

Table of Contents

1. The Importance of the United States for the Lord's Ultimate Move (p. 1)
2. Seeing Our Need and Finding a Way to Gain the Caucasians in America (p. 14)
3. The Need for the Spread of the Interpreted Word (p. 29)
4. Planting Church Trees by Migrating to the Leading Cities and Laboring on the Leading Campuses (p. 36)
5. The Importance of the Campus Work for the Increase and Spread of the Lord's testimony (p. 42)
6. The Need for Full-timers (p. 50)
7. The Need to Support the Full-timers (p. 61)
8. The Need for the Full-time Training—to Raise Up a Strong Army of Full-timers for the Spread of the Lord's Recovery (p. 70)
9. Gaining Increase in the Church Life by Raising Up the Children and Young People as Seeds of the Gospel (p. 77)
10. Carrying Out the God-ordained Way for the Increase and Building Up of the Church (p. 83)
11. The Normal Life and Service of the Working Saints in the God-ordained Way (p. 89)
12. Practicing the Principle of the Vital Groups (p. 95)

Appendix

- Appendix 1—The Burden Concerning Bibles for America (p. 102)
- Appendix 2—The Burden to Gospelize, Truthize, and Churchize America (p. 106)
- Appendix 3—Ministry Quotes Concerning the Importance of the Bible Belt (p. 110)
- Appendix 4—500 Suggested Cities for GTCA (p. 111)

These outlines are based upon the written ministry of Witness Lee and Watchman Nee. All excerpts are taken from the writings of Witness Lee, published by Living Stream Ministry, Anaheim, CA. All rights reserved. This material may not be reproduced without permission from Living Stream Ministry.

The Importance of the United States for the Lord's Ultimate Move

I. The United States is the last power God will use for His final move:

- A. Today the world is under the leadership of the United States; God has preserved this country and blessed her with riches; He has sovereignly prepared her for the carrying out of the final stage of His recovery.
- B. Since World War II, the United States has been the heart of the populated world; its climate is temperate; it lies between two great oceans, which are like the wings of an eagle.
- C. Whatever the United States does, the entire world follows; this is true financially, industrially, scientifically, politically, militarily, religiously, scripturally, and spiritually.
- D. Because there is freedom of speech, we are free to spread the light we have seen in the Word.
- E. The situation of this country is also good for the practice of the church life; it is peaceful, comfortable, and prosperous.
- F. The United States is the center when it comes to travel; from any part of the world one can reach this country by plane within eighteen hours; the skies are full of planes transporting people to and from the United States.
- G. American English is known by educated peoples worldwide; college graduates in any country can read publications that come from the United States.
- H. Through all of human history there has never been such a country as the United States; this is a country where there is freedom of speech, a democratic, constitutional government, all the modern conveniences, and an abundance of resources.
- I. Today God has prepared the United States, not just for the preaching of the gospel, nor just for the teaching of the truth, nor just for scriptural meetings, but for the preparation of the bride—Rev. 19:7:
 - 1. God's desire is for us to live Christ, to have Christ as our living, to have Christ as the reality, the real contents of the church life, making every local church a golden lampstand; the Body life will reach the reality of Romans 12 and this will be the spontaneous preparation of the bride for His coming back.
 - 2. The world situation under the leadership of the United States is fully for this purpose.

II. The Lord has chosen the United States to be the base for the spreading of His recovery:

- A. Revelation 12 tells us that there is a wilderness into which the woman, signifying the remaining and living majority of the believers, can flee for refuge during the great tribulation (v. 6); the United States is the spacious wilderness where the Lord's people can cooperate with Him that He may have a base for His recovery.
- B. The Lord will use the United States to take Europe, the Middle East, and the rest of the earth for His recovery.

III. The United States was raised up for the perfection of the new man—Col. 3:10-11:

- A. Today this country is at the geographical center, the crossroads, of the whole earth, and is like a giant eagle with the two biggest oceans as its two wings.
- B. The United States was raised up as the center of the inhabited earth for the purpose of the new man:
 - 1. This new man is not of any one race; it is of all the races—v. 11.

2. The United States is not composed with a single race; it is a nation composed with many peoples, a “melting pot.”
 3. This is a country that conducts much cultural exchange; there are many exchange students in the United States for the blending of the human races.
 4. The American dollar is the standard among the world’s currencies; this is the sovereignty of the Father for the purpose of the new man.
 5. As an American citizen holding an American passport, you may travel throughout the whole world, in the same way that Paul, as a Jew with Roman citizenship, could travel throughout the Roman Empire—cf. Acts 22:25-29.
- C. God has done everything to bring all the peoples together, especially in the United States; everything is for the new man.

IV. There are three layers of obstacles to the Lord’s recovery in the United States—worldliness, the opposition, and the denominations:

- A. We may think that it will be easy to gain people for the Lord’s recovery, but it is not easy; we need to overcome the worldliness in the United States; worldliness, the opposition, and the denominations are the three blockades to gaining the proper increase in the Lord’s recovery.
- B. “I have studied our situation thoroughly and I feel that nothing can attract and move the present middle-aged American Caucasians unless they see the vitality among us”—*Fellowship Concerning the Urgent Need of the Vital Groups*, p. 238:
 1. If we are vital and some seeking ones come in among us, they will be caught by the Lord; vitality is the most convincing factor.
 2. The truth has an amount of influence with people, but it depends upon who passes on the truth; if you are a vital person, the truth will be effective; if you are not a vital person, others will not be convinced; they will think that you have some good talk but are really no different than they are.

V. “I believe that local churches will be established in the leading cities of all fifty states. These genuine local churches will direct God’s people back to His economy”—*Life-study of Revelation*, p. 558:

- A. We need to migrate to strategic cities in the United States for the spread of the Lord’s testimony:
 1. The saints should not stay in a certain place for too long; on the contrary, we all should be migrants, following in the footsteps of our father Abraham, who was a river-crosser.
 2. If the saints in a certain locality do not migrate, eventually that locality will become a “Dead Sea.”
 3. If the church in a particular locality is to avoid becoming such a Dead Sea, a “canal” must be dug to allow the “water” to flow out; in principle, we should be willing to migrate.
- B. First, we must build up a strong testimony of the local church in a metropolitan center; then we must spread the church life to the strategic cities throughout the country—cf. Acts 1:8.
- C. “I feel we need to raise up a strong testimony of the Lord’s recovery in the southeastern and south-central regions of the United States, which compose the Bible Belt...I believe that the Bible Belt may be the most crucial region in the United States”—*CWWL*, 1981, vol. 1, “Carrying Out the New Testament Ministry,” p. 37.

Excerpts from the Ministry:

THE UNITED STATES AS A WORLD POWER

The United States followed Britain as a world power. Before the discovery of America, the connecting center for the whole world was the Holy Land. Though it is located in the western part of Asia, it joins Asia, Europe, and Africa. God sovereignly made the Holy Land the focus of the ancient populated world so that the gospel could be formed and spread from there.

Since World War II, the United States has been the heart of the populated world. Its climate is temperate. It lies between two great oceans, which are like the wings of an eagle.

Whatever the United States does, the entire world follows. This is true financially, industrially, scientifically, politically, militarily, religiously, scripturally, and spiritually. Even in language, it is American English, not British, which prevails.

Why has God ordained this? It is for His move on earth to carry out His recovery. The Roman Empire was for the gospel. Germany was for the Reformation. Britain was for the spreading of the gospel and of the truth. Now the United States has become the center for the recovery. From here it can spread to all the continents in a worldwide language. Wherever we are from, we must appreciate America. God will use America to spread His recovery so that the Lord may return. (*CWWL*, 1981, vol. 1, "The World Situation and God's Move," p. 296)

Today the world is under the leadership of the United States. God has preserved this country and blessed her with riches. He has sovereignly prepared her for the carrying out of the final stage of His recovery. Because there is freedom of speech, we are free to spread the light we have seen in the Word.

The situation of this country is also good for the practice of the church life. It is peaceful, comfortable, and prosperous. Unfortunately, this very situation also makes it easy for evil to flourish. American society can ruin the young people if they are not in the church life. To find a good job with good pay is fairly easy. After the eight hours of work a day, however, there is time, money, and opportunity to engage in many evil things. Not all Americans are bad, of course. Many are good; this can be seen when it is time to vote. But still the evil influence is there. In any case, the United States is the best place for us to meet together to have the church life.

The United States is also the center when it comes to travel. From any part of the world one can reach this country by plane within eighteen hours. Even far-off Australia and New Zealand are no farther away than this. The international airports like those in New York, Los Angeles, and Dallas are busy. The skies are full of planes transporting people to and from the United States.

American English is known by educated peoples worldwide. College graduates in any country can read the publications that come from the United States. Do not think that all these things happened accidentally. Do not forget Acts 17:26, which says that the times have been appointed by our God; the boundaries have been drawn by Him. He prepared the Roman Empire; He prepared Germany five hundred years ago; He prepared Great Britain. And today He has prepared the U.S.A., not just for the preaching of the gospel, nor just for the teaching of the truth, nor just for scriptural meetings, but for the preparation of the bride.

We must realize our tremendous responsibility with these four things. First, we must preach the gospel properly, adequately, and genuinely. Second, we must teach people the Bible, bringing them to the full knowledge of the truth. We must be a people who really respect and know God's divine Word. Third, we must drop all kinds of religion and practices and come together according to the Bible. We have to be genuine, biblical,

bonafide, regenerated, saved, blood-washed Christians coming together to meet in the name of the Lord Jesus according to the Bible, with no organization.

However, although all these help, they still cannot satisfy God's desire. What is His desire? It is for us to live Christ, to have Christ as our living, to have Christ as the reality, the real contents of the church life, making every local church a golden lampstand. The Body life will reach the reality of Romans 12, and this will be the spontaneous preparation of the bride for His coming back. From the very beginning, even from eternity, this is what the Lord has desired. This is the goal of the Lord's recovery. This has been missed and neglected today, so it is toward this that the Lord is working.

The world situation has been prepared for this very purpose. The world situation under the leadership of the United States is fully for this purpose. America has been preserved for this. This is why God has blessed the United States with riches and influence. This is why so many people can easily come here.

There is one thing left for God to do. Many Christians have never seen the central vision of the apostle Paul's completing ministry. Their Bible seemingly omits this part. In the Far East the Chinese Christians like Proverbs; they are Proverbs people, not Christ people. The Western Christians like Psalms; they are Psalms people. Instead of singing the Psalms, why would they not rather sing Ephesians 3: "That He would grant you...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...that you may be filled unto all the fullness of God" (vv. 16-17, 19)? They prefer Psalm 23, about goodness and mercy following us. What is goodness? What is mercy? The real mercy is Christ's getting into us. The real goodness is Christ's having a home in us. We need to sing about Christ's making His home in us so that eventually we may be filled unto all the fullness of God.

The situation among Christians has been built up for nearly two thousand years until it has become like a pyramid full of garlic. So many are still living in this pyramid, so drugged that they do not recognize the garlic smell. They need to get out and into the fresh air. The fresh air is the Spirit, the Spirit who gives life, the life-giving Spirit. It is the indwelling Spirit, who is really the resurrected Christ, the One who died on the cross for us. This is the air we need to breathe. This is the Lord's recovery today.

The Lord is preparing the world situation. How grateful I am to the Lord that I am here! When I first came twenty-two years ago, I felt grieved to have lost my country. China was the great field of my work. There were hundreds of millions of people with one language. I could travel all over the country and speak to everyone. We had hundreds of churches. While Brother Nee was training people, I was the one who actually had charge of the entire work throughout the country. Then the political situation changed, and it was lost. Brother Nee told me and all the other co-workers that, no matter how I felt, I must leave the mainland. When I asked why, he said I must go out, that one day the work there would be wiped out. If I went out, there would still be something left on the earth. At that time I was most sorrowful about our situation. Today I am grateful.

The whole world situation is under the Lord's sovereign maneuvering. Maneuvering is sometimes not a positive word, but it fits here. The Lord rules the world. He removes kings; He sets up kings (Dan. 2:21). He has restricted Russia. Even today He is restricting her, in spite of all her efforts to be the leading nation on earth. This is the age when the Lord will use the United States. If all these messages were given in the Chinese language, they would lie buried in that hard-to-understand language. As it is, they can be sent out all over the world as Life-studies, audiotapes and videotapes, and books. With the word sent out in spoken and written form, I believe it will not be in vain. The Lord will follow His word to accomplish His purpose.

Brothers and sisters, open your eyes. Look at the entire globe, and get into the world situation. Look at the situation among Christians. Now you can understand the world

situation in relation to His move. We should not be satisfied with only gospel preaching, Bible teaching, and scriptural meetings. We must be for the apostle Paul's completing ministry, the central vision of God's economy. We must take Christ as our living. He must be the contents of the church life. Then He will gain His purpose. The churches will be golden lampstands, and the bride will be prepared.

It surely does not seem that there is time for God to raise up another country and take another step after this. I believe this is the last opportunity for God to prepare the bride. May we all see the seriousness of this time and realize our responsibility. (pp. 307-311)

THE FOURTH STEP

There must be a good number, not just a few, who truly know how wonderful a person Christ is. He must be our life, and we must live Him. We must be filled and permeated and saturated with Him. Our entire being must be infused with His feelings, His thoughts, and whatever He is. We must grow in life by being transformed little by little by His flowing life within us. Then we can be built up with our fellow believers. In our locality there will be a lampstand. The bride will be prepared for Him to come back. It is this that the Lord is after today. I call it the fourth step.

For the first step, the spread of the gospel, God prepared the Roman Empire. For the second step, the return to the Bible, God prepared Germany. For the third step, the recovery of the gospel, the teaching of the Bible, and the proper meetings—God in the last two centuries used Great Britain. Finally, for the fourth step God has prepared the United States. All the big points of human history match God's move on the earth. Actually, all the major events of human history were prepared by God for His move on this earth.

THE PRESERVATION OF AMERICA

The continent of North America was created by God along with all the other continents. Yet it was concealed from the majority of mankind for thousands of years. God preserved it until His time was ripe. Then it was found by a new people, many of whom were God-loving and Bible-loving. These new, freethinking people founded a new nation. Surely these were not accidental events. Surely they did not happen without any meaning. The times have been appointed by God; the boundaries have been drawn by Him. The location of the United States, between two large oceans and in the temperate zone, is ideal. It is rich in natural resources.

We are here not by accident. Whether we were born here or came here because of circumstances, our being here is by God's sovereign arrangement. When I was young, my family had considerable contact with American missionaries. We were quite Westernized. From my youth I loved America. But I had no thought of ever coming to this country. Nor did Brother Watchman Nee. Before 1950 none of us thought that our work would be in the Western world. We thought that China was the field God had appointed to us. But God thought differently. He sovereignly brought the recovery to this country. (pp. 317-318)

THE WORLD'S ULTIMATE SITUATION

The Lord raised up Great Britain and used her for more than two centuries to spread the gospel and the spiritual teachings. Now, however, America has come into the lead.

Until five hundred years ago, this continent lay hidden, a virgin land. Why did God preserve this continent for so long? No historian has said this, but my answer is that God arranged this so that America would be preserved for His ultimate recovery. About 1500 the Lord exposed this new continent to the people of Europe, who were the most advanced. At that very time, there were many thoughtful persons who loved the Lord. They wanted to be free in their thinking about spiritual things. The Catholic Church and the state churches, however, were persecuting them. Even in England some thoughtful persons who loved the Bible were burned at the stake by the Church of England. Thus,

many lovers of the Lord aspired to come to the new land. As time went on, many came, and eventually, a new country was founded.

The United States is different from any other country. It is constitutional and democratic. It offers freedom of speech and of religion. This is why we can speak so freely here. Because of its good foundation, Americans are generally frank and open to new things. It does not matter to them who offers them something; he may be Chinese or Indian or Black. As long as what he offers is better, they will take it. This is not so with Britain, France, or any other leading countries. America is different. It is a melting pot, melting not only different peoples but different cultures as well. America takes the best things of different cultures. If I were in other countries, I might not be received so well. But here, even though I am opposed, close to ten thousand have accepted the Lord's recovery. The way I speak English does not bother them. Americans care for the facts. Is any other country like this? The United States is extraordinary.

Through two world wars God put down Britain and raised up the United States. If the United States had not intervened in World War I, it is doubtful that Britain and France could have won. After that war, Britain and France formed the League of Nations in order to restrict Germany. The United States was not a member. In World War II the United States was mainly responsible for the defeat of Germany in Europe and of Japan in the Pacific. Roosevelt proposed that all the different peoples, even though small in number, be given their freedom. There would be no more colonies. Britain had to agree. Then the United Nations was formed in San Francisco. Its headquarters were set up in the United Nations Building in New York with the help of the United States. (pp. 332-334)

For the Lord to achieve His ultimate move He also needs the proper situation. If you consider the entire world today, you would have to say that the best place for the spreading of His recovery is the United States of America. We labored on the mainland of China from 1922 to 1949. Many were gained; many churches were raised up. Then from 1949 the whole of China began to be closed to us. I was sent out, and many of my co-workers were put into prison. It was a grief and disappointment to me. Now, however, I am no longer disappointed. In fact, I am greatly encouraged.

I can see that if all the items of the recovery were only in the Chinese language, they would lie buried, unavailable to those who did not know Chinese. What is printed in Chinese is preserved, but it does not spread. The best language for the spreading of the truth is American English. Within two weeks after a message is given, it can be sent to all the six major continents in a universally understood language by printed page, by audiotapes, and by videotapes.

Through all human history there has never been such a country as the United States. How I thank the Lord for such a country where there is freedom of speech, a democratic, constitutional government, all the modern conveniences, and an abundance of resources! Forty-five years ago I was in the interior of China, traveling, preaching, and teaching the Bible. I traveled by mule wagon over poor roads. From early morning until late in the evening we were on the road, yet we covered at most thirty miles. There is no comparison between that and the way the word can be spread today throughout the whole world from the United States. Planes fly from here to any part of the globe in less than twenty-four hours. Telephone connects us with Europe, Asia, Africa, and Australasia. Publications and cassette tapes are easily sent abroad. The recovery will spread. Sooner or later, these truths will be adopted. Just as justification by faith spread, so the truth of the tree of life will spread.

TRENDS IN HISTORY

When I came to this country in 1958, there were some who were predicting the downfall of the United States. They said that the United States was following the pattern of the Roman Empire, becoming corrupt and bankrupt. I argued against them. The United

States was established on a different foundation. It is the only great power in history that has not robbed other countries. It is built upon its own resources and its own people. Because of its vast riches, it has no need to rob others. After my visit here in 1958, I went on to Europe. I found that in England, Denmark, and the other northern European countries there was the expectation that communism would take over. Again I boldly argued that this would not be the case.

The oil crisis did not occur until 1973, but in 1962 I told the brothers that in the Middle East the problem would be oil. I told them that the nations would not be able to resolve this problem and that God would do something about it. This was not a prophecy; it was just a talk I had with the brothers over twenty years ago.

THE LAST COUNTRY FOR THE LAST MOVE

Almost every part of the globe is being used, and natural resources are close to an end. Can humankind last another few centuries? Is there time for the Lord to raise up another world power after the United States? I do not believe so. It seems that the United States is the last power raised up by the Lord to match His recovery.

As this ultimate move of the Lord goes forward from here, there is the need for such a powerful country to keep the world at peace and to keep the way open. Now that we have planes like the 747s, we no longer need the Roman roads that were used in the early centuries for the spread of the gospel. But these 747s need a peaceful situation for the word of the Lord's recovery to go out. If the peace is broken, the spread will be stopped. The Lord needs a country for this. The United States, instead of robbing other countries, has been a giver. Since the end of the war in 1945, the United States has given away billions of dollars to other countries. You may be concerned that the deficit is getting bigger; however, the money that the government owes is mostly to its own people. This is like a father owing money to his sons. The account shows red, but the money being spent is in the family.

If your eyes are open, you will realize what an age and what a country you live in, what the Lord's recovery is, and how the world situation is going on. The state of things today is for one thing—the Lord's recovery. The world is going on for the spreading of the recovery, for the preparing of the bride, and for the lampstands to be raised up and shining in many countries. In this ultimate recovery what the Lord is regaining is not small teachings but big items, especially from the viewpoint of the central vision. This is the Lord's ultimate recovery, and He has such a country to maintain the world situation so that His recovery may be spread. (pp. 344-346)

[THE ROLE OF THE UNITED STATES AT THE END OF THE AGE]

It is not easy to understand the Bible. Do you believe that the whole earth, including Asia, Africa, North America, South America, Australasia, and Europe, will be under the rule of Antichrist? No, that certainly will not be the situation. Antichrist will be the Caesar of the Roman Empire, and the Roman Empire does not encompass the whole earth. It will probably include the greater part of western Europe and possibly a part of North Africa and eastern Asia. Surely Russia will not be under the rule of the Roman Empire; neither will Australasia, China, India, or the United States.

I am burdened to share with you some matters for which, strictly speaking, I can find no ground in the Bible. Although I do not like to say anything without having biblical ground, there are some things in my heart which I truly believe are of God, yet which are not mentioned in the Bible. According to biblical prophecy, Antichrist will have dominion over only the territories of Europe, Asia Minor, Palestine, and North Africa. Furthermore, Antichrist will not be a communist. One proof of this is in Revelation 18, which shows that Antichrist's capital, Rome, will be a center of capitalism. The record of that chapter, which even speaks of selling souls, or people, is a record not of communism, but of capitalism. The whole earth is under God's sovereign control. I believe that the United States will be

fully preserved by God until the Lord comes back. As I have already mentioned, I believe that the United States will be the wilderness spoken of in Revelation 12. It will be a place of safety and shelter for so many refugees. Out of the tens of millions of Christians in the United States, not many will be overcomers. Certainly they will not be killed by Antichrist, because the United States will not be in Antichrist's territory. Since the United States will be a place of safety and refuge, the Christians in this country will not become the quick overcomers. Instead, they will be in the harvest.

When you hear this, you may wonder how the believers in America will ripen. You may think that because America is a safe place, the Christians here will continue to be loose and sloppy. Suppose you are a Christian living in the United States during the time of the great tribulation. If you are witnessing the fulfillment of the prophecies we have considered in these messages, will you still stubbornly and foolishly refuse to love the Lord? The firstfruit will have been raptured, and the report of this will make headline news. Antichrist will be persecuting the Jews and Christians in Europe. In the light of all this, will you still continue to take the United States as your merry land? Moreover, many European Christians will flee to the United States to escape the persecution of Antichrist. The wings of the great eagle will fly them into the wilderness. Those who do not escape will be martyred and thereby become the quick overcomers. Certainly by that time every Christian on earth will be sobered and stirred to love the Lord. Many who are criticizing us today may then receive the help of our present testimony.

At the end of this age a war will be fought at Armageddon. According to the prophecies relating to this war at Armageddon and according to the present world situation, there will be four sources of military might on earth: one from the north, Russia; another from the east, the land of the rising sun; still another from Europe, the territory of Antichrist; and the last from the United States. Armies from three sources of military power will gather at Armageddon, but the American forces may not be included. The tendency of today's world situation is preparing the way for the war at Armageddon. But America will be a safe place, a wilderness, for God's people.

During the great tribulation Christians will be persecuted, and many will be martyred. But a good number of God's people will flee to the United States and thus will be included in the harvest. The knowledge of fulfilled prophecies and the report of current events will motivate them all to seek the Lord and to love Him intensely. They will all realize that the Lord Jesus will come back in not less than three and a half years. Hence, everyone will grow in life and mature.

Revelation 16:15 says, "Behold, I come as a thief. Blessed is he who watches and keeps his garments, that he may not walk naked and they see his shame." This word will be spoken close to the pouring out of the seventh bowl. Even at this late date, the Lord will issue a warning that He is coming as a thief. This proves that, even after the rapture of the harvest, which will be before the first six bowls, there will still be some believers on earth. These will be the gleanings (Lev. 23:22). According to the type in Leviticus, there are the firstfruit, the harvest, and a small quantity of the crop left in the field called the gleanings. The events in chapter sixteen take place after the harvest, which is in chapter fourteen. Chapter sixteen tells us that seven bowls will be poured out, mainly upon the kingdom of Antichrist. After the sixth bowl, the Lord will give a warning to the believers still on earth after the harvest to be watchful and to keep their garments. These will be that part of the crop which will still be left on earth after the harvest. Therefore, some Christians will be the firstfruit, the majority will be the harvest, and a small number will be the gleanings.

In order to know the Bible, we must put various portions of the Word together like the pieces of a jigsaw puzzle. When we do this, we see a clear and complete picture. The Bible uses certain symbols to represent nations. For example, Persia is represented by a ram

and ancient Greece by a goat. Even the meaning of the Aegean Sea is the sea of goats. Ancient Babylon was symbolized by a lion. Recent archeological discoveries in Babylon have included ancient relics with figures of lions on them. Revelation 12 speaks of a great eagle. Based upon the fact that in the Bible animals are used to symbolize nations, we may ask what nation is symbolized by an eagle. The answer, of course, is the United States. This is no accident. Rather, it surely is God's sovereign wisdom. In God's sovereignty the forefathers of this country chose an eagle as the national symbol. Although there is not a verse in the Bible saying that the eagle symbolizes the United States, I believe that, in God's sovereignty, the eagle in that chapter does refer to this country. This is the reason I believe that the United States will be the wilderness in Revelation 12 and serve as a refuge for God's escapees.

It is much easier to understand biblical prophecy today than it was fifty years ago. Many years ago I studied the predicted re-formation of the nation of Israel. In 1948 I saw this take place with my own eyes. As we all know, in 1967 the city of Jerusalem was returned to the Jews. Today the world situation is focused on the Middle East. Now I am living in the country of the great eagle. Although there are many sinful things in the United States, nevertheless, with the exception of the nation of Israel, there is no other country that has been formed according to God's Word. I have a copy of the first Constitution of the United States. It is composed of verses from the book of Exodus. Furthermore, each session of Congress opens with a prayer. I was present for such an opening prayer in 1958. Although that prayer was formal, it was still quite good. Moreover, the words, In God we trust, are engraved upon our coins. In the Bible, all the other nations are symbolized by beasts. But there is one country, the United States, that is symbolized by an eagle, not by a beast.

When we were on chapter eight, we saw that the third part of the earth will be damaged by a series of supernatural calamities (8:7-12). I do not believe that these calamities will affect the United States. The third part of the earth is that region wherein people blaspheme God and oppose Him the most. I mention this because I believe that God will use the United States to preserve His weaker people. How merciful He is!

How happy I am that the Lord has sent His recovery to this country! I believe that local churches will be established in the leading cities of all fifty states. These genuine churches will direct God's people back to His economy. Firstly, the churches will produce the living firstfruit. Secondly, they will be used to care for the Christians during the great tribulation. Many refugees will flee to the United States. At that time, no one will oppose or criticize the local churches. Rather, many may come to the local churches.

Two matters are sovereign of the Lord. The first is that He has prepared the United States to be a great eagle, and the second is that He has sent His recovery to this country. During the great tribulation Christians certainly will no longer pay attention to the Catholic Church, to the denominations, or to the free groups. Rather, they will say, "There is no time to waste. Let us take God's way." God's way is the local churches. Hallelujah, we are in the local churches! Hallelujah, we are in the United States! We are in the genuine church life and we are in the country of the great eagle. I was deeply saddened by the loss of mainland China. I truly loved the work there. But how I praise the Lord that He has brought me to the country of the great eagle and that I am in the genuine church life here. Praise Him for sending His recovery to this country! (*Life-study of Revelation*, pp. 554-559)

THE RAISING UP OF THE UNITED STATES FOR THE ONE NEW MAN

By the beginning of this century the gospel had been spread to every corner of the earth. However, God's purpose was not only gospel preaching but the perfection of the one new man. Britain was not so useful for this end, so through the two world wars, God somewhat put Britain down and raised up the United States. It was through the United

States that these two wars were ended. The First World War was ended through the intervention of the United States, and in the Second World War the United States was crucial in defeating the axis powers both in Europe and in Asia. All this happened under God's sovereignty. Through these two wars the United States was raised up for the perfection of the new man. Today this country is at the geographic center, the crossroads, of the whole earth and is like a giant eagle with the two biggest oceans as its two wings.

The Roman Empire was raised up for the formation and propagation of the gospel. Then Spain was raised up temporarily for the spreading of Western culture, even though it was under the influence of Catholicism, which was unsuitable for God's economy. Britain defeated Spain and became the leading power of the world for the spreading of the gospel to every corner of this earth. Fourth and last, the United States was raised up as the center of the inhabited earth for the purpose of the new man. This new man is not of any one race; it is of all the races. Because of this, one country had to be raised up by God in the very center of the populated earth.

The United States is not composed with a single race. It is a nation composed with many peoples, a "melting pot." According to recent immigration laws, this country may receive 300,000 immigrants yearly—130,000 from the Western Hemisphere and another 170,000 from outside this hemisphere. Regardless of race or country of origin, anyone may apply for entry. Since the new immigration law, many thousands have come from China, Italy, Greece, the Philippines, India, and other nations.

Second, this country conducts much cultural exchange. The United States does not like to remain private; it shares many of its good things with other peoples. There are many exchange students in the United States for the blending of the human races. In this way the United States is working for God, and this country is being used by God. Also, in all of history there has never been such a country that helped other nations as this one does. Billions of dollars in American economic and military aid go out to many countries. Fourth, the American dollar is the standard among the world's currencies. Neither German marks nor Japanese yen are the standard today. Even in Japan, wealth is counted by the accumulation of American dollars. The whole world spends American money. By this we may realize the sovereignty of our Father for the purpose of the new man. All these things indicate that we are surely near the end of this age. If God perfects the new man at this time, there will be nothing more for Him to do in this age.

Geographically speaking, the Lord has raised up a country for His purpose in the very center of the inhabited earth. As an American citizen holding an American passport, you may travel throughout the whole world, in the same way that Paul, as a Jew with Roman citizenship, could travel throughout the Roman Empire (cf. Acts 22:25-29). When mainland China was lost to the Communists in 1949, I could not sleep or eat well. I was very sorrowful over the loss of that country and hundreds of churches. But now, since I have realized the situation today, I am happy that I am here in the United States. To be here is much better than to be in my hometown in mainland China. We all have to give thanks to the Lord that we are in the United States, in the center of the inhabited earth for the perfection of the new man that God intends to have in His economy.

Throughout all the centuries the Lord has blockaded Russia and confined it to the cold region. The Russian czars tried their best to get out of the Black Sea and into the Mediterranean, but God used Britain to close the outlet from the Mediterranean Sea to the Atlantic. Russia tried as well to use the Suez Canal to get into the Indian Ocean, but God again used Britain and Egypt to close the way. Later, the czars attempted to build the Siberian railway to provide access to the Pacific Ocean, but they were not able to. Instead, they invaded Manchuria, the territory of China, to get the right to build the Manchurian Railroad. The czars were happy because they had gained access to the Pacific, but they were later driven out of Manchuria in the Russo-Japanese War. Although

today the Russian fleet is in the Mediterranean Sea and the Indian Ocean, they still do not have convenient access to the Suez Canal due to the relationship between Egypt and Israel. Our God has blockaded and confined Russia to the “refrigerator” in the north. He would not tolerate Russia gaining any part of the two major oceans, the Atlantic and the Pacific. God is sovereign in keeping the world really free for the new man.

Now we are right in the center of the world. We must grasp the opportunity. Within a short time the new man will be perfected. To be a Christian in the Lord's recovery for the new man is marvelous! We all have to forget about today's religion and see the vision of the new man. God has done everything to bring all the peoples together, especially in the United States. Everything is for the new man. (*CWWL*, 1977, vol. 3, “The One New Man,” pp. 487-489)

THREE LAYERS OF OBSTACLES TO THE LORD'S RECOVERY IN THE UNITED STATES

The Lord's recovery came to this country in 1961 and we started our ministry in 1962. That was sixteen years after the end of the Second World War. Due to the war, the American psychology was changed quite much. At that time among the Christians, there was a remnant of seeking ones raised up by the Lord. By that time the United States had become the biggest country with Christianity as its main religion. This country had millions of Christians, both Catholics and Protestants. Mainly among the Protestants, the Lord gained a remnant, the real seeking ones. Sixteen years after the war, the recovery came, and the recovery was greatly welcomed by this remnant of seeking ones. I traveled across the United States in the early years of my ministry, and many were caught by the Lord. That was the first stage of the recovery in the United States, and it lasted for about nine years, from 1962 to 1971. In those years, much of the increase came from my visits to many places and people throughout the United States. Wherever I went, seeking people were caught for the Lord's recovery.

By 1970 we had over six hundred saints meeting in the church in Los Angeles. In that year we decided to migrate. This migration of the saints to other localities in the United States was victorious. In 1973 we had our summer conference in Los Angeles in the convention center. There were over three thousand there. We had to open up four overflow rooms, and that still could not meet the need. This was the first stage of the Lord's recovery to bring in the increase.

In that increase, however, some came in with a heart that was not so pure. They saw the booming work among us, and they came in to try their best to get this work. When they realized they could not get it, they rebelled. That period of time lasted from 1973 to 1978.

During the time that we were booming, our young people were really on fire. Eighty college students set aside half a year just for the purpose of building our meeting hall in Anaheim. Meanwhile, another group of people in Berkeley saw our situation and did not agree with us, so they formed a group to write something against us. They produced a manuscript full of false and defamatory things about us. Later, they were split into two groups. One used this manuscript to write the book called *The Mindbenders*, and the other group used the same manuscript to write another book called *The God-men*. These evil writings against us came out in 1977. That began the opposition in the United States. Also in 1977 another group hired someone to come to Anaheim to oppose us. In order to deal with this opposition and proclaim the truth, we put an article in the newspaper every Saturday for three and a half months. We also repeatedly tried to contact the writers and publishers of the two evil, defamatory books against us, but they rejected us.

In 1980 we had a conference in Albuquerque. When the leading brothers met there, one of the co-workers said that if we did not deal with these two books, our work, especially on the campuses, could not be carried on. This was because whenever we

contacted a new one, regardless of whether he was a Christian or not, he would receive a copy of these evil books soon afterward. It was in Albuquerque that we made the decision to appeal to our "Caesar," just as Paul did to preserve his ministry (Acts 25:11). Our "Caesar" is the law of the United States. Because of our appeal, both of these evil books were exposed, withdrawn, and put down. However, our good name was damaged and our reputation was smeared throughout the whole country. We took five years in litigation to put down those two books and gained the victory in both cases. If we had not taken this action, those two books would have continued to damage us to the uttermost.

In addition to this, we need to realize that the United States is a very worldly country due to its riches. Americans are living in worldliness without any consciousness of it. The whole world follows the worldliness of the United States. Because we are not worldly, others may think we are out of date. Many Americans think that they are the most modern people on this earth. But we do not want to be in this worldly way. In order to dress well, have the best house, and have the best car many try to get a high education so that they can get a high position to make the most money. This is all worldliness.

Of course, the Lord brought His recovery to the United States. My coming here was not up to me. Then when I met all the seeking ones in this country, that surprised me. The Lord collected eight hundred to one thousand real seeking ones for His recovery within just a few years. In those early years, nearly everyone among us was a real seeking one who would pay any price to follow the Lord absolutely for His interest. But we have to realize that worldliness is a big obstacle in the United States.

Furthermore, the truth which we practice concerning the ground of the church—one church for one city, one city with only one church—annuls all the standings of the denominations. Thus, what denomination would have anything good to say about us? Under the teaching of the ground of the church, all the divisions, the denominations, are condemned.

Worldliness, the opposition, and the denominations are three layers of obstacles to the Lord's recovery in the United States. The United States is the strongest country for Christianity. All the denominations are very strongly founded. Yet we were raised up to stand on the ground of the church, the genuine ground of oneness, which is a testimony against all the denominations.

We may think that it will be easy to gain people for the Lord's recovery, but it is not easy. We are not in an easy situation. These three layers of obstacles, or three blockades, are here to frustrate us. We need to overcome the worldliness in the United States. Worldliness, the opposition, and the denominations are three blockades to gaining the proper increase in the Lord's recovery. If this were not the Lord's recovery, with the foundation on the truth and with the condition in life, we would have been brought to nothing already. Despite the blockades, the Lord's recovery is still solidly standing here.

In the last five years, beginning in 1987, there has been turmoil caused by certain factious ones who have caused divisions. In spite of this turmoil, the churches in Southern California had an increase of close to thirty percent per year over the last five years. At the beginning of 1987, we had only a little over one thousand saints in Southern California. But by October of 1992, we had increased to about three thousand. The only drawback is that we have had very little increase among the Caucasians during this period of time. With all of this fellowship as a background, we can see how difficult it is for us to gain the typical, middle-aged Caucasians.

PAYING THE PRICE TO BE VITAL

In light of the present situation we are in, what shall we do? I have studied our situation thoroughly and I feel that nothing can attract and move the present middle-aged American Caucasians unless they see the vitality among us. To be vital means to be living and active. If a group of people are meeting together and are a real vital group—living

and active—whoever comes in and sees this will be convinced. If we are so vital and some seeking ones come in among us, they will be caught by the Lord. Vitality is the most convincing factor.

If we do not have vital groups, we will have no prevailing way to gain the middle-class Caucasians. If we are vital, sooner or later, in our neighborhood and among our relatives, colleagues, classmates, and friends, we will meet some seeking ones. The seeking ones care for our vitality, for our being living and active.

The truth has an amount of influence with people, but it depends upon who passes on the truth. If you are a vital person, the truth will be effective. If you are not a vital person, others will not be convinced. They will think that you just have some good talk but are really no different than they are. If we bring some new ones to our meeting, and our meeting is dormant, we will not convince them.

This is the reason that we are stressing the vital groups. If we do not have the vital groups, we will still survive as the Lord's recovery. We will still exist, but there will not be much hope of getting the typical American increase. The only convincing factor we could have is the vital groups. If we are not vital, we are finished.

Since we love the Lord and we are for the Lord's recovery, what shall we do? We have to be vital at any cost. We have no choice. We must learn diligently and practice absolutely to be vital; then there is much possibility for us to gain a good number of the seeking ones. These seeking ones caught by us will spread the news. They will say, "I am now meeting in a group full of vitality. Come and see." This kind of news will not be appreciated by the general Christians, but some real seeking ones will be attracted. Through this fellowship, I hope we realize where we are and what we need to be. (*CWWL, 1991-1992*, vol. 3, "Fellowship Concerning the Urgent Need of the Vital Groups," pp. 577-581)

Seeing Our Need and Finding the Way to Gain the Caucasians in America

Scripture Reading: Hag. 1:5, 7-8; 1 Cor. 9:20-21

I. We need to see the desperate need to gain people from the local population:

- A. We must be desperate with the Lord to gain the increase from the local population; without gaining the local ones, there is no possibility of having the Lord's testimony in the future.
- B. The increase among us should be mainly from the typical, local people in each city.
- C. If we do not bring in the local ones, people will notice the atmosphere among us; they may feel that we are a church of "imported" persons, not a genuine local church, and that the church is not for them.
- D. Wherever a church is, it should be local, not only in geography but also in language and other aspects; those who go to a certain place must establish a proper local church there.
- E. For this purpose, the brothers and sisters who have migrated from abroad must learn not to be according to their nationality and culture.
- F. The brothers and sisters from abroad must train themselves to forsake their culture for the sake of the Lord and His testimony; since they are now in the United States, they must go on in a way that matches the Lord's testimony so that it may become prevailing.
- G. We must not be shortsighted; we must look forward for the long run; there is no potential for the Lord's testimony if we do not bring the local people to the church.
- H. The future, the potential, of the Lord's testimony is with the local people.

II. We need to see the need to gain the Caucasians in America:

- A. After the recovery spreads to a certain nation, it should reach the typical local people.
- B. The United States was established mainly by Caucasians from northern Europe; these Caucasians may be considered as the typical Americans.
- C. The recovery in the United States should reach the Caucasian people; if we cannot do this or we would not do this, we will suffer a big deficiency.
- D. As we are laboring to preach the gospel in the United States, it is good to gain Caucasians:
 - 1. God is not a respecter of persons—to Him all races are the same (Acts 10:34; Rom. 10:12).
 - 2. Nevertheless, Caucasians make up the majority of the population in the United States, and they have been the most difficult to gain in our recent labor to gain increase.
 - 3. We have not adequately focused on this group in our gospel preaching.
- E. We do not practice the separation of the races as some denominations do; nevertheless, because this is the United States, the majority of the saints in the churches in this country should be Caucasian; the other races should be a minority.
- F. "To see many Chinese being saved and coming into the recovery in the United States is a pleasant thing, but I am not content with it, because the recovery did not spread here for this purpose. Rather, it is for the gaining of many from the majority, which is the Caucasians"—*The Collected Works of Witness Lee, 1991-1992*, vol. 3, "Elders' and Co-workers Meetings in Anaheim," pp. 33-36:
 - 1. By now we should have gained many more; many Caucasian saints were devastated by the rebellion.
 - 2. The Caucasian co-workers should realize these things and endeavor to find a way to gain more; if there is a will, there is a way.
 - 3. Eventually, Russian brothers may come to the United States to evangelize the Caucasians here.
- G. The recovery in the United States needs the Caucasians; the enemy's strategy has been to frustrate this; through the ambitious ones who crept in, the condition of the Lord's recovery became corrupted, and the recovery lost the impact in the Caucasian community.

- H. In spite of the enemy's attacks, the Lord has vindicated His recovery; now there is a need, especially for the Caucasian co-workers, to endeavor to spread the recovery in the Caucasian community in the United States.
- I. If the percentage of those of other races in the meetings is too high, it will be difficult for the Caucasian people to be attracted to the recovery; therefore, we must find a way to get into the Caucasian community; we are healthy in our teaching, but we are not healthy in our practice.
- J. "We must reconsider our situation. I would like to pay some price to gain the Caucasian people. All the Caucasian brothers and sisters need to be burdened and consider so that they may be enabled by the Lord to find a way"—*Fellowship Concerning the Urgent Need of the Vital Groups*, p. 4.
- K. Moreover, we should pray that most of the increase in number would come from the Caucasian people; this does not mean that we despise others; rather, because we are in America, we need to bring in the local American people.

III. We need to see the way to gain the local people:

- A. The right way to bring the local people into the church is to start the work with the students; it is easy for young people to receive new things because they are curious to see and know things that are unfamiliar to them; if we dispense Christ into the young people, we will eventually catch the older ones through them.
- B. We have been too loose in choosing whom we send to contact certain persons; if we send brothers from ethnic minorities to visit a middle-class Caucasian family, they may not be properly received; the family may be cold toward them; on the other hand, if four middle-aged Caucasian brothers and sisters visit the same family, they will not be rejected.
- C. "I feel quite certain that the Caucasians should be contacted and taken care of by the Caucasians. This principle should be established among us"—*Fellowship Concerning the Urgent Need of the Vital Groups*, p. 6.

