can criticize them in this area.

Today some women do not seem to have any sense of shame. Shamefacedness is a virtue, and females must have some sense of shame. It is part of the God-created female disposition. It is wrong for a female, especially for a girl who is eighteen or nineteen years old, to be flirtatious or to wear clothing that does not cover her. Women should have a sense of shame. The sisters must remember that they are sisters and that they need to be preserved.

从前英国内地会（China Inland Mission）在中国，是最大的一个差会，人数众多。当时他们从英国最少差来九十位的青年姊妹。在上海有位年长的西国姊妹接待她们，她的使命就是帮助这些从西国来的青年女子，到中国传道。这是五十多年前的事情，当时，西方女子都喜欢穿新式的裙子；老式裙子都是及地的长裙。根据圣经，堕落的人体露出太多，并不是荣耀，而是羞耻。袒胸露体并不是荣耀，而是个羞耻。所以在旧约里的女子，都必须蒙头。今日在回教国家，女子仍需要把整个脸遮住。原则上，身体暴露出来的部分，越少越好。

这些西国女教士，都喜欢穿新式的短裙，这位老姊妹就请她们喝下午茶，吃点心。喝完茶后，这位老人家就跟她们谈话。言谈之间，把自己的裙子往下拉一拉，再谈几分钟，又拉一拉；拉过几次，这些年轻女子也都学着拉了。为什么呢？因为她们的裙子太短了，不遮体。不遮体就是不遮羞，人类犯罪之后的第一个感觉，就是看见露体是羞耻的，所以亚当夫妇就编裙子遮盖羞耻。（创三 7。）

所以，你们出外开展，务必谨慎，因为你们都是同工。在服事上，难免弟兄和姊妹有需要搭同一部车的时候，必须各自了解情形，守住原则。弟兄要守弟兄的地位，举止言谈都不轻佻；姊妹切记自己是女性，应该保守自己女性美德的羞耻感。这样，你们就会蒙主保守。

以喂养照顾人为首要之事

若是碰到听福音的人是重物质、轻属灵的，最好先不作什么。我们出去作工，通常不作什么才是上策；除非很有把握，有圣灵的能力，有主的引导。全世界的人都知道，物质算不得什么，甚至有的宗教也说要脱红尘，所以实在不需要我们教导。我们若去教导人，说，物质不值钱，不要被霸占；对方可能已经功成名就，或许年纪较长，他哪里不知道这些？所以，最好不说什么才是上策。

若是你有清楚的引导，有属灵的权柄，能对他说很严肃的话，你还得注意该如何发表。所以实在说，最好只要从正面传讲耶稣，比方陪他读读腓立比三章：“因我以认识

More than fifty years ago the China Inland Mission sent many people to China. They sent at least ninety young sisters from England. These young sisters were met by an elderly Western sister in Shanghai whose commission was to help them preach the gospel in China. In those days the young women in the West liked to wear modern skirts that were shorter than the old-fashioned skirts, which were long and reached the floor. This elderly sister would invite the young sisters for afternoon tea and snacks. After tea this elderly sister would spend time to speak with the sisters. While she was speaking, she would continually pull at her skirt below her knees. After pulling at her skirt a few times, the young sisters began pulling at their skirts, because they realized that their skirts were short and did not adequately cover them.

According to the Bible, it is a shame, not a glory, for the fallen human body to be exposed. It is a shame, not a glory, for a person to expose his back or chest. In the Old Testament times women even covered their heads. Today women in Islamic countries cover their entire face. In principle, it is better for less of the body to be exposed. When we cover ourselves, we cover our shame. After the fall man’s first sense was to be ashamed of his nakedness; therefore, Adam and Eve made loincloths to cover their shame (Gen. 3:7).

When we go out to spread the gospel, we must be careful. We are all co-workers. In our service it is difficult to avoid contact between brothers and sisters; therefore, we must understand the situation and maintain these principles. Brothers must remain in their position as brothers and not be loose in their speech. Sisters must remember that they are females and keep the feminine virtue of shamefacedness. In this way, the Lord will preserve us.

NOURISHING AND CARING FOR OTHERS BEING CRUCIAL

If the people listening to our gospel are materialistic and despise spiritual things, we should not press them. When we go out to preach the gospel, unless we have much assurance, the power of the Holy Spirit, and the Lord’s leading, it is best not to force people. The worldly people know that material things are worthless, and some religions even teach separation from the world. Hence, there is no need for us to teach this. The people we speak to may have a successful business, or they may be mature and already know that material things are worthless and that they should not be occupied by them. Hence, it is best if we do not speak about these matters.

Even if we have a clear leading and the spiritual authority to speak a serious word, we still must be careful how we express things. For this reason, it is best to be positive and preach the Lord Jesus. With a new one we can read Philippians 3:8, which says, “I also count all things to be loss on account

我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”（8。）不要去摸他的物质重、属灵轻，只要把真理向他陈明，让真理的话有机会在他里面放光、照耀，或许他还可能得一点帮助。

此外，不要把叩门、救人看为主体，倒要把看顾、喂养人看为主体。不要以为浸了一个人，就多得了一个人。好比生一个孩子，并不是生了就算，乃要把他养活了才算。所以，一定要以看顾、喂养为主体。无论你们到哪里，都需要一直注意这个。

若是新人的时间很多，就要尽量利用时间和他们交谈，并且谈得越多越好。按规矩，我们作工的人，时间都当来得及，不能有来不及的情形；况且你们下乡传福音，正是为此。对方有时间，我们是求之不得，即使从早晨六点谈到晚上六点，都是喜乐的事。乡镇里的人大多知识水平较低，然而，我们不可藐视他们，以为真理太深，他们听不懂；务要除去这个观念。当然也不要专讲深奥的真理，那也不对。总要按部就班，不要把人看低了，总要尊敬人。要与人说平常的话，不加深，也不特别说浅的；这样，人自然会得着造就。

若有人已经是基督徒，就要学习用一两句话试验他，看他到底得救了没有。若是得救了，再看看他的情形，能不能受带领；若是不能受带领就让他去，若是能受带领，就要像待新人一样，喂养、照顾他。倘若觉得他还没有得救，就要把他当作福音朋友对待，帮助他接受救恩。

再者，还要加强主日聚会。你们一队约二十个人，若是你们这二十个人强，聚会自然就强；若是你们不强，就不要盼望新得救的人会强。所以，聚会强不强，全在乎你们；这一点很重要。在二十五天之内，你们最少有三个主日和新人聚会，每次聚会，你们都当给他们看见一个榜样，这会帮助他们日后在聚会中尽功用。切切不要放松任何一个聚会，每个聚会你们都该负责；二十个人每人都有一分，这样聚会就强了。

of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.” There is no need to touch the fact that the new ones are materialistic and not spiritual. We should simply speak the truth to them and give the word of the truth the opportunity to shine in them and enlighten them. This will help them.

We should not consider saving people through knocking on doors as the most important item in our work. Instead, we should consider that visiting people to care for them and to nourish them is the most important item. We should not think that when we baptize a person, we have gained him. Baptizing a person is the same as giving birth to a child. We cannot say that our job is finished after a child is born. We must keep him alive by nourishing him. Hence, we must consider caring for people and nourishing them as the crucial items in our work. Wherever we go to spread the gospel, we must pay attention to these items.

If the new ones have the time, we should do our best to spend much time to speak to them. The more time we can spend with them, the better. In principle, those who work for the Lord should have time for the new ones. We should not be in a situation where we do not have enough time, especially since we are going to the towns and villages to speak to people. If a new one is available, we should be happy to spend the time to speak to him, even if we end up speaking to people from six o’clock in the morning until six o’clock in the evening. The people in the towns and villages are usually not very educated, but we should not despise them and think that the truth is too deep for them to understand. We must not have such a concept. It is also wrong for us to teach only deep truths. In speaking the truth, we must be progressive and not despise anyone. We must respect everyone. In order for people to be edified when we speak, we should speak normally, without adding deep points or speaking shallowly.

When a person says that he is already a Christian, we should learn how to use one or two sentences to find out if he is really saved. If he is genuinely saved, we should check to see if he is open to receive us. If he is not open, we should let him go. If he is open, we should meet with him, just as we meet with a new one in order to nourish and care for him. If we feel that he is not genuinely saved, we should treat him like a gospel friend and help him receive salvation.

We must also strengthen the Lord’s Day meetings. If the entire team of twenty people is exercised in a meeting, the meeting will be strong. If we are not strong, we should not expect the new ones to be strong. Hence, whether or not the meetings are strong depends on us. This is very important. In a period of twenty-five days we will have at least three Lord’s Day meetings with the new ones. We should be a pattern to the new ones in every meeting to help them function in the meetings in the future. We must not be loose in any meeting, and we should bear the responsibility in the meetings. When every team member functions, the meetings will be strong.

从耶路撒冷、犹太全地、撒玛利亚，直到地极，作主的见证人

此外，出去叩门时，要像主耶稣在行传一章八节所说的：“但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”我们是主的见证人，要从耶路撒冷这个中心，经过犹太地，再经过撒玛利亚，直到地极；从中心逐渐往圆周去。这意思是，叩门一定要从会所周围开始，以会所作中心，不要舍近求远，跑到很远的地方；除非你把会所周围都传遍了，那是耶路撒冷。然后，你就可以离开，再往犹太地去，而后往撒玛利亚，直到地极，将福音传遍整个乡镇。

一九八九年三月九日讲于台北

BEING THE LORD'S WITNESSES IN JERUSALEM, JUDEA, SAMARIA, AND UNTO THE UTTERMOST PART OF THE EARTH

In addition, when we go out to knock on doors, we are the Lord's witnesses. In Acts 1:8 the Lord said, "You shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth." We are the Lord's witnesses. When we preach the gospel, we must begin with Jerusalem as our center, pass through Judea and Samaria, and then go to the uttermost part of the earth. We begin with the center and gradually make our way to the circumference. This means that when we knock on doors, we should take the meeting hall as our center and begin in the areas around the meeting hall. We should not skip the homes that are nearby and look for people who live farther away. Only after we preach the gospel in the areas around the meeting hall, which is our Jerusalem, should we go to Judea, then to Samaria, and finally to the uttermost part of the earth. In this way we will preach the gospel to every part of a town or village.

第二十篇

关于乡镇开展的问题与解答，以及新路的步骤

如何管理财务

问：在一地一地建立召会之后，该如何管理财务？

管理财务的事，绝对不能只有一个人或二个人，乃要以三个人配搭为宜。若是每队有六人，管理财务的事就很容易。若是只有两位，就要带进当地的弟兄或姊妹，一同加入配搭。每次开奉献箱，都要有三位在场，并要准备一本正式的奉献箱记录簿，将每次开出的金额、日期、专项等记录清楚。若有代转的奉献包，转给某某召会的某某弟兄或姊妹，也要记清楚。你们要详细记录每一笔款项，最后并作一个合计，在合计后，三个人都要签字。

若有托人代转的奉献包，一定要将转给谁，托谁转等事项记录清楚。若是由邮局转递，一定要保留邮局的收据；在你所邮递的邮件中，附上一封简短的说明及收据，并请对方在收到后于收据上签名，再寄回来。我们要将这个收据归档保存，这是会计的手续。这样过了三个月，若有奉献的人不放心，不知奉献给某位弟兄或姊妹的款项转到了没有，我们就可以把记录中的日期找出来，邮递的收据、收到奉献款之人回复的收据等，统统拿出来，给奉献的人一个交代。如果没有这样的手续，当奉献的人来查询时，我们回答不出个究竟，对召会就是个亏损。

各地懂会计的人很多，所以这不是一件难事。只是你们在各地服事，需要忠实的作，并翔实的记录。千万不要一人开奉献箱，并且奉献箱的钥匙，要有正当的放法，不能随身带着，也不能让人随便取走。主耶稣的十二个门徒中，有一个犹大是偷钱的。（约十二4～6。）在召会生活中，

CHAPTER TWENTY

QUESTIONS AND ANSWERS CONCERNING THE SPREAD TO THE TOWNS AND VILLAGES AND FELLOWSHIP CONCERNING THE STEPS OF THE NEW WAY

QUESTIONS AND ANSWERS

Question: After we establish a church in a locality, how should we manage the financial matters?

Answer: When dealing with financial matters, it is best to have more than one or two people handling money. It is best for three people to coordinate together for the sake of the testimony. It is even easier to manage financial matters when there are six people on a team. If there are only two people on a team, a local brother or sister should be brought into the coordination. There must be three people present whenever the offering box is opened. In addition, we should have a formal ledger in which we record the date and amount of the general offerings and the designated offerings. Designated offerings include any offerings that need to be passed on to a locality or a saint. Every offering must be clearly recorded in a detailed way. We must also record the total amount of the offerings. Then the three saints responsible should sign under the total amount.

In relation to designated offerings, we must clearly record to whom the offering is designated and when it is delivered to him. If the offering is sent through postal money order, we must retain the money order receipt. A short letter of explanation and a receipt should be enclosed with the money order. The letter of explanation should ask the recipient to sign the receipt and mail it back to us when he receives the funds. The returned receipt and the money order receipt should be filed in our records. These are accounting procedures. In this way, if after three months the saint who made the offering is worried that the offering was not delivered, we can find the record of the offering and show the saint the receipt we received from the recipient. Without such procedures the church will suffer loss if we cannot give the saints a satisfactory answer regarding designated offerings.

In every locality there are many saints who understand accounting; thus, these procedures should not be difficult. Those who serve in this function in the localities should be faithful and keep a detailed record. We should never allow only one person to open the offering box, and there must be a proper place to keep the key to the offering box. We should never carry the key to the box on our person, nor should we allow someone to casually take

曾发生过这样的难处；所以摸到财务的事时，都得谨慎，不要落到嫌疑中。财务进账时，要有正式的记录、单据、收据作凭据。

管理公众团体的财物、花费，最重要的是谁决断用途。你们在各地，总是由你们每队几位同工，加上一、两位老练的本地圣徒，参与财务的用度决断。你们可以先商量如何使用财务，决断后再交给会计。使用支票或现金，都不能是口头上的，必须要有两三个人签字的凭据，再交给出纳。出纳是付现金或开支票，都得有收据；没有收据就不能付钱。另一面也要预备零用金，同样由几位负责人决断零用金的金额，并且归一个人管理。零用金从总账上转来，也要作记录。零用金的使用需要有记录簿，一周之内零散小额的开支，就从零用金取出来。零用金的使用，不必每一次都由负责人决断。例如停电时要购买蜡烛，不必等到长老开会决定才买。停电的那个环境，就是你的许可，需要用零用金到小商店买几支蜡烛，最好要取得一张发票或收据。小商店可能不愿意主动开发票，因为开发票就有纳税的问题。所以，为着收据我们可能要多付一点钱，然而我们要作忠实的基督徒。

基督徒需要奉公守法，不能偷税，倒要上税，为召会省这个钱是不应当的。前几年某地为着盖造会所，起了争执。等到一九八四年我回国，将几位主要的长老、管账的人、会计师、经手人统统找来，大家觉得那是很棘手的问题。我告诉他们解决之道，就是召会主动向税务机关申报，请他们鉴定。若是我们少付了税就补税；若有补税罚款的问题，也要甘心乐意支付。这样的提议，解决了所有问题。

原则在于若是因着大意而少付税，就要补上；若是有刑事上的错误，就该担当责任。总之，我们基督徒不可为了省几块钱，而有违法的情形；要请店铺开具正式发票，宁可多花一点钱，将税金包括在内。这是我们基督徒向世人的见证。

问：我们有负担去作“家”，去照顾一些家；这样，有时就需要住到人家里，不知是否合宜？

the key. Of the twelve disciples of the Lord Jesus, Judas was a thief (John 12:4-6). This same problem has also occurred in the church life; therefore, we must be very careful when we deal with money so that we do not fall under suspicion. There must also be a proper record of when the money is deposited. The deposit slips and receipts should be kept as evidence.

The decisions on how to manage the finances of a public organization are quite important. The financial decisions in the new localities should be made by the co-workers on the team plus one or two of the more experienced local saints. They should discuss matters to decide how to use the offerings and then convey any decisions to the accountant. They must not give oral instructions concerning the dispersing of funds, whether by cash or check, to the accountant; rather, they should give the accountant a written record that is signed by two or three saints. The accountant must receive something in writing before he gives cash or writes a check, and he should always obtain a written receipt for every transaction. A petty cash box should also be prepared. The amount of money to be kept as petty cash should be decided by the saints responsible for financial matters. These funds should be given to one person. The amount used for petty cash must be recorded in the general ledger. There must also be an account book to record how the petty cash is spent. The miscellaneous weekly small expenses, which do not require an official approval from the saints responsible for finances, should be taken from the petty cash. For example, if there is a blackout, money can be taken from the petty cash to purchase candles for the meeting hall. It is best to obtain a receipt or a cash register slip for all such purchases. The owners of small shops may not automatically give us a receipt because this will make them liable to pay sales tax. Hence, we should be willing to spend a little more money for the sake of obtaining a receipt; as Christians, we need to be faithful.

We Christians must obey the law and pay taxes, not evade taxes. It is not proper for us to evade taxes in order to save money for the church. A few years ago there was a dispute in a certain locality concerning the funds used in building a meeting hall. After I came back to Taiwan in 1984, I met with the elders, bookkeepers, accountants, and the saints who were involved, and they all felt it was a complicated problem. Therefore, I said that in order to resolve the issue, the church should go through its records and ask a tax authority to assess our records. If we had not paid enough in taxes, we should pay what we owed, and we should gladly pay any fines for delinquent taxes. This suggestion resolved the problem.

If we are careless and do not pay enough in taxes, we must pay the delinquent taxes; we should also be responsible to pay any penalties incurred. In any event, we should not do anything illegal in order to save a few dollars. We must obtain a proper receipt or cash register slip that includes sales tax. This is our Christian testimony to people in the world.

Question: We have a burden to perfect some households. Is it appropriate for us to live with these families?

答：你们有负担去作“家”，这很好；但对你们要住到人家里，我是持保留的态度。要住到人家里，首先必须看那个家庭里的父母、儿女、夫妇、婆媳间的关系如何。若是弟兄要住进去，必须那个家庭里有弟兄；若是姊妹的丈夫不在家，不可以住进去。同样的原则，若是姊妹要住进去，必须那个家庭状况合式；若是那家的夫妻之间有纠葛，千万不可以住进去，那会引起许多麻烦，对自己的名誉也不太好。若是那家的女主人回娘家，一时间不在，甚至太太去世，留下几个孩子，也不可以住进去。总归不能和异性住在一起，这一定要避免。

当你住进去以后，一定要学习如何与人相处。人与人之间因着接近，容易发生难处；要保持没有难处，就必须学功课。首先，为人要谨慎；特别在作息时间上要规律，要注意门户和灯火等问题。不能住在人家里，却天天三更半夜还在活动，这会使主人为难。其次，要殷勤；一定要帮忙作家事。比方打扫院子，整理起居室或浴厕等。然而，不要率先去作，要照着人家的习惯；因为你若是率先去打扫，会好像在改正人一样。也不要在人正在打扫时，把扫帚拿过来扫；你可以另外找一把扫帚，和他们一同扫。与他们一同用餐是愉悦的事，但不要忘记要帮忙洗碗。然而不要抢着去洗，要眼明手快，看见主人在洗碗，就赶紧过去帮忙。住在人家里，一定要自己预备围裙，不要向主人借围裙帮忙洗碗，主人会不好意思脱下围裙让你洗；看见主人在洗碗，就将自己的围裙穿上，快快去帮忙。

总之，住在人家里不是容易的事，我们绝不能削足适屦。好比你买鞋子，总是先考虑脚的尺寸大小，再找寻合式的鞋。你住在自己家里，处处方便，不会闯祸；住到人家里，可就不容易了，处处都可能闯祸，不知不觉中或许就得罪了人。所以，要住进人家里之前，必须经过非常仔细的考量，绝不要轻易住进去；因为搬进去容易，搬出来可能会进退为难。

所有下乡开展的弟兄姊妹，天天都在与人接触，更需要守住自己的分际；不随便和人发生友谊，更不能发生感情。你们在人群中作工，有的人脾气像老虎，很暴躁，谁都不喜欢；有的人像绵羊，没有人不喜欢。我们作工时，不论那一种人，不论同性或异性，都不可与人发生感情。我们彼此是弟兄姊妹，只有弟兄姊妹间的爱和关怀，绝不要发

Answer: It is very good that there is a burden to perfect some households, but with respect to living in their homes, we should be a little reserved. Before we live with a family, we must first observe the relationships between parents and children, between husband and wife, and between mother-in-law and daughter-in-law. If a brother is going to stay with a family, there must be a husband in the household; a brother cannot stay in the house if the sister's husband is not at home. Likewise, for a sister to stay with a family, the situation in the household must be appropriate. It is best not to stay with a family if the husband and wife argue, because our presence will create more problems. If the wife is absent for a period of time or if she has passed away, even if there are children remaining, a sister should not live there. We should never be alone in a house with a member of the opposite sex. We must avoid such situations.

