

3144 召会中的牧养 与青年人的成全

著者：台湾福音书房编辑部

ISBN: 978-986-166-119-3

◎简介

使徒彼得劝勉作长老的：“务要牧养你们中间神的群羊，按着神监督他们。”（彼前五2。）在召会中，牧养和监督是两件极重要的事。牧养包括喂养，就是把主的话当作食物供应圣徒。监督带进成全，乃是把事情交托圣徒，而在背后教导、训练、成全圣徒。

召会的扩展和人数的繁增，都系于这两件事。长老们要牧养神的群羊，就必须在主的话上劳苦，供应活的话语，使圣徒得着扎实的喂养。同时，也要成全青年人，放手将事情交给他们，使他们个个尽功用，召会得以生生不息的发展。

本书系李常受弟兄于一九七一年一月，在台北与全台同工长老们的交通集成。

说 明

本书系李常受弟兄于一九七一年一月，在台北与全台同工长老们的交通整合。

Shepherding the Church and Perfecting the Young People

PREFACE

This book contains fellowship given by Brother Witness Lee in Taipei to the co-workers and elders in Taiwan in January 1971.

◎ 目录

- 第一篇 关于工作往前的研讨
- 第二篇 召会中的牧养与监督
- 第三篇 在事奉上改观念—教导人成全人
- 第四篇 恢复地方召会的见证，
以及聚会语言的考量
- 第五篇 成全人的方式，以及国外工作的需要
- 第六篇 关于外地召会需要的交通
- 第七篇 青年工作的重点
与青年人的成全
- 第八篇 有生命果效的属灵工作
- 第九篇 普遍的牧养、生命的长进、
以及话语的供应
- 第十篇 成全人与事奉的建立

CONTENTS

- 1. How to Advance in the Work
- 2. Shepherding and Overseeing
- 3. Changing the Concept in Our Service—Teaching and Perfecting Others
- 4. Recovering the Testimony of the Local Churches
and Considering Language Meetings
- 5. The Way to Perfect People and Fellowship concerning the Need Abroad
- 6. Fellowship concerning the Need of the Churches Abroad
- 7. The Focal Point of the Young People's Work
and Perfecting the Young People
- 8. A Spiritual Work with the Effect of Life
- 9. Shepherding, Growing in Life,
and Supplying the Word
- 10. Perfecting the Saints and Establishing the Church Services

关于工作往前的研讨

一、在工作上需要研讨的三点

1、关于召会人数的繁增

行传九章三十一节说，“那时全犹太、加利利、撒玛利亚遍处的召会得平安，被建造，在对主的敬畏并圣灵的安慰中行动，人数就繁增了。”二章四十七节描述初期的耶路撒冷信徒，他们“赞美神，在众民面前有恩典。主将得救的人，天天和他们加在一起”。今天台湾众召会的光景，和使徒行传里所说的很相近。我们一样得到平安，被建造，并且敬畏主，得圣灵的安慰，甚至我们也是在这里赞美神。然而有一点，好像和使徒行传合不起来。在行传里，主把得救的人天天和他们加在一起，他们人数是天天加多的，但是这几年来，我们人数并不见加多。若是和我们到台湾来的头七、八年比，近年增加的速度实在差得太多。

一九四九年，我们约略作过一个统计，那时从大陆来的圣徒最多不超过五百人。尔后，众人就都散到全岛各地。到了一九五五年，全省弟兄姊妹人数最少已近两万，那个增加的速度是很快的。然而末了这十年，速度就慢了。我们都知道，当中有一段时间，我们中间起了风波，工作要往前很不容易。可是从一九六五年到现在，尤其是末了这二、三年，台湾岛上的众召会实在是和谐一致，众同工也是同心合意。然而，我们的进展仍是很慢。譬如台北召会，今年各会所聚会总人数，不比前三年加多少，恐怕连十分之一都没有。分家数字虽然加多了，但聚会人数却不见得加多。相信各地召会原则上都差不多。

今天召会各方面的条件，比二十年前优厚得多，可以说是多得无法比。那时的人数很少，弟兄姊妹的情形也很幼嫩，并且经济能力与现在相比，是十分之一都不如。然而，那时人数增加的速度快，现在增加的速度慢。这点实在值得我们在主面前一同研究。

HOW TO ADVANCE IN THE WORK

THREE POINTS REQUIRING OUR ATTENTION

The Church Multiplying

Acts 9:31 says, “The church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.” Verse 47 of chapter 2 gives a description of the early believers in Jerusalem: they were “praising God and having grace with all the people. And the Lord added together day by day those who were being saved.” The situation of the churches in Taiwan is similar to that of the early believers in Acts. We have peace, we are being built up, we fear the Lord, we have the comfort of the Holy Spirit, and we are praising God. However, there is one thing that does not seem to match the situation. In Acts the Lord “added together day by day those who were being saved”; that is, the number of believers increased day by day. In recent years our numbers do not seem to have increased. Our present rate of increase cannot compare to the increase that we experienced during our first eight years in Taiwan.

In 1949 there were about five hundred saints in Taiwan who had come from the mainland. Later these saints spread to various places on the island. In 1955 there were close to twenty thousand saints in Taiwan. These figures indicate that we had a rapid rate of increase. In the last ten years, however, our increase has slowed down. During this period, there was a turmoil among us; hence, it was not so easy for the work to advance. Even though the churches in Taiwan have been in harmony and oneness for the last two to three years and the co-workers have also been in one accord, our rate of increase has been very slow. The church in Taipei has not experienced a ten-percent increase during the past three years. Although the number of districts has increased, the total number of saints in attendance has not. I believe that this is the situation in all the churches.

The churches today have more provisions than we had twenty years ago. At that time, the saints were young, and our financial capability was less than a tenth of what it is today. In spite of all these factors, our present rate of increase is very slow. This situation is worthy of our study and examination before the Lord.

2、工作上需要产生新人

另一面，同工中几乎没有产生出新的人，意思是没有新的蒙主呼召，被主分别出来，能在全时间服事上有功用的。我们不能用人的办法召募年轻人，开办什么学校来栽培他们，以产生人才。我们都知道，那是人工的，是没有用的。然而，我们中间必须有一种光景，年年都有新的人被主兴起，蒙主呼召，分别出来。可惜，我们一直看不见这种光景。

3、主见证的工作能够往外开展

此外，我们现在工作往外开展的力量很差，似乎都只是保守的维持现况而已，多半是看守固有的地方召会。我们不像前几年，是一直往外开辟的。这几年并没有什么新的地方召会兴起来。推其原因，有一点是因为主要的都市都已有了召会，而较有功用的人多半集中在主要城市，不容易往小地方去。当初各地召会兴起来，是因为弟兄姊妹散居各处，就在各处兴起聚会。现在到别处散居的可能性不高了，因为大家都往大都市集中，而不往外散，所以别处不大容易兴起召会。在这种情形之下，毫无疑问，就得靠工人，而不能靠圣徒散居。

在圣经里，工作就是这两条路；一条是工作到各处开辟召会，（徒十三2，）一条是圣徒分散出去。（八1～4。）今天在台湾岛上，小的地方要靠弟兄姊妹往外散是不可能，所以，这个往外开展非靠同工外出不可。然而因着同工往外去的动力差，或者我们的制度有问题，所以工作就很难往外去。结果，召会的工作和见证，无形中就仅限于大都市。这点也是值得我们检讨的。

所以，最近我们提起这三点：到底召会人数加增不快，原因何在？到底工作上不能产生新的人，原因为何？以及我们如何能叫主见证的工作往外开展，从大城市转到小城市，再从小城市转到乡镇，而后转到小村去？我们要在主面前一同来看这三点。附带的还有一个问题，就是我们受浸的人多，留下的人却少。这也值得我们研究。

Producing New Co-workers

Furthermore, very few new co-workers are being gained. This means that very few saints are answering the Lord's calling to be set apart by the Lord and be useful in full-time service. We cannot use human methods, such as opening a kind of school to recruit young people in order to cultivate and produce some useful ones. Such a method is useless. Our situation should be that year after year new ones are called by the Lord, raised up by Him, and set apart by Him. Regrettably, we do not have such a situation among us.

Spreading the Work of the Lord's Testimony

At present the work is not spreading. It seems as though we are only maintaining the status quo among existing local churches. This is in contrast to our situation a few years ago when the work was always spreading and opening new areas. Now only a few local churches are being raised up. One reason for this may be that churches have already been established in most of the major cities. Furthermore, most of the serving ones are in the major cities, and it is not so easy for them to go to smaller places. Initially, the scattered brothers and sisters moved to the major cities for the raising up of local churches. Now it is not common for the saints to move to smaller places. People tend to concentrate in large cities rather than small towns. For this reason, it is not easy to raise up more churches. In view of this situation, we must rely on the workers going out rather than on the saints being scattered in order to raise up new churches.

In the Bible there are two ways for the work to spread. The first way is for workers to go forth and establish churches in various places (Acts 13:2). The second way is through the scattering of the saints (8:1-4). We cannot rely on the saints being scattered to smaller towns. Hence, the spread of the work depends on the co-workers' going out. Since the co-workers have been unable to go out, it has been difficult for the work to spread. As a result, the work and the testimony of the church are limited to large cities. This point is worthy of our study.

There are three matters that require our attention: the slow rate of increase in the churches, the lack of new co-workers being produced in the work, and the way to spread the work of the Lord's testimony from large cities to smaller cities and from smaller cities to towns and even to villages. We must examine these three matters before the Lord. An additional matter that is also worthy of our attention is that very few who were baptized have remained.

二、眼光放大， 开拓美国和外地的的工作

有人说这几年台湾的工作缺少开展，是因为我多半时间留在美国。这叫我太为难。如果我们要作美国的工作，而要我一年有一半的时间回到台湾，这是行不通的。因为台湾的工作从一九四九年下半年开始，已经作了二十一年。今天在台湾什么基础都有了，但是美国的工作完全在起始阶段，不作就没有，并且是作到哪里，才开拓到哪里。然而台湾的基础太好了，可惜没有尽其作用。比方，今天台湾社会各方面的情形，比我们初来时更有利于主的工作。大体说来，台湾岛上的生活安定，经济繁荣，教育发达，这些都是优厚的条件，但我们都没有好好利用。从前西教士到中国传福音，必须自己办学校，因为教育的开展对福音的广传很有帮助。今天在台湾根本不需要我们办学校，学校到处林立，这都是政府替我们预备的。这是一个很优厚的条件。加上这里治安好，政府又给人宗教自由，只要你不犯法，在信仰上是不受干涉的。这些都是优厚的条件，但我们却没有用上。

在美国也是这样，外面的环境条件很够，但我们自身的基础不够，不过是一个开头。在美国的工作，你不作就荒了，你一作就开了。若是我照你们所说的，那边作半年，这边作半年，美国是开辟不出来的。美国的工作要开，我还必须更多摆进去才可以。你们原谅我说，对于美国的工作，你们的眼光也要放得远大。虽然现在按数字说，台湾的地方召会很多，和我们一同交通的人数也多，但是工作在这里所能影响、普及的力量，比起美国是连一半都赶不上。譬如我们出版“话语职事”已经二十年，印刷的数量只有三千七、八百分。但是英文的“水流报”，一期就印到一万份了。这意思是，读中文的只有四千人不到，而读英文的却将近一万人。美国地方召会的数字虽少，和我们交通的人数也少，但是得这个工作帮助的人却不见得少。

BROADENING OUR VIEW FOR THE WORK IN THE UNITED STATES AND OTHER PLACES

Some saints have said that the work in Taiwan has not developed in recent years because I spend most of my time in the United States. This word is not correct. We cannot continue the work in the United States if I am required to spend half of my time in Taiwan. The work in Taiwan has been going on for twenty-one years, from the second half of 1949 until now. The foundation for many aspects of the work has been laid in Taiwan, but the work in the United States is altogether in the initial stage. If we do not labor in the United States, no fruit will come forth. The work will advance only as far as we labor. There is a good foundation in Taiwan, but it is regrettable that we have not developed it. The condition of Taiwan's society is far more advantageous to the Lord's work than it was twenty years ago. The living conditions in Taiwan are stable because of a prosperous economy and a well-developed education system. We must make use of these provisions. When Western missionaries went to China to preach the gospel, they had to establish schools, because education helps the spread of the gospel. Today there is no need for us to establish schools in Taiwan. There are schools established by the government everywhere. This is an excellent provision. In addition, the environment in Taiwan is safe and secure, and the government grants people freedom of religion. As long as a person does not violate the law, no one will interfere in his religious activities. All of these are excellent provisions, but we have not utilized them.

The United States has a similar situation. The environment there is suitable, but we have not yet laid a solid foundation for the work. The work is only in the initial stage. Hence, if we do not continue to labor, the work will suffer, but if we labor, the work will spread. If I spend six months in the United States and the other six months in Taiwan, the work will not develop in the United States. In order for the work to develop, I must spend more time there. We must have a broader view concerning the work in the United States. Although there are many local churches in Taiwan, and there are many saints fellowshipping in the churches, the impact and potential spread of the work in Taiwan cannot be compared to the United States. For example, The Ministry of the Word magazine has been in publication for twenty years, but there are only approximately three thousand eight hundred readers. However, The Stream magazine, which is in English, has ten thousand readers. This means that there are less than four thousand Chinese readers, but there are close to ten thousand English-speaking readers. Although the number of local churches in the United States and the number of saints in fellowship with us are few, the number of people who receive help from this work is not small.

在美国有一亿的基督徒，其中有四千万是天主教徒，六千万是更正教徒。在六千万之中，我们若能影响到四分之一，就是六十万。退一步说，若是能影响到千分之一，也有六万。所以在美国，这个工作实在是值得作。再者，除了美国以外，在印度、澳洲、纽西兰、西德等地，都有人受到影响。所以表面看，美国的工作在数量上不如这里，但是以影响力而言，台湾这里赶不上美国的一半。台湾的工作所影响的范围，多半是在东亚一带，并且仅止于华语世界。出了华语世界，再往外影响就很难了。所以从远处看，从广泛一点看，台湾这里工作的重要性不能和美国比。我们如果把那边的工作减了一半，挪到这里来，得不一定能补失。若是没有美国的工作，我是可以用全部的力量作台湾，台湾也是非常大有可为的；但事实并非如此。所以，盼望你们这么多人在这里，能努力的把工作开展出去。

我要进一步说到海外开展的工作，台湾不是没有给力量帮助，但给得不够多。实在说，台湾有几十处地方召会，好几万的圣徒，应该有相当的力量出去，帮助外面的工作。然而，出去的并不多。比方，日本的工作要开展，南韩的工作要开展，许多地方的工作要开展，但是这里出去的帮助不多。譬如现在印尼要开展了，你们若将三、四个同工弟兄给印尼，印尼也不够用。然而，你们就是不肯给。当然，台湾这里是应当往前，但这里也应当供应别处，不要只是集中在这里；所以，弟兄们仍需往前努力。

三、在工作上发挥力量，不要等候带头的

我们都知道工作上需要领导，但是同工们必须看见，不能光靠领导。尤其台湾岛上的工作，至今更不应该靠一个领导。各处都有基础，各处都有召会。同工们应该在所在之处，发挥工作能力。我们中间第一没有组织，第二没有什么约束的宪章。譬如，在台南的同工，可以说有无限量的自由发展工作，但对于别处召会如何就不要去摸。再比方，你若是在台北的同工，就需要全台北同工、长老们有交通，看看把那个会所交给你作，你就好好去作。在这点上，同工们有一个观念要转，就是不要一直被动的等待。

In the United States there are close to a hundred million Christians, of which forty million are Catholics and sixty million are Protestants. If the work influences only one percent of the sixty million Protestants, this would be six hundred thousand people. If we lower the percentage to only one-tenth of one percent, we would still reach sixty thousand people. Hence, it is worthwhile to labor in the United States. Furthermore, in addition to the believers in the United States, believers in places such as India, Australia, New Zealand, and West Germany are also influenced by this ministry. As far as the numbers are concerned, the work in the United States cannot be compared to the work in Taiwan; however, as far as impact is concerned, the work in Taiwan cannot compare to the work in the United States. The influence of the work here is mostly in East Asia, and it is limited to the Chinese-speaking world. Outside of the Chinese-speaking world, the influence is limited. Therefore, if we have a broader view, a global view, the importance of the work in Taiwan cannot be compared to the importance of the work in the United States. If we reduce the labor in the United States by half, we may not be able to compensate for the loss. Without the work in the United States, I could spend all my energy in Taiwan, and there would be much work here. However, the work must spread in the United States. For this reason I hope that you will labor diligently to spread the work here in my absence.

Concerning the propagation work overseas, Taiwan has rendered some help. However, there are many local churches and a good number of saints in Taiwan, so we should be able to render substantial help by sending more saints out. The work needs to be developed in Japan, South Korea, and many other countries. Saints need to be sent to these places. Three or four co-workers are not enough to begin the work in Indonesia. We must be willing to send saints. The work must advance in Taiwan, but we must also supply other places. The brothers should endeavor to go forward.

EXERCISING TO FUNCTION IN THE WORK

The work needs leadership, but the co-workers cannot depend solely on the leadership. The foundation has been laid, and churches have also been established in many places. The co-workers should exercise to function in the work. We are not an organization, nor do we have a constitution. The co-workers in Tainan are free to develop the work in Tainan, but they must not interfere with the work in other churches. A co-worker in Taipei must first fellowship with the co-workers and elders in Taipei regarding his service in a particular district, and then he should labor diligently. While he should follow the direction of the work, he should

譬如工作上派你去作某个会所，你就要听工作上的指挥。然而，工作上若要你今天作这个，明天作那个，这基本上是错误的。如果工作是这样支配人，这个工作就要去掉。工作不应该如此，工作最多只能对同工们有一点工作上的安排。就以台北召会为例，有这么多的会所，同工们要去那个会所？这一定需要工作上有一个安排。然而，一旦你被安排去一个地方服事，工作就应该给你绝对的自由。实在说，工作并没有一个总治单位。所以，在这一点上，同工们的观念必须转。

还有，不要把责任往上推。今天若是一个国家，有最光明的总统，但是他的部属都不按本分努力，这个国家迟早会败亡。然而若是一个国家，总统并不很高明，但是全国上下都非常忠心尽力，这个国家是会越过越强的。所以从一面说，我们这个工作，带头是需要的，也可以是不需要的，因为我们不是一个组织。每一个同工被安排到一个地方，他在那里应当有相当的自由，可以好好的服事。当然，有的同工很受当地情形的限制，因为长老非常辖制那地的情形。这就需要长老们转观念。

对于同工们，我们根本就没有辖制，没有统治，也没有约束。譬如一位同工弟兄，被安排到基隆，若是基隆作不出来，他该怨东怨西，乃该怨他自己，因为基隆已经交给他，他可以好好的作。工作上已经带得差不多，路也给他铺好了，火车也给了他，他只要好好的开车就可以了。所以，同工们的观念要转，今天若是交给你们大地方，你们就要把它作得像新耶路撒冷；交给你们小地方，也要作得像新耶路撒冷。这意思是说，无论交给你们什么地方，你们总要把那地方作出来。好比你到基隆，你就是那里带头的人了；你不能带全台湾，最起码能带基隆。况且各地召会是就地为政，工作也是一区一区的，不必一个总带头。

不光整个工作不要一个总带头，即使是一个分家聚会，甚至一个小排聚会也不要一个总带头；要把那个头去掉，叫个个都作头。同工们到了任何一个地方，在那里就是带头的。你们只管尽力作，不要管别的；这个观念就对了。譬如一位同工在某召会服事，他在那里天天睡觉没有人管，天天跪着祷告也没有人管；或者他在那里把自己的性命都拼上了，流血流汗搞得当地召会天翻地覆也没人管。所以，无论他作得好作得坏，他都不能怪别人，只应当怪自己；好是归功给他，坏也是他该被定罪。

not wait passively. However, it is a fundamental mistake for the work to direct the day-to-day activities of the workers. If the work directs the workers in this way, the work should be fundamentally adjusted. At the most, the work should make some initial arrangements for the co-workers concerning their service. In the church in Taipei there are many district halls. The work can arrange for a worker to serve in a particular district, but once a worker is assigned to serve in a place, the work should give him total freedom. The work does not have a central command unit. The co-workers must not hold such a concept.

The co-workers must not give their responsibilities to someone else. If a country has the best president, but none of its ministers work diligently, sooner or later that country will fall. But if the ministers do their best, even if the president is not intelligent, that country will become stronger. Hence, in a sense, the work needs leadership, but in another sense, the work does not need a leader or leaders, because we are not an organization. A co-worker serving in a certain place should have some amount of freedom. Some co-workers are restricted because the elders in their locality exercise too much control. These elders need a change of concept.

We do not control, rule over, or restrict the co-workers. If a co-worker is serving in Keelung but fails to accomplish anything, he should not blame anything or anyone, because he was perfected by the work and given freedom in his service. Therefore, the co-workers need a change in concept. Once they are serving in a certain place, whether large or small, they should work until that place becomes a "New Jerusalem." The place of our service does not matter; what matters is that we accomplish something. There is no need for a commander-in-chief in Taiwan. We simply need to labor where we are.

The work does not need a commander-in-chief, nor does a district meeting or a group meeting need a commander-in-chief. We should remove all the leaders, and let everyone be a leader. A co-worker should take the lead in the work by concentrating on nothing else but working diligently. This is the right concept. If he is not controlled, he cannot blame anyone but himself for the outcome of his labor. If the result is good, it is to his credit; if the result is poor, it is his fault.

因此，同工们的观念的确要转，我们这个工作，并没有一个组织。况且这个工作上的发展，不能像一个政府机关。同工们个人蒙恩的情形不同，有人蒙恩的情形像使徒保罗，他就能作使徒保罗那一分；有人蒙恩的情形像巴拿巴，他就能作巴拿巴这一分。即便人要来统治也没有用。你统治，他是个保罗；你不统治，他也是个保罗。巴拿巴也是这样。从使徒行传我们能读出，工作是根本没有统治的。工作一交给你，你就要自己作，要发挥力量，尽量作，不要等带头的。这是在同工们这一面。

四、长老要实在的把召会担起来

在长老们这一面，必须寻求主的恩典，能实在的把召会担过去。初期的时候，各地召会弱，需要同工帮忙。现在有的地方召会，同工在那里已经帮了二十多年，还要他们帮忙，这就有点说不过去。各地召会总得仰望主，盼望长老们能实在的把召会担起来。然而各地的长老们，都不要有一个观念，以为我作了长老，就永远在这里作长老。你必须要看你所在地的召会是否往前，是否能发展。若是在你的长老职任下，召会不能往前多少，不能发展多少，就需要你把这件事重新带到主面前，看看到底在你们中间有没有人，比你更为有用。这不是客气的问题。若真是有这样的人，你就该头一个让贤。因为我们设立长老不像宪法那样，规定总统任期四年，议员任期二年等。作长老是没有限期的。然而按着召会的现况，若是有人不在长老任内，但他属灵的分量比你重，属灵的功能和用处比你多，你就该是头一个让贤的。我们应该把这件事重新带到主面前。

既是各地召会的长老，就要把各地召会的担子担起来。若是你所在的召会实在是差，并且也没有人比你更行，就可以交通出来，让工作派人去，请同工帮忙。然而这也是个难处，因为同工去，虽说是要产生有用的长老，但大体上，同工都不太会产生长老，反而拦阻长老的产生。因为同工一作，就越作越把事情揽在自己手里，越作别人越没有机会作，也就学不到什么。按规矩，一地的召会若没有长老，同工去是暂时代理长老，慢慢的二、三年后，就可以从其中带出长老，把召会的担子交给他们。

Hence, the workers must change their concept. There is no organization in the work. We are not like a government office. Every co-worker works according to the grace he has received. If the grace he has received is comparable to what Paul received, his work will be comparable to Paul's. If the grace he has received is similar to what Barnabas received, his work will be comparable to the work of Barnabas. Whether or not the work tries to control him will not change the fact that he is a Paul or a Barnabas. It will only impact the effectiveness of his service. In Acts the work was not under anyone's rule. Once an aspect of the work is placed in our hands, we should exercise to function; we should not wait for "instructions" from a leader. This fellowship is related to the co-workers.

ELDERS BEARING THE BURDEN OF THE CHURCH

The elders must seek the Lord's grace so that they are able to bear the burden of the church. In the initial stage of the church, when it is still weak, the co-workers' help is needed. However, in some local churches the co-workers have been helping for more than twenty years. It is not reasonable for these churches to continue to ask for the help of the co-workers. It is the elders who should bear the burden of the church. However, the elders must not have the concept of being an elder forever. If the church does not advance or spread, the elders should go before the Lord and see if there are others who are more useful. If there are such brothers, the elders should consider giving up their service. The elders do not have a specific term of service, like the president who serves for four years and the legislators who serve for two years. There is no term limit related to the eldership. However, if an elder cannot bear the responsibility in a locality, and there is a brother who is more mature and more capable, then the elder should consider giving up his service. We should bring such matters before the Lord.

As elders, we should bear the burden of the church in our locality. If the situation of the church is poor, we can fellowship and ask the work to send co-workers to assist us. However, it is not easy, even for the co-workers, to produce elders. This is because the more a co-worker serves, the more he can keep things in his own hands. This results in limited opportunities for others to serve and learn. After a co-worker works in a place for two or three years, elders should be raised up from among the saints, and the burden of the church can be handed over to them.

然而，有些同工的服务不是如此。他们去之前，当地召会有些弟兄，好像还有长老的“苗头”，等他们去作了三年之后，那些人长老的“苗头”都没有了。因为事情完全在同工肩头上，都摆在同工手里。换句话说，同工直接服事，又不懂得训练别人，只信自己能作；并且他越作越作得好，别人就越不会作。这也就是个难处。因此，这处召会又把这位同工圈住了，他就以为那个地方非他不可。这实在是错误的。同工们到一个没有长老的地方，就应该开始训练弟兄，产生长老。过了二、三年他所作的长老任务，就该统统摆到那位弟兄身上，然后，设立那位弟兄作长老。这样，他就可以腾出来，照顾别处召会。正当的情形都该是如此。

现在的情形是各处长老都还没有顶上去，同工们在各地的作法，是代替长老作而不是产生长老，是阻拦长老而不是产生长老。所以，各地没有新长老兴起，而原有的长老，功用显出来的也不多。盼望现任长老都在主面前，重新考量自己，重新有一个起头，看自己是否能往前去。若是不能，就看当地召会是否有人比你们更胜任。若有，应该让贤与能；若是没有，就再和工作上交通。

五、简化聚会， 多作牧养和探望

此外，许多人受浸之后不能留下来，主要原因是我们没有时间照顾他们。现在的事奉大都是维持一个聚会，用聚会维持人、牧养人。所以，几乎所有事奉的人，都在维持聚会。我们的时间、力量都摆在各种聚会里。结果，聚会之外的牧养、教导、看望、安慰等种种真正事奉的工作，几乎都没有了。所以人受浸后，没有人照顾、养育，只是听任其自生自灭，有的就给偷去或丢失了，非常可惜。

所以，今后是否能在制度和作法上有所改变，值得我们众人一同探讨。这个责任实在是在长老身上。长老应当把制度改了，多作牧养的工作，不仅长老作，家负责作，所有事奉的人都要作。特别是常聚会的圣徒，都该作牧养的工作。故此，周期性的聚会最好能减一次，省出一点时间去看望、牧养。此外，长老、家负责要减省一些事务，不

It is often the case that some local brothers show signs of being an elder, but after a co-worker arrives and works in the locality for three years, these brothers no longer show any signs of being an elder. This is because the co-worker assumes all the responsibilities in the church. When the co-worker serves directly, he does not know how to train others and even believes that he is the only one who can carry out the work. The longer he takes care of things, the less capable others become. This is a problem. The church can become a trap to a co-worker if he thinks that he is indispensable. When a co-worker goes to a place where there are no elders, he should train the local brothers with the aim of producing elders. After three years some local brothers who can be given the responsibilities of an elder will be manifested. Then the local brothers should be appointed as elders. In this way, the co-worker will be freed to move to another locality. This situation is normal.

At present, however, the elders do not bear the burden of the churches, because the co-workers are still bearing the burden of the elders. No new elders have been raised up, and not many elders have manifested their function. I hope that the elders will go before the Lord, examine themselves anew, and have a new beginning in the Lord's light. They should determine whether or not they can advance or whether or not others are more suitable to be elders. If there are no suitable brothers, we can fellowship with the work.

SIMPLIFYING THE MEETINGS AND SPENDING MORE TIME SHEPHERDING AND VISITING

Many new believers have not remained after being baptized, because we have not spent enough time to care for them. Our service has focused on maintaining the meetings. We rely on meetings to shepherd the saints. Most of the serving ones focus on maintaining the meetings. We spend our time and energy on the meetings. As a result, the service related to shepherding, teaching, visiting, and comforting does not exist. This means that after a person is baptized, no one cares for him or nourishes him. It is regrettable that some new believers have even been lost.

We need to examine our situation and consider whether we can change the way we do things. The responsibility for this matter lies with the elders. They should change the system by spending more of their time shepherding. Not only should the elders spend more time shepherding, but the responsible ones in the districts and the serving ones should shepherd more. In particular, the saints who meet regularly should also do the work of shepherding. It would be good to drop one weekly meeting and use that time for

要花太多工夫在事务上。这个事务的治理，只要打一个基础就可以了。

简要的说，召会生活不必太倚靠带头的，乃要简化我们的聚会以及治理方面的事务，使事奉的人和新进的弟兄姊妹，能省出时间多作探望、牧养、和照顾的工作。长老们的长老聚会，也需要简化，不要太冗长，一件事既定规了，就不要再去讨论，直接执行就可以了。这样，可以省下许多时间，去作牧养和照顾。总之，长老们要多作牧养和探望的工作，把家负责、排负责一同带著作。

再者，要所有聚会的人，重新报名上册，然后把报名的人，编成一小排一小排。好比这小排编了五个人，这五个人就非要作出事情不可。现在的聚会，盼望周间最多只有一次会所的聚会，其他就是小聚会。这意思不是不聚会了，乃是各小排愿意怎么作就怎么作，各排作各排的。比方，一个小排愿意五个人去看望一个人，或是愿意把五个人请到家里有交通，亦或是愿意去传福音都好。无论他们要怎样作，就怎样作。每周总是要用两个晚上，最好是三个晚上，作牧养和照顾的事。有的两个小组一起交通后，愿意十个人来在一起，作一个中排也可以。这都由他们自由，也不必到长老聚会交通，乃要他们自己作作看，个个都去作。长老们只要作好照看、监督的工作。看他们这一小排作得如何，有没有成果，有没有带进新人，有没有被恢复的人等等。

我深深觉得改制是值得的，特别是众长老、家负责、和服事的人都该跟着转。最好是事务的工作只占十分之一，而看望、牧养人占十分之九。大家多用时间、力量在看望上。看望人不仅是长老一个人的事，乃是众弟兄姊妹都作这个看望的工作。我们众人需要在这点上，一同有交通。虽然改制不是革命，却是比革命更厉害。有时你革命了，但那个制度还在。所以，改制是更厉害、更具体的。

六、关于主日聚会的供应

我们要注意主日聚会的供应。我曾参加某个会所的主日聚会，觉得它完全不行，因为一个大好的主日上午，等于什么都没有

visiting and shepherding. The elders and responsible ones in the districts should reduce the church business affairs; they should not spend too much time on the business affairs.

The church life should not depend on those taking the lead. Rather, we should simplify our meetings as well as the administrative affairs so that there is more time for visiting and shepherding the saints. The elders' meeting should also be simplified. In this way much time can be saved and used for shepherding the saints. In short, elders should do more shepherding and visiting. They should also bring the responsible saints in the districts and small groups into shepherding and visiting.

Furthermore, we should make a list of all the saints in the meetings and then arrange the saints into small groups. There should be one weekly meeting in the meeting hall, and the rest of the time can be used for small group meetings. A group of five saints may decide to visit another saint, or they may invite another saint to fellowship with them, or they may preach the gospel. These things are all good. Whatever the saints in a group desire to do, they may do. They can meet two times a week, but it would be best to meet three times so that they can also shepherd and care for other saints. Two groups may decide to come together and fellowship. This is also good. Such matters do not need to be brought to the elders' meeting for fellowship. The saints should have the freedom to carry out such matters with each member participating. The elders oversee the church. They should observe how the groups are progressing, how many new ones are being gained, and how many backslidden ones are being recovered.

I feel that it is worthwhile for us to change the system. In particular, the elders and the responsible ones in the districts and the small groups should have a turn. It would be best if the business affairs took up only one-tenth of our time and visiting and shepherding took up nine-tenths of our time. We should spend more time and energy visiting the saints. Visiting is not the responsibility of only the elders; all the saints should be involved. We need more fellowship concerning this matter. Changing a system is not a revolution, but it requires more effort than a revolution, because it is possible to have a revolution but still maintain the old system. Therefore, to have a change of system requires more effort.

SUPPLYING THE LORD'S DAY MEETING

We must also pay attention to supplying the Lord's Day meeting. I attended a Lord's Day meeting in which the saints merely sang hymns, prayed, and gave

作，只是在那里唱诗、祷告、作见证。有的见证稍微好一点，大家觉得很受鼓励。有的见证差很远，大家也只能点头接受。整个聚会根本不在长老手里，不在长老的责任里。这好像你请人吃饭，要给人吃什么也不知道；是要请人吃豆荚，还是给人吃丰富的筵席，这都是你的政策。所以，我们总得有一个心志，即使头撞墙也得撞出“食物”，供应弟兄姊妹。

今天若是要我负责一个会所，不要说是撞墙，即使是撞地板，把头撞破了，我也要撞出个供应，来为着主日聚会的需要。否则主日聚会怎么办？几百人来在一起，就这么闹哄哄一个半钟头，下次来又是一样。我参加了几次这样无味的聚会，觉得你们完全荒废功夫。所以，你们实在必须拼上去。这就是说长老们的责任更加重了，因为这是你们的聚会，不要倚靠同工，乃要长老们在主日拼出个供应来。无论如何，一个主日聚会，作长老的总要做一点事。

按一般的经历说，主日上午两小时并不算长，总要有些好的、合式的、活的供应给弟兄姊妹，而不是在那里填时间。若是作长老的自己不能作这事，就得请别人好好的作，总要在每主日上午有好的供应。再分一部分时间，众人一同有交通，分享、作见证，这也是非常必要的。总之，每主日上午的聚会，都要给弟兄姊妹有好的供应，让他们得到实在的造就，并且众人能彼此有交通。

此外，每周该给弟兄姊妹留出两个晚上，让他们办家务事，这与属灵的事和召会的事奉没有关系。除了这两个晚上之外，有一个晚上是全会所集中在一起的聚会；这个聚会是重在圣徒们的造就。剩下的几个晚上，由每小排自己负责，祷告聚会也摆在排里头。这个排聚会的地方不限，不必由长老定规，只要各排自己定规即可。比方，我们五个人一排，这周在一位圣徒家祷告，下一周在另一位圣徒家祷告。较小的排是五个人，中排是十个人，大排是二十个人。这二十个人都是住附近的，同一个区，他们可以灵活运用，分成十个或五个，或者是两个中排来在一起也可以。

这样看来，每个中排至少有三个晚上可以自己活动，其中包括他们的聚会、交通、看望、寻找人、传福音、带领人等。

testimonies. That is not the best use of our time in the Lord's Day meeting. Some of the testimonies encouraged the saints. The meeting was not in the hands of the elders; in other words, the elders did not consider the meeting to be their responsibility. This situation can be likened to inviting guests for a meal but not preparing anything. We need to have a plan. We must be determined to have some "food" for supplying the saints during the Lord's Day meeting.

If I bore responsibility in a district, I would do everything in order to get a supply to meet the need of the Lord's Day meeting. Otherwise, several hundred saints will come together for one and a half hours every week without receiving a supply. After a few weeks some will feel that they are wasting their time and energy. Hence, the elders must labor desperately. They should bear a heavier burden for the Lord's Day meeting. Instead of relying on the co-workers, the elders should labor and pay the price to receive a supply for the Lord's Day meeting.

A two-hour meeting on the Lord's Day is not long. There should always be a good, suitable, and living supply rendered to the brothers and sisters. We should not fill the time with things that do not supply the saints. If an elder cannot fulfill this need, he should ask another brother to take care of it. We must set aside some time in the Lord's Day morning meeting to render an adequate supply to the saints. Another period of time should be set aside for the saints to fellowship and give testimonies. These are also necessary. In every Lord's Day morning meeting we should render a supply to the saints for their edification, and all the saints should have mutual fellowship.

Furthermore, we should set aside two evenings a week for the saints to take care of their household affairs, which have nothing to do with spiritual things or church service. The saints can meet in the hall for their edification on any other evening. The focus of the meeting in the hall should be for the edification of the saints. The small groups can decide how to use the rest of the evenings in the week; they should include a prayer meeting. The elders should not decide the location of the small group meetings. Every group can make that decision. The saints in a group may decide to pray in the home of one saint this week and in the home of a different saint next week. A small group can consist of five saints, ten saints, or even twenty saints. However, all the saints in a group should live nearby and be in the same district. Two groups may even decide to meet together.

The activities of a group may include meeting, fellowshiping, finding and visiting backslidden saints, and preaching the gospel to lead people to salvation. The

如此，就把事奉的责任，摆在每一位弟兄姊妹肩头上。召会只负责主日上午聚会，和周间聚会的带领。这周间的聚会可以放在周三或周四，其他的三个晚上，让各排自行决定去看望或照顾。总是要督促众圣徒，要在一起有祷告，有交通，还要去看望人，挽回退后的，扶持软弱的，安慰伤心的，并要带人得救。一排一排的自己作，慢慢作的人多了，就可以一排分作两排。

全召会一周最多只有两次集中，一次在主日上午，一次是周间晚上。这两次聚会主要是为着有一篇好的信息，造就、供应圣徒。若是长老们自己没有好的信息，就可以三个弟兄合作，选几篇信息读。好比“话语职事”中的信息，一周找一篇，三个弟兄先读过、消化、交通过，再定规谁该交通那一部分；预备好了，再印成一分刊物。到了主日聚会，他们三人按着段落，对聚会有供应。

不要讲那些东拼西凑的道。这就好比一个家庭，母亲照顾孩子，都是有一定的程序。比方，早餐、中餐、晚餐吃什么，都有一定的安排。总不会作母亲的没有安排，到了中午，刚好张伯伯来了，就对他说，“孩子们都在这儿等，你给他们什么吃吧。”张伯伯不好意思不给，只好到隔壁店里买了两盒饼干，给孩子们吃。有时候，我们的聚会就是这个光景。今天的中饭听天由命，明天的中饭就不知是李伯伯，还是刘伯伯来，也许一个伯伯也没有来，那就不吃，饿肚子。这就是孩子们的母亲没有负责任。

同样的，作长老的要负起责任。每个主日上午，众弟兄姊妹来在一起，你们都要供应他们，把东西给他们摆上，还要摆得象样。即使我们穷得没有办法，也得要摆出来。像已过抗战时，我们在北方真是穷，但那些作母亲的，再穷也得想出办法，为家人预备三餐，有菜有汤。即使不能吃得很好，至少是尽力摆给家人吃；那才像个样子。何况我绝对相信，我们不至于那么穷。

七、小排聚会人人负责， 人人事奉

responsibility for this service can be placed on the shoulders of the saints. In this way the church is responsible only for taking care of the meeting on Lord's Day morning and the mid-week meeting. The mid-week meeting can be on a Wednesday or Thursday, and each small group can decide whether to visit or to shepherd on other evenings. The elders should charge the saints to come together to pray, fellowship, visit and recover the backslidden saints, strengthen the weak saints, comfort the disheartened saints, and lead people to salvation. Every group can participate in these activities. When the number of saints in a group increases, the group can split into two new groups.

There should be two meetings a week to edify and supply saints. These meetings should be in the district halls, one on the Lord's Day morning and the other during the week. If the elders cannot give good messages, they can coordinate together to select a few messages and digest them. They can select a message from The Ministry of the Word magazine. The brothers should read, digest, and fellowship concerning the message. They can then use this to supply the saints on the Lord's Day.

The elders should always have something with which to supply the saints. They should never be empty-handed. We should not be like an irresponsible mother, who does not consider how to feed her children.

The elders must bear this responsibility. Every Lord's Day morning when the saints come together, the elders should supply them in a proper way with "food." No matter how poor the elders think that they are, they must always be ready to supply and nourish the saints. This is the proper way.

EVERYONE IN THE SMALL GROUP BEARING RESPONSIBILITY AND SERVING

在小排实行方面，或者应当鼓励并介绍一些属灵书报给弟兄姊妹，让他们能在聚会中彼此研读，彼此交通。譬如，有三个晚上的聚会，可以有一晚一起读书报和祷告。若是大排，二十个人来在一起，或者是中排，十个人来在一起，小排就五个人来在一起。一般来说，中排十个人来在一起即可，有一半的时间读书，再有一半的时间祷告。除了这个之外，还有两个晚上可以活动，就是看望人，传福音。这样长期作下去，果效是很大的。

关于福音记名单，不必集中管理，只要交给小排，让小排自己作。我觉得以后像受浸谈话这类的事，都值得重新研究，不一定是集中的作。若是长老忙不过来，就让小排自己定规，自己作。好比小排中带来的福音朋友，他们愿意接受主，也真是得救了，就可以给他们施浸。自然这个手续就简化了。

我们要聚会的人重新报名，再把所报来的名字分五个人一排，不要排负责，五个都是负责的。即使是二十个也是平等的，没有所谓的负责，个个都负责。这五个彼此照顾，你管我，我管你。完全不安排负责，只给他们编排。他们这五个人一排，愿意怎么传福音就怎么传福音，愿意怎么造就就怎么造就，五个人都要负责。

我们中间现在已经落到一种不好的风气里。什么不好的风气呢？就是有官场的味道。我觉得应该把这个制度去掉，要大家自治。现在这个分小排不要有带头人，每一个都带头并自治。他们这五个人若不自治，就让他们自生自灭。总之要有自治的风气，不要让会所的治理，扼杀很多有用的弟兄姊妹。有时候，我们越治理越乱，反而让弟兄姊妹出了事情。所以，会所的治理要完全去掉，让众弟兄姊妹去事奉，让他们自己作。

当圣徒来在一起聚会时，就是你们作“爸爸妈妈”的责任了，要给他们一点东西吃。不要去治理他们，乃要去喂养他们。我请求你们各会所，不要再有会所治理了。你们已经有长老治理、家负责治理，若还要在长老治理、家负责治理之外，加上会所治理，就太多了。所以，这个治理即使不能去掉，也得把它减轻。

In the small groups we should introduce the saints to spiritual books for their study and encourage them to fellowship mutually in the meetings. A small group can use one evening to read spiritual books and pray. About ten saints can gather together and use half the time to read and the other half to pray. A group can use two evenings to visit saints or preach the gospel. If we can practice this consistently, over a period of time we will see results.

The information concerning gospel friends does not have to be taken care of in a central location. This information should be taken care of by the small groups. We also need to consider certain matters such as baptisms. Such matters do not necessarily need to be done in the halls. Baptisms can be taken care of by the small groups. A small group can baptize its gospel friends who have received the Lord. In this way the church life is simplified.

We should make a new list of the saints who are in the meetings. Based on this list saints can be formed into groups. We should not designate one saint as the responsible one, because every saint is a responsible one. Even if twenty saints come together, every saint is responsible. These saints should take care of one another. They can preach the gospel together and edify one another; all the saints should be responsible.

Because there seems to be a hint of bureaucracy among us, no one should be assigned to be a leading one in a small group. Every saint should take the lead and take care of the group. If the saints do not take care of themselves, they will die. We need an atmosphere of mutual care. We must not let the districts administrate the small groups. Such an administration would annul the function of the saints. The more we try to administrate, the more problems there will be. We should eliminate any administration through the districts by letting the saints serve and take care of their activities.

When the saints meet on the Lord's Day morning, it is the responsibility of the elders, the "fathers and mothers," to give them something to eat. Do not control the saints; instead, feed them. The districts should not seek to control the saints. The oversight of the elders in the districts is a sufficient responsibility for the elders. The administration in a district must be reduced.

在一个地方召会里，长老的责任主要是在于喂养和教导。好比，某会所在主日上午有几百位弟兄姊妹聚会。这时，长老们就要给他们东西吃。长老们的治理，是要让众人吃饱。民以食为天，给人吃饱就不乱了，治理国家的原则也是这样。你先要叫人民吃饭，使他们饱足，就都没有问题了。譬如，日本这个国家很丰富，他们的人民就不太容易吵闹。所以，原则上是要给人吃饱，喂养他们。这个喂养若是没有作好，几层的治理下来，是会越治理越饿的；末了就不是治理，而是治乱了。

八、除去治理的枷锁， 使弟兄姊妹的灵自由

以某会所为例，所着重的都是在治理。这个“饼”是应该翻了，（何七 8，）这个治理应该去掉，看看不治理能闯多少祸。现在我们要冒一点险，看会有什么事发生。若是排里的五个人吵架，就让他们吵。家负责不要去过问，让他们吵，若是吵得这个小排荒了，就让它荒吧。我们所要的排，是自愿奉献排，大家都是拿细耳人。本来情况表应该是属利未人管的，但现在利未人要统统放手，就按着神所开的一扇门，让拿细耳人进来。或许我说得太过，但实在是因为这个会所，给我很大的刺激。我四十年的事奉里，没有见过这种光景，那么多的治理，把召会“枷”得太厉害了。现在已是积重难返，所以需要矫枉过正。起码要试著作看看，把一切的负责都丢掉，都不要了，只要弟兄姊妹来聚会，让他们事奉，看看会乱到什么程度。

我绝对相信会所若不治理，会比今天的情形好多了，起码好一倍，因为众人都出来事奉了。现今这些父老兄姊们，把那些小弟妹们“枷”得太厉害，以致这些小弟妹们该扫地的不扫地，该擦窗户的也不擦。等到这些父老兄姊病倒后，他们才会自动的扫地擦窗户，并且作得比从前好。所以按我看，这个会所是给太多的治理治荒、治枯了，治得谁都不干了，人里头的灵都不事奉了。千万不要以为我是猜想的，我说这话是有根据的。好些人里头不干、不事奉了，并且这个不干、不事奉的，不是久不聚会的，而是这个会所里的精锐，因为他们为了维持一个局面，已经弄得枯竭了。所以，现在只要把这个治理打掉，这个会所就复活了。

In a local church the responsibility of the elders is mainly in feeding and teaching. When the saints gather together on the Lord's Day morning, the elders should give them food. The genuine administrative responsibility of the elders is to give food to the saints. If people are fed, there will be no problems. This principle also applies to the administration of a nation. If a nation is fed and satisfied, there will be no problems. Hence, we must feed and satisfy the saints. If the saints are not fed, our administration will bring in confusion. If the saints are fed, our administration will bring in order.

SETTING THE SPIRITS OF THE SAINTS FREE

A hall that stresses only administration of outward matters is like a “cake not turned” (Hosea 7:8). Some may think that it is a risk to reduce the administrative involvement of the elders. We need to run this risk and see what happens. We should not feel a need to direct every matter in a group meeting. This will enable the function of the saints to be developed. If the saints in a small group are quarreling, we should not be quick to intervene with their quarreling. If a small group becomes desolate because of incessant quarreling, let it be so. Eventually, the Lord will open a door for the consecrated saints to address the real need of the group, and the quarreling will stop. Perhaps I am too much in my speaking, but I am greatly disturbed by the situation here. In my forty years of service, I have never seen such a situation where there is so much administration. It puts a “shackle” on the church life. We must remove the concept of having responsible ones in the groups. Let the saints meet and serve.

I believe that if there were less administration in a district, the saints would come forth to serve. Our situation can be compared to a family in which the elderly father and older siblings restrict the younger siblings from doing anything. Too much administration can cause the saints to lose the spirit to serve. I do have a basis for saying this. Many saints give up inwardly and no longer want to serve, because they were merely maintaining a façade. If we reduce the administration, the saints will be enlivened.

有的地方也是同样的情形，所谓的长老、家负责们，都“枷”得太厉害了，没有叫弟兄姊妹的灵得供应，出来事奉，并且没有给弟兄姊妹灵里的自由。这是不对的。当然所有的情形，并不一定都如此，但若真是如此，就应该打掉。当初主带领召会，从圣经来看，有同工、长老，是为着应付那个需要。若变作一个制度，一个组织，来控制 and 统治，这就应当打掉，完全打掉它。

九、主的工作无可限制

有的同工说，他们作工很难，因为长老掐得很厉害。虽然长老掐得厉害是不合宜的，但在同工这一面，应该是长老掐不住的。好比某弟兄去台中服事，他不能因为台中的长老们掐得很厉害，就什么也不作。一面，长老不该掐得太厉害；但另一面，这位弟兄应该是怎么掐也掐不住的。然而，他若要站讲台，长老不给他站；他要作少年，长老不给他作；他要作学校，长老不给他作；他要会前接触弟兄们等，这些长老们若都掐住，这样作长老就是不正确的。

长老不该限制同工到这个地步。然而同工们不要怨长老，要问自己有没有东西能供应出去。若是你有东西供应，你在聚会中供应生命，你一开口祷告，人就活了，谁能掐得住你？所以，同工应该是掐不住的。我们都知道，当暴风雨带来洪水的时候，是谁都不能把它掐住的。今天你若是“水多”，谁也不能拦阻你，连防波堤都拦阻不了。所以，同工们都不要埋怨被谁掐了，因为你若有供应，没有人掐得住你。

在长老这一面，奉劝你们千万不要掐，不要有那么多的治理，而要有鉴别的能力。要看看这位弟兄到底是不是有真实的供应，若有就尽量给他作，完全开放给他，让他大量的作。这向来是我们的家风。今天弟兄们都能作见证，我们在这里的工作，根本没有“掐”这件事，也没有控制；只有开导，只有供应，只有扶持。我们都需要把那些多余的治理打掉，不要有太多的治理。我相信在召会中，没有一个人是没有用的；每一个人都有用，只是看用的得当不得当。

The elders and responsible ones must not shackle the saints; instead, they must supply the saints so that the saints come forth to serve. The saints need to be free in their spirit. According to the Bible, the co-workers and elders are raised up to meet a need. If they become a system or an organization to control and rule over the church, they should be removed.

NOT RESTRICTING THE LORD'S WORK

Although it is not appropriate for the elders to choke the workers so severely, the co-workers should be “choke-proof.” A brother who serves in a locality should not stop doing something simply because he feels that the elders are not fully supportive. The elders should not control him, but the brother should still be able to coordinate with the elders. However, the elders should not direct him in his service, whether it is giving messages, working with young people, working on the campuses, or contacting saints.

While the elders should not restrict the co-workers, the co-workers should not blame the elders. Instead, the co-workers should supply others. If the co-workers have something, they will supply life in the meetings, and whenever they open their mouths, the saints will be enlivened. Who would restrict the co-workers if they supply the saints? The co-workers should always have the supply. They should be like a river. The co-workers should forget about any restrictions and instead have a ready supply.

I would advise the elders to administrate less but exercise discernment. They should see whether a brother has a genuine supply. If a brother has the supply, he should be encouraged to serve. The brothers can testify that our work has never restricted the saints. In the work there is only leading, supplying, and supporting. We must reduce the administration. In the church life no one is useless; rather, everyone is useful. In any case, a person's usefulness depends on whether or not he is used.