IV. We need to find the proper way to group the saints together:

- A. Because we have Caucasians, Chinese, Hispanics, Koreans, and other ethnic groups in the church life, we need to face a real problem that we do not have in other regions of the world, that is, how to group our people:
 - 1. We cannot take care of one ethnic group and neglect the others; we need to find a way to take care of the peoples of different races and ethnic origins.
 - 2. According to our present practice of grouping the races together, if we bring new Caucasians, especially middle-aged couples with children, to our meetings, they may be disappointed after just one meeting.
 - 3. They may decide that they do not like our kind of church and may then seek to find a church among the Caucasians; this is a real problem to us.
- B. At this time we need to concentrate our energy and our manpower to get into the Caucasian community; therefore, in forming the groups, as much as possible we need to form groups composed of Caucasian saints:
 - 1. It is true that God does not regard persons (Acts 10:34), but the Caucasians regard persons; we are not "selling our cargo" to God; we are selling our cargo to the Caucasians.
 - 2. They may not buy our cargo; therefore, we must do something particular to gain the Caucasian people; for the sake of the Lord's interest, we should not take the easy way.
 - 3. Our deficiency in gaining the Caucasians in the past might be because we grouped saints from other races with the Caucasians; it might be because of this that we have suffered a loss.
 - 4. In forming the groups, it may not be wise to group the Chinese-speaking and the Spanish-speaking saints with the Caucasian saints.
 - 5. Eventually, the environment surrounding us may compel us to group the Caucasians together and to charge them not to go to other races, but just to the Caucasian community to gain the Caucasians.

- C. After we gain the Caucasians, we need to consider what will we bring them to; we also need to pray in a definite way for these things.
- D. Realizing our situation, our environment, and the condition of our work, we should pray, "Lord, we do not have the wisdom. We do not know how to go on. We have come nearly to a standstill. With all the different races among us, how should we go on? We do not have the way. But one thing we do know: it is very difficult for us to gain the Caucasians, and it is even more difficult for us to retain them. We would like to know how to face the situation."

V. We need to set up special meetings for the new ones:

- A. We would also propose that, if possible, the church set up special meetings for the new ones periodically, one for the Caucasians, another for the Chinese-speakers, and another for the Spanish-speakers.
- B. You can bring your new ones to the special meetings; several groups can bring their new ones to such a meeting; in that special meeting, the first thing to do is to give them a short message concerning baptism and baptize the new ones.
- C. After this you can have the Lord's table with all the baptized ones and fellowship with them about the Lord's table; if we practice in this way, we will surely be able to bring Caucasians into the church life.
- D. After forming new groups and going to gain new persons, we need to consider when and how to introduce the new ones to the church meetings; for the Caucasian new ones it may be better to have a separate meeting on the Lord's Day besides the regular church meeting.

Excerpts from the Ministry:

THE DESPERATE NEED TO GAIN PEOPLE FROM THE LOCAL POPULATION

We must be desperate with the Lord to gain the increase from the local population. Without gaining the local ones, there is no possibility of having the Lord's testimony in the future. For this purpose, the brothers and sisters who have migrated from abroad must learn not to be according to their nationality and culture. Paul says, "To the Jews I became as a Jew in order that I might gain Jews...To those without law, as without law...that I might gain those without law" (1 Cor. 9:20-21). It is difficult for people of any race to drop the things of their race. The Jews, for example, preserved their race for almost four thousand years, even though they lost their nation. Similarly, it is difficult for many Chinese to drop their national culture, but the Chinese in the United States cannot continue to live as Chinese. The brothers and sisters from abroad must train themselves to forsake their culture for the sake of the Lord and His testimony. Since they are now in the United States, they must go on in a way that matches the Lord's testimony so that it may become prevailing. We must not be shortsighted; we must look forward for the long run. There is no potential for the Lord's testimony if we do not bring the local people to the church. The potential for the Lord's testimony is with the typical Americans. For the sake of the Lord's testimony, we cannot have a "Chinese church" in America, just as we cannot have an "American church" in China. (*CWWL, 1967*, vol. 1, "Enjoying the Lord in His Word by Pray-Reading," pp. 510-511)

BEARING FRUIT AMONG THE TYPICAL, LOCAL PEOPLE

The increase among us should be mainly from the typical, local people in each city. This does not mean that we look down on those of us who have come from the Far East, for example. It simply means that we need the local ones to be brought in. The best way to accomplish this is to approach the students. It is easy for those who are in school to bring in other students. Then through them, we can bring in the other classes of people. We must work on the students. They may be young this year, but they will not be young after another ten years, and they may eventually be more useful than others. If we do not bring in the local ones, people will notice the atmosphere among us. They may feel that we are a church of "imported" persons, not a genuine local church, and that the church is not for them. Therefore, we must bring in the young, typical, local students. In this way there will be the proper atmosphere in the church.

Many who come from the Far East like to keep themselves separate. On the one hand, we are all for the Lord's testimony, but on the other hand, many who have moved from China still care for the things of their old culture. We must all learn to drop the old things as much as possible. If the American missionaries had gone to China still holding on to their old language and ways, it would have been very difficult for them to bring the Chinese people to the Lord. In order to gain the Chinese people, they had to learn to speak Chinese and practice many things in a different way. It is a big hindrance to the Lord's move in America for anyone to come here to establish a Chinese church. The Lord shed His blood in order to gain the Body of Christ. Now we likewise must also shed something in order to gain people for the Lord's Body.

Therefore, it is better and more profitable for those who have come from China to use English in the meetings and even in their conversations with one another. In the church there is no Chinese, no American, no Jew, and no Greek (Col. 3:11). Wherever a church is, it should be local, not only in geography but also in language and other aspects. It is altogether wrong to have a typical Chinese church in San Francisco, for example, with the Chinese language, atmosphere, and taste. Likewise, it is wrong for anyone from America to go to Taiwan to establish an American church. We are wholly against this practice. Rather, those who go to a certain place must establish a proper local church there. Some may claim that they have established a local church in America, not a Chinese church, but if everything in the church is typically Chinese, it is still not right, and

it will have no way to spread the Lord's testimony to the local people. This will cause a failure, leaving not much future for the Lord's testimony here. The future, the potential, of the Lord's testimony is with the local people.

It is best to pass the responsibility for the church to the local brothers. To do this is altogether right. We must pray to bring in the local ones, and we need especially to work on the young people. Some who have come from the Far East may say that the local churches in America are not for them. This kind of thought is also wrong and causes trouble. We need to drop this wrong thought. The church here is neither only for Americans or only for Chinese; it is for all the saved ones. (*CWWL, 1967*, vol. 1, "Enjoying the Lord in His Word by Pray-Reading," pp. 537-538)

THE WAY TO GAIN THE LOCAL PEOPLE

I recently fellowshipped with the leading brothers in the church in San Francisco concerning taking this way. When they heard this, they were stirred up. They realized that this is the way to bear fruit among the Americans in their city. Nearly all the saints in San Francisco are Chinese, and fewer than a handful are Americans. I told the saints that if they simply wait to gain the local people in the old way, it will be very difficult for them to bring Americans into the church life. The right way to bring the local people into the church is to start the work with the students. It is easy for young people to receive new things because they are curious to see and know things that are unfamiliar to them. If we dispense Christ into the young people, we will eventually catch the older ones through them.

The right way to gain people is to bring students into the church life and then encourage them to meet together in the way that we have described above. Through them we will have a "living advertisement"—a group of young people who are meeting together day by day. By means of these students, it will be easy for us to convince others. The young people will bring in more young people and eventually even older people. In the first semester thirty will be saved. In the next semester these thirty saints will be the seeds we sow, and they will work together with us to gain a larger number of people. If the churches that have students in the local colleges and high schools work in a proper way, they will bring a substantial number of people to the Lord and into the church life after just one semester. (*CWWL, 1967*, vol. 2, "Los Angeles Meetings," pp. 103-104)

BEARING FRUIT FOR THE INCREASE OF THE CHURCH

A local church must be a gospel-preaching church so that people can be constantly added to the Lord. It is not right for the number of people in the church to remain the same year after year. Some saints may leave, and others may pass away, resulting in a reduction in the number of saints. If we do not bear fruit, after a number of years the number in the church may be reduced to zero. Therefore, we need to bring in more and more new ones to fill up the gap.

There is a similar need in a family. If a family does not produce younger ones, the number of members in the family will decrease until the entire family no longer exists. The elderly ones need the grandchildren. It is abnormal for a person who is over seventy years old not to have grandchildren. In the church it is the same regarding spiritual grandchildren. The rate of increase in the church has been too low. Suppose a church of twenty saints is established. The next year there should be forty in the church, and the year after that there should be eighty. The number should continue to increase until there are hundreds in the church. However, what happens in reality is that every year the number remains nearly the same. This is not right.

We should not think that it is easy to bring people to the Lord. We need to pay a price and fight desperately, even risking our life. Then we will be able to bring others to the Lord. People are under the usurping hand of the enemy Satan. In Matthew 12:29 the Lord says, "How can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man?"

And then he will thoroughly plunder his house.” First, we must bind the strong man Satan. We need to bind him in order to release the souls who are under his usurping hand.

If we had been in a normal and proper spiritual condition in the past few years, there would be at least a few hundred in the church today. Suppose that we began with only twenty saints in the church, and we brought in one new one for every two saints each year. The next year there would be thirty saints, the year after that there would be forty-five, and the year after that there would be sixty-eight. In three more years there would be over two hundred in the church. Currently, however, there are only one hundred in the church. Thus, we have not been very fruitful.

In the very beginning of the church life in Los Angeles, we prayed that the Lord would grant us an increase in number, and we continued from that day onward to pray strongly and specifically that the number might be increased. Miraculously, we saw the Lord answer our prayers. Thus, we need to bear the burden to pray. We need a time to fast and pray specifically for this matter of the increase.

Moreover, we should pray that most of the increase in number would come from the Caucasian people. This does not mean that we despise the Chinese. Rather, because we are in America, we need to bring in the local American people. The best way to bring in the Caucasians is to approach the Caucasian students. If we bring in the young Caucasian students, we will be able to bring in all the other categories of people through them. We may even forget about the other categories of people and simply focus on bringing in the young ones. They may be young this year, but after ten years they will no longer be young. Instead, they will be mature and even more useful than the other categories of people.

We need to work on the young Caucasian students. Otherwise, those who visit our meetings will merely see a group of Chinese Christians meeting together, and the next time we invite them to come, they may refuse. Thus, we need to bring in the young Caucasian students in order for our meetings to have an atmosphere of the local American people. (*CWWL, 1967*, vol. 2, “Preaching the Gospel and Bearing Fruit among College Students,” pp. 120-122)

THE NEED FOR MORE STUDY CONCERNING OUR WAY

We have not practiced the proper way because we have not had the adequate learning. We know what the God-ordained way is, but we do not have the way to carry it out. When we go to middle-class Caucasian families, we may practice to send brothers who do not speak English properly or speak with an accent. These brothers will not be properly received by those families. If we would instead send three well-dressed brothers who speak properly, the middle-class families would not refuse to open their doors to them. Some have said that visiting people for the gospel by knocking on their doors does not work, at least not in America. We should not blame God’s ordained way and say that it does not work. Rather, it is our way of carrying it out that does not work. Even the Son of God came into the world to visit people where they were, and He sent the twelve (Matt. 10:1, 5-6) and then the seventy (Luke 10:1) to visit others. This is God’s way, but we must learn the proper way to carry it out. We have not yet seen the real issue of the God-ordained way because our way to carry it out is not satisfactory. This is why we have concluded that we need more study.

Some have said that to build up the church we do not need the work. They claim that we need only a proper living as a testimony. However, Paul not only worked, but he labored (Col. 1:29a), struggled (Col. 1:29b), and strived (Phil. 1:27). *Struggle* and *strive* are expressions used in relation to athletics. The Greek word for *struggle* can also be translated *wrestle*. In his work Paul considered himself an Olympic athlete. The New Testament also likens Christians to farmers (2 Tim. 2:6). A farmer who is lazy or who does not know how to farm cannot be successful. Farmers must learn much. They must learn about the seasons and the weather. They also must work diligently day

and night. They must have the way, and they must also have diligence and wisdom. (*The Practice of the Group Meetings*, pp. 8-9)

TAKING THE NEW WAY WITH DESPERATION

The “new way” is the God-ordained way and the biblical way. The church has been on the earth for almost twenty centuries. I have the full assurance and confidence that now is the time for the Lord to carry out His new way. The carrying out of the new way can be compared to the tide of democracy on the earth today. The political history of the past six thousand years has consummated in democracy, and now the eastern European countries, the former Russian satellites, have turned from autocracy to democracy. The carrying out of the Lord’s way, also, is like the coming of a tide. The God-ordained way to meet and to serve is recorded in the Bible, and every word spoken by the Lord will be fulfilled (Matt. 5:18; 24:35). His words were not spoken in vain (Isa. 55:10-11). Therefore, we must learn to take this way. If we mean business with the Lord, we must make a decision to have a radical change in our understanding concerning the Lord’s way.

The problem among us is that we have become old and stale, and we have not adopted the new way with desperation. If we will be desperate, we will have a success. Our lack of desperation can be seen in the way we visit people. In the past we have gone to visit people too lightly and without adequate preparation. Even in the matter of speaking the language of those we contact, we have not been adequately prepared. Those who visit a Korean-speaking family should be able to speak Korean. We have been too loose in choosing whom we send to contact certain persons. If we send brothers from ethnic minorities to visit a middle-class Caucasian family, they may not be properly received. The family may be cold toward them. On the other hand, if four middle-aged Caucasian brothers and sisters visit the same family, they will not be rejected. The doors and hearts of that family will be opened. Likewise, if we want to gain a Japanese family, we should send Japanese brothers and sisters to visit them. We have not considered these matters thoroughly. We have acted too lightly. We must mean business with the Lord or we will waste our time.

We need to reconsider our ways. We have practiced the old way for many years, and it was not effective. This should compel us to take the new way. We have no choice but to take this way. To take the new way is not difficult. We must simply pick it up and make the decision to go on according to it. According to our study and experience, we must first go to beget new believers. Within two or three weeks we can beget two or three new ones. Then we should form a new group meeting with these new persons, and we must strictly practice the new group meeting according to the way in which we were coached. Then we should continue to make improvements when possible. We should try our best to follow this way. (*The Practice of the Group Meetings*, pp. 27-29)

THE PREACHING OF THE GOSPEL IN THE UNITED STATES

Question: How can we labor in a definite way in the four steps of the God-ordained way simultaneously—preaching the gospel, feeding the new believers, perfecting the saints, and prophesying? It seems that we cannot do one adequately if we are trying to do them all at once.

Answer: We should begin by focusing on the first step—preaching the gospel to gain new believers. When there are not many spiritual babes among us, there is no need and no way to go on to the other steps. As we are laboring to preach the gospel in the United States, it is good to gain Caucasians. God is not a respecter of persons—to Him all races are the same (Acts 10:34; Rom. 10:12). Nevertheless, Caucasians make up the majority of the population in the United States, and they have been the most difficult to gain in our recent labor to gain increase. We have not adequately focused on this group in our gospel preaching. First Corinthians 3:12-15 indicates that the Lord values the things that are difficult to obtain, such as gold, silver, and precious stones. In the United States we must endeavor to spread the Lord's recovery into the Caucasian community.

I am from China, yet when I was sent by the Lord to come to this country, the first decision that I made was that I would not work among the Chinese. If my aim had been to work among the Chinese, there would have been no need for me to come to this country. The Lord honored my decision, and in my first ten years here the majority of the increase came from the Caucasian community. However, the enemy attacked this matter from without through the publication of two evil books that slandered the Lord's recovery and from within through the damage of certain ambitious ones who subtly came in among us. These two attacks created a blockade for the advance of the Lord's recovery in the United States, especially among the Caucasians.

From the beginning of my labor in the Lord's recovery, I have been confident that the recovery cannot be shaken, because it has a solid foundation in the truth and life. These things may also be considered to be the antibiotic for any problem that arises. This is not my work but the Lord's. However, I have been troubled by the intrinsic corruption of ambition among some co-workers. None who are serving the Lord in His recovery should want to achieve something individualistically. This thought is absolutely satanic. The chaos in the old creation is satanic and is versus the divine economy for the new creation. Most chaos comes from man's ambition, like Nimrod's ambition. The first ambitious one in human history was Nimrod, who built Babel and Nineveh, the capitals of the nations of Babylon and Assyria, according to Genesis 10:10-11. These two countries destroyed God's testimony with Israel. The recent rebellion in the Lord's recovery was chaos brought in by Satan. The satanic chaos and the divine economy are two lines that run through the entire Bible. Every time the divine economy initiates something, the satanic chaos creeps in to oppose it. The Lord's recovery today is not an exception.

To see many Chinese being saved and coming into the recovery in the United States is a pleasant thing, but I am not content with it, because the recovery did not spread here for this purpose. Rather, it is for the gaining of many from the majority, which is the Caucasians. By now we should have gained many more. Many Caucasian saints were devastated by the rebellion. The Caucasian co-workers should realize these things and endeavor to find a way to gain more. If there is a will, there is a way. Outward matters of right and wrong mean nothing; we need an intrinsic view of the Body of Christ in order to see the intrinsic problems.

In these days the Lord is spreading and gaining an increase in Russia. Eventually, Russian brothers may come to the United States to evangelize the Caucasians here. The Lord is sovereign over the world situation. In the 1930s Brother Watchman Nee told me that both Europe and America had been spoiled for the Lord's recovery by traditional religion. He said that because only China remained as virgin soil, the Lord started something there for His recovery. Brother Nee also told me that he hoped that the recovery would spread into the English-speaking world. The recovery eventually spread out of China and came to the United States as a result of the civil war in China. Since the apostles' time in the first century, the gospel has often spread because of war.

Historically speaking, imperialism is universally condemned, but the Lord used imperialism to open a door to the gospel to the Far East, India, and Africa. Without imperialism there would have been no way to open up the old, traditional countries in those places. Although the Lord opened those countries outwardly, there was still the need for pioneering, faithful missionaries to go there. Because of imperialism, the government protected the early missionaries in China, but the Chinese people refused to even rent a house to them. As a result, when the missionaries went out into the villages, they were forced to sleep in the small temples that were set up for idols. That was not the way of imperialism but the way of sacrifice.

The recovery in the United States needs the Caucasians. The enemy's strategy has been to frustrate this. Through the ambitious ones who crept in, the condition of the Lord's recovery became corrupted, and the recovery lost the impact in the Caucasian community. The other strategy of the enemy was carried out through the two evil books. They were eventually defeated

through two lawsuits, which we decided to pursue in the principle of the apostle Paul's appealing to Caesar as a last recourse (Acts 25:11). As long as those books were allowed to be disseminated, we had no way to gain fruit, especially on the college campuses. The Lord honored our decision to go to court by causing us to win both cases. I share this history to show that there has been a great struggle because of the enemy. We have received much revelation from the Lord and published much truth, and the enemy's strategy has been to blockade it. In spite of the enemy's attacks, the Lord has vindicated His recovery. Now there is a need, especially for the Caucasian co-workers, to endeavor to spread the recovery in the Caucasian community in the United States. (*CWWL, 1991-1992*, vol. 3, "Elders' and Coworkers Meetings in Anaheim," pp. 33-36)

RECONSIDERING OUR WAY

We need to take Haggai's word and consider our ways (Hag. 1:5, 7). We—especially the elders and the co-workers—need to reconsider our church life and our work. We need to consider what has been the result of our living day by day. We cannot allow ourselves to continue in our present way.

In the new localities in Southern California, the rate of increase was high initially. However, I found out that when the number attending the meetings in a locality reached one hundred, the rate of increase slowed considerably because the brothers there did not know how to go on. In the beginning they practiced the group meetings spontaneously, because the number was small. But gradually they grew out of the practice of the groups into the practice of having big meetings. The increase in those localities was reduced because they had only the big meetings without the proper group meetings.

I have given a number of messages presenting the principles and the detailed instructions on the practice of the group meetings, but until now I have not given you the steps on how to form the groups. I have been expecting day after day, month after month, and year after year for seven and a half years to see some of you rise up to do something organically to form the groups. However, I have not seen the result that I had hoped to see. Therefore, I feel burdened that I myself need to do something.

FINDING A WAY TO GAIN THE CAUCASIAN PEOPLE

After the recovery spreads to a certain nation, it should reach the typical local people. America was built up by the Caucasians. The recovery in the United States should reach the Caucasian people. If we cannot do this or we would not do this, we will suffer a big deficiency. God is not a respecter of persons (Acts 10:34). Nevertheless, we must find the remedy for our imperfect situation in gaining the Caucasians in a country such as the United States. When I came to the United States, I came with the strong determination not to work among the Chinese people. Although I love China and the Chinese people, the commission that I received of the Lord was not to come here to take care of the Chinese. I did not do any particular work among the Chinese in America until 1983. Shortly before that time the law in America was changed to increase the quota for the immigration of Chinese to twenty thousand per year from both Taiwan and mainland China. I realized that many Chinese had already come to America from Taiwan, and after they arrived here they became lost to the recovery. Abraham Chang proposed to me that we begin to take care of the Chinese immigrants. That was the beginning of the Chinese-speaking work in the United States. In view of our present situation, I feel that the Caucasian brothers must consider how to bring the Caucasian people into the Lord's recovery. If we would not do this, it is a shame.

Recently, I had a thought deep within me that the reason we have gained so few Caucasians in recent years might be because in our meetings we have a high percentage of people of other races. We do not practice the separation of the races as some denominations do. Nevertheless, because this is the United States, the majority of the saints in the churches in this country should be Caucasian. The other races should be a minority. If the percentage of those of other races in the

meetings is too high, it will be difficult for the Caucasian people to be attracted to the recovery. Therefore, we must find a way to get into the Caucasian community. We are healthy in our teaching, but we are not healthy in our practice. We must reconsider our situation. I would like to pay some price to gain the Caucasian people. All the Caucasian brothers and sisters need to be burdened and consider so that they may be enabled by the Lord to find a way.

Please allow me to say that it is not the way of door knocking that does not work; it is that our door knocking is not persistent to the extent that the door knocking does work. If door knocking does not work, how could the Mormons and the Jehovah's Witnesses have had a considerable success in door knocking? According to statistics, in the past century the rate of increase has been highest among these two heretical groups. The factor in their success is their door knocking. (*Fellowship Concerning the Urgent Need of the Vital Groups*, pp. 3-5)

FINDING THE PROPER WAY TO GROUP THE SAINTS TOGETHER

Because we have Caucasians, Chinese, Hispanics, Koreans, and other ethnic groups in the church life, we need to face a real problem that we do not have in other regions of the world, that is, how to group our people. We cannot take care of one ethnic group and neglect the others. We need to find a way to take care of the peoples of different races and ethnic origins. According to our present practice of grouping the races together, if we bring new Caucasians, especially middle-aged couples with children, to our meetings, they may be disappointed after just one meeting. They may decide that they do not like our kind of church and may then seek to find a church among the Caucasians. This is a real problem to us. Now we are going to have a new beginning. In our consideration concerning the way to form the groups, we must pay our attention mainly to the Caucasians. Our deficiency in gaining the Caucasians in the past might be because we grouped saints from other races with the Caucasians. It might be because of this that we have suffered a loss. In forming the groups, it may not be wise to group the Chinese-speaking and the Spanish-speaking saints with the Caucasian saints. Eventually, the environment surrounding us may compel us to group the Caucasians together and to charge them not to go to other races, but just to the Caucasian community to gain the Caucasians.

Another problem is this: after we gain the Caucasians, what will we bring them to? I would like to stir you up to consider these things. We also need to pray in a definite way for these things. We should not repeat vain prayers but should tell the Lord exactly what we want Him to do for His recovery. Realizing our situation, our environment, and the condition of our work, we should pray, "Lord, we do not have the wisdom. We do not know how to go on. We have come nearly to a standstill. With all the different races among us, how should we go on? We do not have the way. But one thing we do know: it is very difficult for us to gain the Caucasians, and it is even more difficult for us to retain them. We would like to know how to face the situation."

Although some Caucasians have been brought into our meetings, very few have remained. Some of the younger ones have remained, but in general the middle-aged ones do not remain. According to my observation, they do not feel that there is anything that interests them enough to cause them to stay. They have not arrived at the stage where they seek the Lord according to the deeper truth that we have released. What we have as treasures seem to be hidden in the earth. Although they may meet with us a number of times, they do not seem to see anything concerning these treasures. In our meetings we do not have the proper atmosphere or the way to present the treasures to them. There seems to be little in our meetings that can attract them or stir up their interest. I feel quite certain that the Caucasians should be contacted and taken care of by the Caucasians. This principle should be established among us.

Therefore, we must reconsider our way. We cannot go on contentedly, remaining the same for another year. In the recovery today there is a real warfare, a real need. The way that we have seen

is right. The problem is that within ourselves we are not clear concerning the practice. To speak of grouping the saints together is easy, but to find the proper way to form the groups and to carry them on is difficult. Thus, we need to pray for this. I hope that all the saints would bear a burden to pray for this. This is a great need among us today. (*Fellowship Concerning the Urgent Need of the Vital Groups*, pp. 5-6)

SPECIAL MEETINGS FOR NEW ONES

I would also propose that, if possible, the church set up special meetings for the new ones periodically, one for the Caucasians, another for the Chinese-speakers, and another for the Spanish-speakers. You can bring your new ones to the special meetings. Several groups can bring their new ones to such a meeting. In that special meeting, the first thing to do is to give them a short message concerning baptism and baptize the new ones. Because they are baptized in a baptistry with a number of people surrounding them, they will feel very stately. There should be a joyful celebration with many praises to the Lord for their baptism. Everyone should shake hands with the newly baptized ones. After this you can have the Lord's table with all the baptized ones and fellowship with them about the Lord's table. If we practice in this way, we will surely be able to bring Caucasians into the church life.

In the practice of the group meetings, as much as possible the Caucasian saints should not be grouped together with the Chinese saints. Even someone who is not Caucasian by race may be Caucasian in principle because either he was born in America, he speaks typical American English, or his spouse is Caucasian. This is only a principle; it is not absolute. Whatever way allows us to have a success, we will take that way. In principle, all the Caucasian brothers and sisters should group with Caucasians. They should go to visit Caucasians, not Chinese or Spanish. The rate of increase among the Chinese may be higher than among the Caucasians. For example, we may be able to gain ten new ones among the Chinese within two weeks, but it may take three months to gain two Caucasians. Still, this labor is worthwhile. Let the Chinese saints group with the Chinese and go to visit the Chinese. Let the Spanish saints visit the Spanish, and let the Korean saints visit the Koreans.

In a larger church that has a Chinese-speaking meeting, there should also be a Chinese baptism meeting in the way that I described earlier. In the beginning, such a meeting may not take place every week. But eventually, such a special meeting for baptism and the practice of the Lord's table with the new ones should be conducted every week. In a place where there is only one baptistry, the different meetings by the different groups could be scheduled for different times. Of course, this is just a general idea; for the details we need to pray. (*Fellowship Concerning the Urgent Need of the Vital Groups*, pp. 22-23)

INTRODUCING THE NEW ONES TO THE CHURCH MEETINGS

After forming new groups and going to gain new persons, we need to consider when and how to introduce the new ones to the church meetings. It may be better to wait for a number of weeks before bringing a new one to the church meetings. However, after one is baptized, what will we do with him on the Lord's Day? If we meet with only the new ones, we will neglect the church meeting. If we form groups and take care of the new ones without going to the church meetings, the church will suffer. However, if we do not bring the new ones to the church meeting on the Lord's Day but go ourselves, we will neglect the new ones. Hence, this problem is difficult to solve. However, for the Caucasian new ones it may be better to have a separate meeting on the Lord's Day besides the regular church meeting.

We should not pay much attention to the former way of meeting, but we must still attend the church meeting on the Lord's Day and the meeting for prayer. Besides these, we still have other

week nights and the Lord's Day afternoon and evening for the group way of meeting and serving. In this way the practice of the group meetings will not affect the church meetings. We should respect the church meetings, and we should continue to attend them. (*Fellowship Concerning the Urgent Need of the Vital Groups*, pp. 38-39)

THE ABNORMAL SITUATION OF THE CHURCH

After the time of the apostles the church became abnormal. This is the reason that we must move to form the vital groups. The church today is below the normal level. Brother Nee gave a series of messages which he published in a book entitled *The Normal Christian Life*. He gave those messages in order to uplift the situation among Christians back to the normal level. If a Christian is uplifted and lives a life at the level portrayed in Brother Nee's messages, he is no longer abnormal but is a normal Christian. We must admit honestly and with repentance that our church's situation is below the normal level. Therefore, we must do something to uplift the level of the church life.

The matter of increase has become a bothersome problem among us. For a long period of time the rate of increase among us has been low, especially among the typical American people. The United States was established mainly by Caucasians from northern Europe. These Caucasians may be considered as the typical Americans. When I first came to America, I had no intention of doing a work among the Chinese people. I had been given a commission from the Lord to bring His recovery to this country, and I made a determination not to do a particular work among the Chinese.

Today, however, the situation in the churches has been damaged. When I began the work in the United States, two-thirds of the saints were Caucasians, and one-third were from other races. That situation was very normal. In 1970 approximately three hundred saints migrated out of Los Angeles to several large cities in the United States. Those migrations were a prevailing success. Before the migrations began, people outside the recovery paid little attention to us. But two years later, in 1972, the number among us began to increase. This caused some outside the recovery to be stirred up. (*Fellowship Concerning the Urgent Need of the Vital Groups*, pp. 47-48)

THE NEED TO GAIN

THE CAUCASIANS IN AMERICA

Out of all those who volunteer to participate in the English-speaking groups, the majority should be Caucasians. We are burdened to get the Lord's recovery into the typical Caucasian American society. The Caucasians, mainly the descendants of the immigrants from northern Europe, are the typical Americans. America is built as a democratic country with many peoples. Many of the churches in the Lord's recovery in America are composed of people from different racial and ethnic origins, all of whom speak English. To reach the typical American community, the Caucasian saints are particularly needed.

When I first came to the United States, I purposely decided that I would not work among the Chinese. I tried my best to work only among the local American people. At that time the immigration quota for the Chinese race was set at one hundred five persons per year. Eventually, the immigration quota was revised, giving the Chinese a quota of twenty thousand a year, ten thousand for Taiwan and ten thousand for mainland China. As a result, tens of thousands of Chinese came to America, a number of them from the churches in Taiwan. Still, I hesitated to take care of the Chinese-speaking work because I realized that if we had more Chinese faces in the meetings, that might disappoint the Caucasian attendants. In 1983 Brother Abraham Chang, realizing the situation, came to me and said that we needed to take care of the Chinese saints because so many had come to America, and many were being lost because of the lack of care. Therefore, from that year I began to take care of the Chinese-speaking saints. However, by doing

this we gained on the Chinese side, but we lost on the English side. From that day until today the rate of increase among the Caucasians has been reduced.

At this time we need to concentrate our energy and our manpower to get into the Caucasian community. Therefore, in forming the groups, as much as possible we need to form groups composed of Caucasian saints. It is true that God does not regard persons (Acts 10:34), but the Caucasians regard persons. We are not “selling our cargo” to God; we are selling our cargo to the Caucasians. They may not buy our cargo. Therefore, we must do something particular to gain the Caucasian people. For the sake of the Lord's interest, we should not take the easy way.

It is better to form the Caucasian saints into Caucasian English-speaking group meetings. The remainder of the English-speakers can be included in general English-speaking groups. Concerning the older ones, it would be very good if they would intercede for the groups. If they would be faithful, I would propose that all of them pray particularly for the groups for one hour each day. There is a need for this. All the members in the groups need to pray. We need much more prayer. (*Fellowship Concerning the Urgent Need of the Vital Groups*, pp. 60-61)

THE LORD'S NEED FOR OVERCOMERS

In 1986 I sounded the trumpet, as Gideon did, in the elders' training (see *Elders' Training, Book 7—One Accord for the Lord's Move*, published by Living Stream Ministry). I told the brothers that I had a heavy burden upon me because for more than ten years our rate of increase had remained nearly the same. I was desperate and felt compelled to study the situation. This is a matter of life and death. At that time I was calling the overcomers for the Lord. For six years after that, we made very little progress, so at this present time I am sounding the same trumpet again. To answer the Lord's call today, we all need to be desperate.

In 2 Timothy 2:4 Paul said, “No one serving as a soldier entangles himself with the affairs of this life.” The affairs of this life are related to our necessities. We need to sacrifice something for the Lord. If we would do the same thing that we have been doing for the past fifteen years, surely we will not gain the increase. Not many Caucasian doors will be open to us. If this is the case, we will be inferior to two heretical groups, the Mormons and the Jehovah's Witnesses. Although these two groups are heretical, they have gained a substantial increase during the past fifty years. They did this by the way of door knocking, yet some among us have reported that although door knocking may work in Taiwan and in America among the Hispanic community, it will not work among the Caucasian community. Door knocking may not work with them, but it may work with others. It all depends on whether we would do it or not, and it also depends on how we do it. (*Fellowship Concerning the Urgent Need of the Vital Groups*, pp. 62-63)

THEY SHOULD PICK UP THE BURDEN AND TAKE ACTION TO CONTACT OTHERS, EITHER SINNERS OR CHRISTIANS

After we become vital and are grouped together in the vital groups, we need to do something. First, we need to pick up a burden, and then we need to take action to contact people. If we are vital, we will realize that among the churches in Southern California there is a desperate need for the proper increase. For many years among us the rate of increase, especially among the Caucasian people, has been too low, yet it seems that not many of us have been touched by this matter and not many have picked up a real burden. If we are vital, the Lord will be able to burden us in a definite and particular way to meet His need today. The Lord has a great need to have the proper increase in the churches in Southern California, especially among the typical Caucasian people. Today we need to put away so many things that are occupying and preoccupying our hearts and pick up a burden for the increase of the church. If we are vital, we will have the capacity to be burdened by the Lord. We need to be unloaded, we need to be released, and we need to be vitalized so that we can be burdened by the Lord for two things: the increase of the churches and the building

up of the organic Body of Christ. This is the Lord's burden today, and this should be our burden. Nothing should occupy our hearts but what is on the Lord's heart. Today the Lord desires to see the churches in Southern California have the proper increase, and He also desires to see a real building up in the churches as the organic Body of Christ. The Lord will do this through the God-ordained way. Therefore, we need to be burdened and vitalized to take this way absolutely and desperately.

After we pick up such a burden, we need to take definite action to go and contact others, either sinners or Christians. To be vital is not only to be living but also to be burdened and very active for the Lord's interest. Once we are living, we also need to be burdened and we need to take action to contact people. We should make a list of those who are unsaved among our relatives, friends, colleagues, and classmates, and we should begin to pray for them in a desperate way. While we are praying for them, we need to exercise our discernment according to the leading of the Spirit to select two or three from our list for us to work on for their salvation. We should have the loving concern of God's heart for the salvation of sinners, and we should be burdened not just to save souls but to convert sinners into members of the Body of Christ for the carrying out of God's economy. The Lord may lead us not only to contact sinners but also to contact some Christians who are seeking, backslidden, or dormant, and gradually, little by little and step by step, to lead them into the church life. We must believe that there are some people in our sphere of influence who are being worked on by the sanctifying Spirit to separate them unto the Lord. They need us to pick up a burden and to take definite action to go and contact them. (*1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need*, pp. 150-151)

A TESTIMONY

The church life here has been very sweet. Up until now, we have been in localities where the church was small or had some difficult situations. This is the first time we feel like we ourselves are being (1) shepherded by the saints. (2) The saints here are genuinely pursuing Christ and building up the church according to the New Testament ministry. It is refreshing. It has also been exposing. I realize I have gotten somewhat old and cold. But I am getting warmed up again! (3) Many of the saints are actively shepherding new ones at various stages. Also (4) at least half the saints still go out door-knocking each week. (5) They have been practicing this for the last ten years! (6) New ones (mostly Caucasians) steadily come into the church life through door-knocking, and (7) contacting of neighbors, co-workers, and relatives. (8) In the meetings there has never been a gap in between the testimonies. It is hard to testify because there are so many who want to testify. (9) My own appetite has been stimulated by (10) the saints' intense and serious appetite for the ministry.

The person who wrote the above testimony said that he was shepherded by the saints, not by the elders or co-workers. This means that they practice the shepherding which the ministry teaches. We need to pay attention to the phrase by the saints in the above testimony.

The saints in this locality are pursuing Christ according to the New Testament ministry, not according to different teachings. Revelation 2 speaks of the teaching of Balaam (v. 14), the teaching of the Nicolaitans (v. 15), the teaching by Jezebel (v. 20), and the teaching of the deep things of Satan (v. 24). In today's Christianity, there are many different teachings, but we should have only one teaching, the New Testament teaching, which is called the apostles' teaching (Acts 2:42). The unique teaching in the New Testament is the teaching of the apostles concerning God's eternal economy to produce the church for the Body that consummates the New Jerusalem. When we pursue Christ and build up the church according to the apostles' teaching, the New Testament ministry, we will be under the Lord's blessing. We may say that it is difficult to gain Caucasians, but in the place mentioned above, at least half of the saints have faithfully practiced door-knocking

for the past ten years, and the new ones they have gained have been mostly Caucasians. The contents of the above testimony are according to what I have been teaching for the past ten years. This testimony confirms that the God-ordained way to practice and build up the church life according to the New Testament ministry really works. (*The Vital Groups*, pp. 137–139)

The Need for the Spread of the Interpreted Word

I. Today there is the need of the spreading of the translated, interpreted, and understood truths for the Lord's recovery:

A. The Lord's recovery has been commissioned with a big enterprise to spread the Lord's truths; we need the faithful, pure-hearted ones, who do not have any intention to live to themselves but to Him to go out to spread these "gold bar" truth—Matt. 28:19; 1 Tim. 2:4:

1. The Lord's recovery is full of the divine truths but is inadequate in the application of the truths and slow in the spreading of the truths.
2. The entire globe is under darkness; every human being on earth needs to hear the truth, but our spreading of the precious truths we have received has been strongly limited.
3. We need to spread the truth in order to enlighten people so that they may see the mystery of God's economy; those who see the vision of God's economy will be called by Him to be a testimony of the divine truth—Eph. 3:9.
4. We need to spend our time, energy, and money to spread the divine truth.

B. The modern conveniences and the present world situation are for the spread of the truth:

1. Through the years the Lord's recovery has progressed to a higher level; the Lord has recovered many crucial truths in the Bible during the past decades; furthermore, there are many more saints in the recovery today than there were fifty years ago.
2. In light of the world situation, the availability of modern conveniences, and the progress of the recovery of the truth, the time is right for us to spread the truth to the entire earth—Matt. 24:14.
3. If we are faithful to carry out this work, in a relatively short period of time, the earth can be saturated with the truth—cf. Isa. 11:9.

C. The propagation of the truth in the Bible is for the preparation of the bride—Rev. 19:7-9:

1. Once it is put into print, the truth that the Lord has shown us will be available for all His seekers.
2. If this truth is propagated throughout the earth, it will bring in a golden period for the preparation of the Lord's bride; the Lord will return when the preparation of the bride is complete—vv. 7-9.

D. The Lord's present charge to us should be to go and teach the nations that the present age may be consummated:

1. We should teach people about the Triune God, God's economy and God's dispensing, the wonderful process of the Triune God, Christ's redemption, God's salvation in life, all the aspects of the church, and the New Jerusalem as the ultimate consummation of God's dispensing.
2. If we spread these truths, we will become the faithful servants to serve food to the Lord's people at the appointed time; then we will fulfill the commission of the Lord's recovery—Matt. 24:45.

II. The notes we have published in the Recovery Version are the aggregate of the proper understanding of the New Testament; the proper understanding

of the Bible has been collected in our writings in order for us to study, learn, and spread the divine truths:

- A. We need to see the purpose of the Recovery Version with the notes:
 - 1. To present the truth—to bring you into the truth.
 - 2. To minister the life supply—to give you nourishment.
 - 3. To solve the common and hard problems in the Bible—to remove all the obstacles on your “driveway” that you may have a clear route and highway for a drive in your Bible study; you can drive your “study car” through any book of the Bible without any stops; if you have a problem, you can refer to the notes for help.
 - 4. To open up the books of the Bible—to “open up the mine”; once the mine has been opened and the treasure is exposed, it is easy to dig out the treasures.
- B. What the Lord needs today is for thousands of His dear saints who love Him, who live to Him, and who know nothing but His recovery to take one way and to spread the same truths; we dispense the truths embodied in the Recovery Version.
- C. If we will use the Recovery Version, ministry booklets, and the Life-studies and present them to the believers and unbelievers all the time, we will gain people; in the Lord’s ministry we are not building something to ourselves but altogether to Him.

III. Giving away books produces the greatest results:

- A. We should do our best to proclaim our beloved Lord and other truths with our mouth; but we cannot take hold of everyone to speak to him; for this reason, we should give away books.
- B. Giving away a good book can lead others to receive the Lord, to understand the truth, and to forsake heresies.
- C. Although we cannot know the result of giving books away, in that day when we stand before the judgment seat, we will see why it was worthwhile to do this work.

IV. “I do not care that much for the increase. I care for the spreading of the truths so that they can get into the needy hearts. If we spread these truths, we will become the faithful servants to serve good to the Lord’s people at the appointed time (Matt. 24:45). Then we will fulfill the commission of the Lord’s recovery. This is where my heart is. I will die to this...I will not stop until my entire being is exhausted by this ministry. I hope you all will say the same thing”—*Elders’ Training, Book 08*, p. 116.

