

ONE ACCORD AND CRUCIAL ASPECTS OF THE BOOK OF ACTS

(Friday—Evening Session)

Message Three

Maintaining the One Accord

by the Three Substances of the Power in the Lord's Recovery— Prayer, the Spirit, and the Word

Scripture Reading: Acts 1:8, 14; 4:24-31; 6:4, 7; 12:24; 19:20

- I. We can maintain the one accord by prayer, the Spirit, and the Word for God's move; we must be those who are toiling in the Word, laboring in prayer, and being diligent in dealing with the Holy Spirit:**
- A. Prayer, the Spirit, and the Word are the three substances of the power in the Lord's recovery—Acts 1:8, 14; 4:31; 6:4, 7; 12:24; 19:20.
 - B. We must pray that we might have the Spirit as the power to spread the Word— 6:7; 12:24; 19:20; cf. 1 Tim. 5:17-18:
 - 1. We must get ourselves saturated, constituted, and even soaked with the holy Word; if we are burdened to preach the gospel, we must get into the Word and be persons who know the Word—Col. 3:16.
 - 2. We should ask the Lord to bring our entire being into the light and be dealt with by Him to become persons of power, who are full of the Spirit within and without, essentially and economically—Eph. 5:18; Acts 2:38; 5:32b; 4:8, 31; 13:9, 52.
 - C. The early disciples could not have maintained the one accord if they had had different ways, means, agents, or substances for them to carry out the Lord's move on this earth; in order to maintain the unique one accord, we all must learn to do the same thing by the same way—1:14; 4:31.
 - D. We must not think of taking a way other than prayer, the Spirit, and the Word; any other way will cause dissension and division.
- II. Sanctification through the Word results in oneness by dealing with the factors of division; truth sanctifies, and sanctification issues in oneness—John 17:14-24:**
- A. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one; therefore, if we are being sanctified, we are one spontaneously because all the factors of division are taken away.
 - B. In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God; verse 21 says, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us":
 - 1. In order to be one, we need to be in the "Us," that is, in the Triune God.
 - 2. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division.
 - 3. By being kept in the Triune God, we are one, but whenever we are out of the Triune God, we are divided immediately.
 - 4. We need to contact the Lord every morning, touch the living Word, and have the divine reality infused into our being; as we contact the Lord in this way, the factors of

division are overcome.

5. When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God.
 6. Sanctification through the word of the truth results in the oneness of the Body of Christ, which is the enlarged oneness of the Triune God—v. 21.
- C. There are four factors of division:
1. The first of these factors is worldliness; as long as we love the world in a certain aspect, that aspect of worldliness becomes a cause of division—vv. 14-16, 18; 1 John 2:15-17; 5:19.
 2. Another cause of division is ambition; when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition—cf. Isa. 14:13.
 3. A third cause of division is self-exaltation; we should be willing to be nobody and to exalt Christ as the only Somebody, the One who has the universal preeminence—Col. 1:18; 2 Cor. 4:5; 3 John 9-11.
 4. The fourth factor of division is opinions and concepts; we should not hold on to our opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church—Matt. 16:21-24; cf. Rev. 3:14.

III. When we move out of ourselves and into the Triune God, we are one and are even perfected into one to be in the one accord—John 17:11, 17, 21-23; Eph. 4:1-6:

- A. To be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us; in this way we are perfected into one—John 17:21-23.
- B. This sanctification takes place by the Word, which is the truth, and by the Spirit, who is the Spirit of truth:
1. As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us; by the Word and by the Spirit, both of which are the reality, we are sanctified.
 2. The more we touch the Word and the more the Spirit touches us, the more we move out of ourselves; we move from one dwelling place, the self, to another dwelling place, the Triune God.
 3. Every day we need to make this move, for in the self there are worldliness, ambition, self-exaltation, and opinions and concepts.
 4. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place.
 5. Once we are out of ourselves, we are sanctified, separated from the factors of division and separated not only unto God but also into God.
 6. To have the genuine oneness and the one accord, we must first move out of ourselves and into the Triune God (vv. 17, 21); then we must allow Christ to live in us (v. 23a) so that we can be one with the saints in any locality.
- C. “I in them, and You in Me, that they may be perfected into one”; this perfected oneness is the real building; it is the growth in life—v. 23; Eph. 4:16:
1. To be perfected into one means to be rescued from worldliness, ambition, self-exaltation, and opinions and concepts.
 2. “I in them”—this means that the Son is living and moving in us.
 3. “You in Me”—this means that the Father is living and moving in the Son.
 4. In other words, while the Son lives and moves in us, the Father lives and moves in

Him; by this twofold living and moving, we are perfected into one, and we express the Father in glory.