When we enter the home of a new believer, we must learn how to interact with the people there. Problems easily arise when people live in close quarters. In order to avoid these problems, we must learn some lessons. First, we must be careful how we conduct ourselves. We should be regulated in our schedule and pay attention to close doors and turn off lights. We cannot live in someone's house and remain active into the middle of the night. This will put our host in a difficult situation. Second, we must be diligent and help with the chores. We can sweep the house, tidy the rooms, or clean the bathroom. However, we must not do things on our own; instead, we should do chores according to the habits of the family. Otherwise, it will seem as if we are correcting the family. Neither should we take the broom from our host when she is sweeping. It is best to find another broom and sweep together with our host. It is pleasant to eat with our host, but we should not forget to help wash the dishes. However, we should not take over the dishwashing; we should be alert and quick to help our hosts when they do the dishes. We should also bring our own apron and not expect our host to take off her apron when we want to help with the dishes.

In conclusion, it is not easy to stay in someone's home. Everything is convenient in our own home, where we cannot get into trouble, but it is not so easy when we are in another person's home. There are many ways for us to get into trouble, and we can inadvertently offend people. Therefore, we must give the matter of moving into someone's home careful consideration. We should not take this matter lightly, because it is easy to enter a home, but it may be difficult to leave.

The brothers and sisters who go out to the rural places to spread the gospel contact people every day; therefore, they must be careful to maintain their standing. They should not carelessly make friends with people, and they should avoid natural affection. Some people have tempers like tigers; they erupt very easily, and no one likes them. Other people are like little lambs, and everyone loves them. No matter what type of person we contact, we should not have natural affection when we serve. We are all brothers and sisters, and there is only love

展人的友情。有些姊妹们对所带得救的姊妹有感情，彼此非常投机；到一个地步，甚至鞋子都能共穿。这虽然没有罪恶，但太过了，并不合宜。有的弟兄们则是非常要好，衬衫也能彼此共穿。我们不该给人这种印象。你们每一队在一地住半年，有足够的时间和当地圣徒接触，切记不要与人发展感情，只能有圣徒间的爱。住到人家里，虽然会有果效，但与人接触，千万要谨慎小心。

问：我们如何能保守“士气”上升？

按规矩说，基督徒应当过正当的生活，如同太阳一样，按时升起。太阳升起没有士气高低的讲究，正当基督徒的生活，也不该根据士气。我们不能说太阳什么时候士气高，什么时候士气低。圣经将基督比作太阳，（玛四 2，）我们这些跟随基督的人，都是太阳的一部分。按理说，我们没有所谓的士气。太阳天天上升；不论有无云彩，不论天晴或天雨，一点都不影响太阳的“士气”。太阳按时从东边升起，也按时从西边落下。箴言四章十八节说，“义人的途径好像黎明的光，越照越明，直到日午。”我们基督徒是太阳，不该有随情绪高涨或兴奋的“士气”。我们应当向神癫狂；（林后五 13 上；）如同黎明的光，越照越明。士师记五章三十一节，有一个祝福的祷告：“愿爱你的人如日头出现，光辉烈烈。”光辉烈烈就是太阳“癫狂”了，我们应当常常光辉烈烈，就是“癫狂”，但这不是我们的士气。我们都是旭日东升，所以要晨晨复兴，天天早晨得复兴；复兴才是真正的士气。你们所谓的“士气”，完全是情绪的作用。

真正的基督徒都会落泪；不落泪的人，不能算是真基督徒。在新约圣经的记载里，甚至主耶稣也落泪。在拉撒路死了的事例中，耶稣哭了。（约十一 35。）在主受死前于客西马尼园的祷告中，祂落泪了。（来五 7。）为着耶路撒冷，祂也哀哭。（路十九 41。）我们多久没有落泪了？这和我们基督徒的生活相当有关系。经常落泪是不对的事，尤其是姊妹们，不要太常落泪；然而，一个人从得救至今，若都不落泪，那是很可怕的事。我们应当落泪，但不要经常落泪；经常落泪是软弱器皿的一个表现。落泪好比下雨；雨若是常下，表示天气不好。所以，要学习不经常落泪。

and care for the brothers and sisters among us. Hence, we must not develop friendships out of natural affection. Some sisters have affection for all the sisters they have brought to salvation, and they become good friends with them and even share shoes with them. This is not sinful, but it is too much. It is not appropriate. Some brothers get along very well with other brothers, and they share their shirts with them. Every team will now live in a locality for six months and will have plenty of time to contact the local saints; hence, we must remember that we cannot develop natural affection. We only have the love that exists among the saints. It may be effective to stay in people’s homes, but we must be extremely careful when we contact people.

Question: How can we maintain a high morale?

Answer: Strictly speaking, in our living we should be like the sun that rises at a regular time. The rising and the setting of the sun are not related to any factor of high or low morale. A proper Christian life should also not be based on morale. Does the sun have a high morale or a low morale? The Bible compares Christ to the sun (Mal. 4:2). This means that those who follow Him should be like the sun. Consequently, we should not be affected by morale. The sun rises every day, whether the day is clear, cloudy, or rainy. None of these affect the morale of the sun. The sun rises regularly in the East, and it sets regularly in the West. Proverbs 4:18 says, “The path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.” We Christians are like the sun, and we should not have a morale that can be lifted up by excitement or emotions. We should be beside ourselves to the Lord (2 Cor. 5:13), as if we are the dawning light which shines brighter and brighter. Judges 5:31 contains a prayer: “May those who love Him be like the sun / When it rises in its might.” When the sun is in its might, it is “beside itself.” We should always be beside ourselves, just as the sun is in its might, but this is not related to morale. We are all the shining sun rising in the East; hence, we must be revived every morning. Every morning we must have morning revival.

A proper morale is not a matter of emotions, but this does not mean that we do not have emotions. For example, all true Christians cry; anyone who cannot cry should not be considered a genuine Christian. Even the Lord Jesus cried. Jesus wept in the situation with Martha and Mary at the death of Lazarus (John 11:35), Jesus wept for Jerusalem (Luke 19:41), and He also wept in the garden of Gethsemane before His death (Heb. 5:7). We should consider how long it has been since we cried. This is related to our Christian life. It is wrong to cry all the time; the sisters should avoid crying frequently. However, it is a dreadful matter if a person has never cried after being saved. Frequent crying, however, is an expression of a weak vessel. Crying can be compared to the rain; if it rains frequently, the weather is bad. Hence, we must learn not to cry constantly.

问：关于新得救的人，有来自传统、亲属等压力，该如何帮助他们？

主耶稣也有来自亲属的压力。有一次，当主耶稣在讲道时，祂的母亲、兄弟来了。他们似乎不赞成主癫狂的讲话，因为祂讲得连饭都顾不得吃，然而主耶稣并不在意。（可三 20 ～ 21，路八 19 ～ 21。）所以要告诉新人，对于别人如何对待自己，不要在意，要忍受逼迫。我们跟随主所走的路，和世人的路不同；虽然他们是亲人，却是世人，我们走的路他们是不会赞同的。就如以色列人牧羊，埃及人非常讨厌牧羊，也不牧羊，所以二者合不来。世人和属主的人所走的，乃是不同的路。要清楚的告诉新人，要忍受逼迫，为亲人祷告，并要相信主的应许说，“当信靠主耶稣，你和你一家都必得救。”（徒十六 31。）我们应当绝对的相信主的话，对于亲人暂时的逼迫要忍受，并学习出代价。

已往在中国大陆，家属反对最厉害的是回教徒。回教徒在中国有两种，一种是汉人入了回教，另一种就是回族人。回族人很接近白种人。若是他们的儿女信了耶稣，有的甚至会遭杀身之祸；这是确实的事。在烟台，曾有一个回族人信了主，他家族的人就想要杀他；然而主保守他，拯救他脱离那个危险。历代为主殉道的人很多，要把他们的事迹讲给初信者听。不要担心会把他们吓跑；反而这样的事，能激起他们的奋发，加强他们的信心。我们基督徒，应当连自己的性命也不在乎。今天因着许多基督徒的软弱，传了软弱的福音，讲的道是软弱的，信心是软弱的，一切都是软弱的。然而我们所传的福音，乃是刚强的；这会引起许多的逼迫。

在新约的记载里说到，甚至父母都要把儿女交到死地；儿女也要起来与父母为敌。（太十 21。）所以要帮助新人走这条路，就要向他们作见证，告诉他们，信主的人不要怕艰苦、反对和逼迫；应该把这些视为平常。

问：若是刚得救的姊妹，丈夫还未信主，要如何带领呢？

关于夫妻之间的事是很奥秘的，不要轻易审断夫妻之间的事，那是很难的。若是太太信了主，先生不信，我们不要轻易去摸这个问题；只要简单的传福音、传基督。要劝太太先为丈夫祷告，并要在行为上有所改变，好在先生面

Question: How should we help new believers who are under pressure from their relatives?

Answer: The Lord Jesus also endured pressure from His relatives, because He did not take the time to eat when He was preaching. The Lord Jesus did not respond to His relatives (Mark 3:20-21, 31-35; Luke 8:19-21). Therefore, we must let new believers know that they should not be concerned about how others treat them and that they must endure persecution. The path we take in following the Lord is different from the path of people in the world. Our relatives are in the world; hence, they will not approve of the way we take. This can be compared to the Israelites and the Egyptians. The Israelites were shepherds, but because this was an abomination to the Egyptians, the two peoples could not be together. The people in the world take a road that is different from the road we take. We should clearly explain to new ones that they must endure persecution. They must also pray for their relatives and believe the Lord’s promise: “Believe on the Lord Jesus, and you shall be saved, you and your household” (Acts 16:31). We must believe the Lord’s word, and we must endure the temporary persecution from our relatives. We should also learn to pay the price.

According to our experience in mainland China, Muslim relatives are the strongest opposers. There are two kinds of Muslims in China, the Han Chinese who converted to Islam and those of the Muslim race. The members of the Muslim race look like Caucasians. It is true that a person from the Muslim race who believes in the Lord can be killed. In Chefoo a Muslim believed in the Lord, and his relatives wanted to kill him, but the Lord protected him. Many people have been martyred for the Lord over the centuries. We should tell their stories to new believers. We should not worry that they will be frightened away; on the contrary, the stories of the martyred saints can stir up new ones and strengthen their faith. As Christians, we should not care for our own lives. Today because many Christians are weak, they preach a weak gospel and have a weak faith. However, the gospel we preach is strong and will stir up much persecution.

The New Testament says that parents will deliver up their children to death, and children will rise up against their parents (Matt. 10:21). Hence, if we want to help new ones take this way, we must testify to them that those who believe in the Lord should not fear hardships, opposition, or persecution. They should consider these matters to be normal.

Question: How should we help a new sister whose husband has not believed in the Lord?

Answer: The relationship between a husband and wife is mysterious; therefore, we must not make loose decisions regarding their relationship. We should not loosely touch a situation in which the wife believes in the Lord but the husband does not. We should simply preach the gospel and minister Christ. We should exhort the wife to pray for her husband and explain that

前成为见证；这最能使丈夫服下来。同时，要用主的话教导作妻子的，如彼前三章一节所说，“作妻子的，要服从自己的丈夫，好叫那些甚至不信从主话的，也可以不用主的话，借着妻子的品行，被主得着。”这个好品行，能成为一个有力的征服工具，使先生折服。

若是作丈夫的已经得救，妻子尚未得救，也是同样的原则。要劝这位弟兄倚靠主，为妻子祷告。你们若有主的引导，得着智慧的话，可以更深入的对他传讲；然而，不要说得太过，以免适得其反。原则上，我们在摸到别人的家务事时，一定要谨慎，特别是夫妻之间的事。其他的关系还容易处理，只有夫妻间的问题最难解决。有时弟兄姊妹会把家里的情形敞开交通，然而我们必须小心，有时不知道比知道更好。在服事人时，有的姊妹将丈夫怎样对待她统统说出来；实在说，这并不一定合宜，有时还会破坏人。所以，不要以为深入别人的家务事是关心人，最好是不要知道太多，只要知道他们有难处就可以了，不必深入追问。因着处理夫妻间的问题很难，常常容易把人卷入其中，所以需要十分当心。

主所给我们看见的新路

第一步—传福音

我们要交通到主所给我们看见的新路，这包括三大步骤。第一步是传福音。经过四年透彻的研究，我们发现叩门传福音，并不是得救的人越多越好。若是我们仅仅救人，要人不沉沦，那可能是越多越好。然而，今天神所要的，乃是在祂选民中间，得着一班人作基督身体上的活肢体，为着建造基督活的身体。这不是一般浅显领会里所说的召会。若要得救的人，都成为活的肢体，同被建造成为基督活的身体，是不能只传叫人得救的福音。所以，我们必须估量我们的能力，能照顾多少人；然后按这估算去救多少人。若是我们能照顾四、五个人，最好叩门得着七、八个人就可以了；然后，好好照顾这七、八个人。

a change in her behavior is a testimony to her husband and thus is the best way to convince her husband. We should also use the Bible to teach the sister. We can use verses such as 1 Peter 3:1, which says, “Wives, be subject to your own husbands, that even if any disobey the word, they will be gained without the word through the manner of life of their wives.” A wife’s manner of life can become a strong, subduing tool that will cause her husband to submit.

If the husband is saved but the wife is not, we should speak according to the same principle. We should exhort the brother to rely on the Lord and to pray for his wife. If we have the Lord’s leading and a word of wisdom, we can say something deeper; however, we should be careful in what we say. In principle, we must be very careful when we touch the situations in the households of other people, especially when it involves the relationship between a husband and wife. All other relationships are easy to deal with, but the relationship between a husband and wife is the most difficult to resolve. Sometimes brothers and sisters will speak openly about the situation in their own homes, but we must be careful because sometimes it is better not to know these things. There have even been situations when sisters who serve have spoken about the things their husbands have done. This is inappropriate and can damage people. Hence, we should never think that getting deeply involved in the family matters of the saints is the way to care for them. It is best if we do not know too much. It is sufficient for us to know that they have problems; we do not need to know all the details. We must be very careful when dealing with the problems between a husband and wife.

THE STEPS OF THE NEW WAY

The First Step—Preaching the Gospel

We want to fellowship concerning the new way that the Lord has shown us. The new way includes three steps; the first step is preaching the gospel. After four years of thorough research, we have discovered that it is wrong to think that it is best to save more people when we knock on doors to preach the gospel. If our goal were merely to save people from eternal perdition, then it would be better to save more people. However, God wants to gain a group of people among His chosen ones to be the living members of the Body of Christ for the building up of the Body. This Body is not according to the common understanding of the church. In order for the new believers to become living members who are built up together as the Body of Christ, we should not preach a gospel that merely leads people to salvation. We should first consider how many people we can take care of and then preach the gospel to save people according to that number. If we are able to care for four or five people, we should gain seven or eight people through preaching the gospel and give proper care to these seven or eight people.

这样照顾一个月后，我们会发现有人跟不上，或是故意退避不见面，甚至否认主了。如此，就少了几个照顾的对象；这时，再去叩门得些人。总要维持有七、八个人，是在我们照顾中的。这个原则一定要守住。不论你们到何处，总得维持手中有七、八个人，是受你们照顾的，这就是实行家聚会。

第二步—喂养新人

至于照顾新人，必须在新人受浸之后，立刻喂养他们。这是第二步。在人受浸以后，用家聚会喂养人。换言之，在人受浸当天就喂养他。喂养的功课很难学，是有很大的讲究的。我们在为人施浸后，最好留在那里，生机的为他上第一课。不要过于呆板，可以很自由、很从容的和他交谈，告诉他我们称他作弟兄，因为他已经是主里的一个肢体，是神家里的亲人。

我们要让他们知道，人得救之后，首先要认识，主耶稣不只在十字架上，为我们的罪舍身流血，作了我们的救主；祂更经过死、埋葬，并且复活了。在祂的复活里，祂成为赐生命的灵，进到我们这些相信、接受祂的人里面。我们呼求祂，这位救主就是这个灵，会在我们里面，给我们甜美、舒畅的感觉；这是我们信主前所没有的经历，这也证明我们已经得救。我们呼求主，祂就在里面给我们感觉，那就是祂在我们里面的运行。我们呼求祂，就是呼吸祂，好比将新鲜的空气呼吸进来。

同时，我们要告诉他，他里面也有灵。今天神是灵，我们里面也有灵，我们应该借着呼求主，接触这灵，与主有接触。不是用头脑呼喊，也不是用思想、情感呼喊，乃是从灵里，从深处，深深的呼喊：“哦，主耶稣。”这样的呼求主，就是求告主，也就是祷告。

当新人在那里呼求时，若是他心里有什么感觉，就要鼓励他发表出来。比方，他感觉自己从前亏待母亲，就在这呼求里向主认罪。若感觉对主所安排的一切，非常感谢，就该向主感恩。这不是定规要为什么事祷告，才来祷告；乃是借着祷告，帮助新人认识主是灵，他自己里面也有灵，借着操练，他的灵可以接触主的灵。如此带他作一次，再

After one month of caring for the seven or eight new believers, some of them may begin to avoid us even to the extent of denying the Lord. At this point we can knock on more doors to gain more people. There should always be seven or eight people under our care. We must keep this principle. No matter where we go, we should always have seven or eight people under our care. This will not be too many people for us to nourish in home meetings.

The Second Step—Nourishing the New Ones

In caring for the new believers, we should nourish them immediately after they are baptized. Nourishing is the second step of the new way. Immediately after a person is baptized, we should have a home meeting to nourish him. In other words, we should nourish him on the day that he is baptized. It is difficult to understand the function of nourishing, and there are many important details related to nourishing. After we baptize a person, we should stay with him and nourish him in an organic way. We should not be formal; rather, we should calmly fellowship with him and explain that we call him a brother because he is a member of the household of God.

We must help the new believers know that the Lord Jesus died on the cross by giving up His body and shedding His blood for us in order to become our Savior. He passed through death, burial, and resurrection. In His resurrection the Lord became the life-giving Spirit to enter into those who believe into Him and who receive Him. When we call on the Lord, the Spirit enters into us to give us a sweet, pleasant feeling. This is an experience we did not have before we were saved, and it proves that we are saved. The inward sense that the Lord gives when we call on His name is His operation within us. When we call on the Lord, we are breathing, just as we breathe in fresh air.