今天，如果我是一个同工，我总不能叫自己没有用。我即使不能作别的，起码可以到街上去，一天接触一个人。我怎么会没有用呢？一天至少能撒上百张福音单张。这个没有用是要自己负责的。我们不能说自己没有用处，即使我是个哑吧，什么也不会讲，至少我还能撒单张。所以，没有一个同工是胜不过这个哑吧的。相信同工们的用处都是很多的，没有用处是自己没有尽力发挥。

有的同工是把事情都派给别人作，自己什么都不作，只是参加聚会，这也不正确。所以同工们要两面都顾到：一面，绝对不要看自己没有用处；另一面，自己也要往前去。所以，一定要找机会发挥你那分的用处。大有大的用处，小有小的用处，我绝不信有一个人是没有用处的，只是他不去发挥罢了。我们都不要怪环境，说，因为环境如何才作不出事情。就你这一面，你应当发挥你的用处。在主的工作上，实在是无法限制的，即使有限制也无法限制得住，总是有可作的。譬如，我到台中服事，台中的弟兄们都掐住我，不给我喘气，真是没有办法。然而，只要他们一给我喘气的机会，我一定作得让他们个个不平安。

十、放手给弟兄姊妹作

所以在此，我们大家都要眼光放远，观念要改，胆子放大、放开一点。我信即使差也不会差得太多。二十年前我还不太敢说这话，但二十年后的今天，我可以说这个话，让弟兄们错一点，试试看能错得多远。

A co-worker should not allow himself to be useless. At the very least, he can preach the gospel to one person a day. He can distribute two hundred tracts every day. If we are useless, we bear the blame. We should not say that we are useless. Even a person who is mute and cannot speak can distribute tracts. The co-workers have many functions. A co-worker with no function has not developed his function.

It is not good for the co-workers to delegate everything to others and then merely attend the meetings. The co-workers should never be useless; instead, they should always advance and look for opportunities to develop their function. No saint is useless. To be useless means that we have not worked to develop our function. We should not blame our environment. We must develop our function. The Lord's work cannot be restricted. The Lord's work cannot be stopped. There is always work to do. We must labor to the extent that all the saints are stirred up.

LETTING THE SAINTS WORK

We must have a long-range view. We must have a change of concept and let go of any thought of controlling the church. The church life will not become worse from a lack of control. Twenty years ago I would not have dared to say this. However, today I can say this. We should not control out of fear that the saints will make mistakes.

去年洛杉矶召会有三位青年弟兄，都是首屈一指能服事的，他们自告奋勇要作青年，结果越作人越少。有一天，他们来找我交通，话还没说完，我就对他们说，“从今天起，你们三个人不要作青年人了，把青年学生工作交给学生作吧。今天谁不在学校读书，谁就不要作青年工作。”他们三人听了都没有话讲。这样，青年工作就交给学生去作了。之后长老们又在那里谈，是不是要去看学生作得如何。我说不用看，让他们去作吧，他们怎样作都可以。

有一次在美国感恩节时，有个青年聚会，从各地报名了几百位青年人。我就通知大家，谁都不要过问，让他们自己去作。原本有些长老想要插手，外边也有信来交通，建议要请某位同工来。我就说，请我们众人都出去，全数都走光，让青年人自己作。结果那一次聚会，所有负责弟兄都走光了，青年学生负责他们自己的青年聚会。

聚会前几天，我正要外出往旧金山去，那些青年一听没有人管他们，又是特别聚会，就害怕错了怎么办？于是有四、五位在一起，把他们的规划作成报告拿来给我，要我一项一项的看，然后告诉他们可作不可作，不可作就要我改。我把那个报告放在一旁说，“去作吧。”他们说，“错了怎么办？”我说，“错得越多越好。”我的确能见证说，最蒙祝福的青年特会就属那一次，他们作得相当好。所以，那些有抱负、自认能作青年工作的，现在都服气了。他们所看为不会作的青年人，竟作得比他们好上几倍。

之后，在一次十二月的一个节日里，又有青年特会让他们自己作，结果受浸了二百二十五位青年人。所以，我们都要放手给弟兄姊妹们作，大胆的交给他们作。

一九七一年一月一日讲于台北（全台同工长老聚会）

Last year in Los Angeles three young top serving brothers volunteered to labor with the young people. The more they worked, the less the young people came to the meetings. One day they came to fellowship with me. I told them that they should no longer work with the young ones; rather, they should let students work with students. I also said that those who are not in school should not work with students. Thus, the work with the young saints was put into the hands of the students. I even told the elders not to check how the students' work was progressing.

Even in a young people's conference during the Thanksgiving holidays, the young students bore the responsibility of the meetings.

Before the conference, the young saints heard that no one would be overseeing the conference, and they were afraid that they might make mistakes. So a few of them made a plan for the conference and brought it to me. Instead of reviewing their plan, I told them to hold the conference and that it would not matter if they made mistakes. I can testify that that young people's conference was blessed. The young people did an excellent job. This subdued the brothers who were ambitious to work with the students. The young people are qualified to take care of other young people. The young ones who thought they were incapable of doing a good work were quite capable in the end.

We later asked the young people to take care of another conference, and two hundred and twenty-five young people were baptized. We should let go and let the saints serve. We should be bold and let them do the work.

召会中的牧养与监督

一、召会中需要牧养与监督

彼前五章二至三节说到作长老的人：“务要牧养你们中间神的群羊，按着神监督他们，…不是作主辖管所委托你们的产业。”这意思是，长老们应当牧养圣徒，并要监督圣徒，但不是作主宰辖管圣徒。彼得在这里所说的牧养和监督，在召会中是非常重要的。照约翰二十一章来看，牧养包括喂养，（约二一 15～17，）因为牧人牧养羊群不仅是牧，还要喂。

召会扩展缓慢的主要原因，可能是在这两点上有欠缺。第一，我们的牧养不够，群羊缺少属灵的食物，也缺少属灵的带领。食物就是“养”，带领则是“牧”。第二，是监督的少，照管的多。我们都知道，照管和监督是相当有分别的。按字面看，照管就是你来作，你负责。监督是你不作，别人作，别人负责，而你监督。目前在召会中，我们的照管，也就是治理，太多了。长老、家负责、排负责把所有的事都拿来自己作，而没有把事情交给弟兄姊妹作。我们应该取一个监督的态度，让弟兄姊妹作，而我们监督。圣徒们若是不会作，我们来指导；他们作错了，我们帮忙改正；有不妥之处，我们再来劝导，但始终都是他们作。

有一次，我在某处召会看到聚会前后，同工、长老们忙得不可开交，圣徒们连椅子怎么排，窗户怎么开，大小事都要问他们。这种作法就是只会吩咐人作事，不会把事情交出去给人作。吩咐人作事是一回事，把事情分出去给人作又是一回事。你手上可以有十件事、百件事，但是你统统安排给人，让别人作。这种作法不是你吩咐他们作事，而是你托付他们作事，把事情托给他们，让他们去作。另一个作法，是什么事都抓在你手里，人要作一件，就来问一件。你要作一件，就吩咐一件。这个包裹要寄，人替你写封面，帮你去寄；会所要整洁了，人来替你作整洁。好像你不发命令，别人就不会作，也不能作。

SHEPHERDING AND OVERSEEING

THE CHURCH NEEDING SHEPHERDING AND OVERSEEING

First Peter 5:2-3 addresses the elders, saying, “Shepherd the flock of God among you, overseeing...according to God; not...as lording it over your allotments.” This means that the elders should shepherd and oversee the saints but not as lording it over the saints. The shepherding and the overseeing spoken of by Peter are very important in the church. According to John 21, shepherding includes feeding (vv. 15-17). A shepherd feeds as well as shepherds the flock.

The slow rate of increase in the churches may be due to our lack in shepherding and overseeing. First, our shepherding is insufficient, and the flock lacks spiritual food and spiritual guidance. Food is for feeding, and guidance is for shepherding. Second, although there is a shortage of overseeing, there is an abundance of managing. Managing is quite different from overseeing. Managing is related to handling church affairs. A person who manages is one who handles church affairs and is responsible for them. A person who oversees is one who lets others handle and be responsible for church affairs while he takes the oversight. There is much management in the churches. The elders, the responsible ones in the districts, and the responsible ones in the groups handle every matter instead of committing matters to the saints. We should have the attitude of an overseer and let the saints handle things while we oversee the saints. If the saints do not know how to do a certain task, we can direct and guide them. If they make a mistake, we can help and correct them. If they do an inappropriate job, we can further advise and instruct them. The saints should do everything.

There was a locality in which the co-workers and elders were very busy before and after every meeting, because the saints asked the co-workers and elders everything, including how to arrange chairs and how to open the windows. Instead of committing these matters to the saints, the saints were only directed to do them. It is one thing to direct people to do things, and it is quite another to delegate things to people. A brother may have ten or even a hundred tasks, but he delegates all the tasks to others. Then he does not need to continually direct the saints to do the tasks. He merely entrusts them with the tasks and lets them do the tasks. This is in contrast to the brother being responsible for all the tasks, which requires the saints to check with him about every task that they do. As a result, he has to direct someone to do each task that he wants done. He must ask someone to pick up the mail, clean the meeting hall, and open the windows. The saints will not or cannot do anything without his command. This was the situation in a locality.

这是我在某处召会看见的光景，所以，我向同工、长老们建议：“你们必须把事情交托出去。会所作整洁，交给一部分人作；管邮件，交给另一部分人作。他们作了，一切事都给出去了。你们不要再发号施令，不要再吩咐了。”这样一来，聚会时，同工、长老们应该是轻松愉快的，因为事情统统不在他们手里，而是在众圣徒手里。

二、召会中的牧养

1、牧养需要主的话

现在，我们要来看牧养的问题。在牧养的事上，无可疑问的，第一，要养；第二，要开导。今天在召会中，“养”就是要用主的话喂养。所以，不仅要弟兄姊妹聚会时灵强，灵释放，灵新鲜，大家都很活，乃要看众人是否真实的得着供应和喂养。活是一件事，释放是一件事，但众人是否实在得着生命的供应和喂养，又是另一件事。

2、牧养不是传道理

在行传二十章三十二节，保罗说，“我把你们交托神和祂恩典的话，这话能建造你们，叫你们在一切圣别的人中得着基业。”这意思是，我们喂养弟兄姊妹，必须用主的话。我们有个从基督教来的观念必须改掉，就是认为信徒需要借着听道，才能得着喂养。基督教里的人常说，需要道理来教导、栽培、造就人。事实上，喂养才是比较好、比较实际的路。基督教留下一个风气，认为必须用道理教训人，培养人，因而产生了专门讲道的人，如传道人、讲道牧师等。若是一个地方没有牧师、传道人，就要花钱聘请一位。我们中间多少也受这种风气影响，虽然我们觉得雇人作传道不好，花钱请牧师也不妥，但我们中间有所谓的同工。所以，众圣徒都认为同工会讲道，同工是专门讲道的，讲道乃是同工的事。实在说，这种心态是不合宜的，因为这不是圣经的思想。若是全时间同工，成了专门讲道的，原则上是换汤不换药。

3、长老要在话语和教导上劳苦

圣经清楚给我们看见，长老要牧养神的群羊。提前五章十七节说，“那善于带领的长老，尤其是那在话语和教导

The co-workers and elders must commit all matters to the saints. The cleaning of the meeting hall should be handed over to a group of saints. Things related to the mail should be assigned to another group of saints. Once you hand tasks over to the saints, let them handle the tasks. Do not give them commands or orders anymore. Then the co-workers and elders will be relaxed and pleasant in the meetings, because the chores are not in their hands but in the hands of the saints.

SHEPHERDING THE CHURCH

Shepherding Needing the Lord's Word

Shepherding first involves feeding and then guiding, or leading. In the churches we need to feed the saints with the Lord's word. We should encourage the saints to be strong, released, and fresh in their spirit when they meet so that everyone is living, and we should also watch to see that they are being properly supplied and fed. Being living and released is one matter, and receiving the life supply and feeding is another matter.

Giving Messages Not Being Shepherding

In Acts 20:32 Paul says, "I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified." This verse says that we must use the Lord's word when we feed the saints. According to our Christian concept, believers can be fed only by listening to sermons. This concept must be dropped. It is often said in Christianity that believers need to be taught, cultivated, and edified through sermons. However, feeding is a better and more practical way. The general atmosphere in Christianity, of believers needing to be taught and nurtured through messages, has produced professional speakers, such as preachers and ministers. A congregation that does not have a pastor or a preacher has to hire someone. We have been affected by this atmosphere. Although we feel that it is not proper to hire preachers or pastors, we have so-called co-workers among us. The saints think that the co-workers are capable of and specialized in giving messages; hence, giving messages is the responsibility of the co-workers. This attitude is inappropriate; it is not the thought in the Bible. A full-time co-worker who is specialized in giving messages is, in principle, the same as a pastor or preacher in Christianity. The only difference is in name.

Elders Needing to Labor in the Word and Teaching

The Bible says that the elders should shepherd the flock of God. First Timothy 5:17 says, "Let the elders who take the lead well be counted worthy of double honor, especially

上劳苦的，当被看为配受加倍的敬奉。”这里说，善于带领的长老，乃是在话语和教导上劳苦的。所以，喂养和牧养就是教导，必须要用主的话。在一个地方召会中，喂养和牧养是长老的事，如同在一个家庭里，是父母的事一样。所以，长老们不能再有借口说，“我们长老没有一个人有讲道的恩赐。”这种话是受了传统基督教的影响。我们中间开始时很得弟兄会的帮助，他们是首先恢复召会生活的一班人，但他们很注重恩赐。他们认为没有话语的恩赐，就不能传信息。然而，这几年来，对林前十四章三十一节，我们看得很清楚：“你们都能一个一个的申言。”所以，“我们没有恩赐讲道”这个观念，应该要连根拔除。我们都需要学习用神的话喂养人。

4、不能完全倚靠全时间服事者

不要在意自己有没有恩赐申言，因为圣经说，“你们都能一个一个的申言。”以姊妹们为例，绝没有一个姊妹成家了，却自己不作饭。当然，可能有很多姊妹会说，她不会做饭。一九六二年，我到美国住了十个月之后，本来是不会做饭的，也变得会做饭了；因为我即使不喂养别人，也得喂养自己。从前我只会吃别人作的饭，结果把胃吃坏了，得了十二指肠溃疡；这是我自己不会做饭的结果。然而，我吃了十个月自己作的饭，我的溃疡就好了。我的意思是，我们从前太倚靠别人。地方召会的长老带头倚靠工人，把工人抬得太高；就好像请了一位大厨师到家中，看到他作的饭菜，自己就不敢动手了。实在说，有的同工在讲道的本领上，可能比长老还差得多。这并不是要揭谁的短处，而是要大家一同蒙光照，一同来看到底我们错在哪里，问题在哪里？我们有一个极大的错，就是以为谁作了全时间服事者，谁就会传道；谁不是全时间服事的，谁就不会传道。这是错误的观念。

5、讲道要讲出实情，命中要害

those who labor in word and teaching.” This verse says that the elders who lead well are those who labor in word and teaching. Hence, to shepherd with feeding is to teach with the Lord’s word. The elders in a local church should bear the responsibility of shepherding and feeding. This can be compared to parents bearing responsibility in a family. The elders should not excuse themselves and say that they do not have the gift of preaching the word. Such a thought is the influence of traditional Christianity. When we first began meeting as the Lord’s testimony, we were greatly helped by the Brethren. They were the first group of believers to recover the church life, but they paid too much attention to the gift of preaching the word. In their consideration a person could not give a message unless he had the gift of preaching. However, we have clearly seen 1 Corinthians 14:31, which says, “You can all prophesy one by one.” Hence, we should uproot the concept of not having the gift of preaching the word. We need to learn how to use God’s word to feed others.

Not Depending on Full-time Serving Ones

Whether you have the gift of prophesying does not matter, because 1 Corinthians 14:31 says, “You can all prophesy one by one.” This can be compared to a married sister who must cook even though she says that she does not know how to cook. In 1962 I went to the United States, and after being there for ten months, I was able to cook even though I had never cooked previously. I had to cook because I had to feed myself. Initially, I ate meals that others prepared, but as a result, I suffered from an ulcer. That was the result of my inability to cook. But when I began to eat my cooking, my ulcer was cured. I give this example to say that we have depended too long on others. The elders in the local churches depend on the co-workers and exalt them. The co-workers are like famous chefs whom we invite to our homes to cook for us. Actually, in terms of the skills in giving a message, some co-workers may be far inferior to the elders. I hope that we will be enlightened to see our mistakes. The concept that whoever serves full time is able to preach the word and whoever does not serve full time is not able to preach the word is erroneous.

Speaking to Meet the Need

当然，一面说，我们一个一个都能申言，这是对的。但另一面，我却不信人只要一全时间服事，就会讲道，身分就不一样了。各地的长老们都要转这个观念，不要以为一全时间就会讲道了。没有这回事。有几位长老弟兄，他们讲的道，没有几个人能比得上。比方，有的人开口讲道，好像拿枪打仗一样，开了十几枪，对方还是活蹦乱跳，没有命中要害。然而，那几位长老只要一开口，即使只是开了“半枪”，就能命中人的要害。若是这些长老弟兄肯拼，他们一定可以讲得比同工还要有果效。因为讲道，不是要讲好听的道，得人的称赞；就如打拳不是要打得好看，得人的喝采，而是要命中要害。所以，有两种讲道，一种是玩票似的，口才、用辞遣字、知识、声音都很好，但是讲了半天，没有效果。另一种是讲出真实的情形，针针见血，摸着人的心。

我们所需要的，不是玩票似的道，而是要人命的道，一开口，就针针见血，命中要害。所以，不要管好听不好听，措辞对不对，重要的是要能打中人心。美国大布道家慕迪（D. L. Moody），有一天在台上传完福音后下了台，有位教育程度很高的人来对他说，“慕迪先生，你刚刚在台上，有一句话文法讲得不对。”慕迪的学历不高，年幼时就在他舅父的鞋店作学徒；但是被主得着后，大发热心，而后出来为主作工传福音。他放胆的对那人说，“是的，你的文法对，但你上去讲讲看，有没有人得救？”慕迪很清楚他讲道不是教英文文法，而是要带人得救。所以，他不在意文法对不对，只要人得救就可以了。

6、长老需要操练，不要倚靠同工

虽然有的长老说话有个腔调很难改，也很难说出一篇漂亮的道；但只要他肯操练，必定能说出针针见血、命中要害的道。不像有的人讲了一篇漂亮的道，好像演了一场好戏，却一点也不摸着人，不影响人。有的同工口齿清晰，讲得动听，又有条理，但是讲到末了，没有一点果子。他在一地作了两年，那地还是原来的样子。反之，有的人虽然道讲得不怎么样，却有果效发出。我们都要讲这样有果效的道，相信我们都能这样操练。

再回头来说，那一个人不会烧饭呢？这个自己不会的观念一定要改。长老们不要再盼望同工站讲台，不要一直觉得自己

It is correct to say that we can all prophesy one by one. However, the ability to give messages is not the result of a change in status; it does not come when a person begins to serve full time. A brother does not gain an ability to preach the word simply because he begins to serve full time. There are several elders who are very capable of giving good messages. As soon as they begin to speak, they hit the mark. If the elders are willing to endeavor, their speaking will be effective. We do not give messages in order to receive people's praise. The movements of a boxer are not to gain people's applause; rather, his sole aim is to deliver a blow to his opponent. We do not want to give lengthy and eloquent messages that are ineffective. We want to give messages that are effective because they touch people's heart.

Our speaking needs to be effective. We do not care whether the message is appealing or grammatical. We care about touching people's heart. Once after D. L. Moody, a prevailing American evangelist, preached the gospel, he was approached by a learned person who was in the congregation. This person told Moody that he had used mistaken grammar in his message. Moody was not an educated person; in his youth he was an apprentice in his uncle's shoe store. But after the Lord gained him, he was fervent to work for the Lord by preaching the gospel. Moody then suggested that this person preach the gospel with his correct grammar to see how many would be saved. Moody was very clear that he preached the word not to teach English grammar but to lead people to salvation. He cared only for people to be saved.

Some brothers speak with an accent. This is difficult to change. Nevertheless, as long as they are willing to practice, they will be able to give a message that is effective. Some brothers use beautiful words, but their speaking does not touch people. Some brothers articulate their words and are eloquent and logical, but their speaking produces no fruit. They may remain in a place for two years, but the place remains the same. There are others whose messages are ordinary but effective. Our goal is to give effective messages.

On the one hand, the elders should not expect the co-workers to bear the responsibility of ministering the word. They should not expect the co-workers to

所在的召会不行，必须同工讲道才能应付。除非同工真是对那里的召会有心，才能讲出“打死人”的道，而不是只讲飘渺好听的道。否则，同工们讲道也没有用，不过是撑时间。所以，长老们要学习自己作，就好像你家人要吃饭，没有厨师，也没有钱雇人，你岂不自己烧饭么？说这话不是要贬低同工，而是各地倚靠同工太过度。我们传统的两个观念一定要改：一个是聚会里要听道；另一个是只有全时间的人会讲道。长老们若肯把这两个观念改一改，必会蒙极大的拯救。

7、讲道必须有负担， 以父母心情牧养儿女

有的长老觉得，自己没有受过什么训练，圣经读得也不多，实在无法讲道。正好附近召会有位同工，他懂得比较多，所以每周请他来帮忙讲一篇道。实在说，这个帮忙十之八九会叫圣徒挨饿，因为那位同工不一定对当地有负担。真实的讲道必须有负担：要讲道，就要有负担作工，非把圣徒里面的火点着不可。所以讲道时，一次要打中十个；讲十次，就要把全体圣徒都打中。讲道是要去点活人，叫人发热心，若是没有这个负担，就不要讲。长老们有责任喂养众多的群羊，就如作父母的不论何等不会烧饭，也要尽力买米买菜，烧给儿女吃。虽然不一定好吃，但起码能温饱。若是长老们有这样一个心，局面必定会改观。

有人可能会问，要如何预备食物呢？我们中间的书报是很丰富的，你们可以从中加以研究，找出合你们需要的。就如孩子们需要某种食物，父母到市场买菜回来后，还得研究作法，如何把这些菜作成可口的食物，给孩子吃。父母不能倚靠人，总要自己作。在这一点上，我的确有个很重的负担，盼望长老们能改观念。这样，责任就在长老们身上，同时长老们的用处也会加多。这个果效比同工们驻守在那里讲道要强得多。

8、长老知道圣徒需要，讲道必定有用处

已过我们中间的弱点，就是长老们觉得同工是全时间的，是专作这一行的；所以，讲道是同工的事，不是长老的事。盼望弟兄们特别是长老们，这个观念一定要转。实在说，只要长老们肯拼，你们讲的道定规比同工讲的还有用，因为你们身在其中，知道圣徒们的需要。或许你们的道讲得不一定好听，但是结果绝对有用处。

meet the need of the church. On the other hand, the co-workers must have a heart for the church and give messages that are effective. Otherwise, their speaking is not useful. The elders must learn to speak the word. I do not say this to depreciate the co-workers. I say this because the localities rely too much on the co-workers. We need to be delivered and to change our concept. We do not attend meetings in order to listen to beautiful messages, and the full-time workers are not the only ones who should give messages.

Having a Burden and Shepherding the Saints with a Parent's Heart

An elder may say that he cannot speak the word because he has not received much training and does not know the Bible. Suppose there is a co-worker in a nearby church who knows the Bible. It may not be beneficial for the elder to invite him to speak the word, because the co-worker may not have a burden for that locality. Speaking the word must come out of a burden. In order to be effective, a person must be burdened to work until a fire in the saints is kindled. Our speaking is to enliven the saints and cause them to be burning for the Lord. If we do not have a burden, we should not speak. The elders are obligated to feed the flock; they are like parents with children. If the elders have such a heart, the situation in the church will change.

Some brothers may ask how to “prepare a meal.” Our publications are very rich. We should study the publications and select portions that will meet the need. We cannot rely on others to do this for us. We must learn. This is the responsibility of the elders. This responsibility will also make the elders more useful.

Knowing the Needs of the Saints

Our weakness has been that we have the concept that it is the full-time co-workers who are specialized in giving messages. Our concept is that the co-workers, not the elders, are responsible for speaking the word. We must change this concept. If the elders are willing to endeavor, they will be very effective when they speak the word, because they know the needs of the saints. They may not be eloquent, but they will be very useful.

我曾在中国华北，看见很会讲道的人，但是好听的道讲了三、四年，却没有任何结果。反之，有位弟兄既不会讲道，也没有口才，结果青岛召会却是他建立的。一九三四年，当他初到青岛时，连一个弟兄都没有，他就住在楼梯底下的一个小房间。到了一九四八年，十四年后，那里一天受浸的人数，达到七百多位。虽然他不会讲道，但是他讲的都是实用的道。他在那里治理召会，带领召会，他知道圣徒们的需要。他虽然不会讲道，但他会为着圣徒的需要，去研究该讲什么。譬如，圣徒需要吃大豆，他不大会作大豆，但无论如何他把大豆弄来了，认真作好之后，即使味道不好，大家也都吃下去，结果都得了益处。所以，那地的召会建立得很扎实。

反倒是有些地方讲飘渺之道的人，都是好听而没有果子的。所以，长老们只要肯花工夫，结果绝对不同。附带的说，我们的确需要长老们拿出时间，有些地方的长老，甚至应该全时间。这是合乎提前五章十七节所说，“那善于带领的长老，尤其是那在话语和教导上劳苦的，当被看为配受加倍的敬奉。”这里说长老要受敬奉，受物质的供给，乃是指全时间服事的长老。在召会中，有的长老的确应该把时间全都拿出来，治理召会，而有的全时间弟兄，应该去带点职业。因为全时间弟兄的功用，若不是那么显明，就不要浪费时间，应当去作一点别的事，而有的长老却应该把时间完全拿出来，全心照管、治理召会。

总之，基本原则就是长老们如同家中的父母、或是大哥哥、大姐姐，应当让家人吃饱，作牧养、喂养的事，而不能只靠同工。真正有用的同工，应该省出时间，出外开展工作。同工们一直留在当地，就会被捆在地方召会，这在原则上不一定上算。

二、召会中的监督

1、完全交托，背后监督

长老在召会中，对圣徒，第一，要牧养；第二，要监督。意即牧养之后，要交托人作事情，这不仅是教导，更是把事情交托给人。长老把事情交托之后，就要监督。监督的意思是长老完全不作，而是让弟兄姊妹作，让他们作主，出主张，长老不替他们作，不拿主意。譬如，长老交给一位弟兄作少年工作，他就不需要再去照管少年工作，而要让那位弟兄作，

There was a brother in northern China who was a good speaker. However, after giving good messages for four years, he did not reap much result. There was also a brother who did not know how to give messages and was not eloquent, but he established the church in Tsingtao. When he went to Tsingtao in 1934, there were no brothers there. Fourteen years later more than seven hundred people had been baptized. Although this brother was not a good speaker, his messages were practical. He administrated and led the church, and he knew the needs of the saints. In order to meet the need of the saints, he studied and prepared his messages. If the saints needed a word on redemption, he studied and prepared a message on redemption. In this way the saints received the benefit. As a result, the church was built up in a very solid way.

Messages that are lofty and nice do not bear fruit. As long as we are willing to make an effort, there will be results. The elders indeed need to devote more time to their service. Some elders should even serve full time. First Timothy 5:17 says, “Let the elders who take the lead well be counted worthy of double honor, especially those who labor in word and teaching.” This means that elders who serve full time should be honored and should receive material support. Some elders should devote all their time to administrating the church, and some brothers who serve full time should get a job. If the function of a full-time brother is not manifested, he should not waste his time. He should do something else. However, some elders should give all their time to care for and administrate the church.

The principle is that the elders are like parents or older siblings in a family. They ensure that everyone in the family is fed. The elders should do the work of shepherding and feeding; they must not rely solely on the co-workers. The co-workers who are useful should set aside some time for the spreading of the work. A co-worker who stays in one locality is tied down by that local church. In principle, this may not be profitable.

OVERSEEING

Entrusting and Overseeing

The elders in the church should first shepherd the saints and then oversee them. This means that after shepherding the saints, the elders should entrust them with some services. This is not merely to teach the saints but to put things into their hands. After entrusting the saints with a service, the elders should then oversee. This means that the elders should take their hands off and let the saints be responsible for giving suggestions and making decisions. The elders should not make decisions. Suppose a brother is assigned to the young

他只要在旁边作监督。若是召会中每一件事，都交给弟兄姊妹作，这样就把人统统用上了。

我们把事情交给别人作，是让他们作主，不是由我们治理。以中国已往的海关制度作比方，从前因着不平等条约，海关的关税权被英国政府取去，一定要由英国人作税务司。税务司才是真正海关执行人员，中国政府只派一个监督去看管，而监督根本没有实权。我说这事的重点不在那个不平等条约，而是我们要培养弟兄姊妹个个都作税务司，同工、长老只作监督的。可惜，今天各处的同工、长老、家负责都像税务司，所有的事统统抓在手里，这不是召会应有的情形。越是长老越应该监督，越是责任多的越应该不作，而要学习让别人作，自己只作监督，这样就自然的把人带进服事了。

或许有人要问，若是让弟兄姊妹服事，他们出错了怎么办？关于这一点，我们的态度要开放一点，相信他们即使错，也不会错到哪里。台湾各地召会都已经有一点上轨道，即使他们出错，也不会错得太离谱。然而，当他们真的有错时，就要监督他们，帮助他们。这样效果就更大，事奉的人也就更多了。

2、赋予主权，但非一议其独立

长老们对圣徒既牧养，又监督，并且把事情交托他们作，完全让他们作主，赋予主权，但这并非他们就独立了。譬如，一个召会里有八个分家，长老们把事情分给八个分家，并不是说他们就独立了。虽然是分家分排，但众人仍是一个召会。长老们乃是作监督，不是“作主辖管所委托你们的产业”。（彼前五3。）长老们要牧养圣徒，把事情交托圣徒，监督他们，把主权交给他们，让他们发展。

people's work. The elders no longer need to take care of the young people's work. They should let the brother bear the work. The elders should only oversee. If every matter in the church is handed over to the saints, the function of the saints will be developed.

When the saints are assigned to a service, they should be in charge of everything, and the elders no longer need to manage that service. We should train the saints to be responsible for their service. Then the elders and co-workers will only be overseers. It is not proper for the co-workers and elders to keep everything in their pocket. A proper elder is an overseer. The more responsibilities he has, the more he should delegate and oversee. In this way he will bring the saints into the service.

Some brothers are concerned that the saints will make mistakes when we let them serve. We should not be so concerned. The churches in Taiwan are established; consequently, even if the saints make a mistake, it will not be serious. When the saints make a mistake, we should assist them. This is more effective and will help the saints to participate in the service.

The Saints Having Authority but Not Being Independent

Elders should shepherd and oversee the saints. The elders should entrust the services to the saints and give them the authority to make decisions. However, this does not mean that the saints are independent. Suppose there are eight districts in a church, and the elders delegate the church affairs to the eight districts. This does not mean that the districts are independent. In the same way, the saints are in different districts and in small groups, but they are still the one church. The function of the elders is to oversee the church, not to lord it over their allotments (1 Pet. 5:3). The elders should shepherd the saints, delegating services to the saints. Then they should oversee the saints, letting the saints have authority for their service and allowing them to develop.

以台北召会为例，有的会所真是人才济济，一个会所的人才，比乡镇十几个地方召会的人才加起来还多，可惜开拓不多。原因就在于既没有牧养，也没有监督。要知道，吩咐事情并不是监督，如果只是吩咐，事情还是没有交出去。什么叫作交出去？乃是彻根彻底的把事情交给别人。譬如，责成一个弟兄去买录音机，连钱都要他去拼出来。他要买好的，买差的，买大的，买小的，钱从哪里来等，这些事都必须他自己到主面前，和配搭的人一同祷告拼出来。

另一面，长老们不要把录音室的钥匙放在自己口袋里，倒要把钥匙交给服事的人，门怎么开，怎么关，怎么管理，都是他的事。长老只要责成他，交给他，然后在后面作监督，就可以了。若是他把录音机随意放在长老室，就提醒他要放好。他若没有放在心上而弄丢了，你也感谢主，回去为他祷告；因为录音机丢了，他就学了功课。不要以为这是在说笑话，只要长老们的方针、制度改一改，人就起来了。

有的长老们和我辩说，“李弟兄，弟兄们都很忠心的在服事。”我说，“我知道弟兄们忠心，也都好心好意。但是这个忠心和好心好意，把所有的事都抓在自己手里，就把弟兄姊妹们的功用给杀死了。”总不能同工、长老在一个地方作了两年，结果是同工被捆在那里，长老也被捆在那里，而别人都不能用上来。我们要改观念，要尽量把所有的人都用上去，把事情交给他们作，不要怕他们错。我在洛杉矶时曾把特会交给少年人作，他们怕自己犯错，我就告诉他们：“盼望你们多错一点，这样就会被成全出来。”我们作工，最宝贵的就是能作出人。

三、关于同工工作的交通

1、同工在各地作工，应该带出有用的人

所以，我们的制度应该有所改变。只要观念一改，制度就容易改。召会牧养、喂养的工作，的确需要各地长老们花力气，费工夫，拼上去，就像喂养自己的孩子一样，非弄出吃的东西不可。我们要把同工从地方上调出来，不用担心全时间同工一离开，各处召会就不行了。这些年来，台湾各地召会的确太倚靠工人，并且这种倚靠的心理太深。同工到各地方召会作工二、三年，实在应该可以走了，因为这个地方应当带出人来。然而，现今带人的风气没有，都是代替。同工

In the church in Taipei some halls have very capable saints. However, the saints are not developed, because there is not much shepherding and overseeing. Directing the saints is not the same as overseeing. When we direct others, we have not handed things over to them. To hand things over means to entrust. For example, if a brother is given the responsibility to purchase a tape recorder, he will need to pray earnestly even concerning the money to make the purchase. He must also consider the size and type of tape recorder. Concerning the finances, the size, and the type, he and those who coordinate with him must go before the Lord in prayer.

The service for recording the meetings is a good example. The key to the recording room should not be in the pocket of the elders; it should be given to a serving one who manages everything related to the recording room. If he is careless and leaves the tape recorder in the elders' room, they can remind him to put it away. If he is careless in other matters, the elders should pray for him. If he loses the tape recorder, he will surely learn a lesson. This is not a joke. In this way many saints will be raised up.

Some elders have argued that the co-workers are serving very faithfully. I know the co-workers are faithful and have a good intention. Nevertheless, their faithfulness and good intention annul the function of the saints. After working in a place for two years, the co-workers and elders should not be tied down, and the saints should be useful. We must change our concept and raise up the saints by handing things over to them. We must not be fearful of their mistakes. I handed over the responsibility of a conference to the young saints in Los Angeles and told them that making mistakes is the way to be perfected. The most precious thing in our work is to produce useful saints.

FELLOWSHIP CONCERNING THE WORK OF THE CO-WORKERS

The Co-workers Bringing Forth Useful Saints

We must change our system. Once our concept is changed, it will be easy to change our system. The work of shepherding and feeding in the church desperately requires the time and energy of the elders. They should be like parents endeavoring to feed their children. The work has decided to move the co-workers out of the localities, but we are worried about the churches. The churches have relied too heavily on the co-workers. After working in a local church for three years, a co-worker should be able to leave, because he should have raised up useful saints. However, our practice has not been to develop the saints but to replace them. The more the co-workers

越作，自己身上的工作越多，别人却一点也尽不上功用。譬如，一位同工初到一个地方召会，身上责任并不多，作了二、三年，该召会的责任却全都在他身上。统统是他作，别人都不需要作，只要听他吩咐。这样吩咐的结果，一个责任也没有交出去，一个负责的人也没有作起来。最后，这个同工真是走不开了，因为他一走，召会就没有人支撑。好像只有他一个人在那里作顶梁，他这个顶梁一挪开，房子就要倒塌了。按原则，同工在一个地方作，如果他是顶梁，慢慢的应该把另一根柱子加上，之后再加一根柱子，等加好十五根柱子，他就可以走了。这才是作工的原则。

我在一九五三年的训练里，曾一再的说，同工到一个地方，要带领圣徒，但绝对不要代替他们。然而直到今天，我到中南部访问，看到代替的成分还是相当多，带领的成分却相对的少。同工们都是代替众圣徒作，把事情抓在手里，一直吩咐别人。若是这样，一旦同工走开了，就没有人会作了。这是错误的作工，正确的作工应该是越作越带出人。

一九四六年我蒙主带领到南京，头一次弟兄们要我起来交通时，我的第一篇道就是说，“我来了，弟兄们都觉得很快乐，以为我到这里，是来帮助弟兄们。不过，我愿提醒弟兄们，我来了之后，你们的责任一点也不会减轻。我是带了满身重担来的，我只要作一天，身上的重担就会转一点到你们身上。我作了一年之后，身上都没有重担了，重担都是你们的了。所以，我不是来帮你们的忙，而是来给你们找苦差事。”结果，我在那里作不到两年，南京的责任完全在弟兄们身上，全数都是由他们作。

2、同工不该代替别人作，乃要带领别人作

然而，今天我们的同工出去到一地一地作工，却不是这样，好像一作就走不开了，就把地方召会的责任全拿起来，完全摆在自己肩头上了。有些地方，同工们不仅代替弟兄姊妹作，也代替长老作。长老们好像是签字的长老，实际的一切，都是同工作。难怪召会的人数不能增加，工作不能开展，主要原因就是只有少数同工们在作，而各地该用上的人都没有用上。所以，我们在主面前，第一要改观念，第二要

have labored, the more responsibilities they have gained, but other saints were not brought in to function. When a co-worker arrives in a local church, he does not have much responsibility. But after three years all the responsibilities in the church are on his shoulders. He does everything, while the other saints do nothing; they merely listen to his instructions. As a result, no responsibilities are handed over to the saints, and the saints are not raised up to bear responsibility. In the end the co-worker cannot leave the church, because if he leaves, the church will lose its support. The co-worker has become the only pillar in the house, and when the pillar is removed, the house collapses. A laboring co-worker is a pillar, but he should gradually add other pillars to the building. When there are fifteen pillars in a local church, it is time for the co-worker to leave. This is the principle of our work.

In a training in 1953 I said that a co-worker should lead the saints, but under no circumstance should he replace them. However, in the churches that I have visited, the element of replacing the saints still remains among us. It is greater than the element of leading. The co-workers have been serving in place of the saints. They keep things in their hands and direct others. If this situation continues, the saints in the localities will not know what to do when the co-workers leave. This is wrong. The more we work, the more the saints should be raised up to do the work.

In 1946 I was led by the Lord to go to Nanking. In my first fellowship with the brothers, I said, “You brothers are happy that I am here, and you think that I have come to help you. However, I want to warn you that while I am here, your responsibilities will not decrease. I am very burdened. Everyday a part of my burden will be transferred to you. After a year I will be free of my burden, and all the burden will be yours. Hence, I have not come to replace you; rather, I have come to burden you.” In less than two years all the responsibilities in the church in Nanking were borne fully by the brothers. They took care of everything.

The Co-workers Not Replacing but Guiding Others

However, today the co-workers are not laboring in this way. It seems that they pick up all the responsibilities of a local church; hence, they cannot leave that church. In some places the co-workers replace not only the saints but also the elders. The elders only sign documents; they leave everything else to the co-workers. It is no wonder that there is no increase in the churches and that the work cannot spread. A small number of co-workers are doing all the work, and the saints who should have been employed are idle. We must change our concept and then change our system. We must

改制。不要再代替别人作，最多只能带领他们作。等到他们会作以后，就完全让他们作，我们在背后，在旁边监督就是了。这样，相信人才会产生出来，人人将材就用，每位弟兄姊妹都会有用处。之后，要就每个人的情形，把他摆在有用的地方。

有的同工在一个地方作了三、五年，到末了还没有一个长老产生。问原因，说是没有一个够资格作长老的人。这个问题，大部分是出在同工们的观念和作法上。所以，我们的观念要转，制度也要跟着改。改制的意思，并不是不要同工们作了，而是同工们要作得更多，有用的人要带进来更多，工作果效也要更多。

3、改观念改制度，并以大城市为工作重心

有人建议，要不要把同工从地方中拔出来？同工要不要从地方中拔出来，不是重点；重点乃是要转观念。若是观念不转，作的制度不改，即使把同工拔出来，也不会有多少好结果。因为同工们无论在哪里，都会照着老观念、老作法，不会带领别人作，只会代替别人作。这样，即使把同工从地方上拔出来，也没有多少用处。因为他到别处去，也是去代替别人作，至终仍是带不出人。

然而，若是我们观念转了，作法改了，即使同工不拔出来也不要紧。譬如，一位同工弟兄在三会所，改了观念也改了作法，完全是带领别人一起作。结果，一年内人数翻了一倍。如此，这位同工自然不需要从三会所拔出来，送到乡镇去开展。因为他在乡镇即使能作一点，作了一年，最多可能只得五十个人，而且得的大多是些初中毕业生。当然人的灵魂在神面前没有轻重，但是功用上还是有点分别。所以事实上，乡镇的工作不过使地方召会数字增加，人数却不一定增加。我们若是够智慧，就应该作大城市和学校。同工们留在三会所可能作出一千人，召会数字虽然没有增加，人数却可能大增，而且作出的品质比乡镇高。以台北为例，台北是个大城市，人口众多，若能作到十万人，学生有两万人，就相当可观。这比到深山得着零星的少数人有果效多了。

not replace others any longer; at most, we should only guide them. When the saints are able to take care of things, we should leave the services completely in their hands. Then we can oversee from a distance. In this way we will produce capable saints who function according to their ability, and every brother and sister will be useful. Then we can delegate a suitable service to every saint according to his function.

Some co-workers have worked for three to five years in a place, yet no elders have been raised up. The co-workers say that there are no qualified brothers in those localities. This is their concept. We must change our concept, and we must change our system. To change our system does not mean that the co-workers should no longer serve; rather, the co-workers should do more to raise up useful saints. Then we will have results in the work.

Changing Our Concept and Our System and Focusing on Large Cities

Some brothers have suggested that we take the co-workers out of all the localities, but this will not resolve our situation. We must change our concept. Without changing our concept and our system, we will always labor according to old concepts and old ways; we will replace others instead of leading them. Hence, it is of little avail to remove the co-workers from the local churches.

However, if our concept and our way of working are changed, even if the co-workers are not removed from the localities, we will have results. After one year of serving, the number of the saints will double. There will be no need to send a co-worker to propagate in the towns and villages. If a young co-worker is sent to the towns and villages for one year, at most he will gain fifty people. Even though every saint is valuable before God, there is a difference in our function. The work in the towns and villages will increase the number of local churches, but it will not necessarily increase the number of saints. It is best for us to labor in large cities and in schools. A co-worker serving in hall three may gain a thousand new ones. This is not an increase in the number of churches, but it is a large increase in the number of saints, and the capacity of these new saints may be greater than the capacity of new ones gained in the towns and villages. Taipei is a large city with a large population. To gain a hundred thousand saints, including twenty thousand students, would be quite substantial. This would be much more effective than gaining scattered believers.

4、学习带领人，也受带领

台北这个大都市，人才济济，大学林立，实在需要好好的作。所以，同工们不一定要拔出去，原则上是需要改作法，改观念。一个同工若是留在当地召会，但是作法不同了，不是代替别人作，而是带领大家作，到一个地步，甚至能让别人带领他作，这是何等的好。代替别人作很容易，带领人作并不容易，因为每个人都有一个脾气，人要他烧饭，他就请人出去，要自己作主。他需要人洗菜、切菜时，才叫人进来。有时，即使人帮忙洗菜、切菜，他都不一定满意。我们都是这个脾气，一作就要包办的作，统统是自己作。这是天然的作法。

然而，若是我来烧饭，还能带着四个小徒弟，这就真是有本事。到末了，徒弟变师傅，师傅作徒弟，师傅跟着徒弟学，所谓“青出于蓝，胜于蓝”，那就更有本事。我们在美国的工作就是这样，许多地方开头是我带着人作，我作师傅，人作徒弟；现在人慢慢都作师傅，我就作徒弟。当我看他们作的时候，我又看出门径，我就再作他们的师傅，让他们再学一学。这样，就把人才都用上了。

一九五八年，我到美国，住了比较长一段时间。原先是盼望有同工弟兄到美国作工，但是末了，我觉得同工们还是不要来的好。因为同工们一来，就是作自己的一套，而不能用别人，结果工作一点都作不开。不仅同工们在美国的功用施展不开，即使是台湾学生到美国来，起的作用也很少。为什么呢？因为台湾同工无论到哪里，都是代替别人作，而不能带别人作。作同工的，要学习带领别人作，发现人有一个长处时，就要让他作，甚至受他的带领。以后，发现他有不合式之处时，再带领他，总要让他作，这样才能把人用上。我们工作发展得慢，就在于这两个主要原因，牧养人不够，并且交托、带领人的工作也不够，一直都是少数人在作。

再者，同工们到一个地方，不仅都是自己作，并且要人听他的话。譬如，一位同工到某地服事，就盼望某地长老都听他的话。若是长老们不听，他就回报说他无法作工，因为长老们不同心，不要他作，所以他不能作了。这种态度是错误的。同工们到一个地方，不仅要带领人，有时也要受人带领，这样才能把人都用上。仅仅把同工们从地方上拔出来，而观

Learning to Lead Others and Be Led

Taipei is a large metropolis with many businesses and numerous universities. We should diligently work here. For this reason, the co-workers do not necessarily have to be taken out of the churches, but they must change their concept and the way they work. Then instead of replacing others, they will lead the saints and will be willing to be led by others. How good this would be! It is very easy to replace others, but it is not so easy to lead others to do things. We all have the tendency of doing things by ourselves. Most cooks do not like other people in the kitchen. We all have this tendency: once we have a task, we prefer to do it by ourselves. This is the natural way of doing things.

It requires skill to be a chief with apprentices. Eventually, the apprentices should also become chiefs, such that their teacher may even learn from them. The saints whom we perfect to function should surpass us. This requires skill. This is the way that we have conducted the work in the States. Initially, I took the lead, and a few others did the work with me. I was the “chief,” and they were “apprentices.” Gradually, many have become “chiefs,” and I have become an “apprentice.” I have learned many things by observing them so that when I lead, the function of the saints can be developed even more.

In 1958 I went to the United States and lived there for an extended period of time. Initially, I hoped that some co-workers would go there to labor. However, I eventually felt that it was better for none to go there, because they would not perfect the saints, and as a result, the work would not spread. Even the Taiwanese students have had little effect on the campuses there because they were not brought into function here in Taiwan. It is regrettable that the co-workers replaced the saints when they should have been leading them into service. The co-workers must learn to bring other saints with them. When you observe a particular skill in a saint, you must let him serve, and you must be willing to be led by him. If he makes a mistake, you can provide further guidance. Only when we let others serve do we bring them into their function. The slow development of our work has been mainly due to these reasons: we are inadequate in shepherding the saints, in entrusting the saints with the work, and in leading the saints. We always have only a small number of saints serving.

It is wrong for the co-workers to expect the elders to listen to them. Some have made this a requirement for their labor. When a co-worker goes to a place, he should not only lead but also be led. In this way all the saints can function. Our concept and our system must change, or else our situation will not improve. The most important thing is to change our concept and our system. The co-workers can continue to labor in the localities, but they should not keep everything in their hand; neither should

念不改，制度不变，也不能改善情况。重要的是观念要改，制度要改。同工可以在一地一直作，但事情不要抓在自己手里，不要代替圣徒作，乃要带领圣徒作。作到末了，每一件事都在圣徒手里，所有的人才都被作起来，这才是正路。

有人曾对我说，“李弟兄，感谢主，主在洛杉矶替你预备那么多有用的人。”实际上并非如此。以洛杉矶召会与台北这里相比，可说相去甚远。这里都是“研究生”，那里都是“初中生”。问题在于这里没有把人才统统用上。我不是说笑话，也不是说讽刺的话，你们这里可用的人才太多，却统统没有用上去，因为事情一直抓在你们少数人手里。你们要把事情交出去，开导圣徒，并且监督他们，让他们去作，人就统统出来，统统事奉了。

在洛杉矶召会没有所谓的受浸谈话，大都是圣徒们带来就受浸，而受浸后存留率几乎是百分之八十以上。然而，这里有二千人受浸，留在召会中的却不一定有一百人。所以，我们实在应当好好考量我们的观念和作法。当然，光从作法上改是不行的，仅仅把同工从地方召会拔出，召会仍然是弱的，并且同工反而没有地方可以作工。因此，还得在像台北这样的大地方，由同工协同长老，协同家负责开展工作。台北这里条件优厚，同工们若都拼上，和长老们同心合意，开展必定很快，一年半载应该能作出两三千人。然而，同工若是到一个小镇，即使作了十年，也未必能得两千人。

5、集中力量作学生工作

此外，我们应该把力量放在学校。台湾的大学位于三大中心：台北、台中、台南。所以，这三个中心一定要作学校；若是不作学校，就是没有眼光。我们要集中全力作这三个中心的学校，因为这个工作是事半功倍的，能得许多青年人。这三地的召会有各样的条件，只要圣徒一出动就会有结果。这比你到一个只有五、六万人的小镇开工，来得轻而易举。因为在小镇作半年，也不一定能得二、三十个人。

they replace the saints. They should lead the saints into serving. Eventually, all things will be in the hands of the saints for the producing of the talents. This is the proper way to serve.

A brother said that the Lord prepared many useful saints in Los Angeles, but this is not the case. The saints in Los Angeles have at most a “junior high school education,” but the saints in Taipei are mostly “graduate students.” However, the saints in Taipei have not developed their talents. I am not joking, and neither am I being sarcastic. There are many useful saints here, but they are not functioning, because they are not perfected, and most matters are kept in the hands of a small number of co-workers. The co-workers must hand things over to the saints. Then the co-workers can instruct and oversee the saints and let the saints do the work. In this way, many useful saints will be produced, and they will all participate in the service.

The saints in Los Angeles do not practice the so-called baptismal interview. In most cases we baptize the new ones immediately, and at least eighty percent of those who are baptized remain. In contrast, we have baptized at least two thousand people here, but not even a hundred have remained in the church. Hence, we must thoroughly reconsider our concept and the way we do things. It is not sufficient to merely change our ways. If we pull the co-workers out of the local churches, the churches will still be weak; moreover, the co-workers will have no place to work. In large localities, such as Taipei, we still need the co-workers to assist the elders and the responsible ones in the districts for the spreading. If the co-workers are willing to assist the elders in one accord, two to three thousand new ones will be added in a year or two. But if the co-workers go to labor in a small town, they may not gain two thousand new ones, even after laboring for ten years.

Concentrating Our Energy on the Students' Work

We should also put our energy into the schools. The universities in Taiwan are clustered in three centers: Taipei, Taichung, and Tainan. We must labor on the campuses in these three places. If we do not labor on the campuses, we are shortsighted. We must concentrate our energy on the schools in these three centers because this work will have double the results with half the effort. This work will bring in many young people. The churches in these three places are our provision. As long as the saints are willing to go, there will be results. This is much easier than going to labor in a small town of fifty to sixty thousand people where there are no saints.