- D. Ambition is implied in John 17:21; self-exaltation, in verse 22; and concepts and opinions, in verse 23:
 - 1. In the Triune God there is no ambition, in the glory of the Father there is no self-exaltation, and in the place where Christ lives and reigns there are no opinions and concepts.
 - 2. In the divine and mystical realm of the processed Triune God, ambition is swallowed up, self-exaltation disappears, and concepts and opinions are killed; here there is no evil of division in the Satan-systematized world (v. 15); instead, there is genuine oneness.
- E. Genuine oneness is living in the Father, allowing Christ to live in us, and living in the Father's glory, His expression—vv. 22, 24:
 - 1. We need to move out of ourselves and into the Triune God and remain in Him for the Father's expression, His glory.
 - 2. The real building, the oneness, and the one accord as the practice of the oneness is possible only in the Triune God, and it is prevailing only when Christ lives in us; then we can express the Father in glory and experience the genuine oneness.

IV. The book of Acts shows the prayer that we need in order to be filled with the Spirit essentially and economically so that all our activities would be the activities of the acting God—1:14; 6:4; 13:1-4:

- A. The prayer that we need is the prayer that brought in the outpouring of the Spirit—1:14; 2:1-4, 16-17a.
- B. The prayer that we need is the prayer that shook the earth and empowered the disciples with the Holy Spirit to speak the word of God with all boldness—4:24-31.
- C. The prayer that we need is the prayer of the apostles to match the ministry of the word—6:4.
- D. The prayer that we need is the prayer that brought Peter into a trance and brought a heavenly vision to him—10:9-16.
- E. The prayer that we need is the prayer that opened the prison gate for Peter—12:4-14.
- F. The prayer that we need is the prayer that brought the five prophets and teachers into the Lord's commission—13:1-4.
- G. The prayer that we need is the prayer that brought in a great earthquake and shook the foundations of the prison house—16:23-26.
- H. The prayer that we need is the prayer that brought Paul into a trance and into the Lord's speaking to him—22:17-21.

V. The book of Acts shows that our working together with God to build up the church is a spiritual warfare and that prayer is the secret to accomplish God's work—4:24-31; Psalms 2:1-2; Ephesians 6:10-20:

- A. The prayers that we utter before the Lord must stand against and resist "counter-prayers" that are directed particularly against the church and the work we are carrying out to build up the church—John 17:15; Matt. 6:13; cf. Psalm 31:20.
- B. In order to maintain the one accord, to practice the oneness, we need to "persevere in prayer, watching in it with thanksgiving" (Col. 4:2); we need to pray without ceasing, keeping ourselves intimately connected to the Lord (1 Thes. 5:17; Matt. 26:41; Col. 2:19).
- C. Prayerlessness is a sin; all in the Lord's recovery must be prayerful and stand against the sin of prayerlessness—1 Sam. 12:23; Col. 4:2.

Excerpts from the Ministry:

THE THREE SUBSTANCES OF THE POWER IN THE RECOVERY

Scripture Reading: Acts 1:14, 8; 4:31; 6:7; 12:24; 19:20

The book of Acts begins with the one accord and stresses the one accord. The early disciples could not have maintained or kept this one accord, however, if they had had different ways, means, agents, or substances for them to carry out the Lord's move on this earth. If we read through the entire book of Acts, we can see that the way they took to carry out God's move on this earth to fulfill His New Testament economy was entirely by three main substances—prayer, the Spirit, and the Word. Not only in Acts but also throughout the entire New Testament, prayer, the Spirit, and the Word were used for the carrying out of God's economy. The different groups in Christianity today use many other ways. This is why I do not feel that it would be a profit to the move of the Lord in the recovery to establish schools or other things like this. This might be a distraction that keeps the churches somewhat different. If we have different ways of doing things, it is hard to keep the one accord. In order to maintain the unique one accord we all have to learn to do the same thing by the same way. The substances that constitute the unique way for the Lord's move are prayer and the Spirit, which result in the Word.

