

**Labor Day Weekend Blending Conference
For the Churches in California**

September 4-6, 2020

Message 1

**Seeing the Importance of the United States
and
The Need to Spread All the Divine Truths as the Complete Gospel
for the Building Up of the Body as the Preparation of the Bride**

Scripture Reading: Acts 17:26; Rev. 19:7; 12:6; Hag. 1:7-8; Col. 3:10-11;
1 Tim. 2:4; Eph. 3:9; Matt. 24:14, 45; 28:19; Rev. 6:1-8

- I. For God to carry out His purpose, He has arranged the world situation; history is meaningful when we realize this—Acts 17:26-27; Dan. 2:31-45; ch. 5 and footnote 30¹.**
- II. Today God has prepared the United States, not just for the preaching of the gospel, nor just for the teaching of the truth, nor just for scriptural meetings, but for the preparation of the bride—Rev. 19:7:**
 - A. God's desire is for us to live Christ, to have Christ as our living, to have Christ as the reality, the real contents of the church life, making every local church a golden lampstand; the Body life will reach the reality of Romans 12, and this will be the spontaneous preparation of the bride for His coming back—Rom. 8:2; 12:1-2; Rev. 1:20; 19:7.
 - B. The world situation under the leadership of the United States is fully for this purpose.
- III. The United States was raised up for the perfecting of the new man—Col. 3:10-11:**
 - A. Today the United States is at the geographical center, the crossroads, of the whole earth and is like a giant eagle with the two biggest oceans as its two wings.
 - B. The United States was raised up as the center of the inhabited earth for the purpose of the new man.
 - C. God has done everything to bring all the peoples together, especially in the United States; everything is for the new man.
- IV. The Lord has chosen the United States to be the base for the spreading of His recovery:**
 - A. We need to realize that the Lord's move today is the recovery; He will use this last world situation, that is, the supremacy of the United States, for the spreading of the recovery.
 - B. For the spreading of His recovery and for the final stages of His recovery—the building up of the Body of Christ as the preparation of the bride—the Lord has sovereignly prepared, preserved, and blessed the United States.
 - C. God will use America to spread His recovery so that the Lord may return.
- V. The spreading of the truths of the Lord's recovery will be a preparation for the Lord's coming back—Matt. 24:14; 28:19:**
 - A. Immediately after Christ's ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses, and they will continue until Christ comes back—Rev. 6:1-8.
 - B. We are not preaching a partial gospel but the full gospel that encompasses everything from Matthew through Revelation—the gospel of God's eternal economy to dispense Himself in Christ as the Spirit into His chosen ones through His judicial redemption and by His organic salvation for the building up of the Body in the local churches to consummate the New Jerusalem as His bride, His wife, for His eternal expression—1 Tim. 1:3-4; Rev. 1:10-11; 21:2, 9-11.

- C. God's unique purpose in this age is to have the gospel preached so that the church as the Body of Christ might be built up to consummate the New Jerusalem—Eph. 3:8-11; Rev. 21:2, 10.
- D. Actually, the gospel includes all the divine truths; may the Lord burden us to learn the divine truths of the gospel and to spread them everywhere for His recovery—Eph. 1:13; 2 Tim. 2:15; 3:14-17; 1 Tim. 2:7; Isa. 11:9; Dan. 11:32b-33a.
- E. The Lord's recovery has been commissioned with a big enterprise to spread the Lord's truths, especially the central vision of the completing ministry of Paul and the mending ministry of John; we need the faithful, pure-hearted ones, who do not have any intention to live to themselves but to Him, to go out to spread these truths—Matt. 28:19; 1 Tim. 2:4; 2 Cor. 5:14-15.
- F. If we spread these truths, we will become the faithful servants to serve food to the Lord's people at the appointed time; then we will fulfill the commission of the Lord's recovery—Matt. 24:45.

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

- A. We must be desperate with the Lord to gain the increase from the local population; without gaining the local ones, there is no possibility of having the Lord's testimony in the future.
- B. The increase among us should be mainly from the typical, local people in each city.

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

- A. First, we must build up a strong testimony of the local church in a metropolitan center; then we must spread the church life to the strategic cities throughout the country—cf. Acts 1:8.
- B. "I feel that we need to raise up a strong testimony of the Lord's recovery in the southeastern and south-central regions of the United States, which compose the Bible Belt...I believe that the Bible Belt may be the most crucial region in the United States"—*CWWL, 1981*, vol. 1, "Carrying Out the New Testament Ministry," p. 37.

VIII. As one who lived in the divine economy in the midst of the satanic chaos, Noah built an altar and offered burnt offerings (typifying Christ) to God to please Him so that the earth with its systems of nature could be preserved—Gen. 8:20-22:

- A. Today we also should build an altar and pray; that is, we should come to the cross and offer Christ to God.
- B. As we offer Christ to God, we should pray, "O God, forgive our country. The immorality and chaos are offenses to You, the righteous God. We ask You to remember the cross on which Your Son, our Lord Jesus, died."
- C. To come to the cross and offer Christ to God is the divine economy; if we do this, we may help to save the country in which we live—cf. Dan. 9:3-20.

IX. "The time is short; the end is close. If you know world history and the trend of history, you will realize that it is unlikely God would prepare another country to be a power in this world for Him to take yet another step. I believe that America is the last power God will use for His final move. This fourth step, His final move, is the carrying out of His eternal intention to have a number of His seekers, His lovers, live Christ and be the lampstand in their locality, that He may prepare His bride"—*CWWL, 1981*, vol. 1, "The World Situation and God's Move," p. 321.