6、同工应往外开展

我们工作的方针应该是这样，在台岛这里作大都市，作中心，作学校。功用比较显明一点的同工，每年都该出国，因为国外的需要很大。换句话说，每一个功用显明的同工，最多一年九个月在国内，最少三个月或四个月出去，到日本、南韩、香港、菲律宾、新加坡、或者印尼都可以。

现在最急需帮助的一个区域是印尼，即使有三个同工长年住在那里，也不够应付那里的需要。我们没有那么多人，只好一个人去三个月，另一个再去三个月。香港、日本、南韩、新加坡、马来西亚也有急需，不过门开得还不够多。菲律宾不是不需要，但是菲律宾已有一个基础，他们自己能作出相当的事。然而印尼不同，若是同工不去帮忙，他们就没有办法往前。他们自己没有力量，并且道路的基础还没有打稳。这三、五年，因着同工们的帮助，那里是有些往前了。若是仍停在三十年前所受的带领，一定构不上时代的流。那里有将近一亿人，是全世界人口第五大的国家，实在需要有人去帮助。只要有人到那里一作，果效是很可期的，因为当地的门是敞开的。在我们周围的国家，门几乎都是开的。所以，盼望功用有点显明的同工，每年都出去三、四个月，其他八、九个月留在当地召会或会所。这样，同工们的用处就多了。譬如，若有十位以上的同工可以这样出去，一个人三个月，十个人就有三十个月。这三十个月能帮助外地许多的工作。这样作，工作的益处更大。

总的来说，我们要把握三个工作重点，第一在台湾作大据点，第二作学校，第三往外国去帮助。外国的门已经开了，只要同工们去作就是了。当然不是说每个同工都出去，也需要有人留在这里应付需要。出去的人，一定要有一点用处才可以。换句话说，总得能作出一点工作。所以，我们不能随便派人去，随便派人等于没有去，反而砸了招牌。相信最少十位到十五位是可以去的，每一年都出去。平常同工们都在各会所、各地方召会，带领人作，到了有需要时，出去也就没有关系了。

Co-workers Going Out for Propagation

In Taiwan we should focus on large cities and schools. Every year the co-workers who have been manifested in their function should go abroad because there is a great need overseas. In other words, every co-worker whose function has been manifested should spend at most nine months a year in Taiwan and at least three to four months overseas. The co-workers should go to Japan, South Korea, Hong Kong, the Philippines, Singapore, and Indonesia.

Indonesia is in urgent need of help. Even three co-workers, staying there long-term, would not be enough to meet the need. Since we do not have a sufficient number of co-workers, one person can go there for three months, and then another person can go for another three months. Hong Kong, Japan, South Korea, Singapore, and Malaysia all have urgent needs, but the door for the work is not as wide open as in Indonesia. The Philippines also has a need. However, a foundation has been laid there, and the brothers are able to accomplish a certain amount of things themselves. The situation in Indonesia is different. If the co-workers do not go there, the brothers will not be able to go forward. A firm foundation has not yet been laid there. During the past five years there has been some progress there, but this was due to the help rendered by the co-workers. If the churches follow the way that they have practiced for the last thirty years, they will not be able to catch up with the flow in the work. The population in Indonesia is close to a hundred million people. It is the fifth largest nation in the world. There is a need for co-workers to go and labor there. The doors to the countries around us are open. Therefore, the co-workers whose functions have been manifested can go abroad for three to four months to labor and spend eight or nine months in their respective localities. In this way, the co-workers will be more useful. If we will practice this, the work will reap many benefits.

We must grasp these three crucial points for the work. First, we must labor in large cities. Second, we must labor in the schools. Third, we should labor abroad. The door overseas is open; the co-workers need only to go and work. Of course, this does not mean that all the co-workers should go; we need some to stay and meet the need here. Those who go must be useful. In other words, they should be able to produce results. We must not send anyone carelessly. Sending someone carelessly is the same as sending no one, and it will cause damage. At least ten to fifteen co-workers can go abroad every year. If the co-workers in the local churches lead the saints to serve, their leaving will not affect the churches when the need arises.

发展台湾的大据点，推动学校工作，并且让有用的同工每年都出去，不能到远处的，就在东南亚一带，以及日本、韩国，这样的益处是非常多的。等到学生们得救后，他们回到家乡，福音就会慢慢普及到他们所在的乡村。这样，就不需要同工从大地方召会拔出来，到小镇开辟工作。同工们还是在大地方召会作大据点，推动学校工作，再往外国去，这样作是比较有利的。盼望同工、长老们，都把这件事带到主面前看清楚。不要以为同工非留本会所不可，让他们一年出去三、四个月，应当是没有问题的。

7、作到人人都能尽其用

召会最大的需要，就是人人都能尽其用；然而，这是召会中最难作到的一步。长老们都要认识，任何人都能有用，千万不要以为某会所有人才，唯独自己这里没有人才。每个会所都有人才，这完全在于我们的作法。所以第一，同工们要把人用上去，成全圣徒，带领他们作。关于这一点，同工们一定要彻底的改观念，下苦工，因为带徒弟不是容易的。年轻人来了，意见就来，但千万不要一下就把他们打掉，因为没有一个人是没有意见的。我们一面打他们的意见，一面还得保留他们，带他们往前，这才有用。

在年轻人身上，很难当下就看见他日后的光景如何？以倪柝声弟兄的经历为例，他和他母亲都是借一位女传道余慈度姊妹得救的。在他十七岁得救的那天晚上，他也同时蒙召，愿意放下学业，学习事奉主。他母亲因着得救后开始爱主，就同意他奉献自己给主，并送他到余慈度姊妹在上海所办的圣经学校就读，受训练如何事奉主。有一天，余慈度姊妹要倪弟兄送信到邮局。当时因路况不佳，倪弟兄花了较长时间才回来。余慈度姊妹认为他年轻贪玩，就叫他退学。其实，倪弟兄并没有趁机出去玩，也没有偷闲，结果却被送回家去了。他回到福州，继续到三一书院就读。

We need to develop strategic locations, that is, large cities; we need to promote the work in schools; and we need to let the useful co-workers go abroad every year. If they cannot go to faraway places, they should at least go to Southeast Asia and to Japan and South Korea. There are many benefits to carrying out these three crucial points for the work. The students who are saved will return to their hometowns. In this way, the gospel will gradually spread to the smaller towns, and we will not need to send the co-workers to small towns for the propagation. The co-workers should remain in the large local churches to labor in the strategic places, push forward the work in schools, and then go abroad. To labor in this way will be more profitable. I hope that the co-workers and elders will have a clear view concerning this matter. The elders should not think that the co-workers must stay in their locality. There should not be any problems if they go abroad for three to four months every year.

Laboring until Every Saint Is Useful

The greatest need of a church is to utilize every saint according to his function. This is also the most difficult thing for a church to achieve. Every saint can be useful. Never think that the saints in a certain hall are more talented than the saints in your hall. In every hall there are useful saints. Whether or not they are useful depends on the way we work. The co-workers must make the saints useful, perfect them, and lead them. We must have a thorough change of concept and work hard, because it is not easy to train apprentices, all of whom have opinions. Nonetheless, we need to lead the saints forward.

It is rather difficult to know how a young person will turn out in the future. Brother Nee is an example. Both he and his mother were saved by a woman preacher, Sister Dora Yu. On the night of his salvation, at the age of seventeen, Brother Nee was also called by the Lord. He was willing to give up his schooling and learn to serve the Lord. His mother, who also loved the Lord, agreed with his consecration and sent him to a Bible school run by Sister Dora Yu in Shanghai so that he would learn to serve the Lord. One day Sister Dora Yu asked Brother Nee to deliver mail to the post office. It took Brother Nee longer than usual to finish the errand because of the poor condition of the road. Sister Dora Yu thought that Brother Nee, being young, had been delayed by some amusement, so she asked him to withdraw from her school. Even though Brother Nee had spent the time running the errand, he willingly returned to Foochow and continued his schooling in Trinity College.

后来，倪弟兄遇见和受恩姊妹，在她手下受教；和受恩是一位非常严格的姊妹。当时，到和受恩姊妹那里受教的，有六十多位青年弟兄姊妹，结果一个个都被和教士骂得离去，最后只剩下倪弟兄一个人。倪弟兄常常把自己送去挨骂；但有时也会同和教士辩驳。那时，他和一位王弟兄互不相让，和受恩姊妹知道了，就常对付他。和受恩姊妹什么事都叫那位弟兄作，倪弟兄就去质问和受恩姊妹，和受恩就说，“他比你年长几岁。”之后，有一次要为几个人受浸，有一位弟兄年纪更长，结果和受恩姊妹还是让王弟兄作。倪弟兄又去问她，她说，“我就是让他作。”和受恩姊妹认识倪弟兄是个材料，所以一直的对付他，也一直的托着他。以后，倪弟兄见证说，他是真正得到和受恩姊妹的成全。他一直挨骂，但是他没有灰心，因为和受恩姊妹一面骂他，一面仍然托着他。所以末了，只有倪弟兄一个人在和受恩姊妹手下成材了。

我们都要学这个功课，不要冤枉了青年人，还丢下他不管。年轻人的意见当然是要受对付，但是你对付他的时候，还要托着他，系着他，不让他走；就算叫他难过，也绝对不要放弃他。总要一点一点的带着他，因为若是现在不带，将来我们会后继无人。

此外，我们要谈一点有关同工从地方召会拔出来的问题。这在每一个地方，都要实际的研究。譬如，一会所有三、四个负责弟兄，若是长老们把事情交给你们几位去作，你们要怎么作？你们若把事情都抓在自己手里，就大错特错。这等于又多了一层治理。长老以下有会所负责人治理，下面又有家负责、排负责，这样就有四层。事实上，这不是治理。长老们应该考量，如何把所有的圣徒都用上。在治理上，层次不要那么多，最好是照圣经所说的，只要有长老、执事就可以了。作的时候要把人带进来，人不会作，就带领他们作；他们作错了，就给他们一点改正。不要他们作错了，就不要他们作了。他们越作错，越要给他们作，总要一直带着他们作。

Later Brother Nee met Sister M. E. Barber and was taught under her. Sister Barber was very strict. At the time more than sixty young brothers and sisters went to Sister Barber to receive spiritual edification. Miss Barber rebuked every one of them severely, such that eventually they all left; only Brother Nee remained. Brother Nee often went to Miss Barber even though he knew that he would be rebuked. Sometimes he would argue with her. At one time he was contending with Brother Wang. When Sister Barber heard of this, she dealt with Brother Nee. Sister Barber asked Brother Wang to do many things. When Brother Nee challenged Sister Barber, she would reply, "He is older than you by a few years." One time a number of people were going to be baptized, and Sister Barber asked Brother Wang to perform the baptism even though another brother, who was older than Brother Wang, was present. When Brother Nee pointed this out to Sister Barber, she only repeated that Brother Wang should do it. Because Sister Barber realized that Brother Nee was good material, she continually dealt with him and at the same time also supplied him. Brother Nee later testified that he received genuine perfecting from Sister Barber. He was constantly rebuked, but he was not disheartened, because Sister Barber not only rebuked him but also supplied him. As a result, Brother Nee was the only one under the hand of Sister Barber who was truly useful.

We all must learn this lesson. We should not blame the young people or give up on them. Of course, we need to deal with their opinions, but at the same time we should supply them and let them function. We absolutely must not give up on them; rather, we must lead them gradually. If we do not lead the young people now, we will have no one to continue after us.

We need to fellowship further concerning taking the co-workers from the local churches. We need to study this matter. In hall one there are three or four responsible brothers. On the one hand, the elders do not have the way to carry everything out, but on the other hand, it is a mistake for the co-workers to keep everything in their hand. There are even levels of administration. There are the co-workers and the elders, under whom are the responsible ones in the districts and in the small groups. This is not the proper administration. The elders should consider how to perfect all the saints. In terms of administration, it would be best if we would follow the Bible and have only elders and deacons. When taking care of the church affairs, we should include other saints. If the saints do not know how to serve, we should guide them. If they make a mistake, we can adjust them. We should not ask them to quit as soon as they make a mistake. The more mistakes they make, the more we should bear them. We should always lead the saints into the service.

这一种工作与服事，是我们最缺乏的。不论是长老治理也罢，是会所负责治理也罢，无论怎么治理，原则就是要把人统统用上，就是要让他们作。开头的时候，可能会吃力一点，要教他们，带他们，改正他们，并要忍耐他们，担负他们的弱点与失误。等过了一段时间，他们就能作出来了。我们这些人好像是种果园的，不是我们自己结果子，乃是栽种果树结果子。我们不过是作灌溉、修理、消毒的工作。令人担心的是，如果全数是一个人在作灌溉、消毒、结果子的工作，那就不好了。我们要把人个个都作活了，都能摆进来，训练他们作，使他们有用。这个工作是同工和长老们应当努力学习的。

这些基本原则，在“长老治会”一书中都说过，甚至在“工作的再思”中也一再提及。长老们不要亲自去作，乃要让人作，监督别人作，这样才能把众弟兄姊妹都带进来。不但如此，还要教他们作，带领他们作，甚至改正他们，叫他们都会作，使他们个个都有责任。这样的工作是急需的，并且是有效能的。我们的工作要开展，就必须这样来作。

这并不是要同工们都从召会中拔出来，到别处开工，而是我们的观念和制度要改。若是这个观念、制度不改，还是老制度、老作法，即使同工们到别处去，即使地方召会的数字增加了，总人数也不一定会增加。现在我们观念改了，制度改了，就在人口集中的大城市，重点的作工，像打鱼一样，鱼多的地方加倍的作。如此，同工和长老协同来作，果效就多了。同时再作学校，果效就更加倍。我们不要从大地方换到小地方作工，乃要专门打重点，挑重心作。相信这样的工作，能扩展得很快。就如台北这个大地方召会，常聚会的人数目前约三千以上。若是这三千以上的人都能动用，统统摆进来，五年以后，这三千人可以带进十倍的人，起码能作到五、六万人。那时，这个大都市的地方召会必定很强。其中若有一万多名学生，那个见证和影响就更大、更明亮了。

若是把同工们拔出来，调到乡镇去，这些同工们的功用就减弱了。同时，召会留在长老手里，若是长老的作法还是一样的老旧，大部分都是代替人作，而不是带领人作，那么召会就弱了，因为缺少同工那一分的帮助。所以，重点是同工、

This kind of working and serving is what we lack. The purpose of all our work of administration is to utilize all the saints by letting them serve. In the beginning, it may require more effort for us to teach, lead, and correct the saints, since we must be patient with them and bear their weakness and mistakes. However, after a period of time they will be able to serve. We are like orchard keepers, who do not bear fruit themselves but who cultivate the fruit trees that bear fruit. We simply take care of watering, pruning, and spraying of insecticide. However, it is not sufficient for us to be the only persons doing the work of watering, pruning, and spraying for the bearing of fruit. We must work until every saint is enlivened and is brought into this service. We must train the saints until they become useful. This is the kind of work that all the co-workers and elders should endeavor to learn.

These basic principles were fellowshipped in the book *The Elders' Management of the Church* and also in the book *The Normal Christian Church Life*. Elders should not do things by themselves; instead, they should let others do the work while they oversee. Only in this way will all the saints be brought into the service. Not only so, elders should teach, lead, and even correct the saints so that the saints are able to bear responsibility. This way of working is urgently needed and effective. If we desire our work to spread, we must work in this way.

This does not mean that the co-workers should be removed from the churches and begin the work in other places. Rather, this means that we need to change our concept and our system. As long as we continue according to the old concept and old system, we will not see an increase in the total number of saints, even if the number of local churches increases. However, if our concept and our system are changed, we will concentrate on cities with large populations. When the co-workers and elders assist each other, it will be very effective. At the same time, we can work in the schools, which will double our results. We should not switch from large cities to smaller towns. We should focus on strategic locations and select the key places for our work. In this way the work will spread quickly. The church in Taipei is an example. It is a locality in a large city, and it has a regular attendance of about three thousand saints. If we can bring all three thousand saints into the service, in five years there will be at least fifty to sixty thousand saints. Furthermore, the local church will be very strong. If there are ten thousand students in Taipei, the testimony will be strong and the future will be bright.

If we take the co-workers out of the large localities and transfer them to towns and villages, the function of the co-workers will be reduced and weakened. At the same time, the churches will be weakened because there will be no help from the co-workers. Therefore, the co-workers and elders must change their concept

长老的观念要转，制度要改，不要代替人作，乃要带领大家作，训练大家作，使每一个人都派上用场，那就有前途了。否则，我们即使在这里有点热心，里头烧起来了，也不过是我们这少数几个人。我们乃必须学习把工作，作到群众中间，把每一个聚会的人都作到有用，让他们有机会学习事奉，学习受改正，受训练，受带领。慢慢的，这个工作就会是大多数人一起发展的。

一九七一年一月一日讲于台北（全台同工长老聚会）

and the system. They should not replace the saints but should lead and train the saints to serve until every saint is useful. Then we will have a promising future. Otherwise, only a few saints will be zealous and burning. We must learn to work in the way of perfecting the saints until everyone who meets regularly is useful. We must let the saints have the opportunity to serve. They must learn to be adjusted, trained, and led. Gradually, this will be a work that is carried out by the majority of the saints.

在事奉主改观念— 教导人成全人

一、研讨不能扩展的原因

本篇信息我们要来看，为什么在台湾工作的开头，人数繁增得又快又多，但过了一段时间，就好像达到了饱和点，无论怎样作，都没有多少繁增。原因到底在哪里？

1、一直自己作，不会教人作

经过我们在主面前的寻求、分析，觉得情形大致如此。首先，是同工们无论到哪里，都是自己作，不会教人作。譬如，有三个弟兄初到台北，开头时蒙主怜悯，有一点心爱主，也为主作了一点工，结果就把人带进来了。这时若是他们能把他们所能作的，教给这些人作，或许就可以把人带起来，成全起来，作他们所作的，甚至能作得比他们更好。这样，就带出好徒弟了。不幸的是，我们不会带人作，不会成全人作，一直都是自己作，不会教人作，这无形中就代替了别人。结果，别人都不会作，也不能作，都是我们这两三个人作。

两三个人所能作的范围是有限的，只能作那么多，再多就作不来了。所以，如果我们不能教别人、带别人，工作就会在这里停顿。除非有一天，主把我们这几位带到别处。在那里没有什么人，也没有什么可作的，我们就可以在那里另起炉灶，重新开头。然后，我们定规会带进一些人，但带来带去可能又达到我们所能作的饱和点，又是不能再多了。这时，我们就该再往别处去。

若是我们不往外去，只是一直守着一个老摊子，结果就是这么多人；因为我们只会自己作，不会带别人作。而我们自己所能作的，也只有那么多，是有限度的；超过了那个限度，我们就作不来了。当然别人也会带手作一点，不过那是不明显的。我们若这样走下去，召会在一个地方上就不能发展。因着我们没有教导带进来的人，所以原则上，

CHANGING THE CONCEPT IN OUR SERVICE— TEACHING AND PERFECTING OTHERS

STUDYING THE FACTORS THAT HINDER THE INCREASE

In this chapter we want to study the factors that have hindered our increase. In the beginning of the work in Taiwan there was a rapid increase in numbers, but after a period of time we seemed to have come to a stop, and no matter what we did, there was not much increase.

Doing Things Ourselves and Being Unable to Teach Others

After spending time with the Lord and analyzing our situation, we are clearer concerning our situation. A primary problem has been that the co-workers do things themselves and have not been able to teach others. Suppose three brothers go to a new locality to serve. Since they have a heart for the Lord, new ones are gained. If the co-workers teach these new ones, raise them up, perfect them, and bring them into the service, the co-workers will gain some “apprentices.” It is regrettable, however, that we have neither learned to bring the saints into the service nor learned to perfect the saints. Instead, we do everything by ourselves and thus unconsciously replace the saints. As a result, the saints do not know how to function, and the responsible ones do everything.

The scope of what two or three people can do is limited. Hence, if we cannot teach and lead others, the work will come to a standstill. Then the Lord will have to lead the co-workers to another place where there are no saints, where the work has not reached. The co-workers can then gain new believers and labor until the work again comes to a standstill. At that time, they will have to move to yet another place.

If the co-workers do not move to a new location, there will be no possibility for increase, because the co-workers always work by themselves and do not bring others into function. A person can do only a limited amount of work. Although the other saints can also do a limited amount of work, it will be difficult for them if their function is not manifested. If we continue in this way, there is no way for the church in a locality to spread. Since we do not teach the new ones how to bring others into

他们会重蹈我们的覆辙，就是自己作；然而，他们也只能在他们的能力范围里作一点，再多就饱和了，结果召会还是不能扩展。

2、不能教人作，也不能与人合作

我们若不能带着人作，就不能教人作。凡不能教人作的，定规不能与别人合作。这是我们不能扩展的两大原因。然而，这个不能合作，不是因为与人闹别扭而不合作，乃是因为没有这个脾气和习惯。大多数人都以为，一切只要自己作就可以，不必与别人合作。当工作上安排别人到他所服事的召会时，若是别人可以作，他就不能作。他不能作不是因为他不想作，也不是因为闹别扭而不作，乃是因为不能与别人合作，两个人没有办法合起来。他们原来都是一股绳子，没办法合成两股绳子，更没有办法合成三股绳子。所以，没有办法将小地方召会，扩展成大地方召会。

这种情形就是不能教别人，带别人，也不能与别人合作。按规矩，我们应该是又会教，又会合。我自己会作，也会教别人作。什么样的材料我都会将材就用，桧木的我会用，杉木的我也会用，什么杂木我都会用。只要有材料给我，我就会用；无论给我什么人，我就用什么人。给的是三轮车夫，我就用三轮车夫；是大学教授，我就用大学教授；是年轻孩子，我就用年轻孩子；是老经验的，我就用老经验的。我统统能把他们用上，并且能教导他们。同时，不管来多少位同工，我作的绝对不和他们重叠。我能和他们配搭，他们作他们那一分，我作我这一分。

主若是把这点向我们开启，使我们从根本上转过来。再过二年，台湾各地召会要繁增一倍，一点也不是难事。然而，这个点若不能翻转，就没有多少繁增的希望，顶多只能维持现状。因为谁作，谁就设限了。所以，大家必须从根本上彻底的转，必须能教别人作，也能与别人合作。无论你有没有本事，你都得与别人合作，并且带别人作。没本事的人要学习教别人，并和别人合作；有本事的更要带别人，并与人合作。

这就是我们现在的两种情形：一种是有本事的，一种是没有本事的。没本事的，就认输了，反正我是不能作。这并不是

function, they will repeat our pattern of doing everything by themselves. After a period of time any work in their hands will also come to a standstill, and the church will not spread.

Not Teaching Others and Not Coordinating with Others

If we cannot bring others into the things that we do, we cannot teach them. If we cannot teach others, we cannot coordinate with others. These are the two main factors that frustrate the spread. Our inability to coordinate with others is not related to being at odds with them; rather, it is the consequence of not having a disposition and habit to coordinate. It is wrong to think that we can do everything and that we have no need of others. If the work assigns a second co-worker to serve in a local church, but the first co-worker still does all the work, the second co-worker will not be able to enter into the work. This deficiency is not the result of unwillingness on the part of the new co-worker. Nor is it related to any resentment toward the first co-worker. Rather, it is because the first co-worker cannot coordinate with another person; hence, the two cannot work together. In this case, each co-worker is a separate cord, and they cannot be twined into a twofold cord, much less a threefold cord (Eccl. 4:12). This limits the increase in a local church.

This is an example of not being able to teach others, not being able to work with others, and not being able to coordinate with others. As co-workers, we should be able to teach others and also to coordinate with them. A co-worker serving in a local church should be able to serve and also to teach others to serve. A skillful carpenter can produce something useful out of any type of wood. Similarly, a co-worker should be able to use any saint, no matter what their situation is in life. At the same time, he should be able to work with many other co-workers without any conflict. In his coordination with others, everyone should be able to function according to their portion.

If the Lord can open our eyes to see this matter and to have a fundamental turn, it will not be difficult for the churches to increase twofold in two years. However, if we cannot turn, we will not increase. We will only maintain the status quo because we will limit the work. Hence, we must have a radical and thorough turn. We must be able to teach others and coordinate with others. Whether or not we are capable, we must coordinate with others and serve together with the saints. If some are not capable, we need to learn how to teach the saints and coordinate with them. If we are capable, there is an even greater need to teach others and coordinate with them.

The co-workers who are limited in capacity should not give up. They should never give up. The co-workers who have some capacity must not look down on

对的态度，我们不应该认输。此外，有的人有本事又能干，就看不起别人，心想最好把别人都打掉，然后唯我独尊。这样的干才即使是最好的，是一块桧木或一根大理石柱，但这样的人无论再怎么好，也不能顶替一所房子。我们总得和别人配搭，一个人再怎样能干，也是不够的；不仅一个召会顶不起来，甚至一个分家也顶不起来。要顶起来，非得和别人配搭不可。

同工们都得改观念，认识没有一个人是不能干的。不能干的人，要自己拼出路来，不能教别人，就要跟着学。能干的就得教别人，不要自己作，要一直教别人，并且大小材料统统要用上去。不要废掉任何材料，宁可作错、作乱了，也不要废掉任何一个。这就给众人一个机会，而自己也可以学得更多。自己作，学得不多；教别人作，就学得多。你不教别人，你所学的都不透彻。你一教别人，就逼着自己一定要研究透彻。作事也是这样，你觉得你都会作了，但若试着去教别人，看是否能作得像你一样，就不容易了。那需要很大的本事。你可能会作，但是不一定会教；你若会作，又能教别人跟你一样会作，那个本事就大了。同时，这个“教”，还真叫教的人受对付。所以，有个性的人，脾气古怪的人，都得去教别人，好叫你们受对付。不受对付的人，是很难教出人的。有时，你教一教，就觉得这种人你不教，那种人没有用不必教，结果到头来还是你自己作最便当。这就不正确了。

二、改观念，学习教导人

以母亲教孩子为例，中国和美国是不一样的。我看到一个中国家庭里，有三个女儿，母亲常觉得这些女儿没有一个会作事。所以末了三个女儿都走了，只剩下母亲一个人在家里发怨言。美国家庭的光景就不是这样，他们都是从小学学习作事。孩子生下来，刚刚会活动，父母们就开始教他们。他们是这样代代相传的教孩子。我们所以不会教，是因为我们没有受过这种教导。在美国，父母从孩子小时候，就教他们作事。比方，先教他们把报纸从户外拿进家里。慢慢的孩子长大了，就教他浇水。起头他可能浇得一塌糊涂，但浇过几次，就不糊涂了，自己会找出门窍。到了七、八岁时，就开始教他扫地、吸地。等吃饭时间到了，就规定谁摆餐巾，谁摆盘子，谁摆刀叉。可以说，一到吃饭时间，所有孩子统统要作事。

others. Even the most capable co-worker cannot bear up the entire work. We need to coordinate with others. Regardless of how capable a person is, he is unable to bear a church or even a district. In order to uphold a church, we must coordinate with others.

All the co-workers must change their concept and realize that everyone has some capacity. The co-workers who think that they are incapable must endeavor. If they cannot teach the saints, they should follow and learn from other co-workers. Those who are capable should teach the saints instead of doing the work alone. The co-workers should also perfect the saints, regardless of the saints' ability. It is better for the saints to make mistakes than for them to be idle. In this way everyone will be given an opportunity to serve, and we will learn more. We learn when we do things, but we learn more when we teach others. If we do not teach others, our learning is incomplete. When we teach others, we are forced to consider things thoroughly. We may think that we know how to arrange the chairs, but it is not easy to teach another person to arrange the chairs. Teaching requires skill. We may be able to do something but be unable to teach another person to do it. When we are able to do something and are also able to teach others, we will be truly skilled. Teaching others will also cause us to be dealt with. If we have a strong personality or are peculiar, we will be dealt with when we teach others. It is difficult to successfully teach others without being dealt with. We must never say that a saint cannot be taught because he has no capacity.

CHANGING OUR CONCEPT AND LEARNING TO TEACH OTHERS

There are different ways to teach. For example, a Chinese mother teaches her child in a way that is different from an American mother. I know a Chinese family with three daughters. Because the mother felt that none of her daughters knew how to do house chores, she did all the chores. American families are different. From an early age the children learn to do chores. As soon as a child learns to walk, his parents teach him to do chores. From generation to generation they have taught their children in this way. Chinese parents do not know how to teach their children, because they themselves were not taught. In the United States children do chores from their youth. The children are taught to bring in the newspaper. As the children grow older, they are taught to water the flowers. Initially, the children may make a mess in the garden. After a few times, however, they find the proper way to water the flowers. By the time the children are seven or eight years old, they are taught to sweep the floor or to vacuum. The children are even taught how to set the table for a meal. They place napkins, plates, and knives and forks on the table. In other words, the children all have chores to do.

早晨，母亲或许要外出工作，就写一张字条，嘱咐孩子们，第一、第二、第三该作什么。好比，梳洗完毕，要吃早饭，再穿衣上学。晚上，母亲回来就会问，这几项作了没有。他们从小受这样的教导，是代代相传的。以洗碗盘为例，美国家庭吃完一餐饭，通常盘碗很多，作母亲的就先预备好洗碗水，让较大的孩子来冲水，冲好摆在一个地方。然后，要小一点的孩子，负责擦刀叉、盘碗；擦好后，要另一个孩子，把餐具放在一定的地方。这些都是分年龄作的。每一个孩子作什么，统统是分配好的，既省时间，又有规矩。孩子们处理起来，都不会闹，也不会乱。这样的训练相当好，所以他们是又会作，又会教。我们中国人无论南北，教导孩子却都不是这样，常常作不对就责备。今天我们作工，也有这种味道，所以要彻根彻底的转，要从细工上，慢慢的教人作。我们是非转不可了。

有人说，只要带大家祷告，得着复兴，这种情况就会转变。这或许可以用在一时，但毕竟不是长久之计。许多基督徒喜欢有复兴会，但复兴过后一切也就跟着结束。末了，仍是你不会，我也不会。所以基本上，我们这些人并不太需要复兴，因为大家都是爱主，天天亲近主的。我们不需要复兴，我们需要的是会作，也教别人作。这全在于我们肯不肯下一番苦功夫。以洗锅子为例，一般中国人厨房里的铝铁锅，用了半年以上，锅底都是黑的，或者生了锅锈。但是在美国家庭里，一个锅子即使用得非常旧了，上上下下仍是发亮的。因为每一次用完后，他们都会好好的擦亮。可以说，他们洗碗、擦锅子的时间，比烧饭还长。所以，他们不仅会作，也真是会教。

三、同工们要教长老， 并成全圣徒

我们实在需要改观念，学着会作，并且有忍耐，同时要教别人如何作。这样，就会产生许多徒弟。同工们第一要教的是长老。一面，现在长老的年资都长，资深位高，使得别人都不太敢教。另一面，长老也可能自认老资格，哪里需要别人教。然而我们要请问这些长老：你们作长老作了这么久，到底学到了什么？无非就是开会、讨论、赞成一些事务等。实际上，长老会带别人作的并不多，因为他们自己也没有学过。本来同工

In some homes the mother has to go to work in the morning, so she leaves a note for her children, telling them what to do. For example, she tells them to wash up, eat breakfast, get dressed, and go to school. When the mother returns home in the evening, she will check to see that the children did as they were told. The children are taught in this way from an early age. Washing the dishes is another example. After dinner there are usually many dishes. The mother will prepare soapy water and let an older child wash the plates, forks, and knives. A younger child is responsible for drying them. Another child must put everything in its designated place. According to their ages, the children are assigned tasks. Every child is assigned a specific job. This saves time and is very orderly. The children do their tasks without any noise or confusion. This kind of training is very good. American parents know how to do things, and they know how to teach their children. In contrast, Chinese parents do not teach their children and often rebuke the children for making mistakes. Our work bears the same flavor. We must have a thorough turn. Beginning from the simplest things, we must teach the saints. We must have a change.

Some brothers said that the situation would change if we lead the saints to pray and have a revival. This method may be useful for a short time, but it will not be useful in the long run. Many Christians have revival meetings; however, after the revival, the excitement ends. Eventually, the saints still do not know how to do things. We do not have a great need for a revival, because we all love the Lord and contact Him daily. Instead of praying for a revival, we need to learn how to teach others. Our learning depends on whether we are willing to make an effort. We must learn from the American families so that we can do things and also teach others.

THE CO-WORKERS TEACHING THE ELDERS AND PERFECTING THE SAINTS

We need to change our concept, be willing to learn, and be patient. We need to teach others to do what we do. Then many saints will be raised up as apprentices. The first ones whom the co-workers should teach are the elders. The elders may be older and may consider themselves to be qualified and experienced, but they may also admit that they do not know how to perfect the saints. They have been meeting and discussing church affairs for many years. Nevertheless, not many elders know how to bring the saints into the service, because the elders did not learn in this way.

们应该教长老，但同工们教得不多，现今虽然为时稍晚，却还得要教。所以，同工们首先要教长老，把当地长老教得比自己还会作，要多花工夫在长老身上；而长老不能不受教。总之，同工要先教长老，同时教圣徒，成全圣徒各尽其职。

地方召会是长老管理的，也是长老教导、牧养的。所以，长老必须拼到一个地步，把召会完全担负起来，有管理、教导和牧养。管理比较容易，牧养就不太容易了，因为牧养包括话语的供应，以及探望、接触等。地方上的长老可作的太多了，可惜有的长老带职业非常忙碌，还要参加这么多聚会，常常是心有余而力不足。有的长老六、七十岁了，年纪已经老迈，按世界的人说，都要退休了，力量的确不行，要学也是晚了一点。所以，在此就有这两层难处：职业在身的，缠累得太厉害；年龄太老的，没有精神力量。然而，三十至四十岁之间的，还是可以学习。这样看来，我们若希望召会能扩展，就需要有全时间的长老，不是滥竽充数的，而是真正有用的。

长老们最需要拼的，就是牧养和教导。我们一再的研读圣经，从新约看见，一个地方召会靠工人的成分非常少。初期召会完全是倚靠长老，不像今天的情形，也不像公会。这好比一个家庭，不能天天倚靠厨师来烧饭，父母必须自己烧饭给一家人吃。长老们非这样拼不可，同时也得学着教别人作。若是这样，我们往前就有希望。若不然，我们会一直停在饱和点。以台北召会为例，虽然有这么多的同工、长老，但同工、长老能作的，就那么多。无论怎样传福音，都难以突破。好比一个家，生五、六个孩子还可以，再多就顾不了，就会弄丢了。我们能照顾的，就是五、六个孩子，这是我们的饱和点。台北召会的制度若不改，同工、长老的心理若不改，目前我们的本能、容量已经达到饱和。除非我们再教出人，训练出人。若训练不出来，我们就是饱和了。无论福音怎么传，末了还是这么多人，因为我们只能顾这么多人，再多也顾不了。

现在的出路，就是同工、长老必须改观念，快快教别人作，把责任摆到别人身上，教他们作。若是这样，年长的就不会觉得太累，因为不是要你自己作那么多，而是去教别人作，统统交给年轻人作。我们的出路就在这里，这也是我们症结的所在。我们的同工不会教别人，长老也不肯学着教别

The co-workers should teach the elders. The co-workers must spend the time to teach the elders until the elders can do things better than the co-workers, but the elders must be willing to be taught. The co-workers should teach and perfect the elders and the saints to fulfill their respective functions.

A local church is under the administration of the elders, and it receives teaching and shepherding from the elders. For this reason, the elders should endeavor to bear the responsibility of administrating, teaching, and shepherding. Administrating is relatively easy, but shepherding is not easy, because it includes supplying the word, visiting the saints, and contacting people. There are many things for the elders to do. Some elders are very busy with their jobs and attend numerous meetings; hence, they often have the heart but do not have the strength to shepherd the saints. Some elders are older; they are in their sixties or seventies. According to the standard in the world, this is the age for retirement. Their strength is fading, and it is not easy for them to learn new things. These are two problems: the elders who have jobs are entangled, and the elders who are older are short of energy and stamina. The elders who are between thirty and forty are able to learn new things. If we want a church to spread, we must have elders who serve full time and elders who are trained.

The elders need to endeavor in shepherding and teaching. We have studied the Bible many times and have found that a local church should not depend on the co-workers. The early churches relied on the elders. This is not our situation or the situation in the denominations. We rely too much on the co-workers. A family cannot depend on a professional cook to prepare its daily meals. A family depends on the parents for meals. The elders must endeavor to learn to do things, and they must also learn to teach the saints. Otherwise, we will remain in our present situation. Without the co-workers teaching the elders and the elders teaching the saints, it will be difficult for us to have a breakthrough. We must change our system and change our concept. We must teach and train the saints in order for them to be useful. Otherwise, no matter how much we preach the gospel, it will be difficult for us to gain the increase.

The only way out of our present situation is for the co-workers and elders to change their concept and begin teaching the saints how to do things by giving them responsibilities. Then the elders who are older will not be so tired, because they will not be required to do as much; they will teach others and delegate many things to the younger saints. This is the way that we must take. This is also the basic problem that we

人，各地召会都到了饱和点。不仅台北如此，高雄也如此，所能作的就是这么多，都到了饱和点。好像我这个人只能担一百八十斤，你再给我更多担子，我就担不起了。我必须叫别人来帮忙，大家都帮忙，才能担更多的担子。

四、旧作法已到饱和点，需要改制

这里的重点是，担子若不能从同工、长老身上分给别人，总是在同工、长老身上，结果担来担去，不论怎么作，都只能担那么多，下面就无法产生出人。同工、长老若是在这上改观念，事情就比较容易；若是不改，就会一直停在饱和点，造成难处。

比方，我们三位在一地作长老。在主安排的环境上，我们没有犯什么大错，实在是爱主，也没有什么可指摘的。但是我们的作风，就是不肯把责任分给别人，也不肯带别人，无论什么都是我们三个人担，很自然的，就会越作越老资格。因为越作，我们就越老练，什么都懂，似乎这就成了我们的终身职业。十年在这里，二十年在这里，甚至老死在这里。我们三个人都爱主，谁都不能叫我们不作长老，并且我们把长老位置一占，别人都不要想作老长了。所以，不会有长老兴起来，因为我们这三个人都上了宝座。你问我们三人爱不爱主？确实是爱主，敬畏主，无可指摘，按时聚会，对召会的事忠诚、负责。然而，这个不把担子分给别人，也不教别人的老作法，就叫我们的工作到了饱和点。

再者，我们三人不仅占了长老位置，叫别人无法兴起来；若是来了一位同工，还非要照我们的作法不可。我们虽然没有宣称这里是我们的天下，但我们在这里作长老二十年，无形中这里就是我们的天下。谁来这里作工，谁就得照我们的作法。这样一来，就把同工们限制了。除非这位同工真正属灵，真正活，否则就被限制而动弹不得。这样，后面的少年人自然也无法兴起来，因为他们都是我们作长老时出生的，那能赶得上我们三人这么老练。虽然他们都爱主，已经二十几岁了，看起来却还是冒冒失失，无论怎么看都觉得不妥当，非要他们照我们的作法不可。这样，少年人也走了，其他长老也兴不起来；因为我们占了位置，没有机会给别人。如此，召会哪里能有前途？虽然我们三位都爱主，都有超过十分之一的奉献，每次聚会必定先到后走，什么事都揽在我们身上。我们是天天忙，天天用无亏的良心事奉神，主也保守了我们二十年忠心，一点都没有差错。然而，这个召会就这样被我们三个人作死了。召会如果这样，是无法扩增的，这就是症结所在。

must resolve. The co-workers must learn how to teach others, and the elders must be willing to learn so that they also can teach others. This is the need in Taipei and also in Kaohsiung. The elders and co-workers can only do so much. We must be willing to ask the saints to come and help so that we will be able to carry out the burden of increase.

THE OLD WAY REQUIRING A CHANGE OF THE SYSTEM

My burden is that the co-workers and elders must give some of their burdens to others. Regardless of how hard they work, the co-workers and elders can bear only so much. Hence, they must raise up the saints to be useful. If the co-workers and elders have a change of concept, it will be easy to change the situation; otherwise, the work will come to a stop, and we will have problems.

Suppose that in a locality there are three elders who truly love the Lord and are irreproachable. However, they are not willing to allocate responsibilities to the saints or bring others into the service. All the responsibilities in that local church are on their shoulders. The more these elders serve, the more experienced they become, and the eldership becomes a lifelong occupation; that is, they occupy a “position” of being elders. In this situation there is no possibility for new elders to be raised up. Even though these elders love and fear the Lord, are irreproachable, attend the meetings regularly, and are faithful and responsible in taking care of the church affairs, they can do only so much. They must be willing to share the burden and perfect the saints.

Since the three elders have been serving for many years, their local church becomes their territory, even though they do not make this claim consciously. As a result, any co-worker who goes there to serve must do things the way that the elders direct. This means that the elders limit the co-workers. Any co-worker who goes there will be restricted and immobilized. The young saints in that local church will not be raised up and will not gain experience. Although the young ones love the Lord and are in their twenties, they will seem rash and reckless. They will be under the direction of the elders, who regard them as unsuitable to do anything but accept the elders’ directions. Thus, the young saints will leave, and new elders will not be raised up. Under this situation, such a local church does not have a future. The three elders love the Lord, tithe more than ten percent, are in every meeting, and bear all the responsibilities in the church. They are busy serving God with a conscience void of offense, and the Lord has kept them faithful for twenty years; they have made no mistakes. Nonetheless, as a result of their service, the local church is dead. There is no way for the local church to increase. This is our basic problem.

所以现在，同工们第一要学，其次要教，非要学着教别人不可。我们若再不改，我们工作的前途都将达到饱和点。除非主再来转变环境，把我们这些人带到另外一个岛上开荒，才有可能重新再来，从头再起。如果我们再不改变作风，有一个新的学习，我们就只有这么多了，都是老事、老人。同工们都占好老窝，长老们也占老位子，作了二十年，真是爱主，无可指摘，但是不能带别人作。在圣经里，没有明文说到长老退休的事；而这些长老又相当爱主，不愿退休，也没有人能要求他们退休。结果他们就一直占着长老的位子，像北方人所讲的“占窝不下蛋”，这就造成麻烦。

我们能从从良心里说，这些长老实在是好，但不能带别人作，也不能教别人作。若是不能教，不能带，占着长老的位子，使后面的长老不能起来，就是同工去了也没有用，顶多作个小帮手。这些长老虽然没有错，也没有罪，但结果是不能扩展，没有后代。所以，现在我们的观念非转不可，无论老爷爷能作多少，毕竟年纪大了，需要把位子让给下一代，让青年人去作。现在我们若不转观念，不改制度，发展就会达到饱和。

许多弟兄姊妹在台湾受浸、被恢复，召会在各方面都上了轨道，众人也同心，但结果还是只有那么多人。这到底是什么原因？我们深入研究，就知道症结的所在，乃是大家能作的只有这么多，而众人都不肯改变作风，从自己作改成教别人作，教到个个都会作。所以，我们都需要改这个风气，长老要改，同工要改，大家都得改。这样就会把人作得多起来，并且同工不管留在当地，或是开展到别地，当地召会都不会受到亏损。

The co-workers first need to learn and then teach. They must learn to teach the saints. Without this change, our work will stop. We will have no way to spread unless the Lord changes our environment by sending us to another island to do a pioneering work. That would give us the possibility of a fresh start to begin the work from scratch. If we do not change our way, we will not learn something new; rather, we will keep the old things and have only old people. The co-workers and elders will occupy their “positions.” They will serve for many years, loving the Lord and being irreproachable, but they will be unable to bring other saints into the service. Since there is no clear word in the Bible concerning the retirement of elders, and the elders love the Lord and have no desire to retire, no one asks them to retire. As a result, if other saints are not brought into the service, the elders will, according to a Chinese saying, “occupy the nest but not lay any eggs.” This will cause problems.

Even though the elders are good, they are unable to bring others into service and cannot teach others. In such a situation a co-worker would be of little help. Although the elders do not make mistakes or commit any sin, the church will not increase, and the second generation will be lost. Hence, we must change our concept. In a family it does not matter how much a grandfather is able to do, he must teach the next generation and let the younger ones bear the responsibility of the family. If we do not change our concept and our system, we will reach a point where we can no longer grow.

In the churches in Taiwan many saints have been baptized, many have been recovered, and the saints are in one accord. This is very good. Nevertheless, there is no increase in the number of saints. After studying this situation, we believe the basic problem is that the responsible saints are good but are unwilling to change and to teach other saints until everyone is brought into function. We must change this trend. The elders must change, and the co-workers must change; everyone must change. Then there will be more saints who can serve in the churches. Furthermore, it will not matter where the co-workers go; whether they stay in one place or go to a new place for the spread, the churches will not suffer any loss.

若不如此，我们就不能作大都市的工作。换句话说，我们不能作大召会，顶多只能作到像台北这样；台北召会就是最大的了。因为同工、长老只能作那么多，已经达到饱和点，只能带两三千人，因为没有那个容量。今天我们如果要增加容量，就非改变作法不可。这容量不能只有你我，一定要用青年人，要青年人起来作。容量在于青年人，要大量的用青年人。虽然我们中间找不出退休的根据，但原则还在。许多年长的长老应该退在一旁，帮忙并扶助后起之辈，让中年人、有干才的人作。

如果这一关，我们打不通，台湾的工作就达到饱和点了；无论怎样作，也只是维持，因为我们的容量就这么多。以军队来说，有生力军加进来，才能再扩展。没有新血轮，没有生力军，我们不会有多少扩展。然而，这并不是说要革命性的换，要年长的长老统统退去，让别人来作长老。要知道，若是制度不改，别人作也是一样。所以，不是革命性的换天下，乃是改变制度。现在作的还要继续作，但是要加进生力军，教出新的人，带别人一起作。

看看各分家的情形，各分家有各分家的区域，而这个分家就像个小天下。若是我们三个人负责这个分家，我们必定会努力把分家作好。然而一谈到全会所的事，我们的态度就差了，因为我们认为会所不是我们的天下。有的家庭就是这样，儿子很能干，把自己的家弄得很象样，却不管他父亲的家不能登大雅之堂。现在大家似乎都在顾自己的分家，把会所当作老爸爸的家，会所的事也就不费心了。这就是我们的光景。

以一会所为例，这几年来人数不只没有增加，反而减少；并且，事奉的人数也越来越少。按规矩，事奉的人应该加增。若是没有增加，就必须透彻的研究，找出症结所在，加以改进，并解决其中的问题。已过一会所能事奉的人很多，如果现在事奉的人减少了，就是人没有尽其用，只有分家负责人在努力。按正常的光景，应该不只分家负责人要努力，所有的弟兄姊妹都要努力。今天我们所缺的就是这一步，若是能作到这一步，人人都负责，那就太好了。

Without a change we will not be able to undertake the work in large cities. In other words, we will not be able to establish a large church. At most we will produce churches that are as large as the church in Taipei currently is. The co-workers and elders cannot handle more than that. We can produce a local church with two to three thousand saints, but we do not have the capacity to do more than this. In order to increase our capacity, we must change our way. Our capacity should not be limited to what we can do. We must use the younger saints and encourage them to serve. The increase in capacity of a local church depends on the younger saints. We must therefore maximize our use of the younger saints. Although there is no basis for elders retiring, in principle the older elders should be willing to reduce their responsibilities and bring the next generation, the middle-age saints, into the service according to their function.

If we do not have a breakthrough in this matter, the work in Taiwan will hit a barrier. No matter how much more we work, we will merely maintain our present situation. This is our capacity. Without fresh troops, an army has no way to win a battle. Likewise, we cannot spread unless we bring in both new saints and younger saints. However, this does not mean that we should have a revolution and ask all the senior elders to retire. If the system does not change, even if we appoint new elders, our situation will remain the same. This is not a revolution related to leadership but a change in our system of leading. Those who are serving now should continue to serve, but new manpower must be added. We need to produce new serving ones by teaching other saints and asking them to serve with us.

The districts have the same situation as the local churches. Every district resembles a small territory. The responsible brothers for a district try their best to take care of everything in the district. However, they are somewhat indifferent to matters pertaining to the whole church, since that is not their territory. This is the situation of some families. A son may be capable and keep his room tidy, but he does not care if the rest of the house is messy. It seems as if we care only for our districts; we do not care for the needs of the church. This is our situation.

In recent years the number of saints in district one has decreased instead of increasing. Moreover, there are fewer serving ones. We must study this situation and find the cause of the problem in order to improve. In the past there were many serving ones in district one. Fewer serving ones means that the saints are not functioning; instead, only the responsible ones in the district are functioning. If our situation is normal, the responsible ones will not be the only ones functioning; all the saints will be functioning. This is what we are lacking today. If we can serve to the extent that every saint bears some responsibility, our situation will change.

五、花工夫成全人， 不避难就易

台北这么大的召会，长老们应该负起最大的责任，就是一周两次，在会所里供应信息给圣徒。这是长老们应该要负的一个大责任，其他的全数可以在分家里事奉。一周两篇信息的喂养，不用家负责作，应该长老们全力去拼，拼出话语来供应全召会。各会所、各分家就让他们自由发展，不要过问，并要训练弟兄姊妹在各项事奉里有分，由他们去发挥。若不如是，这么大的地方召会，要再找别的路并不容易。如果一切只控制在长老手里，那就会受到很大的限制，因为底下有用的人很多，却没有用上。换句话说，若是主把我们这些人都分散，分到五十个地方，一个地方平均五十个人，五十个地方就有两千五百人。我绝对相信，这两千五百人分到五十个地方，每一个地方很快就会达到五百人。说不定若是五十人到日本，过了三、五年就会有五百人了。然而，若是我们都留在这里，再等个五年，恐怕还是两三千人，因为已经到了饱和点。所以，除非我们看得对，转观念，改制度，人人各尽其用，往后才有可能繁增到数万人。

我们要问年长的长老们，有没有预备好接棒的人？若是没有，你们一退休，召会这“房子”岂不就要倒塌了。所以，同工们都应当看见这问题，在没有长老的地方，要成全出长老。在长老已经年迈，体力、精神都非常有限的地方，同工们就得有预备，快快成全新的长老，使他们可以慢慢接手，作长老的工作。若是不快快成全一批年轻长老，等年迈的长老一退去，长老的服事就会有空缺。所以，同工们都要看见这事，要带着别人作，教别人作，把人成全出来。否则我们的工作一旦达到饱和点，就无法繁殖扩增了。

今天，我们所需要的是转观念，转制度，就是要自己学着会作，也要带别人作。这个责任第一，在同工们身上；第二，在长老们身上。我们已过不是没有注意这事，虽然一再的题，但等到去作时，还是照着我们的习惯与个性，结果仍然没有作出人来。请记住，我们不是去代替，而是去带领人作。我们不仅要学作，会作，还要教别人作，这和我们的习惯完全相反。人都是习惯避难就易，就如水往下流一样。我们都习

SPENDING TIME TO PERFECT THE SAINTS AND NOT TAKING THE EASY WAY

In a church as large as the church in Taipei, the elders should bear the responsibility of supplying the saints with a message twice a week in the districts. All the other items of service can be carried out in the districts. The responsibility of giving a message to feed the saints should not be borne by the responsible brothers in the districts. The elders should endeavor to have a word with which to supply the church. The elders should not interfere with the other activities in the districts but should let the districts develop spontaneously. The saints should be trained to participate in all kinds of services and be allowed to bear responsibility. Otherwise, it is not easy for a church this large to function. If everything is directed by the elders, the church will be limited, and many useful saints will not be utilized. If the Lord were to scatter twenty-five hundred saints to fifty new places, there would be fifty saints in each place. I believe that after a short time there would be five hundred saints in each place. If fifty saints go to Japan, in three to five years there will be five hundred saints. However, if we remain here for another five years, I am afraid that we will still have twenty-five hundred saints because that is our capacity. Hence, unless we have the right view and are willing to change our concept and our system so that every saint fulfills his function, we will not be able to multiply to ten thousand or, much less, twenty thousand saints.