THE WORD GROWING AND MULTIPLYING

Acts never tells us that the Spirit grew and multiplied; it says that the word grew and multiplied. There are three sections in the book of Acts concerning the move of the Lord through His Word. Chapter 6, which is the end of the first section, says that the word of God grew (v. 7). Chapter 12, which is the end of the second section, tells us that "the word of God grew and multiplied" (v. 24). Then Paul's ministry began in chapter 13. Finally, chapter 19, the end of another section, tells us that "the word of the Lord grew mightily and prevailed" (v. 20). The Lord's move eventually is not to have something resulting in the Spirit. What we do actually is to carry the Word to people. The Word is the real contents, the real constituents, of the New Testament economy of God. God's Word constitutes the New Testament Bible and also constitutes the very New Testament economy of God. We should pray that we may have the Spirit as power to spread the Word.

GETTING CONSTITUTED WITH THE WORD

We have to pick up the Word to an even greater extent than Peter did. Peter probably did not have a share, as we do, in the fourteen Epistles written by Paul and in the book of Revelation written by John. This is why Peter charged the saints in his later ministry to take whatever the apostle Paul wrote (2 Pet. 3:15-16). In John 16 the Lord told Peter and all his companions that He had many things to say to them which they could not have borne at that time. He said that they had to wait for the Spirit of reality to come for further speaking (vv. 12-13). Mostly, the Holy Spirit spoke in continuation of the Lord Jesus through Paul on the New Testament economy of God. The word spoken by the Lord Himself directly to Peter is mostly in the four Gospels. After Pentecost the Lord spoke to all His people mainly through the apostle Paul in his Epistles. Peter with all his companions had to pick up mainly what was recorded in the Gospels, but today we have to pick up much more. We have to pick up the words of the Lord from the four Gospels and especially from the fourteen Epistles of the apostle Paul. After giving Life-study messages on the twenty-seven books of the New Testament, the first thing we published in collective volumes was our Life-studies on Paul's fourteen Epistles because we consider that his Epistles are more crucial for us to know God's economy.

For us to know the Lord Jesus in His earthly ministry we surely need the four Gospels. To know His birth, His youth, His living and ministry on this earth, His death, His resurrection, and His ascension, we have to pick up the record in the four Gospels. But for us to know the definition, the full

revelation, of God's New Testament economy concerning the Body of Christ, we surely have to pick up the fourteen Epistles of Paul. The four Gospels show us the Head, whereas Paul's fourteen Epistles show us the Body and reveal the Head to us in an even deeper way. Because we are living in the Body today under the direction of Christ as our living Head, these fourteen Epistles are more crucial to us.

I charged the new full-timers in Taiwan to spend half a day, every day, in the Word. This is a must. Even when they were out preaching the gospel to the villages, they still spent the first half of the day praying together over the Word. They even brought their Life-studies with them. They always study the Word regularly according to their schedule. If these young ones do not have an adequate constitution of the Word, they will have nothing to present to others regardless of how much they pray. But the full-timers in Taiwan have something when they open up their mouth because they have been studying the New Testament Recovery Version with all the footnotes and the Life-study messages. They are full of the divine revelation. They are full of the divine Word. They have much to say, and this is quite convincing when they meet other Christians. They open up the Recovery Version and give away some booklets and Life-studies; thus, many get attracted and would even like a copy of the Recovery Version for themselves.

SPEAKING THE HIGHER GOSPEL, THE RICHER WORD

By going out to the small villages, the full-timers baptized one thousand nine hundred seventy-five within three weeks. The main reason for this is that they preached the gospel with a higher, richer word. The Word works. If a farmer sows nothing or even if he sows some poor seed, what kind of harvest can he expect? We need to speak the higher gospel, the richer word, which is very logical and philosophical and which meets the need of the modern young people in this age.

The young people today, generally speaking, are very philosophical and scientific. The more scientific and logical people become, the more they want to know the meaning of human life. The age has changed and is much different from one hundred years ago. When the missionaries went to China, the people there were very conservative. They did not have much knowledge and were concerned only with ethics and with doing something to make a living. But today people all over the globe have become very educated and are very philosophical and logical. If you were to tell them only that they are sinners who are going to hell, they would not like to hear this. They are bored of this. Within them there is a desire to know the deeper truths, the real meaning of this universe, the real meaning and reason of human life.

When our brothers went out to preach the gospel in this way, it convinced people. Even those people in the villages had heard the preaching of Christianity before. To their opinion after hearing this preaching, they only considered this as another religion like Buddhism. To many of them the philosophical teachings of Confucius are much better than the mere preaching of going to heaven or hell. When our young people went to them, the people in the villages were so impressed that they were college graduates. They would surely listen to someone coming to their home who had graduated from the top university in Taiwan. These full-timers going to the villages had an impact.