Excerpts from the Ministry:

**THE LORD'S RECOVERY BEING FULL
OF THE DIVINE TRUTHS, BUT INADEQUATE
IN THE APPLICATION OF THE TRUTH AND SLOW
IN THE SPREADING OF THE TRUTH**

The Lord's recovery is full of the divine truths, but is inadequate in the application of the truths and slow in the spreading of the truths. If we do not get into the truths in the printed ministry, we will be short in the application of these truths. If we are short in the application of the divine truths, we will be short in the experience of these truths. We are also slow in the spreading of the truths. Who among us is willing to be sent by the Lord to another place for the spreading of the divine truths? Instead of having the burden to migrate to spread the Lord's recovery, many of us have become set, settled, and occupied. (*The World Situation and the Direction of the Lord's Move*, p. 37)

**THE LORD'S PRESENT CHARGE TO US SHOULD BE:
GO AND TEACH THE NATIONS THAT
THE PRESENT AGE MAY BE CONSUMMATED**

The Lord's present charge to us should be: go and teach the nations (cf. Matt. 28:19) that the present age may be consummated (24:14)...We should only go to teach the divine truths. We should teach people about God. We should tell them how the eternal God is triune and how He is perfect and complete as love, light, holiness, and righteousness. Then we can go on to teach them God's economy. In God's economy, He desires to have man as His expression. Thus, He created the heavens for the earth, the earth for man, and man with a spirit to receive Him as life. We need to teach people God's economy, God's desire, God's plan, God's purpose. We also need to teach people God's dispensing. We need to tell them how God wants to dispense Himself in His element and essence into our being to make Himself one with us.

We should also teach people about the wonderful process through which the Triune God has passed in order to dispense Himself into us. He was incarnated and lived a human life on earth for thirty-three and a half years. In His living we can see the divine attributes and the human virtues. He went to the cross and died an all-inclusive death to deal with Satan, the world, sin, the flesh, the old man, the old creation, and the ordinances. Through His death, on the positive side, He released the divine life and entered into resurrection. In His resurrection, we were resurrected with Him. He became the firstborn Son, and we, through regeneration by Him and with Him, became God's many sons as the members of Christ to constitute His Body. We need to teach people all of these things.

We should also teach people the detailed items of Christ's redemption through His blood. He redeemed us by washing us, forgiving us, justifying us, and reconciling us to God. We also should minister to people the items of God's salvation in the life of Christ, in regenerating us, renewing us, sanctifying us, transforming us, conforming us into His image, and glorifying us in Christ as the glory. The people also need to see all the aspects of the church. They need to eventually see how the one universal church, as the Body of Christ, should be expressed as the local churches in many localities. We need to teach with much stress the truths concerning the all-inclusive Christ and the church as the organic Body of Christ. Eventually, the church will consummate in the New Jerusalem as the ultimate manifestation of the processed Triune God mingled with the transformed tripartite man to express the Triune God to the fullest in eternity. Our teaching of the divine truths should include the New Jerusalem as the ultimate consummation of God's dispensing. When we go to Europe, we should teach the central line of the divine truth with the main stresses without making any small point an issue for debating or fighting

that causes divisions. (*The World Situation and the Direction of the Lord's Move*, pp. 40-41)

FULFILLING THE LORD'S COMMISSION TO HIS RECOVERY

The Lord's commission is His recovery, and His recovery today is to recover Christ as life, to recover the church as our living, to recover the enjoyment of Christ as everything to us, and to recover all the significances of the church life for the purpose of not only preaching the gospel but also spreading the truth. I believe that this is the unique reason that He has given us nearly all the truths in today's Christianity. He has given us His truths for us to spread them not only to Christians but even to the unbelievers: The entire globe is under darkness. Every human being on the earth needs to hear the truth, but our spreading of the precious truths we have received has been strongly limited. There have been many strong testimonies concerning people getting attracted and caught by the notes in the Recovery Version, but who has the burden to go out and spread these truths?

The Lord has commissioned us with His recovery, and He has surely opened up the New Testament to reveal many dear and precious truths to us. What the Lord needs is for thousands of His dear saints who love Him, who live to Him, and who know nothing but His recovery to take one way. Regardless of whether the saints are from Brazil, Australia, New Zealand, Taiwan, England, Thailand, Indonesia, or the United States, we all bear the same burden, take the same way, and spread the same truths. We dispense the truths embodied in the "gold bar," the Recovery Version. We have no other merchandise! If we would be like this, the entire earth will be taken!

It breaks my heart to see some practicing to have another ministry, using the material of the ministry. We all have to pray, "Lord, rescue me from my ambition to be somebody in the recovery." We should only know the truths of God's New Testament economy. We only use one way by one accord, prayer, the Spirit, and the Word. This is what I believe the Lord is after, and this is what we all expect in the depths of our being. Everyone will feel happy about this.

When we go out, we do not go in a dissenting or ambitious way. If you go out with your ambition to build yourself up and I go out with my ambition to build my ministry up, we are finished. The Lord has to go to others. We all need to go out in one way like an army. Then we will have the morale and the impact.

We do not need to do that much. We just need to go out with a pure heart, without anything to ourselves but all things to Him. Just go out with all the truths and the Recovery Version to read to people. I assure you that you will catch someone every week. You do not need to preach your teaching or your kind of doctrine with your terminology. We have to see what the Lord's recovery is. The Lord's recovery has been commissioned with a big enterprise to spread the Lord's truths. He has given us the truths which we are holding. But we need the faithful, pure-hearted ones, who do not have any intention to live to themselves but to Him, to go out to spread these "gold bar" truths. There is no need for you to preach or teach in your way. Open up the Recovery Version and read some of the notes with the hungry ones.

Actually, though, I do not care that much for the increase. I care for the spreading of the truths so that they can get into the needy hearts. If we spread these truths, we will become the faithful servants to serve food to the Lord's people at the appointed time (Matt. 24:45). Then we will fulfill the commission of the Lord's recovery. This is where my heart is. I will die to this. I told the brothers in the Far East I will not stop until my entire being is exhausted by this ministry. I hope you all will say the same thing.

If the Lord can gain ten thousand saints in the United States to go full-time with one kind of teaching, one kind of preaching, one kind of material, one kind of publication, one kind of way, and everything one kind, this will be our morale! The wise way is that we all take the full-time way and speak the same thing, think the same thing, present the same

thing, and teach the same thing, having the same essence, appearance and expression. Then we will have the morale, the impact, to defeat the enemy. This is what the Lord needs! (*Elders' Training, Book 8: The Life-pulse of the Lord's Present Move*, pp. 123-127)

**THE MODERN CONVENIENCES
AND THE PRESENT WORLD SITUATION
BEING FOR THE SPREAD OF THE TRUTH**

We live in a particular age. In recent years the modern means of transportation and communication have made the earth smaller, thus bringing about a situation that is more conducive to the spread of the Lord's recovery. Centuries ago it took several months for people to travel from Europe to America. Today it takes less than a day. Moreover, telephones enable us to communicate with one another at any time. A few decades ago I often spent much time writing letters to have fellowship with others, yet today with the telephone I can fellowship with saints in other countries instantaneously. This has greatly increased my productivity. People in the world claim that modern conveniences in transportation and communication are for raising the standard of living, but I believe that they are for the Lord according to His sovereignty.

Through the years the Lord's recovery has progressed to a higher level. The Lord has recovered many crucial truths in the Bible during the past decades. Furthermore, there are many more saints in the recovery today than there were fifty years ago. These saints are spread throughout the earth, and a good number of them are well educated. In light of the world situation, the availability of modern conveniences, and the progress of the recovery of the truth, I believe that the time is right for us to spread the truth to the entire earth. If we are faithful to carry out this work, in a relatively short period of time, the earth can be saturated with the truth. (*CWWL, 1983*, vol. 2, "Endeavoring to Learn and Propagate the Divine Truth for the Advance of the Lord's Recovery," pp. 149-150)

**SPREADING THE TRUTH
AND ESTABLISHING THE CHURCHES**

In our work we should emphasize the propagation of the divine truth more than the raising up of local churches. We need to spread the truth in order to enlighten people so that they may see the mystery of God's economy (Eph. 3:9). Those who see the vision of God's economy will be called by Him to be a testimony of the divine truth. Although not all these ones will turn to the way of the Lord's recovery, a portion of them will take this way to become the overcomers (Rev. 2:7, 11, 17). I believe that it will be difficult for the believers who remain in organized Christianity to be overcomers, although some among them will overcome. It will be considerably easier to be an overcomer in the Lord's recovery. However, this does not mean that simply because we are in the recovery, we will all be overcomers. We need to spend our time, energy, and money to spread the divine truth. At the same time, we should not neglect the burden to establish local churches. The churches will be used by the Lord to propagate the truth because a proper church life is needed for the spread of the truth. (*CWWL, 1982*, vol. 1, "Spreading the Lord's Recovery by Propagating the Divine Truth," p. 45)

**THE PROPAGATION OF THE TRUTH IN THE BIBLE
FOR THE PREPARATION OF THE BRIDE**

The publishing of the Life-study messages is crucial because they contain the riches of Christ and supply the reader with the Spirit and life (Eph. 3:8; John 6:63). Instead of burying the truth in difficult language, these messages present the truth in clear words (cf. 1 Cor. 2:4, 13; 14:9). My labor is to dig the "gold" and the "diamonds" out of the "mine" of the Bible. I believe that these spiritual riches will be appreciated by the Lord's seekers. Some in Christianity may use content from the Life-study messages in their sermons. Through such use of the Life-studies, the truth will spread.

Once it is put into print, the truth that the Lord has shown us will be available for all His seekers. If this truth is propagated throughout the earth, it will bring in a golden period for the preparation of the Lord's bride. I do not have any assurance that the Lord will come back within a particular length of time. However, according to the divine revelation in the Bible, He will return when the preparation of the bride is complete (Rev. 19:7-9). Thus, we expect the Lord to return not at a particular time but when the bride is prepared. (CWWL, 1983, vol. 2, "Endeavoring to Learn and Propagate the Divine Truth for the Advance of the Lord's Recovery," p. 152)

THE NEED OF THE SPREADING OF THE UNDERSTOOD DIVINE TRUTHS FOR THE LORD'S RECOVERY AND RESTORATION

Today there is the need of the spreading of the understood divine truths for the Lord's recovery and restoration. We can borrow Romans 10:14-15 and say, "How shall people hear without one who spreads? How beautiful are the feet of those who spread the interpreted and understood divine truths!" If we have a burden to go to Europe, we must spend day and night to study the truths we have published. Then we will know what the Lord's recovery is, and we will have a real burden to go to Europe to teach people. The Lord charges us in Matthew 28:19 to go and disciple the nations. The Lord's word here shows us that we should be burdened to go and teach all the nations.

There is the need of the spreading of the translated, interpreted, and understood truths for the Lord's recovery and restoration. The Lord does everything by speaking. If there is no speaking of the Lord, there is no work of the Lord. There cannot be a recovery in Europe if there is not the speaking of the divine truths. Most of the millions of people in Europe are void of the knowledge of these divine truths.

The spreading of the divine truths will bring in the Lord's restoration. According to Isaiah 11, the restoration will come because "the earth will be full of the knowledge of Jehovah, / As the waters cover the sea" (v. 9). We have to speak for the Lord to bring in this restoration. How shall people hear without one who spreads the divine truths? How beautiful are the feet of those who spread the interpreted and understood divine truths!

This is why we have to study these truths. Otherwise, we are not qualified to go to Europe. We should not go to speak to people in a superficial way. We may be able to speak John 3:16 to people: "For God so loved the world that He gave His only begotten Son, that everyone who believes in Him should not perish, but have eternal life." However, if someone asks us what eternal life is, we may not be able to tell them. It is possible to give fifteen messages on John 3:16. The first message can be concerning who God is, the second message can be on love, and the third message can be on the world. Then we can tell people how God gave His Son. God did not drop His Son down from the heavens to the earth. He gave His Son through incarnation. Then another message can be given on the only begotten Son. More can be said about what it means to perish and what it is to have eternal life. Message after message can be given on John 3:16.

We are not going there to preach to people in the traditional way, but to talk to them about all the divine truths. Through our speaking, some will be solidly saved. If we speak the deeper truths in John 3:16 to them, they will never forget this verse. May the Lord burden us to learn the divine truths and to spread them everywhere for His recovery and restoration. (*The World Situation and the Direction of the Lord's Move*, pp. 31-32)

ANNOUNCEMENT CONCERNING THE GIVING AWAY OF BOOKS [FROM THE CHRISTIAN MAGAZINE]

This work is very important. Of course, we should do our best to proclaim our beloved Lord and other truths with our mouth. But we cannot take hold of everyone to speak to him. For this reason, we should give away books. Do you know that giving

books away produces the greatest results? Do you know that giving away a good book can lead others to receive the Lord, to understand the truth, and to forsake heresies? Unfortunately, those believers who are able would not do this work. Although we cannot know the result of giving books away, in that day when we stand before the judgment seat, we will see why it was worthwhile to do this work. We publish books, and you should buy and give away books. (*CWWN*, vol. 7, “The Christian (5),” p. 1236)

**Planting Church Trees by
Migrating to Leading Cities
and Laboring on Leading Campuses**

Scripture Reading: Acts 1:8; 1 Cor. 3:6-7; Rev. 1:11-12, 20; Rom. 16:3-5a; 1 Cor. 16:19; Acts 8:1, 4

I. For the universal spreading of the church as the testimony of Jesus, we need to plant “church trees” for the corporate expression of the Triune God as life—John 5:26; 11:25; 1 John 5:11-12; Rom. 8:2; 1 Cor. 1:2; Rev. 1:11-12, 20:

- A. In the eyes of God the universal church, the Body of Christ, has been formed; now, after the formation of this universal church as a complete entity, there is the need for the spreading of the church—Acts 8:1; 9:31:
 - 1. The local churches are established, not formed; the apostle Paul could plant a church, and Apollos could water it, but it was God alone who formed it and gave it life, and it is God who gives it growth—1 Cor. 3:6-7.
 - 2. The way to spread the church and to establish a church is to bring it to a certain locality and plant it—Rom. 16:5a; Col. 4:15.
- B. Although we cannot form the church, we have the position, the right, the opportunity, and even the commission to go to the uttermost part of the earth to establish local churches—Acts 1:8; 13:1-3; Gal. 1:2; Rev. 1:11.
- C. What we are doing today is simply establishing churches in different localities by planting “church trees”; this planting of church trees is the establishing of the church—1 Cor. 1:1-2; 1 Thes. 1:1.
- D. The local churches as church trees are golden lampstands, which are actually living, golden trees—Rev. 1:11-12, 20:
 - 1. The golden lampstands signify the local churches as the reproduction of Christ and the reprint of the Spirit—Exo. 25:31-40; Zech. 4:2, 6, 10; Rev. 5:6; 1:11, 20.
 - 2. In figure, the golden lampstand signifies the church as the embodiment and the expression of the Triune God—vv. 11-12.
 - 3. As saints in the local churches, we all are parts of a wonderful golden tree.
 - 4. The symbol of the golden lampstand indicates that the Triune God is a living tree, growing, budding, and blossoming, and the description of the lampstand conveys the idea of growth—Exo. 25:31-32; Eph. 4:14-16:
 - a. The lampstand is growing through the branches and within them; this indicates that Christ is growing in us—Col. 2:19; John 3:29a, 30a.
 - b. It is crucial for all the branches to give the lampstand a free way to grow in them and through them—Eph. 4:15-16.
 - c. The more the lampstand grows in the branches, the more it will blossom and shine, and the more light there will be—v. 15; 5:8-9.
 - 5. To plant a church tree is to establish a local church as a golden lampstand.
- E. Our burden is to bring the church as a tree to every city, town, and village and plant a church there—Acts 8:1; 13:1; Col. 4:15-16:
 - 1. We all need to be faithful to carry out the burden to establish local churches by planting church trees—Rom. 16:16b; Gal. 1:2; 1 Thes. 1:1; 2:14.
 - 2. The married couples should be like Prisca and Aquila, who planted a church tree wherever they went; wherever they were, they were willing to bear the burden of the practice of the church by opening up their home—Rom. 16:3-5a; 1 Cor. 16:19.
 - 3. If we all have the desire to establish churches by planting church trees, the establishing of the churches will be very fast and prevailing—Acts 19:20.

II. We need to migrate for the spreading of the gospel to the leading cities and to labor on the leading campuses:

- A. The first mentioning of migration for the spreading of the gospel is the basic principle for the spreading of the gospel, including the divine truths—Acts 8:1, 4:
 - 1. In Acts 8 we do not have the words “migrate” or “migration”; nevertheless, migration is implied by the word “scattered;” the scattering of the saints was actually a migration.

2. The persecution in chapter eight actually worked out for the spreading of the gospel, because thousands of believers were scattered throughout the lands of Judea and Samaria; through this scattering the good news was brought to many cities.
3. Here we have the pattern of the preaching of the gospel through the migration of the saints.
- B. The way to spread the Lord's recovery is not by a work nor by a movement but by emigration with the God-ordained way:
 1. Some can emigrate to live to the Lord and serve the Lord full-time.
 2. Some can emigrate to take a job or do a business and serve the Lord.
 3. Some can emigrate to study in school and serve the Lord; they may go to become "professional students," to remain in school for the Lord's work on the campuses and spend their time contacting the students for the Lord's interest.
 4. All those who want to emigrate should be burdened by the Lord and have a clear guidance from the Lord.
- C. We are burdened to emigrate to the leading cities that have colleges and universities for us to work on:
 1. It would be very profitable if the saints could acquire a house that would be a station for the work among the students located no more than a few-minutes walk from the campus.
 2. It is best if a couple that loves the Lord lives in this house; this couple will be able to be the students' "godmother" and "godfather" to take care of them as parents.
 3. Having a home to bring the students to makes it easy to bring people into the church life.
- D. We need to see the way to live, to work, to serve, and to meet:
 1. We need to *live* a life in resurrection under the cross; to live in resurrection is to live in the Spirit of Christ and to live under the cross is to experience the death of Christ in our union with Him in His Spirit for the denying of ourselves and our flesh and for the rejection of the world and its influence.
 2. We need to *work* by contacting people in preaching the high gospel, in teaching the deeper truths, and in testifying the Christian experience; we should always practice to contact people one by one.
 3. We need to *serve* in the Spirit according to the divine revelation; to serve in the Spirit we must take time to pray to be filled up with the Lord and to serve according to the divine revelation we must take the scriptural way of preaching the gospel, feeding the new ones in home meetings, perfecting them in group meetings, encouraging everyone to prophesy in larger church meetings.
 4. We need to *meet* according to the God-ordained way as revealed in the New Testament, fully in mutuality—with the meeting open for everybody to speak.
- E. The saints in all the churches should be encouraged to migrate:
 1. Perhaps ten percent of the saints in a locality may migrate each year; this will allow for the necessary outflow without devastating the church.
 2. Using the illustration of a hose, we may say that every church should be like a hose that is open at both ends; when a hose is open in this way, water is able to flow in and out.
 3. However, the migration of the saints is not a legality; the point we are making is that the churches need to follow the pattern in Acts 8:4; this means that, in principle, we should be willing to migrate.
 4. The Lord may want us to stay in a certain place for another year or for another ten years; only the Lord knows; on the other hand, the Lord may lead us to go to another country, to another city, or to another state.
 5. The elders should fellowship with the saints often concerning migration; we should never command the saints to go to a certain place, but we should make them aware of the need.
 6. We believe the Lord is living; through this kind of fellowship, the Lord will lead some to pick up the burden and they will go; when they go to a new place, they will discover that they are very useful to the Lord.
 7. "I encourage you all to pick up the burden to migrate. We should migrate not for the sake of our living but for the sake of the gospel"—*Life-Study of Acts*, pp. 181–182.

Excerpts from the Ministry:

THE ESTABLISHMENT OF THE CHURCHES

There is an important difference between the formation of the universal church and the establishment of the churches. The universal church is not established; rather, it is formed with two categories of elements: all the believers as the extrinsic element and the all-inclusive Christ, the embodiment of the processed Triune God consummated as the all-inclusive, compound Spirit as the intrinsic element. Instead of being established, the universal church is formed by these two categories of elements.

Being Local

The local churches are established, not formed. Establishment is different from formation. We should not say that we are going to a certain place to form a local church there. On the contrary, we go to a certain city not to form a local church but to establish a local church. The church as a whole was altogether formed more than nineteen hundred years ago on the day of Pentecost and in the house of Cornelius. This means that, in the eyes of God, the universal church, the Body of Christ, has been formed. This is an accomplished fact. Now, after the formation of this universal church as a complete entity, there is the need for the spreading of the church. The way to spread the church is to bring it to a certain locality and plant it. This planting is the establishment of a local church.

Just as we can plant a tree but not form a tree, so we can establish a church but not form the church. A carpenter can form a stand, but he cannot form a tree. Not even the best scientist with a doctoral degree in botany can form a tree. Only God can form a tree. In like manner, only Christ could form the church. The Apostle Paul could plant a local church and Apollos could water it, but it was God alone who formed it and gave it life, and it is God who gives it growth (1 Cor. 3:6-7).

The entire church as the Body of Christ, including all the Jewish and Gentile believers, has been formed once for all universally. This is an accomplished fact. What we are doing today is simply establishing churches in different localities by planting "church trees." This planting of church trees is the establishing of the churches.

No one is able to go to a place to form a local church. Assuming to do such a thing would be abominable in the sight of God, for it is presuming to do something that only God Himself can do. But although we cannot form the church, we have the position, the right, the opportunity, and even the commission to go to the uttermost parts of the earth to establish local churches.

The Lord has formed the church. Our burden is to bring the church as a tree to every city, town, and village and plant a church there. We all need to be faithful to carry out the burden to establish local churches by planting church trees. We should be burdened not just for the saving of sinners but for the establishing of churches. The married couples should be like Prisca and Aquilla who planted a church tree wherever they went. If we all have the desire to establish churches by planting church trees, the establishing of the churches will be very fast and prevailing. (*The Conclusion of the New Testament*, (Msgs. 189-204), pp. 2121-2122)

THE INITIAL EXAMPLE OF THE SPREADING OF THE GOSPEL, INCLUDING THE TRUTHS

Not by the Apostles but by the Migrated Disciples

Now we need to consider the initial example of the spreading of the gospel, including the truths (Acts 8:1, 4). According to Acts 8, this spreading was not by the apostles but by the migrated disciples. The church in Jerusalem had thousands of believers, but due to persecution, they were all scattered to carry out the spreading of the gospel. The believers were scattered, but the apostles remained. The practice today in Christianity is the opposite; the clergy go and the laymen remain. But the spreading of the gospel according to the initial example in Acts 8 shows the apostles remaining in Jerusalem and the other disciples migrating.

Not Waiting for the Completion of the Gospel in the Holy Land

The disciples sovereignly were scattered to other places without waiting for the completion of the gospel in the Holy Land. Portions of the Holy Land had not yet heard the gospel, but the Lord was still burdened for the disciples to carry the gospel to other places. Acts 8 also speaks of Philip going to Samaria and eventually preaching the gospel to an Ethiopian eunuch for the spread of the divine truths.

**The First Mentioning of Migration
for the Spreading of the Gospel Being the Basic
Principle for the Spreading of the Gospel,
Including the Divine Truths**

The scattering of the believers from Jerusalem to other localities is the first mentioning of migration for the spreading of the gospel; hence, it should be considered as the basic principle for the spreading of the gospel, including the divine truths. Regardless of whether or not the divine truths have reached the entire United States, we still need to go to Europe. We also have to believe that our going to Europe will stir up something positive in the United States. (*World Situation and the Direction of the Lord's Move*, p. 43)

THE WAY TO LIVE, TO WORK, TO SERVE, AND TO MEET

To Live a Life in Resurrection under the Cross

Now we want to see the way to live, to work, to serve, and to meet. First, we need to live a life in resurrection under the cross. To live in resurrection is to live in the Spirit of Christ, who is the reality of the resurrection of Christ, and to live under the cross is to experience the death of Christ in our union with Him in His Spirit for the denying of ourselves and our flesh and for the rejection of the world and its influence.

**To Work by Contacting People in Preaching
the High Gospel, in Teaching the Deeper Truths,
and in Testifying the Christian Experience**

We also need to work by contacting people in preaching the high gospel, in teaching the deeper truths, and in testifying the Christian experience. We should always practice to contact people one by one. We should not try to preach to a group. We may speak to fifty persons at one time, but eventually we may gain none of these fifty. The most effective way is to contact people one by one.

We need to preach the high gospel. We should not be influenced by the old concept that people will not understand us if we share things that are deep and high. The thoughtful people want to hear the deeper truths concerning the real meaning of human life.

To Serve in the Spirit according to the Divine Revelation

We also need to serve in the Spirit according to the divine revelation. In the past, did we serve in the Spirit according to the Scriptures? The Spirit surely did not guide us and lead us to serve in the old, traditional, and unscriptural way of meeting and serving. We have to change our way to the new way of meeting and serving. Human culture changes and advances as time goes on, and people need to change to live in this culture. By saying that we need to change, I do not mean that we have to follow the world or fashion ourselves according to the world.

In our work to spread the divine truths, we should always serve in the Spirit. Before I minister the word, I always take some time to pray, "Lord, here I am again. You must fill me up with Yourself. You must infuse me with Your desire, with Your intention, with Your feeling, with Your thought, with Your word, Your utterance, and Your expression. Fill me, Lord, and pour Yourself out upon me to be my impact. I don't want to speak just by myself. I want to speak in You as in one spirit with You. I pray that You would speak in my speaking." We need to serve in the Spirit in such a way.

To Meet according to the God-ordained Way as Revealed in the New Testament

We need to meet according to the God-ordained way as revealed in the New Testament, fully in mutuality, avoiding the one-man ministry, and abhorring the system of clergy and laity, for worshipping God, remembering the Lord, praying, saving sinners, feeding the new believers, perfecting the saints, and building up the church as the organic Body of Christ, without any element of the traditional way, formality, and ritual (1 Cor. 14:25; 11:25; Matt. 18:19-20; Acts 12:12; Rom. 15:16; John 21:15; 1 Thes. 2:7; Heb. 10:24-25; Eph. 4:12; 1 Cor. 14:1, 3-5, 31). We need to study the truth concerning the God-ordained way. We have published many messages on the God-ordained way, and we need to read these messages.

The God-ordained way of meeting is in mutuality not in plurality. In the eldership we should have plurality, that is, a number of elders. But the church meetings are not a matter of plurality but of mutuality. We may arrange to have ten or twenty speak in the meeting. This is plurality. But when the

meeting is open for everybody to speak, this is mutuality. I speak, and you listen; then you speak, and I listen. This is mutuality. Mutuality, not plurality, is the biblical way. The biblical way is for the church meetings to be open for everybody to function. (*The World Situation and the Direction of the Lord's Move*, pp. 49-53)

THE PREACHING OF THE GOSPEL THROUGH THE SCATTERING OF THE SAINTS

Acts 8:4 says, "Those therefore who were scattered went about the land bringing the good news of the word." It was sovereign of God that the scattering of the believers from Jerusalem to other localities through the persecution should carry out the spreading of the gospel for the fulfillment of the Lord's word in 1:8 (see 11:19).

A Pattern for Today's Gospel Preaching

The first pattern in Acts 8 is that of the preaching of the gospel through the scattering of the saints. In Jerusalem, the gospel preaching was carried out mainly by the apostles. Although this also is a pattern, it is not the unique pattern for our gospel preaching. If it were the unique pattern, then the preaching of the gospel would be limited. Therefore, in 8:4 we have another pattern of the preaching of the gospel—the preaching of the gospel through the scattering, the migrating, of the saints.

In Acts 8 we do not have the words "migrate" or "migration." Nevertheless, migration is implied by the word "scattered." The scattering of the saints was actually a migration.

Before the scattering of the saints in 8:4, there were many thousands of believers in Jerusalem. Like most people, they probably did not desire to move; instead, they may have wanted to settle there. But the Lord is sovereign, for He is the Leader, the Ruler of the kings. Although Satan instigated the persecution against the church, the Lord is over Satan, and whatever Satan does is under the Lord's sovereignty. Therefore, the persecution in chapter eight actually worked out for the spreading of the gospel, because thousands of believers were scattered throughout the lands of Judea and Samaria. Through this scattering the good news was brought to many cities. Here we have the pattern of the preaching of the gospel through the migration of the saints.

For many years in the Lord's recovery we have been practicing the matter of migration. For example, many saints were gathered to Los Angeles from 1962 until 1970. Then in 1970 we began to migrate, and the migration was a great success. When the saints migrate, the gospel goes out with them. The migrating saints bring the gospel wherever they may go.

All the churches should follow the pattern in 8:4 concerning migration. The saints should not stay in a certain place for too long. On the contrary, we all should be migrants, following in the footsteps of our father Abraham. Abraham was a river-crosser; he migrated from Chaldea to Canaan. Like Abraham, we should not be permanently settled. We all should learn to migrate.

Outflow and Inflow

For some years many of the saints in this country were reluctant to migrate. But we thank the Lord that recently the saints have begun to migrate again. In the last year a number of churches have been raised up through the migrating of the saints.

The saints in all the churches should be encouraged to migrate. If the saints in a certain locality do not migrate, eventually that locality will become a "Dead Sea." The Dead Sea is a reservoir for the water from the river Jordan. Once the water from the Jordan reaches the Dead Sea it does not proceed any farther. If the church in a particular locality is to avoid becoming such a Dead Sea, a "canal" must be dug to allow the "water" to flow out. Perhaps ten percent of the saints in a locality may migrate each year. This will allow for the necessary outflow without devastating the church. Furthermore, if water is allowed to flow out, more water will flow in.

Using the illustration of a hose, we may say that every church should be like a hose that is open at both ends. When a hose is open in this way, water is able to flow in and out. But if water is not able to flow out of a hose, nothing more will be able to flow in. How much water flows in depends on how much flows out. If we want the church to increase, there must be the outflow. Only when there is an outflow can the church in a certain locality be preserved from becoming a Dead Sea.

However, the migration of the saints is not a legality. The point we are making is that the churches need to follow the pattern in 8:4. This means that, in principle, we should be willing to migrate.

Migrating for the Sake of the Gospel

I encourage you all to pick up the burden to migrate. We should migrate not for the sake of our living but for the sake of the gospel. The Lord called Abraham, and Abraham migrated. In following the Lord, Abraham had no lack. Likewise, as we migrate for the gospel's sake the Lord will meet our needs. To migrate for the gospel is to migrate for the Lord, since the gospel is actually the Lord Himself. The first pattern found in chapter eight of Acts is the migration of the saints for the spreading of the gospel. (*Life-Study of Acts*, pp. 179-182)

**The Importance of the Campus Work
for the Increase and Spread of the Lord's Testimony**

I. The campus work is truly of eternal value:

- A. The Scriptures reveal that whenever the Lord wants to do something new or change the age, He turns to the young people; this is a principle; there are at least three reasons that the Lord operates in this way:
 - 1. First, young people receive new things rather easily.
 - 2. Second, young people are not as occupied as older people.
 - 3. Third, even if older people are not occupied with old things, it is not easy for them to learn or be trained in new things; it is much easier to train young people.
- B. In a sense we in the Lord's up-to-date recovery are something new to today's Christianity; if we simply carry out our move among all people generally, we will lose our impact.
- C. Hence, while we realize that the Lord needs the older saints and recognize that we should not neglect or look down upon them, we must realize that the impact of the Lord's move is with the young people.
- D. For this reason, the future of the Lord's work and the potential for the advance of the Lord's recovery lies mainly with the young people:
 - 1. The heaviest burden among us should be to gain the young people; we should focus on this.
 - 2. From a business point of view, working to gain young people is an excellent investment, with an expending of little capital and gaining of large profit.
 - 3. In order for the Lord to have a prevailing move on the earth, we must spend much time to gain the younger generation; once the young people are gained and trained and have reached their twenties and thirties, they will be very useful.
 - 4. For the long-term interests of the Lord's recovery, we must gain the young people.
- E. Today we should focus our labor on gaining the young people; for this reason, there is a need for us to strengthen our work on the college campuses; we should pay greater attention to the campus work than to the community work.

II. In the history of the Lord's recovery in mainland China, Taiwan, and the United States, the most profitable way to gain the increase has been to work on the campuses:

- A. It is easy for young people to spread the gospel; once the gospel gains a young student, it can easily spread throughout a group of students.
- B. It is more difficult to spread the gospel to other levels of society because people in these various levels are not as concentrated; however, students are always together in groups and classes; when one student is gained, it is easy to spread the gospel throughout the campus.
- C. If the gospel is preached on the campuses, the students who are gained will be able to spread the gospel throughout the nation.
- D. Hence, if we desire to spread the gospel to the whole nation, we need to take the way of working among the students; this work has unlimited potential and impact.
- E. If we work on the campuses in a proper way, it will be easy to gain the increase.

III. The right way to bring the local people into the church is to start the work with the students:

- A. If we simply wait to gain the local people in the old way, it will be very difficult for us to bring the local people into the church life.

- B. If we dispense Christ into the young people, we will eventually catch the older ones through them:
 - 1. The right way to gain people is to bring students into the church life and then encourage them to meet together.
 - 2. Through them we will have a “living advertisement”—a group of young people who are meeting together day by day.
 - 3. By means of these students, it will be easy for us to convince others.

IV. The whole church should share in the burden for the students:

- A. All the saints should share in the burden of prayer for the work among the students; each local church must pray definitely for the Lord’s move among the students.
- B. The churches are like fishing boats, and the schools and colleges with their students are like oceans that are filled with many fish:
 - 1. Just as it is relatively easy to catch fish in the ocean, it is easy to catch young people on the campuses.
 - 2. Today we have the church as the boat, the young people as the fishermen, and the campuses as the oceans; now we need to simply cast out the net to catch people.
- C. If the saints rent or purchase a house near the campus, this will benefit the campus work; such a house can function as a place to bring new students where they may rest and have meals; this is one way in which we can gain college students for the increase of the church.
- D. The work will help the churches gain young people:
 - 1. At appointed times we will conduct trainings and conferences; in this way the young people will not only spend their time in the church life, learning how to practice the church life, but they will also attend conferences and trainings, where they will be trained.
 - 2. Then after their graduation from college or graduate school, they will be useful in the Lord’s new move.

V. We need to train the young people to carry out the campus work:

- A. Our young people should be trained to build up a proper daily life, pray, contact people, and present the basic truths; we should also train the young people how to conduct themselves on the campus, how to contact people, and how to deal with opposition.
- B. In carrying out the campus work, we should not rely on professional preachers; instead, we should encourage the young people to bear the primary burden of the work.
- C. Except for attending the church meetings, the young people, including both the students and non-students, should endeavor to spend time laboring on the campuses as much as possible.

VI. “The source of manpower for the Lord’s move today is on the campuses of the U.S.A. May the Lord raise up more co-workers who would be burdened to labor on the leading campuses throughout the U.S. that the Lord may have a way to get the proper manpower to meet the needs of His move today on the earth.” [Excerpt from a letter from Brother Lee to Brother Don Luper, April 2, 1992]

Excerpts from the Ministry:

When Western missionaries came to China to preach the gospel, they saw an urgent need to establish schools. Even though this was not appropriate from the standpoint of the truth in the Bible, the schools established by Western missionaries were beneficial to the spread of the gospel. Christianity has been rooted in China mainly through the establishment of schools. This shows that education and the spread of the gospel are related to one another. In Taiwan today we do not need to establish schools; there are schools everywhere because of the government's emphasis on education. Moreover, the doors of almost every campus are open to the gospel. Hence, we must pay attention to the gospel work among the students.

THE IMPORTANCE OF THE GOSPEL WORK AMONG THE STUDENTS

The gospel work among the students has five distinguishing features. First, it is easier for young people to receive the gospel. The gospel presents new things to people, but it becomes more difficult for a person to receive new things as he grows older. It is easier for young people to receive the gospel because they are not as occupied with the world. Second, the gospel has a greater effect on young people. According to history, new movements rarely start with older people, because it is not so easy to make an impression on older people. However, it is easier for young people to be impressed and affected by new things, and once they are impressed, the impact of their response multiplies over time. Political, educational, or ideological movements almost always begin with young people because it is easier to produce a lasting impact through them.

Third, it is easy for young people to spread the gospel. Once the gospel gains a young student, it can easily spread throughout a group of students. It is more difficult to spread the gospel to other levels of society because people in these various levels are not as concentrated. However, students are always together in groups and classes. When one student is gained, it is easy to spread the gospel throughout the campus.

Fourth, the educational system in Taiwan lays a very good foundation for the gospel...The mandatory educational system in Taiwan facilitates the spread of the gospel throughout the island and to all levels of society. Many of the older generation in Taiwan came from mainland China. They have different dialects, customs, and sentiments. The local Taiwanese people also have their own concepts. These differences make it more difficult to preach the gospel to the older Taiwanese people. However, the young people in Taiwan are all receiving the same education; they speak the same language and have similar ideas and thoughts. If the gospel is preached on the campuses, the students who are gained will be able to spread the gospel throughout the island. Hence, if we desire to spread the gospel to the whole island, we need to take the way of working among the students. This work has unlimited potential and impact.

THE LORD'S PREPARATION OF THE ENVIRONMENT

The Lord has prepared various aspects of the environment in Taiwan to conduct a gospel work among the students. First, there is a local church in every major city. Second, there are a number of saints in every school in these major cities, either as students or as members of the staff. The gospel work can begin with them. The Lord has prepared this situation for us. Hence, every local church must rise up to cooperate in the gospel work on the campuses. The churches should take the initiative to promote the gospel work on the campuses. The co-workers, therefore, should pay special attention to the work among the students, including preaching the gospel to the young people. (*CWWL*, 1967, vol. 1, "Serving in Coordination and Washing in Love," pp. 323-324)

FOCUSING ON THE WORK AMONG THE STUDENTS

Beginning from this year, all the churches must pay attention to the work among the students; we cannot delay this matter any longer...

The heaviest burden among us should be to gain the young people. We should focus on this. From a business point of view, working to gain young people is an excellent investment, with an expending of little capital and gaining of large profit. We must undertake this task. All the elders should receive this burden and encourage the saints in every church to pray about it. We must gain young people all over the island; we must cultivate young students actively. The best part of our work in mainland China was with the students. Starting in the north we worked on all the universities, such as Peking Union Medical College, Yenching University, and Tsinghua University. As a result, we gained a group of people who were very useful. Many among us were saved through the work among the students. We also worked on Nanking, Central, and National Chiaotung Universities.

In brief, we must pay attention to the work among the students. Moreover, we must pay equal attention to the gospel toward those in all walks of life. The number gained from the work among the students should count as half of our gospel fruit. We should use half of our strength to work on students and the other half on the gospel to all other walks of life. This is profitable. The elders should receive this burden and fellowship with the saints, asking the brothers and sisters to receive a burden and bring this matter before the Lord in prayer. I hope that there will be a gospel work in every school across the island of Taiwan. If the more than sixty churches among us go to the schools to preach the gospel, within two years the fire of the gospel will be kindled in the schools throughout the island, and it will be easy to lead people to salvation...We should not miss this great opportunity. (*CWWL*, 1967, vol. 1, "Serving in Coordination and Washing in Love," pp. 337-339)

A BRIEF HISTORY OF THE CAMPUS WORK IN THE LORD'S RECOVERY

When we were on the mainland of China, we did much work in the universities in northern China, particularly in Peking. Following the war, we also had a prevailing work in Shanghai and Nanking. We were so prevailing that the Communists considered our preaching to be in rivalry with their movement. During that time, we gained a good number of students, who were under our teaching and training. It was with the help of these students that we began our work in Taiwan. When we came to Taiwan, we began to work in the same way as we did in China. Consequently, there was a blessing on many university and college campuses in Taiwan—so much so that to this day we have a good number of young people on those campuses.

However, when we started the work in America, we had very few students with whom to work. This was the case particularly in Los Angeles. Hence, the work in this country was started mainly with older saints. Even at the present time there are not many saints of school age among us. The time is now ripe for us to begin to care for the Lord's work among the students.

THE LORD ALWAYS USING YOUNG PEOPLE TO DO SOMETHING NEW

The Scriptures reveal that whenever the Lord wants to do something new or change the age, He turns to the young people. This is the principle. There is no case in the Bible in which the Lord used the older generation to turn the age. This principle is borne out in the history of the church. Whenever the Lord wanted to do something new in His recovery, He used young people. There are at least three reasons that the Lord operates in this way. First, young people receive new things rather easily. Second, young people are not as occupied as older people. Generally speaking, older people are set in their ways and

are preoccupied with old things. Because young people are not preoccupied with old things, it is easy for the Lord to gain them for His new move. Third, even if older people are not occupied with old things, it is not easy for them to learn or be trained in new things. It is much easier to train young people. It is for these reasons that the Lord goes to young people when He wishes to do something new.

This principle remains true today. In a sense we in the Lord's up-to-date recovery are something new to today's Christianity. If we simply carry out our move among all people generally, we will lose our impact. The impact of any move is always with the young people. Hence, while we realize that the Lord needs the older saints and recognize that we should not neglect or look down upon them, we must realize that the impact of the Lord's move is with the young people. For this reason, the future of the Lord's work and the potential for the advance of the Lord's recovery lies mainly with the young people. We must go on with the Lord, and we must do so in His way. (*CWWL, 1967*, vol. 2, "Los Angeles Meetings," pp. 101-102)

THE WAY TO GAIN THE LOCAL PEOPLE

I recently fellowshipped with the leading brothers in the church in San Francisco concerning taking this way. When they heard this, they were stirred up. They realized that this is the way to bear fruit among the Americans in their city. Nearly all the saints in San Francisco are Chinese, and fewer than a handful are Americans. I told the saints that if they simply wait to gain the local people in the old way, it will be very difficult for them to bring Americans into the church life. The right way to bring the local people into the church is to start the work with the students. It is easy for young people to receive new things because they are curious to see and know things that are unfamiliar to them. If we dispense Christ into the young people, we will eventually catch the older ones through them.

The right way to gain people is to bring students into the church life and then encourage them to meet together in the way that we have described...Through them we will have a "living advertisement"—a group of young people who are meeting together day by day. By means of these students, it will be easy for us to convince others. The young people will bring in more young people and eventually even older people. In the first semester thirty will be saved. In the next semester these thirty saints will be the seeds we sow, and they will work together with us to gain a larger number of people. If the churches that have students in the local colleges and high schools work in a proper way, they will bring a substantial number of people to the Lord and into the church life after just one semester.

BEING DESPERATE TO GAIN THE YOUNG PEOPLE

We must be burdened concerning the increase among the young to the extent that we are desperate that a good number of students would be brought into the church. If there are only one or two saints at a campus, those saints should not think that they are too few or too weak. If these few saints labor diligently according to this fellowship, they will be able to "raise an army" of saints from the surrounding churches to help them in their labor. These saints may not be students, but they may still be under the age of thirty-five and thus appear young. If the saints designate a weekend for the gospel and stir up the whole church to fast and pray, they will be able to baptize twenty people and have the names of many more on whom they can labor throughout the semester. In this way as few as two or three saints can immediately begin to work together to form an army so that they can fight the battle for the Lord's interest on their campus. (pp. 103-104)

THE WHOLE CHURCH SHARING THE BURDEN FOR THE YOUNG PEOPLE

All the saints should share in the burden of prayer for the work among the students. Although we thank the Lord that in the past few years He has answered our prayers, we recognize that we may have never prayed in a definite way for the work among the students. In these days we, as the church in our place, must take up the burden to pray for this matter. Each local church must pray definitely for the Lord's move among the students.