I hope that the senior elders have prepared some younger saints to receive the “baton.” Otherwise, when the elders retire, their church will collapse. The co-workers should also be prepared for this problem. They must begin to train and perfect new elders in local churches where there are no elders. In the local churches where the elders are older and limited, the co-workers should begin to train and perfect new elders who can gradually take over the work of the elders. If the co-workers do not perfect a group of younger elders, there will be a lack in the service of the elders. The co-workers should serve with other saints in order to teach and perfect the saints. Then it will be possible for us to multiply and increase.

Our present need is to change our concept and our system. We must learn to serve and how to serve with others. This responsibility lies first with the co-workers and then with the elders. We have fellowshiped concerning this in the past, but in our practice we continued in our habit and disposition. As a result, useful saints have not been raised up. We must remember not to replace the saints but rather to bring them into the service with us. We should learn to serve, know how to serve, and also teach others to serve. This is contrary to our habit. As human beings, we tend to avoid difficult things and do what is easy. It is easier

惯走容易的路，而教别人作的确不简单。所以，同工们在一个地方，一定要学习教别人作。

再者，关于讲道的问题。同工们要讲好听的道，实在说还容易，但是要讲针针见血，叫人受感动，被摸着的道，就得下功夫。只要同工们有一点常识和口才，有一点圣经的知识和属灵经历，要讲出好听的道并不难。但要供应出一篇使人听了会发生事情的道，就得花力气，有学习。道要能打到重点，这同工们要自己学；若是你自己没有经历，没有学习，就不要盼望话打到别人里面。等你有了经历，要去讲的时候，还要在讲法上有研究。不仅能打到人心里，有时还要能叫人受压。人是需要压的，压一压就会有东西出来，不压就没有东西出来。

成全别人是很花力气的，有些同工不太管别人，只顾时候到了就来作自己的工。他们想：“反正我会作就好了，至于别人要如何作，我不管。若是要我带五、六位弟兄一起作，那是很花力气的。因为我必须懂得他们的情形，还要就着他们的时间，和他们接触。然后要考量怎样改正、开导他们。”所以会不会教是一个问题，但即使会教，花费的力量也很大。自己作似乎是很顺手的事，很快就可以作好，但若一直这样，就不会有后果，不会有后代。这就是走容易的路，不走劳苦的路。好像作母亲的，要把孩子教出来，就需要真正的花工夫。若是没有花工夫，是很难把一个孩子带上路的，因为这不是一两天的事。

我们工作上目前有六十多位同工，但会作这个工，肯花力量作这个工的，并不多。有的人不一定会作，但大部分的人是不肯作，因为这是很吃力的。比方，某召会有二位长老，年事已高，同工们就应该从年轻人着手，找出两三位比较合式作长老的，在他们身上下功夫，成全他们。然而，我们几乎没有能作这种工作的同工。同工们在各处，都是作一种普普通通的工作，能作的就顺手作，整天好像忙忙碌碌。事实上，这种忙碌并不累人。若是你认真的去带一个人，那就真是要为难你了。所以在这点上，同工们的观念要转，不能说你所在的地方没有人才，乃是你缺少成全人。你若去成全，人才就出来了。你若不成全，人才自然无法出来。你不去成全，即使有人才也无法出来。人即便来了，也觉得没有什么

for water to flow downstream. Our habit has been to take the easy way. Indeed, it is not easy to teach others to do things. Now the co-workers must learn to teach others to serve.

It is relatively easy for co-workers to give attractive messages, but they must spend time to prepare a message that will touch the saints. It is not difficult for a co-worker who is eloquent, knows the Bible, and has spiritual experience to give an attractive message. However, a co-worker who wants to touch the listeners must spend time to learn. The co-workers must learn to give a message that hits the target. Without experience and learning, they should not expect their speaking to penetrate the inner being of the saints. A person with experience must study how to present a message that not only penetrates the heart but also constrains the saints. The saints need to be constrained. Once they are constrained, something will come forth. If there is no constraining, nothing will come forth.

It takes a great deal of effort to perfect others. Some co-workers do not care much about others. They like to work by themselves. They may say that it is sufficient to know how to work. They do not care how others take care of the work. It is not easy to serve with five or six brothers. We must make an effort. In order to serve with them, we must understand their situations and accommodate their schedules. We also need to consider how to correct them and guide them. Hence, it is not easy to teach others. Teaching others requires much effort and time. It seems that we spend less time and energy to do things by ourselves. However, if we continue in this way, the work will not have results, and we will not have descendants. Our present way is easy, not difficult. A mother who wants to educate her children must spend time and exert some effort. If she is not willing to spend time and exert some effort, it will be difficult for her to keep her children on the right track. Educating one's children requires more than just a few days of work.

There are more than sixty co-workers in the work; however, not many of them know how to perfect the saints, nor are they willing to put in the time and the effort. Some co-workers' functions have not been fully manifested in the work, because they are not willing to put in much effort. The co-workers must begin to look to the younger saints, choose two or three who are suitable to be elders, and spend time to work on them and perfect them. However, there are only a few co-workers who can do this kind of work. The co-workers are mainly doing an ordinary work, even though they are busy. It is not difficult to be busy, but those who are serious in leading the saints will surely have a difficult time. We must change our concept. We should not say that the saints have no capacity. The problem is that we are short in perfecting them. If we will do a perfecting work, their capabilities will be brought forth. Without a perfecting work, no capacity can be developed in the saints. The capacity in the

意思，因为只是聚聚会，听听同工们讲道，帮忙长老们处理一点事情；这是很难引起别人兴趣的。我们若要在主面前有用处，要关心主的家，就要拼上去。首先我们自己必须是这样的人，什么也不顾，就是要作出人来。这样天天拼，天天作，就会引起人的兴趣。

六、烟台召会成全人的实例

以我自己为例，在我服事的许多地方召会中，我作得最多的就是烟台召会。那几年我是相当用心的作，许多精华的年月都花在那里。那时我家住在会所隔壁，我早上八点一定到会所，开始忙着各样的事。中午回家吃饭，稍微休息，再到会所，直到晚上聚会前，回家吃了饭，再到会所，直忙到夜里十点才回家。一周七天都是如此，没有一天假期，但是召会中没有一件事在我手里。中日战争期间，有一天我被捕下狱，从狱里出来后，又生了重病。我在烟台养病一年之久，后来就离开了烟台。因着没有一件事在我手里，所以我也不会有什么交接。

那段日子里，有位弟兄作执事，一位弟兄学习作长老；我们整天都在一起作人、作事，所以能把人作出来。每周一我们从早晨八点，就开始训练探望的人，有时训练到下午三点。探望者就是长老、执事和同工这三班人。我们来在一起，不是商量事情，而是研究探望。比方，一位同工弟兄说，他今天有个负担无法卸下，因为他遇到一位弟兄在我们中间聚会很久，但现在有了难处。我们众人就一同研究这个人，他的情形该怎样应付。同时，也考虑谁去处理最合式。这个聚会就从早上八点，一直聚到下午三点。当然这班长老、执事和同工就受了成全，并且是实际的成全。

那时有位刘弟兄在长老会办的医院作院长，对主很有心，偶尔会到我们中间听道，但是还没有走这条路。弟兄姊妹对他有负担，就提起他的事来研究，大家一同看，到底什么时候该去看他，要怎样去看他，谁该去看他，看他的时候该怎样接触，要说什么话，都加以研究。所以，那时我们实在学到了很多，并且主也确实与那样的训练同在。

saints cannot come forth without perfecting. They must be perfected to do more than attend meetings, listen to messages, and help take care of some business affairs. These matters cannot draw out the interest and capacity of the saints. If we would be useful to the Lord and are concerned for His house, we must be desperate in our endeavoring. We must be those who care for nothing but the producing of useful saints. If we endeavor and work in this way every day, it will stir up the interest of the saints.

AN EXAMPLE OF PERFECTING THE SAINTS

Here is a practical example. During the years that I served in the church in Chefoo, I devoted my attention, my heart, and my time to the church. My home was next door to the meeting hall. Every morning I went to the hall at eight and worked on various things. I went home at noon for lunch and a brief rest and then returned to the hall. Before the evening meeting I went home for dinner, after which I returned to the meeting hall and stayed there until ten o'clock at night. I did this seven days a week without any holidays. Nevertheless, none of the church affairs were in my hand. During the Sino-Japanese War, I was arrested and put into prison. After my release from prison, I contracted a serious illness. I was bedridden for more than a year in Chefoo, and later I left Chefoo. I was able to leave because nothing was in my hand. There was nothing for me to hand over to anyone.

During that time one brother was a deacon, and another brother was learning to be an elder. Every day we were together to work on the saints and do things. Therefore, we were able to perfect the saints and produce some useful ones. Every Monday, beginning from eight in the morning, we trained the saints who did visitations, and sometimes the training would last until three o'clock in the afternoon. Three groups of saints did visitations: elders, deacons, and co-workers. We came together with these saints, not to discuss things but to study how to visit the other saints. For example, a co-worker would say that he was burdened for a brother who met with us but was having problems. We would then study the situation of the brother to know how best to handle it. We also considered who would be the most suitable person to handle the situation. This meeting lasted from eight in the morning until three in the afternoon. These elders, deacons, and co-workers received practical perfecting.

There was a brother in the church in Chefoo who was the director of a hospital run by the Presbyterian denomination. He had a heart for the Lord and occasionally came to the meetings, but he had not yet taken this way. We had a burden for him and considered when to visit him, how to visit him, who should visit him, and what to say to him. We considered all these matters. During that time we learned much concerning how to visit the saints, and the Lord's presence was with us in that training.

当时一位张弟兄一直对这位刘弟兄很有负担，也常前去看望。一天，这位张弟兄提起要去看望他，但我们觉得时候不成熟。过了一个时候，张弟兄又提起，我们仍觉得时候未到。直到第三次提起，那天真是希奇，我们都看见圣灵的运行非常实际。他一题，大家都响应说应该去，并且下午就可以去。那么谁该去呢？大家都觉得应该是我和另外两位弟兄同去。我从来没有和刘弟兄接触过，但那天大家都有相同的感觉，所以我就去了。

那天的确有奇妙的事发生。这位刘弟兄在医院有个助手，也是位弟兄。当我们三人前去时，这位弟兄告诉我们，我们来的正是时候，因为刘弟兄昨晚作了个梦，看见李弟兄在讲台黑板上，画了一个耳朵内部的图样，里面还画了三块骨头。他醒来后，怎么也解不开这个梦，但是他的印象非常深刻。他从早上就记挂这事，盼望主能差遣李弟兄来。当那位助手告知他，我们来访时，他们兴奋得都跳了起来。我们相见很喜乐，刘弟兄就把他的梦告诉我们。我从前并不知道人耳朵里有三块骨头，我就根据约伯记，向他解释人的耳朵是要听神的话的。（三三 16。）经过这次的交通，他们就明白，是主差遣我去开通刘弟兄的耳朵，叫他能听见主的话。那天过后，到了主日，刘弟兄就来参加擘饼聚会了。我在华北那么多年，从来没有一次擘饼聚会的空气是那样高，一开头就唱“我每静念那十字架”，（诗歌八五首，）大家都站起来唱，聚会空气高到一个地步，没有人能接。很自然的，刘弟兄就转到这条路上来了。

所以，我们都需要花相当的工夫成全人。许多事我们自己作是很便当，但作母亲的都知道，要教儿女学会作，是需要忍耐，需要花工夫的。然而，这个工夫是有报酬的，就是会教出一些徒弟，成全出一些人。可惜我们不肯这么作，不会算这个帐。我们都是贪小便宜，避难就易，同工们十之八九都是这样。有的同工根本不会教，因为他根本没有学过。教是要花工夫的，学也要花工夫。同工们学的精神还是不够拼，学的功夫也不够深。要学就得研究，不能平平常常的作。平平常常作些例行公事是很容易的，但要专门作工就不容易了。专门作工就是要会带人，带人才是专门工作。

无论什么事，一专门就不容易作。以讲道为例，同工们一起服事一二十年了，什么样的道都很能讲；但是要把这个道讲得有效

One brother had a burden for this director and visited him often. On two different occasions the brother suggested that we visit the director, but we did not feel that it was the right time. After a period of time he suggested that we visit the director again, and we all responded positively and felt to visit the director that afternoon. This time of fellowship was wonderful, and we saw the practical operation of the Holy Spirit in our fellowship concerning the saints. We also decided who should go. Everyone felt that two brothers and I should go. I had never contacted the director before, but the fellowship was that I should be one of the brothers to visit him.

Something wonderful indeed took place that day. The assistant to the director was also a brother. When we came to the hospital, this assistant told us that we had come at the right time because the director had a dream the night before in which he saw me drawing a picture of an ear on a blackboard. The director was deeply impressed by this dream, and all morning long he considered the dream and hoped that the Lord would send Brother Lee to him. So when the assistant told him that two brothers and I were there to visit him, he was excited. When we met him, he told us of his dream. Based on Job, I explained that our ears were made to listen to God's words (33:16). We all realized that the Lord had sent me to open the director's ear so that he might hear the Lord's words. The next Lord's Day he came to participate in the table meeting. The meeting was filled with praises, and the atmosphere was very high. In that meeting the brother had a turn, and he has taken this way ever since then.

The elders and co-workers need to spend time and make an effort to perfect the saints. It is convenient to do things by ourselves, but mothers know that patience and time are needed to teach children to do things. The effort we make is not in vain, because apprentices are produced, and the saints are perfected. Regrettably, we have not been willing to take this way. We always look for a quick and easy way and avoid the difficult aspect of the work. Most of us take the easy way. Some do not know how to teach others, because they themselves never learned. It takes time and effort to teach; it also takes time and effort to learn. We are not desperate to have a spirit of learning, and as a result, we have learned things in a shallow way. In order to learn, we must study. It is easy to perform routine tasks, but specialized tasks require learning. Our specialized task is to learn how to work with the saints.

Working with the saints is not easy. The co-workers have been serving together for many years and are able to give messages on any topic. However, in order to give

能，每一篇讲得命中要害，这就得花力气。作事情也是同样的原则，平平常常开一间店是绝对不会赚钱的；你若想赚钱，就需要动脑筋，创出新花样，才能作出结果。我们的工作也是同样的原则，同工们这么多年来，大体上都是殷勤作工，但果效不彰。若真是要有果效，就得同工自己下决心学习，然后再花工夫教别人。唯有长老或执事给你们作出来了，往下才会有果效。

七、除去成见， 尽力带出人

此外，我们的成见都得去掉，成见也是我们的难处。人的成见很害人，譬如刚到一地，马上就喜欢什么样的人，或者不喜欢什么样的人，这是很大的毛病。我们到任何地方，不要喜欢人，也不要不喜欢人。我们没有喜欢的，也没有不喜欢的，我们一定要超脱个人喜好的感觉。总要花一段时间观察，不要一到某地就觉得这人是合我口味的，是我喜欢的。这些实在要不得。比方，我不喜欢人多言多语，若是有个人从来不太开口说话，我就非常喜欢他，但他却不尽功用。然而，有一位多言多语的，和我性格不合，却很尽功用。那么我要栽培那一个，成全那一个？乃是个个都要成全。常有同工说，我们这地方没什么人。实在说，是相当有人，只是这位同工不喜欢那样的人，他看那样的人不行，不只不成全他，还把他摆在一边。这些都是基本的难处。

作不出人来，乃是同工们的难处，也是长老们的难处。今天无论是同工或长老，甚至家负责或其他服事者都要看见，要成全人一定要不怕麻烦，不怕吃苦，并且感觉要超脱，要一直的教别人，俯就别人。我们都必须要有这种灵，否则，你我就没什么可作的。你若看看这里没有可用的，看看那里也没有可用的，那是不正确的。你到任何地方去，不行的人都得使他行，要将材就用，总要把人成全出来。我们都知道连动物都可以训练，何况是人；我们总要配合那个环境，把人作出来。

在有的地方，有些同工和长老很能干，但是他们打压人，打得太过分了，什么人都看不起，这也不行，那也不行。这是最大的毛病。与其这样，不如让那些不能干的去作，去试试看，结果或许比能干的长老作得更好。打压别人是相当要不

a message that touches the saints, they must make an effort. This principle applies to everything we do. A person who is casual in running a business will not make any profit. In order to make a profit, he must make an effort. The co-workers are serving diligently but with little result. If they want results, they must resolve to learn and make an effort to teach others. When the co-workers can perfect the saints to be elders or deacons, there will be results.

NOT BEING PREJUDICED TOWARD OTHERS BASED ON OUR DISPOSITION

Furthermore, we must not allow our disposition to prejudice us toward others. This is a problem that is very damaging. It is a great problem for a co-worker to like one type of saint and dislike another type of saint. We should not like or dislike anyone. We must transcend our personal feelings, and we must spend time to observe the saints. It is wrong for us to like a saint who suits our disposition. If I do not like talkative people, I can easily like a saint who does not speak much, whether or not he functions. However, there may be a talkative saint who does not suit my disposition but whose function has been manifested. Which saint should I spend time to perfect? I should perfect both. One of the co-workers often said that there is no one for him to perfect. Actually, there are saints whom he can work on, but they just are not according to his disposition. He thinks that they are not qualified; therefore, he puts them aside and will not perfect them. This is a basic problem among the co-workers.

Perfecting the saints and producing useful ones are the responsibility of both the co-workers and the elders. The co-workers, the elders, and the responsible ones in the districts and the other serving saints must not be afraid of the trouble or difficulties involved in perfecting the saints. They must also transcend their feelings by teaching and accommodating the saints. Without such a spirit we can do nothing. It is wrong to think that no one is useful. Wherever we are, we must work to the extent that even the saints who seemingly have no capacity become useful. We must make use of every kind of material; we must perfect the saints. We must coordinate, use the environment, and produce useful saints.

In some places the co-workers and elders are capable, but they work as though the saints cannot be perfected. This is a big problem. We must not allow such a situation to continue. We should let the saints serve. Some of these saints will even do a better job than what we have done. It is intolerable for us to hold the saints down. In particular,

得的事，特别是同工、长老们，在任何地方都不要随便打压人。你即使再能干，也不要打压人，乃要训练人。在工作上或在召会里，我们自己能作或不能作，都不是一个标准；我们能带出多少人，才是一个标准。不在于我个人是否能干，乃要看我能带出多少人。我一个人能作，不是个标准，乃是要看我是否能带出像我一样，并且比我会作的人，那才是标准。这个需要我们大家都学功课。

今天工作和召会的扩展很缓慢，那个限制就在这里。众人不大容易去教别人，带别人，同时也不大能与人合作。好一点的，采取消极的态度，就让位不作了。所有年长的弟兄或同工，无论在不在位子上，都不是重要的问题。若是大家的观念能转，制度能改，年长的弟兄仍然在长老的位上，但是不限制人，也不拦阻人，只尽自己的那一分。另一面，要加入生力军，让中年的长老进来，往前去作，年长的在旁扶助，这就很好。可惜我们的难处就是把事情揽在我们手里，不愿意交出去，也不会教别人。我们把位子占据了，后边的人就无法给主兴起来，作有用的人。所以在这点上，大家观念要转，制度要转，而不是改作法。这全数是观念转变的问题。同工们转观念，长老们转观念，把人统统用上去，同工、长老的配合自然就有用了。愿主怜悯我们。

一九七一年一月一日讲于台北（全台同工长老聚会）

the co-workers and elders should never be so careless as to hold the saints down. Even if we are capable, we should train others and not hold them down. In the work and in the church we are not measured by whether or not we are capable; we are measured by how many useful ones we are able to produce. The standard of success does not depend on our ability to do a certain thing. The standard is determined by how many useful ones we can produce. My ability to serve is not the standard; the standard is whether I can perfect another saint to do better than me. This requires that we learn our lessons.

The work and the church are progressing very slowly because we do not serve with the saints in order to teach them. Furthermore, we seldom coordinate with others. Those who have some capacity are passive, and they yield to others. The position of the senior elders and the co-workers is not the important issue. Our concept must be changed, and the system must be changed. The senior elders will continue to serve as elders, but they should not limit or hinder the other saints. Moreover, the middle-aged saints should be brought into the eldership to assist the senior elders. This would be very good. We must not keep things in our hand. We must be willing to hand things over to other saints and to teach them. Then those who are younger will be raised up by the Lord to be useful. Concerning this point, our concept must change, and our system must change. This is not just a matter of having a new way of doing things. It is altogether a matter of changing our concept. When both the co-workers and the elders begin to perfect the saints, our coordination will become effective. May the Lord have mercy on us.

第四篇

恢复地方召会的见证， 以及聚会语言的考量

一、我们的托付是 恢复地方召会的见证

1、工作重心放在大都市

四十年来，我们虽然注重传福音，造就人，并且带人追求属灵，但我们都该清楚，我们在这时代末了受主托付，乃是要恢复地方召会的见证。为此，我们的工作一定要在大都市作，但并不是小都市就不作了，我们还得带著作，只不过重心以大都市为主。工作上，同工们的分派是照着地方工作的轻重，有的地方重一点，就多几位同工去；有的地方小一点，就不必去那么多人。

以台湾的大都市为例，明显是台北、台中、台南这三地学校最多，所以要好好注意这三地的工作。除此之外，基隆、新竹、嘉义、高雄这些大都市能建立好召会的见证，也是很需要的。有的弟兄姊妹因着职业、住家的关系，只能在小地方聚会、事奉，他们盼望能有同工到那里加强。这点若要长期的作，恐怕不太可能。因为现在各地都有地方召会，各处都需要加强，并且东亚这个区域有极大的需要。东亚对主恢复的见证关系重大，我们不能不顾到。换句话说，小地方只好留给当地的弟兄们维持。或者有时，同工们能偶而去访问，或到附近区域，有些集中的特别聚会或训练，使他们得一点帮助。

2、加强学生及海外工作

关于同工要不要从原有的召会拔出来，我们先前已经谈过，这不是拔不拔的问题，而是观念要改，制度要变。观念若是不改，制度若是不变，即使拔出来，也是没有用。

CHAPTER FOUR

RECOVERING THE TESTIMONY OF THE LOCAL CHURCHES AND CONSIDERING LANGUAGE MEETINGS

OUR COMMISSION BEING TO RECOVER THE TESTIMONY OF THE LOCAL CHURCHES

Focusing Our Work on Large Cities

Although for the past forty years we have emphasized preaching the gospel, edifying the saints, and leading them to pursue spirituality, we have been commissioned by the Lord to recover the testimony of the local churches. For this reason, we should focus our work on large cities. However, this does not mean that we will not work in smaller cities. We will still include them, but our focus should be on large cities. The assignment of the co-workers depends on the importance of the work. Places that are of greater importance will require more co-workers, and smaller places will not need as many co-workers.

Because Taipei, Taichung, and Tainan have the most schools, the work must focus on these three places. In addition, it is also necessary to establish a good testimony of the local church in large cities such as Keelung, Hsinchu, Chiayi, and Kaohsiung. Some saints can meet and serve only in small cities because of the location of their work or their home. These saints hope that a co-worker could join them and strengthen them. At present, this will not be possible because there are local churches in many places, and every place needs to be strengthened. Furthermore, there is a great need in East Asia. The testimony of the Lord's recovery in East Asia is crucial, and we cannot neglect it. We must leave the local brothers to bear and uphold the responsibility for the smaller cities. Perhaps the co-workers can visit various cities from time to time, or a conference or training can be held by several cities in order to render them some help.

Strengthening the Local Churches

We have fellowshiped previously that taking the co-workers out of their localities will not solve our problem. We need to change our concept and the system. If our concept and our system are not changed, it will be useless to remove the co-workers.

我们今天工作的方针，是要集中作大都市，并加强学生工作，同时顾到海外重要地方的需要。同工们不一定要从原地拔出来，而是要在大地方作，但不是代替人作，乃要带领人作，以产生人才。首先要从长老作起，没有长老的地方要产生长老，有长老的地方要加强长老的功能，带着长老往前有更多的学习。同工们绝不能把责任作到自己身上。以台中为例，台中是台湾几个大都市之一，很明显的，若是没有同工去加强那里的见证，完全留给现在的负责弟兄，是不足以应付的。因为弟兄们工作忙碌，虽然有心事奉，但是时间心力构不上，不能顾到那么多需要，所以很需要同工们去加强。然而，同工们不该在那里代替长老、代替弟兄们作事。

同工们要加强长老们，并带着弟兄们作，好成全出一班人。这样作的结果，责任就都会作在弟兄们身上。另一面，每一位同工在当地作工时，要有几个月出访，或到国外，或到台湾各地，帮助其他地方召会，这就没有什么拔不拔出来的问题。同工留在国内时，性能比较强，功用比较显明的，要去帮助一个大的地方召会，或者帮助一个大的会所，以加强地方召会和会所的见证。然而，同工在那里加强的时候，绝不要代替圣徒们作，乃要带着他们作。不要好像是到那里作部长似的，平常都是你作，等到你出国或到其他召会时就请假，由弟兄们代替作。我们不应该作这种作法，乃要让当地的弟兄作部长，同工在那里只是顾问，是技术指导员，不过是在那里帮忙，加强他们，把人带起来。

3、游行布道对建造召会并无助益

从经历中看，游行布道与地方召会的见证，没有太大的关系，对建造召会没有多少用处。要建造召会，就必须你这个人作进去。你在台中作，就要深入其中，才能知道台中确实的需要。你要作到里面，不能四处游行布道。你不能好像到处开会一样，今天到这里开两周会，明天到那里开两周会，这对地方召会的见证没有太大用处。即使有弟兄要在台湾各处作工，也不能这种作法。

Our strategy will be to focus on large cities, to strengthen the students' work, and to take care of the need overseas. The co-workers do not need to be removed from the local churches in the large cities. They should stay in these cities but not replace the saints. They must lead the saints to serve and thus produce some capable ones. The co-workers should begin with the elders. In local churches where there are no elders, the co-workers should work to produce elders. In places where there are elders, the co-workers should strengthen the functions of the elders by leading the elders to advance and learn more. Under no circumstance should the co-workers pick up the responsibilities of the elders. If the co-workers do not strengthen the testimony in the large cities, the elders will not be able to adequately meet the need. The local elders are busy with their jobs. They have the heart to serve, but their time and energy do not allow them to care for the many needs. There is a great need for co-workers to strengthen the work in the large cities. But the co-workers must not replace the elders or the responsible brothers.

The co-workers should strengthen and lead the elders in the service with the goal of perfecting the saints. The result of such work will be that the responsibilities of a local church will be borne by the elders and the saints. In addition, every co-worker should set aside a few months to travel, either overseas or to other places in Taiwan, in order to help other local churches. This will resolve the matter of taking the co-workers out of the local churches. While they are in Taiwan, the co-workers with a greater capacity and whose function is more manifested should render help to large local churches in order to strengthen the testimony in the churches. However, the co-workers must never replace the saints; instead, they should lead the saints and serve with the saints. The co-workers should not direct the affairs of a local church and should not use the elders to carry out the directions of the co-workers. This is not the way that we should serve. Rather, the local elders should manage the affairs of a local church, and the co-workers should support the elders by helping and strengthening them in order to perfect the saints.

Remaining in One Place for the Building Up of the Church

According to our experience, preaching the word from place to place is not beneficial to strengthening the testimony of the local churches and does not facilitate the building up of the church. In order to build up a local church, we must pour our whole being into it. A brother serving in Taichung must be so involved that he knows the needs in Taichung. He must dive into the work there; he cannot spend his time preaching the word in different places. He cannot hold a conference this week in one local church, preach the gospel for two weeks in another local church, and then spend two weeks in another local

若是一位同工要去帮助一处地方召会，就必须把自己作到那里面。他必须在那地住一两个月，摸着那地实际的情形，才能对那地有实际的帮助。不是到那地讲几天道，开几天布道会就走了；那就像基督教常有的培灵布道，或是奋兴会、查经会。这对建造召会没有多少帮助，有时甚至还会造成搅扰。

4、写下工作记录，帮助后人继续往前

同工每到一地，都必须把自己作到那里面。即使到了国外，譬如到香港，也不能只是去个三、五天就走了。你必须把自己作到那里面，起码还得知道，前面的同工是怎么作的。所以，同工每到一地所作的，都要写下记录。每地都该有一个工作记录簿，每位同工都要写下工作重点。这样，若是下一位同工来了，看一看记录簿，就知道前面的同工作过什么，有什么需要是必须继续作下去的。这并不是要你一定照着前面同工所作的，而是要你知道前面同工作了什么，还有什么是需要你接下去作的。你作了之后，再记录下来，等下一位同工去，还可以看记录，对那地的工作有所了解，而继续作工。

可能，有人会问，既然这样，为什么李弟兄到马尼拉两周，又到新加坡十二天，再到另一个地方两周？我这样去，主要是作开路的工作，根本没有时间接受一个负担，在各地长住久作。我在这些地方作先锋开路，让其他弟兄能继续作下去。我比较作进去的地方是在美国洛杉矶，我在那里长住，实在的作进去。我虽然是在作洛杉矶召会，但实际是作全美国，那里一地一地的情形我都知道。这些都是需要作到里面的。

5、扎实的建造地方召会

我们作工，不能作游行布道的事。即使有同工要到一地帮忙，带当地的事奉聚会，也不能只是漂浮在表面上。譬如一位弟兄到一个地方带事奉，他应该在事前就把那地的情形研究过，知道那里的实际需要。所以，他表面上是去带一个事奉聚会，实际上他里面已经知道许多情形，而能把一些实在、实际的东西作进去。将来有人再去时，也应该这样。如果是开几天特会就走了，虽不能说一点帮助也没有，但这个作

church. Such activity is of little use in strengthening the testimony of the local churches. Brothers who are able to work in various local churches should not take this way. If a co-worker wants to help a local church, he must put his whole being into the work there. In order to render true help to a local church, he must know the situation, and in order to know the situation, he must spend a few months there. To hold a conference and then leave is similar to being in Christianity and holding revival meetings. These activities are not focused on the building up of the churches. Sometimes they even damage the church.

Keeping a Work Record to Help Those Who Come Later

We must always dive into the work. Even when we go abroad, we should not stay in a place for five days and then leave. We must put our whole being into the work and know the history of the work there. Hence, the co-workers should keep a record of what they do. In every place there should be a written record in which a co-worker records the important items of his work. In this way the next co-worker needs only to check the written record in order to know what the previous co-worker did and how the work should continue. This does not mean that we must continue whatever a co-worker has done but that we need to know what has happened in the work. In this way the work will have a continuation.

Some might ask why I stop in Manila for two weeks, go to Singapore for twelve days, and then go to another place for two weeks. I went to these places as a pioneer to pave the way for others to continue the work. I did not have the time to stay longer and receive a burden. The place that I am burdened for is Los Angeles, which is in the United States. I have permanent residency there and have put my whole being into the work there. Although I am working in the church in Los Angeles, I am also working in the whole United States. I am aware of the situation in other places, not just Los Angeles. The work that we are involved in requires our entire being.

Building Up the Local Churches

We should not take the way of an itinerant preacher. We must not work in a superficial way. If a brother is sent to a place to help in the service, he should study the situation in that place before he goes and should gain an understanding of the need. It may seem as if he is merely involved in the service, but in fact, he already knows the situation in that local church and thus is able to work according to the need. If all the co-workers would do the same, our work will have a great impact. A co-worker must first understand the local situation, and then he can dive into the

法效用不大，果效不会太理想。如果要去，总要先了解那地的情形，然后扎扎实实的作进去。简单的说，我们的同工不能去作游行布道家，到各处开奋兴会或培灵会。那种工作，我们不愿意批评。有的人受神托付，作那样的工作，我们不反对；但我们所受的托付，不是那一个。我们所受的托付，乃是要到各地，建造当地的地方召会。因此，我们必须把自己作到里面，作一点实际有利于召会建造的工作。

所以，完全不是同工拔不拔出来的问题，而是观念和制度要不要改变的问题。若是观念改，制度变，同工或是留在原地，或是到其他地方，都没有问题。因为我们留在原地，也是地方上的弟兄们作。我们不过是带领他们作，帮助他们，加强他们。我们所以留在当地，是因为那里召会太大，担子重，工作多，范围广，不是几个长老能胜任的。如果光交给地方上的长老们作，那个地方上的见证就不够强。这如同彼得、约翰、和雅各留在耶路撒冷。因为在耶路撒冷被毁之前，犹太地中心的见证是在耶路撒冷，所以他们必须留在那里，加强那个见证。因为那个见证一强，就会影响其他各地的召会。今天我们所作的，也是这个原则。我们的同工不够多，所以在分配上，必须顾到重要的地方，还不能普及到其他所有的小地方。

二、关于聚会语言的考量

1、为带进本省圣徒，需考量台语聚会

有一件事值得一题，就是关于语言的问题。譬如，在台北初期，我们觉得这个见证，应该普及到本省人中间。我们都知道要到任何人中间，就得用他们的语言。所以，从初期我们造会所、买地，花费最多的，就是在万华那里，因为那里的地最贵。以后，很不幸，那里有两位本省弟兄在工作上出了问题，所以至今台北召会都不太提起台语聚会的事。不过现在，就实际情形看，是有这个需要，我们一定要开辟台语聚会，把本省人带进来。若是语言不通，就会是一道隔阂，把人隔在外面。

在这件事上，我想我们可以有几种作法，一个就像高雄召会，有台语分家。这个作法比较实在，但仍有其缺点，万一带领上有任何不当，无形中就比较容易在地方召会中造成分立。这需要主的恩典，否则会像从前在台北所作的，结

work. The co-workers should not be itinerant preachers, who visit different places to hold revival meetings or edification meetings. We are not criticizing this kind of work. Some believers have been commissioned by God to do such a work; we are not opposed to this. However, this is not our commission. Our commission is to build up local churches in every city. Hence, we must devote our being to a work that is profitable for the practical building up of the church.

Our situation does not depend on removing the co-workers but on our changing our concept and system. If our concept and our system are changed, staying in one place will not cause problems, because the responsibility for the work will be borne by the local brothers who are the elders, and the co-workers will help and strengthen the elders. The co-workers should stay in the same locality because the burden and sphere of the work in a large local church cannot be borne solely by the local elders. If the work in a large locality is entrusted only to the local elders, the testimony will not be strong. This is similar to Peter, John, and James being in Jerusalem. Before Jerusalem was destroyed, the main testimony in Judea was in Jerusalem. These three apostles remained there to strengthen the testimony. A strong testimony influences the churches in other places. Today we are working according to this same principle. Since we do not have sufficient co-workers, we will concentrate on the large localities and will not be able to cover all the smaller places.

LANGUAGE MEETINGS

Bringing In the Local Saints

A matter that is worth our consideration is language. In the early stage of the church in Taipei, we felt that the testimony needed to spread to the local Taiwanese people. In order to reach a people, we must consider their language. Most of the land we have purchased is in the Wanhua district, which has a large concentration of local Taiwanese speakers. However, due to a problem we had in the work, we have not considered Taiwanese-speaking meetings. We must begin to establish Taiwanese-speaking meetings so that local people can be brought in. Any problem in communication, language, becomes a barrier that keeps people out.

There may be a number of ways to meet this need. For example, the church in Kaohsiung has a Taiwanese-speaking district. This is practical, but without a proper leading from the elders, there may be problems in the future that can cause divisions. We need the Lord's grace. Otherwise, the problem we had in the past will repeat

果出了问题。然而若能作得妥当，有台语分家还是对的。第二个作法，就是在没有台语分会所、或分家的地方召会，可以有个台语聚会。第三就是在聚会中有台语翻译，这也是个变通的办法。或者还有第四个作法，不一定每场聚会都要翻译，有需要时才翻。这需要各处弟兄按实际考量。无论如何，要带进那一种人，就必须采用那一种语言，这是一定的。所以，召会中或者有台语会所、台语分家、或台语聚会、或在会中有翻译，这个我们不能太定规，各处要因因地制宜。关于这个语言问题，各地召会一定要考量，否则在开展上都是一个拦阻。

据说有位姊妹，有很多说台语的朋友，如果语言能通，她就可以把他们带进来。各地同工、长老应该就着各地的情形，把这件事在主面前好好考量。我们应该尽力带进本省人。在会中有台语翻译，虽有它的长处，但缺点就是太浪费时间，讲道时不够透彻，有时也会有点打岔。然而众人在一起，有语言上的翻译，也是好处多，大家能多有调和、沟通。所以，各处长老和同工应该把这事带到主面前，有所考量并因地制宜。我们若忽略这件事，就不容易把本省人带进来，召会自然就受到亏损。

2、学习亲切接纳，除去任何分别

此外，外省的弟兄姊妹，应当学习和本省弟兄姊妹接触。若有本省人进来，我们应该很和谐、亲切的接纳他们，不要造成隔阂，让人觉得不容易亲近。我们中间不该分什么本省人、外省人。我在美国带领时，一直打这个空气，不要分什么本国、外国。本来美国白人和黑人间的界线很大，但在召会中统统没有了。我们必须和弟兄姊妹交通，带出这个空气，在召会中根本不分本省、外省、本国、外地，我们都是主内的弟兄姊妹。我们要有爱筵交通，请本省弟兄姊妹到家中吃饭，和他们多有交通。自然他们也会礼尚往来，慢慢的就没有间隔和区别了。语言上的不同，是从巴别带下来的，（创十一1～9，）我们无法改变。但我们在灵里，在交通里，在情感和往来上，都要作到完全没有分别。

itself. With proper care it is good to have a Taiwanese-speaking district. Another way is to begin a Taiwanese-speaking group meeting. We can also have translation into Taiwanese in the meetings of the church. This would also be a way to accommodate the Taiwanese-speaking saints and would not necessarily be needed in every meeting. The brothers need to consider which way to take according to their situation. In order to gain a group of people, we must use the language of that people. We cannot regulate whether a local church should have a Taiwanese-speaking district, a Taiwanese-speaking group meeting, or translation into Taiwanese. Every locality should decide according to its situation. Every local church must consider what it should do; otherwise, it will become a hindrance to the spread.

There is a sister who has many Taiwanese-speaking friends but cannot bring them to the meetings because of communication. The co-workers and elders should consider what to do according to the local situation. We should do our best to bring in the local Taiwanese people. Translation into Taiwanese is good, but it takes up much of the time during the meeting and can be a distraction. Nevertheless, even if there is translation, there are benefits to the saints coming together. The saints will have more blending and fellowship. The elders and co-workers in every locality should bring this matter before the Lord and consider what is best for their situation. If we neglect this matter, it will not be easy to gain the local people, and the church will suffer a loss.

Learning to Receive Others in Kindness without Distinctions

Furthermore, the saints who are originally from the mainland should learn to contact the local Taiwanese saints. They should receive the local saints cordially and kindly. Do not create a barrier that would cause others to feel that we are unapproachable. There should not be a distinction between the “local people” and the “mainlanders.” In the United States I continually emphasize that we must have no distinctions among us. There has been a history of distinction between white people and black people in the United States. However, in the local churches there, there are no distinctions. We must fellowship with the saints so that an atmosphere of having no distinctions can also be produced in Taiwan. In the churches there should not be any distinctions between local people and mainlanders. We are all brothers and sisters in the Lord. We should have love feasts and invite the Taiwanese brothers and sisters to our homes to have meals and fellowship. Spontaneously they will reciprocate, and gradually the barriers and distinctions will dissipate. Differences in language were brought in through Babel (Gen. 11:1-9). We cannot change this fact. However, we should strive to have no differences in spirit, in fellowship, in affection, and in any dealings with one another.

一面，我们要在语言上想办法，尽力在其中搭一道桥梁。另一面，我们要绝对避免分别。各地召会都要有一道大门，向本省人打开，也要在语言上搭一道桥梁，让本省弟兄姊妹很自然的进来，而一点不觉得为难。同时，我们要继续在学生工作上努力，因为学生们在学校中都是学国语，要得着他们，在语言上没有难处。他们回到家中，可以用本省话和家人沟通，福音也能借本省青少年，传到他们家中，这是个很大的影响力。总而言之，这个见证是地方上的见证，总要作到本地人身上。当然大家都已经在台湾，早就不应有所谓的本省或外省之分，众人调来调去，都没有什么分别了。然而在过渡时期，我们还得搭一道桥，把人带进来。这一点我们必须带到主面前，好好考量，积极解决这问题。不然，就会有一部分人不能进来，那对召会是一个亏损。

一九七一年一月二日讲于台北（全台同工长老聚会）

On the one hand, we should find a way to solve the language problem, making an effort to build a bridge for the saints who speak different languages. On the other hand, we should avoid any distinctions. In every local church a door should be opened to the Taiwanese people, and a language bridge should be built for the Taiwanese saints. At the same time, we should continue to labor with the students. Every student learns to speak Mandarin in school, and hence language is not a problem. When the students return home, they can communicate with their family in the Taiwanese dialect. Thus, the gospel can be preached through these young ones. This will have a great influence. Our testimony is for every locality; hence, our work should be directed toward the local people. Of course, since we are in Taiwan, there should be no distinction between the local people and the mainlanders. With sufficient blending, the distinctions will disappear. During this transition time, however, we need to build a bridge so that the local people can enter into the church life. We must bring this matter to the Lord for careful consideration so that we can solve this problem. Otherwise, a section of the population will be left out. This would be a loss to the churches.

第五篇

成全人的方式， 以及国外工作的需要

一、成全人，不要有保留

在前面的信息中我们说过，我们为主作工，不仅自己作，更要把人成全出来。为此，我们的观念非转不可。当你们教别人时，不要扣下自己所懂的，要尽量的给出去，甚至超过自己所有的。不要像从前的武打师父，他们教徒弟总要留几手，就担心有一天，徒弟功夫练得更好，反过来打倒他们。

在属灵上，我们一定要给出去，不要为自己有所保留，因为属灵的原则，乃是多给的多得。主耶稣说，“你们要给人，就必有给你们。”（路六 38。）自来水管里的水要流出去，才能流进来。流进来多少，乃是根据流出去多少。所以，不要怕给了就没有了；你给了，再去拼，就会有更多给你的。

二、倪弟兄对李弟兄的成全

1、突击式的训练

一九三三年秋天，我初到上海学习、观摩。那时倪弟兄在上海负一切的责任，我刚辞掉职业，出来全时间事奉主。我觉得应当到上海看看，并要在那里住一段时间，与弟兄们多有交通，好得着一些帮助。我在那里住了将近四个月，倪弟兄并没有特别办什么训练聚会。他不太和人多谈，也不和人说要作什么，常常是见面了，交通一下。有时候我去找他，有时候他来找我。他的作法常是突击式的。

比方，主日上午的聚会通常是倪弟兄释放信息，大家都喜欢听。有一次，在我准备好要去主日聚会前十分钟，或者五分钟，为倪弟兄作饭的一位弟兄，送了一张倪弟兄写的纸条给我。上面写着：“常受弟兄，今天早上请你释放信息。”那时楼下已经开始唱诗歌，等到众人祷告结束，他都没出现，我只好上台释放信息。

CHAPTER FIVE

THE WAY TO PERFECT PEOPLE AND FELLOWSHIP CONCERNING THE NEED ABROAD

NOT HOLDING BACK IN PERFECTING OTHERS

Our work for the Lord is to teach and perfect others, so we must have a change in concept. When we teach others, we do not hold back what we know. Rather, we do our best to impart all that we know into others. We do not have secrets that we keep from the saints in fear of their excelling in the service and becoming better than us.

In spiritual matters we must give to others and not reserve anything for ourselves. The spiritual principle is that those who give more gain more. Luke 6:38 says, “Give, and it will be given to you.” Water must first flow out of a pipe in order for more water to flow in. The amount of water that flows in is determined by the amount of water that flows out. We should not say that if we give to others, we will have nothing left. The more we endeavor to give to others, the more we will be given.

PERFECTING BY BROTHER NEE

In the fall of 1933 I went to Shanghai for the first time to observe and learn how to serve the Lord. At that time Brother Nee bore the responsibility for the local church in Shanghai. I had just resigned from my job and begun to serve full time. During my stay of nearly four months, Brother Nee did not conduct any special training meetings. He did not tell the serving ones what to do. During that time I had only brief fellowship with him; sometimes I went to see him, or he came to see me.

Brother Nee usually gave a message in the Lord’s Day morning meeting, and we all enjoyed listening to him. Once, about five or ten minutes before the Lord’s Day meeting, I received a note from Brother Nee that said, “Brother Witness, please give the message this morning.” The saints in the meeting had already begun to sing hymns. While they prayed, I waited for Brother Nee. When he did not show up, I had no alternative but to go up to the podium and give a message.

事后我才知道，他是站在讲台后门那里听我讲道。等我快讲完时，他又走了。所以，从头到尾，我都没看见他。我以为他不在，其实他就在门后面。这样的训练是很厉害的。你不知道那一天他要你讲，也不知道什么时候要你讲。一下子纸条就来了，这样的训练，对我是相当有益处。

2、放手让人作，后面作监督

所以，一面，我们不要怕让别人作；另一面，我们要在后面看，这就是监督。有时倪弟兄并不直接改正我，他会讲给李渊如姊妹听。有一次主日上午，我说到“住在主里面”。他听了之后，就告诉李姊妹，住在主里面，这个“住”不一定太重要，而是那个你在主里面的“在”字很重要。你必须看见“在”，你若没有看见“在”，你是怎么也住不来的。你看见你“在主里面”，你才能“住在主里面”。李姊妹听了之后，很得益处。倪弟兄知道我常和李姊妹接触，他和李姊妹交通后，最多两三天，我就会见到李姊妹，李姊妹就会告诉我。以后，倪弟兄写了一首关于葡萄树的诗歌，（诗歌四一九首，）说到葡萄树如何表征“在基督里”。那首诗里的真理亮光非常透亮，最重要的是那个“在”。你一看见“在”，即使不住也不行，因为你已经在主里面了。你若没有看见你“在主里面”，任你怎样住也住不进主里面。

还有一次，倪弟兄要我传福音，又是在聚会前不久，来了一张纸条，“常受弟兄，今天晚上你传福音。”我刚到上海，不懂他的作风，以为他是太忙，或者生病了，临时来不及，找我代替。其实，他什么病也没有。当我在台上一开始讲时，他便站在门后听，等我讲得差不多要结束了，他就走了。

我那天临时从主得着亮光，讲约翰十六章八节：“祂来了，就要为罪，为义，为审判，使世人知罪自责。”说到“为罪”是在亚当里的问题；“为义”是在基督里的问题；“为审判”是和撒但间的问题。宇宙间主要就是这三个人物，一个亚当，一个基督，一个撒但。你若在亚当里，结局就是和撒但在一起；你若搬家，从亚当迁到基督里，你就和撒但脱了关系。所以，今天你我必须认识我们是在亚当里，非搬家不可。你若不搬家迁到基督里，有一天你会和撒但在一起，受到永远的审判。为罪，就是你在亚当里，生来

I did not know until later that Brother Nee stood behind the door and listened to my message. I did not see him and thought that he was not in the room. I did not know that he would ask me to speak, until I received the note. This kind of training was quite severe, but it was also beneficial to me.

Relinquishing Our Hold, Letting Others Serve, and Overseeing

On one hand, we should not be afraid to let others serve, but on the other hand, we should watch them; that is, we must oversee. Sometimes Brother Nee did not correct me directly; instead, he would speak to Sister Ruth Lee. One Lord's Day morning I spoke on abiding in the Lord. After the message Brother Nee told Sister Lee, "Concerning abiding in the Lord, the word abiding is not so important, but the word in is very important. You must see in; otherwise, regardless of how hard you try, you cannot abide. Only when you see that you are in the Lord can you abide in the Lord." Sister Lee received much benefit from this. Brother Nee knew that I had contact with Sister Lee and that she would convey his word to me. Later, Brother Nee wrote a hymn concerning the vine (Hymns, #561), in which the vine typifies our being in Christ. The light of the truth in this hymn is very clear. Once we see that we are "in," we can do nothing but abide, because we are already in the Lord. If we do not see that we are already in the Lord, we will be unable to abide, no matter what we do.

Brother Nee also asked me to give gospel messages. Shortly before a meeting I received a note that said, "Brother Witness, please give the gospel message tonight." This was shortly after I had arrived in Shanghai, and I did not understand his way of doing things. I thought that he was either too busy or sick and could not make it to the meeting and had therefore asked me to take his place. However, he was not sick. While I spoke from the podium, he stood behind the door listening to the message.

That day I received light from the Lord and spoke on John 16:8, which says, "When He comes, He will convict the world concerning sin and concerning righteousness and concerning judgment." In that message I said that concerning sin is a matter related to being in Adam, concerning righteousness is a matter related to being in Christ, and concerning judgment is a matter related to Satan. I said that there are three main persons in the universe: Adam, Christ, and Satan. "If you are in Adam, your end will be with Satan, but when you are transferred out of Adam into Christ, your relationship with Satan is broken. Hence, today you must realize that you are in Adam and that you have no alternative but to move out of him. If you are not transferred into Christ, one

就是个罪人。现在你一搬家，一迁到基督里，就称义了；称义是在基督里的问题。你若不这样搬家，末了就要为审判，和撒但一同下火湖。

我讲的时候很有味道。过了好几周，有一天，倪弟兄和我一起出去散步，在路上他忽然转过来对我说，“弟兄，今天在中国认识圣经的人不多。那天你讲为罪，为义，为审判，讲得真好，能看见这点不太容易。”我听了之后相当惊讶，没想到他竟然在暗中听我讲信息。这就是他对我的训练，他实在是会成全人。

一九三四年为着倪弟兄结婚的事，上海召会起了大风波，让倪弟兄相当为难，于是他就离开了。有一天，上海召会的三位长老来找我，问我要如何处理一件为难的事。我说，我也不知道该怎么作。他们就说，现在是你要负责。我说，为什么我要负责？他们就说，倪弟兄临走前，留话给他们，上海召会的工作和一切的事，都要问李弟兄。然而这些事，倪弟兄都没有告诉我。这就是他的训练。所以，不要怕把事情交给别人作。你交了之后，要在背后监督，你就真能看出，他作得怎样。你一面交给他作，一面要在背后看他作。

以开车为例，在人初学开车时，教的人一定是坐在旁边，把车子交给学的人开。但是教的人比开的人还机警，一遇到危险，当开的人还不知道如何踩刹车时，教的人已经踩刹车了。即便如此，教的人还是得把车子交给学的人开，这样才能训练出人。教的人若一直怕学的人开不好，而不给他开，他永远没有机会学会开车。同样的，教的人也学不到功课。

3、成全文字工作

我非常感谢主，我初到上海时，倪弟兄给我很多学习的机会，这是他对我的训练。我从来没作过文字工作，更没有到过他的书房。然而，他也在这面成全我。第一，他会把别人或别的召会写来问他的信给我，说，“李弟兄请你替我回复这封信。”这些信都不是平常问候的信，而是提出问题请教

day you will suffer eternal judgment with Satan. Concerning sin relates to the fact that you were born a sinner in Adam. When you are transferred into Christ, you are justified. Justification is a matter of being in Christ. If you do not make such a transfer, one day you will share God's judgment on Satan; you will be with Satan in the lake of fire."