We should also let the new believers know that they have a spirit within them. God is Spirit, and we have a spirit; hence, we touch the Spirit and contact the Lord by calling on the name of the Lord. We should not use our mind, our thoughts, or our emotions to call; rather, we must call from our spirit. From the deepest part of our being we call, “O Lord Jesus.” This kind of calling on the Lord is also praying.

While a new one is calling on the Lord, we should encourage him to express what is in his heart. If he feels that he wronged his mother in the past, he can call on the Lord and confess his sin. If he feels thankful for all that the Lord has arranged, he should offer thanks to the Lord. There is no formal rule concerning prayer. We simply help the new one know that the Lord is the Spirit, that he has a spirit, and that by exercising his spirit he can contact the Lord Spirit. We should lead him to pray in this way and then

讲一讲；带他再作一次，再讲一讲。这样，这个新人就得着喂养并成全。

家聚会是没有规模、没有形式的，原则上就是自由的谈。时间的运用上，可能是一小时，可能是一小时半，都没有定规。如果新人一得救，就为他这样上一课，那比受浸一周后再去看他，果效更好。不仅如此，在人受浸之后，一定要清楚告诉他，主日聚会的重要，并且立刻约他主日来聚会，一同敬拜主。甚至在主日之前，先再见他一面。这样到了主日，就是第三次见面了。如此一来，容易将人留住，人里面也比较踏实。

接下来，就要和新人约定周中家聚会。也许新人愿意一周聚三次，每隔一天聚一次，那是非常好；或者他只愿意有两次，这也可以。作家聚会时，一定要丢掉聚会的老套、规条。从头至尾，不要使新人感觉家聚会是满了规条、仪式的。从开头就要给人一个印象，基督徒的聚会乃是在灵里的事，众人一同在灵里敬拜、祷告、呼求。如此，当他一个人独处时，也可以知道如何在灵里祷告、呼求。主在马太十八章说，“因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。”（20。）两三个人没有仪式，就是从祷告开始。有时祷告，有时读几节经节，有时唱一首诗歌。不论读经、唱诗或祷告，都不要呆板，都要活。以唱诗为例，无须从头唱到尾，可能只唱一节，关键在于“活”。这样，两三个月后，新人也能作我们所作的事。我们如何带领他，他也会照样去帮助别人。

在我们接触新人的过程中，他会把自己向我们打开；这一打开，他可能会问到种种问题。比方，家里祭祖的问题怎么办？这种问题需要好好回答他，不能仅仅喂养他，必须教导他。告诉他，宇宙间只有一位神，就是我们所信的主耶稣；祂当得我们的敬拜。至于祖先，我们应当尊敬，却不应该敬拜，因为敬拜只可以用在神身上。我们只拜神，但我们必须尊敬祖先和父母。中国人说光宗耀祖，真正的光宗耀祖乃是作正经事；唯有主能在我们里面，加给我们能力，使我们作正经事，成为正当的人。这才是真正光宗耀祖的路。我们需要在真理上帮助新人。

explain prayer to him. Then we should lead him to pray again and speak some more. In this way he will be nourished and perfected.

There are no regulations or forms in the home meetings. We should simply speak freely with the new ones. The meeting should not last longer than one and a half hours, but this is not a regulation. It is better to nourish a new one immediately after he is baptized than to wait and nourish him one week after his baptism. Furthermore, after a person is baptized, we should tell him that the Lord’s Day meeting is important and invite him to attend the Lord’s Day meeting to worship the Lord with us. We should even visit him before the Lord’s Day. In this way we will have our third contact with him on the Lord’s Day. It is easy to retain people if we practice in this way, and the ones we contact will be solid.

Next, we need to make appointments to have regular home meetings with the new ones. The new ones may be willing to have a meeting three times a week. They may want to meet every other day, or they may want to meet twice a week. In the home meetings we must get rid of the old way of meeting and the ordinances. We must not give the new ones the impression that there are regulations or rituals in the home meetings. From the first meeting we must give them the impression that Christian meetings are in the spirit and that everyone worships, prays, and calls on the Lord in spirit. Then when a new one is by himself, he will know how to pray in spirit and how to call on the Lord. In Matthew 18 the Lord said, “Where there are two or three gathered into My name, there am I in their midst” (v. 20). There are no rituals when we gather together. Sometimes we begin the meeting with prayer, at other times we may read a few verses, and at still other times we may sing a hymn. No matter how we begin the meeting, the prayer, reading, or singing must be living, not stiff. Let us take singing as an example. There is no need to sing a hymn from beginning to end; we may sing only one verse. The important thing is to be living. If we meet in this way, after two or three months the new ones will be able to do what we do. They will go out and help others in the same way that we helped them.

As we contact new ones, they will open themselves to us. Perhaps they will ask us questions. They may ask what they should do about the worship of ancestors. We must answer these questions seriously; we should not merely feed the new ones without teaching them. We may say, “There is only one God in the universe, and He is Jesus in whom we have believed. He should obtain all our worship. We respect our ancestors, but we should not worship them, because worship is reserved for God alone. We worship only God, and we respect our ancestors and our parents. Chinese people often speak of doing great things to glorify our ancestors, and the best way to glorify our ancestors is to do honorable things. Only the Lord within us can give us the power to do honorable things and to make us upright people. This is the only proper way to glorify our ancestors.” In this way we help the new ones with the truth.

再者，他可能会问：“许多佛像该如何解决？”我们要帮助他们看见，那都是偶像，而偶像背后就是撒但，就是鬼魔。我们一面将真理讲给他们听，一面要带他们清理旧生活。讲时要引经据典，从圣经里找出圣经根据，如出埃及二十章：“除我以外，你不可有别的神。不可为自己雕制偶像，也不可雕制任何…像。不可跪拜那些像，也不可事奉它们…。”（3～5。）这会使他在主面前、在生命上长大。每一次，他们都可能会问问题，我们都要有备而去。若是他们不发问，我们也要问他们。至于唱诗歌，总不要太呆板；可能在路上，就可以开始唱，不要等进门后才唱。作法上总要灵活。

第三步—建立小排

这样带领几次后，不只要带新人到主日聚会，还要带他们到小排聚集里；这就是第三步。如果邻近有好几家人得救，就可以主动带他们彼此看望，使他们多有认识。之后，将他们聚在一起有小排聚会。或许不必事先约定那一天在谁家，可以脱开老旧遗传的规矩和作法。若不能把几个家同时聚在一起，也可以先两家两家的聚在一起。他们两家加上我们一家，就可以开始小排聚会；没有仪式，没有规条，乃是打破作礼拜的形式，而有又新又活的聚集。

在小排里，首先要彼此有交通。我们要和他们交通，也带他们彼此交通；众人来在一起，就是交通，要彼此问互相答。交通完之后就要祷告，然后再去看望其他的家。小排聚会从这家开始，结果是到第二个家结束。当我们去叩第二个家时，在门外就可以开始唱诗歌，里面的人自然会有响应；这才是士气。等门打开，众人都坐下后，就可以交通当天所遇到的难处，好借此彼此代祷。祷告后更可以引到彼此照顾，例如有人生病了，就要立刻为这人祷告，并且关心他的病情；这就是彼此照顾。之后，若有人再问问题，大家可以互相回答。这样的聚集绝不会是呆板的。

总之，在小排的聚集里，不要等人带领，也不要等别人讲话。要记得，每一个人都可以讲话，不需要安排，更不要等候安排，墨守成规；我们都需要生机。在交通之后，

The new ones may ask how to deal with their statues of Buddha. We must help them to see that their statues are idols, and that Satan, the devil, is behind every idol. On the one hand, we must speak the truth to them, and on the other hand, we must lead them to clear the past. We should quote some verses in the Bible and show them the verses. We may use Exodus 20:3-5, which says, “You shall have no other gods before Me. You shall not make for yourself an idol, nor the form of anything that is in heaven above or on the earth beneath or in the water beneath the earth. You shall not bow down to them, and you shall not serve them.” This will help the new ones grow in life. The new ones may ask us a question at any time, so we must be prepared before we go to visit them. If they do not have any questions, we can ask them a question. When we sing hymns, we should not be formal and stiff. We can even begin singing on the way to visit the new ones. We do not need to wait to enter their door before we sing. We must be living in everything we do.

The Third Step—Establishing the Small Groups

After meeting with the new ones in this way, we should bring them to the Lord’s Day meeting and to the small group meeting. This is the third step. If several households in a neighborhood are saved, we can introduce them to one another and help them to visit one another. Then we should help them gather together for a small group meeting. There is no need to make arrangements in advance concerning the time to meet or in whose house to meet. We should drop the old traditional, legalistic way of doing things. If a few families cannot meet together at one time, two households can meet together. This is a sufficient number to begin a small group meeting. We need to break through all the forms of worship to have new and living meetings.

In the small groups the first thing we should do is fellowship with one another. We must lead the new ones into fellowshipping together. When everyone comes together, we must fellowship by asking others questions and answering questions concerning ourselves. After the fellowship we should pray and then visit another household. The small group meeting should begin in one home and end in a second home. When we knock on the door of the second home, we can begin singing a hymn while we are still standing outside the door. This will cause the people inside to have a spontaneous response. This is true morale. When everyone is sitting down, we can fellowship about the problems we encountered that day and pray for one another. After the prayer we should help the new ones to care for one another. For example, if someone is sick, we should pray for him and show concern for his health. This is the way to care for one another. If anyone has any questions after this, everyone can participate to answer the questions. Such meetings will not be stiff and formal.

In conclusion, we should not wait for anyone to take the lead in the small group meetings, nor should we wait for others to begin speaking. Every person can speak; hence, there is no need to make any arrangements or follow any rituals. Everyone should function organically.

一定要祷告；祷告会产生彼此照顾的情形。若是有人题出问题，就需要大家共同参与回答。不一定要谁回答，所有与会的人个个都可以回答。他们若等着我们回答，我们就要说，“先不要我答，请大家都先讲一讲。”回答时要讲清楚，但切忌一人将答案全包办。若是一个人全包办了，聚会时间就会被他占用，别人就难得有机会。所以，每个人只要回答三分钟；答过以后，另一位再补上一点，再一位加上一点。这样，大家都有机会，自然里面的丰富就都出来了。

所以，我们要养成一个习惯，大家都自由的说话，自由的运用灵。这个需要操练学习。我们可能都用“小排”这个说法，但我们每一个人的领会，并不尽相同。直到今天，各地召会在这点上都还没有翻转过来。

借着小排彼此问互相答，就能学习真理，并带来生命的追求。这给我们看见，小排聚会中有交通、祷告、相互照顾、学习真理、生命追求等，至少五个项目。小排的内容广阔，包罗万有。如果小排一年聚五十二次，每次都学到东西，自然就能产生教师。再者，小排的人数不可太多，最多二十个人，这能使众人有机会，个个都尽功用。

比方一位初得救的人问：“为什么主耶稣又是主，又是耶稣，又是基督，这到底是怎么回事？”我们与会的每一个人，都得讲一点给他听。可能一位弟兄说，“祂是天地的主，创造的主，祂就是主。任何教主都不敢称自己是主，孔子、穆罕默德、释迦牟尼都不敢说自己是主，只有祂是主。”另一位弟兄回答说，“我们信主以前，根本就没有主。谁是我们的主？我们实在是没有主的一班人。然而，现在我们信主了，我们里面有了主；唯有信耶稣才叫作信主，因为宇宙间只有祂是主。”另一位姊妹接着说，“我能见证，从前我没有主，虽然丈夫对我很好，但他也作不了我的主，许多事我只能自己担。今天我得救了，我有主；无论有任何的难处，这位主都能为我作主。”这些既是见证，又是在教导真理。

After fellowshipping, we must pray. Prayer will produce an atmosphere of mutual care. If there are any questions, everyone should participate in answering the questions. No specific person should answer all the questions; rather, every attendant in the meeting can say something. If the new ones wait for us to answer the question, we should encourage them to answer the question and not wait for us. When we do respond, we should be brief and speak clearly. We must avoid having one person give the entire answer. If only one person answers a question, he will occupy the entire meeting, and others will not have the opportunity to speak. Hence, every person should only take about three minutes to answer a question. After one person speaks, another person should add something, and then another can add more. In this way, everyone will have an opportunity to speak, and the riches within the saints will spontaneously come forth.

We must develop the habit of allowing everyone to speak freely and to exercise his spirit. This requires much learning. Even though we use the term small group, it is possible that we do not have the proper understanding of a small group. The local churches have not fully turned in this matter.

We can learn the truth through the mutual asking of questions in the small group meetings. This will bring in the pursuit of life. This means that the small group meetings have mutual fellowship, mutual prayer, mutual care, mutual learning of the truth, and the mutual pursuit of life. These are the five items of the small group meetings. The content of the small groups is broad and all-inclusive. If a small group meets fifty-two times in one year, and if the members learn something every time they meet, that meeting will spontaneously produce teachers. Furthermore, there should not be too many saints meeting in the small group meetings. At the most there should be twenty people. This will give everyone a chance to function.

A new believer may ask, “Why is the Lord Jesus the Lord and Jesus and Christ? What is the meaning of these names?” Everyone who is in the meeting should speak a little to answer the question. Perhaps one brother will say, “He is the Lord of heaven and earth. He is the Creator; hence, He is the Lord. No founder of a religion has ever dared to call himself the lord. Confucius and Mohammed never dared to say that they were lord because only Jesus is the Lord.” Then another brother may add, “Before we believed in the Lord Jesus, we did not have a lord. In addition, only believing in the Lord Jesus is called believing in the Lord, because in the entire universe only He is Lord.” Then a sister might add, “I can testify that before I believed, my husband was unable to be my lord even though he was very good to me. I had to bear so many things by myself. Today I am saved, and I have the Lord; no matter what problem I encounter, the Lord can lead me through it.” These words are both testimonies and teachings.

我们中间的真理是丰富的，或许一位弟兄可以回答说，“耶稣这个名字，意思是耶和华是我的救主。‘耶’是耶和华，‘稣’是救主的意思。”另一位接着回答：“耶稣是新约的希腊文，相当于旧约希伯来文的约书亚。约书亚将以色列人带到迦南地，得着迦南美地一切的丰富；所以耶稣不仅是我们的救主，更是我们的约书亚，把我们带到迦南美地，享受美地一切的丰富。”另一位就说，“基督是受膏者。在新约希腊文是基督，在旧约希伯来文是弥赛亚。神膏了祂，所以今天祂是我们的主、救主、约书亚，又是我们的受膏者。神一切的丰富都在祂身上，因着我们是祂身体上的肢体，祂的膏油也临到我们。”这样简短的回答，却非常丰富，不仅能喂养新人，也能造就他们。

我们中间可能有人信主得救，听了几十年的道，也说不出什么叫作主，什么叫作耶稣。然而，经过这样的小排聚集，所有与会的人，不论得救年日长短，都能清楚明白什么是耶稣，什么是基督。这些答案不仅有真理的教导，也有生命的供应。在小排聚集末了，一位年长老练的弟兄，可以再作一点补充，说明主耶稣基督就是神，是三一神的具体化身，是经过过程之三一神的化身。讲到这样深入的地步，就是申言了。等到主日聚会时，要将这篇申言说出去，只要三分钟，就能让弟兄姊妹得着造就。

这样的小排和从前的小排是不相同的。在小排里负一点责任的人，可以生机的照着排里的情形，在带领上有些帮助。若是排里缺少新人，就可以说，“我们小排现在需要出去叩门，传福音，因为我们中间新得救的人太少了，我们没有什么可以看望的对象。”如此一来，就推动福音。或者发起看望生病、或久不聚会的弟兄姊妹，分派圣徒前往探视。若有人已经二、三周没有来聚会，也要分派人负责照顾工作。总而言之，整个召会生活实行的每一方面，都要在小排里作。这样的推动没有止境，并且这样作的小排，必定繁增；又传福音，又看望，又照顾人。当人数一多，就可以分排。

这样的小排聚集，过了半年之后，新人就都学会如何聚小排，同时，也都清楚该怎么作。这时，就可以将他们分排，成立新的排，再去带领新人得救。这样再过半年，原本只有一个排，可能就变作三、四个排了；这就是繁殖、扩增。如此，召会就能生生不息。

The truth among us is very rich. Another brother may add, “The name Jesus means ‘Jehovah the Savior’ or ‘the salvation of Jehovah.’” Another saint might continue and say, “Jesus is the Greek word for the Hebrew word Joshua. Joshua brought the Israelites into the good land of Canaan, where they obtained all the riches of the land. Hence, Jesus is not merely our Savior; He is also our Joshua, who leads us into the good land of Canaan to enjoy all its riches.” Then another person may say, “Christ means ‘the anointed One.’ In Greek His name is Christ, and in Hebrew it is Messiah. God anointed Him, so today He is our Lord, our Savior, our Joshua, and our anointed One. All of God’s riches are in Him, and because we are members of His Body, His anointing also reaches us.” Such short answers are very rich, and they will nourish the new ones and build them up.

Some of the saints among us may have listened to messages for twenty years or more, but they still cannot explain what it means for Jesus to be the Lord or what the name Jesus means. However, after attending such small group meetings, all the saints, regardless of how long they have been saved, will have a clear understanding of what Jesus means and what Christ means. These answers do not merely teach the truth; they also contain the supply of life. At the end of the small group meeting a more experienced brother can add a few words to explain that the Lord Jesus Christ is God, even the embodiment of the processed Triune God. When we speak in this way, we are prophesying. Then in the Lord’s Day meeting we can use three minutes to speak this prophecy again so that all the brothers and sisters will be edified.

Such a small group meeting is different from the small group meetings we held in the past. Those who bear responsibility in the small group meetings can learn how to lead their group according to its condition. If a group lacks new ones, we suggest that the group preach the gospel by knocking on doors in order to gain new ones and have people to visit. By doing this, we promote the gospel. Or we can visit the saints who are ill or the brothers and sisters who have not been in the meetings for a long time. A group meeting can divide into teams in order to visit people. If someone has missed the meeting for two or three weeks, we can arrange for someone in the group to bear the responsibility of caring for him. In general, every aspect in the practice of the church life must be done in the small groups. The potential of the small groups is limitless. If we practice the small groups in this way, we will have the increase; we will preach the gospel, visit people, and care for people. When the number of those attending our small group increases, we can split the group into two smaller groups.

After six months of meeting in this way, the new ones will learn how to meet in the small groups, and they will also be clear about what they need to do. After the group is split and two new groups are established, we can go out and lead more new people to salvation. After another six months we will again be ready to split the group meeting. Then what began as one group meeting will become three or four groups. This is the spread and the increase of the church. In this way the church will continue to increase.