Today the United States is the top country on this earth. The young people today on the campuses are seeking more knowledge concerning human life and the reality of the universe, yet superficial knowledge will not fill up the void within them. They would like to know the truth of the universe, the real meaning, the real significance, of human life. We have what they need. We have a proper translation of the New Testament with footnotes that open up the text, many booklets for distribution, and many truths to speak. These truths have to be our constitution. We have to be saturated and soaked with all these divine realities. Then we need to go out to speak with our Recovery Version and with our pockets or handbags full of the rainbow booklets, which contain a slightly edited version of the Life-study messages. When you are speaking the high gospel to someone, after a certain point give them a booklet. This really means something. Thank the Lord that He has given us a rich deposit of His Word. The early believers went out not only with the Spirit but even the more with the Word. The Spirit by Himself is too abstract. We can minister the Spirit to others, but we cannot present the Spirit. What we

can present in a thorough way is the Word.

One particular brother told me that he recently met a group of Jewish young people who are seeking the truth. I told this brother that if he is going to convince these Jewish young people, he must know how to use the Old Testament because they treasure it to the uttermost. They boast of the Old Testament even though they may know very little about it. The best way to catch them is to use their treasure. First, open to Genesis 22, and read to them God's promise to Abraham that in his seed all the nations of the earth would be blessed (v. 18; cf. Gen. 12:3). Ask them who this seed is in whom all the nations of the earth would be blessed. When you open up the Bible in this way, they will be shocked. Then you need to give them an interpretation that this seed of Abraham is Christ. Read a portion of Matthew 1 to them, showing them the ancestors of Jesus Christ: "The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac, and Isaac begot Jacob" (vv. 1-2a). Then open to Galatians 3, and show them that this Christ is the very One in whom the entire world is blessed (vv. 14, 16). If this brother were to share the truth with these Jewish young people in this way week after week for a period of time, they would be convinced. We do not need to argue with anyone; just open up the holy Word to them. The most profitable way to convince people is to use the holy Word.

Nearly every nation on this earth today promotes their people being educated. All the educated people know that there is a unique and famous book called the Holy Bible. Every philosophical and logical person would like to know this book. They would even like to know this book as literature. If a person does not know something about the Bible, he may be considered as backward. I believe that once one gets educated, there is a desire in his heart to know the Bible. If you go to a thoughtful, educated person and open up some crucial verses to him to show him what this book teaches, he would be happy to hear you. You should go to him with prayer and with the Spirit to present the Word. Then the Word will be living. Because we go with prayer, the Spirit, and the Word, something will surely happen.

Many thoughtful persons would like to know something about the book of Revelation because they are curious. If you cannot share with them from this book, you will lose their interest. After reading the first verse of the New Testament, a thoughtful person may ask you the significance of "the book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1). This question is a real testing. If you say that you do not know, you cannot capture this person. Many curious questions will be asked of you when you go to contact logical people, so you must be prepared by having a deposit of the rich Word in your being. Your preaching of the high gospel will be very convincing and will gain the respect, the regard, of the one to whom you are speaking. Our goal, though, is not merely to get regard from people. We want to sow the Word into people's minds and hearts, and eventually this Word will be used by the Holy Spirit to get into their spirit to regenerate them. This is why it is altogether worthwhile for us to study the Word.

MAINTAINING THE ONE ACCORD BY PRAYER, THE SPIRIT, AND THE WORD

Instead of using our hall to establish a school or as some kind of center to take care of children, we need to spend our time on the Word and to contact people. There are thousands of Chinese families in many major cities in the United States who would be open to our visitation. Even though many brothers have a job, they can still use their evenings and weekends to visit these families door to door. To go to visit them in prayer by being prepared with the holy Word and filled with the Spirit will be very prevailing. To use the church meeting hall for a school or as a center to care for children will bring a lot of complications to the hall. The children will have to be controlled, a playground will have to be prepared for them, and a substantial amount of the day will be occupied by them in which the hall will not be free for the church's purpose. All the churches should use every inch of the hall for studying the Word and for prayer to receive the Spirit in order to bring people to the hall so that they may be saved.