A few weeks later Brother Nee and I went for a walk. While we were walking, he turned suddenly to me and said, "Brother, not many in China today know the Bible. That day your speaking on sin, righteousness, and judgment was excellent. It is not so easy to see these points." Upon hearing this, I was shocked. I did not know that he was listening to my message. This was how he trained me; he was truly good at perfecting others.

In 1934 a turmoil arose in the church in Shanghai because of Brother Nee's marriage. As a result of the turmoil, Brother Nee left Shanghai. One day the three elders in the church in Shanghai came to me and asked me how to handle a difficult situation. I told them that I did not know how to handle it. They said I should bear the responsibility for the church in Shanghai because before Brother Nee departed, he said that in regard to the work and all the affairs in the church in Shanghai, they should ask Brother Lee. However, Brother Nee never mentioned this to me. This was his way of training. Hence, we should not be afraid of handing things over to others. After we hand things over, we should stand behind and watch the situation. This will enable us to see how well the person is doing. On one hand, we should hand things over, and on the other hand, we should watch to see what is being done.

Learning to drive a car is a good example. When a person is learning to drive a car, his teacher sits next to him and hands the car over to him. However, the teacher is more alert than the driver. When they encounter a dangerous situation, the teacher is the first to recognize the danger. In spite of this, the teacher must allow the student to react, because the car has been handed over to him. Then the teacher may need to provide further training. If a teacher is afraid and never gives the car to a student, the student will never have the opportunity to learn to drive. Similarly, the teacher will never learn any lesson related to how to train a student.

Being Perfected in the Literature Work

I am thankful to the Lord that when I first arrived in Shanghai, Brother Nee gave me many opportunities to learn. For example, I had never done any literature work before that time, and neither had I been to his bookroom. However, he perfected me in the literature work. First, he perfected me in responding to letters. The saints and churches often wrote to Brother Nee asking him questions. Sometimes he would give me these letters and ask

的信。第二，他把“通问汇刊”这样的刊物交给我代理编辑。第三，他让我正式编辑书报。“基督徒报”是他所主编的刊物，刊印了几年，就暂停了一段时间；到了该报复刊时，他就要我负编辑的责任。他交给我作，并且在后面训练我。我们也要这样成全人，才能带出人。不能从头到尾都只有我们自己作，那就会后继无人了。

三、下功夫成全人， 自己会更有用

任何一个行业都要培养出徒弟，才能有发展。所以，同工们真是要转观念，并且要转得越彻底越好。今天，像台北、高雄、台中这些比较大的地方召会，弟兄们在这里听道，也有一、二十年的经验了。照他们所听、所看的，都应该已经相当老练，相当能作才是。台湾众召会实在是有多相当的“材料”，可以把事情交给他们作。另一面，也是主的主宰和怜悯，前些年我们受到一些为难和亏损，在东方和西方，为着关乎召会立场和真理的事，打了将近十年的仗。现在众人总算都把召会立场弄清楚了。

我曾对一位配搭的弟兄说，我这一生有两件事作错了。其中之一，就是接受弟兄们的建议，请史百克弟兄到我们中间，而造成了问题。那位弟兄说，这不算是个错，因为若是没有这件事，我们就不会打召会立场的仗，也不会把这事讲得这么清楚。现在海内、外众召会，对召会立场的真理都相当清楚。这番话确实让我得了一点安慰。

有位美国青年弟兄，在美国没有和我们接触过，更没有到我们中间聚过会。他生在美国的密苏里州，越战开始后，被征召到越南打仗。休假期间，他被送到台湾度假。他在美国的一位朋友告诉他，台北有倪柝声、李常受弟兄的聚会。他接受了朋友的介绍，到我们中间聚会。他是个得救的人，也很热心，但是对召会的立场和道路并不清楚。在一次主日上午聚会前，他对我说，他很想找个机会讲一讲自己是怎么来的。我就让他说了，结果他说，他觉得不管到哪里聚会都是一样的。他这一讲，就把圣徒里头的负

me to reply on his behalf. These letters contained more than greetings; they contained specific questions. Second, Brother Nee made me an editor of some of his publications, such as Collection of Newsletters. Third, he allowed me to edit articles in the magazine The Christian. After being in circulation for several years, this magazine was stopped for a period of time. When the magazine resumed publication, he asked me to bear the responsibility of the editor. He handed me the task and stood behind to train me. This is the way we should perfect others in order to produce useful ones. If we do everything by ourselves from beginning to end, there will be no one to continue the work after we die.

MAKING AN EFFORT TO PERFECT OTHERS AND BECOMING MORE USEFUL

In order for a trade to grow and expand, it must train apprentices. Therefore, the co-workers must have a thorough change of concept. The brothers in the larger cities have been listening to messages for ten to twenty years. Hence, they should be experienced and able to handle things. The saints in the churches in Taiwan are good resources to whom we can hand over the affairs of the church. It is the Lord's sovereignty and His mercy that we have encountered problems and suffered a loss in recent years. For nearly ten years we were engaged in a battle, both in the East and in the West, concerning the truth and ground of the church. Now the saints are finally clear in regard to the ground of the church.

I once told a brother that it was a mistake for me to accept the suggestion of some brothers and invite Brother Austin-Sparks to come to us, because his visit caused a problem. The brother said that he did not consider it a mistake, because if not for that mistake, we would not have been engaged in a battle concerning the ground of the church, and we would not be able to speak clearly concerning this matter. The churches in this country and overseas are all clear about the truth concerning the ground of the church. This brother's words surely gave me some comfort.

A young American brother, who had not had contact with us in the United States, came to a meeting in Taipei, because he heard that our meetings were based on the teachings of Watchman Nee and Witness Lee. However, he was not clear concerning the ground and the way of the church. During a Lord's Day morning meeting, he spoke about how he came to be with us. Eventually, he said that every Christian group is the same. This statement sparked a burden in the saints. One after another, the saints stood up and testified concerning the truth with their experience. All the speaking clearly hit the points of the truth concerning the ground and the way of

担激出来了。弟兄姊妹一个接一个的起来，讲真理，讲经历，讲得真是好。有的好像迫击砲，有的像机关枪，把召会的立场与道路的真理打得相当清楚。这实在是令人喜乐，弟兄姊妹里面相当清楚召会的立场与道路。所以，我们实在可以放心，弟兄姊妹看了这么多年，听了这么多年，也学了这么多年，都会作一点了，我们大可以放心把事情交给他们自己作。他们只是需要一点开导，一点技术上的帮忙。相信只要同工、长老肯在这事上花工夫，下决心去作，不只能够成全出人才，自己也会学得更多。这就好像教书的人，总是比读书的人学得还要多。你一教别人，你学得就更透彻了。我们若是能成全人有用，自己一定更有用。

四、工作的方针

我们已经题过，我们中间的工作，特别是在东亚，方针应该是以大都市为主，而不要分散力量作小地方。因为我们受主的托付是不同的，我们乃是要在这个世代，让主来恢复地方召会的见证。我们受托的不是查经的职事，也不是带人属灵的职事，更不是一个传福音国外布道的职事。我们受主托付，乃是要恢复地方召会的见证。这个职事，或者这个恢复，需要在大都市里作出人数众多，并且强而明亮的召会见证。这样的见证会让主有更多的出路。

当然，我们不应该藐视别的基督徒，反而应当尊重。别人不愿意接受这个立场，也没有问题。如果有人要到原住民中间传福音，那是主的恩典。有人去作，那是对的。有人要到国外布道，有人要作查经聚会，有人要在生命上带人长进，只要他们不反对主托付我们的见证，我们都不应该有什么非议。他们去作他们所受托的，而我们为主所受托的见证，乃是在各地建立地方召会的生活。这个见证在小地方作不容易，主也没有托付我们作那样的工，所以，我们的力量总要集中在大的中心点。这样作出来的人有分量，人数也多，见证就明亮。所以第一，我们要作中心地方。

第二，要作学生。第三，我们中间在工作上比较强的同工，要往国外去。但不是去了，就不回来。这些同工在国内时，要帮助大一点的地方召会，或者大的会所。每年至少在国内停留九个月，出去三个月，这样至少有十几位同

the church. It gave me great joy to see that the saints are so clear concerning the ground and the way of the church. We should have the assurance that after so many years of observing, listening, and learning, the saints are able to bear responsibility. We should be at peace to commit matters into their hands. The saints simply need a little guiding. As long as the co-workers and elders are willing to take the time and are determined to take this way, not only will they be able to produce capable ones, but they themselves will learn more. Teachers always learn more than their students. When we teach others, we learn more thoroughly. When we perfect others to become useful, we also become more useful.

THE STRATEGY OF OUR WORK

The work, especially in East Asia, should mainly focus on large cities. We should not spread out to smaller places. Our commission from the Lord is to recover the testimony of the local churches in this age. We are not commissioned with a ministry of studying the Bible, a ministry of edifying people for the sake of spirituality, or with a ministry of preaching the gospel or doing an evangelistic work abroad. The commission that we have received from the Lord is to recover the testimony of the local churches. We must work out a strong and shining testimony of the local churches with a large number of believers. Such a testimony will allow the Lord to have more outlets.

However, we should not despise other Christians involved in other endeavors; rather, we should respect them. Whether or not they are willing to receive the ground of the church is not a problem. It is the Lord's grace that some believers desire to preach the gospel among the aborigines. It is right that they go. Some believers are burdened to preach the gospel abroad, others desire to build up Bible-study groups, and still others are burdened for the growth in life. These activities are not in opposition to the commission that we have received from the Lord. Other believers can carry out their respective commissions, but our commission is to build up the church life in every locality. This testimony is not easy to work out, and the Lord did not commission us to do any other work. Hence, we must focus our energy on large and central places. In this way we will gain numerous people, and the testimony will be bright. The work must focus on central places.

We also need to work with students, and the co-workers who are manifested in the work should go abroad. However, this does not mean that they should move overseas and not return. While the co-workers are in Taiwan, they should help in the larger local churches. Every year they should spend nine months in Taiwan and three months abroad. At least a

工能出去。有的人可以出去久一点，一年出去半年，这样便能在海内外，协同各地方召会开展主的见证，加强训练带出人来。

五、国外工作的需要与安排

至于国外的部分，有日本、南韩、香港、菲律宾的马尼拉、新加坡、马来西亚。马来西亚又分两个区，一个以檳城作中心，一个以沙劳越作中心。加上泰国曼谷和印尼，共有九个区，这九个区是最重要的。现在各处都需要同工去帮助。我们需要十多位弟兄，轮流分担这些地方的工作。比方，有的同工出去半年，回来后，不能只作一个地方召会或一个会所， he 可以和同工们交通，到全岛走一走，供应众召会。有的同工或者出国六个月，回来后留在一个大召会，继续服事那地的召会；或者可以用部分时间，帮助别的地方。

这样的安排，不只能顾到国外这几个大的区域，给与他们相当大的帮助，对台湾的工作而言，也没有不好的影响，反而很有助益。因为同工一离开，就给弟兄们几个月操练的机会。慢慢的，盼望同工们都可以被成全往外去。我们乃是把台湾当作东南亚的工作中心，但这不是台湾要控制各地召会。我们要清楚，工作是区域的，召会是地方的。各地召会都是各自为政，然而工作是区域的，有其中心。我们乃是把台湾当作当日的耶路撒冷，当作工作的中心，同工们从这里往外作工。

所以，简单的说，同工们的行动分三大类。一类是在一个地方召会或者一个会所，确定的帮助那个地方召会或者会所，认真的训练人，带出人来。再来，就是往国外去供应。第三，即使在国内也不一定住在一个地方，而是轮流到几个地方；就如机动部队，花莲有需去花莲，台中有需去台中。同工们大部分负责这三类工作。有的人在一个会所，或是一个地方召会作工。有的人一面作会所，或一个地方召会，也拿出一部分时间到国外。有的人是一部分时间到国外，一部分时间留在国内，在各地作机动部队，但这样的人可能是少数。

dozen co-workers should be able to go abroad. Some may spend a longer time abroad, maybe half a year. They will be able to work in coordination with the local churches domestically and overseas for the spread of the Lord's testimony by training and producing useful ones.

THE NEED AND ARRANGEMENTS FOR THE WORK ABROAD

The places abroad that need our help are Japan, South Korea, Hong Kong, Manila in the Philippines, Singapore, and Malaysia. Malaysia is divided into two areas: the center of one area is Penang, and the center of the other area is Sarawak. In addition, Thailand, mainly Bangkok, and Indonesia also need our help. Altogether there are nine places, and every place needs co-workers to render them help. We need a dozen brothers to take turns in bearing the work in these places. A co-worker who goes abroad should fellowship with the other co-workers when he returns. Through the fellowship it may be that when a co-worker returns, he visits the various local churches in Taiwan to supply the churches. Or he may remain in one large local church to serve there.

This arrangement of the co-workers spending time abroad will take care of the need by rendering a considerable amount of help. Moreover, it will not have a negative effect on the work in Taiwan; rather, it will be beneficial. The co-workers being away will give the local elders the opportunity to serve. I hope that all the co-workers will be perfected to go abroad. Taiwan has been the center of the work in Southeast Asia, but this does not mean that Taiwan controls the churches in other places. We must be clear that the work is regional, but the church is local. Every local church should take care of its own administration; however, the work, being regional, has a center. In the early days we considered Taiwan as the Jerusalem, the center, of the work. The co-workers should go out from here to labor in other places.

There are three kinds of work among the co-workers. The first kind of work is to serve in a local church, to help that church, by diligently training and perfecting the saints. The next kind of work is to go abroad and minister to, serve, the churches. The third kind of work is to visit local churches in Taiwan. The co-workers who serve in this way can be likened to a mobile support unit. They can visit a local church if there is a need, and then they can visit another local church if there is a need. The co-workers should spend their time to do these three kinds of work. Some co-workers may work only in a local church. Some co-workers may work in a local church and also set aside time to work abroad. Other co-workers will spend time laboring abroad and visiting the local churches in Taiwan that have a need. Only a few co-workers are needed in the third kind of work.

同工到一个地方召会，或一个会所作工，不是到那里代替圣徒作，乃是协同、协助，带领他们，兴起他们。慢慢的，同工们学习得多了，就可以往国外去。国外这九个区域的门，绝对是向主的恢复敞开的。他们都正式表示过，愿意绝对完全的交给工作。

比方，这次印尼请我们去，不是写封信说，他们需要我的帮助，请我去那里一段时间。他们乃是说，“我们把印尼这里的工作，完全交给你的职事。你只要开个头，之后再安排同工来，怎么作都好，我们整个区域都愿意交给这个工作。”日本更是这样，当然香港也是这样。所以，外国的工作需要是大的。我们为什么不能现在立刻去？我们不能作得太快，因为台岛的众召会还没有作好准备，让同工们出去。我们要把梯子搭好，慢慢的一步一步走。

我现在就是在搭梯子，盼望借着这些交通，不仅同工们明了，各地的长老也明了。虽然长老们不是直接在工作上，但实际上，工作和召会就是主的一个见证，是一体的，牵一发就动全身。所以，需要众长老知道这情形，希望众长老回到各地召会，慢慢的和弟兄姊妹有交通，知道主工作的动态、工作的路线。实在是主怜悯我们，如今整个东亚，除了大陆之外，每一区向我们都是敞开的。

六、同工要努力学习， 让主使用

目前，我们还没有这么多同工能马上出去。另一面，盼望同工们在话语上、建造上，努力的学习。因为国外这些区域，向我们的工作敞开，我们把人送出去，就好像送货出去。若是他作倒了招牌，那不是他个人的事，乃是我们众人的事。同工们出去，总要比在国内作得好，能帮助各地召会。我们一面要取得人的信任，另一面实在要让主能使用我们。

各地召会目前确实有需要，不是我们去两周开个特别聚会就可以应付。各地召会也知道那是没有用的，所以他们不请游行布道家。他们都学了功课，知道请人来讲个十天、八天，虽然会得到一点帮助，但是等人一走，

The co-workers who work in a local church should not replace the saints in their service; rather, they should work in coordination with the saints. The co-workers should help the saints, lead the saints, and raise up the saints. As the co-workers become skilled, they will be able to go abroad and serve. The nine places that we mentioned are open to the Lord's recovery. They are willing to receive the help from the work.

The brothers in Indonesia sent an invitation, but they did not say that they need my help or ask me to spend time with them. They wrote to me, saying, "We would like to hand over the work in Indonesia completely to your ministry. All you need to do is to come and start the work, and later you can arrange for the co-workers to come. We will accept whatever arrangement you make. We would like to hand over this whole region to the work." The brothers in Japan said the same, and the brothers in Hong Kong also said the same. Hence, the need abroad is great. But we cannot go immediately, because the churches in Taiwan are not ready to let the co-workers go. We must take one step at a time.

This fellowship is related to taking one step at a time. I hope that through this fellowship not only the co-workers but also the elders will understand our situation. Although the elders are not directly involved in the work, the work and the churches are the one testimony; they are intimately related. Hence, the elders also need to know the situation. I hope that when the elders return to their respective localities, they will fellowship with the local saints so that the saints know the development and the line of the Lord's work. It is the Lord's mercy that every region in East Asia, except mainland China, is open to us.

THE CO-WORKERS ENDEAVORING TO LEARN AND TO BE USEFUL TO THE LORD

Presently, we do not have many co-workers who can go abroad. The co-workers must endeavor to learn in the word and in the building up of the church. The regions abroad are open to our work, so our sending the co-workers can be likened to sending our cargo. A co-worker's work concerns all of us, not just him. We must not "ruin" the reputation of our cargo. When the co-workers go abroad, they must do a better job than they do in Taiwan; they must be able to help the churches. We should gain the trust of the saints, and we should be useful to the Lord.

All the local churches need our help, but we cannot meet the need by merely holding a two-week conference. The churches also realize that this way is of no avail. Hence, they do not invite itinerant preachers. The churches have learned the lesson and realize that giving a few messages might be of a little profit, but nothing

什么都没有带进来。各地召会都进入了建造的时代，所以我们必须脚踏实地，在那里切实的工作。盼望同工们都切实的学习，因为外面的需要是很大的。等到同工们有确定的学习之后，若是外国正好有这个需要，同工们就可以往外地送了。我们要一步一步慢慢来。现在约有十几个人可以出去，大部分出去三个月，有几位可以出去半年。盼望同工们了解这个需要，也为这个祷告，并和各地弟兄们有交通。

七、东西方工作适时交流， 彼此帮助

关于西半球的工作，我们要看主如何发展。目前我们这里的人还不能挪到那里去，因为挪去也不一定马上能用。或者有些美国弟兄能到菲律宾或印尼，也不一定。不过他们的责任，应该是往欧洲去，欧洲的门已经开了。他们也可以往纽西兰去，纽西兰特别喜欢美国的白种人。如果美国人肯移民到纽西兰，纽西兰政府都会提供路费、安家费，还给他们相当的农田，并且贷款给他们，让他们开发。所以，美国弟兄要移民到纽西兰是太容易了。纽西兰土地肥沃丰富，地理环境和气候都非常好，出产丰富，人口稀少，实在需要开发。然而，纽西兰不欢迎其他的人种，只欢迎白种人。澳洲也是同样的情形，所以将来纽西兰和澳洲这个负担，可能会落到美国弟兄们身上，需要有一部分美国弟兄移民到那里。目前，有一部分美国弟兄移民到法国。所以，欧洲那面可能还是留给美国弟兄们。

其实，就着东亚这面，已经够我们作了。当然这不是说，东方的弟兄就绝对不能到西方，西方弟兄就不能到东方。若能有一部分的来往也是不错的，因为这也是一种交通和帮助。相信众人将来的情形都会往前，到那时，西方的弟兄可以来帮助我们，我们也可以去帮助他们。

东方和西方的召会都渐渐往前了，因为我们都是一个生命，而且是一个带领。再过一段时间，大家彼此了解、认识更多，生命也有了些长进；到那时，交流就多一点了。有的同工可以往西方去，西方的弟兄也可以到东方来。然而目前，照情况看是不太许可，也没有这么大的需要。所以，这里的同工

is accomplished afterward. All the churches have entered into the stage of building. Hence, we must be diligent and dedicated and do a thorough work. The co-workers must be serious and learn, because the need abroad is great. When a co-worker is definitely manifested, we will be able to send him abroad to labor. However, we should do this gradually and take one step at a time. Presently, there are about a dozen co-workers who can go abroad. Most of them will go for three months, and a few can go for six months. I hope that the co-workers understand this need, pray for this, and fellowship with the elders in the local churches concerning this.

THE EAST AND THE WEST RENDERING HELP TO EACH OTHER

The development of the work in the Western Hemisphere depends on the Lord. We cannot send co-workers there. Perhaps some American brothers can go to the Philippines or Indonesia. However, it should be their responsibility to go to Europe. The door to Europe is open. The brothers in America can also go to New Zealand. If the brothers in America are willing to migrate to New Zealand, the New Zealand government will cover the expenses of their travel and relocation and will even give them a plot of land with a loan for them to farm it. It is easy for Americans to migrate to New Zealand. New Zealand has rich soil, good climate, and bountiful produce but a small population; it needs to be developed. However, New Zealand welcomes Caucasians more than any other race. The same applies to Australia. For this reason, the burden for New Zealand and Australia falls on the saints in America. Some American brothers should migrate there. Some saints have already moved to France. The burden for Europe, New Zealand, and Australia rests mainly with the American saints.

The work in East Asia is enough to keep us busy. Of course, this does not mean that the brothers in the East should not go to the West or that the brothers in the West should not come to the East. It is good to exchange co-workers between the East and the West, because this is a kind of fellowship and help. As we advance spiritually, the brothers in the West can come to help us, and we can also go to help them.

The churches in the East and the West are advancing because we share the same life and the same leading. As we come to understand and know one another more and as we also grow in life, there will be more traffic between the East and the West. Some co-workers in the East may go to the West, and some from the West may come to the East. Our present situation, however, does not allow this, and besides, the

们要以台湾作根据地，往东亚各地推广工作。相信这一定会带下祝福，盼望同工们不要觉得担子太重，乃要同心合意，使各地召会得益处。

一九七一年一月二日讲于台北（全台同工长老聚会）

need is not yet that great. Hence, the co-workers here should use Taiwan as a base for their going to the places in East Asia for the spread of the work. I believe that this will surely bring in the blessing. I hope you will not feel that this burden is too heavy. We must be in one accord so that all the churches reap the benefit.

第六篇

关于外地召会 需要的交通

一、办国内外集中训练， 鼓励青年来台求学

若是台湾的召会一直往前，而同工们也肯接受负担，出去帮助国外召会，结果必定相当可观。同时，主若带领，最好一年，最多二年，能在这里有一次集中的聚集或训练，国内外各处，及其他地区圣徒都可以参加。这样的训练以三周、或一个月为期，各地圣徒来在一起，一同参加训练，就好像从前以色列人过住棚节一样。若是不能每年一次，最少两年一次，东亚各地有事奉、有追求的弟兄姊妹，来在一起受训练，大家共同生活，一起聚会交通。相信这对众召会必有相当大的帮助。

同工们从台湾出去作工，要注意有追求、有前途的人，甚至可以鼓励日本、韩国、或南洋的青少年来台读书，参加聚会，学习文字，培养翻译人才。等他们学成回国后，就会有相当大的助益。这里的同工有人去，海外各地有青年人来，这样交流的结果，工作必能事半功倍。

二、召会实行十分之一奉献给外地

另一面，这样工作的结果，当然会加重台湾众召会 and 同工们的负担。无论是在属灵上，时间上或物质上，负担都会加重。因此，台湾众召会应该为着别处召会，有十分之一的奉献。这意思是，各地召会不论收到多少奉献款，一定要拿出十分之一奉献给主，就像当初利未人收到以色列人十分之一的奉献，再从其中提出十分之一奉献；这是讨主喜悦的事。千万不要以为你们召会的收入不多、不够，就觉得无法实行。这个不多、不够，恐怕是因为你们太为自己、太自私了。因为圣经说，“你们要给人，就必有给你们。”（路六 38。）

CHAPTER SIX

FELLOWSHIP CONCERNING THE NEED OF THE CHURCHES ABROAD

HOLDING TRAININGS FOR LOCAL AND OVERSEAS SAINTS AND ENCOURAGING OVERSEAS SAINTS TO STUDY IN TAIWAN

If the churches in Taiwan continue to advance, and the co-workers are willing to receive the burden to help the churches abroad, there will be substantial results. It would also be good to have a joint gathering or training every year or every other year for the saints from various local churches in Taiwan and abroad to attend. Each term of training could be either three weeks or a month. The saints from various churches can come together to participate in the training, just as the children of Israel kept the Feast of Tabernacles. The brothers and sisters who are serving the Lord can come together at least once every two years to have a training in which they live together and meet and fellowship together. This training could also be held every year. I believe that this would be a great help to the churches.

The co-workers who go abroad to labor for the Lord should take note of the saints who are seeking and promising. The co-workers can even encourage the young saints in Japan, Korea, and Southeast Asia to come to Taiwan to study, attend meetings, and learn the language for the purpose of translation. When these young ones finish their education and return to their countries, they will be a great help to the churches. The co-workers going abroad and the young overseas saints coming to Taiwan will cause the work to progress. It will double the results with half the effort.

TITHING FOR THE CHURCHES ABROAD

The co-workers going abroad and the young saints coming to Taiwan will increase the burden of the churches and the co-workers in Taiwan. The spiritual and material burden will be heavier. For this reason, the churches in Taiwan should begin tithing for the churches abroad. This means that no matter how much the churches receive in offerings, they should give one-tenth to the Lord. In the Old Testament the Levites received the tithe of the Israelites and then gave one-tenth of what they had received to the Lord. This was pleasing to the Lord. Never think that your church does not receive much and therefore cannot tithe. This is a selfish thought. The Bible says, "Give, and it will be given to you" (Luke 6:38).

盼望从一九七一年一月起，各地召会能实行召会十分之一的奉献。比方，某地召会这个月有一万元奉献款，而他们本身需要一万二千元。这不够的部分怎么办呢？你们还是要拼出来，把应该奉献的十分之一先拿出去，剩下不够的交给主。这就是试试主。玛拉基三章十节：“万军之耶和华说，你们要将当纳的十分之一，全然送入仓库，使我家有粮，以此试试我，是否为你敞开天上的窗户，倾福与你们，甚至无处可容。”主说，我们要以此试试祂，是否为我们敞开天上的窗户。所以，不要以为一定要等到奉献够了，才把十分之一送出去；你们要凭着信心，把十分之一先拿出去。相信各地召会若这样实行，召会以后的奉献必然大增。这样的拿出来并不是减少，而是从主那里加倍的赚得。你给主，主就给你。不仅个人的蒙福如此，召会的蒙福更是如此。

台湾各地召会不管够用不够用，一定要凭信心拿出十分之一奉献给主，这件事绝对是蒙主祝福的。这不仅是我们的试验，也是历代召会和圣徒都能证实的。从没有一个人因着爱主，把财物奉献给主，而受到损失。总是到末了，主所给你的，比你给祂的还要多。没有一个例外，不仅个人如此，团体如此，连召会也都是如此。人常只看眼前的，没有看见长远的。各地召会要是能如此实行，必能带进主的祝福。

比方，台湾众召会应该为韩国的需要有所奉献，帮助他们在那里买一块地，好预备盖会所。当然，这不是短时间能作成的，但我们总要求主这样带领。若是主有带领，每一年或每二年，有一次全东亚各地召会的大聚集，为着这个聚集，也有大量财物的需要，要众召会一下子拼出来，恐怕负担太重。各地召会不妨为着这需要，每月都有奉献。这不一定要呆板的实行，若是各召会有引导，就将款项寄到台北总执事室，指定是为着东亚大会用的。这样慢慢的集一点，等到大会来到，财务上就比较容易负担。所以，我们应当为着主的缘故，为此有点摆上。

又比方，我们看见台北三会所和一会所，都有很大的场地，能容纳上千位圣徒，但是会所本身都需要翻修。我们若是要有训练，这两个场地都不太能坐到二千人。我们现在实在需要一个能容纳两三千人的地方，为着训练使用。将来为着一年一次、或两年一次的东亚大聚会，我们一定需要租个大会

Beginning from January of 1971, all the churches should offer ten percent, no matter how much they receive. Suppose a local church receives ten thousand New Taiwan dollars, but it needs twelve thousand. What should this church do? The elders should still endeavor to offer one-tenth and then commit the lack to the Lord. This is according to the Lord's word in Malachi 3:10, which says, "Bring the whole tithe to the storehouse that there may be food in My house; and prove Me, if you will, by this, says Jehovah of hosts, whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it." The Lord said that we should prove Him by our giving, and He will open the windows of heaven for us. We should not wait until we receive a surplus in order to give ten percent; rather, we should first set aside ten percent by faith. If the churches would practice this, the offerings would increase. Giving in this way will double what we receive from the Lord. Give to the Lord, and He will give to you. This is the way for the saints to be blessed and, even more, for the churches to be blessed.

Regardless of whether we have enough to meet our need, the churches in Taiwan must offer one-tenth by faith to the Lord. The Lord will bless this. This will not only test us but also confirm the experience of the saints throughout the generations. No one has ever suffered a loss because of loving the Lord and offering material blessings to Him. Without exception, what the Lord gives us in return is more than what we give to Him. This applies to individuals and also to the churches. We must look to the future. If every church would practice this, we will bring in the Lord's blessing.

The churches in Taiwan should give for the needs in South Korea by helping the saints there to purchase land for the construction of a meeting hall. Such a project cannot be accomplished within a short time; nevertheless, we should ask the Lord to lead us in this matter. By the Lord's leading, we may have a gathering of all the churches in East Asia every year or every two years. The financial need for such a gathering would be large. The burden would be too great for the churches to meet this need within a short time. Perhaps the churches can make an offering every month to meet this need. This does not have to be a rigid practice. If the churches are so led, they can send the offering to the business office of the church in Taipei, designating its use for the East Asia conference. In this way funds will gradually be accumulated, and it will be easier to bear the financial burden at the time of the conference. We must meet this need for the Lord's sake.

Here is another example. There are two halls in the church in Taipei that can each accommodate about a thousand saints, but both meeting halls are in need of renovation. We need a place that can hold two to three thousand people for a training. In the future we will need to rent a hall that is large enough to hold ten thousand people in order to hold a conference. Of course, we may not be able to

场，能坐到一万人。当然，我们可能无法在台北盖造这样的大会所，但是台北召会本身应当有一个会所，是能坐到两千五到三千人的场地，为着我们经常办理的训练使用。

三、共同分担大会训练负担

提起训练，我必须有点声明，同工们不要只看我一个人，把所有的担子都堆到我身上，我也吃不消这么多的负担。自从去年十一月二十一日回来，聚会已经多得让我喘不过气。再加上书房的担子，也天天加在我身上，我常常需要处理稿件到半夜。所以，盼望弟兄们接受一点负担，不管我能回来还是不能回来，这个东亚的大会，最少二年要召开一次；相信这对众召会的帮助是大的。当然若是体力、时间许可，我会回来帮忙，但是请众人务要共同分担。

关于这个大会的时间，当然是在假期比较合式。可能大家会觉得夏天比较合式，因为有相当多的弟兄姊妹都在学校，有的是教职员，有的是学生。但是我在美国大部分的工作都在夏天，夏天是美国工作最好的机会。照往例，我必须在暑假作工，暑假作的工比一年作的还有果效，所以现在都已经订好了，今年六至九月，一直有特会。这三个月的工作很紧，但这三个月工作的收成，可以抵得上整年的工作。所以，我无法在夏天来台北。因此，为着这个国内外的大聚会，实在需要弟兄姊妹能接受负担祷告。

这样的集中训练，实在是需要，也是一个莫大的帮助。就如我们前一周，有本岛各处的人来在一起训练，这样的训练对各处召会都有很大的帮助。最近各处福音聚会都有一些成果，相信多少都是因为这个训练的加强。当然召会也是有一定的基础。有了基础再加上训练和大会，圣徒里头一定会烧起来。现在南洋、日本各地都有一点基础了，同工们再到各处去作工、加强，然后在这里每一两年又有一次大会，大家来在一起，烧一烧，再回去，那就更厉害了。所以，这实在是一件不可缺少的事，盼望弟兄们在这事上多有交通，也一同印证这个需要。

四、工作的方针

build such a large meeting hall in Taipei. Nevertheless, the church in Taipei should have a meeting hall that can seat two thousand five hundred to three thousand people so that we may regularly carry out trainings there.

BEARING THE BURDEN FOR TRAININGS AND CONFERENCES

The co-workers should not depend on me for the trainings. I cannot bear such a heavy burden. Ever since I returned on November 21, 1970, I have been in numerous meetings with no rest. Furthermore, the burden of the Book Room is also upon me. I often stay up until midnight to review manuscripts. Therefore, the brothers need to receive this burden. Regardless of whether I am present, they must hold an East Asia conference at least once every two years. Such a conference will greatly benefit the churches. If my energy and time allow me to travel, I will return to help with the conference. In any case, it is necessary that the co-workers bear this burden.

It would be more suitable to have an East Asia conference during the holidays. The summer holiday may be more suitable because a substantial number of saints either work in schools or are students. Most of my work in the United States is done in the summer. That time affords the best opportunity for me to work. According to past years, the work accomplished during the summer is often more effective than what is done during the rest of the year. From June to September I will be in conferences, and the schedule for these three months will be very tight. However, the results reaped during these three months will be equivalent to the results for the rest of the year. For this reason I will not be able to come to Taipei during the summer. Therefore, the brothers and sisters need to receive the burden to pray for the international conference.

A time of joint training is needed; it would be a great help to the churches. Last week the saints from various places in Taiwan came together to be trained. That training was a great help to all the churches. The strengthening from that training issued in positive results in the recent gospel meetings. Of course, a foundation must first be laid in every local church. Based on such a foundation, the trainings and conferences cause the saints to be burning. At present, the churches in Southeast Asia and Japan are somewhat established. If the co-workers can go and strengthen the churches there, an international conference would have a greater effect on the saints. Therefore, such a conference is indispensable. The brothers should have more fellowship concerning this matter to confirm this need.

THE DIRECTION OF THE WORK

同工们出去各地，一定要知道工作的方向。一面要加强各地召会，开展他们的工作，预备人才，培植人才；另一面，还要帮助他们到台湾参加大会，使他们能提早预备，吸引新人或有用处的人前来。盼望同工、长老们都了解这个情形，众人为着主的见证，一同往这方向努力。

相信主一定会祝福、开展祂的工作，所以，各地召会应该接受这个负担，召会中的奉献要有十分之一先给出去。若是你们有清楚的引导，这十分之一要送到哪里，你们有绝对的自由。若是你们没有明确的引导，是否众召会的长老们，能有一个定规，没有清楚引导的就寄到台北，或者在总执事室开一个账户，管理各地召会的奉献款。若有集中大会的需要，就拨过去用。各地召会若是每个月有引导要用在什么地方，就用在什么地方。譬如，高雄召会有感觉要帮助台东召会，就把这款项奉献给台东。又或者台东召会觉得应该奉献给花莲，也可以那么作。如果没有引导要送哪里，原则上不能留在本地，总要送出去，寄到台北总执事室，但这并不是归给总执事室，而是由总执事室替各地召会管理这笔款项。等到一个时候，比方大会来了，需要大笔经费，各地需要奉献，有时款项不足，就可以有一部分拨过来用。总之，就是要给出去，而不是留在本地用。

五、香港召会问题的交通

香港的工作开始于一九三七年，魏光禧弟兄受主引导，在工作上有印证之后，到那里开工的。到了一九五〇年春，倪弟兄最后一次从大陆出来，到了香港，就带进香港召会的复兴，弟兄姊妹差不多都愿意把自己交出来。当时倪弟兄打电话给我，要我去香港把召会中长老和执事、以及召会中各项事奉，作个彻底的安排。我在香港住了一个半月，安排了长老、执事的服事。因着那时还没有会所，所以成立购建小组，买了现在天文台道的地，开始造会所，以后香港召会就慢慢上了轨道。从一九五〇年至一九五六年，大家都是照着工作上的带领往前。因着弟兄姊妹同心合意，祝福大部分都是那五、六年间带进来的。

The co-workers must always remember the direction of our work. On one hand, the co-workers should strengthen the local churches, help them to spread, and perfect and cultivate the saints. On the other hand, the co-workers should encourage the churches to attend the international conference and help the churches to prepare for the conference. The co-workers and the elders must understand our current situation so that they endeavor in this direction for the sake of the Lord's testimony.

The Lord will bless and propagate His work, so the churches need to receive this burden and give one-tenth of their offerings. The elders may decide to send the offering to Taipei. The general business office of the church in Taipei can open an account to take care of the offerings from the churches. Whenever a need arises in relation to the international conference, these funds will be available for use. If the churches are led to use their offering in a certain way, they should do so. For example, the church in Kaohsiung may feel to help the church in Taitung and give its offering to Taitung. Or the church in Taitung may feel to give its offering to Hualien. Even if a local church is not led to give to a specific need, in principle it should not keep its offering. The church should send it to a fund in the general business office in Taipei. However, this fund is not for the general business office; the business office merely oversees the use of this fund on behalf of the churches. When there is a shortage in funds for the international conference, the general business office can designate a portion of these funds for use. However, we should not depend entirely on this fund to meet the needs for the international conference. There may be a need for the churches to give more. In short, every church should give one-tenth of their offerings.

PAST PROBLEMS

The work in Hong Kong began in 1937 when Brother Weigh Kwang-hsi was led by the Lord and confirmed by the work to begin the work there. In the spring of 1950 Brother Nee visited Hong Kong from mainland China for the last time and brought a revival to the church in Hong Kong. During this revival the brothers and sisters willingly handed themselves over. At that time Brother Nee sent me a cable, asking me to go to Hong Kong and make arrangements for the elders, deacons, and all the services in the church. I stayed in Hong Kong for one and a half months and made arrangements for the services of the elders and the deacons. Since the church did not yet have a meeting hall, we formed a purchasing and construction group. We then bought a piece of land on Observatory Road and began the construction of a meeting hall. From 1950 to 1956 the saints progressed according to the leading in the work. Many blessings were brought in during that period of time, because of the one accord among the saints.

从一九五六年至一九五八年，当地有位长老开始隐隐约约不以这个工作的带领为然，想要有另一种作法。后来，台湾的难处发生，这位弟兄就与台湾一些有异议的弟兄暗中交通，并支助他们。一九六一年后，他就公开的说我讲异端，他不能接受我说子就是父，主就是那灵，以及新耶路撒冷不是一个地方，而是一个人位。到了一九六八年，我们中间有埋葬老旧的事，他更是大大的反对。从那时起，就反得越来越厉害。他认为埋葬老旧是异端，是把主耶稣重钉十字架，干犯了主的身位。到了一九七〇年八月，他趁同工们不在，就在八月底发通启，召聚一个全召会的聚会，公开宣布反对李常受弟兄讲异端。另一位留在香港的长老看情形不对，就打长途电话给在美国的魏光禧弟兄，和其他几位长老，商量怎样应对这事。九月中，三位弟兄回到香港。那位有异议的长老暂时无法作什么，后来他又要召聚一次聚会。魏弟兄就打长途电话给我，希望我无论如何要快快到香港。

我原是没有办法走开，我在美国的五个地方有特别聚会，都已经定规，也在各处都报告了。结果，香港的六位长老联名写信，请我一定要到香港处理。不久，那位有异议的弟兄，又召开一次全召会聚会，公开批评那六位长老，并要革除他们。我只好与美国的弟兄们交通，他们觉得我必须去解决香港问题。于是我把三个比较走得开的地方，交给弟兄们，只留下两个地方亲自去。我在亚特兰大和芝加哥的特会一结束，就在十月十五日赶到香港。六位长老向圣徒发出通知说，从十月十六日起，要召开几天特别聚会。那位有异议的长老，却在十月十五日那天，召聚了一个聚会，鼓动弟兄姊妹要反异端，并在第二天霸占会所，声称要赶走异端。六位长老就和我交通这事该如何作，我就劝长老们什么都不要作，也不要聚会了。他们说，通告已经发出，如何向圣徒交待？过了一个时候，主给我一个感觉，我告诉弟兄们，另印一张通启，说，李弟兄在这种混乱的局面下，没有负担释放主的信息。于是，他们就照作了。当天来的人，看到通启后虽然难过，但还是在祷告后散去。

From 1956 to 1958 one of the elders there was dissenting concerning the leading in the work; he desired to take another way. When the problem in Taiwan broke out, this brother spoke with the dissenting brothers in Taiwan and supported them. In 1961 he began to publicly accuse me of speaking heresy. He could not accept the teaching concerning the Son being the Father, concerning the Son being the Spirit, or concerning the New Jerusalem not being a place but a person. He was also strongly opposed to our practice of burying our oldness. In 1968 his opposition became stronger. He considered burying our oldness to be heretical and said that it was an act of nailing the Lord Jesus to the cross again, which violated the Lord's Person. In August of 1970, while the co-workers were absent, he called a meeting of the whole church, in which he openly declared his opposition and claimed that I spoke heresy. Another elder in Hong Kong felt the severity of the situation and called Brother Weigh Kwang-hsi and other elders, who were in the United States at the time, to discuss how to deal with the situation. In September three brothers returned to Hong Kong, and the dissenting brother was stopped from doing anything further for the time being. When he continued his opposition, Brother Weigh called me long distance and said that I should go to Hong Kong as soon as possible. After much fellowship with the brothers in the United States, I went to Hong Kong on October 15.

The six elders had announced a conference beginning on October 16. However, the dissenting elder called a meeting on October 15, in which he stirred up the saints. On October 16 the saints took over the meeting hall and declared that they were chasing away heresy. As a result, we decided not to have the conference.

后来，那些人又在聚会中闹事，造谣。这样一来，许多圣徒觉得不能跟下去。召会因此在某一面，得到了圣别。这件事表面看是真理问题，事实上并不是，而是有人要作另外一个工作，有另外一个举动，这些动作和台湾发生的是一样的。所以，现在弟兄姊妹都清楚，这并不是真理上的问题，而是有人要另打一个天下，作自己的工。工作上最可怕的，就是人另有贪图，想另外打一个天下。在真理上，我们没有什么可争的。我并没有讲什么异端，没有告诉人主耶稣是罪人，或主耶稣不是神；说我讲异端，都是借口。他们不太愿意接受工作的带领，慢慢的就出来他们自己的东西，另外打一个天下。这就是基本的难处。不过，经过他们这样一闹，主反而借此圣别了祂的召会。

一九七一年一月二日讲于台北（全台同工长老聚会）

The Lord used this situation to sanctify the church in Hong Kong. This opposition appeared to be related to the truth. However, it was not about the truth but about a brother wanting to do another work and have another move. His actions were the same as the opposing brothers in Taiwan. All the brothers and sisters are clear that it was not a matter of the truth but of someone desiring to establish a territory and do his own work. The most fearful thing in the work is for someone to have ambition and establish another territory. There was nothing controversial in the aspect of the truth. This ministry does not speak heresy. It does not say that the Lord Jesus is a sinner or that the Lord Jesus is not God. Accusing me of speaking heresy was an excuse. The dissenting ones were not willing to receive the leading in the work. They put out their own teachings and established a territory for themselves. This was the basic problem. Nevertheless, the Lord used the turmoil that they stirred up to sanctify His church.

青年工作的重点 与青年人的成全

一、教人作，不要替人作

关于青年工作，我们要注意一个最基本的重点，就是在作的时候，一定要带着他们作。我们无论怎么作，都不要代替别人作。然而，我们常常都是自己作，而代替了别人作。这种作法，乃是一种天然的作法。如果是一个学习过的作法，就不是这样。学习的作法，乃是只要你一作，就是教别人作，带别人作。这个原则应用在青年工作上，尤其是万分的需要。

许多服事者都说到要如何带领青年聚会，并思索要如何进到学校，用什么方法进学校传福音等。其实青年工作，不需要想这种办法。若是青年工作需要我到学校去作，这个工作已经失败了。正常情形应该是学校有好多人都得救了，我却从来没进过那个校门；不仅没进过校门，并且没有人知道是我带得救的，这才是真本事。作学生工作，非得学会这个不可。任何服事者没有学会这一套，都是天然、没有受过训练的作法。

二、在学校作出有负担的人

我们需要积极的学习，不必到学校，就能把福音在这个学校传翻了。该怎么作呢？比方，某地召会范围内有一所大学，我是在该地服事青年工作的弟兄，我就要尽力查看，该所大学里有没有弟兄或姊妹。今天全台差不多任何学校都有弟兄、姊妹、或教职员。这是主怜悯我们，给我们的优越条件。我若是在这个学校找出一位弟兄，才十九岁，我就要在他身上花工夫，和他交通，与他吃饭，带他祷告，在他身上作工，作到他爱主，复兴起来，并到学校为主传福音。

凡是到学校去的事，都不需要我出面，我一出面就失败了。我要让他去作，非要把他作起来不可。我不是要到学校去作什么，而是要找出一位弟兄，并且在他身上作，让他作得比我起劲，比我还看重。即使我不作、不信了，他还要信，

THE FOCAL POINT OF THE YOUNG PEOPLE'S WORK AND PERFECTING THE YOUNG PEOPLE

BRINGING YOUNG SAINTS INTO THE WORK

We must pay attention to a fundamental point in the young people's work, which is that we must bring them into working with us. We should not replace others in whatever we do. However, we often do the work by ourselves and thus replace others. This is the natural way to work. Those who have truly been trained will not take this way. The trained way is to always teach others and work with others. It is necessary for us to apply this principle to the young people's work.

Many serving ones have fellowshiped about how to lead the young people's meeting. They are searching for a way to preach the gospel in the schools. If it is necessary that we go to the schools to do the young people's work, the work has already failed. A normal situation would be that many students are saved, but no co-worker has ever entered the gate of the school. No one knows that he has brought many students to salvation. This is skill. If we desire to do the students' work, we must learn this skill. A serving one who has not learned to work in this way is natural and untrained.

PRODUCING BURDENED SAINTS IN THE SCHOOLS

We need to be aggressive and learn how to preach the gospel in a school without ever setting foot in the school. A brother serving with the young people in a locality should find out if there are any brothers or sisters in his target school. There are saints in almost every school in Taiwan; they are either students or staff. This is the Lord's mercy to give us such an excellent condition. Suppose the serving brother finds a young brother who attends the school. The co-worker should spend time with him by fellowshiping with him, having meals with him, and leading him to pray until the young brother begins to love the Lord, is revived, and becomes willing to preach the gospel in his school.

The co-worker should not go to the school to preach the gospel. Once he goes, he has failed. Instead, he should let the young brother do the work. The co-worker must work on the young brother until the young brother is raised up. The co-worker should not go to the school; rather, he must work on a young brother until the young

他还要作，并且作得比我更厉害。要把他作到一个地步，这个工作成了他的工作，而不是我的工作。作到一个地步，是他来求我说，“弟兄，我还有几位同学没得救，请你来帮忙。”那就是真有本事了。

三、把工作作到别人身上

我们在各处作工，原则都是一样。你到一个地方召会，若都是你一直在作，别人都觉得那是你的工作，你一直在求别人帮助，这样，你的工作就失败。你要作到一个地步，这工作变成当地圣徒们的，是他们来求你帮助，而不是你求他们。就如这个工作似乎是我从大陆带来的，但现在都变成你们的工作了，并且你们还时常请求我帮助你们；这原则是一样的。已往西教士在中国所作的，总是给人苦巴巴的印象，向东求这个，向西求那个，到处请求帮忙。这样的工作是错误的，因为作到末了，还是他们自己作，工作还是他们的。

同样的，同工们到各地作工也是一样。若是你到基隆，给人一个印象，是长老帮你一个忙，执事帮你一个忙，人来服事好像都是在赏你的光，给你一个面子。你今天求林弟兄作，明天求王弟兄作，那你的工作就完全失败了。你要作到一个地步，是别人来求你，你就成功了。你到一个地方，要把一位弟兄作起来，作到他非去得人不可，无法得人的时候，就来求你。若是到处有人这样求你，你就成功了。

四、花时间在人身上，供应人有直一功夫

我们要花几个月的时间，作出一位弟兄，这就是秘诀。我们要作到一个地步，他大学毕业也不管了，出国念书也不管了，父亲、母亲都是小事，他非得在学校带人得救不可。这个工作就成功了。所以，不是我去见校长，见教务主任，或是级任导师，请求他们将这间教室借我用，那个场地借我用；这都是外面的作法。有的服事者说，要在学校组织一个福音社团、发海报。这样作也未尝不可，但这些作法都不太实际。实际的作法，是要作出一个人，作到他里头有负担，借着他在学校广传福音，让他自己去传福音。他带了一个同学，然后就聚在一起了。他觉得不够应付，就来求问你，这时你就要真的帮助他。或许他又带了另一位弟兄，这样，他学习的机会就来了。你要教他们两个人如何配搭，该怎样聚会，教他们自己作，而不是你去带聚会，你去作。这个基本功课非学不可。

brother is more zealous and more serious about the work than the co-worker is. Thus, even if the co-worker would stop serving, the young brother would continue to believe and work. The work must become the young brother's and no longer the work of the co-worker. Then the co-worker has achieved his goal.

SERVING UNTIL THE WORK IS NO LONGER OURS

The co-workers must always apply this principle no matter where they serve. A co-worker has failed in the service when he is always asking others to help him. The work must belong to the local saints to the point that they are, at most, asking the co-workers for assistance rather than relying on them to do everything. The work came to Taiwan from mainland China through me, but now it is your work, and because it is your work, you ask me only to help. The Western missionaries who went to China did not work in this way. Rather than raising up others, they were always asking others to help them. Hence, the work was entirely in their hands.

Some co-workers serve like the Western missionaries. When they go to a certain place, an impression is conveyed that the elders or deacons should help the co-workers or that those who come to serve are doing the co-workers a favor. Only when the service is in the hands of the saints, and they are asking a co-worker for help to carry out a service, is it a success. A co-worker must be able to raise up useful saints who can serve. Then he has succeeded.

SPENDING TIME TO SUPPLY THE SAINTS

In order to produce a useful brother, we must spend a few months to labor with him. This is the secret of our work. We must work on the brother until his burden is only to bring people in his school to salvation. If we can achieve this, our work will be a success because it will not depend on outward things, such as asking for permission to preach the gospel in a school classroom. Some serving ones want to organize a gospel club in the schools or put up posters. We may do these things, but they are not very practical. The practical way is to labor and gain one person, working on him until he is burdened to preach the gospel in his school. In other words, we should let him preach the gospel. He can save one classmate, and the two can begin to meet together. When he feels that he cannot meet the need, he will ask for help, and we should assist him. Perhaps he will bring a classmate with him. We should teach the two of them to coordinate together and to meet. However, we do not need to meet with them at school. We must learn this basic lesson.