传福音、家聚会、小排连成一套，就是召会生活。小排聚了半年，大家彼此都认识，要维持新鲜，就需要分排。否则再聚下去，可能老旧的味道就会出来。若分排出去，在主日聚会时见面，还是很新鲜。再者，主日聚会的人数也不要太多，四、五十位刚刚好；这样聚会才能聚得好，才能新鲜又活泼，并且大家尽功用的机会也多。福音开展队下乡，兴起来的召会，一定要走这条路。

关于新的开展队编制

新的开展队，将以六个人为一队，六个人开展一个镇。台湾福音工作的弟兄们已经同意，每个开展地方配一部福音车。备办方面正积极为你们预备房舍，并补充车子。将来我们最少要开辟一百处地方，有一百辆福音车，车上的标语都是：神爱世人，耶稣是主。等到我们集中特会时，从各地都会有福音车来。

每一队在各地住半年，加上当地的弟兄姊妹，若有五、六位，就可以开始分队。然而，不要太倚靠他们；有他们配合自然是好，但若没有也要照样往前。原则上是六个人分成两队，一周出去叩门五天；一面叩门，一面叩到人得救就作家聚会。如果你们确实这样作，到第七周，最少会有六十个人信主；那时就不需要再叩门了。你们要带领这些新人家聚会、小排聚会。这样作四周后，新人就稳固了，至少会有三分之二存留下来，为主站住。

许多时候，因着受浸的人太多，我们在他们身上花的工夫较少，所以无法留人。根据统计，人受浸后留下，参加主日聚会的，为数不到四分之一。换句话说，受浸了四十位，到主日聚会的可能不到十位。其他人到哪里去了呢？只因为我们下的功夫不够，人手不足，以致照顾不周。所以经过考虑，我们只好用时间换取人力。不要二十个人一队，二十五天开展一个地方，而是六个人一队，半年开展一个地方。

Preaching the gospel, having home meetings, and having the small group meetings constitute the church life. After six months of meeting in this way in a small group, everyone will know one another, and we can split the group in order to maintain the freshness. Otherwise, an old flavor may creep into the meeting. If the group is split, the members will still have a fresh relationship when they see one another on the Lord's Day. Related to the Lord's Day meetings, there should not be too many saints in the meeting. A meeting with forty or fifty people is large enough. Then the meetings will be fresh and living, and everyone will have many opportunities to function. The gospel teams that go out to the rural places to raise up churches must take this way.

FORMING NEW GOSPEL TEAMS

The new gospel teams will now be composed of six people. These six people will spread the gospel in one town. The brothers coordinating the gospel work in Taiwan decided that every locality where we are spreading the gospel will be given a van. The brothers are in the process of locating places for the gospel teams to live and are obtaining vans. We hope to establish at least one hundred localities, and we want every locality to have a van. There will also be slogans painted on the van that say, "God loves the world" or "Jesus is Lord." When we have a large blending meeting, saints from the new localities can come in their gospel vans.

Every team will live in a locality for six months. If five or six local saints can join a team, the team can divide into two teams. However, we should not depend on the local saints. It is best to let them volunteer to coordinate with us. If they do not volunteer, we should continue our labor. In principle, the six people on a team will split into two groups and knock on doors five days a week. We should immediately establish a home meeting in the homes of the new ones. If we will practice this, by the seventh week we will have at least sixty new believers, and we will not need to continue knocking on doors. We must then lead these new ones in the home meetings and the small group meetings. After meeting with the new ones for four weeks in home meetings and small group meetings, they will be firmly established, and at least two-thirds of them will remain and stand for the Lord.

If we baptize too many people, we will be unable to spend sufficient time to labor on them, and therefore there will be no way to keep them. According to our statistics, about one-fourth of the people who are baptized remain and come to the Lord's Day meetings. In other words, we may baptize forty people, but less than ten come to the Lord's Day meetings. The rest of the ones who are baptized do not remain, because we do not have enough serving ones to spend sufficient time to labor on them. Therefore, after much consideration we have decided that we must substitute time for manpower. Instead of having a team of twenty people spend twenty-five days to preach the gospel in one place, we will have a team of six people spend six months in one place.

这样，你们六个人开展一个地方，若是带了六十个人得救，就要实实在在的花工夫，将他们养大。如此经过半年，应该会有四、五十人留下来。这样，一个召会就成立了；并且这四十个人都是常存的果子。再经过半年的排聚会、家聚会，他们就都被成全，可以“毕业”，去作和你们所作相同的事。

这次有十六个队，半年以后每一队归队四个人，共有六十四个人归队。所成立的十六处召会，每处有四十个新人，十六处召会就有六百四十个新人。一处留下二位开展成员，十六处共留三十二位，带领这六百四十位新人，应该不至于太困难。每处召会的四十人中，起码有三十人，可以出去作和你们同样的事。所以，姊妹们不要担心去留问题，你们在开展上，六个人要绑在一起，努力开展，也要彼此扶持，更要认识所有新得救的人。这样，当有人离开时，留守的人对新人就不会陌生，都是熟悉的。

在开展配搭上，姊妹们通常话语多，意见强。实在说，我们个个都同病相怜。所以，作队长的很辛苦，很为难。这些开展队长们，和我交通过这个问题。大家开始配搭时还算客气，日子久了，什么古怪的脾气都出来了。所以，我们都要操练生命的功课。你们在开展初期，可以说是蜜月期，勉强还能过日子；但往下去，若是天天吵架，日子就不容易过。要如何能不吵架呢？除非我们都在生命里，否则即使大家签字，约定不吵架，也不一定有多少帮助。

所以在实行上，我们不愿意把你们二十个人摆在一起，我们把你们重组为六个人一队，有一所很好的房子，再配上一部车子。若是你们再吵，就真是不合宜了。此外，弟兄们对姊妹们要客气一点，不要管辖她们，要给她们一点自由。管理是可以的，但千万不要管辖。这样试着作作看，若是一段时间后，有不合式可以再改。无论如何，我们是盼望能解决你们实际上的诸多问题和难处，好叫你们能放心的好好去作。我们将一切都为你们备办好，你们六个人一队出去，若作不出事情，那就不应该。

此外，你们出去作工，要随身带着书报，不是为推销赚钱，乃是作为辅佐的工具。现在的人都能读书，你们一定要善用文字辅佐的力量。

一九八九年三月十日讲于台北

If the six people laboring in a locality lead sixty people to salvation, they must spend the time to labor on the new ones and raise them up. After half a year they should be able to retain forty or fifty people. Then a church will be established, and these forty to fifty people will be remaining fruit. After meeting with the new ones in home meetings and small group meetings for another six months, the new ones will be perfected and can “graduate” to do the same things that the team members do.

This time there will be a total of sixteen teams. After half a year each team will send back four people, and two people will remain in the new locality. This means that sixty-four serving ones will return and thirty-two will remain. Every newly established church should have forty new ones. Hence, there will be a total of six hundred forty new ones in sixteen localities. The thirty-two serving ones who remain in the localities will lead the six hundred forty new ones. This should not be too difficult. At least thirty new ones in the new localities should be able to do the same things that the full-timers do. Hence, the sisters should not be too concerned as to whether they remain in a new locality or return. The six people on a team must be built together and strive together for the spread of the gospel. They must also support one another, and they must know all the new believers. In this way, when some of the team members leave, the ones who remain will not be strangers to the new ones. Everyone will know everyone else.

During the coordination in the teams, the sisters frequently speak too much and have strong opinions. Actually, we all have this sickness. However, this makes it difficult for the team leaders, and they are troubled. The team leaders fellowshipped with me about this problem. Initially, everyone in the team is polite, but as the members spend more time together, everyone’s peculiarities are manifested. Therefore, we must exercise to learn the lessons of life. The initial time in the teams is a honeymoon. Consequently, we are able to get along. However, as time goes on we begin to argue and are miserable. In order to avoid the arguing, we must be in life; otherwise, even if everyone signs a contract agreeing not to argue, it will not help.

For this reason, we no longer want to have teams with twenty people. Everyone will be reassigned to teams of six people, and each team will have a nice house and a van. It will not be appropriate for the arguing to continue. Furthermore, the brothers must be more polite to the sisters and not lord it over them. The brothers must give the sisters some freedom. It is not a problem for the brothers to oversee, but they should not lord it over anyone. We should try this way to see how it works. If after a period of time things still do not work, we can make further adjustments. We hope that we can resolve our many practical problems and difficulties so that we will have the peace to labor. The brothers have made all the preparations for the teams so that the teams can gain the results.

Furthermore, when we go out to spread the gospel, we should take some ministry books with us. These books are not for us to sell and make money but for us to use as tools. We must use the literature as helpful tools because everyone is literate.

第二十一篇

福音开展与新路的目的

福音化台湾，初期开展有功效

在这个时代，人人都爱自己，都盼望能有美好的前途。然而，有一件事叫我们觉得喜乐，并对主满了感谢，就是在这样一种空气下，已经有一百三十位弟兄姊妹，为着主的权益，不顾自己的前途，下乡开展去了。第一批出去的是一百位，加上最近补上的三十位，共是一百三十位。

我们一面看见，这些青年弟兄姊妹，他们向着主的心和奉献，乃是绝对的；他们甘心领受，愿意走这条窄路，为主作见证。另一面，从他们的见证里，我们看见他们的开展，乃是有功效的。他们不是在那里空口说白话，讲些言不及义的道。借着他们一点简单的见证，圣灵立刻随着他们的话，在人身上作工。圣灵这一动工，人就改变了。同时，从这些开展见证者口中，我们实在听出他们里头真是有主；他们不仅是出去传福音救罪人，他们里面实在满了基督。他们出去是把基督送给人，把基督分给人；而这位基督乃是结果子的，是扩大的，也是繁殖的，因此召会就产生了。

福音开展工作现况

第一批出去的一百位，仅仅六十天，就在十五个地方兴起召会。按受浸人数说，平均每一处应该是五十位左右；所以两个月里，他们为人施浸，确实记名的，有七百五十到八百位。其中，大约有四分之一，或者弱一点，是常存的。这一百多位参加主日聚会，开始了他们的召会生活。所以，这十五处召会，约有近一百五十位新人。

同时，各地原有一些弟兄姊妹，是散居在其间的，因着那些地方没有召会，他们就四散各处，如同无家可归，没有合式归宿的人一般。现今因着这一百位弟兄姊妹下乡，

CHAPTER TWENTY-ONE

THE SPREAD OF THE GOSPEL AND THE GOAL OF THE NEW WAY

THE GOSPELIZATION OF TAIWAN

We are full of joy and thanksgiving to the Lord that in an age in which everyone loves himself and desires a prosperous future, one hundred thirty saints are willing to disregard their future for the sake of the Lord's interest and go to the towns and villages for the spread of the gospel. The first group that went out consisted of one hundred saints. Recently, thirty more saints joined them. This brings the total to one hundred thirty saints.

By being willing to take this narrow way to witness for the Lord, these young saints have shown that they are absolute and consecrated to the Lord. In addition, their testimonies show that their work in the spread of the gospel has been effective. They did not go out to speak empty words or abstract ideas. Rather, their speaking enabled the Holy Spirit to work in people, and this operation of the Spirit caused people to change. The testimonies of these young saints also show that they are gospel propagators and that the Lord is in them. They are full of Christ. When they went out to preach the gospel and lead sinners to salvation, they were distributing, dispensing, Christ into people. The Christ who is in these young saints is the real Fruit-bearer. He is the enlarging One, the multiplying One. He is the One establishing the churches.

THE PRESENT SITUATION OF THE WORK OF SPREADING THE GOSPEL

The first wave of saints raised up fifteen churches in sixty days. On average, they baptized fifty people in each locality. According to their records, the full-timers baptized seven hundred fifty to eight hundred people in two months. A little less than one-fourth of the people they baptized are remaining fruit; that is, they are in the Lord's Day meeting and have entered the church life. This means that there are about one hundred fifty new ones in fifteen new churches.

In addition to the new ones, there are some brothers and sisters who formerly were scattered. These brothers and sisters were like orphans without a home or without a proper dwelling place, because there was no church in their town. But the one hundred full-timers

两个月的工夫，就在十五处地方，一处一处的兴起召会。因此，召会就成了那些散居各处之弟兄姊妹的归宿，众人就都回家了。所以，不仅有新得救的人，原有的圣徒也加进来了；有的地方仅仅几位，有的地方则多到二十几位。如此，这十五处地方，就有了金灯台的见证，也就是有了召会。相信到今年底，这一处处的召会，最低限度会有一倍的繁增。这是现今开展的现况。

对开展现况改进的交通

我们衡量实际的情形，觉得实在有改进的必要，需要精益求精。所以，经过考量之后，我们首先把二十个人一大队，改为六人一小队，每一小队进占一个据点。这些据点都是事先勘察好的，同时备办组已将房舍租妥，并将一切设备都准备齐全。所以，到第二梯次出发时，就会有十二个乡镇，备办组已经完成了准备工作。巧的是，第二梯次正好是十二队，每队六位，总共是七十二位。

我们头一梯次出发时，是一百位作基数，预定每两个月产生十五处召会，每一处召会留下两个人；换言之，从这一百位中，留下三十位给那十五处召会。两个月后，再补上三十位。所以目前，原有基本一百位的开展队员，加上三十位补充的，就整整有一百三十位；他们在主的恢复里，往全台湾岛去开展。他们不仅年龄整齐，各面都相当整齐，所以我们大家都应该欢喜快乐，将感谢归给主。

我们不敢说，这在整个远东的基督教里，是空前的一个举动，但最起码在台湾，这是基督教有史以来的创举。在两个月之内，有一百三十位年轻圣徒，为着福音开展，把自己交出来。他们大都是大学毕业生，受了相当的属灵训练后，出来为着主的行动。在现今的世代里，能从大学生中，产生出如此多的全时间者，这实在是了不起的一件事。

这也是为什么一九八四年我回到台湾的一个主要原因。我们都知道，美国虽大并且大学林立，但都是散居的，要集中起来作实在不容易。然而台湾的情形，是特别蒙主怜悯的，因着地方小并且教育普及，就很容易集中的

went to the towns and villages and established fifteen churches in two months. Consequently, the scattered saints have found a dwelling place in the new churches; they have returned home. Hence, in every new locality there are local saints in addition to new believers. In some places there are only a few local saints, but in other places there are more than twenty local saints. These fifteen places now bear the testimony of the golden lampstand; that is, there is a church in these localities. We believe that by the end of this year, there will be a twofold increase in these new localities. This is the present situation of the spread.

FELLOWSHIP CONCERNING HOW TO IMPROVE THE PRESENT SPREADING

In considering the practical situation, we feel that there is much room for improvement; we need to endeavor to do better. We will first reduce the number of persons on each team from twenty to six. In addition, every team will have a base. The saints responsible for making arrangements are renting and furnishing places that will be suitable to use as a base. By the time the second wave of saints is ready to set out, there will be twelve towns or villages ready for them. The second wave will have twelve teams with six members on each team. This is a total of seventy-two people.

The first wave consisted of one hundred full-timers. We estimated that they could establish fifteen churches in two months. After a locality was raised up, two full-timers remained in the new locality to continue laboring. This means that thirty saints remained in fifteen new localities. After the new localities were raised up, an additional thirty full-timers joined the labor. Therefore, there are a total of one hundred thirty saints laboring on the island of Taiwan for the propagation of the Lord's recovery. These saints are about the same age and are balanced in every aspect. We should all rejoice and give thanks to the Lord for these saints.

We dare not say that such a spread of the gospel is an unprecedented move for Christianity in the Far East, but we can say that at least in Taiwan, such a move has never occurred before. One hundred thirty young saints are willing to hand themselves over for the propagation of the gospel. These are college graduates who have gone through substantial spiritual training and are willing to come forth for the Lord's move. It is truly marvelous that in this day and age so many full-time serving ones can be produced from among college graduates.

This is one of the main reasons I returned to Taiwan in 1984. America is a large country with numerous colleges and universities, but because the universities are scattered, it was difficult for us to concentrate our work in one place. However, the Lord has particularly blessed the situation in Taiwan, in that the island is small, and the people are educated. As a result, it

作。所以在台湾这里，能成百的得着大学生。若是没有这些成百的大学生，加入这个圣军，主的开展工作仍是无法作出来的。

一九八六年八月中，开始了第一期的全时间训练，八七年两期，八八年两期，共是五期。现在，我们到了第六期。在这头五期里，我们得了好几百位全时间弟兄姊妹。在这之前，我们还没有往外开展，还没有福音开展的举动，所以那些弟兄姊妹，有的就回到职业里去了。若是立即要将他们再找出来，并不容易。然而无论如何，他们可以作为储备人员，有一天需要来到时，仍然可以征召他们。所以这件事给我们看见，主那个主宰的预备。

我们内心都很快乐，因为在我们几十年的事奉里，学校工作我们作得并不少，但从来没有看见，有一百三十位全时间者，从大学里产生，整整齐齐的，在受完训练后，出发到各地作工。这还不像从前分散式的，你出去作你的，我出去作我的，而是完全经过训练后，整体分组出去的。事前不仅有详尽的计划，和许多的祷告，并且有充分的准备，得着了路线，然后一百位同时出发。

在两个月之内，我们看见这个工作实在是有成效。这是值得感谢的，但我们觉得仍有再改进的必要。就是将二十个人一大队，改为六个人一小队。现今我们已有一百三十位福音开展队员，已经开展到十五个地方，有了十五处的据点。我们现今的难处是，留守照顾的人力不足，安全不够。所以，要将这十五处据点，再加三十位弟兄姊妹，每一处加两位留守照顾。原来有的地方根本没有弟兄，只是两位青年姊妹，坐镇一个地方，这在照顾上不太容易，并且安全上也大有问题。现在，每一处加了两位，就等于加了一倍人力，大家一同配搭作工。

再者，从今天加了一倍的人后，每队四位就不再调动，要一直留在你们所在的地方，工作四个月。我们都知道，对新生的婴孩来说，很快的换奶妈，是很危险的。因此，我们给每队再加两位“奶妈”。原本的两位已经有两个月的经验了，如今再加两位，一共是四位。你们要一连作四个月，中途不可无故告假，好让你们所照顾的人，可以正常的长大。

is easy to concentrate our effort on the campuses. For this reason, we have been able to gain hundreds of college students in Taiwan. If it were not for the hundreds of college students who are joining Calvary's hosts, the Lord's spreading work would not be able to proceed.

In August 1986 we began the first term of the full-time training. There were two terms in 1987 and also in 1988. We have finished five terms, and we are presently in the sixth term. Several hundred brothers and sisters were gained through the first five terms. Prior to the current move for the spread of the gospel, some saints returned to their jobs after the training. Even though it will not be easy to locate these saints now, we can use them as reserves. When the need arises, they can be enlisted. From this we can see the Lord's sovereign preparation.

Our heart rejoices to see one hundred thirty college graduates who are trained and can be sent to labor in various places. In the past decades we labored much on the campuses, but we never saw such a sight. This is different from our scattered labor of the past, in which everyone did his own work. Now we are trained, and we go out in teams. Moreover, before the saints go to specific destinations, there is detailed planning, much prayer, and sufficient preparation. Then the saints are sent out at the same time.

Within two months we saw the effectiveness of this work. We are full of thanksgiving, but we feel that there is still the need for improvement. Therefore, we are reducing the size of the teams from twenty people to six. Even though we have one hundred thirty young people laboring in the spread of the gospel, and they have already spread to fifteen places, giving us fifteen bases, we have insufficient manpower to guard what has been established. This is our present problem. Therefore, the additional thirty brothers and sisters will be used to strengthen the fifteen bases. This will give us four full-timers in every locality to care for the new church. Initially, some places had only two young sisters overseeing the new church but no brothers. This situation made it difficult to care for the new saints, and it caused concern for the security of the sisters. Now two more saints are being added in each place, and this doubles the manpower to labor together in coordination.

Furthermore, from now on the four people in each base will not be moved to another place; they will labor in one place for four months. It is rather precarious for newborn babies to have their nannies changed frequently. Hence, we are adding two more “nannies” to each team. The original two “nannies” already have two months of experience. Four saints will now labor continuously for four months, and they will not take a leave of absence without a legitimate reason so that the ones who are under their care can grow normally.