To maintain the one accord we must take one way for our driving. If we have different ways to

drive, surely our one accord will be somewhat damaged. In the New Testament there is only this one unique way constituted with these three substances—prayer, the Spirit, and the Word. Apparently, to use the hall as a place to care for children is not something distracting or making division. But after a while some saints who have given quite much will not agree with the hall being used for that purpose. It may also be that some of the elders may feel to have a meeting during a time that has already been designated for the purpose of the children. We all have to try to do everything that would not bring in this kind of dissenting effect or thought. Whatever you do by prayer, whatever you do to get the Spirit, and whatever you do to take the Word, no one would dissent with.

Suppose a brother would propose that we use a certain kind of music to preach the gospel. Some may feel good about this, but others may not. No one, however, would have different opinions concerning prayer, concerning the Spirit, and concerning taking the Word and preaching the Word. This is the unique way that everybody knows because this is God's ordained way. This is not the way that I invented or taught but the way that God invented and ordained in the Bible. We need to take this principle in all our practices. Try the best to always limit and restrict your practice by the Word. Whatever the Word does not say, it is better not to take. To preach the gospel by any way other than prayer, the Spirit, and the Word may cause some different thinking.

People would take another way because they do not want to spend that much time in the Word. To take other ways besides prayer, the Spirit, and the Word are shortcut ways for the sake of convenience. We cannot be entirely successful by taking a shortcut way. The genuine way, the proper way, the most profitable way, to take is the unique way. The unique way in doing anything is God's ordained principle. The entire universe is full of principles set up by God, the Creator. If you are going to be married, you must take God's ordained way with the principle of the marriage of one husband and one wife (Matt. 19:3-9). If you take a shortcut way, you will get in trouble. In our world and in the universe there are many God-ordained principles. Science actually discovers all these God-ordained principles.

To use other ways to preach the gospel or to carry the church on might be profitable, but that is the shortcut way. The shortcut way will always have some side effects. Only the proper way will never have any side effects. The best medical doctors are careful not to release any medicine that may have harmful side effects. Therefore, we should not use anything other than prayer, the Spirit, and the Word to carry on the gospel or the church life. Otherwise, we should be prepared for some side effects like dissension, which will damage the real one accord.

TOILING IN THE WORD, LABORING IN PRAYER, AND BEING DILIGENT IN DEALING WITH THE HOLY SPIRIT

It may seem very awkward to take the genuine way. It takes time and patience; we have to labor and toil. Let us toil in the Word, labor in prayer, and be diligent in dealing with the Holy Spirit. This is worthwhile. We have to spend much time to get into the Word; we have to get ourselves saturated, constituted, and even soaked with the holy Word. We must also get ourselves constituted with our contact with the Lord. We have to contact Him day by day and hour after hour; then we will be the right person.

In 1958 I went to the Cow Palace in San Francisco to listen to Billy Graham's preaching. Some told me that Dr. Graham spent much of his time on his knees praying. That was the source of his impact. I admired the way he applied the Word to the present world situation in his preaching. If he had not had an adequate knowledge of the Word and had not spent an adequate amount of time in studying the Word, he could never have applied the Word so adequately and soberly to the present world situation. We all have to spend time in the holy Word.

If you are burdened to preach the gospel, you must get into the Word and be one who knows the Word. A person may be a manager of a bank or a college professor, but he still has to spend time in the Word. A professor may know a lot, but God is not asking him to present his studies to people. For you to go out to contact people, you need to know the holy Word. Then use all your available time to pray

to contact the living Lord.

**ASKING THE LORD TO BRING OUR ENTIRE BEING INTO THE LIGHT
AND BEING DEALT WITH BY HIM TO BECOME A PERSON OF POWER,
FULL OF THE SPIRIT WITHIN AND WITHOUT**

Do not merely ask God to give you the power; the power is waiting for you. You need to be cleansed, dealt with, purified, chastened, and chastised by the Lord. No elder or any brother can deal with or purify your inward being. Only the Lord Himself can deal with you directly. You need to give Him the way in your being every day. Just as we need to wash our hands frequently, we also need to be cleansed by the Lord frequently. To handle the gospel is a most holy thing. This could never be done by anyone whose hands are dirty. We need to come to the Lord and open our entire being to Him to be dealt with, to be enlightened, to be exposed, to be checked, and to be humbled. The power comes from this kind of prayer.