当他们两人不知怎么聚会，来求你时，你要有法宝教他们。若是他们来求你，求不出东西，第一次失败，第二次失败，第三次就不求了。所以你不帮忙则已，一帮忙就要来真的。你的功夫一展现，就要名不虚传；拳头一打，就要立见真章。他学了真东西拿去用，开展出新的人，又来求你，你又有法宝给他。他来求你，就是给你开路，为你开工。这样一来，似乎也不是他的工作，而是你的工作了。所以，这个工作是分不清的。当他开展了，又来求你，你再给他一个法宝。这一次成功了，下一次他又来求你，你就再给他一个法宝。你这样作，很容易就把这个学校得着了。

若是单靠你一个人去作，去借教室，去开会，你作这个学校还是呆板的，自己累得不得了，到末了，也作不出什么结果。因为还是你一个人的工作，不是那个学校的工作。然而，若是像我们所说的那种说法，即使你走了，工作还是一样进展。若是有这个基础，以后什么都可以应用，像弟兄之家、姊妹之家、福音中心、学生中心，你要出什么文字，召会要怎么配合，这些都会有用处。然而，这一切用处都要在那个基础上。若是没有那个基础，还是外行的作法。这一点我们要特别好好的学，只要把这一招学会了，那就是基本的万能法宝。无论你到哪里去，都能攻无不克，战无不胜，事半功倍，马到成功。

五、让青年人自己作， 服事者背后供应

我们在每一个学校，都应该作出人来，把工作作成他们的，而我们在背后给他们开导，给他们供应。比方，某个学校已经作出一班人来，有三十个，或至少十个，他们来在一起不知道如何聚会。这时，你就要给他们法宝，必要的时候还得去供应。然而你这个供应，不是你去带聚会，也不是去代替他们聚会。不是你来了，去见教务主任，请他借你一间教室聚会。然后，你就定规一周至少有一次聚集，请同学来聚会。时候到了，只有三、五个来，你就请同学多帮忙，去邀同学来。聚会时，就唱唱诗歌，奉行公事，你也好好准备了一篇道。这样作是没有用处的。你虽然花力气作工，好好预备题目，传讲信息，但这都是天然的作法。你求这个，求那个，花了很多工夫，却没有一个人是能作工的，个个都是捧场的，都是求来的。当然，这样作也可能有一点结果，因为主的怜悯，主的恩典像洪水一样，哪里有主的话，哪里就有一点祝福。你去传福音，讲主的话，圣灵也绝对会作一点工，但那并不是基础的工作。

When the young saints ask for help, we should be ready to help them. If we cannot help them, they will not ask for help again. A co-worker must develop the skill of helping the saints, or he will be useless. If the young saints learn something that they can apply, they will return for more help. Then the co-worker can give them further direction. At this point, the work will be borne by both the saints and the co-worker. The work will belong to both, because the saints carry it out at school, and the co-worker helps as needed. If we work in this way, it will be easy to gain a school.

A co-worker who goes to a school in order to preach the gospel will accomplish little, because when he leaves the school, the work will end. However, if a co-worker can serve according to this fellowship, the work will continue after he leaves, because it is borne by the students. This way of service must be the foundation of our work and should be applied to all our service, such as the brothers' house or sisters' house, the publication work, and coordinating with a local church. All our service must be built on a solid foundation. Without such a foundation, our service is outward. We must diligently learn to produce useful saints in the schools. Then no matter where we are, we will succeed in every situation, and we will gain double the result with half the effort.

LETTING THE YOUNG PEOPLE SERVE AND SUPPLYING THEM

In every school we must produce young saints who are so burdened for the gospel that the work becomes theirs, and we only assist and supply them from a distance. Perhaps a co-worker serves with a group of at least ten young saints who do not know how to meet when they come together. The co-worker should instruct the young saints how to meet and if necessary should also supply them. However, the supply should not be in the way of leading the students in a meeting or replacing them in the meeting. The co-worker should not decide on what day the students meet, direct them to invite their friends, take the lead in their meeting, or give a message in their meeting. If he functions in this way, he is replacing the students. Even though he will spend much time and energy, none of the young saints will be able to serve; instead, they will support the co-worker with their presence. By the Lord's mercy, this kind of work may still bear some fruit. The Lord's grace is abundant. Wherever the Lord's word is, there will always be a certain amount of blessing. If we preach the gospel and speak the Lord's word, the Holy Spirit will always work. However, that is not the best foundation for our work.

我们不要作这一套，我们要作出一个弟兄，作得他发烧要为主传福音，就是教务主任反对基督，对他也不是问题，他总有办法传。你不需要去求教室，而是要人来求你，这个工作就成功了。这才叫会作。你让这个弟兄去带同学，他有问题来问你，你就给他一个法宝。这个法宝一给他，他去作，就往前一步了。他再来，你又给他一个法宝；他第三次来，你再给他一个法宝。等到一个重要关头，他已经得了七、八个人，需要供应了。这时，你不需要告诉他应该有个聚会，应该是他自己感觉需要有聚会，并请你来帮忙。你不必马上答应，要让他觉得你许多工作在忙，他们自己的聚会，应该自己作。你可以去那里讲十五分钟的信息，真实的供应他们，但你要让他们对自己的聚会有负担。表面上看，是他们的工作；实际上，却也是你的工作。

请想一想，若是这样作，那个学校作不开？不仅是大学生，连国中生都会无往不利。总之，不要代替学生作，要在学生身上作工，然后让学生自己去作，即使作得乱糟糟的也没关系。你总是在背后看着，需要时就给与帮助。

六、训练学生如兵丁能上阵打仗

这个原则你们若是抓住了，好好操练，就会很成功，也容易作。许多作青年工作的，有些时间是白白浪费了，因为你们不是用兵打仗，而是你们自己这头号将军亲自上阵。真正的好将军，根本不必亲自出马，都是军队打仗，他只在背后调度。反观你们有些服事者，说得振振有辞，非常有味道，但都像是五星上将自己打仗。确实是打得好，放了二十八枪，枪枪中敌，但是这个果效很小。你若是能教出二十八个人，有二十八支枪替你打，那个成果不知要多出多少倍。

Our work is to produce a saint who is more burdened than we are. We should work with him until he is on fire for the gospel. He should be so burdened for the gospel that even if the director of his school opposes Christ, he would find a way to preach the gospel. Our work is a success if we do not go to a school and ask the director for a room in order for the young saints to meet. This is what it means to be a capable worker. We should let the brother whom we have perfected lead his classmates. When he asks for help, we should be ready to assist him so that he can take a step forward. If we work in this way, the young saints will decide when and where to have a meeting. They will take care of their own meeting and bear the burden for the meeting. Apparently, their meeting is their work; in reality, it is also our work.

If this is the way we serve, every school will be open to us. Both university students and junior high school students can be gained in this way. Instead of replacing the students, we should serve with them and let them serve. It is not a problem for them to make a mistake. We should watch over them from a distance and render help to them when necessary.

TRAINING THE STUDENTS

If the co-workers grasp this principle and practice it diligently, they will succeed and the work will be light. Many of those who serve in the young people's work expend much energy. They are like generals who fight the battle on their own instead of letting the soldiers fight the battle. A good and skilled general never fights the battle himself. The soldiers fight the battle, and the general directs the troops. If we do not labor in this way, we may gain results, but the effect will be minimal. The more students we can train to fight the battle, the greater will be the results.

你们作工，要把学生当作是你的兵，这是一个科学的作法。你们若是学到这个秘诀，比你们已过所作的，成果要大上十倍，甚至二十倍以上。若是你自己去打仗，这个本领不大；你能够教别人打仗，这个本领才大。你看近代的战争，近代的军事训练真是科学，一次训练就有几十万人、几百万人上战场，这才能打仗。一个人打仗不必学什么战略，一百万人打，就非学一套军事战略不可。在美国，军事学校有最高的研究机关，什么前卫的科技都有。所以，你要教别人，自己非学不可，而且你要教那么多人会作，就更需要学。我们若是能采取这个作法，绝对是很容易将工作作开的。台北可能有三十二万多的学生，若是作十分之一，就有三万二千。神不会向我们多求，神只要求十分之一，这是很宽大的。然而，即使是十分之一，也得要有三万。若是照老旧的办法作，是行不通的。

此外，你还要学习给别人供应；在这一点上，大家要努力。近代军事所着重的，第一是训练，第二是供应，第三是指挥。你没有学过，就不能调动百万军队打仗。会打仗的，不只要有头脑会指挥，也要有后勤补给能供应。我们天然的作法都很方便，但是果效太小，非学科学作法不可。科学作法就是反天然的作法，可学的地方太多，你去作就知道。

一位同工弟兄在某地，若采取这个作法，二年之内，就会把该地每个学校都作起来。虽然我们的同工不是太多，但我还是赞成各地同工，尽可能把时间用在青年工作上。这不是说他不要管召会其他的事，也不是不帮长老的忙，而是他百分之八十的时间，应该用在青年工作上。然而不是他自己作，乃是照着我们所说的作，把大学作出一个工作，把国中作出一个工作，把高中作出一个工作，把专科作出一个工作。这样，任何一个学校都能作出一个工作。若是照这方法实行，就会生生不息的繁衍下去。

We should regard the students as soldiers. If we learn this secret, our service will be ten times more effective. To engage in battle does not require a great skill, but to teach others to fight requires skill. In order to teach others, you must be the first one to learn. The more people you teach, the more you must learn. If we could adopt this way of serving, it will be easy to spread the work. There are probably three hundred and twenty thousand students in Taipei. If we gain one-tenth of them, we will have thirty-two thousand students. God is not asking too much from us. He asks only for one-tenth, but this one-tenth is thirty-two thousand. If we continue in the old way, we will not be able to gain this many.

The co-workers must also learn to supply others. They must endeavor in this. The military emphasizes training, supply, and then command. Unless a person has been trained, he cannot command troops in a battle. We must learn the scientific way of serving. The scientific way is contrary to our natural inclination. We must learn many things in order to take this way.

Any co-worker who adopts this method in his service will gain results within two years. Although we do not have many co-workers, I would still encourage all the co-workers to put as much of their time as possible into working with the young people. This does not mean that they should not care for other services in the church, nor does it mean that they should not assist the elders. This simply means that eighty percent of their time should be spent with the young people. However, the co-workers should not do the work themselves; they should carry out the work according to this fellowship. Then there will be a work in the universities, a work in the junior high schools, a work in the high schools, and a work in the vocational schools. If we practice according to this way, the work will continually grow.

千万要让学生们自己聚会，甚至是国中生也要放他们自己作，而你要在背后积极的供应、照料和指导。这在大学生不一定要花很多工夫，但越年幼的，越要花工夫。这不是要你出头带他们聚会，仍旧要他们自己聚会。你要像放风筝一样，在背后牵着线。作是他们作，但你还得给他们供应。这两个重点，一个是作法，一个是供应，两样都不容易学。无论如何，你总得有实在的东西供应人。这不是你每周到学校讲一篇道，就可以应付的；那不痛不痒的道是没用的。你要供应的，必须是人实在的需要。这在开头总是难一点，但过一段时间，你老练了，就容易了。起头虽难，但结果会超乎你的想像。

七、对于召会的配合， 要谨慎清明

另一面，盼望你们了解，所谓召会的配合，有时却是最大的难处。比方，这里有个分家在台大门口，这个分家离会所又便当，这家的负责弟兄们又非常欢迎青年人，非常热忱，这的确是个帮助。然而我们要知道，中年以上的人不太懂得青少年的心理，他们要是帮忙，可能会把青少年里面的火浇熄。那些青少年可能原来烧得很好，但是经过成年人的帮忙，却把他浇熄了。这个帮助到末了，就变成一个拦阻。

也许有人就说，那就不要召会配合了。家负责所作的，真是吃力不讨好，烧饭给人吃，花时间陪人，都是白费。我们并不否定召会的配合和帮助，而是有时会有反效果。比方，这里有一杯水很热，你想要保持它新鲜，就把它放在冰箱里，无形中它却冷却了。你没有意思要它冷，但因为你不了解那个情况和环境，就把热水冷却了。盼望你们懂这意思，作青年工作，说起来简单，其实并不简单。青年人有着他们的心理，你抓住他们的心理，他们就要替你卖命，不管你说什么，他们都会照作。你抓不住他们的心理，即使帮了他们忙，他们怎么也都起不来。这是因为我们有些家负责的观念构不上，也就是他们的所是、所作构不上这工作。

We must let the students have their own meetings. We must even let go of the junior high students and let them have their own meetings. At the same time, we should actively supply, care for, and guide them from a distance. The university students may not require as much of our effort and time. The younger the students, the more time and effort we will need. This does not mean that we should lead their meetings. No, we should still let them have their own meetings. Guiding the students can be compared to flying a kite. A person holds the string that is attached to the kite, not the kite itself. The students carry out the work, and we supply them. The way we serve and the supply we render are the focal points of our work. These two matters are not easy to learn. No matter what the situation is, we must always have something solid with which to supply others. This supply cannot be met by giving one message a week. What we supply should meet the students' real need. Initially, this may be difficult, but the more skilled we are, the easier it will become. Furthermore, it is very effective.

BEING CAUTIOUS AND SOBER-MINDED CONCERNING COORDINATION

Coordination in the church can be troublesome. There is a district meeting that is very close to the National Taiwan University and also very convenient. The responsible brothers in this district welcome young people and are zealous. This is a help to the students' work. However, the middle-aged or older saints do not always understand the psychology of the young ones. These older saints might extinguish the fire in the young people. The help that they render may become a hindrance.

Some may say, "If this is the case, there is no need for the church's coordination. The saints in the district labor to cook meals and spend time with the students, and all they receive is criticism." This word is not negating the coordination and help from the church, but sometimes the result of our labor is contrary to what we hope for. A person may put a cup of hot water in the refrigerator in order to keep the water fresh, but this also causes the water to cool down. Your intention is not for the students to cool down, but because you do not understand their situation or circumstances, they become cold. I hope that you understand what I am saying. The young people's work sounds simple, but it is not simple. The young people have their own psychology. If you understand their psychology, they will work very hard for you and do whatever you tell them to do. If you do not understand their psychology, they will not rise up even if you render them help. Some of the saints in the district do not understand the young people. Therefore, they cannot meet the need of the young people's work.

所以，青年工作的服事者必须要有鉴别力，提后四章五节说，“你却要凡事谨慎自守。”作青年工作的人要了解，得家负责的帮助，不一定是真帮助，那个帮助有时会变成拦阻。所以，你们要谨慎，就是你们要清明，看得透彻，看得清楚。这并不是要反对，但也不是要鼓励，乃要你们谨慎清明，看得透透亮亮。

谨慎就是清明，别人看不清楚，你看得清楚。这里一层云雾笼罩，别人看不清楚；但你看得透亮，知道效果如何，不依赖家负责的帮忙。有时他们不帮忙，你这青年工作还能作得好一点，给他们一帮忙，你所作的效果都烧焦了。这一点实在要当心，我们的目的是要作得少年人多起来，烧起来。家负责的配合，若是配合得当，是一个帮助；但若配合不当，会是一个拦阻。接受帮助时，一定要清明。

有一件事，是确定有帮助的，就是接待所、弟兄之家、姊妹之家。这个很容易作，抵消能力也少，因为这就是青年人他们自己作，而由服事者在背后指导。

八、财务问题要操练信心

关于青年工作服事上的财务问题，你们不需要常常挂在口边，这也不一定召会拿出钱作，就有益处。在香港召会发生的事，可以给我们一个很好的参考。这几年来，香港召会因着风波，若是没有第三家的那些少年人，香港召会的见证恐怕已经不保。目前香港召会第三家就靠着少年工作，还能维持一个见证。当初那一个少年工作，并不是靠着召会出钱建立的。当时，有异议的长老们，都愿意出钱供应，但少年工作的负责人拒绝了。若是当时服事者接受那笔钱，恐怕今天这个少年工作也没了。那位少年服事者不要召会的支助，也不需要同工们拿钱出来供应，而是自己仰望神。但这并不是说就和召会独立了。

这里的重点是，不一定要从召会出钱。正确的作法，乃是学习信靠主，并操练信心。工作不是要和召会脱节，而是要操练信心，然后召会要跟上这个负担。我们不需要组织上的安排，而是要学信心的功课，带领少年人不依赖召会，学习自己活在主面前。

Those who serve with the young people must be discerning. Second Timothy 4:5 says, “Be sober in all things.” Not all the saints in the district can render real help. Sometimes their help may be a hindrance. Therefore, those serving with the young people should be cautious; that is, they should be sober and consider the situation thoroughly. This does not mean that they should oppose the church’s coordination but that they should be cautious and sober-minded.

To be cautious is to be sober; it is to see things clearly. There is a fog covering every situation, which makes people unable to see things clearly. Those who are sober are able to see clearly and know what the issue will be. In such a situation the help that is needed from the responsible ones in a district may not be significant. Sometimes the work with the young people can progress without much help. Our purpose is to produce many young saints who can be set on fire. If the coordination from a district is appropriate, it will be beneficial, but if the coordination is inappropriate, it will become a hindrance. We need to be sober in our coordination with others.

One thing that is definitely helpful is to have a place for hospitality, that is, a brothers’ house or a sisters’ house. Such a place does not require much effort and will not compromise the effect of the work, because the young people do the work.

EXERCISING FAITH CONCERNING FINANCIAL MATTERS

In the young people’s work we should not always mention financial matters. It is not always profitable for the church to provide the finances for the work. The situation in Hong Kong over the past few years is a good example. If it were not for the young people’s work, the testimony of the church might have been lost during the turmoil. The saints were able to maintain the Lord’s testimony because of the young people’s work. When the young people’s work began, it did not rely on financial support from the church. The elders were willing to support the work financially, but those who bore the responsibility of the young people’s work turned them down. If the serving ones had accepted their money at the time, the young people’s work would have been affected when the turmoil came. The serving ones looked to God and were not influenced. This, however, does not mean that they were independent of the church.

The financial support for the young people’s work does not have to come from the church. The proper way to deal with financial matters is to learn to depend on the Lord and to exercise our faith. Our work should not be detached from the church, but we should exercise our faith. Although the church can rise up and care for a burden, we do not need an arrangement; rather, we need to learn the lesson of faith. We must lead the young people to live before the Lord, not to rely on the church.

这些都在乎我们的作法，绝不要作出一个组织上的安排，组织上的依赖。要带少年人自己好好仰望主，操练在一切事上运用信心。当然召会要跟得上负担，但召会若是跟不上，主也会有办法，因为主是活的，必定顾到祂儿女的需要。我们作青年工作时，天然的观念都是先到学校联络一下，再开工。其次，需要家负责来配合、帮忙，开家作饭，爱筵学生。第三，需要召会出钱，供应扶持。这些都是天然的作法，这样的工作一定作不出来。我们要反这种天然的作法，又要和召会一致，绝对尊重召会，但又不天然。我们若是到各处都学得这个功课、这个作法，学生工作必定无限无量。

九、学生聚会与课业并重

关于学生聚会的问题，在这点上，不要太勉强学生。第一，这个工作是为召会作的，所以不要硬性把学生拉到召会，要作得他们自己愿意到召会聚会，而不是硬性定规的。其次，关乎功课，作青年工作的人，应该替学生们研究，替他们把时间分配好。他们既是学生，就该好好读书，不该鼓励他们聚会太多，倒是该鼓励他们多花时间读书。然而我们要照他们现实的情形，研究如何在他们身上作工。原则上，一个学生一周绝对能拿出两个钟头，无论他怎么忙，也不能不调剂。人无论怎么忙，总得有一点消遣娱乐，把这消遣娱乐的时间用来聚会，就不会荒废时间。

同时，还要训练他们，一聚会就要非常精练。聚会只要一个半钟头或两个钟头，你们要给他们精粹的东西。无论学生怎么忙，一周至少能拿出两个钟头，有一些消遣。不过，他们不用在消遣上，而是用在聚会上。这就需要你们的开导。这两个钟头不重在要他们到召会来聚会，而是重在他们能得着实在的帮助。这需要服事者为他们研究，不一定要硬性的带到召会来，乃要非常灵活。比方，学生读夜间部，我们就有日间的聚会；读日校的，就有夜间的聚会。要非常灵活，不一定要到主日那天才有聚会，平常周中都可以聚会，要灵活有弹性的运用。

十、打破区域， 灵活配搭

These are matters of our practice in the work. We should never have an organizational arrangement or depend on an organization. Rather, we should lead the young ones to look to the Lord and exercise their faith in all things. The church should also pick up the burden by faith. However, if the church does not pick up the burden, the Lord has other ways; He is living, and He cares for the needs of His children. The natural concept is to go to the schools, coordinate with the responsible ones in the districts so that they open their homes and cook for the students, and ask the church to provide the finances to support and supply the young people's work. All these ways are natural and ineffective. We must go against this natural way and be one with the church. We must honor the church but not do a natural work. If we learn this lesson, the effect of the students' work will be unlimited and immeasurable.

THE STUDENTS BEING BALANCED

We should not force the students to attend meetings. There is no need to compel the students to join any meetings of the church; rather, we should work on them until it is their desire to attend the meetings. Then their attendance will not be a matter of compliance to our demand. The serving ones must help the students to allocate time for their studies. The students must study diligently, and we should encourage them to spend time studying. We should work with each student according to his situation. In principle, the students should be able to set aside two hours a week for the meetings. No matter how busy a student is, he needs other activities for relaxation. Every human being has a need for enjoyment, and when the students attend the meetings, this need will be met.

The students also need to be enlightened. They should not merely come to meet for enjoyment but also to receive practical help. The serving ones must find the best way for the students to meet. They do not necessarily have to bring the students to the church meetings. We must be very flexible. The students who attend night school can have a meeting during the day, and other students can have a meeting at night. Furthermore, the students do not have to wait until the Lord's Day in order to meet. They can meet any day of the week. We should exercise to be flexible in this matter.

TEARING DOWN REGIONALISM AND BEING COORDINATED

有人提到会所之间配搭的事，说到一会所和三会所是否要一同配搭？你们有时确实需要配搭，但那个配搭不是组织的、形式的，而是活的。你们应该打破区域，不闭关自守。各会所的门户必须打开，不能说这是一会所区的，那是三会所区的；你们要快快忘记这种说法。愿主怜悯我们，怎样方便就怎样作。不要弄得一个学校是一个会所的，另一个学校是另一个会所的。这个观念要打掉。我们都是一个地方召会，若是连分家、分会所的区域都打不破，那真是太可笑了。

所以，不要以为你在一会所服事，工作的果效就一定得在一会所。这种观念要去掉。你若是被安排在一会所，就不容易到三会所，的确有这个光景。但工作上，我们应该要让学生有自由。比方，学生愿意在台大校园作，就在校园作；愿意在一会所作，就在一会所作。第二，无论在学校有果效，还是在会所有果效，这果效都是在召会的账上。在这种情形下，不妨没有成见的，两方服事者在一起交通，看看这位弟兄留在台大好，还是留在一会所好。这并不难解决。难是难在区域问题，还是有私心；在一会所作，就只管一会所，在台大作，就只管台大。这个区域观念一定要打掉。各处召会都一样，不要彼此划分得清清楚楚，互不相干。

十一、放大眼光， 作出种子

盼望弟兄们把我们所交通的带到主面前，这并不是说各处现有的帮助，就不是帮助，而是需要灵活应用。基本的功课是刚才说的点，而其他要灵活应用。再来就是召会与召会之间，会所与会所之间，分家与分家之间，不要有什么不同，要完全没有分别。我在三会所事奉，也可以来一会所帮忙；我在一会所事奉，也可以到三会所帮忙。长老们眼光要远大，不要认为服事者被安排在我这个会所，就不能到别的会所帮忙。要放大眼光，主的祝福会加倍与你们同在。

基本的原则，就是要作出人，作得遍地皆兵，到处都有种子。附带的，一定要作小学，要作儿童，因为这些都是国中的种子，也是高中、大专的种子。我们有这些种子，就能在

A brother asked whether district one should coordinate with district three. Sometimes there is a need for coordination. However, coordination should not be organizational or formal; it should be living. We must tear down any sense of regionalism and not become isolated. The districts should be open; we should never say that a particular area belongs to district one and that another area belongs to district three. May the Lord have mercy on us. We should not designate a school as belonging to one district and another school to another district. This concept must be removed. We belong to the same local church. It would be very sad if we cannot tear down a sense of regionalism related to the districts.

A co-worker serving in a district should not think that the result of his work belongs to that district. We must drop this concept. At present, those serving in a district have difficulty coordinating with other districts. In the work, however, we must not limit the students. If the students feel to serve on the campus of National Taiwan University, they should have the freedom to do so. If they feel to serve in district one, they should also have the freedom to do so. Whether the result of our service is manifested in a school or in a district does not matter, because the result belongs to the church. Hence, the serving ones from different areas of the work can fellowship without prejudice concerning the service of a student. There is nothing difficult to resolve. The only thing that needs to be resolved is selfish intentions that result in regionalism. Regionalism must be removed. This applies to all the churches. We should not set up separating walls between the serving ones.

HAVING AN ENLARGED VIEW AND PRODUCING USEFUL SAINTS

I hope that you will bring these matters of fellowship before the Lord. We must learn how to apply these matters and be flexible. The basic principle is to produce useful saints, and we should be flexible in everything else. Furthermore, there should not be any differences between the churches or between the districts. There should be absolutely no distinctions. Even if I am serving in a district, I should be able to help another district. The elders should have a broadened view. Do not say that since a serving one is assigned to my district, he should not help in another district. Our view must be enlarged. Then the Lord's blessing will be multiplied.

The basic principle is to work to produce useful saints who can carry out the work. We must also work with the elementary school students, because they will be gospel seeds in junior high school, high school, and college. When we gain the young people

每个学校繁殖、扩增。你们这样工作，就能一切运用自如，没有限量。

一九七一年一月三日讲于台北（全台同工长老聚会）

as gospel seeds, the work will multiply and increase in every level of education. If the co-workers work in this way, the work will go on unhindered and without limitation.

有生命果效的属灵工作

一、人生需要有合式的调剂

因着人是有限的，作事是有限度的，所以在神的定律里，要人有调节，有休息。青年人读书也是一样，所以要开导青年人，不要以为时间用得越多，书一定读得好，这是不一定的。书读得好与坏，在于你用功不用功读。所以，青年人排时间表时，一定要有调剂的时间。许多时候，那些常聚会的人，反而能把书读得好，因为聚会成了他的调剂。就如学校的课表里，都排有运动时间，运动就是调剂。经过调剂，学生读书才能有效率。

学校不能把学生一直摆在课堂里，要他们二十四小时都读书。若是那样，他们很可能读了两天书，就不能再读了。所以，我们需要帮助作学生的弟兄姊妹，不一定时间花得多，就能把书读好。我们要开导他们，善用聚会时间，把聚会当作消遣和调剂，这并不会荒废学业。我们从已过的经历看见，许多爱主的弟兄姊妹都是用功的人，他们不仅书读得好，也没有影响到聚会。在这个点上我们一定要帮助他们，不要让学生们以为花很多时间，才能把书读好。不要相信每天夜里读到四、五点，能把书读得好，也许到了第二天头脑就不管用了，因为人的力量是很有限的。所以，人必须白天作工，晚上睡觉，并且有合式的调剂。

学生读书的时候，心要摆进去，这是很重要的。有的人天资差，那没有办法；但也难得有几个人天赋异禀。所以，重要的是心要摆进去。再者，不要相信恶补就会成功，或许这反而是个坏风气。正路乃是我们开导年轻人，读书的时候，要全副精神摆进去；到了一个时候，一定要睡觉，也一定要有点运动，有点调剂。我们的调剂不该是看电影，乃该是聚会；聚会应该是基督徒的消遣和调剂。我们若这样开导青年人，转他们的观念，相信这对他们是很有助益的。

A SPIRITUAL WORK WITH THE EFFECT OF LIFE

HUMAN LIFE NEEDING PROPER RECREATION

Human beings are limited. In particular, they are limited in how much they can work. Hence, it is God's ordination that human beings have relaxation and rest. This also applies to young people and their studies. We should help young people understand that spending a great amount of time to study does not necessarily increase one's learning. Whether a person learns depends on whether he studies diligently. When a young person makes a schedule of his activities, he must include some time for relaxation. Often those who regularly attend the meetings succeed in their studies because the meetings become their relaxation. In every school curriculum there is time allotted for physical education, which is a kind of relaxation. By including relaxation in his schedule, a student will be able to study effectively.

A school cannot confine its students to a classroom, requiring them to study twenty-four hours a day. The young people must understand that spending a large amount of time studying does not necessarily mean that they will study effectively. If the students make proper use of the meeting time, by considering it as a time of enjoyment and relaxation, their schoolwork will not be negatively affected. There have been many brothers and sisters who loved the Lord and who were also diligent students. They were good students, and they did not let their studies affect their attending the meetings. We must help the young saints in this matter so that they do not think that in order to be good students they must spend all their time studying. Studying until four or five o'clock in the morning will not make them good students. Such a schedule would make them useless the next day because, as human beings, our energy is limited. Human beings must work during the day and sleep at night, and we must have appropriate relaxation.

A student must be focused when he studies. Some students are capable, and a few are gifted, but all students must learn to focus. They should not depend on cramming in order to succeed. We should help the young people understand that their whole being should be focused on their studies. Then at an appropriate time, they should sleep and have some physical exercise and some enjoyment. Our enjoyment should not be going to movies but attending meetings. The meetings should be the enjoyment and relaxation of a Christian. Our young people will be greatly benefited if we can help them in this way to change their concept.

二、不怕艰难， 实际的把人作活

有人说，作工要注重“核心问题”。然而，一个真正会作工的人，不会只作“核心”，他会去作每一个人，把人作活。以办一个党作比方，不会作党工作的，就天天开会；一个会作党工作的人，是看不见他开会的，然而作到末了，所有的人都是他这一党的，那才真是会作。天天开大会，订宣言，宣到末了，言而不灵，是没有用的。所以请求你们，特别是长老们，长老聚会可以缩短，次数也要减少，要去在人身上作工。每一位都要去作工，即使各人有各人的办法，只要都是活的，也不必强求一致。

重要的是要把每一个人作活。即使是国中聚会，也要让国中生自己作，并且不一定一个国中一个聚会。可能少年人自己带聚会，今天带了五、六个人，明天又带了五、六个人；结果这个国中，有四、五个聚会，带了许多人得救。这就使服事满有兴趣和负担。所以，不要太规律。

另一面我们作工，不要相信难处。马太二十五章二十四节给我们看见，我们的主“是忍心的人，没有撒种的地方要收割，没有簸散的地方要收聚”。“没有撒种的地方要收割”，意思是指环境的确不易。工作没有不艰难的，然而不要怕环境艰难，要相信环境越艰难，工作越有果效。你们不要被环境征服，不要看环境艰难，就如美国修公路一样，是绝对没有艰难的，再高的山都要把它铲平。路面需要升高的就升高，需要挖低的就挖低，需要修直的就修直。总之，没有什么是不可能的，要征服一切的困境。作工一定要有这种精神，尤其作少年工作，因为少年人都是相当活的。

在美国开头聚会那几年，我们看见很多美国家庭，每逢聚会，一定老小都带来，全家坐在一起，丈夫、妻子、儿女都坐在聚会中。美国人认为这才是虔诚。他们把孩子无论大小都教得很听话，所以有那么多孩子在聚会中，却少有什么声音。当然这是因为作母亲的管得很严。后来，我们发现，他们把孩子带到聚会里，一坐就是两个钟头，这对孩子们其实是一种惩罚。若要他们这样坐到长大，他们定规觉得疲倦厌烦，结果必定适得其反。所以，我们在服事上作了一些预备，

NOT FEARING DIFFICULTIES AND WORKING TO ENLIVEN PEOPLE

Some brothers say that the work must focus on a “nucleus” of committed saints. However, a co-worker who truly knows how to work will work in a way to enliven every saint. We must spend less time holding meetings to make decisions. In particular, the time for the elders’ meeting should be reduced, and it should be held less frequently. The elders should spend more time working with the saints. Every elder should visit the saints. Even if we have different ways to visit the saints, as long as it is living, it is good. There is no need to insist on uniformity.

It is important that we work until a person is enlivened. We should even let the junior high students hold their own meetings. A junior high brother may have many meetings in his school. Perhaps a young person would gather five or six friends and have a meeting and then gather five or six more for another meeting. Eventually, there may be four to five meetings in his junior high school so that many are led to salvation. This will increase his interest and burden to serve. There should be no set pattern for these meetings.

Furthermore, we should not be deterred by difficulties. In Matthew 25:24 the Lord is portrayed as a hard man, reaping where he did not sow, and gathering where he did not winnow. To reap where one did not sow indicates that the environment is not easy. There is no work that is without difficulty. However, we do not fear the difficult environment because the more difficult the environment, the more effective the work. Do not be subdued by the environment or look at difficulties in the environment. No matter how high a mountain is, it will be leveled. If a surface needs to be elevated, it will be filled in, and if a road needs to be made straight, it will be straightened. In short, nothing is too difficult. Every difficult situation can be conquered. We need such a spirit for the work. Especially those who are involved with the young people’s work need such a spirit, because the young ones can be very active.

During our first few years in the United States, we noticed that many American families brought their whole family, young and old, to the meetings. The families would all sit together in the meetings. The Americans considered this to be pious. The American mothers were strict disciplinarians and taught their children to be obedient. Hence, even though many children were present, there was little noise in the meeting. Later we found out that two hours was too long for the children to sit in a meeting. This made them resentful when they became older. As a result, we let the adults meet while some young people took care of the children. In other words, a

大人的聚会让大人聚，孩子们让青年弟兄姊妹服事。换句话说，就是儿童聚会和大人聚会同时举行。父母们来聚会，把孩子们统统带来交给服事者；可以从一生下来就交给服事者，一直到十二岁，进入初中就成为我们聚会里的成员。

因此，我们都该好好研究出一个作事的办法。虽然环境有为难，但不一定就没有办法。“核心”的办法未尝不可用，但是用的时间太多，并不合宜。我们若一直聚长老聚会、核心聚会，却没有将人作活，至终就一无所成。所以，你们要把时间、力量用在实际的事奉上，必要时有点联络就可以了。总是尽量将时间、力量用在实际的工作上，而不是用在开会上。

三、有生命果效的工作必须在灵里作

我们应当作活的工作，并要活在灵中，活在生命里。这不该是个说法，而该是实际的作法；我们都要实际的活在灵中，经历里面生命的故事。工作可以忙碌，但无论如何忙，都要切记活在灵中。今天不是我们外面劳苦，就能作出一个有生命果效的工作。有生命果效的工作必须在灵里作，必须是生命。无论你们怎么忙，都不能断掉你们里面生命的灵。里面生命的感觉总得保持。从我事奉主以来，工作上闲的时候并不多，乃是越作，工作越多。尤其这十年来，美国的工作又开辟了，工作上的需要是越过越大。即使再有三十个人一起作，也不一定能作得完。工作是越在灵中作，越蒙主祝福，并且只会越作越多，不会越作越少。

蒙主怜悯，我里头一直没有失去这个灵。这十年来，特别我在美国所讲的道，没有一篇是老旧的道，完全是新的。有一位张宜纶弟兄，他从在中国开头时，就听我们中间的道。他以为我到美国，仍要公开陈明那些，就预备了许多初信造就、基督徒的基本操练等方面的书，准备配合我的工作。然而我的工作一开，全数不讲那个道。我在美国所释放的信息，完全是新的，而这新的道完全不是凭空出来的。比方，这一年多来，我的信息都在讲七灵，这是我在释放信息前，还没有想到的。

一九六九年夏天，在克利夫兰附近有些小地方召会，集中在那里有特会。就在那个特会里，有一天我站起来说话，七

children's meeting was held concurrently with the meeting for the adults. When the parents came for a meeting, they would hand their children over to the serving ones. Thus, a child was in the hands of serving ones until he turned twelve years old. When he started junior high school, he was encouraged to attend the meeting for the adults.

According to this example, we should spend time to study our situation and find a proper way to do the work. A difficult environment does not mean that there is no way to work. It may not be bad to focus on a "nucleus," but it is not appropriate to depend on this. If we continually have elders' meetings and nucleus meetings but are unable to enliven all the saints, we will achieve nothing. Therefore, we must put our time and energy into the service. It is sufficient to have a brief meeting when a need arises. We must try our best to put our time and energy into the work, not into meetings related to the work.

A LIVING WORK CARRIED OUT IN THE SPIRIT

We must do a living work, and we must live in the spirit and in life. This should not be merely a saying among us; it should be the way that we work. We must live in the spirit and experience the life within us. No matter how busy we are, we must remember to live in the spirit. Our activities do not ensure that our work will issue in life. In order for our service to issue in life, it must be in the spirit and in life. No matter how busy we are, we must not be disconnected from the spirit of life within us. We must maintain the inner sense of life. Ever since I began serving the Lord, I have not had much idle time in the work; rather, the more I work, the more work there is. Especially since the work in the United States opened up, the need in the work has continued to increase. Even thirty serving ones may not be able to cover all the needs. The more we work in the spirit, the more we are blessed by the Lord and the more work we will have.

By the Lord's mercy, none of my messages, especially those given in the United States, are old; instead, every message is new. There is a brother among us who has been listening to messages since we began in China. When I went to the United States, he thought that I would present the messages we gave in China. Therefore, in order to coordinate with me, he prepared many books concerning edification of new believers and basic practices of a Christian. However, the messages that I released in the United States were entirely new, but they were not without a foundation. The messages that I gave last year were concerning the seven Spirits. Those messages were new.

In the summer of 1969 several small local churches near Cleveland gathered together and held a conference. One day as I stood up to speak during that

灵的感动来了，我就开始释放七灵的信息。当时不仅我释放信息时是在灵中，那些参加聚会的圣徒，大多数是美国人，他们虽听了多年的道，却也觉得那七灵的道是空前的、新鲜的、活的。所以从那时起，我所释放关于七灵的信息就越来越多了。

四、属灵的工作不是外面的作法， 乃是活的工作

我们需要看见，属灵的工作不是作法的问题。以读属灵书报为例，现在各地都有一个交通，要推动弟兄姊妹读属灵书报。但是推来推去，都是重在要怎么推法，要怎么组织读书小组等事上。事实上，这些并没有多大用处，因为弟兄姊妹里面不感觉有这个需要。

回想我得救之后，第一，当地没有召会；第二，没有人帮助我；第三，我不知道什么属灵书报比较好；第四，我也不知道去哪里买。然而，我里头就是有圣灵的工作，到处寻找属灵书报，只要得到一本，就无论是夜半或通宵，都快快把它读完。那真是狼吞虎咽的读进去，把它消化了。当时并没有人鼓励我，但我却是如此的渴慕。所以，真正要带弟兄姊妹读书报，不是外面一个作法的问题，乃是必须在人灵里作出一个需要，一个渴慕。

我们中间的书报，没有一本是生涩的，即使是刚得救的国中生都能读，也能读得很好，因为我们的文字浅显易懂。况且那个文字的体裁是倪弟兄定的，那实在是主给我们的。你们也许没有十分注意，外面坊间文字的体裁和我们不同。我们的体裁不仅浅显，并且非常达意，还带着感动力。若是把我们的文字，换一个笔法写，感动力就没有了。我们的体裁叫人读的时候，不觉得是文字，而觉得里头有个东西；就如人吃东西时不觉得有盘子，但却是盘子把东西摆在人面前。这是主给我们的，这个体裁在我们中间已经用了几十年，其影响力不是浅显的。所以，文字不是问题，何况属灵的东西没有浅与深。即使是最浅的东西，使徒保罗也能把它领会得最深，摸着得最深；但若是个初得救的人，恐怕就领会得很浅。所以，无所谓深浅。我们读圣经也是如此，很难说那一卷书深或那一卷书浅。

conference, the inspiration concerning the seven Spirits came to me, so I released messages on the seven Spirits. The saints who attended that conference, most of whom were Americans, felt that those messages on the seven Spirits were unprecedented, fresh, and living. From that time onward, I have released more messages concerning the seven Spirits.

SPIRITUAL WORK NOT BEING AN OUTWARD METHOD

Spiritual work is not a matter of methods. The fellowship in the churches has been to encourage the saints to read spiritual books. However, the emphasis in most of the fellowship has been on how to promote and how to organize study groups. These methods are not useful, because the saints do not feel the need to read spiritual books.

When I was saved, there was no church in my locality, and there was no one to help me. I did not know which spiritual books were better, and I did not know where to buy them. Nevertheless, the Holy Spirit operated within me and caused me to search everywhere for spiritual books. When I found a spiritual book, I read it immediately even if I had to stay up the whole night. I devoured and digested every book. At that time no one encouraged me, but I had a strong desire for spiritual books. Hence, leading the saints to read spiritual books is not a matter of outward methods. We must produce a need, a desire, in the saints' spirit for spiritual books.

None of our books are difficult to read or understand. Hence, even a newly saved junior high student can read and understand them. Furthermore, the style of our publications was decided upon by Brother Nee. Our style of writing is not only easy to understand but also clear in meaning; it is able to touch people. If we change the way we write our publications, we will lose the touching power. The style we use causes people to feel that what they are reading is supplying them. This can be likened to a person eating food. Although he does not focus on the plate, the food is presented to him on a plate. The Lord gave us this style, we have used it for decades, and its influence is not superficial. Furthermore, spiritual matters should not be classified as either deep or shallow. We may consider the truths that a new believer can comprehend to be shallow, but the apostle Paul would understand these truths in a deep and profound way. Hence, whether a spiritual book is "shallow" or "deep" does not matter. This applies to the Bible. It is hard to say that one book of the Bible is deep and that another is shallow.

以“基督的灵”这本书为例，这本书的宝贵之处在于讲得很实际，而不是只讲道理。这本书的确确是讲主基督这灵，和我们里头的灵的故事。可以说，这本书讲基督的灵是真正讲到家。倪弟兄非常推崇这本书，三十多年前，他就对我说，什么人能把这本书翻成中文，他愿意出印刷费。到了一九五〇年，我们在香港碰面时，他又说了这话。正因如此，我们从一九五一年开始出“话语职事”时，就尽力翻出这本书。有的人对翻译有批评，说是艰涩难读，所以我也曾考虑是否需要重新翻译。然而，等我们再一次校看时，都同有一个感觉，就是不觉得有什么要再改进的。谁若真是再去改翻译，可能会把内容翻走样了。原著者慕安得烈弟兄（Andrew Murray）所用的文字、辞句也都是浅显的，并不太深奥。虽然句子的构造和说法有点深奥，因为这是他的讲道内容，但灵里的光景却是细致又透切的，所以他不能用太简单的话表达。

千万不要以为这本书很难读就不读，那你们就吃亏了。这本书起码要读三遍，即使单单一段就可以读三遍。有的长句，甚至需要来回读五遍。读过之后，才知道翻译上一点也没有错，并且是最达意的。因此，读的时候要花点工夫。至于深与否，就在乎你们里头要不要这属灵的东西。若真要生命的追求，就什么都会放下，深的也变不深了。所以，我们不能光用一个办法，去推行读属灵书报，我们乃必须作活的工作。

同样的，青少年的福音工作，不是作法的问题，乃是活的工作。你们去作一个学校，一定要把这个学校里的一个教员，或是学生点活。实在说，教员虽然对少年工作有帮助，但教员不是少年工作的基本人才。少年工作非少年人本身作不可，非得他们去作本身的学校不可。每一个学校里本身一定要有人，学生才是基本的人才。你们要把基本人才点活起来，使他们在学校里能亲自去作；他们需要是活的，有负担的。你们要点活他们，光用办法是不行的。你们非用灵不可，唯有灵能点活人，使人里面着火，天天发烧，天天对人有负担。此时，他们虽然有负担，但可能不知道怎样作，你们就要给他们一个法宝。他们拿去若是一用就灵，就会非常相信你们。以后他们再来找你们，又得一个法宝，再去作，又很灵，他们就更信任你们。

我们都知道，给人一样东西，一定会产生一个结果。好比你给人一粒种子种下去，一定会长出东西。然而，过程中还要灌溉、施肥、消毒、杀虫等，这些都需要指导。

The preciousness of Andrew Murray's *The Spirit of Christ* lies in its being very practical, not merely doctrinal. This book is concerning the Lord Christ as the Spirit and our spirit. Brother Nee admired this book. More than thirty years ago, he told me that if someone could translate this book into Chinese, he would be willing to cover the cost for printing. In 1950 when we met in Hong Kong, he said this again. For this reason, when we began to put out *The Ministry of the Word* magazine in 1951, we translated this book. Some believers criticized our translation and said that it was difficult to read, even though the translation matched the original text. Any attempt to change the translation would involve changing the meaning of the content. The vocabulary and the phrases used by the author are understandable, being neither too difficult nor too deep. The sentence structure and the expressions are somewhat deep and mysterious because the content of the book relates to the things of the Spirit, which are fine and detailed. Therefore, the author could not rely on simple words alone to convey them.

We are the ones who will suffer loss if we think that this book is too difficult to read and therefore do not read it. We need to read this book at least three times. The longer sentences can even be read five times. We must make an effort to read this book. Whether or not this book is deep depends on our spiritual hunger. Nothing is too deep for those who genuinely pursue life. We must not use methods to promote reading our publications. We must do a living work.

Similarly, the young people's work is not about a method but about a living work. Those who desire to carry out a work at a school must first enliven a saint who is either a teacher or a student in the school. Teachers can be a help to the young people's work, but they are not the basic components for the work. The young people's work must be done by the young people. They must preach the gospel in their schools. The young brothers and sisters in a school are the basic components of the work in their school. The co-workers must work until the young saints are enlivened so that they can do the gospel work in their schools. The young saints need to be living, and they need to have a burden. The co-workers must enliven the young saints, not with methods but with the Spirit. Only the Spirit can enliven the saints so that they become burning and burdened for other people. When the young saints are burdened, the co-workers can perfect them in the gospel. If the saints are able to apply what they learn, they will be open to the co-worker and trust him.

青少年在学校传福音，过程中可能有不明白的，就会来请教你们。你们给他们一些东西，非常适合他们，他们就更信任你们。你们给人的，总不会是随随便便的；人拿去实用后，越作就越会作，并且是他们自己作。慢慢的，他们就作出兴趣，作出负担，而能把那个学校的担子担起来。这不是一个作法，而是要从人里头，把人作活，把人点活，把人烧起来。若是以我们今天的作法，推动多少就作多少，不推动就停了；这还是一个工作的作法。若是生命的作法就不同，因为一旦作了，即使不推动，还是会继续，因为生命是活的，是在那里一直繁衍的。盼望我们都作这样的工，各地召会都要如此。

五、当前急切的需要

操练灵、呼喊主名、祷告、读经，乃是主给我们的一条路，使我们很容易把灵释放出来。目前我们急切的需要，第一，有健康的话语，来供应召会。第二，在生命上有真实的长进，众人都要在生命上真实的长进。特别是长老们，更要在生命上长进，就可以用生命去供应其他的圣徒，使他们也在生命上长进。第三，无论是同工、长老、或所有事奉的人，都要在牧养的事上急起直追。这是我们中间当前最荒的一件事。我们所以受浸得多留下得少，就是牧养跟不上。这不是我说说就能作到的事，这是众同工、长老、以及所有事奉者的责任。我们都要在这事上下一番力量，在主面前寻求，如何能叫我们中间的牧养实际而普及。

各地长老要去推动，同工们也要加以研究，以目前常聚会的圣徒作牧养、探望的人。譬如台北有二千五百人常聚会，这二千五百人都该是探望的人，也都是牧养的人。并且，这些人都该配搭起来，成为一个探望的体系。众人一面在话语上有追求，一面在生命上有长进，同时都担负牧养、喂养的责任。如此一来，相信许多弟兄姊妹能被挽回过来，新得救的也能被托住。这就使以后进来的人，也能跟着这样作。

健康的话语，生命的长进，和充足的牧养，这是目前各地召会最急切的需要。至于要怎样聚会，释放灵，调灵等，相信大家都操练得差不多。现在的问题乃是内容要怎么充实。我们整个召会生活要有内容，都靠这三件事：健康的话语，

When the young people preach the gospel, they may encounter difficulties. If the serving ones can give them suitable advice, the young people will trust the serving ones. The serving ones must not be careless in giving advice. The advice that the co-workers give enables the young people to do the gospel work. The more the young people work, the more interested and burdened they become. Soon they will bear the burden for their school. This is not a method but a work to enliven a person so that he is living and burning. The work we did in the past succeeded only if we promoted it. If we did not promote it, the work would come to a standstill. Such a work was based on a method. A work that is based on life is different. Even if it is not promoted, it continues, because life is living and multiplies. We must learn to do a living work. All the churches should learn this kind of work.

THE URGENT NEED

Exercising our spirit by calling on the Lord's name, singing prayerfully, and pray-reading were given to us by the Lord, and they make it easy for us to release our spirit. Our urgent need is first to have healthy words to supply the church. Second, we all need genuine growth in life. In particular, the elders should grow in life so that they may supply life to the saints so that the saints also can grow in life. Third, the co-workers, elders, and serving ones must rise up in the matter of shepherding. This is one thing that we really lack. Because of our lack in shepherding, many have been baptized, but few have remained. This lack cannot be remedied by my speaking. It is the responsibility of the co-workers, elders, and serving ones. We must seek the Lord concerning how to make shepherding practical and prevailing among us.

All the elders should promote shepherding, and even the co-workers should consider how to bring the saints who meet regularly into shepherding and visiting. In Taipei there are twenty-five hundred saints who meet regularly. All these saints should visit and shepherd other saints. They should be coordinated together as a corporate body to carry out the visitation. They can pursue the Word and grow in life, and at the same time they can bear the responsibility of shepherding and feeding. This is the way to recover many saints and supply new ones. Furthermore, if this is our practice, the new ones will have the same practice.

Healthy words, growth in life, and adequate shepherding are the urgent need in all the churches. The churches have an adequate practice of meeting, releasing the spirit, and blending. The present issue is how to enrich the content of the church life. In order for our church life to have content, we need three things: healthy words,

生命的长进，和普及的牧养。我们去牧养弟兄姊妹，聚会的人数自然会加多；我们追求健康的话语，以及生命的长进，聚会的内容也就丰富起来了。盼望从这时候起，各处的长老和服事者，实在能在健康的话语上花一番工夫，而不要太倚靠全时间的同工，不要以为同工才是话语供应者；这个观念一定要改。长老们和家负责也都是话语的供应者，我们要照林前十四章所说，个个都作申言者。（林前十四 31。）我们都得拼上去，在健康的话语上有操练。

福音书房出版的书籍、“话语职事”、和其他翻译的书报，差不多都能跟上这个流，跟上这个时代，只要大家花时间把它消化，就能产生奶，成为乳母，去喂养别人。这样，健康的话语在我们中间，就不至于缺少，生命就能一直长进。关于圣经要道、初信造就、基本训练的书等，也是可以运用的，但是要作得活。

一九七一年一月三日讲于台北（全台同工长老聚会）

growth in life, and shepherding. As we shepherd the saints, the number in the meetings will increase spontaneously. As we pursue healthy words and the growth in life, the content of the meetings will become richer. From this time forward, the elders and serving ones in every local church must spend adequate time to be filled with healthy words. Do not depend on the full-time co-workers, considering them to be the suppliers of the word. This concept has to change. The elders and the responsible saints are also suppliers of the word. First Corinthians 14:31 says that we “can all prophesy one by one.” We must practice speaking healthy words.