福音开展的目标

现今每一个开展处，大约有四十至五十位受浸。这四位就要在他们身上作工，一定要把他们作得稳定，并且要继续、依序、细水长流的作；然后，再继续叩门，继续得新人。人数总要持续的往上加。盼望四个月期满时，每一处都有差不多四十位靠得住并且经常过召会生活的。那时，就可以把其中两位调走，留下两位在那地长远坐镇。另一面，盼望到时，每一处召会都能产生一些有用的人，一些像样的家，能作召会的寄托，也能作负责人，好帮同你们一同担负当地的责任。

我们说过，第二梯次有十二处地方，房舍都已预备好。所以你们可以动身，到那十二个地点去。这十二处，有十二队会前去；每队六位，要一直在当地作满四个月。换句话说，这七十二位出去十二个据点，每一个据点有六位，作工四个月；再加上前面的十五处开展地，每一个地方也是四个人，同样要作四个月。所以，在台湾岛上共有二十七处新的开展地方。先前的十五处地方，每处是四个人；新增的有十二处，每处是六个人。前面十五处，前两个月每处有两个人作；后四个月就是四个人作。这样，就叫众人能平衡，能均平。这是二十七处新开展地。

我们若是以此类推，一直推到一九九一年，这个福音化台湾的工作，就要告一段落。那时，新兴的一百处召会，每一处有两位全时间者，那就是两百位。我们已经出去了一百位，补充三十位后，还要再陆续补充到两百位。这两百位都是以梯次来作，作到一九九一年，就能产生出一百处召会；每处有两位在那里驻守。这是我们福音化台湾的第一阶段。

福音要往国外开展

至一九九一年底，我们将已差遣二百位受过训的青年弟兄姊妹，去得着一百个召会。届时我们是否该照样继续作下去，就要看那时的需要。目前我们都是在作比较大的乡镇，人口超过三万多的；往下去就要作人口一万多的。这

THE GOAL OF SPREADING THE GOSPEL

In every place where the spread is going on, there are about forty to fifty newly baptized believers. The four full-timers need to work on these new ones until they are stable. The full-timers should persistently work on them step by step. After that the full-timers can knock on doors and gain more new ones. The number of new ones should increase steadily over time. We hope that after four months there will be about forty saints in each locality who are regular and steady in the church life. We can then move two of the full-timers to another place, and two can remain in the new locality for the long term. We hope that in every locality some saints would be produced as responsible ones and that several suitable homes would be available for the church life. These new saints will be able to bear the local burden with the serving ones.

As we said earlier, accommodations in the twelve new bases are ready for the second wave of full-timers; hence, the second wave can set out immediately. Twelve teams with six members each will labor in these twelve places for four months. In other words, a total of seventy-two persons will labor in twelve bases for four months. This means that after four months we will have spread to a total of twenty-seven new places on the island of Taiwan. There are four full-timers stationed in each of the initial fifteen places, and the twelve new places will have six full-timers each. Each of the first fifteen places had two people laboring in them for two months, and they will have four people laboring in them for another four months. In this way the manpower is balanced and evenly distributed in every place. This is the situation of the twenty-seven new places for the spread.

If we continue spreading according to this pattern, in 1991 we will conclude this stage in the work of evangelizing Taiwan. There will be one hundred newly established churches and two full-time serving ones in every church for a total of two hundred full-timers. We began with one hundred full-timers and an additional thirty full-timers joined them. We need to continue adding more full-timers until there are two hundred full-timers laboring in the new churches. We should send the full-timers out in waves. In 1991 there will be one hundred new churches with two serving ones stationed in every church. This will bring us to the end of the first stage of evangelizing Taiwan.

SPREADING THE GOSPEL OVERSEAS

By the end of 1991 there will be two hundred trained young brothers and sisters in one hundred new churches. Depending on our need and the situation, we will then decide whether we should continue the spread. We are presently laboring mainly in larger townships that have a population of over thirty thousand people. Later we will labor in the towns that have

些人数一万多的，大部分都没有聚居一起，而多半是散居的。因此，我们觉得去作一个个据点，可能不太值得。我们往后的方向，是要由这一百个据点，再往外开展。这是福音化台湾的第二阶段。

之后，训练中心训练出来的全时间者，可能大部分会用在台北。盼望他们到台北的各社区，像已过全时间者在乡镇开展一样，六个人一队，去作一个社区。等到他们作出一个区聚会，那就相当于下乡开展作出一个小召会。不仅如此，后面逐渐训练出来的新人，也可以下乡，去替代那些已经下乡开展半年或一年的圣徒。然后这些被替代的人，就要往国外去。头一步，可能是要到美国作工，所以大家都得作好准备，好好学英文，或西班牙文。等到这些开展出去的人，在美国作工几年后，或许就可以从那里，再往西班牙语世界去，那里的工厂是非常大的。

台湾这里大学林立。一个小小的岛上，众人都聚在一处，很容易将福音传出去，也很容易产生大学毕业生，接受全时间训练。自然而然，台湾就成为主恢复里，产生人员的地方。相信不久，在六、七年间，总会有三、五百位全时间者，从台湾出去，有的到美国，有的往中南美洲去，同时，也很可能有的就到了非洲。如此，就不仅福音化了台湾，起码也福音化了美洲，甚至福音化整个非洲；这是我们目前的一个远景，我们众人都要朝这个远景努力。特别是在台湾作学校工作的人，眼光更是要放远、放大，好好去得大学生。

我们希望训练中心，每一年最少能产生六十位全时间者。五、六年后，能产生三、五百位；而这三、五百位都能到各地开展。台湾是个“学徒”的地方，受训后的人，都要到乡镇开展，经过一年、半载，也能往国外去；然后，有人起来接续他们的脚踪。这是全台湾岛上最蒙福的一件事，盼望众召会都能配搭起来，同工们也能了解这个目标，把台湾众召会带到繁殖扩增，叫神心满意足的境地。同时经过年日，从其中会产生出有经历的圣徒，那时他们不会太年轻，人生的经历应该也多了，就可以往国外去开展。如此，我们就能把拉丁美洲、非洲等地都福音化。盼望主如此成全。

a population of over ten thousand people. In most of these smaller towns people tend to be scattered instead of living in clusters; hence, we feel that it may not be effective to establish bases for the work in these towns. Our future direction will be to use the one hundred churches as bases and spread out from them. This will be the second stage of evangelizing Taiwan.

Thereafter, the full-timers who graduate from the full-time training will most likely stay in Taipei. We hope that they will form teams of six to labor in the various communities in Taipei, just like the full-timers who are laboring in the towns and villages. The labor of the full-timers in Taipei to gain enough fruit for a district meeting will be equivalent to establishing a church in one of the towns. Furthermore, the newly trained graduates can also replace those who have labored six months or longer in the towns and villages. This will release some from the first wave of full-timers to go overseas. The United States will be the first place that they will go to labor overseas. All the full-timers should be prepared to learn either English or Spanish. Then after the full-timers have labored in America for a few years, perhaps some can go to the Spanish-speaking countries where there is a vast field for the work.

There are many colleges and universities in Taiwan, and people on this small island live in a clustered environment. This makes it easy to spread the gospel and to gain college graduates who can receive the full-time training. This spontaneously makes Taiwan a place that can produce full-time workers. I believe that in six or seven years there will be three to five hundred full-timers going out from Taiwan; some will go to North America, others to Central and South America, and still others to Africa. In this way we will be able to evangelize not only Taiwan but also the Americas and even all of Africa. This is a good prospect, and we should all endeavor toward this prospect. In particular, those who are laboring on the campuses in Taiwan need to gain college students with this in view.

We hope that the full-time training will produce at least sixty full-timers every year. After five or six years three to five hundred saints will have gone through the training. These saints should go to various places for the spread of the gospel. The “apprentices” can be produced in Taiwan. After these apprentices receive the training, they will go to the towns and villages to labor for six months to one year, and then they will go to labor overseas. Every new group of apprentices who are raised up will follow in the footsteps of those who have gone before them. This will be a blessing to the island of Taiwan. We hope that in relation to this spread all the churches will be in coordination and that all the co-workers will understand that this is our goal. Then the churches in Taiwan can enter into an atmosphere of propagation and increase for God’s pleasure and satisfaction. Furthermore, through this process some saints will mature in their experience and growth in life, and their human experience will reach a certain measure of maturity. The trainees who mature can be sent overseas to evangelize Latin America and Africa. May the Lord fulfill this plan.

福音开展上实际的问题

我们要来看两个实行上的问题。第一，我们必须实行一件事，就是尽量不让姊妹为人施浸。出去叩门传福音时，要尽力避免姊妹为男性施浸；姊妹可以为女性施浸。比方你们到一个家传福音，主人夫妇俩都愿意相信，姊妹就可以为那位太太施浸。若是在场没有弟兄，就可以对那位先生说，“我们有弟兄来为你施浸，但今天可能来不及，我们再约一个时间，到你府上来为你施浸。我们也有车子，可以载你到会所受浸。”无论如何，我们的姊妹总是年轻，不宜作这事；但即使是年长的姊妹，也实在不宜为男性施浸。毕竟在为人施浸时，人的衣服都不是那样整齐遮身，不是太体面；所以务必尽量避免。

其次，盼望我们都接受一个负担，就是会所里一定要有福音车，也要有电话。照前一梯次下乡开展的弟兄姊妹，他们分作五大队，每一队有两部小型的交通车，每一部能坐十位，一共能坐二十位。每一处开展的召会，都有一部十人坐的车。此种车的用处，是当你们去开展时，可以用来接送偏远一点的圣徒。我们知道，乡下地区的交通都不太方便，车也不多，圣徒们个人也不会有什么车辆。若是要他们走路聚会，恐怕需要一两小时，这实在是为难一点。若是有一部车，一趟可以接十位圣徒聚会，那是何等的好。比方，在一个四十人聚会的地方，若是有一半是需要接送的，只要接两次就够了；一次接十个，两次就接二十个。这实在是需要的。

不仅如此，一百处新成立的召会，每一处有一部车，就有一百部小福音车；这些福音车规模是一样的，形状是一样的，上面所漆的字也是一样：“神爱世人”、“耶稣是主”。当这一百部车在乡镇间来回穿梭时，也为我们作了现成的广告，使整个乡镇地区都能知道，这就是召会聚会所传福音的车子。

所以，会所里无论如何都要有部车；同时，也要有电话。若是姊妹们在乡下传福音，有人愿意受浸，需要弟兄们接应，就可以用电话彼此联络，请弟兄们去为人施浸。这些都是我们应当注意并预备的。

此外，你们去传福音时，若是碰到一些年长、有阅历、又功成名就的人，你们不要胆怯；不要觉得自己年轻，阅历不足，资格也不够，不敢去应对。这是不需要的。你们

PRACTICAL PROBLEMS IN SPREADING THE GOSPEL

We need to consider two practical problems that we have encountered. First, as much as possible we must avoid the practice of sisters baptizing people. When we knock on doors, we should not let the sisters baptize males, but the sisters can be allowed to baptize females. Suppose after preaching the gospel in a home that both the husband and the wife are willing to be baptized. The sisters can baptize the wife, and if there is no brother present, the sisters should make an arrangement for the husband to be baptized later. They can even arrange for the husband to be baptized in the meeting hall. Under no circumstance is it appropriate for our young sisters to baptize a male. Even if the sister is older, it is still not appropriate for her to baptize a male. During baptism, a person’s clothing might not cover his entire body. It is therefore best to avoid such a situation.

Second, I hope that every locality will have a gospel van and a telephone. The first wave of saints who went to the towns and villages were equipped with two ten-passenger vans per team. In every locality there should be at least one ten-passenger van. Transportation in the rural areas is not convenient; buses do not run frequently. Therefore, these vans can be used to transport saints. Most saints do not own cars, and it may take them one or two hours to walk to the meeting. This is burdensome. It would be wonderful to have a vehicle that can transport ten saints to the meeting in one trip. In a locality where forty people meet together, if half of them require a ride, we will only need to make two trips. This is needed.

Furthermore, if each of the one hundred newly established churches has a van, there will be one hundred gospel vans. The vans will all be of the same make and the same shape with a logo, such as “God loves the world” or “Jesus is Lord,” painted on them. When these one hundred vans travel from town to town, the townspeople will know that these are the gospel vans of the local churches.

Every church must have a van and a telephone. Then when the sisters go to preach the gospel and a person is willing to be baptized, they can contact the brothers to come and assist them in the baptism. These are some matters that we should pay attention to and for which we should be prepared.

In addition, we should not be timid or frightened when we preach the gospel to people who are older, more experienced, rather accomplished, or famous. We should not feel that we are too young, inexperienced, or unqualified to speak to them. We

只管积极的和人谈基督；无论对象是谁，你们尽管对人讲说福音，分赐基督。即使这人是个大老板，或大学教授，有丰富人生的经历，但最起码，这人没有基督，没有对基督的经历；而这正是你们可以夸口的。他们有所夸的，你们更有所夸的。

所以，你们只管把基督摆出来；这是你们需要操练、学习的。保罗在腓立比三章说，“我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”（腓三8。）这能帮助你们去应付那一类的人。你们要把腓立比三章好好读过，祷告过，并且要实际的应用在你们自己身上，去经历基督如何作你们的丰富，作你们的一切。相信这能帮助你们去应对那些所谓高品的人。

福音开展工作的内容

经过这样的改进，我们在作法上和地方的安排，都是面面顾到。唯一叫我们挂心的，是你们出去工作的内容。我们经过四年多的研究，看见照着圣经的记载，基督徒为主作工，可分为四大步。第一步，传福音；第二步，在人得救之后，要喂养人；第三步，要把这些得着喂养的初信者带在一起，成立小排，让他们在主里面彼此有认识，有交通。这样的排可以从七、八个人作起，慢慢人数会加多，就将他们分为两排。第四步，是要把他们带到召会中，一同过召会生活；特别是要到主日的大聚会，和众圣徒一同有申言的操练。

总括的说，第一是传福音带人得救，第二是喂养初信者，第三是将这些得着喂养的初信者联在一起，八、九个人成为一排，彼此照顾，互相成全。第四，将他们带到召会里，最重要的是让他们在主日聚会中申言，以建造召会。已过我们都重在访问人，叩门，给人施浸，现在我们要切记以上这些要点。

开展上时间的运用

在训练中，每周一固定是放假的。关于放假的事，请你们记得，放假不是为着让你们出去游山玩水，那种作法一点也得不着休息，反而会把你们累坏了。旧约里的人是守

should be bold and speak Christ to everyone. We should preach the gospel and dispense Christ. Even if the person we are speaking to is the head of a big company or a college professor with a wealth of human experiences, he does not have Christ or the experience of Christ. We can boast that we have Christ. They may have something that they can boast of, but we have even more of which to boast.

We should simply present Christ to people. This should be our exercise and our practice. In Philippians 3:8 Paul said, “I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ.” This verse should help us deal with different kinds of people. We should read Philippians 3 and pray over the verses to apply these verses to ourselves. We need to experience Christ as our riches and as everything to us. I trust that this experience will help us in speaking to people who have positions in society.

THE STEPS OF THE WORK OF SPREADING THE GOSPEL

By improving our arrangement in the work and by taking care of housing, we have taken care of the full-timers in every way. However, we are still concerned about the steps of our work. The record in the Bible shows that there are four major steps in a Christian’s work for Christ. The first step is to preach the gospel. The second step is to nourish people after they are saved. The third step is to gather the new believers whom we are nourishing into small group meetings so that they may know one another in the Lord and fellowship together. A small group can begin with seven or eight people and gradually increase in number until it can be split into two groups. The fourth step is to bring the new ones to participate in the church life. In particular, we must bring them to the big meeting on Lord’s Day morning for them to practice prophesying together with all the saints.

In conclusion, we need to preach the gospel to lead people to salvation, and we need to nourish the new believers. Then we should connect a new one with eight or nine others in a small group for mutual care and perfecting. We also need to bring the new believers to the church meetings. In particular, they need to prophesy in the Lord’s Day morning meeting for the building up of the church. In the past we emphasized knocking on doors to visit people and baptize them, but now we must emphasize these four steps.

THE USE OF OUR TIME

When the full-timers were in the training, Monday was always a day off. However, during our time to spread the gospel, if we use this day to go on an outing, we will not get any rest, and we will be more exhausted afterwards. In the Old Testament the

安息日的，在安息日不许人走太远的路。新约使徒行传里，有句相关的话说，“有安息日可走的路程。”（一12。）我们千万不要学世人的作法，一放假就到处玩，总是走了超过安息日可走的路程。等到回家后，就觉得很累，第二天根本没有力气上班或上学。这是错用了假日的用意。

再者，你们周二到周六都忙于工作，主日又忙着聚会，而你们的追求也多半是团体的；所以，你们每周需要有一天，自己在主面前安静一下，有点个人的祷告、亲近主、与主交通。这实在是需要的。每一周，你们应该有一天，把自己放松下来，与主有个人、直接的交通。另一面，每个人总有些琐碎的事需要处理。比如，要送洗衣服，要添购东西等；这都是周一放假日应该作的事。当然，这不是说你们绝对不可以到公园，或其他可休闲的地方坐坐，散散步。我们是盼望你们不要走太远的路，不要过累以致影响正常的作息。比方，你们可以就近找个安静的地方，在主面前与主有点交通，调整调整自己，有点休息。或是与家人见面，一同吃饭谈谈家里的事。这都是好的。总之，不要走超过安息日的路程，那是违反休息的原则的。

一般日常的时间，上午完全是进修，或者读经追求真理，或者读属灵书报追求生命，同时也学习一点外国语言。我们都知道，一个事奉主的人，懂得越多种语言越好。以我自己为例，七十年前，我还在中国大陆时，幸亏学了一点英文，不然，是很难应付今天这广大的局面的。当前的需要，是你们都要找机会读英文、西班牙文等。若是你们对韩国有负担，学点韩文也是不错；韩国那里，实在需要一班中国弟兄姊妹去配搭。同样的，日本也需要帮助。当然最重要的，还是英语和西班牙语，因为英语是世界通用的语言，而全世界说西班牙语的人也很多。这些都应该放在上午进修的时间来学习。再者，母语中文也得继续加强，或许主能用你们，将来能作一点文字。总之，你们要事奉主，就必须在语言上下功夫。

至于下午和晚上的时间，你们要用来作工。晚上可能有祷告聚会，或小排聚会等；此外，其余的时间应该统统用来出外叩门。开展队是每三个人一组，一周作工五天，若是能得五个人，两组就可以叩得十个人。以开展一百二十天算，头十周的七十天，一周叩得十位，十周就叩得一百

children of Israel kept the Sabbath. On this day they were not allowed to walk very far; hence, in Acts there is the phrase a Sabbath day’s journey (1:12). We must not follow the way of people in the world and go on an outing as soon as we have a day off. After going on an outing, people are generally exhausted, and they do not have the energy to go to work or school the next day. This is the wrong way to spend our day off.

The full-timers are busy working from Tuesday through Saturday, and they are busy meeting on the Lord’s Day. Moreover, their pursuit is mainly corporate. Hence, they need one day every week to be calm before the Lord in personal prayer in order to contact and fellowship with the Lord. There is a genuine need for the full-timers to spend one day in personal fellowship with the Lord. In addition to this, they also have miscellaneous personal matters to take care of, for example, taking their clothes to be cleaned and buying personal items. These things should be done on Monday, on their day off. This does not mean that they cannot sit in a park or take a walk but rather that they should not go too far or exhaust themselves. A place that is close by and quiet is all that is needed to fellowship with the Lord. They can also visit their family to take care of family matters. In summary, the full-timers should not walk farther than a Sabbath day’s journey, because this violates the principle of rest.

The full-timers should spend their mornings reading the Bible, studying the truth, or reading spiritual books for the pursuit of life. They should also spend some time to learn a foreign language. The more languages a servant of the Lord knows, the better. For example, if I had not labored diligently to learn English seventy years ago when I lived in China, I would be unable to deal with our present situation. The present need is for the full-timers to learn English, Spanish, and other languages. Those with a burden for Korea should learn Korean. Korea needs a group of Chinese brothers and sisters to join them in the coordination. This also applies to Japan. However, the most important languages are English and Spanish; English is the common language of the world, and there are many Spanish-speaking people in the world. In addition to this, the trainees must continue to improve their Chinese. Perhaps the Lord will use them in the future for the publication work. In any event, those who want to serve the Lord must spend time to learn languages.