The churches are like fishing boats, and the schools and colleges with their students are like oceans that are filled with many fish. Just as it is relatively easy to catch fish in the ocean, it is easy to catch young people on the campuses. Today we have the church as the boat, the young saints as the fishermen, and the campuses as the oceans. Now we need to simply cast out the net to catch people. Everyone in the church needs to take up the burden to pray for this matter...

The student work will require us to spend much time and pay a price. Laboring to bring thirty to forty young people to the Lord in one semester no doubt involves paying a price; however, the benefit of gaining that many young people far exceeds the cost we expend. For the sake of the Lord's move in the years to come, we need to gain young people. If we bring in a number of college students today, after five years they will be over twenty-five years of age and will be very useful in the Lord's hand. They first need to be saved. Then they need to be brought into the church for the church life. Here they will be trained and become burning. Eventually, the Lord will call some of them to advance the spread of His recovery. (pp. 107-108)

THE ROLE OF THE WORK IN GAINING THE YOUNG PEOPLE

The work will help the churches gain young people. At appointed times we will conduct trainings and conferences. In this way the young people will not only spend their time in the church life, learning how to practice the church life, but they will also attend conferences and trainings, where they will be trained. Then after their graduation from college or graduate school, they will be useful in the Lord's new move.

We must all be clear about the Lord's move, and we must all be burdened for it. Our heart is that we would not waste our time in the church life. If we mean business with the Lord, let us redeem the time and take advantage of the opportunity to do whatever we can for the Lord's move among the young people. (p. 109)

THE IMPORTANCE OF YOUNG PEOPLE IN THE LORD'S MOVE

I have the assurance to encourage the saints in the churches in America to pay attention to the younger generation. In order for the Lord to have a prevailing move on the earth, we must spend much time to gain the younger generation. Once the young people are gained and trained and have reached their twenties and thirties, they will be very useful. For the long-term interests of the Lord's recovery, we must gain the young people. (CWWL, 1967, vol. 2, "Fellowship Concerning Beginning the Work among the Students," p. 239)

THE CAMPUS WORK

First, you must form the nucleus. Second, you should work mostly on the freshmen. Third, you should pray and seek the Lord's guidance to have a constant work on a certain person. Fourth, you should bring them to your nucleus meeting. Do not speak to them about religion the Bible, or Christian teachings. Instead, bring them to your meeting, and give them a taste.

For the Lord's testimony to spread, you must gain the young people. In the one city of Pittsburgh there are at least five major universities and colleges. The church has to do something there for the Lord with these young lives. The best way is if you would be burdened to start the fire. You must be the first one to strike the match. You may not be a student, but you must work on the students. Even if you are not a student—that does not mean that much—you have to do a work on the students. At a certain time you must go and stand at the entrance of the campus with something in you. You do not need tracts or booklets. You should just contact the young ones. Even if you do not know them, you should just contact some. I can testify that if you will do this for the Lord in His name, and by His power, any times the Lord will send you the right person. In the same way that the Lord could send a fish with a coin in its mouth to Peter (Matt. 17:27), He will send you the right person.

Before you go, you must pray much, saying, "Lord, give me a proper person." As a result, you will capture one fish; you will "hook" one." Then you must repeatedly work on this one. Following this, the one you gained will work in the school among the other students. Many times the first person you contact and who is captured by you will be the leader in the work of the students. We have had this kind of case in the past. Therefore, bring this to the church, and burden the church there.

A brother and his wife could do this kind of work. Once a particular student is "hooked" by the church, it is good enough. The start is a small striking of the match, but the result will be a wild fire that will burn the whole campus. When you start this, you capture someone and then help the to make up the nucleus. This is the most important thing. At the beginning there may only be one person. You must be together with this one to make a nucleus in order to bring others in. Once others are brought in, they will become strong enough so that you can withdraw. When you are with them, do not do everything by yourself. Help the students to do something. Push them a little bit, and let them do it while you stand back. This is the way to raise up and make a nucleus. Then they will bear the burden.

You must then tell them that the best and wisest way to work on the students is to work on the freshmen. Every time the semester or quarter starts, that is the right time. Do not be late. Even two weeks later is too late. When the new ones enter the school, you must capture them. You must take advantage of the season to bring some new ones in. Work with these few points, and put them into practice. You will see that they really work. (*CWWL, 1967*, vol. 2, "Various Los Angeles Meetings," pp. 487-488)

GAINING YOUNG PEOPLE FOR THE INCREASE OF THE CHURCH

Although in the past we paid attention to the work among the young people, we should give even greater attention to this work by spending more time and energy to pray for and labor on them. According to human history, the mobilizing of young people has been crucial to the success of many revolutions. Similarly, in the history of the Lord's recovery in mainland China, Taiwan, and the United States, the most profitable way to gain the increase has been to work on the campuses. Today our labor needs to concentrate on the gaining of young people. The New Testament reveals that while the Lord was on earth, most of those who followed Him out of Judaism were young. The twelve apostles were young. Nicodemus, an older disciple of the Lord, was not an apostle, and he did not follow the Lord out of the Jewish religion (John 3:1; 7:50-52). It is relatively easy for young people to believe in the Lord Jesus and to leave the old religion. Those of the older generation may believe in him, but it may be more difficult for them to follow Him out.

TRAINING THE YOUNG PEOPLE TO CARRY OUT THE CAMPUS WORK

Since we have a number of churches and many young people, we need to labor on the college campuses. If we work on the campuses in a proper way, it will be easy to gain the increase. The church is composed of saints of all ages. However, for the increase and spread of the Lord's testimony, we need to concentrate our effort to train our young people to labor on the campuses. Our labor on the campuses should be focused on both the students and younger members of the staff. Our young people should be trained to build up a proper daily life, pray, contact people, and present the basic truths, and they should be assigned to various campuses. In carrying out the campus work, we should not rely on professional preachers; instead, we should encourage the young people to bear the primary burden of the work. Except for attending the church meetings, the young people, including both the students and non-students, should endeavor to spend time laboring on the campuses as much as possible.

In carrying out the Lord's work, we should not depend on any human method. Nor should we expect others to work according to such methods. We need to carry out the Lord's work according to the God-ordained principles revealed in the Bible. We should train the young people how to conduct themselves on the campus, how to contact people, and how to deal with opposition (cf. Matt. 10:16-33). (*CWWL, 1975-1976*, vol. 3, "Standing for the Truth and Ministering Life," pp. 41-42)

[THE CAMPUS WORK BEING OF ETERNAL VALUE]

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. (*CWWL, 1986*, vol. 1, "Three Crucial Matters for the Increase and Building Up of the Church," pp. 455-456)

FOCUSING OUR LABOR ON GAINING THE YOUNG PEOPLE

Today we should focus our labor on gaining the young people. For this reason, there is a need for us to strengthen our work on the college campuses. We should pay greater attention to the campus work than to the community work. If the saints rent or purchase a house near the campus, this will benefit the campus work. Such a house can function as a place to bring new students where they may rest and have meals. This is one way in which we can gain college students for the increase of the church. (*CWWL, 1993*, vol. 1, "Southern California Elders' and Co-workers' Meetings," p. 153)

The Need for Full-timers

Scripture Reading: Rom. 12:1; Acts 20:34; 18:3; 1 Cor. 9:6-15; Phil. 4:13-19; 1 Tim. 5:17

I. The Lord's recovery is in need of more full-time workers:

- A. For the spreading of the gospel, the teaching of the truth, the ministering of life, and the building up of the church, we still need some full-time serving ones.
- B. Without time we can do nothing, and our body is fully in time; Romans 12:1 tells us to present our body; actually, this means to present our time—cf. Eph. 5:15-16:
 - 1. If you do not present your time, how could your body be presented? You may say that you will present your body and reserve your time, but your body goes with your time.
 - 2. Thus, there is the need of a good number of saints who are ready, according to God's sight, to go full-time.
- C. Throughout the years in the United States, we did not promote this, yet a good number of brothers were raised up by the Lord to take the full-time way; however, we need many more full-timers:
 - 1. A number of those who are elders should go full-time—cf. 1 Tim. 5:17.
 - 2. The Lord knows who should go full-time; we should just be faithful to His speaking and His leading to go full-time.
- D. We should endeavor to have one out of twenty saints in our locality serve the Lord with all of their time; in this way nineteen saints can support one full-timer:
 - 1. We need the full-timers for the spread of the Lord's recovery; if the Lord had five thousand full-timers in His recovery in the United States today, the result would be marvelous.
 - 2. The United States is a strong country because it has a strong military; the full-time trainees should be trained to be such a strong army for the Lord.
- E. If we all would be absolute to take the God-ordained way, and if we can produce one out of twenty full-timers in all the churches, the Lord's recovery will increase and spread in a marvelous way:
 - 1. We need to be desperate to take the Lord's ordained way for the organic building up of the church as the Body of Christ.
 - 2. In our preaching of the gospel, we should abandon the system of having large gospel meetings with one speaking and the rest listening.
 - 3. Instead, we should invest our prayer, time, and energy to go out to visit people in our community and on our campuses; the full-timers especially need to spend their time to visit people with the gospel.
- F. We must have a strong resolution within ourselves that even if we must sell everything, we need to increase the number of full-timers; even if we must sell our hall, we need to continue our effort to produce more full-timers.

II. Concerning serving full-time, the young people who would consecrate their lives to serve the Lord full time need to observe the following points:

- A. Those who are willing to give themselves full-time to the Lord, or who have a heart to serve Him full-time, should not debate or fight concerning this matter with their parents, provoking them to anger:
 - 1. If their parents express their displeasure, they should treat them with meekness and comfort them; they should tell them that they are still before the Lord about this matter and that they should not worry.
 - 2. The next thing, which is more important, is that they should have a testimony in their daily living; that is, they should display an overcoming living before their parents.
 - 3. Third, they should pray for their parents; they should not inform them hastily or prematurely of their intent to serve the Lord.

4. If they are still in high school or in the first or second year of college, they have several years of schooling before they graduate.
 5. Perhaps in two or three years the Lord will have a special leading for them, and their parents will have received grace to be saved; then at that time their parents may be willing to consecrate them to the Lord.
- B. The most precious thing is that those who would serve full-time have a desire in their heart; no matter what happens, such a desire cannot be worn out; on the contrary, it will become deeper, weightier, and clearer over time; if this is their case, their calling will have a secure basis:
1. They can pray to the Lord based on this desire, telling Him, "Lord, if this desire is from You, I pray that You will fulfill it step by step through the outward circumstances."
 2. It is also best that the young people who would like to serve the Lord finish their university education, because in this day and age higher education is very normal.
- C. Furthermore, those who would serve full-time need to know the meaning of service; every saved person should be one who serves the Lord:
1. The only difference is that some may serve the Lord with more time, while others serve Him with less time; those who serve with their full time give all their time to serve the Lord.
 2. What they do when they serve full-time will depend on the Lord's timely leading together with the consideration in coordination with the work in the church.
 3. Sometimes the full-time serving ones may be forced by certain circumstances to take a job, but they should be careful not to be carried away by their job—Acts 18:3; 20:34.
- D. Some full-timers remain single for their whole life to serve the Lord, but other full-timers who are married and have children are still able to serve the Lord:
1. This all depends on the desire of their heart, their faith, and their fellowship with the Lord; the Lord is unlimited, but He is restricted by our heart's desire and our faith.
 2. There are no rules concerning this matter, and it should be flexible.
 3. They should not think that because they would like to serve the Lord full-time, they should not get married, nor should they think that because they are married, they are not able to serve the Lord; serving full-time is not affected by the matter of marriage.
- E. There is no need to be rigid as to what major they should study in school:
1. Some feel that it is more useful to choose majors such as humanities, languages, or history, but others feel that other subjects can also be useful.
 2. Most majors are acceptable, but they should avoid obscure or peculiar majors.
- F. While they are still in school, they should not neglect their studies because of their pursuit of the Lord; likewise, they should not love their studies so much that they put aside their Bible; that also is an extreme; they need to live a balanced life:
1. If they cannot be among the top students in their field, they should at least be ranked near the middle; regardless of the situation, they must study well.
 2. Perhaps in order to study well, they cannot attend all the regular meetings of the church, but they should still participate in the basic meetings.
 3. In addition, they should also practice to read the Bible every day, pray, and spend time with the Lord in preparation for their future service.
- G. If they have a desire to serve God, they should preserve it by the Lord's grace; their choices concerning studying in a university, what school to attend, what major to study, and studying abroad should all be put in the Lord's hand and let Him accomplish it.

III. To be a job-dropping full-timer is not a small thing; in ourselves we cannot do it; no one can do it except those who do it in the One who empowers them; we all need such a Christ; if we are thinking to take the full-time way, we must realize that it is only possible for us to do it in Christ who empowers us—Phil. 4:13.

Excerpts from the Ministry:

FULL-TIME WORKERS

The Need of More Full-Time Workers

The Lord's recovery is in need of more full-time workers. Throughout the years in the United States, we did not promote this, yet a good number of brothers were raised up by the Lord to take the full-time way. However, we need many more full-timers. According to my observation, a number of you who are elders should go full-time. The Lord knows who you are. Just be faithful to His speaking and His leading to go full-time.

When I went to Taiwan in October of 1984, there were very few full-timers. Now in Taipei alone, there are at least one hundred full-time workers. Recently, they went to the city every day not to preach, but to speak the gospel. Also, some individuals from the small group gatherings joined them mostly in the evening. Within three weeks and with the help of the college students who were on vacation, these full-time workers brought in eleven hundred and four people and all of these were baptized.

Without time we can do nothing, and our body is fully in time. Romans 12:1 tells us to present our body. Actually, this means to present our time. If you do not present your time, how could your body be presented? You may say that you will present your body and reserve your time, but your body goes with your time. Thus, there is the need of a good number of saints who are ready, according to God's sight, to go full-time. (*Elders' Training, Book 5, p. 136*)

THE PRODUCING OF FULL-TIMERS

We should endeavor to have one out of twenty saints in our locality serve the Lord with all of their time. In this way nineteen saints can support one full-timer. The saints need to be helped by us to give for the sake of supporting full-timers for the Lord's move on this earth. We need the full-timers for the spread of the Lord's recovery. If the Lord had five thousand full-timers in His recovery today, the result would be marvelous. The United States is a strong country because it has a strong military. The full-time trainees should be trained to be such a strong army for the Lord.

If we all would be absolute to take the God-ordained way, and if we can produce one out of twenty full-timers in all the churches, the Lord's recovery will increase and spread in a marvelous way. The old way should be dropped. We should change our way. Our way in the past was too loose and too sloppy. We have been self-contented. We need to be desperate to take the Lord's ordained way for the organic building up of the church as the Body of Christ.

In our preaching of the gospel, we should abandon the system of having large gospel meetings with one speaking and the rest listening. Instead, we should invest our prayer, time, and energy to go out to visit people in our community and on our campuses. The full-timers especially need to spend their time to visit people with the gospel. This should also be a priority with all of the elders.

We have the burden in the full-time training to train the young people not only to preach the gospel but also to teach the truth. We need to learn how to convince people with the higher truths. Actually, the teaching of the truths which the Lord has committed to us is included in the preaching of the gospel. Many wonderful truths have been given to us. The world is starving for these truths. This is why those who are full-timers must become very knowledgeable of the truths and must accumulate the experience in life. (*Elders' Training, Book 9, pp. 14-16*)

Concerning Serving Full Time

Many young brothers have declared solemnly before the Lord, as well as before all the saints and the angels, that they will consecrate their lives to serve the Lord full time. I hope that those of you who are willing to give yourselves full time to the Lord, or who have a heart to serve Him full time, will not debate or fight concerning this matter with your parents, provoking them to anger. If

your parents express their displeasure, you should treat them with meekness and comfort them. You should tell them that you are still before the Lord about this matter and that they should not worry. The next thing, which is more important, is that you should have a testimony in your daily living; that is, you should display an overcoming living before your parents. Third, you should pray for your parents. Do not inform them hastily or prematurely of your intent to serve the Lord. If you are still in high school or in the first or second year of college, you have several years of schooling before you graduate. Perhaps in two or three years the Lord will have a special leading for you, and your parents will have received grace to be saved. Then at that time they may be willing to consecrate you to the Lord. Hence, you need to be wise in this matter.

The Lord's calling is not a mere outward speaking, like thunder. The most precious thing is that you have a desire in your heart. No matter what happens, such a desire cannot be worn out. On the contrary, it will become deeper, weightier, and clearer over time. If this is your case, your calling will have a secure basis. You have a desire in your heart, and you can pray to the Lord based on this desire, telling Him, "Lord, if this desire is from You, I pray that You will fulfill it step by step through the outward circumstances." It is also best that the young people who would like to serve the Lord finish their university education, because in this day and age higher education is very normal.

Furthermore, you need to know the meaning of service. Every saved person should be one who serves the Lord. The only difference is that some may serve the Lord with more time, while others serve Him with less time. Those who serve with their full time give all their time to serve the Lord. For you to serve full time does not necessarily mean that you will stand on the platform to preach messages. Instead, you may often need to go to other places to preach the gospel. What you do when you serve full time will depend on the Lord's timely leading together with the consideration in coordination with the work in the church. Paul served the Lord and also made tents. His tent making was forced upon him by the circumstances. Strictly speaking, the churches should have taken care of Paul's needs, but because they were not faithful, Paul was forced to make tents to meet his own needs and the needs of his co-workers (Acts 18:3; 20:34). Sometimes the full-time serving ones may be forced by certain circumstances to take a job, but they should be careful not to be carried away by their job.

Some full-timers remain single for their whole life to serve the Lord, but other full-timers who are married and have children are still able to serve the Lord. This all depends on the desire of our heart, our faith, and our fellowship with the Lord. There are no rules concerning this matter, and it should be flexible. Some full-timers are able to take care not only of their own family but also of others at the same time. The Lord is unlimited, but He is restricted by our heart's desire and our faith. There is no problem concerning the things we have mentioned thus far. We should not think that because we would like to serve the Lord full time, we should not get married, nor should we think that because we are married, we are not able to serve the Lord. Madame Guyon had a family, but what the Lord was able to accomplish through her surpassed that of certain full-time serving ones. There are many examples like this, such as Mrs. Jessie Penn-Lewis, who also was married but was used by the Lord. Hence, serving full time is not affected by the matter of marriage.

There is no need to be rigid as to what major you should study in school. Some feel that it is more useful to choose majors such as humanities, languages, or history, but others feel that other subjects can also be useful. Most majors are acceptable, but you should avoid obscure or peculiar majors. Your examination results may place you in a certain major. Since this involves the Lord's sovereignty, you should not make your own selection. If some of you fail to be accepted into a university and would like to learn a trade or go into business, this also is good. In learning a trade, you should still pray to the Lord, spend time with Him, and endeavor to serve Him. If there is a will, there is a way. If you have a will to serve the Lord, He will fulfill this desire for you.

In the future, when you serve the Lord full time, you should not go to a place where there is no local church. If you go to such a place when you are young, you will have no way to go on. You should always go to a place where there is a church with some older brothers who take the lead. You should give yourself to the older brothers so that you can learn from them. Otherwise, you will be like a student who tries to learn without going to school or studies medicine without clinical practice in a hospital. Through the leading of the older brothers and the cooperation of the church, you can receive practical training.

While you are still in school, you should not neglect your studies because of your pursuit of the Lord. If you cannot be among the top students in your field, you should at least be ranked near the middle. Likewise, you should not love your studies so much that you put aside your Bible. That also is an extreme. You need to live a balanced life. Regardless of the situation, you must study well. Perhaps in order to study well, you cannot attend all the regular meetings of the church, but you should still participate in the basic meetings. In addition, you should also practice to read the Bible every day, pray, and spend time with the Lord in preparation for your future service. You can also practice to serve in the church to a certain extent, and as you serve, you can learn from the older saints. Over a period of time you will gain an accumulation and a result. When you graduate from college and have more time, you can learn to serve more. There are no hard and fast rules regarding any of these matters. They all depend on your desire.

We should believe in God's sovereign authority. Moses did not choose to be in the Egyptian palace, nor did he choose afterward to pasture sheep in the wilderness. However, he always had the desire to serve God. Hence, if you have a desire to serve God, you should preserve it by the Lord's grace. Your choices concerning studying in a university, what school to attend, what major to study, and studying abroad may not always be the best. Therefore, you should endeavor to put all these matters in the Lord's hand and let Him accomplish them for you. You should not make an unbending decision for yourself, nor should you allow others to make such an arrangement for you. This kind of endeavor and arrangement may not be useful. For certain reasons, my mother sent me to a school to study English when I was seven or eight years old. This was the Lord's sovereign authority. At that time I could only read English; I was not able to speak it or apply it. One day, however, the Lord brought me to America to work for Him, and all the English I had studied then became useful. Therefore, we should see the Lord's sovereign authority and accept His sovereign arrangement. (*CWWL, 1965*, vol. 4, "The Way of the Lord's Recovery," pp. 205-208)

FULL-TIME

The matter of being full-time has been very much misunderstood for centuries. The common thought in Christianity is that being a preacher or a pastor is a kind of profession. You have to be hired and people either pay you or they may fire you. According to the New Testament, however, to be a full-timer should not be to take a kind of profession.

PRESENTING OUR BODIES

Romans 12:1 says, "I beg you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well-pleasing to God, which is your most reasonable service." Actually, for one to present his body to God is to go full-time. If you do not go full-time, how could your body be free to be presented to God as a living sacrifice? Our entire being is contained in our body, and our body is confined in our time. Therefore, the body is the center of these two things, the center of our being and the center of our time. The being is what we are, and the time is where we exist. We can change the places where we live, but we cannot move ourselves out of time. You always remain in time. To present your body to God means you give yourself to God. This is to be full-time. We Christians should all be full-timers. We have to give ourselves to Him. We do not give ourselves to anything else, only to our saving God.

SCATTERED FULL-TIMERS

Consider those approximately eight thousand saints in Jerusalem who were scattered. Acts 8:1 says that beside the apostles, all of the disciples were scattered. They went out. Were they not full-timers? They were scattered not to do a job, but Acts tells us they were scattered to spread the glad tidings (8:4). I believe their number was at least eight thousand. One day three thousand were saved (2:41), and another day five thousand (4:4). They all were scattered to preach the gospel. What were they? They all were full-timers. They were scattered throughout all of Judea and they also reached Samaria. That was a fulfillment of the Lord's word in Acts 1:8: "But you shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria." This was accomplished not through preachers or apostles but through the scattered full-timers.

PAUL MAKING TENTS TO SUPPORT HIMSELF AND HIS CO-WORKERS

Christianity considers that Paul was a preacher, but Acts 18:3 tells us that he was in a trade making tents. Paul went purposely to stay with his co-workers, Priscilla and Aquila, because they were in the same trade. Probably they made tents together. Paul not only made money to support himself, he also made money to support his co-workers (Acts 20:34).

THOSE WHO PREACH THE GOSPEL LIVING OF THE GOSPEL

First Corinthians 9:14 tells us that those who preach the gospel should live of the gospel. Fifty years ago in Chefoo, we began to have the church life without any hired preacher. A friend of mine who was a generation older than I and highly educated argued. He said, "What's wrong for a person to be paid as a preacher? The Bible says whoever preaches the gospel lives of the gospel."

Apparently his word was right. But Paul does not say that the preacher of the gospel is paid by somebody. He says that he lives of the gospel. Because no one supported Paul, however, he had to make tents. The church in Corinth, whom he served, thought he took advantage of them, that he was a person of guile (2 Cor. 12:16 and note 2). Thus, he did not use his right to live of the gospel with the saints in Corinth. He preached the gospel, yet lived on his tent making.

Paul illustrated his right to live of the gospel in several ways. He likened his apostolic ministry to that of a soldier, a farmer, a shepherd, an ox on a threshing field, and a priest serving God by offering sacrifices for the people (1 Cor. 9:7-15). He illustrated in these many ways to vindicate himself, proving that he did have the right to live of the gospel. But due to the wrong environment in Corinth, he would not use that right.

DOING ALL THINGS IN THE ONE WHO EMPOWERS US

Another aspect of being full-time is shown in Philippians. In Philippians 4:13 Paul says, "I can do all things in Him who empowers me." Probably we have never related this verse to being full-time. To be a job-dropping full-timer is not a small thing. In ourselves we cannot do it. Philippians 4:13 is related to Paul's being such a full-timer. No one can do it except those who do it in the One who empowers them. We all need such a Christ. If you are thinking to take the full-time way, you must realize that it is only possible for you to do it in Christ who empowers you. Do not think, "Well, it might be all right because in my locality the church has over one hundred fifty people. Surely they can support me." To think this way is wrong. This is the same as being hired by your church. You should not consider in this way. When all those thousands of scattered saints from Jerusalem went to Samaria, how could the Samaritans support them? How could they get a job? Who supported them? They must have lived of the gospel. They did this in the One who empowered them.

THE HIGHEST EXAMPLE OF BEING FULL-TIME

The highest example of being full-time was the Lord Jesus. Up to the age of thirty, He made a living by being a carpenter. In all those years He had a job, but then He came out at age thirty to serve God with His full time. Nobody paid Him or hired Him.

He was tempted in the wilderness by the Devil concerning His living (Matt. 4:1-4). The Spirit led Him into this temptation. He did not enter into temptation by doing something wrong, like we sometimes have done. Many times we have gotten into temptation because of our mistakes, but the Lord Jesus was brought into that temptation by the Spirit. This temptation was a test to prove that He was qualified to be the King for the kingdom of the heavens.

The Lord's fasting was also the Spirit's leading, and His fasting led Him into a position to be tested. For forty days He did not eat. Then He became hungry. At this point the Devil tempted Him to perform a miracle to make the stones become loaves of bread (Matt. 4:3) to prove that He was the Son of God, that God was really with Him. But the Lord Jesus would not do it.

FOLLOWING THE LORD AND TRUSTING IN HIM FOR OUR LIVING

When you go full-time, sometimes you also will be led by the Spirit into a hunger, with nothing to eat and nothing to live on. At that time you will be tempted by the Devil who would say to you, "You are a servant of God. Surely you can pray that God would do something as a miracle for you." Eating is always a trap used by the Devil to snare man. The Lord Jesus, humanly speaking, was mainly supported by His followers who were the women. These women not only supported Him, but they also supported His other followers (Luke 8:2-3). Peter, James, and John all gave up their fishing occupations and became "crazy" in following Jesus. They travelled around, going through the villages with no certain place to stay and no assurance of something to eat.

They just liked to be with this Person. The Lord was like a magnet who drew and attracted them to Himself. The Lord said that "the foxes have holes, and the birds of the heaven have roosts, but the Son of Man has nowhere that He may lay His head" (Matt. 8:20). Even though He did not have a resting place, the disciples just wanted to be with Him where He was. Their fortune was just to be with Him without any concern for their living.

The job-dropping full-timers should be honest with their parents. Tell them you are not sure where your support will come from. Tell them you feel that the Lord wants you to go full-time, and that you will follow Jesus and serve Him. The husbands who are burdened to be full-time also have to fellowship with their wives honestly. They should not assure them with promises of security. You cannot assure your wife with any security. All you can do is ask her to go the full-time way with you.

Does this kind of talk disappoint you? If so, then you should go back to your job. Thousands of people got helped, healed, and saved by the Lord, but eventually only a hundred and twenty remained with Him. At that time the Jewish people were threatening all the followers of Jesus but these hundred and twenty were not afraid of this kind of threatening. For ten days they did nothing but pray. You may wonder how they lived, but they just lived. The Bible is a wonderful book. It does not tell us how these people were supported, how they survived. Yet they survived. Would you still take this way? There is no promise that anyone will support you. No one would beg you or put you on the payroll. Just do it in Him who empowers you.

When I became a full-timer no one hired me. The church was small and could not support me. Mainly it was only my brother and I who supported the church because only we made good salaries. That was over fifty years ago, when the world's financial situation was very poor. The living standard was very low, and it was hard to make money. A teacher in high school could only make about twelve to fifteen dollars a month, which was only good for two or three persons to live on. It was hard for every family to have any savings. I realized this and others reminded me that it was mainly only my brother and I who supported the church. I was also reminded by some that if I gave up my job, I would need somebody to support me. Some said, "You are now supporting the church. When you become one who is supported, who will support you?" I did not know, but I made a resolution to live in a very simple way. As long as I could live, I did not care. That was my intention. I was burdened to give up my job just to preach Jesus.

In case you still could not make a living, you can "make tents"; you have a good example in Paul. We may be strange and peculiar persons whom others cannot understand. They will say, "Is this not your job?" No, it is not. Paul made tents, and he even had co-workers, Priscilla and Aquila, working in the same trade. The church in Rome (Rom. 16:5) and in Ephesus (1 Cor. 16:19 cf. Acts 18:18-19, 26) met in their house. They were so much for the Lord's interest, yet they still made tents.

SUPPORT FOR THE FULL-TIME ELDERS

Another verse concerning full-time is 1 Timothy 5:17: "Let the elders who take the lead well be counted worthy of double honor, especially those who labor in word and teaching." "Double honor" means they need double support. You have to support them, but it does not mean you have to pay them. There is no word even as a hint in the New Testament telling us that the church paid somebody to be their preacher or to be their elder. Yet Paul did tell us there were elders who went full-time and needed others to support them.

The last part of this verse says "especially those who labor in word and teaching." To prepare the messages for all the meetings surely needs an elder's full time. If you still have a job, you will not be able to labor so well in your leisure time, after office hours, or on weekends. You need to be full-time to labor in the word. Paul says the ones who labor in the word and in teaching are worth even more than double honor. The ones who take the lead well are worthy of double honor, and the ones who are laboring in the word and teaching are worthy of more than double honor. Do not consider being full-time as a profession. Do not consider yourself as a preacher that the church has to pay. Just consider going this way by being led of the Lord.

ALL THE BELIEVERS NEEDING TO BE FULL-TIME

In principle, we have to realize that every saved one should be a full-timer. This is why Paul has the ground to charge us to present our bodies to God. Every saved one must be a full-timer, presenting his body to God. To present your body actually means to present yourself. Sometimes you may say that your body is here but your being is somewhere else. Actually, your being always goes with your body. Where your body goes, your being goes also. But you cannot say that where your being goes, your body also comes. Thus, to present your body is just to present yourself to God. As a saved one, you have to present yourself to God. Having presented yourself to God, you will be led by the Lord to either do a job to make money or to preach the gospel without making any money. Whether you do a job or preach the gospel depends upon the Lord's leading.

Today, however, due to our human concept, we call the full-timers the ones who have given up their jobs to preach the gospel, but we do not consider those who do a job as full-timers. Actually, all those who do a job should also be full-timers. Some brothers doing a job are really not full-timers. They are full-timers for themselves; they are not full-timers for God.

Sometimes when such a one who makes a lot of money is happy with God, with the church, and with the elders, he would decide to write a check. First, he has the thought to write a check for ten thousand dollars. Then he says to himself, "Wait a minute. How could the church need ten thousand dollars? It's too much. It's foolish. This is not the way to manage the finances, so I'd better write a check for five thousand dollars." When his wife finds out that he is giving the church five thousand dollars, she says, "The church doesn't need that much. One thousand is good enough." Then the check is written and they begin to eat their lunch. During lunch they have a further talk. The wife asks how much they have in the checking account. When the husband tells her that they have a lot in savings bonds, she will not agree with his selling the savings bonds. When the husband tells her there is only twelve hundred dollars in the checking account, she says, "Could you write a check for one thousand out of twelve hundred? Don't you know that Mark, our second boy, needs five hundred dollars to pay for his tuition tomorrow?" Then the husband replies,

"If that is the case, we'd better write a check for five hundred and cancel the other one." Finally, they both agree to give the church five hundred dollars.

Such a money maker surely is not a full-timer for God. Through church history and even among us we have seen some, although not too many, real full-timers who made money for God. They make ten thousand, yet they only spend two thousand for their living and give the rest to the Lord. Thus, they also are full-timers.

Every saint should be a full-timer. Every sister who is a housewife should also be a full-timer. We have a reputation with most Christians that we are people who love the Lord. Many married sisters pretend and even declare that they love the Lord. Eventually it becomes manifest that what they really love is their children. They do not even love their husbands so much as their children. Such a sister who declares that she loves the Lord yet who really loves her children more is not a full-timer. If a sister is really a full-timer, whether her children live or are taken away by the Lord, it is the same. Hence, to be a full-timer is not an easy thing. You need to say, "I can do all things in Him who empowers me. Whether I have my husband and my children or I lose everyone, I can bear it in Him who empowers me. I am a full-timer."

NO SLOPPY OR IDLE ONES TO BE SUPPORTED BY THE CHURCH

As the one who proposed to have five hundred full-timers per year in Taiwan, I am quite concerned that by this practice a lot will come in who are sloppy ones, idle ones, ones who just know how to eat, but do not know how to work. I have seen some like this already. When you encourage all the saints to go full-time, these ones will take the lead to say, "I will be a full-timer; wonderful! I don't need to work. I don't need to go to the office during certain hours. I can sleep as long as I want. No one bothers me and no one fires me, since no one hires me. Once I declare that I am full-time and the church consents, then that is for my whole life." Do not assure these ones that the church will take care of them, otherwise you will spoil them.

A FULL-TIMER BEING ONE WHO IS ABSOLUTE FOR THE LORD

To be a full-timer means to be one who is absolute for the Lord. Your income may be five times what you need, yet you would only spend that one-fifth for your living and give the other four-fifths to the Lord. To talk about tithing as the Seventh-Day Adventists practice is a shame. That is something from the Old Testament, something in the law. In the New Testament it is not to present one tenth but to present your body, to present your entire being. This includes everything you are, everything you have, everything you can do, and everything you earn. It is not just one tenth but ten tenths.

We must teach this and promote this to the uttermost. Paul was such a person, and Aquila and Priscilla were such persons. They were for nothing else. They were just for the Lord. Even whatever they had for their living, that was also for the Lord. If they did not take care of their living, they would die. If they died, they could not live for the Lord. Whatever they did, even making a living to keep themselves alive, was also for the Lord. They did nothing for themselves.

We must uplift the standard of the biblical truth concerning the matter of being full-time. I hope that we all would be recovered in the understanding of such a truth. Do not think that this is a small matter. The Bible reveals some truths by plain words and other truths just by cases. None of the verses in the Scripture reading use the word full-time, but all of the cases are there. In all these cases is the truth of all the saved ones needing to be absolute for God, to be full-timers, regardless of what they do. (*Elders' Training, Book 8*, pp. 103-114)

A brother from Cleveland said that in only a few days they knocked on more than one thousand doors. As door-knocking requires a great deal of manpower, many full-timers need to be raised up. I believe that this is the leading of the Lord and absolutely the best practice after years of consideration. For every local church, there should be one full-timer for every twenty saints. There are over five hundred full-timers now in Taiwan, and the number of applicants exceeds eleven

hundred. According to the number meeting in the United States, there also should be five hundred full-timers. Presently there are already two hundred, so there is still a shortage of three hundred. Thus, the need is very great.

THE NEED FOR FULL-TIMERS AND THE FULL-TIME TRAINING

In February of this year, we pointed out that some people are job-dropping full-timers and some are job-keeping full-timers. Every one of us should live entirely for the Lord's interests on this earth. Although you have a job, you are still working for the Lord. This way depends on your taking what you have received from your job, aside from amply supplying the needs of your family, and offering it entirely to the Lord to meet the needs of the work and of the full-timers. This is extremely important and has a bearing on the speed of the advance and spread of the Lord's recovery. (*Rising Up to Preach the Gospel*, pp. 125-130)

THE NEED FOR FULL-TIMERS

Of course, for the spreading of the gospel, the teaching of the truth, the ministering of life, and the building up of the church, we still need some full-time serving ones. For this reason, the support for the full-timers is very crucial. I would rather sacrifice the big meeting hall in Lin-ko than neglect the need of the full-timers. Whether or not we can build the big meeting hall is a secondary matter. The primary goal is to raise up two thousand five hundred full-timers. I have heard that some halls or churches feel that the burden for the support of the full-timers is too heavy, and they are considering "down-sizing," or "laying off," some of the full-timers. I beg you before the Lord, not to do this. This should never happen. We must have a strong resolution within ourselves that even if we must sell everything, we need to increase the number of full-timers. Even if we must sell our hall, we need to continue our effort to produce more full-timers. I feel that even if we must sell the land in Lin-ko, and even if we must borrow a few million dollars from other places, we need to do it to continue supporting the full-timers. We must reach the goal of having two thousand five hundred full-timers.

I also hope that we can increase the support of the full-timers. The budget for them is too small. They have given up their future, their positions, and consecrated everything to the Lord and the church. The church should take care of their needs. We should not be afraid of giving them too much. We are not afraid to do too much in other things. Why are we afraid to be too much when it comes to supporting the full-timers? This is an attack from Satan. It delays the work of the Lord's building. We must not be afraid of doing too much. We should only be afraid that we have not done enough. If the full-timers squander the support that the church gives them, and if they spend their money on unnecessary things, it proves that they are not qualified to be full-timers, and they should not serve full-time. When the full-timers hear this word, they should bow down to worship the Lord, and they should also serve with fear and trembling.

Let me give my own testimony. The Lord used me to spread His work from Southeast Asia to the West. In twenty-three years, more than a hundred churches have been raised up in South America, North America, Europe, Africa, and Australasia. I admit that the Lord has used me to some extent, and the brothers and sisters have respected me and have supplied me abundantly. Still, other than expenses related to daily necessities, I have offered up all the money I have received year after year. During my twenty-three years in the United States, I have purchased only one small automobile, which was a second-hand car for which I paid eight hundred dollars. Eventually, I gave it away to a poorer brother, and I lived without a car of my own. What I am saying is that if the young people receive more supply from the Lord, they should learn to give. If we keep everything to ourselves, we are not qualified to be a full-timer. We must learn to take care of others.

As I have said before, years ago in Southeast Asia one brother received the burden to care for all the needs of the work in Taiwan. His offering not only made possible the purchase of the many

pieces of property in Taiwan for building meeting halls, it also supported the livelihood of the full-timers. Beginning in 1950 there was a need to supply more than one hundred seventy people. Although not all their needs were covered, they were supplied enough to not experience total deprivation. Up until 1963 I was still supporting part of their needs from America. The churches gradually picked up the support, and by 1967 I was completely relieved of this burden. During this time, while I was in the United States, I experienced extreme hardship myself, yet the Lord did not fail to provide a bountiful supply.

Brothers, let me say a fair word. Those who receive the supply should realize that the money they are spending is the hard-earned money of the saints, who offer out of their love for the Lord. Such a love is priceless. The receiving ones should not take it lightly or spend the money loosely. At the same time, when they have an excess, they should take care of the needs of other saints. The church should be liberal in its support of the full-timers, but it should be careful in its own spending. On their part, the full-timers should be faithful in the way they handle money, and they should also take care of others. (*Crucial Words of Leading, Book 1*, pp. 276-279)

PRINCIPLES FOR SERVING THE LORD FULL TIME

There is a need for some to serve the Lord full time in every place, even in a small village in the countryside. There is always a need, but we must have some spiritual ability in order to discover or expose the need. Some businessmen are able to make money anywhere; even in the poorest country they can discover a market in which to do business and make money. In a sense, their ability creates the market. Similarly, if we have the spiritual “money-making” ability, we can create a spiritual “market” anywhere. If we have the ability to create a spiritual market, the work may demand that we give up our job in order to serve full time. If it seems that we need to serve only part time, the reason may be that we lack the ability. There is a great need for full-timers everywhere. The need for full-time service depends on our ability to create the market. There are as many markets as there are full-timers who have the spiritual money-making ability.

We may have the spiritual ability to create a need for a full-time serving one, but we should not think that we are the right person to meet the need. I have always thought that I am the wrong person to serve full time because there are many problems that I cannot solve and many saints whom I cannot help. No one is the right person to serve full time. Only the Lord is the right person. We have nothing to boast about. We are inadequate and insufficient in many things. According to Mark 11:23, faith can remove a mountain, but when there is a mountain that needs to be removed, we do not have the faith. When we face great problems, we can only sigh and groan. We can only do a little. We need much help from the other members of the Body in all the local churches.

Wherever we are, we should exercise our spiritual ability to create a need for full-time service. We should not say that we do not have this ability. We must try our best to become one who has such ability. Perhaps we do not have great spiritual ability, but we have a little. We need to exercise our ability to create opportunities to serve. We may begin by shepherding the saints. If we do not know how to shepherd, we can simply invite some to our home and fellowship with them in mutuality, asking them to help us. If we do this a few nights each week, after six months there may be a need for us to serve full time. However, we should not be proud or think that we are the right person. If we think that we are qualified or special, we should not serve full time. Every full-timer is nobody. The same principle applies to preaching the gospel. We should not think that it is too difficult to bring people to the Lord in a particular place. It only depends on whether we go to do it. After preaching the gospel, we need to pray, “Lord, I am a useless servant. You have chosen the wrong person. I am not the right one. I do not know how to preach the gospel. I even do not adequately know what the gospel is.” Although we should pray in this way, many sinners will be saved through us if we create the market. (*The Importance of Living Christ by Walking According to the Spirit*, pp. 79-80)

The Need to Support the Full-timers

Scripture Reading: Luke 16:9-11; 1 Tim. 6:17-19; 3 John 5-8; Phil. 1:5, 6; 4:15-19; 1 Cor. 9:14;
2 Cor. 8:4; 9:1-15; Heb. 13:16

- I. **“The present move of the Lord needs all of us to be given to the Lord. Our entire being and all that we have should be fully consecrated to Him. In the Lord's move, there is the need of persons and material supply. If we help the saints realize the Lord's present move, there will be no problem”— *Elders' Training, Book 9*, p. 17:**
 - A. All of the elders and co-workers need to work hard with much prayer to make the Lord's move today clear to all the saints.
 - B. If the saints do not receive the adequate education to make them knowledgeable of the Lord's present move, we may suffer some loss; this means we may be short in the financial supply.
 - C. This is why we need to spend some time in our locality, perhaps one or two months, to fellowship with the saints concerning the Lord's move today and the need in this move for the proper supply of persons and finances.
 - D. We all have to consecrate ourselves with all that we have to the Lord again.
 - E. We must also help the saints concerning how they should give:
 1. They should give part of their offering to the church in their locality for the monthly local expenses.
 2. They should also give part of their offering for the support of the full-timers; this is based upon nineteen of the saints helping to support one full-timer.
- II. **We must stress to the saints that we are all full-timers in different functions; some have the function to preach the gospel, teach the truth, and minister life to all the seekers; however, these dear ones could not have any time to make a living; they need others to support them; therefore, a great number of us full-timers should remain in our jobs, professions, or businesses to make money:**
 - A. We would not like to see that the full-timers who drop their jobs would be forced to make tents as Paul was in Acts 18:1-3; that would be a shame to us.
 - B. The full-timers who would still remain in their job, their profession, or business, to make money remain there to make a gain of the world's gold.
 - C. When the Israelites left Egypt, they plundered it of its gold—Exo. 11:2-3; 12:35-36:
 1. The Egyptians had robbed Israel for over two hundred years; God's sovereignty subdued Pharaoh, and Pharaoh could do nothing to God's people.
 2. God gave His people the chance to plunder them, the more the better, as much as they could; this was altogether righteous because He is a righteous God.
 3. Now we are making a gain of the world; we do not rob them, but we make a gain of the world's riches by our labor, laboring day and night to be very successful.
 4. Go back to tell the saints to make a gain of the world in the righteous way, to make more money—the more the better; however, try your best when you get riches, not to retain one penny; we save not for our savings account, but to have something for His spending.
 - D. It is a great thing to have fellowship unto the furtherance of the gospel (Phil. 1:5); all the full-timers who remain in their jobs and businesses need to have this kind of fellowship, a fellowship for the furtherance of the Lord's move through those who do not remain in businesses and jobs, but who are occupied all day with preaching and teaching for the spreading of the Lord's kingdom.