The books published by The Gospel Book Room, The Ministry of the Word magazine, and other publications that we have translated are up to date with this burden. As long as we are willing to spend time to digest these books, we will produce “milk” and become “nursing mothers” to feed the saints. Then healthy words will not be lacking among us, and we will grow in life. We may also use books concerning crucial truths in the Bible, edification of new believers, and basic training. But we need to use them in a living way.

第九篇

普遍的牧养、生命的长进 以及话语的供应

一九四九年我们在台湾开工，起头人数并不多。当时所得的都是年轻人，今天得着的则多是成年人，二者有很大的差异。那时我们的工作一开展，人数便加增。可是这几年来，却没有什么明显的进展。即使有些进展，按比例而言，几乎等于零，其中的原因值得研究。

一、将各个人才都用上

虽然我们可能有许多理由可以推诿，但事实上，有一个重要的原因，就是不论同工、长老或是家负责，虽然都爱主，也愿意事奉，却不能把人用上去。不能把人用上去，乃是同工、长老、家负责所缺乏的点。人才都堆积在那里，却不能用上去。弟兄们虽非有意这样作，但都是天然的作法；这个作法是由于弟兄们个人的脾气，所以人才统统堆积在一旁。

CHAPTER NINE

SHEPHERDING, GROWING IN LIFE, AND SUPPLYING THE WORD

In 1949 we began the work in Taiwan with a small number of saints. At the time, the people whom we gained were mostly young ones, whereas today we gain mostly adults. There is a big difference between the two age groups. When the work started, the number of saints increased. However, in recent years there has not been a noticeable increase. It is worthwhile for us to study the reason for our lack of increase.

BRINGING THE SAINTS INTO FUNCTION

There may be many reasons for our lack of increase, but the main reason is that the co-workers, elders, and responsible ones have not been able to perfect the saints. Not being able to perfect the saints is a lack. The saints are capable, but they are not being perfected. Unintentionally, the brothers are serving in a natural way, according to their temperament. As a result, the saints are not being perfected.

以台北某会所而言，人才足够治理十个地方召会，并且有余。换句话说，若将那里的圣徒分成十组，充分用上，到十个地方撒种，几年以后，十处地方召会都必定会有成倍的繁增。可惜直到如今，人都没有用上去。同工们都会作工，却不会把人用上去；长老们会治理，也不会把人用上去；家负责更是同样的情形。这表明弟兄们自己会作，却不会将人用上去。若是家里的父亲、兄长都如此，后续跟进的晚辈也会如此。在工作及召会中，基本的原则与家庭一样。在家庭里，会烧饭的母亲要烧饭，不会烧饭的母亲也得烧饭。召会就是一个家，家里的人无论烧得好或烧得坏，都得要烧。这意思是，大的大用，小的小用；瞎眼的有用，瘸腿的也有用。已过同工、长老、家负责都只用合乎自己口味的人，这就是问题所在。不合乎自己口味的，他们不用；那些软弱、不刚强的就更不用了。结果自然是统统没有用上；我们的原则该是将材就用。

举例而言，我们要作台子，贵重的木材买不到，次等的木材也买不起，就找破木头。将那些破木头洗净、刨光，钉成台子，仍然像个样子。我们若有这种精神，工作就能完全开展。然而今天的光景却非如此，这个不要用，那个不要用，结果统统不用，只用自己看为可用的。我们看为可用的，大都是根据自己的个性，就是用自己喜欢的。这个限制太大，被废除的人太多。所以，同工、长老、家负责这个脾气非改不可。

同工、长老和家负责，若能到别处聚会，就能把机会让给别人。若是某会所的同工、长老、家负责都到别处聚会，将整个会所交给圣徒们，那里的会所也不会关门。同工、长老、家负责应该能分开出去工作。依据我们的情况表，台北召会有一万三千人，经常聚会的不到三千，有一万多人不聚会。若是同工、长老、家负责自己聚会，为那一万多人祷告，而将会所完全留给圣徒们，让他们自己作，自己定规，结果将出人意料。好比父母、兄长出远门，留下的孩子们就会自己照管一切。这意思就是长老们都不安排，让圣徒们自己作，

For example, there is a district in Taipei with enough capable brothers to administrate ten local churches. In other words, if the saints in this district were perfected and sent to ten places to sow the seed of the gospel, after several years there would be ten local churches with a manifold increase. It is regrettable that these capable ones have still not been brought into function. The co-workers are able to work, but they do not know how to perfect the saints. The elders know how to administrate, but they do not know how to perfect the saints. The same is true with respect to the responsible ones in the districts. This indicates that the brothers know how to serve, but they do not know how to bring the saints into the service. If a father and the older siblings do all the work in a family, the generation that comes after them will follow their pattern. The basic principle in the work and in the church is the same as the principle of a family. In a family the mother cooks whether or not she knows how to cook. The church is a family, and everyone in this family has to “cook,” regardless of how well they can cook. This means that every member in this family must function. Those with greater capacity have to function according to their capacity, and those with lesser capacity should function according to their capacity. In a family even a blind member can function. The problem in the past has been that the co-workers, elders, and responsible ones in the districts served with those saints who matched their taste and not with those who were not according to their taste. Neither did they serve with the weak and less capable saints. In the end, no saint was brought into function. We must bring every saint into function.

A carpenter can use any kind of wood to make a desk. He only needs to prepare and cut the wood. If we have this kind of spirit, the work will increase. However, our situation is that we reject different saints and select only those whom we consider to be capable. Our consideration of who is capable is based on our disposition; that is, we select whom we like. This limits the number of saints who can be perfected because too many are eliminated. Hence, the co-workers, elders, and responsible ones must change their attitude.

If the co-workers, elders, and responsible ones will go elsewhere and meet, they will give other saints the opportunity to serve. If they would hand an entire district over to the saints, the doors of the meeting place would not close. The co-workers, elders, and responsible ones should be able to form teams and go out. We have information cards for thirteen thousand saints in the church in Taipei. Three thousand of these saints meet regularly, and more than ten thousand do not meet. If the co-workers, elders, and responsible ones would meet and pray for these ten thousand and leave the district meetings to the saints, letting them serve and make decisions, the result would be surprising. Even in a family, when the parents and older siblings are not present, the younger siblings take care of everything. The elders should not make any

看看结果如何。同工、长老和家负责不要去拉已经有聚会的人，而是彼此聚在一起，迫切祷告：“主啊，你必须作工，找寻那一万不聚会的。”同工、长老及家负责专门去探望久不聚会的，绝不去碰已经有聚会的人。我信这样经过一、二年，他们也能聚到四、五百人。这是显然的，却不是最好的办法。最好的办法是将会所的成员分组，若是会所经常聚会的人数是四、五百，就可以将四、五十人分成一组出去开展，一共十组。少数人实在不能动，或不方便动，就留在会所里聚会。相信两年以后，原本会所的人数，会和今天差不多，并且还产生出其他十处地方召会。

二、改观念、 个性和作法

我们目前的情形是人不能用上去，还都挤在一起。这好比“占着窝不下蛋”，鸡窝只有两三个，另外有鸡要下蛋，却找不着窝。若是占着的能稍微走开，别的鸡还可以下蛋。现在我们所作的，是为大家开辟新窝。目前的光景，的确是人才没有用上去；因此，我们的观念要改，个性要改。观念、个性一改，作法就改了。作法一改，就能将人用上去。

明显的，我们的工作现在推不动，只能维持现状，想要工作有开展，实在不能。从一九六七年至今，过了三、四年，我们已经达到饱和点。各地召会的光景，与工作的开展，在目前同工、长老们手中已经达到饱和。因着他们的脾气、个性和作法的限制，不能扩展。所以，事情总是限制在他们手中。台北召会的光景就是如此。同工、长老们若不改个性，不改观念，不改制度，台北召会只能这样。即使再多作、再尽力传福音，也不能超过三千人，因为只有几个“窝”。所以，盼望同工、长老们要转观念。观念若不转，制度总要先转。制度转就是将同工、长老、家负责抽出来。这种作法并非长老不治会，而是仍旧治理，却不是现今的作法。若是“窝”让出来，别人自然能“下蛋”。我们将同工、长老、家负责抽出，剩下的圣徒们自然会处理事情。倘若父母不在家，无人烧饭，孩子们自然会自己找食物吃，这样就作出人才。

arrangements but let the saints take care of everything and see what the results will be. The co-workers, elders, and responsible ones should leave the saints who meet regularly and pray earnestly for the ten thousand who are not meeting. They should not touch the saints who meet regularly but focus on visiting the saints who have not been meeting. If we would practice this for one or two years, there would be four to five hundred more saints in the meetings. This is an obvious way to gain the increase, but it is not the best way. The best way is to take the saints who are in the meetings and form them into groups. A district with four to five hundred saints can be formed into ten groups, and these groups should go out for the gospel. There may be a few saints who are unable to go. These ones can stay in the districts. After two years of going out for the gospel, ten new local churches would be raised up.

CHANGING OUR CONCEPT, OUR DISPOSITION, AND OUR WAY

Presently, the saints are not being brought into function, but they are all gathering together. We have many “hens occupying the roosts but not laying eggs.” If those who occupy the roosts would step aside, other hens would be able to lay eggs. This is the purpose of our fellowship. In order for the saints to be brought into function, both our concept and our disposition must change. Then the way we work will also change. When our way changes, we will be able to bring the saints into function.

We are not able to push the work forward; we can only maintain our condition. In addition, there is no possibility for the work to spread. During the past four years, we have reached our capacity. The co-workers and elders in the churches and the work have reached their capacity. The work cannot spread, because of their disposition and way of working. Consequently, the things in their hands are always limited. This is the situation of the church in Taipei. This situation will continue unless the co-workers and elders are willing to change their disposition, concept, and system. Even if they try to do more and also preach the gospel, our number will not exceed three thousand saints, because all the service is in the hands of the co-workers and elders; that is, a few hens are occupying the roosts. The co-workers and elders must change their concept. If they do not change their concept, they must at least change the system. To change the system means to remove the co-workers, elders, and responsible ones. This does not mean that the elders will no longer administrate the church. The elders will continue to administrate the church but not in the present way. If they are willing to delegate the service, others will be brought into function. The saints will spontaneously begin to handle the church affairs. When the parents are away and no one prepares dinner, spontaneously the children rise up to feed themselves. In this way, the capacity of the saints will be manifested.

盼望同工、长老和家负责们里面得着开启，接受这样的直言。我若不说直话，就是欺骗你们。我们已经达到饱和，按目前的作法，作得再多，人数也不加增。因着容量有限，不论从早到晚，多么努力倒水，只能盛装一点点水。我们所需要的不是更多水，乃是扩充盛水量。我们不能把人用上去，因为潜意识里认为别人不能作，只有自己能作。我们虽然没有明讲，却在潜意识里这样认为，所以别人进不来。这些我们都要在主面前考量。

三、有真实工作的负担

此外，现在同工们作工，只是个作法，在工作上缺少真实的负担。长老们的治理，也完全只是治理，并没有牧养。这就是我们的现状。举例而言，我们借用球场举行大会时，各地的同工都在，按理说，那正是大家作工的机会。信息既然不是同工们释放，而会场里有很多新人，七、八十位同工都该像宪兵队，马上起来作工。我们应该具备这种精神，聚完会即刻去接触人。然而实际的情形说出，我们在工作上根本没有活的负担。不只同工们的情形如此，长老们也是这样。长老们该注意那些久不聚会的人，看见久不聚会的人出现在大会，就要立刻迎上去。所以从现在起，不需要长老管聚会，乃需要长老去看望。

我们因着作法、制度，导致了今天的情形。我们完全落到一个境地，只是作事、作工，而没有负担。在那个会场里，除了同工、长老、家负责以外，多数都是事奉的人，正是全体作工的机会，理当有所开展。然而大会结束，却也不见带进任何新人。大家落到规条里，好像机械人一样，不按钮就不动。我们完全在作法、规条的光景里，没有命令就不作。这里有一个危险性，有一天我们会完全落到组织、作法、安排里，不靠着灵而行，并且没有人有活的负担，作活的事情。

以台北召会而言，长老治会实在好，但大部分是在议事，关于牧养、教导几乎没有。圣经里的治会，重点乃是牧养和教导。长老们应该把时间多用在人身上，去牧养、寻找人。圣徒们不来聚会，就因为牧养差，牧养不普遍，工作不灵活。我们不能只靠办法和安排，似乎一不安排，就不能作工，也不会作工，甚至没负担。若是那样，工作就很难推展。

The co-workers, elders, and responsible ones need to be enlightened and receive this frank word. If I do not speak frankly, I am deceiving you. We have reached our capacity. Regardless of how much harder we work, we will not increase. A container can hold only so much water. We do not need to add more water; rather, we need to expand the capacity of the container. We do not bring the saints into function, because we unconsciously think that they are limited in their capacity but that we are not. Although we do not say this explicitly, we harbor this thought unconsciously. This is the reason that the saints cannot be brought into the service. We must consider these matters before the Lord.

HAVING A BURDEN FOR THE WORK

Furthermore, the co-workers work merely for the sake of working. They do not have a genuine burden for the work. The administration by the elders is merely organization without shepherding. This is our present situation. We recently held a conference in a gymnasium, and all the co-workers were present. That should have been an opportunity for them to serve. Since the co-workers did not bear the responsibility of giving the messages and many new ones were at the conference, the co-workers should have risen up. We must be equipped with a spirit to contact the saints immediately after a meeting. However, there was no burden for the saints. This was the case not only with the co-workers but also with the elders. The elders should be aware of the saints who have not been meeting for a long time and welcome them when they come to a meeting. For this reason, the elders should take care of visiting the saints.

Our way and our system led to our present situation. We have fallen into a state of working and doing things without a burden. Most of the saints in the conference were serving ones. It was the best opportunity for them to serve. However, no new ones were added. We use methods and have regulations to the point that no one will do anything without being directed. One day we will fall completely into organization, method, and arrangement instead of walking according to the spirit, and no one will have a living burden and do things in a living way.

The elders in the church in Taipei carry out the administration of the church in a very good way. However, they spend most of their time discussing church affairs, not shepherding and teaching. The administration of the church, according to the Bible, should focus on shepherding and teaching. The elders should spend more of their time on people, shepherding the saints and seeking the lost ones. The saints have stopped coming to the meetings because our shepherding is poor and our work is not living. In the work we should not rely on methods or arrangements. If we do, it will be difficult to propagate the work.

四、圣徒生命长进

在生命长进方面，我们也不够注意。长老们要看重自己在生命上的长进，也看重众圣徒在生命长进上的需要，更要看重家负责生命的长进。这不是请人来交通，或各分家轮流带菜来爱筵而已，那完全是作法。长老们必须自己先在生命上学功课，而后自然、自动的交通，不需要安排。这绝不是定规事奉聚会，或预定聚会的时间。长老有没有预定聚会时间都无所谓，乃要学真正生命的功课，知道家负责不行，就前去交通，供应生命，使他长进。如此一来，家负责也能供应生命给其他圣徒。目前圣徒中间生命的长进，实在是缺而又少。

五、话语职事方面下功夫

在话语职事方面，同工、长老们也没有花够多的功夫。虽然我们不该有人专司讲道，但是四、五百人经常聚会的会所，的确需要活的话语供应。这种生命的活话，不论同工或长老，即使钻破头皮也得钻出来。孩子们需要饭吃，父母即使不能摆出上好的饭，总得摆上充饥的饭。所以，同工、长老们总要全人钻研进去，钻研出一篇活的话。若是自己产生不出来，我们中间有许多话语都已刊印成书，总得在主面前花工夫研读，将主的话鲜活的呈现给圣徒们。每周都要给圣徒们话语的供应，这样召会才能发展且有内容。我们不能只要圣徒们祷读、喊一喊。释放灵是对的，但不能一年五十二周都如此。我们应当有真实的东西摆出来，好像作父母的天天给孩子们摆上食物，使他们吃饱。

目前普遍的看望、牧养没有，生命供应缺乏，话语供应更少，召会的往前已经耽延日久。加上长老们不能将材就用，事情一直限制在自己手里，召会不能发展，工作也不能开展。所以，现在我们要从主那里急起直追，要有绝对的改变才可以。长老们无论如何，一定要拼出来牧养神的召会。我们总得找出一条路，牧养全召会，使圣徒们生命上有长进。同工们在各处一定要有话语的供应；若是同工们不能作，长老们也要补上。请原谅我说直话，同工们话语若是供应不上，就不要自认是同工。若是同工们不能在生命上带别人长进，在话语上给人供应，要作什么呢？可能只作圣徒们平常事奉的

PAYING ATTENTION TO GROWTH IN LIFE

We do not pay enough attention to the saints' growth in life. The elders should be aware of their own growth in life, of the growth in life of the saints, and of the growth in life of the responsible ones. This does not mean that the elders should invite the saints for fellowship or that the districts should have love feasts. These are merely methods. The elders must first learn the lessons of life, and then spontaneously and automatically they will fellowship concerning life. There will be no need for arrangements. Fellowship does not refer to making decisions about services or a meeting schedule. Such decisions do not matter. The elders need to learn genuine lessons in life. If a responsible one is not doing well, the elders should fellowship with him and supply life for his progress. Then the responsible one will be able to supply life to the saints. The saints need more growth in life.

SPENDING TIME IN THE MINISTRY OF THE WORD

The co-workers and elders need to spend more time in the ministry of the word. We should not assign one person to be in charge of giving messages, but a district with a regular attendance of four to five hundred saints needs the supply of a living word. Both the co-workers and the elders must be desperate to study the word so that they can minister a word of life. It is the responsibility of parents to satisfy the hunger of their children. The co-workers and elders must give their whole being to give a living word. They can at least spend time before the Lord studying our publications, which contain many messages, so that they can present the word of the Lord to the saints in a fresh and living way. Every week the elders and co-workers must supply the saints with the word so that the church can develop and be full of content. We cannot ask the saints merely to pray-read and shout. It is right to release the spirit, but to merely shout and pray-read fifty-two weeks a year is not right. We must present something solid, just as parents feed their children every day.

The churches are not progressing because we are not practicing visitation and shepherding, we are short of the supply of life, and we lack the supply of the word. In addition, the churches are not developing because the elders have not handed the services over to the saints, and the work is not advancing. Hence, we must rise up and make a radical change. The elders must give themselves to shepherding the church of God. They must find a way to shepherd the church so that the saints grow in life. The co-workers must minister the word. If the co-workers cannot minister the word, the elders must make up the lack. Please forgive me for giving such a frank word. The co-workers who are not able to supply the word should not consider themselves as co-workers. If they cannot help the saints to grow in life or supply the saints with the word, what else can the co-workers do? It may be that they can only serve with

事。其实，召会中平常事奉的事，圣徒们都可以作，不需要同工们插手。事奉的事全数该还给圣徒们，他们业余时间可以作整洁，作招待，甚至接待。我们应当在主面前，认真考量这一切的事。

六、动机单纯，尽力作工

我们在主面前，必须动机单纯，干干净净，只管供应圣徒。关于青年聚会，并不需要同工们带领，青年人会带领自己。他们自己会作的，我们还作，就是多余。诸如会所招待的事，即使有十倍之多，也不需要同工们作，圣徒们绝对够用。我们口口声声说全召会事奉、全体事奉，结果到头来，还是少数人在作。我们需要敞开交通，召会才会有路。全时间事奉者该作的事，乃是给圣徒们活的供应。我们的观念一定要改。一位同工到了某会所，那里的圣徒没有食物，就要摆出食物，不需要等别人安排。例如，主日上午的聚会，没有人请你，也没有安排，末了你仍该起来供应二十分钟的话，使众人得饱足。这样，谁能说你错呢？给你带会所，你就带会所；给你带分家，你就带分家。其实，不必管会所或分家，重要的是你去带就活了。

同工们到一个地方服事，应当像雨水一样，哪里有洞哪里钻。少年人要作，老年人要作，没安排也作，完全凭着负担。那样，我们的前途还有一线希望。我们的态度应该是：要我到会所，我接受会所；要我到分家，我接受分家；没有分家，我接触圣徒个人；个人不能接触，我接触外人。如此竭力作工，工作才能展开。

七、翻转观念，供应生命

主不要我们在召会里、在工作上作官，祂是要我们尽力供应生命，像空气一样，哪里有缝就通透过去。我们要供应生命，彻底改观念，一点不复杂。我们在一个地方服事，聚会中即使没有机会讲话，也能借着祷告供应生命。我们作工非要有这种灵不可。现在我们的状况很为难，事奉交给家负责，事奉就受了限制；会所治理交给长老，会所就受了限制。其实，事情交付我们，不该限制在我们手里；事情不交付我们，我们也不争夺；我们只当尽心竭力供应生命，若有负担作少年人，就好好去服事他们。

the saints. However, the saints do not need help with the service; the co-workers do not need to be involved with the services in the churches. The services should be completely turned over to the saints. The saints can do the cleaning and ushering in their spare time. They can even give hospitality. We should seriously consider these matters before the Lord.

HAVING A PURE MOTIVE AND DOING OUR BEST

We must have a pure motive and only take care of ministering to the saints. The co-workers do not need to lead the young people's meeting. The young people can lead their own meetings. It is unnecessary for the co-workers to do what the saints can do. Even if there are more regular services, such as ushering during the meetings, the co-workers do not need to be involved with the services. The saints can handle the services. We often declare that the whole church should serve and that all the saints should serve. However, only a few saints are serving. We need to fellowship concerning this so that the churches have a way to go on. The full-time serving ones need to give the saints a living supply. We must change our concept. If a co-worker meets in a district where there is no supply of the word, he should immediately minister the word and not wait for others to arrange for him to supply the word. For example, at the end of the Lord's Day morning meeting he should stand up to minister the word for twenty minutes so that the saints are fed, even if no one invites him or arranges for him to do so. If he does this, who can say that he is wrong? It does not matter whether he is assigned to take care of a district. What is important is that the district he attends is living.

When the co-workers go to serve in a locality, they should be like rainwater that can seep through any crack. They should serve with young people and also with older saints. They should serve according to the burden, whether or not they are assigned. If they serve in this way, we have hope for the future. Our attitude should be to serve wherever we are. We can always contact the saints individually. If we cannot contact the saints individually, we can contact unbelievers. Only by serving diligently can the work propagate.

CHANGING OUR CONCEPT AND SUPPLYING LIFE

The Lord does not want us to be officials in the church or in the work; rather, He desires that we always supply life, just like air always fills a container. We must change our concept, not be complicated, and supply life. If we do not have the opportunity to speak in a meeting, we can still supply life through prayer. This is the kind of spirit that we must have in our service. Our situation has come to a standstill. When the service is handed over to the responsible ones, it is restricted. When the administration of a church is handed over to the elders, the church is restricted. We should not restrict the matters that are handed over to us, nor should we fight to receive things. We should only endeavor to supply life. If we are burdened for the young people's work, we should serve them diligently.

请原谅我说直话，我在美国并不是一直只作旧金山和洛杉矶两处召会，乃是作整个美国。反观，这里是好几位弟兄留在一个会所，却个个走不开。情况表上圣徒人数至少有二、三千，经常聚会人数却只有五、六百，弟兄们个个还是走不开。有人批评我们现在改变作风了，事实上，我们从起头就一再叮咛同工们，要到各处成全人，而不要代替人作，也不要代理人作。

如今你们好比作了多年的理发师，却没产生一个徒弟。我们必须转观念，其中相当关键的是话语供应。我们不需要讲没有用的道，今天随兴讲爱神，明天随兴讲舍己。我们需要有一条生命的线，并要衡量工作该如何往前。若是自己拿不出东西，就要寻找，不需要讲好听的道，乃要应付、供应今天的需要。全时间服事者应该在话语上努力研究、拼上去，虚晃时日是我们的羞耻。有些同工自认会作什么，其实并没有。有些同工则是安分守己，听话却没有作为，工作都摆着。以某会所而言，有四位全时间弟兄在那里，若是一周之内普遍没有生命的供应，也没有话语的供应，听凭圣徒自由来去，就是不应该的，也是错误的。四位弟兄全时间服事，若都好好尽功用，不知能作多少工。你们不必管谁负责，也不必管一切制度，乃要作出事情，有机会就供应生命，服事该是活的。

此外，一切复杂的情形不该有。我们众人要敞开，要改进，一定要改观念、改个性、改作风、改制度，才能蒙拯救。否则，按着我们的观念、个性以及目前的作法，工作已经达到饱和点。不论再作多少，仍是维持现状，不能用上人；即使招兵买马，将人找来也不会用。若是我们在观念、个性和作风上改变，人来一个用一个，处处都用上去，人数立刻繁增，聚会人数一定加多。有些人不来聚会，并非不愿意聚会；我们若改变作风，人会愿意来聚会的。

八、事奉分责， 普及牧养

Please forgive me for speaking frankly. When I am in the United States, I do not serve only the church in San Francisco and the church in Los Angeles. I serve all the churches in the United States. The brothers in Taipei, however, serve in one district and are unable to travel. According to our information, there are only five to six hundred saints who regularly attend the meetings. The brothers should be able to travel. We are not changing our way. From the beginning of the work we repeatedly charged the co-workers to travel for the perfecting of the saints rather than to replace the saints or serve on their behalf.

We have been working for many years, and yet we do not have any who can follow after us. We must change our concept and pay attention to the crucial matter of ministering the word. We do not need to give useless messages; we should not speak on loving God today and denying the self tomorrow based on whims. We need the line of life, and we need to consider how to advance in the work. If we cannot produce a message, we should search for material in our publications. We do not need to give pretty messages. We need messages that meet the present need and are a supply. All the full-time serving ones should give themselves to labor in and study the word. It is a shame for us to spend our time aimlessly. Some co-workers think that they can accomplish something, but they cannot. Other co-workers stay within their measure. They are obedient but have not accomplished anything. If a certain district has four full-time brothers who neither supply life nor minister the word, the brothers are not doing a proper work. With four brothers serving full time, many things can be accomplished if they are diligent to function. They should not care for who is in charge, nor should they care for the system. They should work in order to have a result, and they should use every opportunity to supply life. All their service should be living.

Furthermore, we should not have complicated situations. We should be open and seek to improve. Only when we change our concept, our disposition, our way of doing things, and our system will we be delivered. Otherwise, with our present concept, disposition, and way of doing things, the work has reached a standstill. No matter how much more we do, we can only maintain our situation, because we do not bring the saints into function. Even if we recruit some capable saints, we do not know how to bring them into function. If we change our concept, our disposition, and our way of doing things and then bring the saints into function, the number of saints will increase, and those in the meetings will also increase. Some saints are unwilling to come to the meetings, but if we change the way we do things, they will have a desire to come to the meetings.

DISTRIBUTING RESPONSIBILITIES IN THE SERVICE AND SHEPHERDING

我们不该有作官的观念，作长老不是居最高位，乃是最低下，是作仆人。盼望主怜悯我们，长老们一定要拼到普遍的喂养、普遍的牧养。长老们花在治理召会的时间，已经够多。治理多年的结果，好比一个家庭有了房子，还研究怎样修缮、整洁，却让孩子们没饭吃、没书读，满街乱跑。从现在开始，我们不要再注意家里的门窗如何，乃该商量怎样使孩子们吃饱，让他们安静读书，好好往前。这是我们的当务之急。长老们在议事上，常常花几个钟头，却对看望、牧养、照顾和供应生命，简略带过，对圣徒的照顾多是在制度方面。同工们亦是如此，工作上多是例行公事，等因奉此。我们的工作应该非常的活，在聚会中不该遵循老旧作法，乃该让圣灵带领；主可能使用任何一位，让聚会活。所以，同工们无须多作安排。许多时候，带领反而杀死聚会，没有带领，人人反都活了。

若是青年聚会没有同工带领，全是他们自己作，他们不愿意也会作成愿意，不会作也会成为会作。同工们现在的作法，是代替了青年人。同工们要真下决心，让青年人自己作。然而，不要在背后鼓动青年人作；表面看，好像青年人自己作，其实是同工鼓动出来的。同工们千万不要一直将事情把持在自己手里，弄得青年人统统被动。即使青年人要求同工帮忙，同工也不该顶替他们，非让他们自己作不可。

我们要将同工、长老和家负责抽出来。具体而言，会不论谁服事，原则都一样，就是要把人用上去。将人用上乃是基本原则。只要人来聚会，能用的就要用，不能用的也要用。那些不来聚会、不照面的，若是同工们会作工，就要前去照面，探望他们。若是某会所经常聚会的人数有四、五百，最起码要用上一大半。

在实行上，我们先将会所里的服事项目统统列出，再与家负责商量，从圣徒们中找出能负责的人。接着，将一项项服事安排出去，让圣徒们接管。至于细节，完全交由负责的圣徒去定规。以接待为例，有二位弟兄作总管，加上几位姊妹，分配房间、床位及整洁等，就由他们负责尽量去找人。这样的作法很简单，并且轻而易举。长老们只要在后面监督，看看作了没有。若有人作的不透切、不得体，长老们无须直接介入，乃是由负责的人去照管。举例而言，

We should not serve as if we were government officials. The elders do not occupy the highest position in the church; instead, they are servants. May the Lord have mercy on us. The elders must give themselves to serve until there is feeding and shepherding in the church. The elders have spent enough time in the affairs of the church, but the saints are neither being supplied nor educated. This can be likened to parents who consider how to clean and upgrade their house but do not provide food for their children. There is no need to pay so much attention to “cleaning our home”; we should rather consider how to feed our children so that they can progress in a good way. This is our urgent need. The elders often spend hours discussing the business affairs of the church, but they only briefly mention matters concerning visitation, shepherding, care, and the supply of life. This also applies to the co-workers. Their service tends to be a routine. Our service must be living. In the meetings we should not follow the old way; we should be led by the Holy Spirit. The Lord can use any saint to enliven a meeting. Hence, there is no need for the co-workers to make so many arrangements. Often when the co-workers try to lead the meeting, they kill the meeting. The saints do not need arrangements in order to be enlivened.

If the young people's meeting is led by the young people and not by co-workers, the young people will be willing to attend the meeting, and even if they do not know how to have the meeting, they will learn. The co-workers' service must not replace the young people. The co-workers must let the young people serve. Do not even stir up the young people. The co-workers should not keep things in their hands, because this causes the young saints to be passive. Even if the young saints ask the co-workers to help, the co-workers should still not replace the saints. The co-workers must insist that the young saints serve.

The co-workers, elders, and responsible ones should not try to do everything but rather should bring the saints into function. Bringing the saints into function is the basic principle of our service. Every saint who comes to the meeting is useful, and we must perfect him. A co-worker who knows how to work would visit the saints who are not in the meetings. At least half of the saints who are in the meetings must be brought into their function.

We should be practical and make a list of the services in the district. Then we can fellowship with the responsible ones to find out who among the saints can bear responsibility. We can then arrange for the different services to be given to the saints. The details related to the services should be decided by the saints who are responsible for the service. For example, two brothers and a few sisters can be given the responsibility of hospitality. They will be responsible to find other saints to help with room and bed assignments and cleaning. This way of delegating is very simple and easy to carry out. The elders need only to have oversight and make sure that the services are properly taken care of. If a saint is not thorough, the elders

洛杉矶召会接待一百多位外来的圣徒，就是由四位弟兄负责饭食服事。他们乃是自己找人钉凳子、饭桌，张罗碗盘，开立菜单并采买，把能用的人都用上。住宿的安排也有人负责，他们也是自己找帮手将人统统用上。这样的作法轻而易举，长老们并没有管那些事，事情却都作的得体。目前各会所里，可用的人太多，长老们要将服事交出去，然后在背后监督。

长老们应该有大部分时间去牧养，供应人生命。同工们也该有时间开辟工作，拼出话语供应。我们不能任凭圣徒们周周聚会，却得不到一点话语的供应。同工们在话语的供应上，若是自己作不出来，就要将已经释放的信息熟读应用，并彼此配搭去供应人。在美国有几处召会就是这个作法，每次聚会总有一篇生命的话，这实在是轻而易举的事。所以，同工、长老们要能把事情交出去，不能一作就把持在自己手里。

再者，在作法上不要呆板。譬如将几个人分成小排的作法，是很简单的事，不必管全台有没有人这样作。我们目前的光景是太死板，太规律，也太倚靠办法和安排，这些情形都要打掉。总之，要让众圣徒有机会服事，长老们只要在背后监督。同工们也该尽量利用机会，拼出话语的供应。尽职时该随着圣灵的带领，有活的话语传输。若是一处地方召会没有同工，长老们在话语方面也得顶上去。若非如此，聚会就会贫穷，众人也会挨饿。总之，长老们该监督；同工连同长老们，都该拼话语的供应，有生命的路线。

话语的供应有两条线。一条线是带领新得救的人往上去，从认识重生、内住的生命、跟随里面的感觉等，一项项点活人。另一条线是为着带领地方召会，像吹号筒一般。召会该如何往前，应当有话语出来供应、带领。然而话语要出来，不能只有少数人尽功用，需要众圣徒都尽功用。我们不能靠规律及作法，若无作法和安排，就没有作为；安排到哪里，作到哪里，不安排就完全不作。这会使我们不能跟随里面的灵，不能发展里面的生命。

need not intervene personally. They can let the responsible ones take care of the situation. When the church in Los Angeles received more than one hundred visiting saints, four brothers were responsible for serving meals. The brothers asked different saints to take care of various tasks, such as obtaining chairs and tables, preparing plates and bowls, planning menus, and making purchases. All the saints who were available were employed. The saints who were responsible for lodging arrangements sought out other saints to help them. This way of doing things is very easy. The elders did not get involved in any of the services, yet everything was carried out appropriately. In all the districts in Taipei there is an abundance of useful saints. The elders should hand over all the services to them and oversee from a distance.

The elders should spend most of their time shepherding and supplying life to the saints. The co-workers should have time to propagate the work and should study to minister the word. We cannot let the saints come to meetings week after week without receiving any supply in the word. The co-workers should study the messages that we have released and coordinate with one another to minister the word for the supply of the saints. This is the practice in several churches in the United States. In every meeting there is always the supply of the word of life. This is easy to do. Hence, the co-workers and the elders should let go of other things. They should not keep anything in their hands.

Furthermore, the co-workers and elders should not be rigid in their practice. It does not matter how the saints are formed into small groups. We are too rigid and regulated, and we rely on methods and arrangements. We must tear these down. We must let the saints have the opportunity to serve. The elders should only oversee from a distance. The co-workers should grasp the opportunity to supply the word. They should follow the leading of the Holy Spirit to release a living word. If a local church does not have a co-worker, the elders should do their best to meet the need in the word. Otherwise, the meetings will be poor, and the saints will starve. In short, the elders should oversee, and the co-workers, together with the elders, should do their best to render a supply in the word and maintain the line of life.

There are two lines in the supply of the word. One line is to bring the new believers from knowing regeneration to knowing the indwelling life, and then to following the sense of life, that is, enlivening the new ones step by step. The other line is concerning the leading of the local church. This line can be compared to blowing the trumpet. The church's going on is dependent on the supply and leading through the word. However, in order for the word to come forth, there cannot be only a few saints functioning; all the saints need to function. Depending on regulations and methods and not doing anything without being directed prevent us from following the mingled spirit and prevent the divine life from growing.

我们总得想尽办法，使众圣徒都事奉。否则光是“老母鸡”，都占着窝不下蛋。如今我们要把“老母鸡”搬走，到别处下蛋，将原本的窝让给别人，这是硬性的规定。因着我们的作法和个性，所能作的已经完全达到饱和点。我们若再不改个性，不改作法，就无路往前扩展，只停留在原来的情形里。

举例而言，青少年的小姊妹也可以在同学中传福音，带人得救。这是很浅显、简单的事，千万不要将工作弄的好像中状元一样，只有少数人能作。小姊妹们可以在主面前拼一拼，甚至禁食为全班人祷告。起头若只有两位同学得救，就与她们开始聚会。同工们就要抓住机会供应生命，不要讲老生常谈的道，只要讲真实简要的道。开始可能只有四、五位，逐渐四个变八个，很容易繁增。目前我们的事奉很机械化，大家都是半冷半热。我们要将人人都点活。主托付你带领几位国中生，你就好好为他们祷告，非将他们烧起来不可。结果，一个带一个，就会有百倍的繁增。虽然你所作的是几个国中生，末了，整个主日聚会，甚至青年聚会，都由你供应。接着，你还要到别的分家去顾到不同的需要。这就是我们的作法，非常简单。

九、放手让人人尽功用

人受教育是从小学开始，一年年累进，就会大学毕业，甚至得到博士学位。然而，我们当中许多圣徒，功用没有发挥，好像读书多年，“小学”却没毕业。同工、长老们看看这个、那个，都觉得不行，末了还是自己作。自己越作越熟，越老练，越专家；末了就只有自己会作。现在我们都放手让人作，让众人都有机会学习。以洛杉矶召会为例，不论饭食或接待，完全没有指导，都是他们自己作；即使作错也不会错得多远。

We must do our best to let all the saints serve. Otherwise, we are old hens occupying the roost but not laying eggs. Our method and our disposition have brought us to a standstill, to a point where we have reached our capacity. Unless we change our disposition and our practice, we will have no way to go on and no way to spread; we will remain in our current situation.

Young sisters can preach the gospel to their classmates and bring them to salvation. This is very simple. We should never think that only certain qualified saints can be involved with the gospel and that only a handful are capable. Young sisters can go before the Lord in desperate prayer. They can fast and pray for their class. When two classmates are saved, the sisters can begin a meeting with them. At that time the co-workers should grasp the opportunity to supply the sisters with life. Gradually, the new ones meeting with the young sisters will increase. Our present way of serving is mechanical because we are halfhearted. We must enliven the saints. If the Lord gives a brother the burden to lead a few junior high students, he should pray for them desperately until they are burning. As a result, each of the students will bring at least one classmate to salvation, and there will be a hundredfold increase. Although the brother is serving a few junior high students, he is supplying the Lord's Day meeting with life and thus even the young people's meeting. He also needs to go to different districts to take care of different needs. This should be the way that we work. It is very simple.

LETTING GO AND LETTING EVERYONE FUNCTION

Education begins in elementary school. If a person continues year after year, he will graduate from college or even finish with a Ph.D. Many saints have not had their function developed. They can be likened to someone who has been studying for many years and yet has not graduated from elementary school. The co-workers and elders consider the saints and feel that no one is capable; therefore, they do everything themselves. The more they do, the more experienced and skillful they become until they are the experts. The co-workers and elders are the only ones who know how to serve. Now we need to let go and let the saints serve so that they have the opportunity to learn. The church in Los Angeles is a good example. Whether in meal service or giving hospitality, the saints take care of everything without being instructed by the elders. Even if the saints make a mistake, it will not be serious.

有些同工说，“那些出事的同工们，都是李弟兄作工带出来的。李弟兄若谨慎一点，就不会发生这些事。”然而，从我在台湾开工起，若是这个人我不要，那个人我也不要，结果就是把许多人扼杀了，召会也不会有多少繁增。我是好比生了二十八个，死了十四个，还存留了十四个。无论如何，台湾岛上现今还有这么多处召会。所以，要错就错吧，其实不会错多远。

我们都需要主的怜悯，将这件事敞开。谁能无错？我们那有人作得正正确确没有错？只有主耶稣才没有错。求主怜悯，当我们去作时，可能有人反对，但我们不能因此就不作，好像不作就不会错。我们在这些事上，一定要转观念。若是不能容下别人，不能与别人合作，这并不好。原则上，不是你照我讲的，也不一定是我照你讲的，只要能带人得救、爱主，使召会得着扩展就可以了。即使你不照我讲，我到你那里，也不必引起事情。反对者喊口号，说他们看见基督；其实他们只要作“基督是一切”的工就好，其他都是鸡毛蒜皮，但他们却非打鸡毛蒜皮不可。我们不能像他们那样，我们要灵强，随从灵的引导，心干净。我们从大陆到台湾作工，都是一起同工，从来没有这个工作区域同工、那个区域同工的感觉。所以，我们异象要清楚，心要清洁，并且释放灵。

同工到一所大学作工，若没有圣徒在其中，就要好好祷告，总得作出一个学生。若是已经有几位圣徒，就要将他们找出来，好好交通，带他们聚会。然后，要他们接著作，而不是同工们一直在聚会中直接带领。实在说，那不是带领，乃是代替。你们要在背后供应和教导，用打仗来说，就是供应子弹，教人打法，并找出战略。在别人看，是他们在打仗，好像与你们没有关系。这样，就能变作他们自己的负担。有人反应说，不会作。实在说，什么是会作，什么是不会作？我们没有见过一人因为不会说话，就不说话。人不论聪明、愚拙都会说话。说得好说得不好都无所谓，说得好办了事，说得不好也办了事。这样，工作就能作成。我们都要在这些地方改观念，改性格，工作才有前途。

Some co-workers said, “Those dissenting co-workers were raised up by Brother Lee’s work. If Brother Lee had been more careful, these things would not have happened.” However, if from the beginning of the work in Taiwan, I did not let the brothers serve, I would have annulled the function of many saints, and the churches would not have had much increase. I can be likened to a mother who had twenty-eight children, and although some have died, many remain. There are still many local churches in Taiwan. Therefore, let the saints make mistakes; the mistakes will not be too serious.

We need the Lord’s mercy in order to be open to this fellowship. Who is without mistakes? Which one of us always does things right and never makes a mistake? Only the Lord Jesus is without mistakes. May He have mercy on us. When we begin to serve in this way, some saints may oppose us, but we should not stop out of a desire to avoid making mistakes. We must change our concept. It is not good if we cannot accommodate others or coordinate with others. Rather than giving directions to others, we should concentrate on leading people to salvation and to loving the Lord for the spread of the church. Even if a brother does not follow this fellowship, this is not a cause for stirring up trouble. The opposers shouted slogans, saying that they had seen Christ and that Christ is everything. If they truly had worked in the principle of “Christ is everything,” there would have been no need for slogans. Everything else is trivial. However, they focused only on trivial things. We cannot do this. We should be strong in spirit, follow the leading of the Spirit, and have a pure heart. We have always worked together. There has never been the feeling that some co-workers belong to this region of the work, and others belong to another region of the work. Hence, our vision must be clear, our heart must be pure, and we must release our spirit.

If a co-worker wants to serve in a university where there are no saints, he should pray earnestly until there is at least one student there. If there are already several saints on campus, he should find them, fellowship with them, and bring them into function. Then he should let them serve. If he leads their meeting, he is replacing, not leading, them. He should supply and teach them from a distance. To use a military example, he should supply them with ammunition, teach them how to shoot, and identify a strategic plan for them. It may appear to others that the students are the ones engaged in battle and that the co-worker is doing nothing, but the work has become the burden of the students. Some co-workers said that they are not able to do this. Being able or not being able is a relative matter. Even a person who cannot speak well does not refuse to speak. Everyone, whether smart or foolish, can speak. It does not matter whether a person speaks well or speaks poorly. A person who speaks well accomplishes something, and a person who speaks poorly also accomplishes something. This is the way that things are accomplished in the work. Only when we change our concept and disposition will the work have a future.

盼望从现在开始，各地召会在事务上，都要交由圣徒们去作，全时间的同工们绝对不要代替他们作。每处召会或会所，都有很多圣徒，要尽量安排他们事情作。不是命令，乃是交付他们作。交出去就由他们负责，同工、长老们只要监督，适当的更正并鼓励。其次，同工们在各处，要尽力担负起话语的责任，不要去讲道理，乃要自己拼，适当的引用材料，并学习找方法。若是一个人不够，可以两三位配搭，好好钻研一篇信息，研究怎样吃下并消化，以产生供应。总而言之，每周总得有丰富的话语供应给人。

同工们既是全时间的，就要尽力往学校开展。这件事不必人安排。我们要作学校，就要尽量往学校钻，不要再作事务。学生聚集的时候，同工们得想办法供应，而不是直接带领。至于各召会里的聚会，乃是众圣徒的聚会，长老及同工们也不要带领。你们要帮助大家有清楚的看见，那是众圣徒的聚会。长老们负责监督，看看得当不得当，不得当则要教导并改正。同工们则要拼话语，供应生命。

此外，长老们要尽力用时间牧养，少用时间安排事务。事务既已交给圣徒，就要他们负责安排并执行。我们要把握这些重点，不再回到老作法，将事情把持在自己手里，什么都由自己作。长老们就该牧养，只将重大事情定规，事务交给众圣徒作，聚会也交给众圣徒。同工们则要拼话语的供应，再有时间则要拼学校开展。长老们把事奉交出去以后，则要好好监督。一项事奉交给两三个人负责，是要他们招兵买马，将人找出来，加以训练、指导。细节的事长老们不必操心，只要监督、察看。有时在事奉上，人缺席、失职或忽略了什么，长老们要给与合式的帮助。

From now on the affairs of the church should be turned over to the saints; the affairs of the church should be under their care. The co-workers must not replace the saints. There are many saints in every church. The co-workers must not give the saints directions but rather entrust them with responsibilities. The co-workers and elders should just oversee the services, rendering appropriate adjustment and encouragement. Furthermore, the co-workers in every place should bear the responsibility of ministering the word. They should not minister doctrine but should make an effort to use appropriate material and learn to give a message. If one co-worker is unable to do this, two or three can come together in coordination. They can dive into a message and study how to digest it so that they can supply the saints. Every week the co-workers should have a rich word with which to supply the saints.

The full-time co-workers should do their best to propagate the work in schools. There is no need to wait for others to make arrangements. They should spend more time with the schools and not with the church affairs. The co-workers should do their best to supply the students without leading the students' meeting. The meetings of the church are the meetings of the saints; hence, the elders and co-workers should not lead the meetings. They should help the saints understand that the meetings belong to the saints. The elders are responsible for oversight, making sure that the meetings are carried out properly. They should teach and correct if anything is improper. The co-workers should endeavor to minister the word and supply life.

The elders should also endeavor to utilize more of their time for shepherding and less time for church affairs. Since the affairs of the church have been handed over to the saints, the elders should let the saints be responsible. These are the main points that we should grasp. We must not fall back to our old ways of keeping everything in our hands and doing everything ourselves. The elders should take care of shepherding and deal only with crucial matters, leaving the ordinary affairs to the saints. The church meetings should also be handed over to the saints. The co-workers should endeavor to supply the word. If they have more time, they should endeavor to propagate the gospel in the schools. After the services are handed over to the saints, the elders should oversee diligently. The elders should turn over the responsibility of a certain service to two or three saints who can train and instruct other saints. The elders do not have to be concerned with these details. The elders need only to oversee and observe. When there is a mistake or an act of negligence in the service, the elders should render appropriate help.

分排的事不要太呆板，指定什么人负责，谁带头作召集人，乃要让人自动的事奉。这要让圣徒们自己拼，无论是祷告寻找久不聚会者，或传福音带新人，都由他们自己作。另外，擘饼聚会和青年聚会也不要带领，乃要圣徒们自己作。长老们只要在背后监督，然后给与适当的改正、开导和鼓励。这与从前的分排不同。从前的分排是照情况表分排，结果只有几个人聚会，其他人几乎都不露面。现在依照报名的人，加以分排，这报名要持续几周。陆续增添的人，可以再分排。

十、结语

首先，同工、长老们必须看见当务之急，乃是要作到普遍牧养、生命长进和话语供应。我们最缺的就是这三项。我们要带领召会有普遍的牧养，并且在生命上长进，还要有话语的供应。我们不要那些例行公事的道，乃需要活的话语。在每处召会或会所，每周总要有一、两篇活的话。同工们只要拼就能作，绝不要例行公事。并且在事奉上，各召会、会所的事务，要实际、绝对的由圣徒们自己作。不只要圣徒们作，还要他们将事情担负过去，变作他们的责任。聚会是众圣徒的，同工、长老只是供应。甚至属灵方面的事奉，也是圣徒们的。至终，圣徒们个个都会学会牧养和教导。

一九七一年一月十一日讲于台北（台湾北区同工长老聚会）

Furthermore, we should not be rigid in forming small groups by assigning someone to be responsible or someone to take the lead. Rather, we should let the saints serve voluntarily. We should let the saints endeavor to look for backslidden saints and to preach the gospel and bring in new ones. The elders should not lead in the bread-breaking meeting or the young people's meeting. The elders should let the saints lead the meetings. The elders need only to oversee from a distance and render appropriate correction, guidance, and encouragement when needed. This is different from what we have done with small groups in the past. In the past, based on the information cards, we formed the saints into groups. As a result, only a few saints met together; most never attended the meeting. This time the saints who sign up will be formed into groups. The saints who sign up later will be formed into more groups.

CONCLUSION

The co-workers and elders must see the urgent need of shepherding, growing in life, and supplying the word. These are the three items that we lack the most. We must lead the churches into shepherding, growing in life, and the supply of the word. We want a living word, not routine messages. In every church there should be one to two meetings a week with a living word. As long as the co-workers are willing to endeavor, they will be able to meet this need. They must not carry out a routine. Concerning the church services, all the affairs in the churches should be taken care of by the saints. Not only should the saints do things, but they should take up the burden and the responsibility for the things that they do. The meetings belong to the saints. The co-workers and elders are present to render a supply. Even the spiritual services belong to the saints. Eventually, every saint will learn to shepherd and to teach.

第十篇

成全人 与事奉的建立

一、学习适应环境

本篇信息我们要交通一点关于工作的事，特别是对弟兄们，因为几乎每位同工都有一个特别的作风，就是无论他们到哪里，都要有自己的小天下。这“小天下”一辞，在人的领会里总不是太好，多指一个人要造反了，或者是要夺天下的意思。然而，这里不是指这个意思，而是指同工们每到一个地方服事，就要当地的长老、弟兄姊妹们把一切交给他们。只要长老们有一点不交，同工们就觉得他们不能作了，因为行不通，受限制了。直到现在，我们中间这个东西还没有打掉，这也就是众圣徒在工作上不能有丰满果效的原因。

事实上，若是长老们完全听同工的话，同工说什么就作什么，同工们到底能作多少，能运用多少，就成了一个问题。这种作法就是要大家失业，要大家听同工的话；而同工们也不一定有干才，不一定能实在的运用自如，结果大家都闲在那里，主的工作就被耽误了。一个人的脾气、习惯和作风是很难改的。若是谁一有了天下，一当家，大家都得要听他的，这就会造成配搭的难处。

所以，这个观念不打掉，你出来作工定规没有果效，你也不能作配搭的工作，既不能与人配搭，也不能让人配搭。结果你只好一个人作工，而别人也不会听你的话。这个难处在我们中间一直存在，我们的同工作工的确有这个味道。原谅我说这话，同工们全时间事奉之后，严格说来，并不一定构得上是一个同工。广泛来说，今天弟兄姊妹一同事奉，都是同工。一个全时间事奉者，也不一定就能作带头的工作。有人以为按原则，同工就是使徒。其实不然，若是这样就有太多的使徒，甚至每个门徒都是使徒了，因为每一个门徒都是同工的。所以同工们要了解，你若要在主手中有用处，你非要适应环境不可，不能要环境适应你。

CHAPTER TEN

PERFECTING THE SAINTS AND ESTABLISHING THE CHURCH SERVICES

LEARNING TO ADAPT TO THE ENVIRONMENT

The fellowship in this chapter is concerning the work and is mainly related to the brothers. Most of the co-workers have a particular way of doing the work. When a co-worker goes to serve in a locality, he wants the elders and the saints to hand everything over to him. If the elders hold something back, the co-workers feel that they cannot work, because they are restricted. This attitude must be torn down. This is the reason that the work does not have an effect among the saints.