The full-timers should use their afternoons and evenings for the work. They should use their time to go out and knock on doors if they do not have a prayer meeting or a small group meeting. They should go out five days a week in gospel teams of three saints. If one gospel team of three can gain five people in one week, the entire team of six saints can gain ten people. If the teams gain ten people in one week, they should be able to gain

位。当然这需要打点折扣，因为头两周，在得着新人后，立刻需要喂养他们，成全他们有家聚会。所以，时间不能全部用在叩门上，还得分配去喂养新人，帮助新人成立小排。这样看来，我们开展的时间，必须分配作三件事：一是叩门传福音；二是作家聚会、喂养人；三是成立小排，教导成全小排中的新人。

尽力喂养、成全、教导、栽培初信者

以十周的时间来看，全时间者可以带七、八十位得救；这是受浸的人数。福音开展一百二十天，前七十天是十周，我们专作叩访，剩下五十天，可以暂时停止叩门。然而这不是律法，或许这些新得救的人，也会带进一些人受浸；所以应该会再有十多位被带进来。这样算起来，开展的四个月内，无论是全时间者自己直接带的，还是新人间接带的，总共应该会有八、九十位新受浸的。

这八、九十位新人，在一百二十天内，都是一步一步，经过你们工作的；首先是喂养，其次是成全、教导、栽培。这喂养的工作是借着家聚会，我们需要到人家里有聚会，这是没法集体作的。我们到家聚会，也需要两个人一同配搭。然后渐渐的，这家聚会就会引到排聚会。到了小排聚会，就是包罗万象，召会生活的一切都在其中；所以，小排的结果就是召会生活的实际。末了，就是召会聚会的申言。

第二梯次的开展队，每队六人，在头十周，也就是七十天之内，带进八、九十位新受浸的人。同时，这六位队员，就在这八、九十位身上作工；先是作喂养的工作，然后是小排中的成全、教导、造就、栽培。这八、九十位经过接下来五十天的照顾，应该能留下相当稳固、可靠的人数。从前，我们可能一受浸就是成千上百人，但留下的不多，因为那时既没有喂养，也没有教导、成全或栽培。如今则不同。

你们到家聚会、排聚会，去作喂养、成全的工作，一个人一天下午，可以作一个家，晚上又作一个家；这是最起码的。比方，末了七周不叩门的时间，你们就要把所有工

one hundred people in the first ten weeks. However, this number will be reduced because the full-timers will need to nourish the newly baptized believers in home meetings immediately after they are gained. They will also need to help these new ones form small groups. Hence, the full-timers will spend their time spreading the gospel through three activities: preaching the gospel by knocking on doors, nourishing the new ones in home meetings, and teaching and perfecting the new ones in small group meetings.

DOING OUR BEST TO NOURISH, PERFECT, TEACH, AND CULTIVATE THE NEW BELIEVERS

It is possible for the full-timers to baptize seventy or eighty people in ten weeks. The second wave of teams will spend a total of one hundred twenty days to spread the gospel. During the first seventy days, or ten weeks, the teams should emphasize knocking on doors. The teams do not need to knock on doors during the remaining fifty days. However, this is not legal. It is possible that more people will be baptized, because the new ones will bring people to be baptized. In any case, during the four months of spreading the gospel, the teams should baptize about eighty new ones either through knocking on doors or through the contacts of newly baptized saints.

The eighty newly baptized believers should be under our step-by-step care for one hundred twenty days. We must first nourish them and then perfect, teach, and cultivate them. The work of nourishing is accomplished through the home meetings. We need to meet with people in their homes, not in large groups. Two people should coordinate together for a home meeting. Gradually, the new ones in a home meeting will be led into a small group meeting. The small group meetings are all-inclusive, having every aspect of the church life. Therefore, as a result of being in a small group, the new ones are brought into the reality of the church life. Finally, there is the prophesying in the church meetings.

The teams in the second wave should baptize eighty or ninety people during the first ten weeks. The six members on a team must labor on these eighty or ninety people. We must first do a nourishing work, and then we must perfect, teach, edify, and cultivate the new ones in the small groups. After being under our care for fifty days, the new ones should be stable and should remain. In the past even though we baptized thousands of people, not many remained, because we did not nourish, teach, perfect, or cultivate them. We are now doing things differently.

In nourishing and perfecting the new ones in the home meetings or the small group meetings, one household can be visited in the afternoon and another in the evening. This is a minimum of two households a day. During the last seven weeks, when the teams

夫用在家聚会、排聚会上，去喂养、教导、成全、造就新人。在七周里，你们六个人可以分成几组，一组最少一天能到两个家，照顾两个人；无论是喂养或成全，一组一天照顾两个人，五天就是十个人。长此下去，你们所照顾的人中，总有一半以上可以稳定的留下。

家聚会喂养的内容

人得救之后，我们就得立刻喂养他。这不像从前人受浸后，我们就丢下他不管，快快再去为下一位受浸。盼望我们今后不是如此，而是在人受浸后，立刻留在他们家里，喂养他们第一餐。然后，第二天再去，隔几天再去；这样接二连三，头一个月至少要去十次。我们不作别的，专专去喂养他们。喂养时有几个原则需要记牢，首先，就是铁定要用圣经的话喂养他们；这个可以借用“生命课程”，但这“生命课程”，必须生机的活用，而不能机械式的使用。

千万要脱开呆板、形式的作法；比方，一开头我们常喜欢说，“今天我们要来读生命课程，”这都是不必要的话。一进到人家里，坐定后，你们就要先操练灵，让灵兴起，或者祷告，或者放声唱诗。甚至，你们从家里动身时，就开始唱诗，在车上就祷告。这样，你们还没到人家里，聚会就开始了。

到了人家门前，你们最好一面敲门，一面唱诗；这家人在里面听见，里面会起共鸣，灵里会有响应，家聚会自然就开始了。等到你们进去，或许还没有坐下，那位初信者可能就会说，“幸亏你们来了，我有个问题要问问你们。”这样彼此一问一答，就可以带到“生命课程”里的某一课，是正好适于回答那个问题的。然而，也不必那一课完全都用，或许只要点一下就够了，把那些重要的章节，读给他听。半小时后，那人就得着了喂养。喂养过后，不必对那人说，“现在我要走了。”不需要如此。你们喂养人后，还需要与人有交通，和人谈一谈；这绝不是作礼拜，这乃是最好的聚会。

are not knocking on doors, they must spend all their time to nourish, teach, perfect, and cultivate the new ones in home meetings and small group meetings. During these seven weeks, the full-timers can form several teams, and each team can visit at least two households a day to care for two people. Regardless of whether the full-timers are nourishing or perfecting, they can care for two people a day and ten people in five days. If the teams practice this, more than half the people under their care will remain.

THE CONTENTS OF NOURISHING IN THE HOME MEETINGS

We should nourish a person immediately after he is saved. This is not according to our former practice of baptizing someone and then immediately rushing off to baptize another person. From now on we must change our practice. Immediately after baptizing a person, we should remain in his home and feed him his first meal. Then we should visit him the day after his baptism and visit him again a few days later. By visiting a new one in this way, we should be able to meet with him at least ten times in the first month. All we should do is visit and feed the new ones. When we visit the new ones, we must feed them with the word of the Bible. We can do this with Life Lessons. However, we must use Life Lessons organically, not mechanically.

We must avoid being rigid and using formal methods. For example, at the beginning of a home meeting we always say, “Today we are going to read Life Lessons.” This is unnecessary. As soon as we enter a new one’s home and sit down, we should exercise our spirit by praying or singing out loud so that our spirit rises up. We should even begin singing when we leave our home and pray while we are in the car. Then the meeting will begin before we even arrive at the new one’s home.

It is best to sing hymns while we are waiting at the door. Then when the new one hears us, his spirit will be stirred up, and the home meeting will begin spontaneously. After we enter the home, the new believer may say, “I am so glad you came. I have a question to ask you.” By this mutual asking and answering we may be led to a particular lesson in Life Lessons that is an appropriate response to the question. It is not necessary to read the entire lesson. It may be sufficient to read one point and the important verses. After half an hour the new one will be nourished. We should not leave as soon as the new one is nourished; instead, we should fellowship with him and talk to him. This is not a worship service; it is the best meeting.

有时，你们即使仅仅把“生命课程”读给人听，也能解答他们的问题。再者，“生命课程”每课后面，都附有一首诗歌，很适合配着唱一唱；这样，在作法上就不至于呆板，而流于形式。所以你们要切记，下乡开展乃要完全的走新路，走一条崭新的路，而不是要去作什么改造的工作。同时，也不要把我们所交通的这些作法，依样画葫芦的带去“照作”，那会变成老套；乃要天天更新，天天在新鲜的灵里，将基督供应到人里面。

基督徒的聚会乃是祷、唱、读、讲

基督徒的聚会，不外乎祷、唱、读、讲，也就是祷告、唱诗、读经、讲说这四大要素。除此之外，还有一点的交通，一点的代祷，一点的彼此照顾。你们到人家里，一定要把人的灵挑旺起来；为此，你们自己的灵要先兴起来。好比从前我们去访问人，那时人还没有受带领，对所谓操练灵、释放灵等，全数不懂。其实，释放灵、操练灵、运用灵，都是我们自创的名词。甚至我们在中国大陆时，倪弟兄所注重，并常说的一句话，就是“要运用你们的灵”。那时，还没有“操练灵”、“释放灵”这些辞。乃是我们到台湾以后，这些辞句才开始使用。

从前我们去看望人时，只知道要穿戴整齐，然后带着一本圣经就出门了。叩门时，是规规矩矩的叩；人出来应门时，我们也是客客气气、规规矩矩的。然而，这一规矩就呆板，一呆板就死沉。等到我们坐下后，主人也跟着坐下，我们众人就只能彼此对看；你看看我，我看看你，彼此不知道要作什么，也不知道该说什么。想了半天，就选一首诗歌唱，唱完了就祷告，可以说全是形式的一套。这是人照着自己天然的观念聚会、敬拜、事奉，实在很难打动人的灵。

等我们把圣经查读后，情况就不一样了。从使徒行传里，我们看见圣徒们，都是自动的唱诗、赞美、欢乐。在四章里，彼得、约翰从监里被释放出来后，他们到了弟兄们中间，立即欢乐赞美，并高声祷告。祷告完，聚会的地方震动起来，他们就都被圣灵充溢，放胆讲说神的话。（徒四23～31。）他们为什么能放胆？因为在监狱里时，犹太议

Sometimes we will be able to answer a new one’s questions simply by reading Life Lessons with him. Every lesson in Life Lessons has a hymn at the end that is appropriate to sing in coordination with our speaking. If we use the hymn, we will not be rigid and our method will not become a ritual. When we are spreading the gospel in the rural places, we must do things absolutely according to the new way. We are taking a new way; we are not doing a reforming work. Moreover, if we apply these methods mechanically, they will become old. We must instead be renewed daily and have a fresh spirit to supply others with Christ every day.

CHRISTIAN MEETINGS BEING PRAYING, SINGING, READING, AND SPEAKING

In Christian meetings we pray, sing, read, and speak. These are the elements that compose our meetings. In addition, there is fellowship, petition, and mutual care. When we visit people in their homes, we must stir up their spirit, but in order to do this, our spirit must first be stirred up. In the past when we visited people, we did not understand the matters of exercising our spirit or releasing our spirit, because we had not received any leading related to this. Actually, releasing the spirit, exercising the spirit, and using the spirit are terms that we invented. When we were still in mainland China, Brother Nee emphasized and frequently used the phrase use your spirit. At that time we did not yet have the phrases exercise your spirit and release your spirit. We did not begin to use these until we were in Taiwan.

When we visited people in the past, we knew that we should dress neatly and take our Bible. We knocked on doors in a formal way, and when people answered the door, we were polite and formal. However, our formality became stiff and rigid, and as soon as things are rigid, they become dead. After we sat down and our host also sat down, we would look at one another, not knowing what to do or say. After a while we would select a hymn, and after singing the hymn, we prayed. This was a formal ritual. These were meetings according to the natural human concept of worship and service. It is difficult for a person’s spirit to be moved in such a meeting.

However, when we researched the Bible, we saw a different situation. In Acts we saw that the saints sang hymns, praised, and rejoiced spontaneously. In chapter 4, when Peter and John were released from jail, they went to the brothers, who immediately rejoiced, praised, and prayed out loud. After praying, the place where they were meeting was shaken, and they were filled with the Holy Spirit and began to speak the word of God with boldness (vv. 23-31). What caused the disciples to speak with boldness?

会就嘱咐门徒，要记得出去时不要奉这个名再讲道。（徒四 17～18。）然而他们越叮咛、嘱咐，使徒们就越发赞美；赞美完后，圣灵充溢他们，地大震动，他们便更加放胆讲论。到了五章，使徒们又被捉拿，祭司长就提醒他们，不要奉这个名再施教。（徒五 28。）彼得和众使徒就回答说，“顺从神，不顺从人，是应当的。”（徒五 29。）这给我们看见完全没有形式。

小排聚集要给人生机的成全

你们出去开展，一定要记牢这些点。若是你们仅仅带人，依样画葫芦的去作，你们就大错了。这是作不得的。你们的使命乃是传福音，把人带到新路里，因为在新路里才有生机的造就与建造。我们曾经交通过，生机的建造需要生机的传扬、生机的喂养、以及生机的成全。传福音是生机的，在家聚会中喂养也是生机的，在排聚会里成全人更是生机的；全数都是生机的。

排聚会里包括教导、造就、建立和成全。以弗所四章十二节的“成全”圣徒，在希腊原文，本意是“装备”的意思。弟兄们有许多人都是当过兵的，他们入伍时，军队就会训练他们；不仅训练，并且教导；不仅教导，更要操练，最终就把他们装备起来。因此，“成全”是有装备、供给的意思。你们若是士兵，国家不仅会把你们装备起来，并且会供给你们枪枝、子弹，然后你们就能变成战士，也就能打仗。成全人就是这个意思，这也正是小排里所作的事。

所以，小排聚会一面重在交通；这交通不应当有规条。一面重在祷告；当我们从交通里接受负担后，要立即有祷告。祷告能带进互相的关心和照顾。因此，小排的人数不在于多，乃在于个个都要尽功用。若是一个召会里，有二百位圣徒，都只聚大聚会，众人就只能见面，点头问安，没有办法知道彼此的情形。然而，小排聚会并没有一定的聚会形式，也没有规条，众人就都能尽功用，都能说话，都能有所发挥。渐渐交通多了，就会有负担要祷告；或许是为生病的姊妹，或许是为失业的弟兄。总之，众人同心合意祷告五分钟，这就带进了彼此的关心照顾。交通带进祷告，祷告带进彼此的关切和照顾。这是小排聚会里所作的。

When Peter and John were in custody, the Jewish Sanhedrin charged them not to utter anything at all nor teach based upon the name of Jesus (vv. 17-18). But the more the Sanhedrin exhorted and charged, the more the apostles praised. After praising, they were filled with the Holy Spirit. This enabled them to speak even more boldly. In chapter 5 the apostles were arrested again and reminded of the charge “not to teach based upon this name” (v. 28). However, Peter and the apostles said, “It is necessary to obey God rather than men” (v. 29). This shows that the disciples were freed from formality.

ORGANIC PERFECTING IN THE SMALL GROUP MEETINGS

We must remember these points when we go out to spread the gospel. We are wrong if we are merely using these methods to mechanically lead people to salvation. We should not do this. Our commission is to preach the gospel and bring people into the new way. The new way is the only way that has organic edification and building. As we have already fellowshipped, organic building requires organic preaching, organic nourishing, and organic perfecting. Preaching the gospel is organic, nourishing new ones in home meetings is also organic, and perfecting them in small group meetings is even more organic. The new way is entirely organic.

The small group meetings include teaching, edification, building, and perfecting. In the original Greek, the word perfecting in Ephesians 4:12 means “equipping.” When a person enters the military, he is trained, taught, made to practice, and thus he is equipped. However, perfecting has the meaning of both equipping and supplying. A soldier is not only equipped with the skills necessary to fight; he is also supplied with a gun and bullets. Then he can fight the battle. This is the meaning of perfecting, and this is achieved in the small group meetings.

On the one hand, the small group meetings emphasize fellowship, and this fellowship should not have regulations. On the other hand, the meetings emphasize prayer. We must pray immediately after we fellowship. Prayer brings in mutual concern and care. Therefore, there should not be many people in a small group meeting, and everyone must function. Suppose there are two hundred people in a church, and they attend only the big meetings. Even though they can greet one another, there is no way for them to know one another’s situation. However, because there are no set forms or regulations in the small group meetings, everyone can function and speak. After fellowshipping about many things, we will have a burden to pray. We may pray for a sister who is sick or for a brother who lost his job. When everyone prays in one accord for five minutes, there will be a concern and care for one another. Fellowship brings in prayer, and prayer brings in mutual concern and care. This is what we should do in the small groups.

再者，在排聚会中，弟兄姊妹常会发问题。有些是生活的，关乎生命的；有些是解经的，关乎真理的。比方有人读到林前十一章，说到剪发剃头，或长发蒙头等类的事，就觉得不甚其解。他这一问，众人就要共同解答他的问题，而不是专专一个人负责回答；乃是与会的人都回答，你答一点，我答一点，末了，有位老练的作个总结。这样，众人就都彼此得成全，受造就。同时，在这个交通、祷告、相顾之间，大家就都尽功用了。

小排的目的就是要成全人，作同样的事。比如我们这排有二十个人，经过五、六个月的成全，其中有许多位，定规都能作我们所作的。这时，我们就可以告诉他们，凡在我们这小排聚会里，经过五、六个月的，都可以毕业了，都可以不要再到这个小排来；他们可以三、五位的去成立一个新的排。

或许有人会问，一个排只有三、五个人，会不会太少？这是不错，所以第一步，他们都得去叩门传福音。他们可以三个人或五个人成为一队，出去一周后，最少会叩得三至五位。这样，就会有人需要他们的照顾。然后，他们要去设立家聚会；有了家聚会，就要把人连成排。如此，不仅有了家聚会的喂养，更有排聚会的成全。这些我们所带出来的人，就作了我们所作的；这是第一代。再作半年，会产生第二代；接着作半年，又有一代出来。这就会生生不息，继续的扩展并繁增。若是我们都能忠心的如此实行，一年定规能翻一倍。特别在开头的时候，繁增都比较容易；有时不只能翻一倍，甚至更多。

新路所要达到的目的—成全圣徒

以弗所四章十一至十二节说，“祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”这意思是，这些使徒、申言者、传福音者，把我们成全之后，我们就都是使徒，也都是申言者了。这好比大学教授教学生，教到末了，四年毕业后，学生也都能成为教员。这就是新路所要达到的目的，也是圣经所启示给我们的。这不像我们从前的作法，人听了福音，受浸之后，我们关心过两周后，也就不管了；即使照顾，即使关心，

Furthermore, in the small group meetings the brothers and sisters can ask questions. Some questions will be concerning our living, concerning life, and other questions will be related to the Bible, concerning the truth. For example, someone may read 1 Corinthians 11 and not understand what is written concerning cutting one’s hair or shaving one’s head and concerning long hair and head coverings. If he asks a question, everyone should corporately answer the question. Instead of only one person responding to the question, everyone should give a short answer. After everyone has answered, an older or more experienced person should give a concluding word. In this way there is mutual perfecting and edifying. In addition, during the mutual fellowshipping, praying, and caring, everyone functions.