III. We may enjoy God's blessing by taking care of God's need—Phil. 4:19:

- A. Train the saints who love the Lord so much; the more they would spend for the Lord, the more they have the blessing spoken of in Philippians 4:19.
- B. Give this verse to all the dear ones who love the Lord and are full-time to make money and to give; this verse is a great blessing.
- C. The saints' giving will not be in vain; the more they give, the more they will see the Lord's riches.
- D. Train the saints in your locality; do not merely enjoy the physical gains you have received under God's sovereignty; this may offend the Lord; in this case the Lord will take back His blessing.
- E. Train the saints to realize that if we are faithful to Him, He will bless us; if we spend every ounce of our gold for His purpose, He will return to us not only by ounces, but by pounds.
- F. This is to carry out the fellowship unto the gospel, the fellowship for the furtherance of the gospel—1:5.

IV. We need to see the practical way to support the job-dropping full-timers for the increase and spread of Christ and the church:

- A. Brother Lee visited the People's Church in Toronto, established by Mr. Oswald Smith; they were famous in sending out missionaries; if they had twenty members, they would send one out for missionary work; that impressed him very much; he could never forget that.
- B. In October of 1984 when he was considering the fact that there was nearly no increase or spreading among us, he gave messages concerning the increase and spread of Christ and the church; his burden was for this.
- C. "For years we did not have much increase or the spreading. We nearly remained the same. This caused me to reconsider our way. I considered our way and the ways of others, and I came to a conclusion. In any church out of twenty there must be one who drops his business or profession to take the full-time way to preach and to teach"—*Elders' Training, Book 8*, p. 123:
 - 1. The nineteen others should do their best regularly, even weekly, to put aside a certain amount of their monthly income for the supporting of such a one.
 - 2. For nineteen to support one would be, humanly speaking, very easy; each one simply saves five percent of their income.
 - 3. This would be sufficient to support the one who drops his job; this ninety-five percent is the equivalent of a full-time job for the one who drops his job; this will not burden the church.
- D. Charge the dear saints that besides their regular giving to the Lord through the church, they should give an additional five percent of their income every month.
- E. Whether or not in your locality there are these job-dropping full-timers, you should still practice this; in your place there may not be such, yet in other places there may be.
- F. We simply need a regular, weekly practice of giving in this way, designated for the fellowship unto the gospel—Phil. 1:5.

Excerpts from the Ministry:

MAKING THE LORD'S PRESENT MOVE CLEAR TO ALL THE SAINTS

All of the elders and co-workers need to work hard with much prayer to make the Lord's move today clear to all the saints. The present move of the Lord needs all of us to be given to the Lord. Our entire being and all that we have should be fully consecrated to Him. In the Lord's move, there is the need of persons and material supply. If we help the saints realize the Lord's present move, there will be no problem. But if the saints do not receive the adequate education to make them knowledgeable of the Lord's present move, we may suffer some loss. This means we may be short in the financial supply. This is why we need to spend some time in our locality, perhaps one or two months, to fellowship with the saints concerning the Lord's move today and the need in this move for the proper supply of persons and finances. We all have to consecrate ourselves with all that we have to the Lord again.

We must also help the saints concerning how they should give. They should give part of their offering to the church in their locality for the monthly local expenses. They should also give part of their offering for the support of the full-timers. This is based upon nineteen of the saints helping to support one full-timer. We have to endeavor to do this so that the Lord can carry out His desire. (*Elders' Training, Book 9*, pp. 17-18)

PLUNDERING EGYPT OF ITS GOLD

In this chapter we will consider more concerning the full-timers who would still remain in their job, their profession or business, to make money. Those full-timers remain there to make a gain of the world's gold. When the Israelites left Egypt, they plundered it of its gold (Exo. 11:2-3; 12:35-36). The material gold mine is in Egypt. We need some full-timers to remain there to dig the gold mine to get the gold. The other full-timers will drop their job, profession, or business for the preaching and teaching of the gospel truth, but they will need something to live on. We would not like to see that they would be forced to make tents as Paul was in Acts 18:1-3. That would be a shame to us. If I were there at Paul's time, I would have gone through all the churches to tell them that it was a shame that they would not have fellowship with the Apostle Paul unto the gospel (Phil. 1:5). It was a shame to force him and his co-workers to go back to "Egypt" to get some gold. We must stress to the saints that we are all full-timers in different functions. Some have the function to preach the gospel, teach the truth, and minister life to all the seekers. However, these dear ones could not have any time to make a living. They need others to support them. Therefore, a great number of us full-timers should remain in our jobs, professions, or businesses to make money.

It is a great thing to have fellowship unto the gospel. Unto the gospel means for the furtherance of the gospel. All the full-timers who remain in their jobs and businesses need to have this kind of fellowship, a fellowship for the furtherance of the Lord's move through those who do not remain in businesses and jobs, but who are occupied all day with preaching and teaching for the spreading of the Lord's kingdom.

It is not sufficient to use the Seventh-Day Adventists as an example, reminding the saints how they practice ten percent tithing. This is too poor. The tithing of ten percent to the Lord is altogether an Old Testament thing, belonging to the law. There was no grace, life, or life power in that. We must be different. We are in the age of grace, which provides us with much supply of life. The dynamic salvation was accepted by Zaccheus in Luke 19:1-10. Immediately after being saved, that sinner gave up so much of his worldly possessions. That was not a tithing of ten

percent; that was the very issue of the dynamic salvation. Likewise, on the day of Pentecost all those small members had everything in common (Acts 2:44, 45; 4:32-35). This was not one tenth of their possessions but one hundred percent. They put everything at the feet of the apostles, that is, at the Lord's disposal. That was wonderful. We are in the Lord's recovery; even this matter has to be recovered.

We have "passed beyond all earthly bribe." All the riches could never bribe us. We would not accept any kind of bribe. This is rotten. Any government which receives a bribe is a rotten, ruined government. We would not be ruined; therefore, we have to pass far, far beyond all earthly bribes to God's complete purpose.

In Luke 16:1-13 the Lord Jesus teaches us how to be wise, as the unrighteous steward. The Israelites required gold of the Egyptians. Apparently that was not righteous, but in a sense that was very righteous. The Egyptians had robbed Israel for over two hundred years. The Israelites had no chance to plunder the Egyptians in turn. Now, God's sovereignty subdued Pharaoh, and Pharaoh could do nothing to God's people. God gave His people the chance to plunder them, the more the better, as much as they could. This was altogether righteous because He is a righteous God. Now we are making a gain of the world. Do you think that this is not righteous? This is very righteous because the world has been robbing God our Father for quite a long time. From where did they get their riches? It was from God. Therefore, God sends us back to make a gain of them. Of course, we do not rob them, but we make a gain of the world's riches by our labor, laboring day and night to be very successful. If the people of the world can establish a factory which earns ten million dollars, we had better go today to earn fifty million dollars.

Go back to tell the saints to make a gain of the world in the righteous way, to make more money—the more the better. However, try your best when you get riches, not to retain one penny. If you would not retain even a penny, you must say to the Devil, "I mean business with my Lord. I only use a little part for me and for my family to live on in the proper way." I do not like to see the saints living in a poor way. Neither do I like to see the saints living in a luxurious way. I like to see that the saints have proper homes, and that they put their children in schools, helping them to get the highest degree, if possible, a Ph.D. On occasion I have given money to some of the saints to support their children's education. I like to see as well that all the saints have proper cars, but not too expensive, that they may have a good living. We must save every penny that we can. But we save not for our savings account, but to have something for His spending.

ENJOYING GOD'S BLESSING BY TAKING CARE OF GOD'S NEED

Train the saints who love the Lord so much. It is regrettable that in the past they did not receive the adequate education or instruction in this matter. The more they would spend for the Lord, the more they have the blessing spoken of in Philippians 4:19. Give this verse to all the dear ones who love the Lord and are full-time to make money and to give. This verse is a great blessing. Quite often when I receive a gift from a dear saint, I quote this verse as a conclusion to my letter of acknowledgment: "My God shall fill every need of yours according to His riches in glory in Christ Jesus." Because you are taking care of God's need, God would give you a great blessing in filling every need of yours according to His riches. I have seen in the past that those who did care for God's need all received a bountiful blessing. The saints' giving will not be in vain. The more they give, the more they will see the Lord's riches. Due to the good government, the good administration in Taiwan, the people there have become rich. We have to give the credit to our sovereign God. Now all the saints there in Taiwan can share the riches. We have to pray that God would keep blessing the United States for His purpose. The Lord's recovery needs

much blessing that comes from God's sovereignty through the government. The recovery needs the United States as its center.

Train the saints in your locality. Do not merely enjoy the physical gains you have received under God's sovereignty. This may offend the Lord. In this case the Lord will take back His blessing. Train the saints to realize that if we are faithful to Him, He will bless us. If we spend every ounce of our gold for His purpose, He will return to us not only by ounces, but by pounds. This is to carry out the fellowship unto the gospel, the fellowship for the furtherance of the gospel.

USING THE UNRIGHTEOUS MAMMON TO MAKE FRIENDS FOR THE FURTHERANCE OF THE GOSPEL

The Lord Jesus taught us that while we are still in the stewardship, we should be wise to use the unrighteous mammon to make friends for the furtherance and spread of the gospel. Not only will you get back what you have given, but when the time comes when we will all enter into the eternal tabernacles, many will be there to welcome you (Luke 16:9). You will have a great surprise, for you may never have realized that many have been brought to the Lord through your giving of the unrighteous mammon. If you keep this money in your hand, it is all unrighteous. However, if you give it to the Lord, it all becomes useful, and you will make good friends of many. This is to fellowship unto the gospel.

THE FELLOWSHIP UNTO THE GOSPEL

First Timothy 6:17 says, "Charge those who are rich in the present age not to be high-minded, nor to set their hope on the uncertainty of riches, but on God who affords us all things richly for our enjoyment." If you trust in Him, you will receive more riches and also lay a good foundation for your future (v. 19). You must partake of the furtherance of God's move on this earth. There is a great need of the truth. Many people are starving for the truth and many are under darkness. The light of the truth is among us. Who is going out to spread it? We need some full-timers who will drop their jobs, professions, and businesses to go out. However, they still need a living. Therefore, we must have some faithful full-timers to do business, to make gold, to make money to support these ones who go out for the spreading of the kingdom, of God's economy. Furthermore, when they go out, they take nothing from the Gentiles, the heathen (3 John 5-8). You must help them to go on. They are the travelers for the spreading of the kingdom. They need your support for the travel and for their living. I hope that in your training you may have some time to read and speak all these verses to the saints that their eyes may be opened to have a view, according to God's New Testament economy, of the world situation, their business, and their making of money. Then they will realize that they must not waste one cent, but save every penny for the giving to further the kingdom in God's economy. This is to fellowship unto the gospel.

Philippians 4:15-16 says, "And you yourselves also know, Philippians, that in the beginning of the gospel, when I went out from Macedonia, not one church shared with me in the account of giving and receiving but you only; for even in Thessalonica you sent both once and again to my need." What kind of sweet feeling the apostle expressed here! He said this was "a fragrant odor, an acceptable sacrifice, well-pleasing to God" (v. 18). Paul did not seek a gift from them (v. 17), but what they gave became a sweet savor for Paul to put on the altar for them. It was not merely something to support him, but it became something increasing to their account. There is an account in the heavenly bank, in which we may have credit or debit. It is merely a low practice to give ten percent. God is not a beggar; do not treat Him as one. You should honor Him as the very bountiful Giver who affords you all the riches. All your riches come from Him. It was

and still is up to Him whether you will be rich or not. It is not according to your plan of what you should do and have. You simply must labor day and night. He then will follow your labor to bless you, not for your enterprise, but for the spreading of His kingdom.

If you keep money for your children, you will corrupt them and cause them to be corrupted by the money. I do not mean that we should not take care of our children. We should simply take care of them within a limit and no more. Every parent should do something for his or her children, just as our Father does to us. If we would do nothing for our children, we are not representing our heavenly Father. He takes care of us, but within a proper limit. We should follow our Father to take care of our children according to a limit. Whether the Lord would give me billions of dollars or hundreds of dollars, I would simply take care of my children within a God-ordained limit. All the balance or remainder has to go to my heavenly account for God's kingdom. All the saints need this kind of training.

THE PRACTICAL WAY TO SUPPORT THE JOB-DROPPING FULL-TIMERS FOR THE INCREASE AND SPREAD OF CHRIST AND THE CHURCH

I have been considering quite much the practical way to carry out this burden. I considered the practice of the China Inland Mission which was founded by Hudson Taylor. He was a real man of God, but just according to the portion he had in his time. We must remember that the Lord is moving on. However, it is worthwhile for us to go back to compare the various practices. Twenty-eight years ago I visited the People's Church in Toronto, established by Mr. Oswald Smith. Apparently, I was trying to have a sight-seeing tour of the country, but my real heart was to see this famous church. They were famous in sending out missionaries. If they had twenty members, they would send one out for missionary work. I looked at their furniture and the church building. Everything was so old, but very clean and well maintained. There had been no fresh painting for years. They saved nearly every cent for sending one out of twenty members as a missionary. It was a great burden for them to carry, but they did it. That impressed me very much; I could never forget that.

In October of 1984 when I was considering the fact that there was nearly no increase or spreading among us, I went back to Taiwan. The church called a large gathering in a basketball stadium, which was filled with about twelve thousand people. The messages I gave were concerning the increase and spread of Christ and the church. My burden was for this. For years we did not have much increase or the spreading. We nearly remained the same. This caused me to reconsider our way. I considered our way and the ways of others, and I came to a conclusion. In any church out of twenty there must be one who drops his business or profession to take the full-time way to preach and to teach. The nineteen others should do their best regularly, even weekly, to put aside a certain amount of their monthly income for the supporting of such a one. For nineteen to support one would be, humanly speaking, very easy. Each one simply saves five percent of their income. This would be sufficient to support the one who drops his job. This ninety-five percent is the equivalent of a full-time job for the one who drops his job. This will not burden the church. It will be easy. There is a proverb which says, "If all the people will lift, it is easy to lift up anything." When the meeting hall in Anaheim was built, the brothers, climbing up the stairway, carried a steel beam weighing close to one ton from the yard and put it upon two steel posts. We were not able to use a crane. Simply with so many hands it was easy to lift that heavy beam.

Charge the dear saints that besides their regular giving to the Lord through the church, they should give an additional five percent of their income every month. Do not do it once a

year. It is better to separate the amount for each month into four equal portions and put one portion every Lord's Day into the offering box.

Whether or not in your locality there are these job-dropping full-timers, you should still practice this. In your place there may not be such, yet in other places there may be. In one hall in Taipei full of college students a number will go full-time. But in that hall there are nearly no businessmen, no brothers who have a better job. Yet in another hall there are many rich men, making much money. Very few are college graduates, and none of them would think to drop their job. They should practice to save five percent of their income to take care of those in the other halls, in other churches, and even in other countries. If we are in one accord on the whole earth, the church must practice this, encouraging and charging all the saints each month to designate five percent of their income specifically for supporting the job-dropping full-timers throughout the whole earth. Go back to charge the church in your locality to practice this five percent giving for the furtherance of the gospel, the fellowship unto the gospel.

Do not say that you do not have any job-dropping full-timers. All the churches on the earth have to do this. Leave to the Lord how much will be accomplished, but you must practice the five percent giving. Train everyone among us to practice the putting aside of an extra five percent, putting it aside uniquely for the fellowship unto the gospel. I believe that the Lord will bless this. This is for His spreading. How much He desires to spread through us! But for this spreading today, there is the need of financial support. We do not need to have a fund raising movement. We do not need to send someone to convince all the churches to contribute money. We simply need a regular, weekly practice of giving in this way, designated for the fellowship unto the gospel.

Any gifts should be designated with these words: "Fellowship unto the Gospel." Every church should have such a separate "Fellowship unto the Gospel" account. This way is easy, unique, and universal. The saints could give one fourth of five percent of their monthly income each week. However, if there is no urgent need, they may practice giving monthly.

This has to be practiced for the long run. We mean business. We are now taking a new way to carry out the five points which were very much stressed by Brother Nee in his ministry—the home gatherings, the functioning of all the members, the knowledge and spread of the truth, the growth in life, and the preaching of the gospel in every way. The key point of this way is that every believer is a full-timer. Some drop their job to preach and teach, while some remain on their job to make money. We must encourage some to drop their jobs. We must also encourage some to make money and separate five percent monthly, purposely for the account of the fellowship unto the gospel....

[KEEPING AN ACCOUNT FOR *FELLOWSHIP UNTO THE GOSPEL*]

If your account for the fellowship unto the gospel would be adequate to support them, that would be wonderful. If it is not, try to fellowship with other churches. Those churches who have a surplus in this account should fellowship with other churches, letting them know that they have a surplus to take care of the job-dropping full-timers in other churches. Do not say that because a certain full-timer is not working for the church in your locality, you would not care for his support. This is wrong. Whether or not he is the one determined, discerned, examined, judged, sifted, and eventually recommended by you, you must take care of his support. Whether he will be working in your locality or will go abroad to Thailand you must support him. I hope that some day many from Taiwan will go to Thailand. I do not have the time to pour out what is on my heart. I hope that Taiwan will be taken. Then all the saints from Taiwan can go to Malaysia, Thailand, Indonesia, and even to India, Ceylon, Pakistan, and the Arabian countries.

This is all on my heart. Do not be narrow. We are taking a new way to carry out the Lord's recovery.

I advise you all and even I beg you all to practice this. If at the present time you do not have that many job-dropping full-timers, then keep a savings account for the fellowship unto the gospel in the future. Perhaps one day a good number will go out from the United States to the Philippines. If fifty would go to the Philippines under my instruction, they could conquer the entire country for Christ and the church.

We are short of personnel and we are short of financial support. Therefore, we must encourage the lovers of the Lord Jesus in our locality to drop their jobs to go full-time. They do not need to worry. The Lord's recovery is here, and so many faithful lovers of the Lord Jesus would give their money. Now we do have a practical practice. Each one would put aside five percent for this purpose. The number one thing is to encourage all the lovers of the Lord to drop their jobs if possible. Secondly, we must encourage all the money-making full-timers doing business to spend every penny for the Lord's spread. If we do these two things, and if we all would take the same way in one accord by prayer, the Spirit, and the Word, the Lord will have a great success through us.

FELLOW WORKERS IN THE TRUTH

Third John 8 says, "We therefore ought to support such, that we may become fellow workers in the truth." The ones spoken of here are the travelers for the preaching of the gospel and the teaching of the truth (vv. 5-7). Everyone who is a money-making full-timer may be a fellow worker in the truth. Although it seems that they do not do anything for the preaching of the gospel and the teaching, they still could be fellow workers by giving every penny to support these preachers and teachers who go out. (*Elders' Training, Book 8*, pp. 117-127)

COORDINATING WITH THE MOVE OF GOSPELIZING THE WHOLE EARTH

We also hope that in the Lord's recovery there will be one full-timer out of every twenty people. Taipei is practicing this arrangement. There already are one thousand young people who have received this burden. We hope that the number could increase to two thousand five hundred. In this way in just one year, we will be able to gospelize the whole of Taiwan. There are schools and communities everywhere in America, so there is a greater need of full-timers to go out and work for the Lord. However, this move of gospelization is not only the full-timers' responsibility; it is also the responsibility of every saint. Therefore, every saint should set aside at least two to three hours a week to go out to visit people. We will definitely see the fruit after a long period of practice.

On the other hand, in order to produce more full-timers, there is the need for more financial offerings. If indeed there will be two thousand five hundred full-timers in Taiwan, the churches' expenditures will be huge. Hence, we each need to give a portion, putting forth not only our shoulders but also our material possessions. In Luke 16:9 the Lord Jesus said, "And I say to you, Make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal tabernacles." You may forget what you offered in this age, but this amount is remembered in heaven. Even in eternity, those who have received help through your giving will never forget what you spent on them. They will do their best to repay you. This is the most blessed thing. This is not to say that we should pawn all our belongings or sell all of our possessions in order to have something to offer to the Lord. Rather, we need to give what we can according to what the Lord has given to each of us. Material things will eventually be consumed. Moreover, they can be used only in this age; they will never follow you or be there to welcome you in the eternal age. However, if you save up money for the

purpose of the gospel, those people who are saved by it will welcome you in eternity. What a wise way of doing things!

If we all have such a heart, the Lord's move will be blessed, our number will increase, and the spread will accelerate! (*Rising Up to Preach the Gospel*, pp. 93-94)

LEARNING TO HAVE FELLOWSHIP IN FINANCIAL MATTERS

We have also pointed out that our desire is to have one full-timer for every twenty saints who are meeting and to have the place that produces the full-timers provide for their support. However, the situations in the churches differ. Some local churches are strong financially but are unable to produce full-timers, whereas other local churches have plenty of students, with few earning money, and are unable to support many full-timers. Hence, in the matter of finance, may all the churches around the globe be in one fellowship. We do not have a central financial administration, nor do we wish to have central control. The Bible gives us the best example; that is, there should be much fellowship in financial matters among churches and between meeting hails. Those churches that are rich financially should care for the churches that are lacking. The move of the Full-time Training now and of the expansion in the future not only involves Taiwan and the United States but also India, Burma, and the Arab countries. They are all in this move and should enter into this fellowship.

Looking at the needs in the world, we can do nothing but give our all and be faithful to bring forth one full-timer per twenty persons in order to open up the situation so that our expansion may go forth to meet the need of the Lord's present move. May we be sufficiently strong in what we do, not cutting any corners or hindering God in any way. If we offer up all of our energy and financial capacity, and everyone all over the earth moves in one accord, how much the Lord can bless us! However, we do not have a central administration. Rather, we have mutual fellowship among the localities. May we all learn to have a good practice in this matter. In the Body there is no pressure or coercion. There are only supply and fellowship.

A CONCLUDING WORD

I hope that the brothers and sisters will receive the points fellowshiped in these messages. The carrying out of the new way ordained by God does not depend solely on the elders and the co-workers. Rather, the whole Body needs to take action—to go door-knocking, to establish meetings in the new ones' homes, and to continue steadfastly in feeding, building up, and teaching the truths. Furthermore, there should be the continuous spread of gaining new homes, one after another. On the other hand, we should also offer up our finances—not only a part but the whole—in order to produce more full-timers for the move to spread the Lord's recovery on this earth. (*Rising Up to Preach the Gospel*, pp. 125-130)

**The Need for the Full-time Training
—To Raise Up a Strong Army of Full-timers
for the Spread of the Lord's Recovery**

Scripture Reading: Acts 19:9-10; 28:30-31; 2 Tim. 2:2; Eph. 4:11-12

- I. “Nothing of value can be accomplished in an untrained or natural way; the higher a profession’s standard, the greater the need for training; the profession that requires the highest standard is serving the Lord”—*The Collected Works of Witness Lee, 1987*, vol. 2, “The Need of the Training,” p. 3.
- II. “From the beginning Brother Nee brought me into the work, which was the center of the Lord's recovery in China, and he told me that there was a need for a training (cf. Acts 19:9-10; 28:30-31; 2 Tim. 2:2). On the one hand, the training would be for releasing what the Lord had shown us, and on the other hand, it would produce more persons to go out to meet the great need among the vast Chinese people”—*The Collected Works of Witness Lee, 1994-1997*, vol. 3, “A Departing Word to the Graduates of the 1995 Full-time Training Spring Term,” p. 19.
- III. “In October [of 1991] about thirty went to Russia to work. It was the training that prepared these thirty to go. Although the enemy has attacked the training in the Lord's recovery from the beginning, we are now happy to see the full success of the two trainings in the United States and Taiwan”—p. 22.
- IV. “The full-time training in Taipei is still being carried out for the Chinese-speaking saints. It has been greatly blessed and has produced at least eight hundred training graduates from the small island of Taiwan. Of these, two hundred went out to spread the gospel throughout the island, and ninety-six churches have been raised up through their work”—*The Collected Works of Witness Lee, 1991-1992*, vol. 4, “Miscellaneous Fellowship with Full-time Trainees,” p. 10.
- V. “We need the full-timers for the spread of the Lord's recovery. If the Lord had five thousand full-timers in His recovery today, the result would be marvelous. The United States is a strong country because it has a strong military. The full-time trainees should be trained to be such a strong army for the Lord”—*The Collected Works of Witness Lee, 1986*, vol. 3, “Elders’ Training, Book 9,” p. 32:
 - A. We have the burden in the full-time training to train the young people not only to preach the gospel but also to teach the truth; actually, the teaching of the truths which the Lord has committed to us is included in the preaching of the gospel.
 - B. Many wonderful truths have been given to us; the world is starving for these truths; this is why those who are full-timers must become very knowledgeable of the truths and must accumulate the experience in life.
 - C. If we all would be absolute to take the God-ordained way, and if we can produce one out of twenty full-timers in all the churches, the Lord's recovery will increase and spread in a marvelous way.
- VI. “We hope that the full-time training [in Taipei] 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”—*Three Crucial Matters for the Increase and Building Up of the Church*, p. 247:

- A. 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.
- B. 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.
- C. 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.
- D. Then the churches in Taiwan can enter into an atmosphere of propagation and increase for God's pleasure and satisfaction.
- E. 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.

VII. “I hope that during their two years of the full-time training, some will receive a burden from the Lord to serve Him full time and will be tested and approved for this service”—*The Collected Works of Witness Lee, 1990*, vol. 1, “Bearing Remaining Fruit for the Lord's Pleasure,” p. 138:

- A. According to the New Testament, we need to train the saints to teach the truth to others and to be proper persons—cf. 2 Tim. 2:15; 1 Tim. 4:7-8.
- B. Paul's teaching in the school of Tyrannus may be considered a training; the full-time training in the Lord's recovery is based mainly upon Paul's pattern—Acts 19:9-10.
- C. The training in the recovery perfects the believers to grow in life, know the truth, lead sinners to salvation, feed the newly saved believers in the home meetings, perfect the believers in the group meetings, and prophesy in the district meetings for the organic building up of the church—Col. 1:27-29; 1 Tim. 2:4; Rom. 15:16; 1 Thes. 2:7-8; Heb. 10:25; 1 Cor. 14:1, 4, 26.
- D. In order to produce co-workers, we should not only labor on the campuses to gain young people but also encourage the young saints to attend the full-time training.
- E. We need to pay attention to and pray for the campus work and the full-time training.

VIII. “Lord, we pray for the full-time trainees...We pray for the trainees who have not yet completed the four terms of training. Keep them in Your hand and under Your guiding. Encourage them to go on in the training until they finish. We pray that You will bring more young ones to the training in the next term. Cause the leading ones in the churches to see the need for trained full-time serving ones in the United States and abroad”—*The Collected Works of Witness Lee, 1991-1992*, vol. 3, “Elders’ and Co-workers’ Meetings in Anaheim,” p. 37.

Excerpts from the Ministry:

THE PRODUCING OF FULL-TIMERS

We should endeavor to have one out of twenty saints in our locality serve the Lord with all of their time. In this way nineteen saints can support one full-timer. The saints need to be helped by us to give for the sake of supporting full-timers for the Lord's move on this earth. We need the full-timers for the spread of the Lord's recovery. If the Lord had five thousand full-timers in His recovery today, the result would be marvelous. The United States is a strong country because it has a strong military. The full-time trainees should be trained to be such a strong army for the Lord....

We have the burden in the full-time training to train the young people not only to preach the gospel but also to teach the truth. We need to learn how to convince people with the higher truths. Actually, the teaching of the truths which the Lord has committed to us is included in the preaching of the gospel. Many wonderful truths have been given to us. The world is starving for these truths. This is why those who are full-timers must become very knowledgeable of the truths and must accumulate the experience in life. (*Elders' Training, Book 9* [1986], pp. 14-16)

CARING FOR THE CAMPUS WORK AND THE FULL-TIME TRAINING IN ORDER TO PRODUCE CO-WORKERS

Today the entire earth is open to the Lord's recovery because of the divine truth that the Lord has shown us in the Bible. For instance, there are many Christians in South America who are dissatisfied with both Catholicism because of its superstitions and Pentecostalism because of its inability to feed them with spiritual riches. A good number among them are genuine seekers of the Lord who are hungry for the truth and appreciate the publications of the ministry in His recovery. However, we lack the co-workers who can be sent out to bear the burden for the Lord's move. In order to spread the Lord's gospel and carry out the work of His recovery, we need a good number of co-workers. In keeping with this, the Lord Jesus told us to beseech the Lord of the harvest that He would thrust out workers into His harvest (Matt. 9:38).

In order to produce co-workers, we should not only labor on the campuses to gain young people but also encourage the young saints to attend the full-time training. We need to pay attention to and pray for the campus work and the full-time training. The full-time training in the Lord's recovery is different from a seminary in traditional Christianity. Seminaries are established to train people to learn theology in order to find a job as a pastor in a denomination. The training in the recovery perfects the believers to grow in life, know the truth, lead sinners to salvation, feed the newly saved believers in the home meetings, perfect the believers in the group meetings, and prophesy in the district meetings for the organic building up of the church (Col. 1:27-29; 1 Tim. 2:4; Rom. 15:16; 1 Thes. 2:7-8; Heb. 10:25; 1 Cor. 14:1, 4, 26). I hope that during their two years of the full-time training, some will receive a burden from the Lord to serve Him full time and will be tested and approved for this service. I also expect that those who spend one or two years in the training and then go back to work or continue their education will be spiritually healthy and useful.

According to the New Testament, we need to train the saints to teach the truth to others and to be proper persons (cf. 2 Tim. 2:15; 1 Tim. 4:7-8). Acts 19:9-10 says, "When some were hardened and would not be persuaded, speaking evil of the Way before the multitude, he withdrew from them and separated the disciples, reasoning daily in the school of Tyrannus. And this took place for two years, so that all those dwelling in Asia heard the word of the Lord, both Jews and Greeks." The apostle Paul might have rented this school and used it as a meeting hall to teach the word of the Lord to both Jews and Greeks. Paul's teaching in the school of Tyrannus may be considered a training. The full-time training in the Lord's recovery is based mainly upon Paul's pattern. (*CWWL, 1990*, vol. 1, "Bearing Remaining Fruit for the Lord's Pleasure," pp. 137-138)

**PRAYER AND FELLOWSHIP
REGARDING THE FULL-TIME TRAINING
AND THE WORK IN RUSSIA AND THE UNITED STATES**

Prayer: Lord, we thank You that You have gained and captured us. We are in Your hand. Thank You for Your commission to us and what You have committed to us. We trust in You for the carrying out of these things. We do not have any trust in ourselves. We desire to know You in the spirit, life, Your reality, and all Your principles. We are fully convinced that anything done by our own effort does not count. We ask You to come into our work because it depends on You. Lord, day by day we desire to see Your face, know Your heart, and be filled with Your being so that we can be one with You as You are one with us. We hide in You. We want to be covered, concealed, and not exposed. Speak to us and to all Your saints. Thank You for what You are doing among us. We trust in You for the timing of the work. We take Your speed. We want to go on with You and follow You step by step.

Lord, we pray for the full-time trainees. Speak to each of them not only in the training classes but also in their private times with You so that they learn how to live a secret life with You. Grant each one particular experiences of You. We trust in You that their time in the training would be worthwhile. Give us a glorious, memorable closing to the current term of training. We pray for the trainees who have not yet completed the four terms of training. Keep them in Your hand and under Your guiding. Encourage them to go on in the training until they finish. We pray that You will bring more young ones to the training in the next term. Cause the leading ones in the churches to see the need for trained full-time serving ones in the United States and abroad, especially in Russia. (CWWL, 1991-1992, vol. 3, "Elders' and Co-workers' Meetings in Anaheim," p. 37)

**A DEPARTING WORD TO THE GRADUATES
OF THE 1995 FULL-TIME TRAINING SPRING TERM**

As I listened to the speaking of the trainees, I felt that I should give you the history of our training. It is very precious. This training was initiated not by me but by Brother Watchman Nee. I truly wish that he could be here to see you all. From the beginning Brother Nee brought me into the work, which was the center of the Lord's recovery in China, and he told me that there was a need for a training (cf. Acts 19:9-10; 28:30-31; 2 Tim. 2:2). On the one hand, the training would be for releasing what the Lord had shown us, and on the other hand, it would produce more persons to go out to meet the great need among the vast Chinese people. However, although he tried his best to raise up the training, the enemy attacked.

In January 1937 Brother Nee had a burden to call an urgent coworkers' conference so that he could deliver the messages that are printed today in *The Normal Christian Church Life*. I was in that conference. He was very happy to tell me that the Lord had given us a place for the training, which was a house that was nearly finished. This house was a short distance from our meeting place in the center of Shanghai and required thirty minutes or more to drive there. When he brought me to that house, I too was happy. However, only half a year later, in July, Japan invaded China. Then in the following month, because the Japanese army could not break through in the north of China, they turned to Shanghai. There was much fighting there. China did everything it could to resist the Japanese for three months, until November, but during those three months Brother Nee's training center was absolutely devastated. As the war continued, most of the co-workers retreated to the interior. I intended to do the same thing, but I was constrained by the Lord not to go.

After another three years, in 1940, Brother Nee still would not give up his attempt to have the training. At that time Japan could not take over Shanghai, because it was a British concession. Because of this Brother Nee still had the freedom to conduct the training there, which I attended. That was in the spring of 1940. We were all happy about that training. Then in December 1941 Japan bombed Pearl Harbor and also took over the British concession in Shanghai. This once again

terminated Brother Nee's training. By this we can see the enemy Satan's struggle against the training.

During the war the Lord gave Brother Nee the opportunity to buy a number of houses in a mountain retreat near his hometown of Foochow. These houses had belonged to some missionaries, who went there in the summertime. The compound had a number of good bungalows. During the war the missionaries could not go to that place, and consequently, they tried to sell the houses. However, no one would buy them. Only Brother Nee had the foresight to buy them piece by piece at a low cost. After the war, in 1948, there was a revival in Shanghai, and Brother Nee decided to bring eighty persons with him to that mountain to have a training. There Brother Nee held the first term of his training, which lasted four months. Everyone was happy. I was not able to attend that term because I needed to remain behind in the church to support it. In the following year, 1949, Brother Nee held a second term of training. I still could not attend because of the needs of the church, among other things. In the spring of that year the political situation in China took a great turn, as we all know from history. Brother Nee called for me to come to his training center, but I was unable to stay there because of the situation. After this, he sent me to Taiwan, while he remained in Shanghai for about three months to finish the second term. Then that place also was lost. That was the end of the training. Again, you can see the struggle concerning the training.

We began the work in Taiwan on August 1, 1949. I too intended to have a training, but I was almost the only full-time serving one in Taiwan. The situation was very difficult, and financially speaking, we were poor to the uttermost. We could maintain the meetings, but we could not support any co-workers. At this time the Lord sent me to the Philippines, where I remained for about half a year. The Lord raised up a brother in Manila who told me that he would offer whatever I needed for the work in Taiwan. I said to him, "This is against our custom. We never let people know what we need. We bring our needs only to the Lord." However, he said, "It is not you who came to tell me the need. I am coming to you to inquire of the need." I accepted this offer, and he immediately gave me a large amount to be used for the work in Taiwan. At that time, in 1951, I began the training in Taiwan, and by the following year we had eighty full-timers.

Some years later, at the end of 1962, I came to the United States. Here we encountered the same situation, having no promise of financial support. The Lord knows that I came to this country with almost no money. Nevertheless, I still desired to have a training. My ministry began in the last week of December 1962. At that time we did not have a meeting place. Instead, we met for ten days in the home of a brother in Los Angeles. During those days I ministered on the all-inclusive Christ, and the messages were published in a book entitled *The All-inclusive Christ*. About forty saints met in that small house during the day, and in the evening more than seventy came together. A number were from different parts of the country, and some seeking ones also were contacted at that time. In the summer of the following year, 1963, we held a one-week conference followed by a one-month training in the home of a brother in Pasadena. There were about eighty trainees in the daytime, and at night we had over two hundred. Every year in the summer we held a training for at least one month. This was very much used by the Lord.

Eventually, in 1973 in the Los Angeles Convention Center, we had a conference followed by a training that was attended by over three thousand saints. This caused me to change the way for our training. The following year we moved to Anaheim with the intention to build a large hall, which I designed for five thousand persons. Because we were not able to build the hall right away, we rented large facilities to hold the trainings, which were much more structured, lasting ten days every summer and winter. We changed the way of training so as not to allow people to come in a loose way. We required that the trainees first be recommended by the churches and then submit an application for approval. In addition, each one who attended paid a certain amount of money. This was to limit

the attendees. We began this way in the summer of 1976, after the training center was finished. On the first day four thousand came.

Twice every year we came together, and at the end of 1984 we finished the Life-study of the New Testament. At that time, according to my observation, the recovery was dormant in the United States and Taiwan and also in other places. I did not understand the reason for that. Therefore, I went back to Taiwan to have a time to study and investigate the way to go on. Beginning from 1984 we had an informal training there, and in 1986 we began to have a long-term training. Before that time, especially in the United States, there was no factor of dissension, but beginning from 1986 and 1987, a great turmoil was stirred up concerning the training, and we passed through three years of fighting and opposition in the recovery. I was troubled very much, not because of the turmoil itself but because we still did not have the best way to go on. Therefore, I remained in Taiwan, but in 1989 I became clear that I should come back to stay in Anaheim and conduct the training there. I left the training in Taiwan to the local brothers, being confident that they would do a good work.

In 1991 the Gulf War with Iraq took place, which was an altogether unexpected event. After this time the thought of initiating a work in Russia came to me. That entire great country had become free. I fellowshiped with the co-workers, and they all agreed. We announced our intention in the Memorial Day conference of that year (see *The World Situation and the Direction of the Lord's Move*), and in October about thirty went to Russia to work. It was the training that prepared these thirty to go. Although the enemy has attacked the training in the Lord's recovery from the beginning, we are now happy to see the full success of the two trainings in the United States and Taiwan.

At present, there are about seventy Caucasians and thirty Chinese saints with their families working in Russia. We have proposed to send another three hundred. I am considering whether or not the Lord's recovery is able to send and support such a good number. To support one hundred persons for one year requires about one million dollars. If we send another three hundred, we will need another three million dollars for support. We are also considering whether sending that many will weaken the testimony in the United States and Taiwan. As I prayed about this, the heavens became clear and open to me. The Lord told me, "Do not do anything by trusting in yourself." Three million dollars is nothing to the Lord. There is a wide-open gate for many to go to Russia. Today forty are graduating from the full-time training. It is as if you have passed through forty years in the wilderness, and now it is time for you to enter into the good land. The question is, where is your good land? For some, it is in Russia. I will not send you or encourage you. It is the Lord who sends. I do believe that a big move of the Lord will be carried out in Russia. Within another five years, fifty to a hundred churches can be raised up there. You have passed through a "forty-year" journey and have now come to the Jordan. Put your feet into the river, and the waters will divide for you to pass through (Josh. 3:15-17). (CWWL, 1994-1997, vol. 3, "A Departing Word to the Graduates of the 1995 Full-time Training Spring Term," pp. 19-23)

BROTHER LEE'S TRAININGS

After I moved to the United States, I began to have the semiannual trainings in 1974. I spent about ten years to finish the Life-study of the New Testament in these trainings. In those years the Lord's recovery did not have any serious problems, but in 1987 a problem arose. At that time I felt that we needed more full-time coworkers in Orange County to go out to care for the new believers. We had recently baptized several hundred gospel contacts. Also at that time many American saints were returning from the full-time training in Taipei. Their sending churches agreed to allow them to stay in Orange County. However, dissenting ones in the United States came in to spoil the situation when I returned to Taipei to finish my work there. When I came back to Orange County in December of 1987, the dissenting ones told me that all the returning trainees were either disappointed, uncooperative, or useless. However, what was actually happening was that the dissenting ones were trying to destroy the work of the training. Later, one of the leading dissenters

publicly wrote that he opposed any kind of training. These ones told me that the training in Taipei should be dismantled. Then I became clear that these ones were through with the recovery.