However, even if the elders were to do whatever the co-workers tell them, I question how much the co-workers would be able to achieve. The co-workers serve in a way that causes everyone else to become “unemployed” because they must be directed by the co-workers. Furthermore, the co-workers may not be able to properly exercise their function. As a result, not only are the saints idle, but the Lord’s work is hindered. It is very difficult for a person to change his temperament, habit, and style of work. As soon as a person becomes the master of a domain, everyone must listen to him. This creates problems in the coordination.

Therefore, if we do not drop this concept, our work will have no effect. The co-workers will not be able to coordinate with others, nor will others be able to coordinate with them. This is an existing problem among us. The co-workers have this flavor in their work. Forgive me for saying this: Not every saint is qualified to be a co-worker when he begins serving full time. Actually, all the brothers and sisters who serve together are co-workers, but this does not mean that they can take the lead in the work. Some saints think that the co-workers are apostles. This is not true. Every saint is a disciple, and every disciple is a co-worker. If the co-workers want to be useful in the Lord’s hand, they must adapt to their environment and not expect the environment to adapt to them.

常有人以为，在洛杉矶召会服事的都是好人才，人才真多。事实上，那是因为我在洛杉矶服事，都是尽量把人用上去。洛杉矶召会是我所服事的第四或第五处召会。我在中国北方时，有用的人不少；到了上海，有用的人也很多；到了台湾，有用的就更多了。其实，他们不一定是好的，只要你用上去的都是好的，你没有用上的都不象样。然而用上去，不一定是你作头，即使你不作头，他们也都能用得上。

所以，同工们要了解，出去作工是没有人靠的，什么人也不能靠。同工们必须像空气中的雨水一样，哪里有缝就往哪里钻。空气是靠不住的，怎么靠也靠不住。我们曾经说过，同工们的用处应当像浆糊一样，平面能抹粘，立体能抹粘；台子底下能抹粘，往斜坡去的也都能抹粘。无论是尖的、圆的，或是长方形的，任何形状都可以。同工们非像浆糊一样不可，无论是不是平面，都可以抹上，即便是粘得一塌糊涂。所以，一个象样的地方你能粘，不象样的地方你也能粘。你到一个地方就是要粘，不管象样不象样，就是要粘。同工的功用就是糊纸张，作长老的管我，我能粘；长老不管我，我也能粘。

所以今后，我们众人要彼此厉害的对待，对彼此要忍心。谁不愿意去什么地方作工，就非要他去不可；谁在什么地方作不好，就非要他去作好。不作好不行，光去作也不行，一定要他作到好。今天什么人怕长老管，就把他送去全台最会管人的长老那里，让他去学这个功课。有的地方召会长老会管人，那也是主预备的。同工们作工，要去适应环境，不要叫环境适应你。

Some brothers said that there are many capable saints in the church in Los Angeles and that the serving ones there are also capable. When I serve, I do my best to bring the saints into function. The church in Los Angeles is the fourth or fifth church that I have served. When I was in northern China, there were many capable ones there. There were many capable ones in Shanghai, and there were even more capable ones in Taiwan. However, initially the serving ones are not necessarily capable. The truth is that the saints who are brought into function become capable, but those who are not brought into function remain limited. When we perfect the saints, we do not necessarily need to take the lead. Even without our taking the lead, the saints can still be perfected.

Therefore, the co-workers must not depend on others' being accommodating. The co-workers must be like rainwater, which can seep through any crack. In the past we have said that the co-workers should be accommodating of others to the point that they are like glue. Glue can be applied to a horizontal surface as well as to a vertical surface; it can be applied to an area under a table as well as to a surface that is slanted. Moreover, glue can be applied to objects of any shape, whether they are pointed, round, or rectangular. The co-workers have no alternative but to be like glue, which can be applied to any surface, in any condition, even if the surface looks messy. They can be accommodating in their function when they are in a locality where the church affairs are in order, and they can also be accommodating in their function when they go to a locality where the church affairs are not in order. Wherever they go, they need to function as glue, no matter what the situation is in the locality. The function of the co-workers is to be accommodating like glue. They should be accommodating whether or not the elders restrict them.

From this time onward, we should be more direct in our dealings with one another. Whoever is not willing to go to a certain place to serve should be compelled to go, and whoever is not doing an acceptable work should continue serving until his work is acceptable. It is not right for a co-worker to do poorly in his service or to do an average job. He must serve in a satisfactory way. A co-worker who is afraid of being restricted by the elders should be asked to serve with the strongest elders so that he can learn the lesson. The elders in some local churches are very restrictive, but they have been sovereignly prepared by the Lord. When the co-workers serve, they must adapt to their environment and not expect the environment to adapt to them.

过去，我一直盼望同工们能往西方去，到加拿大、美国、巴西等地。然而等我到了国外，当地的弟兄倒问我：“这位同工来作工，他的脾气怎么办？”所以，你们都要出去走一走，走的地方多，见识就会广。在海外的弟兄，也许没有你们那么老练和老经验；但是他们在外边，中国召会的情形他们知道，也接触到不少外国人，所以眼光开阔些。许多难处就是因为同工不能适应环境，这一不能适应环境，就不容易有什么用处。

同工们的观念若不转，用处是极其有限的。不仅在国外，就是在国内，你的用处也会受到限制。你一直要别人敬畏你，而你从来不敬畏别人，这种作法不是去就别人，而是表明你要作工，就要当家作婆婆，不作婆婆就不当家。这是我们一直以来的难处，在中国大陆时也是这样，不然我们的工作早开展到多处了。

二、长老的难处

作长老的有好几种，头一种长老，因着他们的时间或心情来不及，都只在长老的地位上，巴不得什么事别人都替他们作好，他们只要盖章签字就好。至于作工要怎么作法，他们都无所谓。有的同工就喜欢这样的长老，他们在当地无论怎样作都可以，都没有人会管。还有一种长老，是既不能作事也不愿意作事，却总是把事情的绳子绑在自己手上。这就是人的脾气卡着事情，使事情更难完成。

In the past I wanted some co-workers to go to the West and serve in countries such as Canada, the United States, and Brazil. However, when I once recommended a co-worker to some local brothers in the West, they were concerned about his temperament. A person with a temperament problem has difficulties in accommodating others. For this reason, the co-workers must visit other places. The more places they visit, the broader their experience and knowledge will be. The brothers who have gone overseas may not be skilled and experienced, but they have a broader view of things because they have been living abroad, they know the situation of the churches in China, and they have contact with many Westerners. Many problems in the work are due to the inability of the co-workers to adapt to their environment. Without the ability to adapt to our environment, we cannot be useful.

The usefulness of a co-worker will be very limited unless his concept is changed, no matter whether he is abroad or in his own country. Some want others to revere them, but they do not revere others. This indicates that they are not accommodating in their service; instead, they want to be the master. If they cannot be the master, they are not willing to serve. We have always had this problem, even when we were in mainland China. If not for this problem, the work would have spread to many places.

PROBLEMS RELATED TO THE ELDERS

There are different kinds of elders. The first kind of elder is elders in position only; they are limited by both their time and the extent of their burden. This kind of elder wishes others would take care of things so that he would only need to sign his name. He is not concerned about how the work should proceed. Some co-workers prefer this kind of elder because the co-workers may do whatever they wish in that locality, and the co-workers are not bothered by anyone. The second kind of elders is those who are neither able nor willing to do things, but such elders often keep a tight hold on things in their hands. In this situation human temperament prevents the things in the church from being accomplished readily.

第三种长老，就是长老愿意作也能作，能力、时间都摆上去，真是为主摆上一切。然而什么都把持在自己手上，只会吩咐人去作事情，却从不会安排事情给人负责。换一句话说，就是自己会作，却不会成全人，不会作监督。倪弟兄所写关于召会行政和事务方面的书，以及长老治会的训练里，一再叮咛嘱咐说，长老是监督，不是指示人作事情；事情都要给弟兄姊妹去作，不过要监督他们，教他们，启发他们，带着他们。（参“工作的再思”，九二至九三页。）这些话写在书上，但长老们仍是把事情把持在手上。所以同工们出去，有的地方能当家，有的地方因着长老们的把持，就不能作了；这就使众人都学功课。

台湾岛上的同工，蒙主怜悯，学了一些功课，不要说不愿闹事，连意见也都是很有保留，因为长老们太过把持了。这在表面上是相安无事，但实际上配搭的能力很缺乏。所以这两面，无论是同工还是长老，都要看得透。好比我是同工，到一个地方服事，我既不要当家，也不要作什么；我只在乎自己能像浆糊一样到处抹，又像空气一样到处流通，或像水一样到处渗透，其他的我一概都不管。同工们非要学到这个地步，改到这个地步不可。再者，长老们在地方上，一定要作监督的事。我们知道一个召会有许多事务，好比待客、招待、整洁、布置、赈济贫乏、看望、牧养、教导等，这些都要一件件列出表来。同时，要把所有圣徒约在一起，和他们有交通，训练他们，把这一切完全交到他们手上。长老们只要监督和教导。这样，整个召会就不一样了。

The third kind of elders is the elders who are capable and willing to do things; they give their energy, their time, and their all to the Lord. However, such elders also keep everything in their hands. They direct the saints and never delegate responsibilities to the saints. In other words, such elders know how to do things, but they do not know how to perfect and oversee the saints. In his book concerning church administration and church affairs, as well as in his training on the elders' administration of the church, Brother Nee repeatedly said that elders are overseers and should not direct the saints to do things. The affairs of the church should be entrusted to the saints, and the elders should oversee, instruct, enlighten, and lead the saints (cf. *The Normal Christian Church Life*, pp. 46-49). Even though Brother Nee wrote these words, we are still short of this. For example, when co-workers go out to serve, in some places they cannot do much, because the elders have a tight hold on everything. This latter situation causes everyone to learn lessons.

By the Lord's mercy, the co-workers in Taiwan have learned some lessons. They are unwilling to stir up trouble, and they are reserved and unwilling to voice their opinions when the elders are restrictive. The elders and co-workers seem to get along peacefully, but they lack the ability to coordinate together. Hence, the co-workers and the elders must have a clear understanding of their roles. If I were a co-worker serving in a locality, I would not care to be the "master of a domain" or to achieve something. I would only care to be accommodating, like glue that can be applied to any surface, like air that fills every space, or like water that seeps into every crack. I would not care for anything else. The co-workers must learn to this extent, and they must change to this extent. Moreover, the elders in every locality must oversee. We know that there are many affairs in a church, such as hospitality, ushering, cleaning, decorating, giving tithes, visiting, shepherding, teaching, and so forth. The elders should make a list of the services. The elders can also fellowship with the saints, train them, and hand the services over to them. The elders need only to oversee and teach. Then the entire church will be different.

三、工作的三个方向

1、成全人建立事奉

在工作上，第一，你们要先看那里的长老们像不像长老，执事们像不像执事。若是很像，你们就不必占这个窝；若是不像，你们就要想办法，把这个召会的事奉建立起来。建立召会的事奉不是要你们去作，乃是要你们先把事情找出来，把人也找出来，然后把一件一件的事情交给他们。有时还得替他们想路，替他们开道，给他们一点训练，但绝不可以替他们作，乃要把事情完全交给他们，让他们作，还要教他们带领别人作。这不是一天的工夫能作成的，可能需要一个月建立一点，再一个月再建立一点。

我们都看过人盖房子，但没有看过一个水泥匠盖房子，会把自己建造成一个梁柱，到末了水泥匠自己变成栋梁。结果建造虽好，但房子的柱子不能走动，一走动就塌了。你们有没有看过这样一个建筑工程师或水泥匠？这是个笑话，但我们的同工目前却都是这样。好比有的同工在新竹服事，到一个地步，没有办法离开新竹，不能移动。再比方有几位外国圣徒，和台北的长老去新竹，回程时，新竹的弟兄连火车票都不会买。这虽是小事，却看见配搭上的缺失。

有些地方召会，一直有同工在那里劳苦，一位同工走了，再来一位同工，但始终产生不出一位长老。若是主把同工们带走了，这样的召会就要垮了。又比方，某会所有位同工服事青年人，有一天他离开了，结果他一走青年工作就垮了。这种“建筑”是同工们把自己当材料造进去了，同工若走了，房子就要倒塌。这是我们基本的难处。

一位同工去带领一处召会，他若学习什么事都让圣徒们去作，当有些“柱子”圣徒顶不上去时，他就去帮忙，该砍的砍一下，该锯的锯一下，这样就把梁柱顶上了。这样的工才坚固。有了这结实、坚固的建造，即使他走开两个月，那些柱子还会在那里，他就能抽身去作别的工。今天若是一个同工在这里，完全被占住、捆住，那就错了。然而，若是这位

THREE NECESSARY ITEMS

Perfecting the Saints to Establish the Services

The first thing a co-worker must observe in a locality is whether the elders function as elders and the deacons function as deacons. If the elders and deacons are proper in their function, the co-worker only needs to support the elders. If there is not a proper functioning among the elders and deacons, a co-worker should find ways to help establish the services of the church. Establishing the services does not mean that a co-worker needs to do everything himself. Rather, he should consider the things that need to be done, consider the saints who can carry out the services, and encourage the delegation of these services to the saints. He should think of ways for the saints to serve and should train them. In whatever he does, he should never replace the saints. The services should be entirely in the hands of the saints. He should also teach the saints how to lead others into the work. Such a work cannot be accomplished in one day. It may take a month for an area of service to be established and then another month for another area to be established.

We have seen people build houses. However, have you ever seen a mason, as he is building a house, build himself into a pillar and become a pillar in the house? If this happened, that pillar could never move, because if it moved, the entire building would collapse. No engineer or mason would do this. This is an extreme example; however, this is the situation among the co-workers. Some co-workers in the local church serve to the extent that they cannot leave that church; they cannot be moved. As a result of their lack of service, the brothers in one locality do not even know to purchase train tickets for visitors. This is a simple example, but it reveals the shortage in our coordination.

Some local churches always have co-workers. When one co-worker leaves, another comes, but no elders are produced. If the Lord removed the co-workers, those churches would collapse. In a certain district there has been a co-worker serving the young people. The day he leaves, the young people's work will collapse. In this kind of so-called service, the co-workers have built themselves as material into the building. When they leave, the building will collapse. This is a fundamental problem among us.

A co-worker serving in a local church must learn to let the local saints take care of the church affairs. When some saints are not able to stand, he may help them by “cutting” a bit or “sawing off” a bit. Thus, the saints will be strengthened to support the structure. This kind of work is solid. With such a solid and strong structure, the pillars will be able to stand, even when the co-worker leaves to do other work. It is wrong for a co-worker to be completely occupied and tied down to a place. A co-worker must be free to go wherever

同工很“自由”，不给人感觉大梁柱是他，门梁是他，他就可以一切运用自如，到哪里都可以。若是那个角梁不行，他就暂时顶一项；那个门梁不行，他也可以顶一项，他是自动、自由的，这样就可以省出许多时间，作别的工作。

然而，同工到各处作工，常常是代替长老作事，代替执事作事，这是不对的。长老在地方上，无论如何一定要作出事情，也要交给执事们作。比方，各会所都有值班的人，长老们可以把许多事，交给这些值班的人作，让有些作执事的可以腾出来，他们就可以天天到火车站，撒福音单张。或许上午接触一个人，下午再接触一个，说不定一天就可以带两个人信主，一周最少就可以得十四位。所以，执事室可以安排两个人值班，他们彼此照顾，读一点圣经，或一同祷告。然后看他们能作多少事，就安排多少事给他们。可惜，现在圣徒们统统没有用上。所以，同工们若是要作事，第一要作这一个，要把这个建立起来。若是缺乏长老，就把长老训练出来；缺乏执事，就把执事训练出来；无论如何就是要他们作。这时，长老们也不会空着，长老们要去教导人。好比你们请厨师来烧饭做菜，他们只顾着烧饭做菜，碗筷一点也没有预备。这时，你们就要去盯一盯，把筷子和碗都预备好。你们服事召会也该如此。

2、带人在生命上有长进

然而，这并不是长老们的基本工作。长老们的基本工作，是要拼出生命的供应，好将生命供应给人。在一个召会里，有的弟兄姊妹虽然爱主，但都是平平淡淡的，生命没有多少长进，对基督也没有多少经历和认识。长老们就得去拼出这个东西。若是你到那里作了半年工，弟兄姊妹大体都往前了，你们就不能再讲平常的道，也不能再作平常的工，乃要往前拼出他们所需要的。这个别人不能替你们作，就好像老师教数学，学生的加减法学会了，但乘除法根本没有学，就要想办法，教会他们乘除法。这样，他们的程度就提高了。一旦他们的乘除法也学完，而你却没有东西可教了，就要快快去学新的，学不来也要请别人帮忙。长老们无论如何要带着大家生命长进。在这点上众人都努力，召会就能往前去。今天因着我们自己的生命长进差，就很难带一个地方召会生命长进。这是我们要作的第二项工作。

there is a need. He should not give the saints the feeling that he is upholding the church in a locality, as if he were a big pillar. The saints must be the pillars in a locality, and a co-worker should go there only to support the saints on a temporary basis. When the co-worker is free to travel, he can direct his time and energy to other matters related to the work.

Presently, however, the co-workers often replace the elders and the deacons. This is not right. No matter what the circumstance is, the elders in a locality must accomplish some things, and they should delegate things to the deacons. For example, in every district there are saints serving in the business office. The elders can delegate many things to these saints and release the deacons to do other things. The deacons can distribute gospel tracts. They may contact one person in the morning and another person in the afternoon. If two people are saved in one day, there will be fourteen new ones gained in a week. The elders can arrange for two saints to cover the business office. These two saints can shepherd each other by reading the Bible or praying together. Then, depending on their capacity, more things can be delegated to them. Regrettably, the saints are not brought into function. The co-workers who want to accomplish something should first establish this matter. If there is a shortage of elders, the co-workers can train and perfect more elders. If there is a shortage of deacons, the co-workers can train some saints to be deacons. The key is to let the saints function. The elders should not be idle. They should teach the saints. This is the way that we should serve the church.

Leading the Saints to Grow in Life

However, the most basic work of the elders is to impart life to the saints; in order to do this the elders need to be desperate to have life themselves. Although some saints love the Lord, they have little growth in life and limited experience and knowledge of Christ. The elders should be desperate to impart the life supply to them. If most of the saints in a locality are progressing, the elder should not give ordinary messages or do an ordinary work. He should do his best to supply the saints with what they need at that point. No one can do this for him. For example, a mathematics teacher must think of ways to teach his students multiplication and division. Then the students will advance to a higher level. Once the students learn multiplication and division, the teacher must teach them something new. If the teacher has nothing left to teach the students, he must quickly learn something new. If he is unable to learn, he should ask someone to come and assist him. The elders should lead all the saints to grow in life. If the elders endeavor in this matter, the church will advance. Since we are short in our own growth in life, it is very difficult for us to lead the church to grow in life. This is the second item of our work.

3、给人话语的供应

第三项工作，就是同工们要拼出话语的供应。一个地方召会总是需要有话语，道理是没有用的，必须有活的话的供应。按常例说，一个召会一周总该有一篇浅的道，还有一篇深的道，供应两种的需要。这是需要同工们去拼的。从前就是一位弟兄传信息，一位弟兄喊诗歌，末了一位弟兄祷告，就结束聚会了。这种聚法是不应该的。聚会应当让弟兄姊妹活，让弟兄姊妹释放灵。但若是整个聚会都释放灵，这周释放灵，下周释放灵，一个月四周都释放灵，到末了没有活的话，没有坚实的话语供应，聚会也是不能叫人得到扎实的供应。至少要有半小时或四十分钟的话语供应，那样的聚会才真是好。所以，你们每次聚会，都要供应一点东西进到弟兄姊妹里面，那才能使他们的生命往上生长。

关于这点，有些同工们会说他们没有话语的恩赐。这样说不合宜的，因为没有一个人没有吃饭的恩赐。我们谁能说自己没有吃饭的恩赐？只有死了的人，是没有吃饭的恩赐。我们都能说话，如同我们都会吃饭一样。又有的说自己没有烧饭的恩赐，这也是不正确的。在新约里，保罗说，“我们得了…恩赐。”（罗十二6。）我们那一位没有烧饭的恩赐？无论烧得好不好，我们都是会烧的，问题是我們有没有拼，有没有尽心竭力。我们都对自己太善良，没有对自己忍心。比方，我在一个会所服事，若是我没有话语，我就该好好拼出一点活的话。若是我一个人不行，会所里还有其他全时间的，我可以找他们一起拼。总之，我们一定要拼到只要有聚会，就要给弟兄姊妹有一篇活的话，活的供应。

同工们无论是在会所服事，或是作少年工作，原则完全一样。首先，你们在事务上要好像在作又像不作，就成功了。事务是要作，却是作而不作，主要还是交给别人作。第二，一定要拼出生命的长进。第三，要拼出话语的供应。中国有句俗语：“天下无难事，只怕有心人。”你有心就能成事，主对我们还是有恩典的。

无论如何我们都可以找到一条路。譬如你去带一处召会，你到那里好好观察并祷告过，看见那里的弟兄姊妹，长年来都是那么爱主，按时聚会，照例奉献，但在生命上没有什么基

Supplying the Word

The third item is that the co-workers must be desperate to have the supply of the word. A local church always needs the word; doctrines are useless. There must be the supply of the living word. A local church should have two messages every week to meet two kinds of need. One message should be simple, and the other should be deeper. This will require the co-workers to labor. In the past, one brother would give a message, another brother would call the hymns, and still another brother would pray, and then the meeting would be dismissed. This kind of meeting is not proper. The meetings should enliven the saints and cause them to release their spirit. However, if in every meeting the saints only release their spirit and there is no living word and no substantive supply in the word, the saints will not receive a solid supply from the meetings. In a good meeting at least half an hour to forty minutes must be used for supplying the word. Therefore, the co-workers should have a supply of the word to impart into the saints. This will cause the saints to grow in life.

Some co-workers said that they do not have the gift of speaking. It is not fitting for them to say this; it is also not fitting for someone to say that he does not have the gift of eating. Only the dead do not have the gift of eating. We can all speak, just as we can all eat. Some may say that they do not have the gift of cooking. This is also not right. In the New Testament Paul says, "Having gifts...according to the grace given to us" (Rom. 12:6). Whether we cook well or not, we all can cook. It all depends on whether we are desperate and whether we do something with our heart and our strength. We are too kind to ourselves, and we have not been strict with ourselves. If, as a co-worker, I do not have a supply of the word, I should be diligent and desperate to produce a living word. If I cannot do it myself, there are other full-timers serving with me. I can ask them to endeavor with me. We must endeavor so that we always have a living word, a living supply, for the saints.

There are three crucial points that we should focus on. First, the business affairs of a local church must be delegated to the saints. Second, we must be desperate for the saints to grow in life. Third, we must endeavor to have the supply of the word. Nothing is impossible to accomplish to those who are determined. As long as we are determined, we will accomplish something. The Lord will give us grace.

If we are determined, we will find a way to go on. A co-worker serving in a locality should carefully observe the situation in the church and pray. He may observe that the saints love the Lord, attend the meetings regularly, and tithe,

础，你就要在生命上替他们找出路。也许你看看他们的情形，知道他们连重生都还不够认识。他们实在是得了重生，但还不够认识重生这事，不知道怎样就是重生的经历。你就得带领他们，从生命上着手。有的人会说自己没有那么多生命的丰富，就叫弟兄姊妹读“生命的认识”、“生命的经历”、“初信造就”、“初信课程”等书，这是没有用的。这好比你们上市场，不是把要吃的东西买了，放在桌上，大家就可以吃了。食材还需要经过一番烹饪，一番手续后，才能成为人的食物。有些作奶妈的，是把她们吃进去的食物消化过后，变作奶来喂养孩子。所以，不是去买食粮来，摆在人面前，他们就能吃。比方，你今天要交通“初信造就”第八题，你自己就要先把第八题消化后，再摆在人的面前。可能你的话语很笨，没有什么口才，但是人知道那个东西是你消化过的，你一摆出来时，所讲的话句句打着人。若是你一个人不行，就找几个同伴帮忙，两三个人一起作。这一摆出来，众人都接受，都会得供应。

治理一个家庭是在于“勤”，而不一定在于“能”。举例来说，今天中国人如果能像日本人那么殷勤，就是十个日本也打不了中国。中国人有头脑，有本事，但是会偷工减料。在有些地方，日本人是比中国人笨，中国人只要一个钟头就作好，日本人最少要三个钟头。此外，你到中国人的店铺买东西，买完了要包起来，中国人是巴不得不要包。若是老板规定包三层，他们最多包二层，就给客人了。但日本人不是这样，他们是慢慢的包，仔细的包，就算你不要他包，他还是要包。从这里就看见日本人真是殷勤。日本的工业成功，就在这里，谁也没办法竞争过他们。美国人作事求快，中国人是偷工减料，日本人是非要精益求精不可。中国学生在美国读书，有好些得到博士学位的，都是听天由命，但日本学生都是兢兢业业的。中国人这些马虎的天性，还是在弟兄姊妹身上，没有被根除。所以论到要服事话语，很快的就开始倚靠别人，或者是东拼西凑。以致你们的工作，作了一年并没有什么果效，也没有建造起什么，更没有带进生命的长进和话语的供应。你们若是只像作牧师那样，维持一个堂会，末了就没有用处了。

but they do not have a good foundation in life. He should find a way to give them a foundation in life. Perhaps he realizes that the saints do not adequately know the meaning of regeneration. They have been regenerated, but they do not have sufficient knowledge concerning regeneration and do not know the experience of regeneration. Some co-workers may tell the saints to read books such as The Knowledge of Life, The Experience of Life, Messages for Building Up New Believers, and Lessons for New Believers. This approach can be likened to buying groceries and then putting them on the table for people to eat. The groceries still need to be processed. The co-workers cannot expect the saints to receive the supply simply by reading spiritual books. In order to fellowship from Lesson 8 in Messages for Building Up New Believers, they must first digest the lesson and then present it to the saints. Even if the co-workers are not eloquent, their words will touch the saints. If a co-worker cannot digest a lesson by himself, he should ask a few of his companions for help. Then the saints will receive the help and be supplied.

Managing a family depends more on diligence than on competence. The Chinese are smart and capable, but they like to take shortcuts. A Chinese person may take an hour to finish a job, but a Japanese person will take three hours. From this we can see the diligence of the Japanese. Herein lies the success of the Japanese industries; no one can compete with them in this aspect. The Americans seek efficiency, the Chinese search for shortcuts, and the Japanese strive for perfection. The disposition of the Chinese people has not been rooted out of the saints. As soon as we speak of ministering the word, the co-workers think of doing a quick job or depending on others. As a result, the work does not have much effect, nothing substantial is built up, there is not much growth in life, and there is very little supply of the word. Such work is like that of a pastor maintaining a congregation, and it is not of much use.

四、作建造的工作， 而不是维持的工作

盼望同工们要了解这事，就是我们非转不可。因为你们个个都是房子的梁柱，是托着房子的梁，大梁是你们，柱子是你们，整个屋子都是你们。你们走的时候，该有一个顶上来，然后你们才走开。但你们就这样作了二十年，却少有一个地方把事奉建立起来，使人能尽其用。

在菲律宾有个人数众多的基督教团体，其创办人马纳洛（Felix Manalo），根本不信主耶稣是神，但他认为主耶稣的人格和言行高超，因此严格要求信徒品行良好。例如，菲律宾人在婚姻的事上不是很严谨；然而，这个团体的信徒在婚姻的事上绝对不可以乱来，否则就要被开除，这是很严格的。这个团体聚起会来都很象样，会所也建造的很象样。我曾去看过他们在马尼拉的一个会堂，聚会中挤满了人，并且聚会的招待是特别训练过的，有很严格的训练和管制。有一次他们中间有四、五位来见我，其中有一位是律师，一位是作医生的。他们来和我们辩论关于神的问题。在交谈中，我们发现他们工作的特点就在于紧。他们招待人请人入坐，一切大小服事的精神，我们可能十分之一都不如。他们人数众多，每一个都规规矩矩的。我们不是在乎他们外面的那一套，只是我们可以从他们的特点有所学习。同工们的缺就是不够有话语，但你们若是肯花工夫，肯殷勤到主面前拼，一定能拼出活的话。

所以，同工们要在这三个重点上注意作，一个是在事务上把事奉建立起来，一个是在生命上要有长进，一个是要供应话语。我们的事务几乎全都作了，但只是平平常常的作。譬如一个同工在一个会所作了二年，结果和二年前差不多。这意思是，他只是维持二年前那个事奉的人数，事奉的情形一点也没有进展，没有加多。圣徒们的生命状况，不只和两年前一样，甚至和五年前没什么两样。所以同工们到那里，只是作平常的事，也就是只有维持。难怪我们的工作都作差了，圣徒们没有什么长进，召会也没有什么进展。

DOING A BUILDING WORK RATHER THAN MAINTAINING

The co-workers must have a turn. Every co-worker is like a beam and a pillar in a house. They are beams and pillars supporting the house. The entire house should not be supported by the co-workers. Rather, when a co-worker leaves a locality, there should be saints who have been raised up to replace him. However, even among the co-workers who have been serving for twenty years, it is difficult to find a locality where the service has been built up for the saints to carry out their function.

There is a group in the Philippines with a large membership. The founder of this group does not believe that the Lord Jesus is God. Nevertheless, because he thinks that the Lord Jesus was a man with excellent character and conduct, the members of this group are diligent in regard to maintaining good conduct. For example, the members in this group are excommunicated if they are loose in their marriage. Their meetings are proper, and their meeting place is respectable. I visited one of their chapels in Manila, and there were many people. The ushers are specially trained. One time at least four of their members, one a lawyer and another a medical doctor, came to debate with me concerning God. From our conversation I observed their character and their strictness. We may not match even ten percent of their standard. They have many members, yet every one of them is well behaved. Although we do not care for all their outward regulations, we can learn from their diligence. The lack among our co-workers is a lack in the word. If they were willing to spend time, make an effort, and diligently endeavor before the Lord, they would have a living word.

These are the three crucial points that we should focus on. First, the building up of the church services; second, the growth in life of the saints; and third, the supply of the word. The church services are maintained in an ordinary way. The number of serving ones in a locality does not increase. Furthermore, the condition of the saints in the divine life remains the same year after year. Hence, the co-workers are only maintaining the status quo at best. It is no wonder that the saints have not grown in life and that the churches have not advanced.

五、工作的难处和改进

1、学习把事情放给别人作

从前同工们到各处，往往是代替了长老，今后不该如此，乃是要带着长老们一起作。我们一定要找出我们的弱点和问题所在。过去，无论是同工或长老，在各项的事奉上，都是把事情摆在自己手里，不愿意放给别人作。这一点我们必须改。开始的时候，当事情一作，底子一铺，好像是我们作，但又是让别人作。等到别人快作会时，我们就不要再管，要完全交给他作，这就成了他的事。这是一个很大的原则。

有一种情形，就是我们一放给别人作，就只在旁边看他作，巴不得他作得很糟，然后再交还给我们作；这是错误的。我们都不可以幸灾乐祸，一件事交给弟兄作，我们就要看着他作，好像教他开车一样，总是坐在他旁边。我们不仅是交待他，还必须教导他。他若作得不好，还要开导他，不要让他灰心。即使他灰心，我们也不要灰心，要一直上螺丝，把这人作起来。过去我们一直没有这个作风，也没有作得这么尽心。我们作来作去，在各项事奉上，越作人越少。到末了还是只有少数老资格的人会作，其他人都闲置了。这就是我们工作一个极大的难处。因此，我们要学习把事情交给别人作，还要在旁边看着他作，教他作，一直到他完全会作。

2、作有生命成分的工作

有的同工出去作工，是很厉害的，但他们所作的，只是排场、表面的工作，里头没有生命。我们不要作这种工作，我们要作“果园”的工作。果树会生也能长，有的枝子要整理，有的树叶要修剪。然而这都不是首要的。首要的乃是要施肥，要加水灌溉，还有通风的问题、除虫的问题。作这一切乃是盼望果树长大，并且结出果子。所以是有生长，也会结果的。

有的同工们只是作排场工作，外表很好看，但是里头没有生命。今天，我们乃是要作有生命成分的工作。人到会所来看，可能外表上乱乱的，但是里头有生命。有些工作在外面

PROBLEMS IN THE WORK AND HOW TO CORRECT THEM

Learning to Hand Things Over

In the past when the co-workers went to various localities, they usually replaced the elders. The co-workers must not serve in this way anymore; rather, they should bring the elders along in the work. We must find out our weaknesses and our problems. Formerly, both the co-workers and the elders kept the services in their hands and were unwilling to hand them over to the saints. This must change. When we begin the work, we should lay a foundation of letting the saints function. As the saints learn to function, we should be less involved. Everything should be placed in their hands. Thus, the church affairs become the service of the saints. This is a great principle.

Furthermore, when we hand things over to the saints, we should watch from a distance. Our watching is not with a hope that the things would return to us, and we do not focus on mistakes that the saints might make. When we hand a certain matter over to a brother, we should watch him as if we were sitting next to him and teaching him to drive a car. We should not only explain things to him but also instruct him on how to do them. If he does not do a good job, we should encourage him so that he does not lose heart. If he loses heart, we should not lose heart. We should encourage him until he is strengthened. This has not been our practice in the past. Instead, it seems as if we have not put our whole heart into expanding the work. The more we were involved in various aspects of the service, the fewer the saints who served. In the end, there was only a small number of experienced “old timers,” and the other saints were idle. This has been a great problem in our work. Therefore, the co-workers and elders must learn to hand things over to the saints and also to watch and teach the saints as they serve until the saints are fully able to function.

Working with the Element of Life

Some co-workers seem very capable in the work, but their service is superficial; it is a work without the element of life. We do not care for this kind of work. Our work can be compared to tending an orchard. In order for the fruit trees to grow and bear fruit, some branches must be pruned or trimmed. But this is not the primary need. The primary need is to fertilize and water the orchard and to get rid of bugs. These are done with the expectation that the fruit trees will grow and bear fruit. Hence, there is growth, and there is also fruit-bearing.

Some co-workers can do a work that looks good, but their work is void of the divine life. Our work must have the element of life. Our meetings may seem “disorderly,” but there must be the element of life. We do not want to do a work that

看是很漂亮，但里头没有生命。我们不要作这种没有生命的工作，我们要作那种有生命，里头会长也有结果的，这样才能生生不息。今天人买了最高等的家具摆在那里，过了三年就不值钱了。同样的，在讲道上也是如此。有的人会讲好听的道，那没有用；我们不要好听，乃要这道出去，能有生命的果效，能有东西能打到弟兄姊妹里面。生命的长进，不在乎道好不好，乃要有生命进到人里头，在人里面生生不息。即便有一天这个同工离开了，影响也不大，因为生命长进的东西已经作到弟兄姊妹里面，生命是会自己长大的。

所以，我们的观念都必须改变，不要一直重复我们的错误。可以说，我们已往事奉的果效不大，就因为有只蠹虫在里头吞吃我们，结果我们的工作就推动不了，外面怎么作就都不行。这好比一个小孩得了一种病，使他五岁时那么大，八岁、十岁还是那样大，到了十八岁仍是那么大。他里头那个病根、病源没有去掉，他是不能长大的。若是我们在这些信息所说的各点上好好注意，就会完全活了。这些都是基本的点，同工们若能注意，就会有好的果效。

我们的事奉，有好多地方是同工代替人作长老，代替人作执事。有好多地方更是长老辖管人，使事情通不过，什么事都不能作。这几点都不应该有。再者，关于配搭，今后我们一定要把安排废掉，有什么事情就交待出去，让弟兄姊妹自己作，不要靠安排。同工们到各地有责任反这个东西。好比我们要有特会了，圣徒们能自动作工的不多，都是怎么安排怎么动，不安排就不会动。同工们有责任把这个情形反过来，要在平常就让弟兄姊妹作。

其实，弟兄姊妹都很有心，摆出时间聚会，财物奉献也都相当可观。然而，我们的事奉并没有把这些圣徒好好用上去。这些经常聚会的人，第一，我们没有让他们尽功用；第二，没有使他们生命长进；第三，给他们话语的供应也不够多。他们每来一次聚会，就只是得到维持。这当然比没有聚会好，然而，光维持是不够的，还要有食物给他们。每周都要给圣徒们，或浅或深的话语供应，每一次都要有东西打到他们里面。不仅使弟兄姊妹活，还要让他们吃得饱足。

is without life. We want to do a work that has life, grows, and bears fruit. Only this kind of work will grow. Attractive messages are not useful without the element of life. We do not care for attractive messages. We care only that our messages have the effect of life and penetrate into the inner being of the saints. Growth in life does not depend on attractive messages. Growth in life depends on whether life is imparted into the saints and grows in them. If a co-worker gives messages full of the divine life, this life will continue to operate in the saints even after he leaves. Life takes care of its own growth.

We must change our concept and not repeat our mistakes so that our work can advance. If we do not deal with this problem, our work will not advance. If we pay attention to the fellowship in this message, we will be living. These points are basic. If the co-workers take heed to these points, the work will be effective.

In many localities the co-workers are replacing the elders and the deacons in their service. In other localities many things are blocked, and nothing is accomplished because the elders control the saints. Such situations should not exist among us. In our coordination we must stop directing the saints. Whenever there is something that needs to be done, we should hand the responsibility over to the saints and let them take care of it. We should not rely on directing the saints. For example, not many saints may volunteer to serve for a conference. The saints serve only when they are directed to serve. If no arrangements were made for them to serve, they would not serve. The co-workers are responsible to turn this situation. They should delegate all the services to the saints for their regular function.

The saints have the heart to set aside time for the meetings, and their tithing is substantial. However, the saints have not been perfected in the service. The saints who meet regularly do not exercise their function, we do not help them grow in life, and we do not supply them with the word. In the meetings the saints are only maintained. This is better than not having meetings. However, it is not adequate to only maintain the saints; we need to give them food. Every week we should give the saints a supply in the word. Sometimes the word should be simple, and sometimes it should be deep. Whether the message is simple or deep, we should always give a word that causes the saints to be enlivened, fed, and satisfied.

最近某地方召会的长老向我们要办法，我们可是没有办法给你们，还得你们自己想办法。若是我们把这个办法教了，在你们手里也不一定有用。况且这个办法在我们手里，是这样的作法，一旦教给你们，可能就统统改变了。事情常常是如此，开头是一个样，到末了百分之百的改了样。无论如何，我们要把弟兄姊妹不聚会的原因，统计出来。这对召会是个很大的帮助。若是有什么事，使弟兄姊妹不能聚会，我们就需要改，好使他们来聚会。长老们来在一起时，不要谈论别的，乃要在主面前祷告，寻求为什么人不肯来，为什么我们不能结果子。别人是闲懒不结果子，我们是殷勤不结果子。这实在需要我们翻一翻，好好作个研究。

3、要更新不要守旧

我们都要多到主面前，更新而不守旧。从一九六七年到一九七〇年，我们明显没有什么进展。同时召会在这里，已经二十几年，那些长老、家负责，有的年岁已经大了，实在需要有一个改变，譬如，在背后尽祷告、代祷、关心、供应生命的功用，其他的事务让年轻人来作。我们应该要有一点新的作风，因为主天天是新的。

我们在主里都应当奋发，作出一点事情。若是我们没有作出什么就交手了，那是我们的羞耻。一面说，耀武扬威是羞耻的；另一面，没有作为也是羞耻。所以，弟兄们都必须再往前受鼓励。我们不能只叫弟兄姊妹祷告、祷读、释放灵，那是不够的。有一些暗礁、老病根、老因素还在那里，是必须除去的。否则到末了，连祷读也会成为办法。

同工、长老和家负责，若不从根本在生命上，从里头有彻底的转变，再多的办法，也不过是换汤不换药。我们中间很明显的是，同工、长老没有活动力，他们有的只是招架的功夫。虽然这实在也是可称赞，因为至少有个东西在这里维持着，但我们还得更活，更有动力。所以，我们要拼，要奋斗，要更灵活。譬如打拳，在练一个动作时，都是要规规矩矩的练，到了比赛时，就没有规条了。我们的工作也是如此，训练是一种情形，但实际应用时，不能太呆板，因为是活的。有操练过和没有操练过，作起来是不同的。经过操练又能实际应用，那是最好了。

Recently, the elders in a locality asked for a method to meet the need of supplying the saints with life. I do not have any methods to give you. You should find a way. Find the reasons that the saints do not come to the meetings. This will be a great help to the church. Then address the problems so that the saints can meet. When the elders come together, they should not discuss matters but should spend time praying and seeking the reasons that hinder the saints from coming to the meetings and that hinder our bearing fruit. We do not bear fruit because we are idle, slothful, and not diligent. Hence, we must make a major turn. We should study this situation thoroughly.

Being Renewed and Not Holding On to Old Ways

We must spend time before the Lord in order to be renewed and not hold on to our old ways. From 1967 to 1970 we did not make much progress. The churches have been here for more than twenty years, and some elders and responsible ones are getting older. Therefore, we truly need a change. The elders and responsible ones can continue to function behind the scene by praying, interceding, and caring for the saints and by supplying life. They should also allow younger saints to handle the business affairs of the church. We need a new way of doing things because the Lord is new every day.

Everyone must rise up in the Lord to perfect the younger saints. It will be a shame if we cannot change the system and pass the baton. It is a shame to control things, and it is also a shame not to perfect the saints. The brothers must be encouraged to advance. It is not sufficient for the elders and co-workers to ask the saints to pray, pray-read, and release the spirit in the meetings. The root, the cause, of our sickness is still present, and it must be removed. Otherwise, even pray-reading will become a method among us.

Unless the co-workers, elders, and responsible ones have a fundamental change in life, any method will merely be superficial. The co-workers and elders lack vitality, and they barely manage to meet the need. This is still worthy of praise because the meetings are being maintained. However, we need to be living and energized. We must strive and struggle to be flexible and living. This can be likened to a boxer who must be regulated in his practice but who also must be flexible and active in competition. We need to be regulated while we are being trained, but we should be living and not rigid in our practical application. Whether or not a person has been trained makes a difference. A person who is trained is able to apply his training.

六、主恩典的祝福

创世记二章给我们看见，需要神降雨在地上，也需要人耕地；（5；）也就是说，人需要劳苦以配合神的工作。今天只要我们能配合，不要说西方，就说东方，从日本说起，香港、菲律宾、马来西亚、新加坡、印尼、泰国，整个东南亚都是敞开的。主给我们开了这个门，我们就要配上去。

主的确祝福这条路，祂的祝福乃是在这条路上。我们实在不配，但主是这样的作工。很明显的，无论我们作什么，主就在那里。我们作青年、作儿童，主就在其中，并赐下祝福。虽然我们在生命上不象样，但主的确祝福了我们，使我们和基督教的功用不一样，工作不一样。这都是主的祝福。

再者，台北召会财物的奉献，全年都很可观。所以我们在这里，实在看见主的祝福，并且这也证明主实在祝福祂自己的路。此外，主也的确向这条路开启，现在就需要我们的配合。我们要反中国人的性情、性格、脾气，不要说，“我这个人天生如此。”这话乃是纵容、原谅自己。我们不能这样原谅自己。今天我们都爱主，而且愿意全时间事奉，如果我们没有什么心，还不如到世界去。我们既摆上了就得拼，总要找出一条路，天天改进。有的人怪我天天改，但我觉得改的还不够。盼望每一位弟兄都不要闹意见，也不要墨守成规，每一个人都要在主面前追求。若是我们能这样往前去，那就真是不得了。主会祝福这条道路，也会祝福我们所释放的话语。

七、同工外出， 眼光放大， 带进新的交通

照目前的情形看来，可能会有十二位弟兄，每年最少出去两个月，大部分是去三个月，还有的出去半年。这些同工回来，都会安排在一个较大的召会，带领召会。总之，同工们都需要往外去，大家尽量多在工作上学一点。因着出到外地，供应就能多一点，开展也可以更快一点。同工们若都如此，整个东南亚就活了，也就能打成一片，结果台湾自然形成一

THE LORD'S BLESSING

Genesis 2:5 shows God's need to send the rain and man's need to work the ground. This means that we need to labor and toil in order to coordinate with God in the work. If we are willing to coordinate with God, the East—from Japan to Hong Kong and the Philippines, Malaysia, Singapore, Indonesia, and Thailand—will be open to us. The Lord has opened this door for us, and we should match Him with our cooperation.

The Lord has indeed blessed this way. He bestows His blessing on us. We are not worthy, but the Lord is still doing His work. It is obvious that the Lord is blessing what we do. When we work with the young people and children, He blesses the work. Although we are still not mature in life, the Lord has blessed us and caused us to be different from Christianity in our function and our work. This is altogether the Lord's blessing.

Furthermore, the church in Taipei has had substantial offerings. This is also the Lord's blessing. This proves that the Lord is blessing His way. The Lord has also opened doors for us. All we need is to cooperate with Him. We must go against the Chinese disposition, character, and temperament. We must not excuse ourselves and say that we were born this way. Since we love the Lord and are willing to serve Him full time, we must have a heart for the work and not turn to the world. Since we have given ourselves, we must be desperate to find a way to improve. Some brothers are complaining that I make changes every day. However, I have not made enough changes. I hope that the brothers will not dispute or insist on keeping the old way. Everyone must pursue the Lord. If we can move forward and change our way, we will have a wonderful situation. The Lord will bless this way. He will also bless our fellowship.

THE CO-WORKERS GOING OVERSEAS TO HAVE A BROADER VIEW AND BRING IN NEW FELLOWSHIP

According to our present situation, twelve brothers will go overseas for at least two to three months every year. Some of them may go for half a year. When these co-workers return, they will be assigned to lead the saints in a larger locality. The co-workers will go abroad in order to learn how to work. While they are abroad, their ability to supply the word will increase, and the propagation of the work will also increase. If all the co-workers could serve in this way, Southeast Asia would be enlivened and blended

个中心。这是我们所期待的光景，但这不是靠人的组织、鼓动，那是没有用的。

我们也的确希望，现在逐渐的能有青年弟兄姊妹加到这个工作里。全时间的弟兄和姊妹，都是需要的。我们现在非常缺二十五岁以上，四十岁以下的同工，希望慢慢能带进来，配着大家作一点，逐渐的带起来。这路并不是太难，我们都要看主的带领。

同工们往外去，不能只是平平常常的去，乃是要带着负担。盼弟兄姊妹都接受负担，为这事祷告。同工们有机会，能慢慢的往外去，作一段时间再回来。事奉的人也要往外去，譬如到日本、美国去看看，这是很有帮助的。然而，不一定一下子全都出去，乃是少数的一部分先出去看看，总要对那地有帮助，并且能将新的东西带回来，而有一种的交通。盼望这样的事逐年加多，但不一定是要大举动的一大团人。同时，各处海外的圣徒也都可以到我们这里访问。总之，众人要聚在一起有交通，或者他们来，或者我们去。各地都如此，一步一步的，把眼光放得宽大，全地就都是一个工作。盼望我们能接受负担，多有祷告，且把眼光放大，同作一个体系的工作。

八、台湾召会工作的重点

在台湾岛上，沿着西岸的铁路有高雄、台南、台中、台北、基隆这五个大的点，再加上新竹、嘉义、彰化，就有八个点。这西岸的八个据点，需要作得强一点，这是我们工作的重点。我们一面作重要据点，另一面要作学校的学生。作学生比作重要据点还要重要。我们要看见祝福是在学生身上，我们必须尽全力去作。所以，我们工作的重点，一面是注意重要据点，一面是着重学生。盼望同工们都转去作学生工作，多作学生。同时，大家要学不抓事务，事务要交给长老和其他弟兄姊妹作。同工们只要拼生命的长进，和话语的供应，省出其他时间作学校。

together. Taiwan would become a center of the work. This is the situation that we are anticipating. However, it must not happen through human organization.

We hope that more young saints can be gradually added to the work. Both full-time brothers and sisters are needed. We lack co-workers who are between the ages of twenty-five and forty. I hope that some in this age group can be brought in to serve in coordination with the rest of the co-workers so that the younger ones can be raised up. This path that we are taking is not too difficult. We look to the Lord for His leading in this matter.

The co-workers who go abroad must go with a burden. I hope that all the saints would receive the burden to pray for this matter. Whenever there is an opportunity, the co-workers should go abroad to serve for a period of time and then return. The serving ones should also visit different places such as Japan and the United States. This would be a great help to them. A few serving ones can go abroad and visit some places. They should endeavor to help the place that they visit and to bring back something new, thus having a kind of fellowship. This kind of fellowship needs to increase, but this does not mean that we should have a move with a large group of saints traveling. At the same time, the overseas saints can also visit Taiwan. In short, there should be much fellowship among the saints from all over the world, either by their coming here or our going to visit them. If we practice this, our view will be broadened, and the work will become one. May we all receive the burden to pray for this so that we have a broadened view and do the same one work.

CRUCIAL POINTS OF THE WORK IN TAIWAN

There are five major cities along the west coast of Taiwan, along the railroad. These cities are Kaohsiung, Tainan, Taichung, Taipei, and Keelung. We can add Hsing-chu, Chia-yi, and Chung-hua to have eight major cities. We need to strengthen our labor in these eight cities and make them the base of our work. These cities should be the focus of our work. We should also work with the students. The students' work is more important than the work on the strategic cities. The blessing is with the students; hence, we must give our all to this work. Our work must focus on the main cities and on the students. The co-workers need to make this shift and work with the students, that is, spend more time with the students. At the same time, the co-workers must not hold on to the church affairs. The church affairs must be handed over to the elders and the saints. The co-workers must concentrate on the growth in life and the supply of the word. The rest of their time should be spent on the schools.

我们要留意生命的长进，拼出话语的供应。有学校聚会的地方，我们一定要集中作，特别是大据点的地方召会，要加强学校工作。普遍的看望一定要有，专特的拼也要作。至于学生，他们自己也得作，不能只靠别人作。所以，工作是很多的，我们在主里都不会有什么空闲。

我们曾访问了几处移民出去的召会，看见主多方的祝福。所以，同工们一定要出去，一出去就活了。别处召会活，你自己也活了。同时，你们要把活的东西带回来。在本地作工也是如此，你们一定要拼，拼活的话。你们不一定只作范围里的工作，范围以外的更要作，果效将会更大。因为光作范围内的工作，容易僵化、呆板。你们要作活的、有动力的工作。

一九七一年一月十三日讲于台北（台湾北区同工长老聚会）

We must pay attention to the growth in life and the supply in the word. When we find out that there are saints meeting in a school, we should focus our labor on them. This especially applies to the local churches in large cities. We must strengthen the work in the schools. There should also be a desperateness in the work of shepherding and visitation. The students should be involved in the work; they must not depend on others to do the work for them. There is much work to be done.

We visited a few churches that were established by migration and saw that the Lord has blessed many aspects of the church life. Hence, the co-workers must go out. When they go out, they will become living. The church they visit will become living, and the co-workers will also become living. Furthermore, they will bring back something living to their locality. This also applies to those who stay in Taiwan. The co-workers must focus on having a living word. They do not have to serve in one designated area. It may be effective for them to serve in different areas. When a person serves in one area, it is easy to become regulated and mechanical. We must do a work that is living and energizing.