The goal of the small groups is to perfect the saints to do the same things we do. If we have twenty people in our group, after five or six months of perfecting, many of them should be able to do what we do. Hence, after six months we can explain that everyone in the group is ready to “graduate,” and therefore we should split into groups of three to five people to form new small groups.

Some people may say that three to five people are too few to form a small group. This is true. Therefore, they must first preach the gospel by knocking on doors. After one week of knocking on doors, they may have three to five people who require their care. They should establish home meetings and then bring the new ones into small groups. Then the new ones will not only have the nourishing of the home meetings but also the perfecting of the small group meetings. The believers we gain are the first generation, and they will do what we do. After six months they can go out to gain the second generation; then in another six months, another generation will be produced. By this continuous reproduction there will be a constant spread and increase. If we are faithful to practice in this way, our numbers will double within one year. Our numbers may more than double, because it is especially easy to increase in the beginning.

THE GOAL OF THE NEW WAY—PERFECTING THE SAINTS

Ephesians 4:11-12 says, “He...gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.” According to these verses, after we are perfected by the gifted members, we become gifts. This can be compared to a university professor who teaches his students so that they can become teachers when they graduate. This is the goal of the new way, and this is what is revealed in the Bible. However, according to our past practice, we would baptize a person and then not care for him for several weeks. If we did care for him, the most we would do is encourage him to come to the Lord’s Day meetings. Hence, people have

也只是鼓励他们来参加主日聚会罢了。所以，人来听主日讲道，一年、十年、二十年过去，也没有什么大的长进；虽然不是说一点也没有用，但至少没有把人成全出来。

现在，这个新路不仅传福音，设立家聚会，喂养新人，成立小排，并且在小排里有交通，有祷告，有互相的照顾，也有真理的教导，并生命的追求，可以说样样都有。召会生活中所有的基本操练和追求，在小排里都有；末了，小排里的人都“毕业”了，都能从小排里出去，自己成立聚会。从传福音开始，再带人设立家聚会，成立小排，依样去画葫芦；结果就是第二代的“葫芦”，然后是第三代、第四代。换句话说，先是一个排，后来变作两个排，等到第三代时，就变作四个排。再往下去，又变作八个排、十二个排了。这样，福音自然就传遍了；并且人人都会传福音，也都是申言者，并且都是设立召会者，也就是使徒了。

福音化台北的远景

盼望福音化台湾以后，训练中心再训练出的全时间者，不用到别处开展，而是专专为着台北。好比现在有六位全时间者，要到外地的一个乡镇去；他们到了那里，就要作出一个召会。然而在台北这里，乃是要到一个区去，作出一个区聚会。这样，往后我们所带进来新的人，都会跟着我们作这一切。现在我们要仰望主，把台北这五千多位主日聚会的弟兄姊妹，都作到这个地步，六个人一队出发，去开展社区，作区聚会。这五千位中，可能有一千多位是年长一点的，我们就不用麻烦他们了，只要请他们为主的新路多多祷告。此外，十七、八岁以下的青少年弟兄姊妹，虽然也可以一同去叩门，但总还不是那么成熟。所以若是扣除这些，我们还有三千位可以出去叩门的。

这三千位，大多是带着职业的，即使不带职业也是看顾家庭的；所以，都不是全时间者。既是如此，我们可以把三千人当一千人用。这一千人若是六个人一队，就可分为一百六十六队，立即能把台北占满；这里一区，那里一区。当然，到末了，可能只找到八十区，还找不到一百六十区；但无论如何，我们都要去找一个区，在区里设立区聚会。这样一年之内，六个人一定能作出四十个人的聚会。这实在是很不得了的光景。

listened to messages on the Lord's Day for ten to twenty years without experiencing much growth in life. While the saints may have experienced some growth in life, we did not perfect anyone.

The new way does not merely involve preaching the gospel, establishing home meetings, nourishing new ones, and starting small group meetings with mutual fellowship, prayer, and care. It also involves teaching the truth and pursuing the growth in life. The new way is all-inclusive. All the basic exercises and pursuits in the church life are in the small groups. Eventually, everyone in a small group "graduates" and is able to go out and start a small group meeting. They first preach the gospel and set up home meetings. Then they can set up a small group meeting in the same way that we do. As a result, the second generation, third generation, and the following generations will be the same as the first generation. In other words, one small group will become two small groups, and then it will become four, eight, and eventually twelve small groups. In this way the gospel will be thoroughly preached. Moreover, everyone will be able to preach the gospel, prophesy, and establish churches; that is, everyone will function as an apostle.

THE LONG-TERM VIEW OF GOSPELIZING TAIPEI

After Taiwan is gospelized, the full-time serving ones who graduate from the training will not need to go anywhere for the spread of the gospel; they will remain in Taipei. Presently, six full-time serving ones go to a town or village to establish a church, but when the full-time serving ones remain in Taipei, they will go to a district to establish a district meeting. If they practice in this way, the new ones they gain will do the same things that they do. We also look to the Lord for the perfecting of the five thousand brothers and sisters who meet regularly in the church in Taipei so that they can go out in teams of six to spread the gospel in the communities and raise up district meetings. Among these five thousand saints, there are about one thousand elderly saints who need to pray much for the Lord's new way. Apart from the elderly saints, the young people who are under the age of eighteen are able to knock on doors, but they are not experienced. If we do not include these two categories of saints, there are about three thousand saints who can go out to knock on doors.

Most of these three thousand saints either work or are housewives; they are not full-time serving ones. Hence, these three thousand saints can function like one thousand saints. They can form one hundred sixty teams with six saints on a team. These teams can labor in a new district to start a district meeting. In this way six people can spend one year to establish a meeting with forty people. This is marvelous.

若是我们忠心实行，一年之内，台北就能完全福音化。头半年是第一代，后半年有第二代，众人都如此接续的作，就不仅能福音化台北，也能普遍并扩展到台北的每一角落。那时，就到处都是基督徒，到处都是唱诗歌、赞美的声音。今天台北这里，公寓大楼林立，一个公寓进去十八队；每一队都在一个公寓里唱诗歌，那真是一个甜美的复兴。

现在这一百三十位，即将出发，我们要为他们送行，也要为他们祝福。他们实在蒙了怜悯，要作先锋，去开疆拓土。相信他们必能立下一个模型，好让台北的召会可以跟着学习。要知道乡下的人口，即使一处一万人，也需要二百多处，才能抵得上一个台北。所以我们曾经说过，要福音化台湾，应该先福音化台北。现在我们放下台北，让所有全时间者都到乡下；但我们还得清楚，台北仍是很重要的。

台北市召会现在需要三百位全时间者，原有的五千位弟兄姊妹，是作基数的。照我们的交通，这五千位除去一千位年长的，一千位年少的，剩下三千位是可以抵一千用的。我们知道事在人为，过去全时间者下乡，六个人一队，都能作得成功。现在我们回头作台北，就是要到每一个会所去作见证，勉励所有的圣徒，都应当跟随福音开展队的脚踪，六个人一队出发。如此，在台北一定能作出好的成果。

一九八九年三月十日讲于台北

If we will be faithful to practice this, all of Taipei can be gospelized within one year. During the first six months we will labor to produce the first generation, and in the second six months we will produce the second generation. If we continue in this way, we will not merely gospelize Taipei, but we will spread to every corner of the city. There will be Christians everywhere, and we will hear people singing hymns and praising everywhere. There are many large apartment complexes in Taipei. Eighteen teams can labor in one apartment complex and sing hymns there. This will bring about a wonderful revival.

There are presently one hundred thirty full-time serving ones whom we will send out with our blessing. They have truly received mercy to be the pioneers to open new frontiers. I believe that these serving ones will establish a pattern for the church in Taipei to learn. The population of the city of Taipei is equivalent to two hundred towns with a population of ten thousand people each. Therefore, if we want to gospelize Taiwan, we must also gospelize Taipei. Even though we have set aside Taipei in order to send the full-time serving ones to the countryside, we must be clear that Taipei is still crucial.

The church in Taipei needs three hundred full-time serving ones in addition to the five thousand saints in the church. According to our fellowship, when we subtract the number of elderly saints and teenagers from the five thousand saints, there are three thousand saints who are equivalent to one thousand full-time serving ones. If we apply ourselves, we will succeed. Just as the six-member teams that went to the towns and villages have been successful, the work in Taipei will be successful with six-member teams. We need to testify concerning this in every meeting hall and encourage the saints to follow this pattern for spreading the gospel by going out in teams of six. If the saints will follow this pattern, we will have good results in Taipei.

第二十二篇

作耶稣基督的见证人

见证死而复活的基督

按使徒行传的启示，每一个主所兴起、打发出去的人，都是主的见证人。一章八节说，“圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。”这里的“见证人”，并不像我们所领会的，好像在法庭上有了诉讼，需要一个见证人，所以我们去作个见证，把我们所看见、所知道的见证出来；这是我们所领会的“见证人”。在整本新约里，“见证人”的意思，首要的乃是见证这位耶稣是死而复活的。行传里一直强调这点：“你们…把祂钉在十字架上杀了。神却…叫祂复活了。”（徒二 23 ～ 24。）

见证基督活在我们里面

这样看来，我们如何作这个耶稣活的见证呢？不是仅仅口说耶稣复活了，乃是说我们在这里，就证明祂复活了；我们活在这里，就是祂活的见证人。若是耶稣没有复活，我们也不能像今天这样活着；不错，我们可能活着，但不像今天这样活着。当彼得站在那里为神说话时，他那个风度、表现、精神，他那一个无恐无惧的表现，就证明那位活的耶稣在他里面。（徒二 14 ～ 36。）怎么知道耶稣复活了呢？因为耶稣就活在彼得里面；彼得活在那里，就是耶稣一个活的见证；彼得活在那里，就是活的耶稣在那里。因为从死里复活的这位耶稣，乃是活在彼得里面。若是祂没有复活，祂怎能活在彼得里面呢？

许多读圣经的人，包括我们在内，读到“见证人”时，都不是这样领会；我们领会的都不够这样深。保罗在书信里说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（加二 20。）这个就是“见证人”，这个“见证人”就是基督活在我里面。有一首诗歌的副歌说，“活着，活着，基督耶稣活着！…你问我怎知祂活着，祂活在我心中。”（英文诗歌五〇三首。）祂活在我里面，这就证明祂活了，祂是活着的。

CHAPTER TWENTY-TWO

BEING WITNESSES OF JESUS CHRIST

WITNESSING THE CRUCIFIED AND RESURRECTED CHRIST

According to the revelation in the book of Acts, everyone who is raised up and sent out by the Lord is a witness of the Lord. Acts 1:8 says, “You shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.” Here the word witnesses is not related to our normal understanding of a witness who gives testimony in a legal case in a law court. In the New Testament the meaning of a witness is primarily to bear a living testimony of Jesus Christ in His crucifixion and resurrection. This is repeatedly emphasized in the book of Acts (v. 22; 2:32; 5:32; 26:16).

WITNESSING THAT CHRIST LIVES IN US

How can we be the living witnesses of the Lord Jesus? Being a living witness does not merely involve saying that Jesus has resurrected. The fact that we are here is proof that He has resurrected. We are His living witnesses. If Jesus had not resurrected, we would not be able to live the way we do today. We would still be alive, but we would not live as we do today. When Peter stood and spoke for God, his expression, spirit, and fearless attitude demonstrated that the living Jesus was within him (2:14-36). When Peter was speaking, he was a living witness of the fact that the crucified and resurrected Jesus lived within him. If Jesus had not resurrected, He could not live within Peter.

Many Bible readers do not have this understanding of the word witness; even our understanding is not this deep. In Galatians 2:20 Paul said, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” This is the meaning of being a witness. A witness is a person who has Christ living in him. The chorus of a hymn says, “He lives, He lives, Christ Jesus lives today! /...You ask me how I know He lives? / He lives within my heart” (Hymns, #503). His living in us proves that He has resurrected and that He is living.

死而复活的活

这个活，不是一个天然的活，乃是一个死而复活的活；这个活是经过十字架的。耶稣死了，又活了，这个死讲究太大。祂不仅在十字架上死了几小时，祂是在地上死了三十几年；祂是天天在死。耶稣在地上所过的生活，乃是一个死的生活，是经过死的生活。祂这个死，就叫祂脱离了神以外的一切。

我们都知道，死是一个极大的脱离；无论有多少事情的搅扰、缠累、压榨，只要死了，一切就都脱离了。对基督徒而言，什么事情打扰我们呢？从外面来说，第一，是世界；第二，是罪恶；第三，是撒但。这个罪恶还不完全是身外的，并且也是身内的，是里面的。在我们这个天然人里面也有己、肉体、情欲和罪性。在外面的是三项，里面的是四项，而其中一项是里外都有的，那就是罪。乃是这七大项一直不断的在搅扰我们。

今天我们这些“见证人”，要活一个见证的生活，是什么样的生活呢？就是活出一个耶稣死而复活的生活；这个死叫我们脱离世界、罪恶、撒但，也叫我们脱离己、肉体、情欲，并脱离我们里面的罪。

开展在圣经里有好几种说法，不仅有福音的开展，也有神国度的开展；更深入的说，这福音的开展就是耶稣的开展。什么是耶稣的开展？耶稣怎么开展法呢？主耶稣从死里复活后，祂的这个开展，就是脱离世界，脱离罪恶，脱离撒但，脱离己。我们可以说，主耶稣没有肉体，没有情欲，但祂却脱离了己。在约翰福音里我们看见，主一说再说，祂说，祂说的话不是凭自己说的，祂作的事也不是凭自己作的，一切的一切都不是从祂里面出来的。（六 38，十二 49，十四 10。）这就是脱离己。主是绝对的在死里，和己断了关系；因此，祂没有罪，更谈不到肉体、情欲。今天我们出去开展，也应该活一种生活，给人看见我们是从死里过来的，我们是经过死的；世界过去了，撒但过去了，我们自己也过去了，肉体、情欲过去了，罪恶也过去了。

曾有人问及，我们可否住到人家里。我们都当知道，住到人家里的意思，不是住到一个房屋里而已；那个房屋是绝对没有问题的。问题在于那个房屋里住的人，比方有一对夫妇、一个老妈妈、和四个孩子。我们去和这七个人住在一起，是一件不简单的事。怎么不简单呢？在我们身上有七个难处，世界、罪

A LIVING IN DEATH AND RESURRECTION

The life that Jesus lived on earth was not a living in the natural life but a living that was in death and resurrection, a living that passed through the cross. His death involved many things. The death of Jesus was not merely during the few hours He spent on the cross; He was dying during the more than thirty years that He was on earth. In fact, He died daily. The living of Jesus on earth was a living that continually passed through death. This death delivered Him from everything that was outside of God.

Death is a great deliverance. When we die, we are delivered from every form of disturbance, entanglement, and pressure. As Christians, we are troubled by the world, sin, and Satan. Sin includes not only outward sinful acts but also the sinful nature within us. Within us, our natural man is composed of the self, the flesh, lusts, and our sinful nature. Hence, there are three outward items that trouble us and four inward items that bother us. One of these items, sin, exists outside of us and within us. These seven items bother us continually.

As witnesses, we must live a witnessing life. This is a life that lives out the living of Jesus in death and resurrection. The Lord’s death delivers us from the world, sin, and Satan; it also delivers us from the self, the flesh, lusts, and indwelling sin.

The Bible refers to the spread of the gospel and also to the spread of the kingdom of God. The spread of the gospel is actually the spread of the Lord Jesus, but how does He spread? After the Lord Jesus was raised from the dead, His spread involved His delivering His seekers from the world, sin, Satan, and the self. The Lord Jesus did not live by the lust of the flesh, and He was delivered from the self. In the Gospel of John the Lord repeatedly said that He did not speak from Himself, nor did He do anything by Himself; He was not the source of anything that He did (6:38; 12:49; 14:10). This is to be delivered from the self. The Lord lived a life in death that had no relationship with the self. He did not have sin, the flesh, or lust. When we go out to spread the gospel, we should live this kind of living so that people can see that we have passed through death; in us the world has been judged, Satan has been destroyed, and our self, the flesh, lusts, and sin are also judged.

Someone asked about staying in the home of the new believers. We should all know that to stay in someone’s home is not the same as merely staying in a physical house. There is absolutely no problem with a house, but there can be a problem with the people living in the house. Suppose a couple, their elderly mother, and four children live in a house. It will not be a simple matter for us to live with these seven people, because

恶、撒但、己、肉体、情欲和罪性；在那七个人身上，也个个都有这七个难处。我们这八位有七个难处的人住在一起，会有什么光景，这是可以想像的。

若是有位刚受浸的圣徒，因着受浸了，非常喜乐，想要接待你到他家。你想在他身上，是不是因着受浸就干干净净，就没有那七个难处了？以我们自己为例，这七个难处在我们身上干净了么？有些人已经受浸十几年，过召会生活七、八年，甚至全时间服事主也好几年了，但这七个难处在他们身上，并没有脱干净。这个不干净是什么？就是细菌。所以，我们是满了细菌的人。当一个外科医生，要给人开刀时，开刀房必须消毒干净，医生也必须全身消毒，穿上无菌衣，戴着无菌手套，并且替病人作同样的全身消毒，甚至要打预防针。因为若不消毒干净，开刀对病人是没有益处的；反而越开刀病越重，因为会把更多的细菌带进去。那个开刀会如同撒种，把细菌撒到病人里面，情形就会更加严重。所以，我们这满身细菌的人，若是住到和我们一样带着细菌的人中间，怎能盼望不出事情。

过钉十字架的生活

即使像使徒保罗这样的人，在他的书信里也说，“正如你们知道，我们在你们中间，为你们的缘故是怎样为人。”（帖前一5。）这意思是，保罗活一个生活，乃是死而复活的生活；保罗所过的，乃是见证死而复活之基督的生活。事实上，保罗在圣徒中间，在那里活着，就是死而复活的主活着；他就是主耶稣的见证人。这个见证人是怎样构成的呢？是借着基督的死而复活构成的。保罗和主耶稣一同钉在十字架上，一同死了，现在活着的不再是保罗；虽然名字是保罗，但实际不是保罗，因为那个保罗已经在十字架上了。

主耶稣钉十字架，从肉身来说，从人的眼光来看，是祂在地上生活了三十三年半后，就在末了那几天，被钉在十字架上。然而，从神的眼光，从属灵的事实来看，主耶稣乃是从生下来那一天，就是活一个钉十字架的生活，就在十字架的阴影下过生活。

路加福音记载主耶稣为人的一面，但没有记载主耶稣半岁时，是否又哭又叫。事实上，小孩子都会哭叫。他饿了，不会讲，只会有一种哭法；等到他渴了，又是另一种哭法，

the world, sin, Satan, the self, the flesh, lusts, and the sinful nature are with us. These seven problems are also with every person in the house. We can imagine the situations that can arise when eight people live together under the same roof.

A newly baptized believer may rejoice over his baptism and want to receive us into his home. However, we should not think that his baptism has terminated these seven problems. We still have these seven problems. Some saints were baptized more than ten years ago and have participated in the church life for seven or eight years. They may even have served the Lord full time for several years, yet they are not completely freed from these seven problems. They are not clean; they still have germs. We are full of germs. When a surgeon operates on a patient, the entire operating room must be sterilized. Moreover, the doctor must wear a sterilized garment and gloves, and the patient must be cleaned. If the operating room and the people involved are not clean, the patient may catch some germs during the operation, and this may result in a more serious condition. Thus, if we stay in the same house with others, who have the same germs that we have, how can we expect not to have any problems?