There is an ongoing struggle stirred up by the enemy's opposition to training in the Lord's recovery. By the Lord's mercy I was not discouraged by the opposition to the training in 1987. In 1988 I continued the English-speaking training in Irving, Texas. In a sense, the opposition prompted me to do this. Three half-year terms of training were carried out in Irving. At that time I finished my work in Taipei and returned to the United States. The full-time training in Taipei is still being carried out for the Chinese-speaking saints. It has been greatly blessed and has produced at least eight hundred training graduates from the small island of Taiwan. Of these, two hundred went out to spread the gospel throughout the island, and ninety-six churches have been raised up through their work. The Lord led me to begin a full-time training in Anaheim in the fall of 1989. We have been carrying it out for the past three years. In this time at least two hundred fifty saints have passed through the training here. This is not a small thing. (*CWWL, 1991-1992*, vol. 4, "Miscellaneous Fellowship with Full-time Trainees," p. 10)

SPREADING THE GOSPEL OVERSEAS

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. (*Three Crucial Matters for the Increase and Building Up of the Church* [1989], pp. 246-247)

**Gaining Increase in the Church Life
by Raising Up the Children and Young People as Seeds of the Gospel**

Scripture Reading: 1 Sam. 3:1, 4; Dan. 1:4, 8; Matt. 4:18-20; Luke 18:16-17; 2 Tim. 3:15; 1:5; 2:2

- I. **“I believe that if the Lord is gracious to us, we will gain half of our increase from among our own children and the other half from the ‘sea’ (i.e. the world)”—*The Collected Works of Watchman Nee*, vol. 49, “Messages for Building Up New Believers (2),” p. 540:**
- A. It is true that we can save men from the world, but there is a greater need for raising up people from among Christian families—2 Tim. 1:5; 3:15:
 - 1. If all the increase is from the sea and none is from among our own children, we will not have a strong church.
 - 2. Paul’s generation could be saved directly from the world, but the generation after Paul, men like Timothy, came in through their families—1:5; 3:15.
 - 3. We cannot expect our increase to always come from the world; we have to expect the second generation, men like Timothy, to come from our own families; God’s gospel does save men from the world, but we also need to bring in men like Timothy.
 - B. We cannot continue to work as we have in the past; in the past we neglected the work with the children and the young people, and we highly regarded a general work—Luke 18:16-17.
 - C. “Your eyes have to be open. Do not be too busy outwardly. You should work on the young people, the junior highers, and the high schoolers. You should also work on the children until each week there are at least ten thousand children being taught by us. Those who are six or seven years old now will be high schoolers in ten years. If you are willing to do this, you can definitely succeed”—*The Ultimate Significance of the Golden Lampstand*, p. 55.
 - D. No family will disregard its children; as a priority a family looks after its children, raises them, and teaches them; hence, we must serve the many children in God’s family—2 Tim. 3:15; 1:5:
 - 1. The Lord has entrusted children to us; we cannot go to Him and say, “You have entrusted five children to me, and I have lost three”; you cannot say, “You have entrusted ten to me, and I have lost eight.”
 - 2. We do not want to see our children being rescued back from the world; if we beget children, lose them to the world, and then try to rescue them back the gospel will never be preached to the uttermost part of the earth.
 - 3. Our children have been taught many teachings, and we have been taking care of them for years; at least these children should be brought to the Lord; we are wrong if we do not take care of our children.
 - E. The future of the church hinges on the young people—2 Tim. 2:2; cf. Deut. 1:38:
 - 1. If we read through the Bible carefully, we will discover a fact: it is not easy to find a case showing that God called an old person to do a new thing or a thing of great consequence—1 Sam. 3:1, 4; Dan. 1:4, 8; Matt. 4:18-20.
 - 2. We can say that virtually everyone used by God to begin a new thing or chosen by God to turn the age was a young man—Deut. 1:38.
 - 3. For usefulness in the Lord’s hand, for the spread of the Lord’s kingdom, and for the propagation of the Lord’s work, the responsibility undoubtedly falls on the shoulders of the young people—cf. Acts 2:14-41.
 - 4. If there are no young people gained by the Lord today, after our departure there will be no one to succeed us; then there will be a gap—cf. Deut. 1:37-38.
 - 5. If the young ones are faithful to the Lord to grow in life and in the knowledge of the truth, they will be well-equipped by the time they are middle-aged, and the Lord will have a way to advance His move through them—1 Sam. 2:18, 26; 3:19-21; 7:15; 16:1-13.

II. Many years ago we did not know that children could be a great potential for the gospel; we stressed preaching the gospel but neglected the fact that children could also be the fruit of the gospel—Acts 2:38-39; Matt. 28:19-20:

- A. We may be doing our best to preach the gospel, but if we pay proper attention to the children's work, in time many more brothers and sisters will be properly brought up in the church:
 - 1. Even if only half of the children came into the church life, we would have thousands of more saints meeting with us.
 - 2. This is a much more effective way to gain the increase than preaching the gospel; moreover, those who are gained in this way will have a good foundation.
- B. When children are saved, they become our young brothers and sisters; after they graduate from primary school, they become seeds of the gospel in junior high school—Matt. 13:3; John 12:24:
 - 1. When we work in the schools, the young brothers and sisters become our inside helpers and bring their classmates to us; in this way, it is easier to work in the junior high schools.
 - 2. The young brothers and sisters in junior high school can be likened to little seeds; they are waiting to sprout by responding to our call and bringing their classmates to salvation.
- C. When they enter into high school, they again become seeds of the gospel; during their three years of high school, we could bring three times as many people to salvation.
- D. When these young saints finish high school and enter college, they are seeds of the gospel in their college; in this way the number of people saved is continually multiplied.
- E. Suppose these children begin to be cultivated in the children's meetings at the age of six and are saved, and they continue to be cultivated through three years of junior high school, three years of high school, and four years of college; in all, they will receive a total of sixteen years of spiritual education and cultivation.
- F. We should not do a work merely among the children in the church; our work must include the children outside the church; this is the children's gospel work—cf. Rom. 9:24.
- G. If we continue the children's work, we will be unable to estimate the long-term results; if we labor on the children, our numbers will continually grow—Acts 2:47.
- H. We must realize that the children's work is a crucial burden; every locality must be aggressive in the children's work, because there is a greater future in the children's work than in the campus work:
 - 1. When we preach the gospel, we frequently have to go out to gain people; we even go to the campuses to gain people; these people are along the roads and hedges—Luke 14:23.
 - 2. There is only one group of people who are not along the roads: the children in our homes.
 - 3. The people along the roads might come today or tomorrow, but the people in our own homes will always be there; furthermore, our children can bring other children.
- I. Our work for the Lord should have a long-term view; six years go by very quickly; soon the children in first grade will be young brothers and sisters; when they enter junior high school, we can preach the gospel to their classmates in junior high—Acts 1:8; 1 Cor. 3:8; 15:58:
 - 1. After graduating from junior high, they will proceed to high school and become the gospel seeds in high school; in their three years of high school they will bring three times as many students to the Lord.
 - 2. After these brothers and sisters graduate, they will go on to college and become the gospel seed in college; this kind of multiplying is incredible—cf. John 12:24.
 - 3. These children would be gospel seeds in junior high school, they would be gospel seeds in high school, and they would be gospel seeds in college; they would be seeds the entire time that they are in school—Rom. 1:16.

Excerpts from the Ministry:

[THE IMPORTANCE OF RAISING UP THE YOUNG PEOPLE FOR THE CHURCH LIFE]

I believe if the Lord is gracious to us, we will gain half of our increase from among our own children and the other half from the “sea” (i.e., the world). If all the increase is from the sea and none is from among our own children, we will not have a strong church. Paul’s generation could be saved directly from the world, but the generation after Paul, men like Timothy, came in through their families. We cannot expect our increase to always come from the world. We have to expect the second generation, men like Timothy, to come from our own families. God’s gospel does save men from the world, but we also need to bring in men like Timothy. Before the church will be rich, there must be grandmothers like Lois and mothers like Eunice who raise, edify, and nurture their children in the discipline of the Lord. If there are no such people, the church will never be rich. (CWWN, vol. 49, “Messages for Building Up New Believers (2),” pp. 540-541)

I cannot tell you how many strong believers would be raised up in our second generation if all the parents of this generation would be good parents. I have always wanted to say this: The future of the church depends on the parents. When God bestows grace on the church, He needs vessels. There is the need for more Timothys to be raised up. It is true that we can save men from the world, but there is a greater need for raising up people from among Christian families. (p. 549)

We cannot continue to work as we have in the past; we must change our ways. In the past we neglected the work with the children, the young people, and the sisters. We highly regarded a general work, but we paid little attention to the young people’s work, and we merely prayed for the children’s work. Now we must concentrate our efforts on the children, the young people, and the sisters. Moreover, the messages we give must minister Christ as the Spirit in a simple and direct way. We should focus on these primary matters and nothing else. (CWWL, 1967, vol. 1, “Serving in Coordination and Washing in Love,” p. 270)

When I returned to Taiwan ten years ago, I was very clear, saying, “Your eyes have to be open. Do not be too busy outwardly. You should work on the young people, the junior highers, and the high schoolers. You should also work on the children until each week there are at least ten thousand children being taught by us. Those who are six or seven years old now will be high schoolers in ten years. If you are willing to do this, you can definitely succeed.” The brothers told me at that time that there were twenty-three thousand names on the list of the church in Taipei, comprising at least eight thousand homes. If each family has one or two children, there should be twelve thousand children. When they asked me concerning a place for the children to meet, I said, “There is no need to go to the meeting hall, and it is not necessary to meet on the Lord’s Day. You can meet on Saturdays or in the evenings. You can simply meet in the homes of the brothers and sisters. Out of the eight thousand families, you can choose three to four hundred homes to be the places for the children’s meetings, with each home holding thirty children. If you continue in this work, you will see how much you can accomplish!” Starting from 1966 and 1967 I have been talking about this very matter and have been expecting the church to practice it, because we do have the basic strength to work it out. If we had worked from that time until now, 1977, ten thousand children would have become high schoolers of sixteen to seventeen years of age. Immediately, there would be ten thousand “seeds” in different high schools. At that time, I also said that we had to work on the junior highers, the high schoolers, and the college students to gain several thousand in each category. In this way, the number of children and young people added together would be at least twenty to thirty thousand. Moreover, children increase endlessly. When these ten thousand get into high school, another ten thousand will take their place. It is a pity that you did not practice what I said! (CWWL, 1977, vol. 3, “The Ultimate Significance of the Golden Lampstand,” pp. 230-231)

The first matter for the sisters’ service is the children’s work. Concerning the children’s work, within me there is truly a heavy burden. All the churches must have a children’s work. According to statistics, forty-five percent of the population of Taiwan is under fifteen years of age. This is roughly six million people. Many local churches have quite a few families with children. I estimate

that there are about ten thousand children in the church in Taipei and about the same number of children in the churches in the rest of Taiwan. If we work with these twenty thousand children, they will all be young brothers and sisters after six to seven years. This is what the sisters should do.

In the past the church in Taipei did not pay adequate attention to this. Of the ten thousand children in Taipei, only about five hundred come to the meeting on the Lord's Day; eight to nine thousand children are without any care. In spite of all the effort we use to preach the gospel in Taipei, we may not be able to bring three or even two thousand people to salvation in a year. If we cultivate our ten thousand children, they will all become young brothers and sisters in six or seven years. This means that we will have an average increase of a thousand people every year. (CWWL, 1967, vol. 1, "Serving in Coordination and Washing in Love," pp. 304-305)

Whether or not we succeed in the children's work depends partly on the teaching material and partly on the brothers and sisters who take the lead. The responsible brothers and the co-workers in every place must see the importance of the children's work in God's family. How can a family not take care of its children? This should be a great matter to us. No family will disregard its children; as a priority a family looks after its children, raises them, and teaches them. Hence, we must serve the many children in God's family.

From this time onward, the co-workers should give more thought to the way they lead people to know the Lord. They must pay attention to the sisters and the children. The co-workers should not say that they are not gifted for these two aspects of the work and therefore cannot do the work. If they cannot do it, they must learn how to do it; they should always learn. The co-workers do not need to be personally involved in doing the children's work. They can meet with the leading sisters in a locality and entrust the burden for the children's work to them, and they can encourage them. They must lead the church to receive a burden for the children's work. The church should concentrate its effort on this work.

The leading sisters in the churches must receive a burden for the children's work. Under the arrangement of the church and the leading of the elders, they should concentrate on the children's work and lead all the sisters to participate. The elders are too busy to take care of the details. Instead of waiting for the elders, the sisters should pray much and make plans. They can then present their plans for the children's work to the elders for their approval. This is just like a family in which the husband is busy with his job and cannot plan the details for the household. The wife can make plans and carry things out with the consent of the husband. In this way the wife does not do anything independently and will still be able to take care of the details of the household in a timely way. (CWWL, 1967, vol. 1, "Serving in Coordination and Washing in Love," pp. 313-314)

THE CHILDREN BECOMING THE GOSPEL SEEDS IN THEIR SCHOOLS

God ordained that man be fruitful, multiply, and fill the earth (Gen. 1:28). Thus, man has multiplied, but how do we raise our children? Many years ago we did not know that children could be a great potential for the gospel. We stressed preaching the gospel but neglected the fact that children could also be the fruit of the gospel. When we realized that children could also be considered fruit of the gospel, I fellowshiped with the brothers, asking them to work with the goal of having ten thousand children in Taipei. If we had carried this out at that time and contacted ten thousand children, a majority of them would be older brothers and sisters today. We cannot guarantee that every child would have been saved, but at least eighty percent of the children would have been saved. This would equal eight thousand children. In addition, the ten thousand children was not a fixed number. Every year new children would have been added to us.

When children are saved, they become our young brothers and sisters. After they graduate from primary school, they become seeds of the gospel in junior high school. When we work in the schools, they become our inside helpers and bring their classmates to us. In this way, it is easier to work in the junior high schools. It is difficult to bring the gospel to a school where there are no saints who are teachers or students. However, young brothers and sisters in a junior high school can be likened to little seeds; they are waiting to sprout by responding to our call and bringing their classmates to salvation. When they enter into high school, they again become seeds of the

gospel. During their three years of high school, we could bring three times as many people to salvation. When these young saints finish high school and enter college, they are seeds of the gospel in their college. In this way, the number of people saved is continually multiplied. This is truly a great thing. (*CWWL*, 1985, vol. 1, "Crucial Words of Leading in the Lord's Recovery, Book 5," pp. 279-280)

Our work for the Lord should have a long-term view. Six years go by very quickly; soon the children in first grade will be young brothers and sisters. When they enter junior high school, we can preach the gospel to their classmates in junior high. When they enter high school, we can lead many of their classmates to be saved. When they enter college, they will be gospel seeds. In this way the young people will multiply year after year. The benefit from this will be very great. Hence, I am pleading with the elders and the co-workers to promote the children's work, to lead all the sisters to take part, and to select and train some young sisters to be teachers. (*CWWL*, 1967, vol. 1, "Serving in Coordination and Washing in Love," p. 315)

When I returned to Taiwan in 1966 and in 1967, there were four thousand children in the children's meetings, and I told the brothers to set a goal of having ten thousand children in the meetings. I also asked the brothers to perfect the junior-high and high-school brothers and sisters to assist in teaching the children. These children would be gospel seeds in junior high school, they would be gospel seeds in high school, and they would be gospel seeds in college. They would be seeds the entire time that they are in school.

Suppose the youngest child in the children's work was six years old in 1967. He would now be twenty-three. If we had had ten thousand children in the children's work, there would be at least five thousand saints in the church life today. These calculations show that our "business" has failed; we have wasted much time and effort. Even though we have been busy in the church life, there are not more than three thousand five hundred saints in the meetings of the church in Taipei. If we had continued the children's work from 1967 until now, the children who were six years old in 1967 would now be twenty-three, and the ones who were twelve would be twenty-nine. Even if only half of the children came into the church life, we would have four to five thousand saints meeting with us. (*CWWL*, 1984, vol. 4, "Crucial Words of Leading in the Lord's Recovery, Book 3," pp. 73-74)

We fellowshiped concerning the children's work in 1966; that was eighteen years ago. A child who was twelve years old at that time would be thirty now. In other words, the children whom we cared for in 1966 are at least thirty years old now. If we had worked with ten thousand children in 1966, we would have ten thousand young brothers and sisters today. Some may say that our present situation is according to God's will; otherwise, there might be false believers among us. However, we must have quantity before we can have quality. Of course, not all the children would have remained, but at least sixty percent would have remained; out of ten thousand children at least six thousand would be in the church life today. Now we are busy doing our best to preach the gospel, but the number of people we have saved still has not reached six thousand. Beginning in 1966, if the church in Taipei had focused on only the children's work, there would be at least six thousand brothers and sisters who were properly brought up in the church. We must give this careful consideration. (p. 60)

Among the saints in Taipei there are at least several thousand household units, and all of these households have children. When we say children, we are referring to young people between the ages of six and twelve, that is, elementary school students from first through sixth grade. We believe that there are more than two thousand children of this age group among us. There are also many children in the households of our neighbors, friends, relatives, colleagues, and classmates. We should not do a work merely among the children in the church. Our work must include the children outside the church. This is the children's gospel work. The inhabitants of this island would be happy for their children to know the Lord's truth and gain genuine benefits. This is a great matter, and we must do our best to promote it. By next summer, or at the latest by the end of next year, the church in Taipei can have at least five thousand children who are under the teaching of the brothers and sisters and who are listening to the truth every week.

We might have only one thousand children, but we hope that after one year or less we can have five thousand children. The children who are presently six years old will graduate from college in sixteen years, and the children who are twelve years old will graduate from college in ten years. If we continue the children's work, we will be unable to estimate the long-term results. After the children are saved and graduate from elementary school, they will be gospel seeds in junior high school; after they graduate from junior high school, they will be gospel seeds in high school; and after they graduate from high school, they will be gospel seeds in college. If we labor on the children, our numbers will continually grow. (pp. 218-219)

We must realize that the children's work is a crucial burden. Every locality must be aggressive in the children's work, because there is a greater future in the children's work than in the campus work. Generally speaking, it is easier to bring in children, and once they come in, they usually remain. Our history confirms this fact. The church in Manila is an example. Most of the saints in the church in Manila were gained by the children's work. Ninety percent of the churches in the Philippines are maintained by saints in their thirties, and most of these saints grew up in the church and attended the children's meeting.

When we preach the gospel, we frequently have to go out to gain people; we even go to the campuses to gain people. These people are along the roads and hedges (Luke 14:23). There is only one group of people who are not along the roads: the children in our own homes. Why do we not work on our own children? The people along the roads might come today or tomorrow, but the people in our own homes will always be there. Furthermore, our children can bring other children. Therefore, they should be a crucial focus of our work. This work is long-lasting and remaining. A child who is six years old today will be thirteen in seven years. That is a good age to enter the church life. When they enter the church life, they are our young brothers and sisters. When they enter junior high school, they will be gospel seeds. Through them, it will be easier for us to work in the junior high schools. (pp. 239-240)

**Carrying Out the God-Ordained Way
for the Increase and Building Up of the Church**

Scripture Reading: 1 Cor. 4:15; John 15:16; 21:15-17; 1 Thes. 2:7, 11; 1 Pet. 2:2; Eph. 4:8-12;
Matt. 28:19; Heb. 10:24-25; 1 Cor. 14:26, 31; Eph. 5:19; Eph. 3:8-11; Acts 5:42

I. The new way that the Lord has led us to practice, that is, the God-ordained way is the scriptural way, the way to put into practice the dispensing in God's economy:

- A. The goal of the dispensing of the Divine Trinity within the believers is simply to have a Body expressed as the many local churches.
- B. We want to see four crucial matters for the organic building up of the Body of Christ:
 - 1. To be organic means to have life, and life moves, grows, begets, and develops.
 - 2. The church, composed of God's chosen and redeemed people, is something begotten by God with His life to make this entity full of life.
 - 3. The church was born of God, in Christ, through Christ, and with Christ to be the Body of Christ; thus, the church is altogether organic.

II. According to the New Testament revelation, the four crucial matters needed to build up the church as the organic Body of Christ are begetting, nourishing, perfecting, and prophesying:

- A. For the organic building up of the Body of Christ we first need to beget others, to bear fruit—1 Cor. 4:15; John 15:16a:
 - 1. We need to realize that the preaching of the gospel to save sinners is the dispensing of the very elements of Christ into them.
 - 2. In 1 Corinthians 4:15 Paul said to the Corinthians, "in Christ Jesus I have begotten you through the gospel"; because Paul begot them through the gospel of Christ, he was their father, and they were the fruit of the vine tree brought forth by him.
 - 3. In John 15 the Lord likened Himself with all the members of His Body to a vine tree with its branches; we the believers are the branches of Christ, the vine tree—vv. 1, 5.
 - 4. The Lord said in John 15:16 that He chose us and appointed us to go forth and bear fruit; to "go forth" means you have to go to reach people.
 - 5. We go forth to beget people so that they become our fruit; all the fruit which we bring forth will be attached to Christ, or grafted into Christ, organically.
- B. Then we need to exercise to nourish the new believers for our fruit to remain by having home meetings with them—John 21:15-17; 15:16, note 3:
 - 1. When we go to the homes of the new brothers and sisters and feed them with spiritual food, this is what we call the home meetings—Matt. 24:45; Acts 20:20.
 - 2. In these home meetings, we can cherish the newly baptized ones as a nursing mother for the organic building up of the Body of Christ—1 Thes. 2:7.
 - 3. If we cannot go to the homes of the new ones daily, we should go at least once every three days; the best way is to go every day.
 - 4. Our meeting with them should be in a living and flexible way, which is the organic way; when we go to a home meeting, we must be full of life, singing, praising, and praying; we need to be flexible and allow them to ask questions.
- C. We need to go on from nourishing the new ones in the home meetings to perfecting the saints, to equipping them, in the small group meetings—Eph. 4:12:

1. In these small group meetings, we need to teach the believers as a father (1 Thes. 2:11) so that they can carry out the practical church life for the work of the New Testament ministry—the organic building up of the Body of Christ.
 2. The perfecting carried out in the small groups is by the way of fellowship, prayer, and mutual care; we can fellowship with the newly baptized ones to know their condition so that we can take care of their spiritual, physical, or financial situation and pray for them; we can also take about fifteen minutes to teach them the truth.
 3. In the end, everyone will be able to beget, nourish, and teach; this is the perfecting of the saints.
- D. Finally, we need the fourth crucial matter for the organic building up of the Body of Christ—prophesying—1 Cor. 14:3-4, 26, 31:
1. To prophesy builds up the church as the Body of Christ; it excels all the other spiritual gifts, and it is the particular gift for the organic building up of the church (vv. 4-5); this is why Paul promotes and exalts the gift of prophesying.
 2. The characteristic of prophesying is to speak for the Lord, to speak forth the Lord, and to speak the Lord into people, to minister Christ for the organic building up of the church, in larger meetings of the church or district meetings.

III. God's eternal purpose is to have the Body of Christ, and the steps to arrive at this purpose are the begetting through the preaching of the gospel, our nourishing through the home meetings, our teaching through the small group meetings, and our building up through the church meetings or district meetings:

- A. Now we need to rise up to take this organic way; we must be living persons, right persons, and dealt with persons; then the power and the life will be with us, and all the riches of Christ will be our portion; this will make us prevailing in our service to the Lord:
1. To carry out these crucial matters, we need to love the Lord; we need to be constrained by the Lord to live to Him—2 Cor. 5:14-15.
 2. In order to take this organic way, we need more prayer and even fasting; we need to have a thorough dealing with the Lord concerning our daily walk.
 3. We need to offer up our bodies and our time according to budget so that we do not owe the Lord—Rom. 12:1; 1:14.
- B. We need to preach the gospel to gain new ones (Matt. 4:19); when we go to preach the gospel, we should go in teams of three:
1. It is best to go out in teams of three with at least one sister in each team.
 2. To build up the Body of Christ, we first need to have people; we need to “go fishing.”
- C. We should take care of the home meetings and perfecting the new ones in the small group meetings—Acts 5:42:
1. We should consider the new ones as our joy (1 Thes. 2:20), teaching and shepherding patiently (John 21:15-16), mainly cultivating the spirits of the new ones (John 4:24).
 2. We need to help them to mingle with the saints and direct them to open to the saints for mutual fellowship, concern, love, and care—Heb. 10:24-25.
- D. We should also attend the district meetings to build up the church—1 Cor. 14:26:
1. Before and after the meetings, we should contact the new attendants and the other saints.
 2. We should exercise to function in the meetings by testifying or prophesying.
 3. We should practice following the flow of the meeting and caring for others' feelings.

Excerpts from the Ministry:

In the fall of 1984 the Lord led us to pay our attention to the practice of the “new way.” I went to Taiwan in October of that year, and was prepared to stay there for a considerable time to study the new way with the brothers and sisters. I felt at that time that although we had seen God’s economy and His dispensing, we were still short in the matter of practice. Hence, I spent four years in Taiwan to study the way of practice according to the Bible in an attempt to find out the way to put into practice the dispensing in God’s economy. In spite of the fact that during this period there were many interruptions, today, according to my inner realization and feeling, the new way has become very clear. The new way that the Lord has led us to practice, that is, the God-ordained way, is a scriptural way. I believe that the Lord will gradually lead the churches on in this way. (*CWWL, 1990*, vol. 3, “The Economy and Dispensing of God,” pp. 84-85)

In the previous messages, we have seen the divine dispensing of the Divine Trinity, and we have seen the results of this divine dispensing. Now we want to consider the goal of this dispensing. The goal of the dispensing of the Divine Trinity within the believers is simply to have a Body expressed as the many local churches. Although there are many churches, there is nevertheless one Body. On the one hand, we have the Body of Christ, which is universal. On the other hand, the Body is expressed in various localities as local churches. Universally speaking, there is one Body. Locally speaking, there are many local churches. (*CWWL, 1990*, vol. 3, “A Deeper Study of the Divine Dispensing,” p. 438)

THE ORGANIC BUILDING UP OF THE BODY OF CHRIST

In this chapter and the next chapter, we want to see four crucial matters for the organic building up of the Body of Christ. The church is not a congregation or an organization. The New Testament tells us emphatically that the church is the Body of Christ (Eph. 1:22-23; Rom. 12:5; 1 Cor. 12:12). A person’s body is not an organization but an organism. A wooden stand is a lifeless organization of pieces of wood that have been put together. Christ’s Body, however, is an organism. A newborn child is not brought into being by organization but is begotten, conceived, and formed organically in his mother’s womb. His birth is altogether a matter of life. The church also was born of God, in Christ, through Christ, and with Christ to be the Body of Christ. Thus, the church is altogether organic....

Because we are organic, whatever we eat must also be organic. When we eat organic food, it is digested and assimilated organically to become the very element in our blood. Eventually it becomes the very cells and tissues of our body. This is an illustration of what it means to be organic. To be organic means to have life, and life moves, grows, begets, and develops. The church, composed of God’s chosen and redeemed people, is not something organized by God but something begotten by God with His life to make this entity full of life....

The inorganic, organizational way does not work, but whatever is organically begotten of the church or for the church really works. Today in the Lord’s recovery there is the need of the increase, but we should not consider that the increase of the church comes by the way of addition. The increase of the church is for the increase of the Body of Christ in the organic way. In order to have the increase of the Body of Christ accomplished, there are four crucial organic matters which we greatly need: begetting, nourishing, perfecting, and prophesying. In this chapter we will fellowship concerning begetting, nourishing, and perfecting, and in the next chapter we will go on to talk about prophesying.

BEGETTING—TO BEAR FRUIT

For the organic building up of the Body of Christ we first need to beget others, to bear fruit (1 Cor. 4:15; John 15:16a). In John 15 the Lord likened Himself with all the members of His Body to a vine tree with its branches. We the believers are the branches of Christ, the vine tree. This tree is for reproducing and for increasing by its branches bearing fruit. The branches of the tree bearing fruit is not by the way of addition but by the way of growth. When the vine tree bears fruit, it bears clusters of grapes. That is the issue of the rich flow of life from within. The fruit is not something just attached or added but something begotten by the outflow of the life from within. The Lord said in John 15:16 that He chose us and appointed us to go forth and bear fruit. He has chosen us and He has appointed us to go forth. What does “go forth” mean? This simply means you have to go to reach people. We go forth to beget people so that they become our fruit. In 1 Corinthians 4:15 Paul said to the Corinthians, “For though you have ten thousand guides in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the gospel.” Because Paul begot them through the gospel of Christ, he was their father, and they were the fruit of the vine tree brought forth by him.

We need to realize that the preaching of the gospel to save sinners is the dispensing of the very elements of Christ into them. To minister, to dispense, the riches of Christ into people is the real and actual preaching of the gospel. In Ephesians 3:8 Paul said that he preached the unsearchable riches of Christ as the gospel. The gospel Paul preached was the riches of Christ. He did not preach mere doctrine or theology. He preached Christ Himself as the Spirit of life. To minister Christ as life into others we must be very living. A withering, dying branch cannot bring forth any fruit because there is not much life within. To be the fruit bearing branches of Christ, we must be living by the riches of Christ, which we will minister, impart, or dispense to others. Our preaching is to minister a living One, the life-giving Spirit, into others so that others may have the same life that we do. This is what it means to bear fruit. All the fruit which we bring forth will be attached to Christ, or grafted into Christ, organically.

To bear fruit is the initial step for the organic building up of the Body of Christ. Therefore, we all have to bear such a burden. We are branches of Christ, and as branches we all have the duty to bear fruit. The Lord told us clearly that if we do not bear fruit we will be cut off from the vine tree (John 15:2a, 6a). This does not mean that we will perish but that we will lose the rich enjoyment of Christ. Branches that have been cut off from the tree lose the riches of the tree as their enjoyment. This is quite serious....

Now I would like to give some practical suggestions concerning how to preach the gospel. Throughout church history, many good saints preached the gospel by knocking on people's doors. Knocking on doors is not the goal. Knocking on doors is for the preaching of the gospel. Before going out to preach the gospel, it is profitable to consider who you should go to visit. You have to consider first your in-laws and relatives. You may have been in the Lord for many years, yet still there are people in your family who remain unbelieving. A principle is set up in Acts 1:8 where the Lord charged the disciples to evangelize first Jerusalem, then Judea, then Samaria, and then the remotest part of the earth. We have to start our preaching of the gospel from the center to those who are closest to us, that is, to our in-laws and relatives. We owe the gospel to them. First, we have to knock on their doors. Then we can consider our friends, our colleagues, our classmates, and our neighbors. Our friends who get saved also have their in-laws, relatives, friends, colleagues, classmates, and neighbors. In this way the gospel will be spread through personal contacts.

NOURISHING—FOR THE FRUIT TO REMAIN

We need to do our best to go to visit people to save them and to go to the homes of the saved ones to meet with them. Our meeting with them should not be in a legal, dead way but in a living and flexible way, which is the organic way. When we go to a home meeting, we must be full of life, singing, praising, and praying. Perhaps you will be singing a hymn while you are knocking on the new ones' door. When they open the door, they can join your singing. Then the home meeting will start in a living way. We do not need to be set on what we would share in the home meeting. We need to be flexible and allow them to ask questions. The new one that we have recently baptized may say: "It is so strange. It seems to me that since I was baptized, someone or something is within me telling me to do this and not to do that. What is this?" Then we can tell him: "That is the Lord Jesus within you. Before you were baptized, you did not have this experience, but now you do." We can take this opportunity to fellowship with him for about fifteen minutes, teaching him that as a saved person, the Lord Jesus is living within him and is telling him what to do and what not to do. We can fellowship with him, cherishing him and encouraging him to go on. After six months of meeting with this new one on a regular basis, he can be established.

We need to exercise to nourish the new believers for our fruit to remain (John 21:15-17; 15:16b) by having home meetings with them. In these home meetings, we can cherish the newly baptized ones as a nursing mother (1 Thes. 2:7) for the organic building up of the Body of Christ. All the steps of the way to practice the Lord's present recovery are for this organic building. We may bring people to Christ for their salvation, but they may not have anything to do with the church organically. However, when we preach the gospel organically and nourish the new ones organically, the result will also be organic for the building up of the Body in the organic way. Our practice is not only to help the church to increase but also to build up the organic Body of Christ.

PERFECTING—TO EQUIP THE SAINTS

We need to go on from nourishing the new ones in the home meetings to perfecting the saints, to equipping them (Eph. 4:12). In these small group meetings, we need to teach the believers as a father (1 Thes. 2:11) so that they can carry out the practical church life for the work of the New Testament ministry—the organic building up of the Body of Christ. We can bring three or four new families together to form a group. The perfecting of the saints can take place in the small groups. Ephesians 4:11-12 says that Christ, the Head, has given some apostles, some prophets, some evangelists, and some shepherds and teachers for the perfecting of the saints. We may have thought that the evangelists were just for the preaching of the gospel, but Ephesians 4 tells us that they are for the perfecting of the saints. The perfecting carried out in the small groups is by the way of fellowship, prayer, and mutual care. We can fellowship with the newly baptized ones to know their condition so that we can take care of their spiritual, physical, or financial situation and pray for them. We can also take about fifteen minutes to teach them the truth. If we teach the truth to them for fifteen minutes a week, they will accumulate the proper knowledge of the truth. We also have to help them to seek after the growth in life. In these meetings are fellowship, prayer, mutual care, the teaching of the truth, and the encouragement to seek after the growth in life.

After six months of these kinds of meetings, the new ones will be equipped to carry out the practical church life. Actually, the practical church life is carried out in the small groups, not in a big congregation. The practical church life cannot be carried out with a big congregation. With the traditional church meetings in which one person speaks and the rest listen, general teaching can be released but no particular perfecting can be carried out. For people to be

productive in human society, they must receive some particular training, or perfecting. In colleges students study a particular major. Others may go to trade schools to learn a particular trade. In the past, we mainly had general teaching without particular perfecting. Nearly every Lord's Day a message was given, but the teaching was too general. By having the small groups, however, everything will be particular. Everyone in the small group meetings will be perfected to do what the gifted persons do. They will be perfected to go to preach the gospel to gain new ones, to take care of home meetings, and to take care of small group meetings. The twenty in one group may eventually become ten groups. In this way, the saints will be perfected and the church will be increasing all the time.

We need the begetting through preaching the gospel, the nourishing of the new ones for remaining fruit, and the perfecting for the teaching, instructing, and educating of the saints. This will afford us a very practical church life that is full of life, altogether organic. (pp. 32-34)

If we rise up to take care of these three crucial matters— begetting, nourishing, and perfecting—the atmosphere, the situation, the condition, and the environment of the entire church life will be changed and improved in every way. All of us must rise up to do the work of the apostles, prophets, evangelists, and shepherds and teachers. According to the New Testament, all the believers are priests (1 Pet. 2:5, 9; Rev. 1:6). Paul told us in Romans 15:16 that he ministered as a priest the gospel of God, that the offering of the nations might be acceptable, having been sanctified in the Holy Spirit. To preach the gospel is to offer the nations as a sacrifice to God for His satisfaction. This is altogether different from the practice of Christianity. We have no clergy or laity because we are all priests. We should all function as apostles, prophets, evangelists, and shepherds and teachers so that we can see the reality of the building up of the Body of Christ.

PROPHESYING

The Excelling Gift

Now we want to go on to see the fourth crucial matter for the organic building up of the Body of Christ—prophesying. First Corinthians 14 is an extraordinary chapter in the Bible because the entire chapter exalts prophesying. Verse one says, "Pursue love, and desire earnestly spiritual gifts, but rather that you may prophesy." Verse 39 says, "Therefore, my brothers, desire earnestly to prophesy." Verse 12 says, "Since you are zealous of spiritual gifts, seek that you may excel to the building up of the church." The Greek word for "excel" may also be translated "abound." "Excel" is the best translation because it is used in the way of comparison. Paul's evaluation of speaking in tongues is low because it does not build up the Body of Christ. To prophesy, however, builds up the church as the Body of Christ. It excels all the other spiritual gifts, and it is the particular gift for the organic building up of the church (vv. 4-5). This is why Paul promotes and exalts the gift of prophesying.

The great lack among us is the building up of the Body of Christ. For us to be together is one thing, but to be built up is another thing. Togetherness is like the piling up of the building materials. The materials need to be fitted and built together for the building. The spiritual building up is accomplished by our prophesying. First Corinthians 14 is a unique chapter that talks about the building up of the church (vv. 4-5, 12, 26), and the unique excelling gift for this building is prophesying. Since we love the Lord and love the church, we must learn to prophesy. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," pp. 289-304)

The Normal Life and Service of the Working Saints in the God-ordained Way

Scripture Reading: Luke 10:1-3, 5-7; 19:5; Acts 2:46 5:42; Heb. 10:24-25; 1 Cor. 14:26, 31, 1, 4b; Phil. 1:19-21a; 4:13; 1 John 2:13-17; Eph. 4:12, 15-16; 2 Tim. 4:2, 7-8, 18b; Psa. 119:147; Prov. 4:18

I. We need to see the relationship between the working saints and the God ordained way in the Lord's recovery:

- A. In the past, there were many men and few opportunities, whereas now, there are many opportunities and few men:
 - 1. The meetings and the service in the past did not afford enough opportunity for the saints to serve; on the one hand, they helped people to be regenerated and to grow; on the other hand, they took away peoples' opportunity to serve the Lord.
 - 2. The meetings and the service today creates unlimited opportunities for the saints to serve; opportunity abounds everywhere, from preaching the gospel by visitation, through the home meetings, to the small group meetings and the district meetings; this affords the saints the chance to let out a breath of life, which is their desire to serve the Lord.
- B. We can meet the Lord's present need:
 - 1. By recalling our past experiences and vision.
 - 2. By responding to the Lord's attraction and calling—Gal. 1:15-16.
 - 3. By renewing our former commitment and consecration—Rom. 12:1.
 - 4. By setting aside our time and specifically budgeting our daily life—Eph. 5:15-16.
 - 5. By fulfilling all the needs in the God-ordained way: visiting people to preach the gospel and to gain new ones, regularly and consistently helping the new ones in the home meetings, diligently learning to help the small group meetings, and seriously pursuing functioning and prophesying in the district meetings.
- C. This is a glorious living with a glorious goal:
 - 1. Living—to live Christ—Phil. 1:19-21a.
 - 2. Goal—to build up the Body of Christ—Eph. 4:12,16.
 - 3. Result—to receive the reward in the kingdom—2 Tim. 4:7-8, 18b.

II. We need to see what are the practical steps of God's ordained way:

- A. Preaching the gospel to gain people by visiting them to bring salvation to their homes—Luke 10:1-3, 5-7; 19:5, 9; cf. Hag. 1:8; *Hymns*, #923.
- B. Perfecting new believers by setting up meetings in their homes, then continuing steadfastly to meet with them and leading them to function in meetings—Acts 2:46-47; 5:42.
- C. Establishing group meetings by gradually bringing the new believers to form a group meeting, leading them to fellowship and care for one another mutually and leading them further to speak for the Lord in the meeting—Heb. 10:24-25.
- D. Arriving at the practice of the district meetings—1 Cor. 14:26, 31:
 - 1. Gradually bringing the cared-for ones into district meetings and helping them to get further into the church life.
 - 2. Leading the cared-for ones to speak for the Lord and to speak forth the Lord in district meetings—vv. 1, 26, 31.
 - 3. Through the saints' organic functioning, mutual speaking and supplying, and mutual establishing to build up the Body of Christ—vv. 4b, 12; Eph. 4:16.

III. We need to see what is the miraculously normal living in the God's ordained way:

- A. Being revived every morning—Isa. 50:4; Lam. 3:22-23; *Hymns*, #554:
 - 1. Calling on the Lord and contacting the Lord immediately upon rising up in the morning—Psa. 119:147a; Isa. 12:3-6; Mark 1:35.

2. Enjoying the Lord and absorbing the Lord's rich supply using a few verses—Jer. 15:16; Psa. 119:147b; Matt. 4:4; *Hymns*, #811, stanzas 5-8.
- B. Living an overcoming life daily—Prov. 4:18; 2 Cor. 4:16:
 1. Calling on the Lord unceasingly—Rom. 10:12; 1 Cor. 1:2; *Hymns*, #1083.
 2. Dealing with sins and being filled with the Spirit at all times—1 John 1:9; Acts 13:52; *Hymns*, #255.
 3. Walking according to spirit and living Christ—Rom. 8:4; Phil. 1:21; *Hymns*, #782.
 4. Speaking the Lord in any place at any time—2 Tim. 4:2.
- C. Gaining people by preaching the gospel—going to visit people twice a month, going out two hours each time.
- D. Perfecting the new believers—setting up a meeting in their homes, leading them to go on in the spiritual life and to function in the meetings—John 15:16, note 3.
- E. Leading a small number of believers—Heb. 10:24-25:
 1. Setting up group meetings and leading the new believers to have contact and fellowship with neighboring saints in the group meetings.
 2. Leading the new believers to go on further in functioning in the group meetings by speaking for the Lord—Eph. 5:19; Col. 3:16.
- F. Participating in the district meetings:
 1. Striving to speak for the Lord and speak forth the Lord—1 Cor. 14:26, 31.
 2. Exercising to be in the same flow and to coordinate with the saints in speaking for the Lord—*Hymns*, #867, stanza 2.
 3. Supplying to perfect the saints, building up the Body of Christ—Eph. 4:12.

IV. We need to see what is a normal life and service:

- A. First we need to see a normal life—2 Cor. 5:15:
 1. Being different from the world (Rom. 12:2); those in the world belong to the world and are for the world; the believers belong to the Lord and are for the Lord.
 2. Being constrained by the Lord to live to the Lord—2 Cor. 5:14-15.
 3. Setting up a schedule of our daily life: one that is suitable for living to the Lord and serving Him; having a budget in time, energy, and finances.
- B. Second we need to see the normal service—Rom. 12:1:
 1. Offering up our bodies and our time according to budget; not owing the Lord—vv. 1; 1:14.
 2. Being interested in sinners, and praying for the unbelievers (1 Tim. 2:1, 4); not being something of a temporary zeal; but functioning in a normal and regular way (1 Cor. 9:16-17).
 3. Taking care of the home meetings and perfecting the new ones (Acts 5:42); considering the new ones as one's joy (1 Thes. 2:20); teaching and shepherding patiently (John 21:15-16); mainly cultivating the spirits of the new ones (John 4:24).
 4. Helping the meetings and contacting the saints: considering those being helped as one's glory, helping them to mingle with the saints, and directing them to open to the saints for mutual fellowship, concern, love, and care—Heb. 10:24-25.
 5. Attending the district meetings to build up the church: before and after the meetings, contacting the new attendants and the other saints, exercising to function in the meetings by testifying or prophesying (1 Cor. 14:1, 5, 39), practicing the voice and the proper use of time, and practicing following the flow of the meeting and caring for others' feelings.
 6. Building up the Body of Christ—by-passing arrangements, acting and serving organically; not emphasizing work, but supplying Christ, life, and the Spirit; leading others to learn to serve and work organically and to grow together with the saints in the life of Christ, being fitted and knit together for the building up of the Body of Christ (Eph. 4:12, 15-16); boasting only in the work of gaining, perfecting, leading, and building up people; that the all-inclusive Christ may have an unlimited and unceasing increase and spread (Acts 6:7; 12:24; 19:20).