We should not merely pray for the power. The power is there to be appropriated by you, but who are you, what are you, and where are you? You may be dirty, never dealt with, proud, criticizing others, offending your wife, despising the elders, and rebelling against the church. You may be feeble in this way and yet still be zealous for the gospel. You cannot be a prevailing one to preach the gospel if you are this kind of person. If you are going to be a prevailing one, you need to go to the Lord every day to get yourself adjusted, cleansed, enlightened, exposed, and rebuked, not by man's words but by the Lord's Spirit directly. The Lord has no chance to deal with you unless you pray.

When you pray, do not be occupied with your work or with other things. Do not even be occupied with gospel preaching. You have to keep yourself absolutely free and open to the Lord. Leave yourself open to the Lord. Let Him come in for at least ten minutes to speak to you, to enlighten you, to point out to you all your shortcomings, sinfulness, evil, and impure thoughts. Ask Him to bring your entire being into the light for a full and utter exposure of your real condition. This kind of prayer would make you prevailing. You do not need to pretend that you are powerful. As a purified and chastised person, when you open up your mouth, every word will be a word of power. Whatever comes out of your mouth will be powerful. Even your voice will be powerful because your person will be power. This will be the case because through your prayer you have been saturated by the cleansing One.

The One who cleanses you is also the One who purifies and saturates you. As a person saturated with the Lord, you will be empowered. This is why a word spoken by one person is powerful, and the same word spoken by another means nothing. Prayer makes your person. Prayer makes you another person, a person of power. Such a person of prayer will be full of the Spirit within and without.

When you go to contact others, as a person who is full of power and full of the divine revelation of God's New Testament economy, the impact will be there. When you go, you must have the unique one accord backing you. You should be one with the church, one with your co-workers, one with all the brothers, and one with all the sisters. You should mean business with the Lord. If you are such a person and if you are not carrying out something on your own and for yourself in the Lord's recovery, the impact will surely be there.

HAVING SOMETHING HIGH TO PRESENT TO PEOPLE

I came to the United States when I was nearly sixty years old with little knowledge of English in speaking. But I believe that since the first day that I came to this country, I was somewhat empowered, despite the fact that my English may not have been good and my speaking may not have been eloquent. D. L. Moody did not have a high education. He was helping his uncle in a shoe store when the Lord called him to preach the gospel. Once, after he preached to a large congregation, a learned person told him that his grammar was wrong. Moody frankly told that person to go to preach with his correct grammar and then see what would come out. The power, the impact, is not in the right grammar. It is in what kind of person you are and what you present to people. People do not want the

proper grammar. They want the right thing. They want life. They want Christ. They want the reality of salvation.

The impact with me through the years is in prayer, the Spirit, and the Word. Although I am not so skilled in singing, by the Lord's mercy, I have composed a number of good hymns. One of them, *Hymns*, #501 in our hymnal, "O glorious Christ, Savior mine," is actually much better in Chinese because nearly every line is poetic. Recently, I was in a Lord's table meeting in a certain locality, and all the hymns sung in that meeting except for one were written by me. The one that was not written by me was the hymn with the chorus "One with Thee, one with Thee" (*Hymns*, #474). This hymn was written altogether with my ministry by a sister who was constituted with my ministry. This was another factor to convince me that we need a new hymnal, dropping all the substandard hymns that we do not use out of our present hymnal. Fifty years ago, *Hymns*, #226, written by the Brethren, "We give Thee thanks, O Lord," was a treasure to me. But today this treasure has lost its color and taste. This is a very good hymn, but it is not that rich. It is not as rich as *Hymns*, #132—"Lo! in heaven Jesus sitting, / Christ the Lord is there enthroned." Stanza 6 of this hymn is especially rich:

With the Glorified in heaven
Is the Church identified;
By the Spirit of this Jesus
Are His members edified.

My point is that when we go out, we need to have something high to present to people. This is why I am not bothered by the opposition. I consider myself as a seller of the oil (Matt. 25:9). If you want to buy the oil, come to me. My English may not be eloquent or grammatical, but the oil and the divine riches are here in this ministry. I am not boasting, but I am challenging you to get into the Word. Take the unique way of prayer, the Spirit, and the Word. Do not think of anything else, and do not use any gimmicks. Get yourself constituted, qualified, and equipped. Then go out in your prayer with the Spirit presenting the Word. Many will get convinced. The seeking people are eager to listen to someone who can tell them what the reality of human life is. This is what they need, and this is what we have. We need many saints to go and present the divine truths that the Lord has shown us to the needy people. Do not think of taking a way other than prayer, the Spirit, and the Word. Any other way will cause dissension and division. (*The Collected Works of Witness Lee*, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 85-95)