LIVING A CRUCIFIED LIFE

In 1 Thessalonians 1:5 the apostle Paul said, “You know what kind of men we were among you for your sake.” This means that Paul lived a life in death and resurrection. He lived a life of witnessing the crucified and resurrected Christ. In fact, as Paul was living among the saints in Thessalonica, the crucified and resurrected Christ was living there. Paul was a witness of the Lord Jesus. He was constituted a witness through Christ’s death and resurrection. Paul was crucified with the Lord Jesus (Gal. 2:20); he died together with Christ (Rom. 6:8). Hence, it was no longer Paul who lived; even though his name was still Paul, the person living was not Paul, because Paul was crucified with Christ.

From the human point of view, in the physical realm, the crucifixion of the Lord Jesus took place at the end of His thirty-three and a half years on earth. However, from God’s point of view, in the spiritual realm, the Lord Jesus lived a crucified life from the day He was born; He lived a life under the shadow of the cross.

Even though the Gospel of Luke puts more emphasis on the human living of the Lord Jesus, it does not say whether the Lord cried when He was six months old. However, all babies cry because they cannot express themselves otherwise. When they

冷了又是一种哭法；他不舒服，想要妈妈温暖他，抱抱他时，又是一种哭法。这些，作妈妈的全都懂得。这是什么？这是肉体；人从小就活在肉体中。然而我们相信，主耶稣甚至作孩子时，都是乖乖的，都在那里背十字架。主耶稣一生的生活，就是一个脱自己、无我的生活，这就是死。祂是天天死，到末了，实实在在的到十字架上，把肉身完全置于死地；那就是祂的死的总结，死的完成。

主耶稣一生都是过一个死的生活，因为不死就不生，死了就能使生命繁增。当祂在地上过死的生活时，神从祂身上活出来了；这位活出来的神，就是复活。复活并不是说等到主耶稣进入死，从死里出来，那才是复活。真正的复活，乃是祂在地上过钉死的生活，而让神从祂里面活出来，那就是复活。

主在约翰十一章二十五节说，“我是复活，我是生命。”因为祂是复活，所以祂是生命；若祂不是复活，祂就没有办法是生命。祂乃是天天在那里死，祂没有一时不在死；然而，祂也没有一时不在活，因为祂一死，神就活出来了。祂所死去的是祂自己；祂所失去、失掉的不是别的，就是祂自己。从祂这个失去里，出来了一位活的神，那就是复活；这个就是耶稣的生活。所以，今天我们出去作耶稣的见证人，就是活这位耶稣；和祂一样，天天死，天天活出神来。

年轻人难免有脾气、情欲旺盛的难处，然而老年人的问题，有时比年轻人还多。我们能送一百三十个青年人去开展，却不敢送三个老年人去开展。年轻人适应力强，年长者可能出去不到一周就回来了，满了抱怨。这不是说年长者特别有问题，乃是说我们个个都是难处。小孩子难，青少年难，过了三十岁的也难，中年人一样难，老年人没有一个不难的；可以说，老老少少都难。有了这样的看见，我们就很难再责怪别人。我们凭什么责怪别人？我们并不比别人好；最多，不过是百步和五十步之分。所以，无论和家人或圣徒，都不必起争执；因为你我都是差不多的人，天下的乌鸦都是一样黑。

are hungry, they cry, and when they are thirsty, they also cry. They cry when they are cold and when they are not feeling well. All mothers know this. The cries of a baby are related to the needs of the flesh. We have been living in the flesh since we were born. However, we believe that even when the Lord Jesus was a baby, He was bearing the cross. Throughout His life the Lord Jesus lived a selfless life, a life without “I.” This is death. He died every day until He was actually put to death on the cross. The cross was the sum total, the completion, of His death.

Throughout His life the Lord Jesus lived a crucified life. Without death there is no life; death causes life to multiply. When the Lord was living a crucified life on earth, God was living out from within Him. God lived out is resurrection. Resurrection did not merely occur after the Lord entered into death and came out of the grave. Resurrection was manifested in the crucified life He lived on earth. This life allowed God to live out from within Him. This is resurrection.

In John 11:25 the Lord said, “I am the resurrection and the life.” The Lord is life because He is resurrection. If He were not resurrection, He could not be life. In His human living the Lord died daily. Not one moment passed by without His being under the killing of the cross, and not one moment passed by without His living in resurrection. God was expressed in the Lord’s living because the Lord died to His self. He lost His soul-life so that the living God could be expressed. This is resurrection, and this is the living of the Lord Jesus. Hence, when we go out as witnesses of Jesus, we should live this One. We should live like Him, dying daily and daily living out God.

Young people are more temperamental than older people and have more difficulty with the lust of the flesh, but older people can also have more problems than the younger ones. We can send out one hundred thirty young people to spread the work, but we dare not send out even three older people. Young people are more flexible and can adapt to their environment. If we send out older saints, within the first week they might return full of complaints. This does not mean that only the older saints are difficult; every one of us has problems. Little children are difficult, and young people are difficult. People in their thirties are difficult, middle-aged saints are difficult, and even the elderly saints are difficult. A person is a hard case regardless of whether he is young or old. If we see this, we will not be so quick to criticize others. What ground do we have to criticize others? We are not better! At best, we are “a pot calling the kettle black.” Thus, there is no need to fight with any saint or even with our own family, because we are all the same. This can be compared to the saying, “In the whole world, all crows are black.”

总的来说，在这各等年纪之内，二十五岁到三十五岁之间的人，可以说麻烦最少。等到一个人过了五十岁，麻烦就多了，容易成为人的搅扰。所以，召会在接待客旅时，若是有经验，看见那位圣徒是将近六十岁的人，千万要有心里准备，难免遭受批评。若是接待一位二十七、八岁的年轻人，他们会倒头就睡，冷也罢，热也罢，开窗也罢，盖被也罢，统统无所谓，完全没有批评。

你们彼此之间不要论断，说那个姊妹个性强，那个弟兄脾气硬。要认识，别人强，你比他还强；别人硬，你比他更硬。别人是外面强，你是里面强；别人是外面硬，你是里面硬；别人是君子，一切都显在外面，没有遮藏，你是一切都隐藏在里面，硬得连原子弹都炸不下去。所以，要像保罗一样："我到你们那里去…曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。"（林前二1～2。）

无论是里面强或外面强，十字架都能解决。一个在十字架上的人，无论他年纪多大，无论他到哪里，人接待他作客，都不会有难处；因为十字架都把他解决了。对一个钉十字架的人而言，冷水也可以，热水也可以；食物软的也可以，硬的也可以；一切对他都是可以的。当然，就实际一面说，若在被接待时，天冷被子真是不够，可以在主人走后，把较厚的衣服穿在身上睡觉；千万不要让主人知道，否则他会把自己需用的加给你，那就给人添麻烦了。故此，我们出门作客时，务要将需用的物品带齐，免得给人添加麻烦。总之，一个经过十字架的人，是不会批评论断的；即使吃了苦，也不说话，因为一个死了的人，是不会有感觉的。

如果我们是这样一个钉十字架的人，住到人家里，就不会有问题；并且能给人一个印象，一个美好的见证，见证那位钉死又复活的耶稣基督。人会说，这个同工虽然只有二十几岁，但从他身上实在能看见，他是个钉十字架的基督徒。这就是见证人，是最有力量的见证。所以，你们出去开展，一定要记住，绝不可福音作得好，却同时得罪了一堆人。福音传得好，是你有口才；人生的奥秘讲得精彩，是你会发表；但如果你不是个钉十字架的人，你在人家里住上两周，人就会把你看清楚，再也不接待你，那就是大失败了。

In general, people between the ages of twenty and thirty-five tend to have fewer problems. It is easy for a person who is over fifty to become a problem to others. A church that is experienced in providing hospitality knows that it might receive criticism from guests who are close to the age of sixty. However, when the guests are young people in their twenties, they are more flexible; they do not care whether it is hot or cold, whether the window is open or closed, or whether they have a blanket. The young people do not care for any of these matters; neither do they criticize.

We should not judge one another and say that this sister has a strong disposition or that that brother is stubborn. Someone may be strong or stubborn, but we are often stronger and more stubborn. Others may be strong on the outside, but we are strong within, or they may be stubborn outwardly, but our stubbornness is within. Others are frank and express themselves without any guise, but we hide everything within. Our hardness can even resist a nuclear bomb. Therefore, we must all learn from Paul, who said, "When I came to you, brothers,...I did not determine to know anything among you except Jesus Christ, and this One crucified" (1 Cor. 2:1-2).

Whether we are strong inwardly or outwardly, the cross is able to solve every problem. No matter how old a person is or where he goes, if he is on the cross, he will not be a problem to those who receive him, because the cross has solved the problem of his self. To a person on the cross, cold water is as good as hot water, and food that is overdone is as good as food that is not well cooked. Everything is all right to him. If we are guests and the blanket we are provided with is not warm enough, we can wear heavier clothes to bed. However, we should not let our host know; otherwise, he may give us his blanket, which will be a trouble to him. When we travel, we should take everything we need so that we do not cause our host any trouble. In summary, a person who has passed through the cross will not criticize or judge others; even if he must suffer a little, he will not speak, because a dead person has no feeling.

If we are such a crucified person, we will have no problems when we live with other people. Furthermore, we will give people a good impression, an excellent testimony; we will testify of the crucified and resurrected Christ. People will say that although we are only in our twenties, we live the life of a crucified Christian. This is what it means to be a witness, and this is a strong testimony. Hence, when we go out for the propagation, we must remember not to offend people while we preach the gospel. We can be eloquent when we preach the gospel. However, if we are not on the cross, after we stay in a new one's home for two weeks, he will see through us and will no longer receive us into his home. This would be a great failure.

我们必须有一个生活，是耶稣基督的生活，是作耶稣基督的见证人；我们见证一位死而复活者，祂今天就在我们里面，一再的重复祂的生命，重复祂的生活；不是我们活着，乃是这位基督在我们里面活着。若是这样，我们就可以住到人家里，绝不会出问题，绝不会给人带来难处。人家的孩子哭闹，我们不会觉得受搅扰，不能入睡；人早起我们没有问题，人晚起我们也没有问题。无论人怎么说、怎么作，都不会搅扰我们，因为我们留在十字架上。

活在十架阴影下

一九三四年，我被请到浙江的平阳开特会。当时，特会聚集了八百多人，虽然几乎都是乡下人，然而，他们祷告得很好，灵很强，也很有爱心。那时，我患了严重的胃溃疡，整个人骨瘦如柴，特会期间还正在患病；他们都知道此事。有一天，他们请了一位会作馒头的弟兄，作馒头给我吃。我一看那馒头又光又亮，就知道馒头还没有熟。我心里就担心，因为生馒头对胃病最不好。然而我不能说不吃，于是吃了两口。我的胃病已经不轻，若是再吃下一个生馒头，恐怕那晚的信息就不用讲了。然而，弟兄一直劝我吃，甚至怕我因为客气不吃，就把米饭拿走。若是我生气，晚上的信息就不用讲了。我回到深处，把自己放在十字架上，心想还得吃。怎么吃呢？我就换个吃法，把生馒头放在嘴里一直嚼，嚼到成为流质的，再咽下去。我举这个例子，是要给大家看见，我们出去作工，并不是那么方便，还得学习活在十字架阴影下。

在倪柝声弟兄二十岁左右时，有人请他到安徽徐州讲道。当地的人预备了一所洋房接待他，可能是从前西教士住的，要他住在里面。那是个夏天，洋房里预备了一张洋床，是铁丝网编的，上面既没有铺盖，也没有被褥，只有一条床单，和一个枕头。倪弟兄整夜就睡在那个铁丝床上。倪弟兄不肯告诉接待他的人，那张床上连个褥子都没有，实在无法睡。若要睡在地上，那又是个泥巴地，真叫他为难。然而，他就那样过了一夜；这就是背十字架。虽然当时没有人知道，但后来人发现了，知道此事，对他就极有好评。他们说，“这个倪某人，年纪轻轻出来传福音，却实实在在的背十字架。”若是倪弟兄去要褥子，那是可以的，也没有错；但那个钉死的生活在哪里呢？我们可以要求合法的权益，但与基督同钉十字架的死就没有了。

We must have a living that is the living of Jesus Christ; we must be His witnesses. We are testifying of One who died and resurrected. He is in us today. He is repeating His life and His living within us. It is no longer we who live, but it is Christ who lives in us. If we are such people, we can stay in anyone's home, and there will never be problems. We will not cause any problems for our hosts. Whether their children cry or whether they rise early or late, we will not be bothered, and our sleep will not be affected. Whatever people do or say will not affect us because we are on the cross.

LIVING UNDER THE SHADOW OF THE CROSS

In 1934 I was invited to give a conference in Ping-Yang, Chekiang Province. At the time I was suffering from a serious ulcer, and all the saints knew this. One day the saints asked a brother to prepare steamed buns for me. When I saw the bright, shiny buns, I knew that they were not fully cooked. I was worried, because half-cooked buns are bad for people with ulcers. However, I could not refuse the buns, so I ate a few bites. I knew that if I ate a whole raw bun, I would not be able to give the message that night. The brother who prepared the buns kept asking me to eat and even removed the other food from my plate. If I became angry with him, I would have been unable to give the message that night. Hence, I turned in the depth of my being to experience the cross. But I still had to eat the buns, so I changed my way of eating and chewed the raw bun until it became very soft, and then I swallowed it. This example shows that things are not always convenient when we go out in the work. We must learn to live under the shadow of the cross.

When Brother Watchman Nee was about twenty years old, he was invited to speak in Hsuchow, Anhwei Province. His hosts prepared a Western-style bed that was made of wire netting, but they put only a sheet and a pillow on the netting without a mattress or blankets. Brother Nee slept the whole night on the wire-bed. He did not say anything to his host. He could not even sleep on the floor, because it was a mud floor. This is to bear the cross. When people found out about the bed, they said, “This Mr. Nee preaches the gospel at a young age, and he is truly bearing the cross.” Brother Nee could have requested bedding, but how would this have affected his testimony of a crucified living? We can request what is rightfully ours, but we will not have the experience of dying with Christ in His crucifixion.

你们去开展时，每一位都是基督的见证人。所谓基督的见证人，就是一个死而复活的人，天天在十字架的阴影下，如诗歌四百六十四首第二节所说：“基督要在我心成形，我就必须死干净，天天活在十架阴影，时时治死魂生命。”副歌说，“不死就不生，不死就不生，唯死能使生命长成，不死就不生。”你们出去开展，为的是开展神的国度，也就是开展基督自己。开展基督自己的意思，就是基督从你们身上再活出来。唯有过一个死而复活的生活，天天活在死的阴影之下，基督才能从这里再活出来，生命才能流出来。

祷告: 主，是你派我们前去结果子。主啊，我们不能，你才能；唯有借着你的死与复活，我们才能作成一切。主啊，为着出去开展的弟兄姊妹，我们仰望你，如同我们为自己仰望一样。主，我们所仰望的，就是他们每一位，无论在什么地方，与什么人配搭，都能经过死与复活；天天在死里，也天天在复活里，享受你，经历你，好把你活出去，把你流露到人里面。主啊，我们所要的祝福乃是这一个，而不是外面的兴隆发达，也不是所谓工作的昌盛。主啊，我们要你自己有路，能从我们里面出去。主，我们为他们祝福，为他们每一位仰望、等候，求你使他们都丰丰厚厚的享受你自己，就是你这位死而复活的主，作他们里面的生命，作他们里面全备的供应，使他们没有缺乏，没有短缺，天天都经历你的丰富。

主，环境越艰难，求你使他们里头的享受越发甜美。主，我们知道，你所给我们经历的，所给我们的配搭，都为叫我们认识你，认识你复活的大能，好叫我们在你死的模子里，天天模成你的死。主，这一次你带我们出去，求你使我们比已往更加蒙恩，更加得福，更加荣耀你，更能叫别人得益处，就是得着你自己，作他们的一切。主，但愿这样的开展，不仅是福音出去，更是你自己出去。哦，主，求你自己出去布满全岛，充满每一村庄，每一村落，叫人看见福音车，看见这些福音使者，就想到你，就闻到你的香气，里面就倾向你，向往你，接受你。

主啊，借着这些出外开展的弟兄姊妹，祝福台湾，祝福台湾的每一个乡村，每一个百姓，叫他们家喻户晓，都听见你的尊名，都接受你而得救。主，借着弟兄姊妹，把你的福音带到各家；在各家传说、唱诗、祷告、呼求你的名，

When we go out for the propagation, we should all be witnesses of Christ. A witness of Christ is a person who daily lives under the shadow of the cross by being in death and resurrection. Stanza two of Hymns, #631 says, “If I’d have Christ formed within me, / I must breathe my final breath, / Live within the Cross’s shadow, / Put my soul-life e’er to death.” The chorus says, “If no death, no life, / If no death, no life; / Life from death alone arises; / If no death, no life.” When we go out to spread the gospel, we are spreading God’s kingdom; that is, we are spreading Christ. To spread Christ means that Christ is lived out through us. When we daily live a crucified and resurrected life under the shadow of the cross, Christ can be lived out from us, and life can flow out from us.

Prayer: Lord, You are the One sending us out to bear fruit. We cannot bear fruit, but You can. It is only through Your death and resurrection that we can accomplish anything. O Lord, we look to You for the sake of the brothers and sisters who are going out. We ask that wherever they go and with whomever they coordinate, they would pass through death and resurrection; they would die daily and be in resurrection to enjoy You, experience You, live You out, and flow You out to others. This is the blessing we want for them. We are not asking for outward prosperity or for the success of the work. We want You to have a way to go forth from us. Lord, we bless them. We look to You and wait on You on their behalf. We pray that You will cause them to enjoy You bountifully as the crucified and resurrected Lord, as their life and their bountiful supply within, so that they will not have any lack or shortage, but rather they would experience Your riches every day.

Lord, we pray that when the outward environment is difficult, You will make their inward enjoyment sweeter. We know that the experience You give us and the coordination You arrange for us are for us to know You and Your resurrection power so that we would stay in the mold of Your death and be daily conformed to Your death. Lord, as You are leading us to go forth this time, we pray that You would cause us to receive grace and blessing and that You would also cause us to glorify You. Enable us to gain a profit, that is, to gain You as our everything. Lord, may this spread not only be the going forth of the gospel but even more the going forth of Yourself. We pray that You would go forth to fill the island of Taiwan, including every town and every village. When people see the gospel vans and the ambassadors of the gospel, may they think of You and smell Your fragrance. May their inward being long for You, be inclined toward You, and receive You.

Lord, bless Taiwan, and bless every village and every citizen in Taiwan through these brothers and sisters who are going out for the spread of the gospel. Cause Your name to be known to every family and every household in Taiwan so that they will receive You and be saved. Use the brothers and sisters to bring Your gospel to every home. Through

使福音的火在全台湾的乡村点燃起来。主啊，求你这样的与弟兄姊妹同在，开展你自己，羞辱你的仇敌，摔碎所有的偶像，破除所有的迷信、异端，捆绑偶像背后的恶者。主，我们宣告你的主权，你亲自在台湾这块土地上作王掌权。主啊，真理本当为王，自由本当为后，我们求你听我们的祷告，执行我们的祷告，把你的答应倾倒下来。阿们。

一九八九年三月十一日讲于台北

their speaking, singing, praying, and calling on Your name in the homes, kindle the fire of the gospel in all the villages in Taiwan. May Your presence be with the brothers and sisters. Propagate Yourself, shame Your enemy, eliminate all the superstitions and heresies, shatter all the idols, and bind the evil one behind the idols. Lord, we declare Your lordship. Be King and reign over the island of Taiwan. May the truth and freedom reign. Lord, hear our prayer, execute our prayer, and pour out Your blessing. Amen.