Excerpts from the Ministry:

A NORMAL LIFE

Different from the World

The subject today is a normal life and service. Basically speaking, we the Christians are different in our way of life from those in the world. They belong to the world and are for the world. We belong to the Lord and are for the Lord. Every lover of the Lord is, outwardly speaking, somewhat peculiar. Every day we have the Bible in our hands. We often go to the meeting halls. All the time we say "Hallelujah" and "Amen." In the morning we read the Bible. In the evening we read the same Bible. Sometimes we even have to read the Bible before going to bed. I advise those that have insomnia to make all necessary preparations for going to bed. Then, when they are ready to go to bed, I advise them to open up the Bible and read for ten minutes. After the reading, there is no need for too long a prayer. They may simply say, "Thank the Lord! Be with me, Lord! Amen," and then go to sleep. Many times, in this way, they will fall asleep right away. We Christians are uncommon because we belong to the Lord Jesus. We love Him and live for Him.

Living to the Lord by the Constraining of His Love

The reason we are different from the others is that we have the love of the Lord in us. We are constrained by the Lord's love (2 Cor. 5:14). The word "constrain" is difficult to translate. Its original meaning is to be pressed on all sides, holding to one end, forcibly limited and confined to one object within certain bounds, being shut up to one line and purpose as in a narrow, walled road. Since the day you first belonged to the Lord, it seems as if the Lord has put two walls at your two sides. These two walls become a narrow lane that compels you to go forward. You cannot turn or take another way. You are compelled to take this way. By our nature, we do not want God. We only want ourselves. In our studying and working, it is always ourselves that is the center, the goal, and the perspective. But after we were saved, His love began to constrain us, and we began to love Him. When I was young, China was at the period of a great reform. I was educated mostly in the Western way. I had quite a bright future. How then did I end up being a "poor preacher"? It is because there is something that has constrained me to take the way of the Lord.

The Lord's love is too strong. He compels you to accept His love. The more you say that you would not love the Lord, the more He loves you. Wherever you go, the Lord follows you. He will not let you go until you respond to His love. The Lord's constraining is not mainly a constraining in environments. Rather, it is an inward constraining. It makes us uncomfortable when we do not love Him. All those who belong to the Lord and who love the Lord have been constrained to take this way. Our Lord indeed loves us. Nevertheless, I have never seen another person that bothers us as much as the Lord does. One brother testified that he asked for a leave of absence from the Lord to go to a movie. But the Lord would not let him go. He followed him. When he bought the ticket and entered the theater, the Lord followed him. Even during the most exciting moment, he could not shout. When he went home, he could not sleep the whole night long. In the end, he could not help but say to the Lord, "Lord! It is not that I love You. But You have bothered me too much, and there is nothing that I can do. I cannot go to the theater anymore." This is the meaning of constraining.

Once we submit to the Lord, He stops the constraining, and things become smooth. Formerly, I was all alone, by myself. The Lord was not there, and no one minded my business. Now the Lord is with me, and He minds my business. Thank the Lord! When our concept is changed this way, we will not feel that we are being constrained. The reason the Lord is constraining us this way is to turn us to live to Him (2 Cor. 5:15). The phrase "living to Him" is difficult to translate. It does not mean to live for the Lord. It means to live unto Him. The meaning of living to the Lord is deeper than to live for Him. To live for Him means that He and we are still two. But to live to Him means

that we and the Lord are one. It is like a wife living to her husband in the marriage life. In such a way, we live a life of living to the Lord and being one with Him.

Setting Up a Proper Schedule of One's Daily Life

You need to set up a proper schedule for your life. Formerly, you were not living to the Lord, and your way of living was like that of those in the world. But now you are living to the Lord; you should set up a new pattern of life. Speaking first of the small things of life, most people like to sleep a little late in the morning. This is especially true with the young people. But now, you have to get up at six-thirty in the morning. The first thing after getting up is to call "O Lord Jesus" and to pray. Speaking next of the more important things of life, most people want to seek after an academic degree and to be famous and glamorous in the world. Now that we love the Lord and live for Him, our way of living is changed. In everything we should still fulfill our duties properly. We study properly and work properly, without any special coveting. In an ordinary way, we should love the Lord and live for Him. Formerly, our life was a struggle and a striving for success in the world. Now we live a simple life of loving the Lord, living for Him, raising a family, educating our children, and daily testifying and bringing people to Him. Even when we venture into business, we do so with a restraint. We only labor in a measured way. We would not be greedy, nor would we be lazy. Neither would we waste time. In this way, we will truly be a person that loves the Lord and lives for Him. Otherwise, even though you may have a strong desire, your outward way of living will eat you up totally and bind you. For this reason, our way of living has to be one that matches our desire to love Him, live for Him, and serve Him.

Having a Budget in Time, Energy, and Finances

We should have a budget for our time, our energy, and our finances. When people talk about budgeting, most of them consider only finances. But according to my experience, even our energy has to be budgeted. I know how much strength I have. Every day I can use only a certain amount of strength. Every time I have a cold, it is because I have overexerted myself. If I would control my time well, I would not have a cold. This is why I plan ahead how many messages I need to speak and how many people I need to see in a week. Although you are young, you should distribute your strength properly. In this way, you will be able to accomplish the proper tasks.

Timewise, every week and every day, we should set aside some time for the Lord. If you really love the Lord, at least you have to sanctify the Lord's Day for Him. The Lord's Day is the Lord's. In addition, you should devote at least one evening out of a week for helping others for the Lord's sake. Either you should go to preach the gospel to gain people, or you should go to others' homes to have home meetings or small group meetings with them....

Hence, the new way requires that everyone mean business the whole day long. In the morning we have to contact the Lord and read His Word. During the day we have to walk according to the Spirit. Every Lord's Day has to be sanctified, and every week we devote one evening for helping others. If we practice this now, when the Lord comes back we will then be able to give an account. Paul told us in 1 Corinthians 16 that if any man does not love the Lord, let him be accursed, and that the Lord will surely come and judge (vv. 22, 23). At my age today, I am still pleading with all of you. I surely have a burden. I have exhausted my all. I do this because I know that I will have to see my Lord and that I will be judged. I hope that you will also consider this matter seriously before the Lord.

In budgeting your finances, you should offer up what you have in excess according to the prosperity that the Lord has provided you (Acts 11:29, 1 Cor. 16:2). The word "prosper" in the original language means to advance well or to progress smoothly. It means to be successful and profitable in our business, career, or whatever else. To be prosperous is a gift from God which results in abundance and affluence. Take Taiwan as an example. It has turned from a place of perilous and poor conditions

forty years ago to one with peaceful and rich conditions today. The foreigners have considered this to be a miracle. This is the Lord's work and His provision. Hence, this prosperity is from the Lord. We have to send out our riches and care for the poor according to the prosperity that the Lord has granted us. In budgeting our finances, we should increase our giving according to the prosperity provided by the Lord. For example, this year you may budget to give a tenth of what you have. Next year, you may have to adjust to twelve percent. By increasing this way, you will be blessed.

When I was young, I read a word by Benjamin Franklin. He said that it is easy to make money, but that it is hard to spend money. At that time, I could not understand this. Later I became clear. He was absolutely right. It is difficult to use the money that we earn in the right way. The money that you earn should firstly be used to honor the Lord. You should say to the Lord, "Lord, You have given me this. I am offering a tenth of this to you." As long as you have the heart, surely you can save one-tenth. You should save this money first, either for the preaching of the gospel, or to give to the poor. Only then will your money not be wasted. Only then will it be of value. But if you use your money on wasteful, luxurious, or lustful things, you will corrupt the society. Hence, the way of the Lord is a way of blessing. It is a blessing to you, to those that come into contact with you, and to society. If we want to follow the Lord, our financial planning for the Lord should be adjusted upward yearly.

A NORMAL SERVICE

Consecrating Our Bodies and Our Time

In order to have the proper service, we must first consecrate our bodies and our time. Romans chapter twelve shows us that to practice the Body life, we must first offer up our bodies. We have to say to the Lord, "Lord, my body is purchased by You. It is Your possession. I am consecrating it to You." To offer up the body, we have to offer up our time, because the body is in the time. If we cannot give our time, the body cannot be presented. Practically speaking, you should consecrate your body and your time according to the way of budgeting we described. Paul said in Romans 1:14 that he is a debtor to everyone. This is a debt to the Lord. If we do not preach the gospel and do not help others to go on, are we not indebted to the Lord? Hence, we have to consecrate our bodies and our time to preach the gospel and to help others. Only then will we not be indebted to the Lord.

Preaching the Gospel to Gain New Ones

The second item of a proper service is to preach the gospel to gain new ones. In order to preach the gospel, first we must be interested in sinners. We must not feel that they are evil or repulsive. If so, our gospel will not go out. Romans 5:8 says, "But God commends His own love to us in that while we were yet sinners Christ died for us." In Matthew 5:44 the Lord also said to love our enemies. Hence, we have to be interested in sinners. When others lie, you have to pity them. If they are saved, they will no longer lie. Man is corrupted by birth. If the Lord had not saved you, you would not be that much better than they are. Moreover, we have to pray for the unbelievers.

Our preaching of the gospel should not be with a temporary zeal. Many Christians become hot suddenly and also turn cold suddenly. This is not normal. We should serve in a normal and regular way. Once a week we go out to knock on doors to preach the gospel. First Corinthians 9:16 and 17 says, "For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; for woe to me if I do not preach the gospel. For if I do this voluntarily, I have a reward." It was Paul's commission to preach the gospel. If he would not preach, it would be a woe to him. We should see the same thing today.

Taking Care of the Home Meetings and Perfecting the New Ones

After a person is baptized, he needs care, shepherding, feeding, and teaching. All these require our labor. During the last few years, we have baptized about thirty-eight thousand people through our door-knocking. All the brothers and sisters have to rise up and pick up the burden to care for them. This training is conducted with the hope that the working brothers and sisters would rise up

to visit them week by week, caring for them in the home meetings, perfecting them there, and considering them as their joy (1 Thes. 2:20), teaching and shepherding them patiently (John 21:15-16), with the view mainly to develop their spirit (John 4:24). If everyone would practice this, the result will be very noticeable.

Attending the District Meetings for the Building Up of the Church

The fifth point of our service is to attend the district meetings for the building up of the church (1 Cor. 14:26). Before and after the meetings, we should contact the new attendants and the other believers. I have noticed this lack among most brothers and sisters in the meetings. The reason for this is that no one has the habit of contacting people before and after meetings. We do not have to sit down that quickly before the meeting. We can wait at the door for the brothers and sisters to come. No matter who we see, we can spend a few minutes talking to them. After the meeting, we do not need to leave right away. Find someone to talk to. It is always beneficial for believers to contact each other. Spontaneously, there is the visitation, the shepherding, and the teaching. Next, we have to practice functioning in the meetings by testifying or prophesying. We must also practice our voice and our use of time. When we speak in public, we have to speak aloud. At the same time, the speaker should measure his time well. Three to five minutes is good enough. Do not speak too long. Lastly, learn to follow the flow of a meeting, and learn to take care of others' feeling. Every meeting has its flow. Do not talk about the north when others are talking about the south. When you speak, you should care for the flow and for the feeling of others.

The Building Up of the Body of Christ

The last point in our service is the building up of the Body of Christ. This is very important. This matter cannot be realized in the meetings of Christianity. It can only be realized in the practice of the new way. In the new way, no one is monopolizing. Everyone has a chance. Nothing is according to arrangement. Everything is by the organic way and follows the leading of the spirit. For example, according to your plan, you may have every Friday set aside for going out. But this Monday, while you are praying and contacting the Lord, He may give you a leading to visit your cousin that very evening. This is to be organic. We should not have dead services that come from arrangements. Rather, we should have living services that come from being organic. We should bypass arrangements and serve and act organically. Christianity talks about organization and arrangements. But the new way requires that we serve organically. All the brothers and sisters should be led by the Lord daily. In this way, everyone will be built up organically. We will not be building up an organized congregation, but we will be building up the Body of Christ.

Moreover, we should not emphasize work, but should pay attention to supplying Christ, life, and the spirit. Most Christianity activities emphasize work. But we have to learn not to emphasize work. Rather we should emphasize the supplying of Christ, life, and the spirit. For example, a brother may come to fellowship with you. He may mention to you his family problems, that his wife is giving him a hard time. You should not exhort him to be patient, forbearing, or yielding. This is not Christ. You can share with him a testimony, or help him to read some verses. You may say something like this to him: "Brother, today, the Lord Jesus is in you. He is a living Lord, and He is with you all the time. You need to contact Him in the morning. When you see your wife losing her temper, you should begin to fellowship with the Lord within to receive His supply. We all need the filling of the Spirit. We have no way to overcome our problems. But when the Spirit fills us, nothing else will matter anymore." When you fellowship with him this way, you are supplying Christ to him. You are also supplying the Spirit to him. By this, he will grow in life. (*Messages Given to the Working Saints*, pp. 83-92)

Practicing the Principle of the Vital Groups

Scripture Reading: Matt. 18:18-20; John 15:5, 16-17; Acts 2:46-47; 5:42; Eph. 4:12; Heb. 10:24-25

- I. Matthew 18:20 says, “For where there are two or three gathered into My name, there am I in their midst”; this is the reality of the vital groups; these two or three are gathered into the Lord’s name for His purpose, not into their names for their purposes.**
- II. The groups that are up to the standard revealed in the Bible have a purpose, a nature, and a condition—John 15:17, note 1:**
 - A. The purpose of the vital groups is the increase, perfecting, and building up of the Body of Christ; the vital groups are to gain the increase, finish the perfecting, and complete the building—Acts 2:46-47; Eph. 4:12.
 - B. The nature of the vital groups is spiritual; to be spiritual means to be filled with the Holy Spirit, within and without—Acts 13:52; 4:31b.
 - C. The condition of the vital groups is that of loving one another in oneness and with one accord; we need to love one another, meeting together in a mutual love—John 13:34-35; 17:21, 23.
- III. To be vital means to be living and active; we need to endeavor to be vitalized.**
- IV. A vital group can come into being only by a saint who is desperate and absolute for the increase of the Lord’s recovery, by one being made vital—living and active:**
 - A. Through the absolute, clear, and thorough fellowship with the Lord continuously.
 - B. Through the thorough confession of sins, transgressions, failures, defects, mistakes, wrongdoings, etc., hidden or manifested, before God and before men.
 - C. Through the absolute and thorough consecration of oneself with everything to the Lord.
 - D. Through the unceasing and desperate prayer.
 - E. Through the soaking of the infilling and outpouring of the Spirit.
- V. After being vitalized, we should follow the Lord’s leading to contact others and fellowship with them, not more than two or three at a time:**
 - A. We should contact the ones whom we feel can be made vital and whom we can bring into our vital groups; contact the meeting members who are not yet vital; we need to pray and choose someone whom we can contact.
 - B. We should fellowship with him or her according to the above procedures (IV. A.-E.).
 - C. We should make him or her vital and join with us as a group.
 - D. Both of us should continue to contact other seeking saints and make them vital to join with us and to increase our group.
- VI. On the foundation of intimate and thorough fellowship, we need to be blended by much and thorough prayer with the release of our spirit:**
 - A. We need to practice the fellowship to lay the foundation for the blending; without the foundation of intimate and thorough fellowship, there can be no blending.
 - B. Then we must be blended by much and thorough prayer:
 1. In order to be blended together in our prayer, we should not merely exercise our spirit but also release our spirit by praying short prayers; when our spirit is released, we can be blended together in this released spirit; the released spirits are a kind of blending.
 2. Our prayer must come out of a burden; what the vital groups should have a burden to pray for is the proper increase of the church.
 3. For the building up of the vital groups, we need to pray much and thoroughly for the four steps of the God-ordained way.
- VII. The way to carry out the four steps of the God-ordained way is by the vital groups:**

- A. The God-ordained way revealed in the Scriptures is of four steps: begetting, feeding, perfecting, and building; we have to be vital in four things:
 - 1. Begetting—we need to beget, to produce, new believers—1 Cor. 4:15.
 - 2. Feeding—then we need to feed them that they may grow—1 Thes. 2:7.
 - 3. Perfecting—then we need to perfect them, not by one teacher but through the mutual teaching in the groups—Eph. 4:12; Heb. 10:25.
 - 4. Building—through the mutual teaching in the group the new ones are perfected unto the work of the ministry; this makes them qualified to prophesy, to speak for the Lord, for the building up of the church—1 Cor. 14:26, 31, 4b.
- B. Our vital groups should reach the standard of making everyone function according to the God-ordained way with its four steps.

VIII. We need to set aside a weekly time to pray for our work of contacting people and to fellowship and study those whom we should contact:

- A. Each week we should meet with our group to pray for the work of contacting people; then we should fellowship about the situation with our contacts, so that we can study their cases, and receive the mutual help:
 - 1. If we will pray, the Lord will lead us first to study all the acquaintances of each group member; we should make a list of people we know who need to be saved.
 - 2. We should pray, asking the Lord who are the best two or three right now for us to work on; as we read this list prayerfully, we will have some inner registration of the two or three whom we should labor on.
 - 3. We need the proper discernment in our consideration of whom we should labor on; we should spend our time to labor on those who are promising and not waste our time on those who are not open.
- B. After our study, we should pray again; this kind of practice will be very practical, useful, and vital; then we can decide whom we should contact and by what way.

IX. We must raise up the new believers taking the way of teams, as a family caring for our children, and not trying to care for too many:

- A. We must all learn to work together as a team without any opinion; the best number to have in a team is three; then our team can become a “family,” working year-round to raise up the Lord’s children.
- B. The first item regarding raising up children is that we cannot care properly for too many; as a team of three, we should be able to take care of six to ten new ones, with each team member having only about three new ones to take care of.
- C. If you are a team of three members, you must become a family raising up the new ones as your children, yet considering them as God’s children.
- D. We should go back to them frequently to feed them and to care for them; mothers know that their feeding of their little ones must be regular, constant, and continuous; we should go back to visit these new ones again and again until we realize that they are settled in the Christian faith.

Excerpts from the Ministry:

[Matthew 18:18] says, “Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.” We have to see the connection between verses 17 and 18. Verse 17 is so low, saying that we should let the sinning one who will not listen to the church be to us like a Gentile and a tax collector. But verse 18 says that we should touch heaven by our binding and releasing prayer. This is the prayer of the vital group. Verse 19 says, “Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.” This is the practice of a vital group of two or three in harmony touching the very God in heaven. These are the two or three mentioned in verse 16: “But if he does not hear you, take with you one or two more....” These are the members of a vital group.

If a brother sins against us, we need to deal with him first in love. If we cannot get through, we should bring with us one or two more to contact him. If we still cannot get through, we should tell it to the church, and if the church cannot get through, then the sinner brother will lose the fellowship of the church. But this is not all. We have to then pray in the way of binding and releasing, and we have to pray in harmony. Whatever we pray, our Father in heaven will accomplish to gain that person. Verse 20 says, “For where there are two or three gathered into My name, there am I in their midst.” This is the reality of the vital groups. These two or three are gathered into the Lord’s name for His purpose, not into their names for their purposes. (*CWWL, 1994-1996*, vol. 5, “The Vital Groups,” p. 62)

THE WAY TO BECOME VITAL

We have made it clear that the way to produce the vital groups is that each of us must take the lead to be vital. In order to be vital, we first must have a thorough fellowship with the Lord. Then that fellowship will bring us into a kind of realization that we are totally sinful. Then we will be brought into a thorough confession of our sins. Spontaneously, we will re-consecrate ourselves. We will pray, “Lord, now I would like to consecrate myself to You anew.” Then that will bring us into a prayer life. No one can pray unceasingly without reaching this stage. When we pass through the stages of fellowship, confession, and consecration, we enter into a prayer life. It is in this prayer life that we pray ourselves into the Spirit—the essential Spirit, the economical Spirit, the all-inclusive Spirit. Then we learn how to follow this Spirit by exercising our spirit. If this is the case with us, we are really vital. Actually, this is all revealed, unveiled, in the New Testament, especially in Paul’s Epistles....

When we are vital, we will have a burden to contact others. This will not be something done merely because the elders made a decision. The elders may make a decision to divide the saints in the church into groups and call these groups vital groups, but they may be dormant groups. If we merely arrange the saints into groups and call them vital groups, that is something formal. That is just a movement. Eventually, these groups will be the same as the old groups. This is not the way to have the vital groups. We must abandon that way and take the vital way.

We will not be vital if we do not pass through the stages of fellowship, the confession of our sins, re-consecration, a prayer life, and the filling of the Spirit. Also, we need to have a thorough and intimate fellowship with one another. We may come together as groups, and yet not have this kind of fellowship. Instead, we are all very reserved. We open up ourselves to a certain extent and no more. We like to cover and hide many things concerning our situation. As a result, there is no thorough fellowship. When there is no thorough fellowship, there is no thorough blending. Then we cannot see the proper mutual intercession, the proper mutual care, and the proper mutual shepherding. This shows that we are not that vital.

TAKING ACTION TO CONTACT THE SAINTS WHO ARE NOT IN THE GROUPS AND WHO ARE NOT YET VITAL

In the entire time of my ministry, I have not been as burdened as I am in these days concerning how the church should go on. Recently, I became clear that we must begin to take action, regardless of whether or not we feel that we have been adequately prepared. Without any burden of work, it is difficult to have a burden of prayer. The first step we need to take is to contact the saints who are not in the groups which we have. A number of the saints may be weaker and older, and they do not have the capacity to act that much and be in the vital groups. We should not go to contact them first, but go to contact the ones whom we feel can be made vital and whom we can bring into our vital groups. The first step in our action is not to contact the unbelieving sinners or our relatives and neighbors, but to contact the meeting members who are not yet vital. We need to pray and choose someone whom we can contact.

We may also feel led by the Lord to recover certain backsliding ones. Some of us should pick up the burden to recover them and make them vital. In recovering a backsliding one, we should not talk too much. Instead, we should go to visit him again and again. We should be prepared to take one year to recover one person. In these days we need to go to contact the ones who can be made vital, including certain ones who have backslidden. When they become vital, they may be more vital than we are.

On the average each of our groups has about eight persons. When you bring one to your group, this does not mean that he is vitalized yet. He is still not vitalized, but he may like to come to your vital group meeting. When we bring two more to join our group and we reach ten saints, we should divide our group into two groups of five each.

Sometimes the right person can get someone revived just by one contact. A certain brother may be working on another backslidden brother for three years, without anything happening. But someone else may have one contact with this backslidden one, and he may want to go to your group meeting just through that one contact.

Previously we said that we need to wait and consider when the time is ripe for us to bring a new one to the group meeting. In these days I feel that we should not wait. If they want to come to our group meetings, bring them in. When we reach ten saints in our group, we should divide into two groups of five. When a group of five brings a new one in, they should all work on that one to fully recover him, revive him, and make him vital. This is a mutual work. (*CWWL, 1991-1992*, vol. 3, "Fellowship Concerning the Urgent Need of the Vital Groups," pp. 570-572)

PRAYING MUCH AND THOROUGHLY FOR THE FOUR STEPS OF THE GOD-ORDAINED WAY

For the building up of the vital groups, we need to pray much and thoroughly for the four steps of the God-ordained way. When we come together in the groups, we need to forget the old way and the old things in our prayer. We need to learn the new way and the new things, which are the four steps of the God-ordained way. The first step of the God-ordained way is to fulfill the New Testament priesthood of the gospel to seek, visit, and contact sinners for God's salvation to make the sinners organic members of the Body of Christ and offer them to God as the New Testament sacrifice (Rom. 15:16; 1 Pet. 2:5, 9). The second step is to nourish and cherish the newborn babes in Christ in home meetings as nursing mothers (1 Thes. 2:7). The third step is to perfect the saints by mutual teaching in group meetings for the work of the ministry to build up the organic Body of Christ (Eph. 4:12-13). Finally, the fourth step of the God-ordained way is the prophesying by all the saints in the church meetings for the direct and organic building up of the Body of Christ as the organism of the processed Triune God (1 Cor. 14:1-5, 23-26, 31, 39a).

Day and night we need to pray for these four things. After several months of preparation we will pay our attention to the carrying out of these four things. Before that time we need much prayer. Therefore, day and night, morning and evening, we should not forget these four items. This is the purpose and the goal of our being grouped together. Our being grouped together is to make us a corporate Nazarite and the overcomers to replace the degraded church to carry out these four things.

PRACTICING THE FELLOWSHIP TO LAY THE FOUNDATION FOR THE BLENDING

If we would practice the blending, we should not forget the matter of fellowship. Fellowship is the basis for blending. Thus, we must practice the fellowship. By so doing we will lay the foundation for the blending. However, instead of practicing the fellowship, we have practiced hypocrisy for years; we have all been hiding ourselves under a mask. Without the foundation of intimate and thorough fellowship, there can be no blending.

We should not be afraid of being known by others. The more we are known in a proper way, the better. This will put down our pride, take away our boasting, annul our superiority complex, and even put aside our inferiority complex. However, most of us are not willing to expose ourselves. Instead, we prefer to cover ourselves by pretending to one another. Because of this, it is difficult for us to have an intimate and thorough fellowship that results in our being blended together. (pp. 439-440)

HAVING THE GROUP MEETINGS AND PRAYING FOR OUR WORK OF CONTACTING PEOPLE

Each week you need to have a group meeting, and you also need to set aside a day or an evening for the purpose of contacting people. You need these two times weekly. These are additional to the prayer meeting of the church and the Lord's table meeting. In our group meeting in these days, we have to pray for our work of contacting people. Then we should fellowship about the situation with our contacts, so that we can study their cases, fellowship about them, and receive the mutual help. After your study, we should pray again. This kind of practice will be very practical, useful, and vital. Then you can decide whom you should contact and by what way. We have to believe that what we are doing by the vital groups will not be in vain, because this is a very practical sowing. Surely there will be the real reaping. (p. 583)

Before going out, we must have some preparation. First, we must prepare some candidates for us to go to visit. We need to consider all of our relatives, neighbors, classmates, colleagues, and friends. Out of these ones whom we know, we need to choose some to labor on for the gospel. Of course, we have to do this by prayer. We should pray, "Lord, who are the best two or three right now for me to work on?" I shared in a previous message that we all should make a list of the people we know who need to be saved. When we read this list prayerfully, we will have some kind of inner registration of the two or three whom we should labor on now. We have to consider their situation and labor on them appropriately. We need to consider all of our acquaintances, and we need the proper discernment in our consideration of whom we should labor on. We should spend our time to labor on those whom we consider to be promising and not waste our time on others who are not open. In our group meetings we should pray and study our candidates for the gospel together. We need to consider people's condition, especially spiritually, and then act appropriately to meet their need in the gospel. We need to decide how we should visit a certain person and who would be the right one or ones to go. (p. 550)

NOT BEARING TOO MANY CHILDREN

The first item regarding raising up children is that you cannot care properly for too many. When you baptize someone, you are very happy, but you have to realize that this person is now your babe. You must take care of him and raise him up as your child. You are now a mother, and you have to assume the responsibilities of motherhood. This is very troublesome. Every young lady wants to get married and have children, but after she has had three children, she may weep and say, "I do not

want any more children.” This is because raising up children is so difficult. Therefore, if you have too many new ones to take care of, you will not be able to do it properly.

It is good to have spiritual children, but do not have too many. In Taipei when we were experimenting with the new way, we broke this principle. We considered that the more we could baptize, the better. We baptized so many that we could not care for all of them adequately. It seems that we had only begetting ones, without anyone to feed these newborn babes. Through this we learned that every believer who preaches the gospel must also care for the new ones as a mother raising up her own children. To have home meetings is the way to fulfill this responsibility.

TAKING THE WAY OF INDIVIDUAL FAMILIES

The home meeting is for raising up the newborn believers, not only as your children but also as God’s growing children. This is the unique shortage among us and also among all of Christianity. Wherever there is a group of Christians, and among them there is the proper care for the new ones, that church will become quite large. However, this work cannot be carried out on a large scale by the church as a whole; it must be done through the individual families.

In society it is difficult to raise up children on a large scale. If every family raises three or four children in their home, eventually, many proper persons will be produced to benefit society. Every team is a family. If you are a team of three members, you must become a family raising up the new ones as your children, yet considering them as God’s children. You are simply nursing mothers doing the work of raising up these children for God.

To carry out this kind of work, you must keep certain principles. You should not leave the raising up of your children to others. Do not go out to do other things, leaving your children under others’ care. You must “stay home” and take care of your children directly by yourself. To leave your children in the care of others for even a short time may cause some damage; they may suffer and not grow so well. The work of raising up the new ones must be under your direct care.

Then you should not try to care for too many at one time. As a team of three, you should be able to take care of six to ten new ones. Once you have this many to care for, you should stop going out to baptize more and concentrate your energy, time, and attention on these six to ten. It is best to care for these new ones for about two years. For the first half year, you should render intensive care, visiting them twice each week for two months and then once each week for four months. During this period of time, to leave your children as orphans to be raised by others would cause much damage. Instead, you should fall in love with your children and be willing to sacrifice yourselves for them. Without the sacrifices of its mother, no child could be raised properly.

Based upon my study and our history of nearly sixty-five years, I have found that the only way to raise up a proper church life is by begetting babes and raising them up as children. This is the way to fulfill the Lord’s commandment to go and disciple all the nations (Matt. 28:19). To disciple the nations, we must start by discipling individuals, yet we cannot go alone; we must go as a team. The best number to have in a team is three. On the one hand, to have too many on a team may allow too many opinions to come in, but on the other hand, to have only two on a team would be too few because these two may quarrel. Therefore, a third member is needed to balance them. Also, if the members are not the same age, this will help to balance the team. We all must learn how to work together as a team without any opinion. Then our team can become a family, working together year-round to raise up the Lord’s children. (*CWWL*, 1989, vol. 3, “The Exercise and Practice of the God-ordained Way,” pp. 379-380)

Appendix

The Burden Concerning Bibles for America

Scripture Reading: 1 Tim. 2:3-4; Mark 4:3, 8, 14; John 4:35-40; Isa. 55:10-11; 11:9; 25:7

- I. Bibles for America (hereafter, “BfA”) is a nonprofit organization whose mission is to distribute free copies of the New Testament Recovery Version and Christian literature throughout the United States; BfA is dedicated to the spread and understanding of the Word of God and was founded with the belief that God’s desire for “all men to be saved and to come to the full knowledge of the truth” must be fulfilled—1 Tim. 2:4.**
- II. The burden of BfA is related to the commission of the Lord’s recovery and the importance of the United States in the Lord’s ultimate move:**
 - A. In order to fulfill the commission of the Lord’s recovery, we need to spread the divine truth:
 1. The Lord’s commission is His recovery, and His recovery today is to recover Christ as life, to recover the church as our living, to recover the enjoyment of Christ as everything to us, and to recover all the significances of the church life for the purpose of not only preaching the gospel but also spreading the truth.
 2. “I believe that this is the unique reason that [the Lord] has given us nearly all the truths in today’s Christianity. He has given us His truths for us to spread them not only to Christians but even to the unbelievers. The entire globe is under darkness. Every human being on the earth needs to hear the truth, but our spreading of the precious truths that we have received has been extremely limited”—*The Collected Works of Witness Lee, 1986*, vol. 1, “Elders’ Training, Book 8,” p. 274.
 3. “The Lord has commissioned us with His recovery, and He has surely opened up the New Testament to reveal many dear and precious truths to us. What the Lord needs is for thousands of His dear saints who love Him, who live to Him, and who know nothing but His recovery to take one way...We all bear the same burden, take the same way, and spread the same truths. We dispense the truths embodied in the ‘gold bar,’ the Recovery Version. We have no other merchandise. If we would be like this, the entire earth will be taken”—*Ibid.*, p. 275.
 4. “The Lord’s recovery has been commissioned with a big enterprise to spread the Lord’s truths. He has given us the truths that we are holding. But we need the faithful, pure-hearted ones, who do not have any intention to live to themselves but to Him, to go out to spread these ‘gold bar’ truths. There is no need for you to preach or teach in your way. Open up the Recovery Version and read some of the footnotes with the hungry ones”—*Ibid.*, p. 276.
 5. “I do not care that much for the increase. I care for the spreading of the truths so that they can get into the needy hearts. If we spread these truths, we will become the faithful servants to serve food to the Lord’s people at the appointed time (Matt. 24:45). Then we will fulfill the commission of the Lord’s recovery. This is where my heart is. I will die to this...I will not stop until my entire being is exhausted by this ministry. I hope you all will say the same thing”—*Ibid.*, pp. 276-277.
 6. “Even though we are a small group of believers who have no desire to be great, over the past quarter century since the Lord brought His recovery to the United States, He has released and is still releasing many truths among us. The Lord has given us these truths not merely for the small number among us but for all His children. For this reason we must realize that now is the time for all the saints in the Lord’s recovery to rise up and do one thing—propagate the Lord’s recovery, which is simply to propagate all the truths in the Lord’s recovery. The Lord desires to increase and uplift the propagation and spread of

the truths in His recovery to reach all His chosen people”—*The Collected Works of Witness Lee, 1986*, vol. 1, “Spreading the Truths in the Lord’s Recovery to All of God’s Children,” p. 3.

- B. The United States is the last power God will use for His final move to carry out His economy and prepare the bride of Christ; “The Lord has chosen the United States to be the base for the spreading of His recovery...He will use the United States to take Europe, the Middle East, and the rest of the earth for His recovery”—*The Collected Works of Witness Lee, 1972*, vol. 3, “The Greatest Prophecy in the Bible and Its Fulfillment,” pp. 437-438.
- C. “Today we need many who will give up their jobs to be full time in doing one thing—spreading to all God’s children the truths that the Lord has given His recovery. We should not consider that other Christians are different from us; we must consider them the same, for they are our brothers in the Lord. Thus, we should not put up a barrier to keep them away; instead, we must go out to speak the truths to them...There is a need for all the churches with all the saints to rise up and send out job-dropping full-timers for the spread of the truth”—*The Collected Works of Witness Lee, 1986*, vol. 1, “Spreading the Truths in the Lord’s Recovery to All of God’s Children,” pp. 4-5.

III. A brief history of BfA:

- A. BfA launched in May of 2000 in Irvine, California; in the early days of BfA a primary distribution method was placing door-hanger brochures on doors in the community.
- B. In December of 2000 BfA acquired a motor home and began its first distribution tours, which took place in several states in the Southwest.
- C. After the terrorist attacks on September 11, 2001, BfA carried out the Word of Truth Tour, travelling from coast to coast, distributing near ground zero in New York City, and distributing 5940 Bibles in 66 cities and 49 campuses; this tour was a major milestone in BfA’s history, expanding its reach and visibility throughout the country.
- D. Throughout the early 2000s, BfA continued to carry out distribution tours throughout the country, adding additional motor homes and team members.
- E. In the summer of 2002 BfA began to test its mass mailing program to select zip codes.
- F. In 2003 the mass mailing program launched, a mass mail center opened in Beltsville, Maryland; in the same year, a special project to distribute Bibles and ministry booklets to the military was initiated.
- G. In 2007 BfA scaled back its tour operations in order to concentrate its resources on developing the BfA website and boost its digital presence.
- H. After the initiation of the move to gospelize, truthize, and churchize America in 2009, BfA played an important supporting role in developing resources and websites for GTCA; BfA also supplied thousands of Bibles, books, and other materials for gospel trips in many cities throughout the country.
- I. In 2013 there was a resumption of direct distribution tours; between 2013 and 2016 tours were carried out in the Mid-atlantic region, the Southeast, the Midwest, the Great Plains and Mountain States, and Northern California.
- J. In 2013 the BfA blog was launched.
- K. In 2016 BfA initiated efforts to help churches and local saints in Northern California and the Midwest to carry out their own local distribution tours; in 2017 saints in the Midwest carried out their own distribution tour to many cities and campuses throughout Minnesota.

IV. The mission of BfA is threefold:

- A. First, to disseminate free copies of the New Testament Recovery Version and Christian literature.

- B. Second, to facilitate home-based gatherings for Bible recipients to fellowship and to study the Scriptures.
- C. Third, to educate Bible readers regarding both the fundamental and deeper truths in the holy Word.

V. In order to fulfill its threefold mission, BfA utilizes the following means:

- A. The means to carry out dissemination:
 1. *The New Testament Recovery Version*: distributing the New Testament Recovery Version to people for free through the BfA website and other means.
 2. *Christian books*: distributing digital versions of ministry books to people for free; BfA is currently offering the following titles: *The All-inclusive Christ*, *Basic Elements of the Christian Life* (three volumes), *The Economy of God*, *The Glorious Church*, and *The Knowledge of Life*; hard copies of *The Knowledge of Life* and *The Gospel of Life*.
 3. *Product offer cards*: distributing cards with an offer for a free New Testament Recovery Version and Christian books both directly to people and to the saints for their distribution to others.
 4. *Gospel tracts*: distributing one-page gospel tracts both directly to people (included in the Bible) and to the saints and churches for their distribution for the spread of the gospel.
 5. *Distribution tours*: carrying out direct distribution tours in various regions of the country, and endeavoring to facilitate distribution tours carried out by local saints in their region.
 6. *Social media*: carrying out social media operations on Facebook, Instagram, Twitter, and Pinterest in order to usher people to the New Testament Recovery Version and the publications of the ministry.
 7. *Online campaigns*: carrying out Google ad campaigns in order to drive traffic to the BfA website and usher people to the New Testament Recovery Version and the publications of the ministry.
 8. *Gospel videos and truth videos*: publishing videos on YouTube and the BfA website in order to spread the gospel and the truth to an online audience.
- B. The means to carry out facilitation:
 1. *Follow up*: interacting with Bible and book recipients by phone, email, in order to answer their questions related to the truth and the Christian life.
 2. *Making connections*: connecting Bible and book recipients who have requested further contact with local saints for ongoing care.
- C. The means to carry out education—*The BfA blog*: maintaining a blog that regularly publishes posts in order to minister crucial and basic truths to readers in an understandable way.
- D. In addition, BfA carries out distribution operations targeted towards Spanish-speakers, distributing the New Testament Recovery Version and other materials in Spanish and maintains a version of the website in that language.

VI. Benefits reaped through BfA's distribution of the New Testament Recovery Version and ministry books:

- A. Benefits reaped among the churches:
 1. All ages are given the opportunity to function.
 2. Blending within and across localities is facilitated.
 3. Churches are revived and saints can be recovered.
 4. A way is provided to jump-start the God-ordained way.
 5. Magnanimity towards others is encouraged.
 6. Increase in the churches is made possible.

7. We will be better able to give an account to the Lord who desires all men to be saved and come to the full knowledge of the truth and answer to our senior co-workers, Watchman Nee and Witness Lee, who sacrificed their lives for the ministry of the divine revelation.
 8. We will have paid, at least in part, the spiritual debt that we owe to our countrymen.
- B. The benefits reaped among Bible recipients:
1. Hungry hearts are fed: “We need the faithful, pure-hearted ones, who do not have any intention to live to themselves but to Him, to go out to spread these ‘gold bar’ truths...Open up the Recovery Version and read some of the footnotes with the hungry ones”—*The Collected Works of Witness Lee, 1986*, vol. 1, “Elders’ Training, Book 8,” p. 276.
 2. People are better able to understand the truths in God’s Word: “You can assuredly receive two things from the ministry—the ministry of life and the way to open up the holy Word. This ministry does not lead anyone into the ministry itself. This ministry actually leads and ushers the reader into the real divine revelation of the holy Word. It is the best opener of the Holy Bible”—*The Collected Works of Witness Lee, 1986*, vol. 1, “Elders’ Training, Book 8,” pp. 240-241.
 3. Theology is affected: “One day if those of us in the recovery are faithful to the Lord, the truths, the real theology, in the Lord’s recovery will defeat all the theology in today’s Christianity and expose it to the uttermost”—*The Collected Works of Witness Lee, 1994-1997*, vol. 3, “The Triune God’s Revelation and His Move,” p. 140; “My labor is to dig the ‘gold’ and the ‘diamonds’ out of the ‘mine’ of the Bible. I believe that these spiritual riches will be appreciated by the Lord’s seekers. Some in Christianity may use content from the Life-study messages in their sermons. Through such use of the Life-studies, the truth will spread. Once it is put into print, the truth that the Lord has shown us will be available for all His seekers. If this truth is propagated throughout the earth, it will bring in a golden period for the preparation of the Lord’s bride”—*The Collected Works of Witness Lee, 1983*, vol. 2, “Endeavoring to Learn and Propagate the Divine Truth for the Advance of the Lord’s Recovery,” p. 152.
 4. Lives are changed: “By being under this ministry, you have been saturated and soaked in the truth day after day. You have received something unconsciously and could never be the same...We have to see the need of today’s world, and we have to realize what the Lord has given us and how much we have today. These truths concerning God’s New Testament economy should not be just for ourselves but for the entire earth and especially for all the children of God”—*The Collected Works of Witness Lee, 1985*, vol. 5, “The Way to Practice the Lord’s Present Move,” pp. 427-428.

VII. The current status and operations of BfA:

- A. BfA currently operates out of its main office in Irvine, California, and its two active distribution centers: the main distribution center in Commerce, California, and an additional distribution center in Chicago, Illinois.
- B. Statistics (as of 2018):
 1. Bibles distributed: 1,542,600.
 2. Ministry books distributed: 2,978,800.
 3. E-books downloaded: 131,000+.
 4. Blog subscribers: 25,000+.
 5. YouTube subscribers: 6316.
 6. Facebook followers: 153,153.
 7. Instagram followers: 4922.
 8. Twitter followers: 3216.
 9. Website visitors: 1,138,000.

The Burden to Gospelize, Truthize, and Churchize America

Scripture Reading: Acts 1:8; Mark 16:15-16, 20; Matt. 28:18-20; 2 Thes. 3:1; Psa. 147:15; Isa. 11:9;
Rev. 1:11-12, 20; Acts 8:1, 4; 13:1; Col. 4:15-16

I. The burden to gospelize, truthize, and churchize America (hereafter, GTCA):

- A. The burden of GTCA is to gospelize, truthize, and churchize America and to raise up at least 250 new churches in the United States and Canada; this long-term labor is part of the one, unique work of the Lord to propagate His testimony to build up the Body of Christ—Acts 8:1; 16:5; 1 Cor. 15:58; Eph. 4:12, 16; Rev. 1:20.
- B. Under the direction of the Spirit, this work is being carried out through the fellowship of the co-workers, the participation of the saints in the churches, and with the support of the campus teams, Bibles for America, Defense & Confirmation Project, Living Stream Ministry, and other supporting entities.
- C. Some of the targeted goals of GTCA for the decade of 2011 through 2020 are:
 - 1. To distribute at least 250,000 free copies of the New Testament Recovery Version and 250,000 ministry books.
 - 2. To involve 5000 participating saints as vital groups.
 - 3. To target 500 suggested cities across the U.S. and Canada.
 - 4. To raise up at 250 new church trees in the U.S. and Canada.

II. The burden for GTCA is in the spirit of Brother Lee's burden to gospelize, truthize, and churchize Taiwan:

- A. When Brother Lee returned to Taiwan in 1984 he presented his burden to create a plan to gospelize, truthize, and churchize Taiwan within a specific timeframe:
 - 1. "Since October of 1984 we expected to begin a five-year plan for the gospelization of Taiwan...I hope that we will produce at least one thousand full-timers...They will be formed into an army with ten people in a team. These one hundred teams will set out together. Each team will work first in a town and then in the villages...They will establish the church by preaching the gospel through door-knocking, establishing home meetings, and bringing ten to twenty people to salvation...In this way, in fewer than four months we will gospelize all three hundred eighteen towns throughout the island...Then in a few years Taiwan will not only be gospelized but also 'churchized.' There will be a church in every town and village as a shining testimony of the Lord. This plan is the Lord's leading. We should not think that this is too difficult"—*The Collected Works of Witness Lee, 1986*, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 1," p. 222.
 - 2. "We must spread the truths that the Lord has shown us to all the people in Taiwan. We must spread the truth until every household in Taiwan knows the truth. We must let the truth saturate the entire island of Taiwan. According to our calculations, it will take five to ten years to gospelize and truthize Taiwan"—*The Collected Works of Witness Lee, 1984*, vol. 4, "Crucial Words of Leading in the Lord's Recovery, Book 3," p. 131.
- B. Brother Lee hoped that the gospelization, truthization, and churchization of Taiwan would serve as a model for the spread of the Lord's recovery throughout the earth:
 - 1. "While observing the world situation in 1984, I saw that under the Lord's sovereignty the island of Taiwan has a wealth of talents, a high level of education, a thriving economy, and a low crime rate. Then I thought of preparing one thousand full-timers who would first receive the training and then go marching into the villages and small towns to 'gospelize,' 'truthize,' and 'churchize' Taiwan to make it a model for the spread of the Lord's recovery"—*The Collected Works of Witness Lee, 1986*, vol. 2, "A Blessed Human Life," p. 524.

2. “Our goal is not merely to gospelize, truthize, and churchize Taiwan but even to use Taiwan as a model and a starting point to gospelize, truthize, and churchize the entire world”—*Ibid.*, p. 527.
3. “All six major continents are open to the Lord’s recovery, mainly because of the truth in the Lord’s recovery. Our greatest need is to produce a model in Taiwan for our spreading. Therefore, we must begin in Taiwan and spend three to five years to develop a model. Then we can take this model to other places”—*The Collected Works of Witness Lee, 1984*, vol. 4, “Crucial Words of Leading in the Lord’s Recovery, Book 3,” p. 131.
- C. The burden of GTCA is to carry out Brother Lee’s burden concerning gospelization, truthization, and churchization in the United States: “My burden is to take Taiwan first and then the United States second. I do not care for any particular region on this earth. I am for the Lord’s recovery, and I have the view to make this strategy”—*The Collected Works of Witness Lee, 1986*, vol. 1, “Elders’ Training, Book 7,” p. 139.

III. A history of the spread of the Lord’s recovery in the United States and the background of the burden for GTCA:

- A. Prior to GTCA, the history of migrations in the United States has involved waves of migration followed by periods of relatively slow spreading:
 1. The first local churches established in the United States were New York City (1958), San Francisco (1958), Los Angeles (1962), and Sacramento (1962).
 2. The first period of relatively slow spread (1962-1969): During this period Brother Lee concentrated on training and establishing the brothers and sisters in the churches, particularly the church in Los Angeles, cautioning against premature migration; churches were raised up in several places, particularly in Texas, through clusters of believers touching the Lord’s recovery.
 3. The first wave of migration (1970-1974): By 1970 Brother Lee felt that the time was ripe for migration to be carried out throughout the country; churches were established in many crucial cities, including Akron, OH; Atlanta, GA; Chicago, IL; Spokane, WA; Portland, OR; Rochester, MN; Dallas, TX; Detroit, MI; San Diego, CA; San José, CA; Phoenix, AZ; Denver, CO; Indianapolis, IN; Philadelphia, PA; Washington D.C.; Berkeley, CA; Austin, TX; Tampa, FL; Miami, FL; Providence, RI; Boston, MA; Milwaukee, WI; Baltimore, MD; Fresno, CA; Billings, MT; Long Beach, CA; Huntington Beach, CA; and Anaheim, CA.
 4. The second period of relatively slow spread (1975-1980): Due to difficulties faced during the migrations of 1973, as well as external opposition and internal turmoil, concentrated migration slowed down significantly after 1974 for the remainder of the 70s; a number of churches were established, primarily in localities close to existing local churches (e.g. Fullerton, CA; Santa Ana, CA; Irvine, CA; San Bernardino, CA; Denton, TX; College Station, TX; Arlington, TX; and Fort Worth, TX).
 5. The second wave of migration (1981-1987): In the early 1980s Brother Lee shared his renewed burden for migration in the United States; subsequently migrations were carried out to many crucial cities, including Kansas City, MO; Wichita, KS; Ames, IA; Lincoln, NE; San Antonio, TX; Lubbock, TX; Lafayette, IN; Davis, CA; Huntsville, TX; Brownsville, TX; Knoxville, TN; Baton Rouge, LA; Orlando, FL; Newington, CT; Boise, ID; Charlotte, NC; Salt Lake City, UT; Columbia, SC; Raleigh, NC; Elyria, OH; Newport News, VA; Alhambra, CA; Tucson, AZ; Columbia, MO; and San Gabriel, CA.
 6. The third period of relatively slow spread (1988-2007): In the wake of the turmoil of 1988-1989, migration slowed down once again for close to two decades; during the late 80s and 90s churches were raised up primarily in areas close to existing churches, particularly in California and the Midwest (e.g. Fairborn, OH; Ann Arbor, MI; Diamond Bar, CA; Yorba

Linda, CA; Chula Vista, CA; Arcadia, CA; Rowland Heights, CA); in 1998 there were migrations to Memphis, TN; Jacksonville, FL; and Charlotte, NC.

B. The initiation of GTCA:

1. In 2008 the underlying burden of GTCA was brought forth among the co-workers:
 - a. This burden arose in response to the realization of the need to be faithful to Brother Lee's burden for the United States, coupled with the realization that the increase and spread of the recovery in the United States and Canada had been slow, due in part to factors such as internal turmoil and external opposition.
 - b. In addition, several important factors indicated that the time was ripe to take the United States for the Lord's recovery:
 - 1) Internal turmoil had been addressed and cleared up.
 - 2) There was now external support by "friends" of the Lord's recovery.
 - 3) There was a "standing army" of over 2800 graduates of the Full-time Training and 580 graduates of the FTT-MA.
 - 4) There were around 350 full-timers, primarily serving on the college campuses.
 - 5) Many saints of all ages were desperate for the increase of the recovery and were endeavoring to live for the gospel.
 - 6) There had been a progressive advancement in the practice of the God-ordained way and the vital groups in many churches throughout the recovery.
 - 7) There was a continual burden to gain young people from the college campuses.
 - 8) There was a need to maintain the fire of the gospel for the increase and spread of the Lord's testimony.
 - 9) There was a need for the widespread planting of small church trees across the U.S. and Canada through the migration of the saints and the gaining of seeking ones.
 - 10) There existed a new generation of seekers who are searching for the deeper life and truths.
 - 11) The harvest was ripe and ready to be reaped in the coming decades.
2. In the 2009 Memorial Day conference in Philadelphia the burden concerning GTCA was officially presented to the recovery.
3. In 2010 the co-workers presented to all the saints the burden for "GTCA 2011"—the move to gospelize, truthize, and churchize America with the goal of raising up 250 new church trees between 2011 and 2020.

IV. The way to carry out the burden of GTCA:

- A. The basic need for the carrying out the burden of GTCA is to pray, to give, and to go:
 1. In order for the Lord to carry out an unprecedented move in America, much and thorough prayer is needed; we need to pray for the Lord's move in America, specifically for people's hunger and thirst to increase, for the advance of the Lord's testimony, and the raising up of churches across the continent.
 2. Giving helps provide for the hundreds of thousands of free Bibles, ministry books, and other materials that will be distributed in the U.S. and Canada for the increase and spread of the Lord's testimony.
 3. The saints can go by visiting crucial cities and campuses, by participating in gospel trips to GTCA cities, and by migrating for the spread of the Lord's testimony.
- B. The basic units of participation are vital groups and local churches:
 1. The burden of GTCA can be carried out by vital groups composed of burdened saints who can be trained and equipped to pray for and labor on a particular city.
 2. This burden can also be carried out by local churches burdened for a particular GTCA city or for nearby cities in their region.

- C. Yearly sowing trips are being conducted in targeted cities with teams of full-time trainees coordinating together with local saints and full-timers.

V. The progress of GTCA to date:

- A. Since the initiation of GTCA, the following cities have been targeted for gospel trips, direct distribution, and migration (by year):
 1. 2009: Charlottesville, VA; Fort Collins, CO; Madison, WI; Philadelphia, PA; Montreal, QC.
 2. 2010: Birmingham, AL; Chattanooga, TN; Indianapolis, IN; Lexington, KY; Manhattan, KS; Minneapolis, MN; St. Louis, MO; Tallahassee, FL; Washington D.C.
 3. 2011: Birmingham, AL; Flagstaff, AZ; San Luis Obispo, CA; San Marcos, CA; Santa Barbara, CA; Stockton, CA; Storrs, CT; Tallahassee, FL; Bloomington, IL; Indianapolis, IN; Manhattan, KS; Lexington, KY; Boston, MA; Lowell, MA; Worcester, MA; Minneapolis, MN; St. Louis, MO; Starkville, MS; Chapel Hill, NC; Lincoln, NE; Cincinnati, OH; State College, PA; Chattanooga, TN; Huntsville, TX; Waco, TX; Richmond, VA; Vancouver, WA; Coquitlam, BC; Halifax, NS; Hamilton, ON.
 4. 2012: Bellingham, WA; Birmingham, AL; Bloomington/Normal, IL; Chapel Hill, NC; Chattanooga, TN; Flagstaff, AZ; Manhattan, KS; Providence, RI; San Luis Obispo, CA; San Marcos, CA; State College, PA.
 5. 2013: Amherst, MA; Conway, AR; Fargo, ND; Grand Rapids, MI; Greeley, CO; Hamilton, ON; Knoxville, TN; Lubbock, TX; Murfreesboro, TN; Olympia, WA; Pittsburgh, PA; Stillwater, OK; Storrs, CT.
 6. 2014: Columbia, SC; Edinburg, TX; Fargo, ND; Fayetteville, AR; Fort Meyers, FL; Greeley, CO; Lafayette, IN; Lexington, KY; Lincoln, NE; Lubbock, TX; Merced, CA; Murfreesboro, TN; Novato, CA; Olympia, WA; Omaha, NE; Salem, OR; Stillwater, OK; Temecula, CA; Virginia Beach/Newport News, VA.
 7. 2015: Baton Rouge, LA; Birmingham, AL; Columbia, SC; Fargo, ND; Fayetteville, AR; Fort Myers, FL; Huntsville, AL; Huntsville, TX; Lafayette, IN; Merced, CA; Mississauga, ON; Novato, CA; Olympia, WA; Peoria, IL; Rancho Cucamonga, CA; Salem, OR; Salt Lake City, UT; Santa Rosa, CA; Temecula, CA; Virginia Beach, VA; Wickliffe, OH.
 8. 2016: Norfolk, VA; Bloomington, IN; Peoria, IL; Missoula, MT; Salt Lake City, UT; Columbia, SC; Huntsville, AL; Kennesaw, GA; Valdosta, GA; Reno, NV; Menifee, CA; Salem, OR; Santa Rosa, CA; Vallejo, CA; Abbotsford, BC; Laval, QC; Mississauga, ON.
 9. 2017: Abbotsford, BC; Laval, QC; Lethbridge, AB; Ottawa, ON; Medford, OR; Yakima, WA; Flagstaff, AZ; Missoula, MT; Chico, CA; Folsom, CA; Morgan Hill, CA; Brownsville, TX; Lincoln, NE; Bloomington, IN; Kalamazoo, MI; Peoria, IL; South Bend, IN; Charleston, SC; Clemson, SC; Valdosta, GA.
- B. Since the initiation of GTCA new church trees have been raised up in the following cities: Urbana-Champaign, IL; Glen Ellyn, IL; Waterbury, CT; Fort Collins, CO; Union City, CA; San Marcos, TX; Minneapolis, MN; Orange, CA; Lake Forest, CA; Round Rock, TX; Tallahassee, FL; Lowell, MA; Payette, ID; Manhattan, KS; Waco, TX; Chapel Hill, NC; Chattanooga, TN; Fort Myers, FL; Fargo, ND; Temecula, CA; Conway, AR; Broken Arrow, OK; Santa Barbara, CA; Hacienda Heights, CA; Louisville, KY; Birmingham, AL; Edmond, OK; Walnut, CA; Stockton, CA; Mountain View, CA; Cupertino, CA; Lexington, KY; St. Louis, MO; Stillwater, OK; Fayetteville, AR; Huntsville, AL.

VI. Today there are approximately 300 churches in the United States and approximately 25 churches in Canada, with less than 30,000 saints meeting in the local churches in North America.

Ministry Quotes Concerning the Importance of the Bible Belt

“I feel that we need to raise up a strong testimony of the Lord's recovery in the southeastern and south-central regions of the United States, which compose the Bible Belt. In particular, we should spread the recovery in the following states: Virginia, North Carolina, South Carolina, and Tennessee. If a thousand saints are gained by the Lord for His testimony in those states, it will be a significant advance of His move in this country. I believe that the Bible Belt may be the most crucial region in the United States. Certain regions in the United States in which the liberal culture is very prevailing may not be as strategic as the Bible Belt...I hope that a good number of saints in California will be led by the Lord to migrate to the Bible Belt in order to bring in a great blessing. The Bible Belt may have many proper and promising people that we can gain for His recovery”—*CWWL, 1981*, vol. 1, p. 37.

“I feel that some saints need to migrate to strategic cities in the southeastern and south-central region in the United States known as the ‘Bible Belt.’ In particular, we should spread the Lord’s recovery in the following states: Virginia, North Carolina, South Carolina, and Tennessee. I believe that there area good number of seeking believers in these states. If a group of saints migrate to cities in these states, as they work at a job or study at a university, they can contact the Lord's seekers and gain them for His testimony”—*CWWL, 1981*, vol. 1, pp. 384-385.

“South Carolina and North Carolina have many godly Christians. The people there love the Lord very much, seek the truth, and are of good character”—*CWWL, 1981*, vol. 2, p. 476.

“Many saints are burdened to migrate to the southeastern and south-central regions of the United States that compose the Bible Belt. In particular, these saints desire to spread the Lord's recovery in Virginia, North Carolina, South Carolina, Tennessee, and Alabama. In the Bible Belt there are many proper and promising people whom we can gain for the Lord's recovery. Hence, I believe that much increase will be gained in this crucial region of the United States”—*CWWL, 1984*, vol. 1, p. 90.

“[A group of] brothers reminded me that I had challenged them twice in the past one or two years concerning migration. There were many openings in the Southeast, in the so-called bible belt from North Carolina to Arizona. The Lord has opened many places for us, but not many would migrate to fill the openings”—*CWWL, 1985*, vol. 5, pp. 458-459.

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

GTCA - Suggested Target Cities (U.S)

Auburn	Alabama	Southeast	56,088
Hoover	Alabama	Southeast	71,020
Tuscaloosa	Alabama	Southeast	90,221
Montgomery	Alabama	Southeast	202,696
Fairbanks	Alaska	Northwest	35,132
Flagstaff	Arizona	West Coast	60,222
Catalina Foothills	Arizona	West Coast	63,179
Casas Adobes	Arizona	West Coast	63,434
Avondale	Arizona	West Coast	81,299
Tempe	Arizona	West Coast	175,523
Gilbert	Arizona	West Coast	216,449
Chandler	Arizona	West Coast	247,140
Glendale	Arizona	West Coast	251,522
Mesa	Arizona	West Coast	463,552
Conway	Arkansas	South Central	57,544
Springdale	Arkansas	South Central	68,180
Fayetteville	Arkansas	South Central	73,372
San Dimas	California	West Coast	35,043
Martinez	California	West Coast	35,145
Dana Point	California	West Coast	35,700
West Hollywood	California	West Coast	36,005
Manhattan Beach	California	West Coast	36,605
Bell	California	West Coast	36,657
Stanton	California	West Coast	37,589
Monrovia	California	West Coast	37,651
Pacific	California	West Coast	37,739
Pendleton	California	West Coast	37,864
Morgan Hill	California	West Coast	38,096
Brea	California	West Coast	38,314
Temple City	California	West Coast	38,341
Laguna	California	West Coast	38,491
Culver City	California	West Coast	38,580
Rubidoux	California	West Coast	38,632
Coachella	California	West Coast	39,391
San Bruno	California	West Coast	40,315
Rohnert Park	California	West Coast	40,496
La Puente	California	West Coast	40,642
Rancho Palos Verdes	California	West Coast	41,106
Aliso Viejo	California	West Coast	41,572
Newark	California	West Coast	41,781
Parkway South Sacramento	California	West Coast	42,984
Lincoln	California	West Coast	43,602
Altadena	California	West Coast	43,787
La Quinta	California	West Coast	43,865
Dublin	California	West Coast	44,297

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Bell Gardens	California	West Coast	44,692
Azusa	California	West Coast	46,847
Covina	California	West Coast	46,944
West Sacramento	California	West Coast	47,511
Poway	California	West Coast	48,858
San Ramon	California	West Coast	49,161
Glendora	California	West Coast	49,410
North Highlands	California	West Coast	49,574
Rancho Santa Margarita	California	West Coast	49,591
Placentia	California	West Coast	49,692
La Mirada	California	West Coast	49,809
Gilroy	California	West Coast	49,934
Watsonville	California	West Coast	50,442
Colton	California	West Coast	50,517
Palm Desert	California	West Coast	50,876
Highland	California	West Coast	51,096
Southeast Marin	California	West Coast	51,954
Rocklin	California	West Coast	52,811
Santee	California	West Coast	53,860
Rosemead	California	West Coast	54,412
Woodland	California	West Coast	54,567
Petaluma	California	West Coast	54,666
La Mesa	California	West Coast	54,673
Paramount	California	West Coast	55,236
Fountain Valley	California	West Coast	55,516
Goleta	California	West Coast	55,516
San Rafael	California	West Coast	55,602
Carmichael	California	West Coast	55,806
Santa Cruz	California	West Coast	56,124
South Whittier	California	West Coast	56,718
Castro Valley	California	West Coast	57,420
Gardena	California	West Coast	58,554
National City	California	West Coast	58,680
La Habra	California	West Coast	59,155
Encinitas	California	West Coast	60,372
Huntington Park	California	West Coast	60,898
San Clemente	California	West Coast	61,465
Rancho Cordova	California	West Coast	62,265
South San Francisco	California	West Coast	62,502
Pico Rivera	California	West Coast	63,138
Walnut Creek	California	West Coast	63,486
Pittsburg	California	West Coast	64,148
Chico	California	West Coast	64,152
Laguna Niguel	California	West Coast	64,469
Redondo Beach	California	West Coast	66,882
Milpitas	California	West Coast	67,503
Florence Graham	California	West Coast	67,535
Folsom	California	West Coast	67,788
Redlands	California	West Coast	69,689

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Lynwood	California	West Coast	70,025
Alameda	California	West Coast	70,580
Tustin	California	West Coast	71,814
Upland	California	West Coast	72,091
Union City	California	West Coast	72,123
Newport Beach	California	West Coast	72,969
Bellflower	California	West Coast	73,033
Chino Hills	California	West Coast	73,879
Redwood City	California	West Coast	74,060
San Leandro	California	West Coast	77,880
Lakewood	California	West Coast	78,444
San Marcos	California	West Coast	79,114
Whittier	California	West Coast	82,267
Hawthorne	California	West Coast	84,305
Citrus Heights	California	West Coast	84,432
Indio	California	West Coast	84,443
Hesperia	California	West Coast	85,883
Westminster	California	West Coast	88,975
Loomis Basin Folsom Lake	California	West Coast	89,088
Vacaville	California	West Coast	92,219
San Mateo	California	West Coast	92,256
Palos Verdes	California	West Coast	92,267
Clovis	California	West Coast	92,318
Carson	California	West Coast	92,366
El Cajon	California	West Coast	92,718
Compton	California	West Coast	93,851
Mission Viejo	California	West Coast	94,461
Carlsbad	California	West Coast	96,374
Rialto	California	West Coast	98,700
Antioch	California	West Coast	100,219
Daly City	California	West Coast	101,514
Richmond	California	West Coast	102,285
Burbank	California	West Coast	102,968
Norwalk	California	West Coast	102,982
West Covina	California	West Coast	105,790
Downey	California	West Coast	107,587
Mather	California	West Coast	108,916
Costa Mesa	California	West Coast	110,080
Arden Arcade	California	West Coast	110,852
Jurupa	California	West Coast	112,673
Inglewood	California	West Coast	112,714
Vallejo	California	West Coast	114,729
Concord	California	West Coast	121,160
Sunnyvale	California	West Coast	132,109
Escondido	California	West Coast	137,103
Corona	California	West Coast	149,923
Fontana	California	West Coast	150,198
Pomona	California	West Coast	152,699
Santa Rosa	California	West Coast	155,796

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Coachella Valley	California	West Coast	157,456
Garden Grove	California	West Coast	165,796
Oceanside	California	West Coast	169,684
Rancho Cucamonga	California	West Coast	171,176
Glendale	California	West Coast	197,176
West Contra Costa	California	West Coast	251,204
Upper San Gabriel Valley	California	West Coast	329,839
Longmont	Colorado	Mountain States	85,928
Greeley	Colorado	Mountain States	91,492
Boulder	Colorado	Mountain States	94,171
Shelton	Connecticut	Northeast	39,991
Wallingford	Connecticut	Northeast	44,859
Middletown	Connecticut	Northeast	48,030
Stratford	Connecticut	Northeast	50,321
West Haven	Connecticut	Northeast	52,420
Milford	Connecticut	Northeast	54,136
Manchester	Connecticut	Northeast	56,385
Hamden	Connecticut	Northeast	57,862
Meriden	Connecticut	Northeast	59,186
Waterbury	Connecticut	Northeast	107,037
Bridgeport	Connecticut	Northeast	136,405
South Miami Heights	Florida	Southeast	35,359
Lake Worth	Florida	Southeast	35,513
Hallandale	Florida	Southeast	36,735
Apopka	Florida	Southeast	37,935
North Miami Beach	Florida	Southeast	37,997
Egypt Lake Leto	Florida	Southeast	38,247
Country Club	Florida	Southeast	38,300
Greater Carrollwood	Florida	Southeast	39,106
Lakeside	Florida	Southeast	39,674
Altamonte Springs	Florida	Southeast	39,947
Coral Gables	Florida	Southeast	42,781
Pinellas Park	Florida	Southeast	47,173
Kendall West	Florida	Southeast	47,359
Pine Hills	Florida	Southeast	49,222
The Hammocks	Florida	Southeast	49,976
Coconut Creek	Florida	Southeast	50,436
Sanford	Florida	Southeast	50,634
Margate	Florida	Southeast	54,086
North Miami	Florida	Southeast	55,908
Tamiami	Florida	Southeast	57,791
Homestead	Florida	Southeast	57,936
Tamarac	Florida	Southeast	59,340
Kendale Lakes	Florida	Southeast	60,020
Lauderhill	Florida	Southeast	61,705
Kissimmee	Florida	Southeast	62,291
Carol City	Florida	Southeast	62,701
Fountainbleau	Florida	Southeast	62,813
Weston	Florida	Southeast	63,628

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Delray Beach	Florida	Southeast	64,092
Boynton Beach	Florida	Southeast	68,291
Deerfield Beach	Florida	Southeast	69,204
Kendall	Florida	Southeast	79,350
Plantation	Florida	Southeast	83,628
Pompano Beach	Florida	Southeast	83,786
Miami Beach	Florida	Southeast	84,633
Sunrise	Florida	Southeast	89,026
Davie	Florida	Southeast	90,238
Brandon	Florida	Southeast	90,880
Miramar	Florida	Southeast	108,484
Coral Springs	Florida	Southeast	125,783
Hollywood	Florida	Southeast	141,740
Pembroke Pines	Florida	Southeast	145,661
Fort Lauderdale	Florida	Southeast	163,302
Tallahassee	Florida	Southeast	171,922
Hialeah	Florida	Southeast	210,542
Dunwoody	Georgia	Southeast	35,974
Redan	Georgia	Southeast	37,106
North Atlanta	Georgia	Southeast	42,302
East Point	Georgia	Southeast	43,418
Smyrna	Georgia	Southeast	49,854
Marietta	Georgia	Southeast	67,562
Sandy Springs	Georgia	Southeast	82,674
Roswell	Georgia	Southeast	87,657
Athens Clarke County	Georgia	Southeast	113,398
Kaneohe	Hawaii	West Coast	35,914
Pocatello	Idaho	Northwest	54,901
Meridian	Idaho	Northwest	66,916
Nampa	Idaho	Northwest	80,362
Wheeling	Illinois	Midwest	36,063
Hanover Park	Illinois	Midwest	36,777
Calumet City	Illinois	Midwest	36,800
Addison	Illinois	Midwest	36,917
Romeoville	Illinois	Midwest	38,028
Urbana	Illinois	Midwest	39,641
Carol Stream	Illinois	Midwest	40,004
Belleville	Illinois	Midwest	41,097
Bartlett	Illinois	Midwest	42,209
Lombard	Illinois	Midwest	42,890
Buffalo Grove	Illinois	Midwest	42,972
Elmhurst	Illinois	Midwest	46,013
Glenview	Illinois	Midwest	46,180
Downers Grove	Illinois	Midwest	49,250
Oak Park	Illinois	Midwest	49,557
Normal	Illinois	Midwest	52,056
Hoffman Estates	Illinois	Midwest	53,641
Wheaton	Illinois	Midwest	54,465
Skokie	Illinois	Midwest	66,620

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Bolingbrook	Illinois	Midwest	70,823
Schaumburg	Illinois	Midwest	71,716
Bloomington	Illinois	Midwest	73,026
Evanston	Illinois	Midwest	77,693
Cicero	Illinois	Midwest	80,414
Elgin	Illinois	Midwest	106,330
Naperville	Illinois	Midwest	143,117
Aurora	Illinois	Midwest	171,782
West Lafayette	Indiana	Midwest	29,596
New Albany	Indiana	Midwest	37,296
Lawrence	Indiana	Midwest	43,247
Greenwood	Indiana	Midwest	47,720
Mishawaka	Indiana	Midwest	50,026
Elkhart	Indiana	Midwest	52,653
Carmel	Indiana	Midwest	53,111
Anderson	Indiana	Midwest	57,282
Muncie	Indiana	Midwest	64,975
Fishers	Indiana	Midwest	69,011
Bloomington	Indiana	Midwest	71,819
Hammond	Indiana	Midwest	76,732
South Bend	Indiana	Midwest	103,807
Indianapolis	Indiana	Midwest	798,382
Cedar Falls	Iowa	Midwest	38,059
Council Bluffs	Iowa	Midwest	59,536
Waterloo	Iowa	Midwest	66,662
Cedar Rapids	Iowa	Midwest	128,056
Des Moines	Iowa	Midwest	198,682
Manhattan	Kansas	South Central	52,284
Lawrence	Kansas	South Central	90,520
Covington	Kentucky	Midwest	43,235
Bowling Green	Kentucky	Midwest	55,097
Marrero	Louisiana	South Central	35,023
Kenner	Louisiana	South Central	66,942
Lafayette	Louisiana	South Central	113,656
Metairie	Louisiana	South Central	141,522
Portland	Maine	Northeast	64,249
Chillum	Maryland	Mid-Atlantic	35,194
Oxon Hill Glassmanor	Maryland	Mid-Atlantic	36,328
Severn	Maryland	Mid-Atlantic	36,444
Suitland Silver Hill	Maryland	Mid-Atlantic	37,320
Woodlawn	Maryland	Mid-Atlantic	37,502
St. Charles	Maryland	Mid-Atlantic	38,601
Glen Burnie	Maryland	Mid-Atlantic	40,441
Essex	Maryland	Mid-Atlantic	40,620
Montgomery Village	Maryland	Mid-Atlantic	40,826
Catonsville	Maryland	Mid-Atlantic	41,391
North Bethesda	Maryland	Mid-Atlantic	41,425
Bel Air South	Maryland	Mid-Atlantic	45,924
Potomac	Maryland	Mid-Atlantic	48,090

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Bowie	Maryland	Mid-Atlantic	52,544
Towson	Maryland	Mid-Atlantic	53,837
Aspen Hill	Maryland	Mid-Atlantic	53,891
Bethesda	Maryland	Mid-Atlantic	59,308
Germantown	Maryland	Mid-Atlantic	59,460
Rockville	Maryland	Mid-Atlantic	60,734
Ellicott City	Maryland	Mid-Atlantic	61,616
Wheaton Glenmont	Maryland	Mid-Atlantic	61,901
Dundalk	Maryland	Mid-Atlantic	64,765
Silver Spring	Maryland	Mid-Atlantic	82,122
Columbia	Maryland	Mid-Atlantic	96,421
Baltimore	Maryland	Mid-Atlantic	636,919
Woburn	Massachusetts	Northeast	36,871
Everett	Massachusetts	Northeast	37,353
Holyoke	Massachusetts	Northeast	39,947
Westfield	Massachusetts	Northeast	40,608
Salem	Massachusetts	Northeast	41,256
Chelsea	Massachusetts	Northeast	41,577
Billerica	Massachusetts	Northeast	41,844
Arlington	Massachusetts	Northeast	42,408
Weymouth	Massachusetts	Northeast	54,331
Medford	Massachusetts	Northeast	55,573
Malden	Massachusetts	Northeast	55,597
Brookline	Massachusetts	Northeast	57,470
Revere	Massachusetts	Northeast	60,204
Waltham	Massachusetts	Northeast	60,236
Framingham	Massachusetts	Northeast	66,940
Somerville	Massachusetts	Northeast	75,662
Quincy	Massachusetts	Northeast	92,339
Brockton	Massachusetts	Northeast	93,007
Springfield	Massachusetts	Northeast	150,640
Lincoln Park	Michigan	Midwest	35,317
Bloomfield Township	Michigan	Midwest	43,826
Portage	Michigan	Midwest	46,133
Roseville	Michigan	Midwest	46,782
Kentwood	Michigan	Midwest	47,419
Redford	Michigan	Midwest	49,689
Dearborn Heights	Michigan	Midwest	51,972
Novi	Michigan	Midwest	54,054
Royal Oak	Michigan	Midwest	57,110
St. Clair Shores	Michigan	Midwest	60,364
Taylor	Michigan	Midwest	60,619
West Bloomfield Township	Michigan	Midwest	63,525
Pontiac	Michigan	Midwest	66,095
Rochester Hills	Michigan	Midwest	69,014
Wyoming	Michigan	Midwest	70,462
Waterford	Michigan	Midwest	73,504
Canton	Michigan	Midwest	73,506
Southfield	Michigan	Midwest	75,392

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Farmington Hills	Michigan	Midwest	78,522
Westland	Michigan	Midwest	78,961
Troy	Michigan	Midwest	80,264
Dearborn	Michigan	Midwest	86,477
Livonia	Michigan	Midwest	91,220
Lansing	Michigan	Midwest	113,968
Sterling Heights	Michigan	Midwest	127,160
Warren	Michigan	Midwest	133,939
Grand Rapids	Michigan	Midwest	193,396
Detroit	Michigan	Midwest	912,062
Mankato	Minnesota	Midwest	36,245
St. Louis Park	Minnesota	Midwest	45,465
Edina	Minnesota	Midwest	45,608
Minnetonka	Minnesota	Midwest	50,081
Blaine	Minnesota	Midwest	55,042
Eden Prairie	Minnesota	Midwest	61,191
Maple Grove	Minnesota	Midwest	61,542
Coon Rapids	Minnesota	Midwest	61,832
St. Cloud	Minnesota	Midwest	66,948
Plymouth	Minnesota	Midwest	71,486
Bloomington	Minnesota	Midwest	81,280
St. Paul	Minnesota	Midwest	279,590
Minneapolis	Minnesota	Midwest	382,605
Southaven	Mississippi	Southeast	44,076
Hattiesburg	Mississippi	Southeast	51,993
University City	Missouri	Midwest	36,289
Chesterfield	Missouri	Midwest	46,064
Florissant	Missouri	Midwest	50,561
St. Peters	Missouri	Midwest	55,500
St. Charles	Missouri	Midwest	64,386
Columbia	Missouri	Midwest	100,733
Springfield	Missouri	Midwest	156,206
St. Louis	Missouri	Midwest	354,361
Bellevue	Nebraska	South Central	49,699
Winchester	Nevada	West Coast	35,363
Clark	Nevada	West Coast	64,646
Spring Valley	Nevada	West Coast	153,992
Sunrise Manor	Nevada	West Coast	204,798
Reno	Nevada	West Coast	217,016
North Las Vegas	Nevada	West Coast	217,253
Paradise	Nevada	West Coast	244,086
Henderson	Nevada	West Coast	252,064
Manchester	New Hampshire	Northeast	107,006
Belleville	New Jersey	Northeast	35,019
North Brunswick Township	New Jersey	Northeast	35,368
Fort Lee	New Jersey	Northeast	36,275
Pennsauken	New Jersey	Northeast	36,419
Montclair	New Jersey	Northeast	37,990
Hoboken	New Jersey	Northeast	40,577

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Sayreville	New Jersey	Northeast	42,208
Hackensack	New Jersey	Northeast	42,804
West Orange	New Jersey	Northeast	43,805
Plainfield	New Jersey	Northeast	46,126
West New York	New Jersey	Northeast	46,472
Bloomfield	New Jersey	Northeast	46,476
East Brunswick	New Jersey	Northeast	48,633
Perth Amboy	New Jersey	Northeast	48,742
New Brunswick	New Jersey	Northeast	51,149
Wayne	New Jersey	Northeast	53,924
East Orange	New Jersey	Northeast	65,390
Passaic	New Jersey	Northeast	66,884
Clifton	New Jersey	Northeast	78,219
Camden	New Jersey	Northeast	79,383
Paterson	New Jersey	Northeast	145,643
Jersey City	New Jersey	Northeast	241,114
Newark	New Jersey	Northeast	278,980
South Valley	New Mexico	South Central	44,013
Rio Rancho	New Mexico	South Central	79,655
Las Cruces	New Mexico	South Central	91,865
Brighton	New York	Northeast	35,235
Penfield	New York	Northeast	35,850
Clifton Park	New York	Northeast	36,279
East Meadow	New York	Northeast	37,937
Commack	New York	Northeast	38,616
Hicksville	New York	Northeast	41,784
Freeport	New York	Northeast	43,881
Binghamton	New York	Northeast	44,729
Henrietta	New York	Northeast	45,684
Perinton	New York	Northeast	45,693
West Babylon	New York	Northeast	46,139
Troy	New York	Northeast	47,459
Irondequoit	New York	Northeast	51,841
Levittown	New York	Northeast	53,741
Union	New York	Northeast	54,116
Brentwood	New York	Northeast	57,252
Clay	New York	Northeast	58,558
Schenectady	New York	Northeast	61,152
Mount Vernon	New York	Northeast	68,653
New Rochelle	New York	Northeast	74,115
Albany	New York	Northeast	93,539
Yonkers	New York	Northeast	201,588
North Hempstead	New York	Northeast	226,457
Buffalo	New York	Northeast	270,919
Kannapolis	North Carolina	Southeast	42,521
Huntersville	North Carolina	Southeast	44,054
Concord	North Carolina	Southeast	66,311
Greenville	North Carolina	Southeast	79,629
High Point	North Carolina	Southeast	101,835

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Cary	North Carolina	Southeast	129,545
Fargo	North Dakota	Midwest	90,599
Westerville	Ohio	Midwest	36,231
Lancaster	Ohio	Midwest	36,976
Huber Heights	Ohio	Midwest	37,148
Beavercreek	Ohio	Midwest	39,909
Fairfield	Ohio	Midwest	42,384
Strongsville	Ohio	Midwest	42,617
Cleveland Heights	Ohio	Midwest	45,827
Euclid	Ohio	Midwest	47,415
Lakewood	Ohio	Midwest	50,704
Cuyahoga Falls	Ohio	Midwest	51,090
Middletown	Ohio	Midwest	51,422
Kettering	Ohio	Midwest	53,708
Hamilton	Ohio	Midwest	62,477
Parma	Ohio	Midwest	77,947
Dayton	Ohio	Midwest	154,200
Akron	Ohio	Midwest	207,510
Toledo	Ohio	Midwest	293,201
Cincinnati	Ohio	Midwest	333,336
Cleveland	Ohio	Midwest	433,748
Moore	Oklahoma	South Central	52,615
Midwest City	Oklahoma	South Central	56,394
Edmond	Oklahoma	South Central	79,559
Norman	Oklahoma	South Central	106,957
Lake Oswego	Oregon	Northwest	36,926
Albany	Oregon	Northwest	48,081
Aloha	Oregon	Northwest	48,375
Tigard	Oregon	Northwest	48,713
Springfield	Oregon	Northwest	57,224
Beaverton	Oregon	Northwest	91,757
Hillsboro	Oregon	Northwest	93,638
Gresham	Oregon	Northwest	101,221
Chester	Pennsylvania	Mid-Atlantic	36,564
State College	Pennsylvania	Mid-Atlantic	39,419
Penn Hills	Pennsylvania	Mid-Atlantic	44,560
Pittsburgh	Pennsylvania	Mid-Atlantic	310,037
Greenville	South Carolina	Southeast	59,988
Sioux Falls	South Dakota	Midwest	123,975
Germantown	Tennessee	Southeast	37,251
Smyrna	Tennessee	Southeast	37,867
Bartlett	Tennessee	Southeast	47,501
Murfreesboro	Tennessee	Southeast	101,753
Katy	Texas	South Central	11775
Duncanville	Texas	South Central	36,109
Hurst	Texas	South Central	38,550
Haltom City	Texas	South Central	40,181
Atascocita	Texas	South Central	40,975
Spring	Texas	South Central	41,695

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Mission Bend	Texas	South Central	43,620
Cedar Hill	Texas	South Central	44,786
Pearland	Texas	South Central	45,374
Mansfield	Texas	South Central	46,142
Bedford	Texas	South Central	49,155
Eules	Texas	South Central	52,579
New Braunfels	Texas	South Central	53,547
North Richland Hills	Texas	South Central	65,078
Edinburg	Texas	South Central	71,520
Bryan	Texas	South Central	72,357
Missouri City	Texas	South Central	74,723
The Woodlands	Texas	South Central	76,968
Sugar Land	Texas	South Central	80,704
Pasadena	Texas	South Central	146,439
Roy	Utah	Northwest	35,672
Kearns	Utah	Northwest	37,553
Murray	Utah	Northwest	37,960
Riverton	Utah	Northwest	39,751
Draper	Utah	Northwest	42,317
Bountiful	Utah	Northwest	44,473
Lehi	Utah	Northwest	46,802
Logan	Utah	Northwest	48,657
South Jordan	Utah	Northwest	51,131
Taylorsville	Utah	Northwest	58,785
Layton	Utah	Northwest	65,514
West Jordan	Utah	Northwest	76,242
Ogden	Utah	Northwest	82,865
Orem	Utah	Northwest	93,250
Sandy	Utah	Northwest	96,660
Provo	Utah	Northwest	118,581
West Valley City	Utah	Northwest	123,447
Burlington	Vermont	Northeast	38,889
Manassas	Virginia	Mid-Atlantic	35,205
Lake Ridge	Virginia	Mid-Atlantic	38,523
McLean	Virginia	Mid-Atlantic	40,096
Woodbridge	Virginia	Mid-Atlantic	40,471
Chantilly	Virginia	Mid-Atlantic	42,271
Harrisonburg	Virginia	Mid-Atlantic	44,015
Tuckahoe	Virginia	Mid-Atlantic	47,545
Centreville	Virginia	Mid-Atlantic	50,120
Annandale	Virginia	Mid-Atlantic	56,642
Reston	Virginia	Mid-Atlantic	58,098
Burke	Virginia	Mid-Atlantic	59,468
Dale City	Virginia	Mid-Atlantic	70,918
Portsmouth	Virginia	Mid-Atlantic	100,577
Alexandria	Virginia	Mid-Atlantic	143,885
Hampton	Virginia	Mid-Atlantic	145,494
Arlington	Virginia	Mid-Atlantic	209,969
Chesapeake	Virginia	Mid-Atlantic	220,111

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Norfolk	Virginia	Mid-Atlantic	234,220
Vancouver	Washington	Northwest	163,186
Charleston	West Virginia	Mid-Atlantic	53,421
Franklin	Wisconsin	Midwest	35,500
Greenfield	Wisconsin	Midwest	36,075
New Berlin	Wisconsin	Midwest	38,649
Brookfield	Wisconsin	Midwest	39,020
Wauwatosa	Wisconsin	Midwest	45,004
West Allis	Wisconsin	Midwest	59,416
Waukesha	Wisconsin	Midwest	68,008
Cheyenne	Wyoming	Mountain States	53,011

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20

Suggested Target Cities in the U.S. and Canada

Sorted by 1.) State/Province and 2.) Population, in ascending order

Edmonton	Alberta	Western Canada	730,372
Victoria	British Columbia	Western Canada	78,057
Kelowna	British Columbia	Western Canada	106,707
Coquitlam	British Columbia	Western Canada	114,565
Fredericton	New Brunswick	Eastern Canada	50,535
St. John	New Brunswick	Eastern Canada	68,043
St. John's	Newfoundland and Labrador	Eastern Canada	100,646
Halifax	Nova Scotia	Eastern Canada	372,679
Peterborough	Ontario	Eastern Canada	74,898
Sault Ste Marie	Ontario	Eastern Canada	74,948
Guelph	Ontario	Eastern Canada	114,943
Quebec City	Quebec	Eastern Canada	659,545
Regina	Saskatchewan	Western Canada	179,246
Saskatoon	Saskatchewan	Western Canada	202,340

Thus, the word of the Lord grew mightily and prevailed.—Acts 19:20