Message 2

Keeping the Oneness of the Body and Practicing the One Accord in the Lord's Move

Scripture Reading: John 17:11, 20-21; Eph. 4:1-6, 13; Acts 1:14; 2:46; 4:24, 31-32a; 5:12; 15:25; Matt. 18:19; Rom. 15:5-6; 12:16; 1 Cor. 1:10; 2 Cor. 13:11; Phil. 1:27; 2:2; 4:2

- I. **The oneness is the Triune God mingled with all His believers, and this oneness is just the Body of Christ—John 17:11, 21-23; Eph. 4:4-6:**
 - A. In the New Testament the first time that the oneness among the believers is mentioned is in John 17—vv. 11, 21-23.
 - B. In that chapter oneness is covered by the Lord in His prayer; in verses 20-21 the Lord prayed that all the believers would be one “in Us,” that is, in the Divine Trinity; this is the genuine oneness.
 - C. This oneness is also the Body of Christ, for the Body of Christ is the mingling of the processed and consummated Triune God with His believers—Eph. 4:4-6.
 - D. To walk worthily of God's calling, to have the proper Body life, we first need to care for the oneness; this is crucial and vital to the Body of Christ—vv. 1-3.
- II. **The genuine one accord in the church is the genuine practice of the oneness in the Body:**
 - A. We need to see that these are two crucial matters in the New Testament that we all need to pay attention to: the oneness and the one accord—Eph. 4:3; Rom. 15:5-6.
 - B. As we practice the genuine one accord, we must know the church as the unique Body of Christ, which is one in essence, one in doctrine, and one in practice—1 Cor. 12:13; 4:17; 7:17.
 - C. Oneness is like the body, and the one accord is like the heart within the body; oneness is also like the shell of a nut, and the one accord is like the kernel within the shell.
 - D. In Matthew 18:19 the Greek word *sumphoneo* is used for the one accord:
 1. The word means “to be in harmony, or accord” and refers to the harmonious sound of musical instruments or voices.
 2. Eventually, the one accord, or the harmony of inward feeling among the believers, becomes like a melody, like music; when we have the one accord, in the eyes of God we become a melody to Him; such a one accord is the nucleus of the oneness.
 - E. In Acts 1:14 another Greek word, *homothumadon*, is used for the one accord:
 1. *Homothumadon* is strong and all-inclusive; *homo* means “the same” and *thumos* means “mind, will, purpose (soul, heart)”—Rom. 15:6.
 2. The word denotes a harmony of inward feeling in one's entire being.
- III. **The one accord is the base, the ground for our present practice in the Lord's move:**
 - A. If we mean business with the Lord's recovery and if we mean business with His present day, up-to-date move, we must first take care of this one thing—the one accord.
 - B. The matter of being in one accord in the New Testament occupies a very crucial stand for the Lord's move—Acts 1:14; 2:46; 4:24, 31.
 - C. No other book of the Bible speaks of the one accord as much as Acts—1:14; 2:46; 4:24; 5:12; 15:25:
 1. In the book of Acts the one hundred twenty prayed together in one mind, in the same mind, in the same will with the same purpose around and within the soul and the heart—1:14; *Hymns*, #779.
 2. 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 different ways, means, agents, or substances for them to carry out the Lord's move on this earth.

- D. We must see that the crucial need today is the recovery of the one accord; the one accord is the master key to unlock every blessing in the New Testament:
 1. In the army the impact is the morale; the morale in the army is the one accord.
 2. We have many good teachings, we have the ground of the church, and we have all the divine provisions, but our morale is a problem.
 3. Without the one accord, it is difficult to get people saved, converted, and regenerated by the dynamic salvation of God.
 4. As we practice the one accord, we must learn to be in the same one spirit and to have the same one soul—Phil. 1:27.
 5. As we practice the one accord, we must be attuned in the same mind and in the same opinion—1 Cor. 1:10; Phil. 2:2; 4:2.
- E. We need to maintain the one accord by prayer, the Spirit, and the Word:
 1. In order to maintain the unique one accord, we all have to learn to do the same thing by the same way; the substances which constitute the unique way for the Lord's move are prayer and the Spirit, which result in the Word—Acts 4:31.
 2. In Acts the three main factors for the spreading of the gospel as an impact were prayer, the Spirit, and the Word; the one accord is the key and the life pulse of prayer, the Spirit, and the Word—4:31, 24.
- F. The teaching of the apostles was the holding factor of the one accord; if we limit ourselves to the apostles' teaching, the teaching concerning God's New Testament economy, we will be kept in oneness and will have one way for one goal—Acts 2:42a, 46a; cf. 1 Tim. 1:3-4.
- G. "For the Lord's recovery to spread on the earth, there cannot be any opinions, and everyone must be in one accord. The most important thing today is the oneness. Everyone needs to be in one accord, to blow one trumpet and accept one leadership"—*CWWL, 1987*, vol. 2, "Words of Training for the New Way," p. 103.

IV. Blending is the most helpful thing in keeping the oneness of the Body—1 Cor. 12:24-25:

- A. The word *blended* means "adjusted, harmonized, tempered, and mingled"; the Greek word for *blended* also implies the losing of distinctions—1 Cor. 12:24.
- B. Blending requires us to be crossed out; blending requires us to be by the Spirit to dispense Christ and to do everything for the sake of the Body.
- C. This means that we should fellowship; fellowship tempers us; fellowship adjusts us; fellowship harmonizes us; and fellowship mingles us; to have fellowship is to put away our private interests and join with others for a common purpose—the building up of the Body of Christ to consummate the New Jerusalem—1 John 1:3; Eph. 4:16; Rev. 21:2.
- D. Among us we should have the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders.
- E. From now on, the churches should come together frequently to be blended; today it is very convenient for us to blend with one another because of this modern age with its modern conveniences.

- V. **"Whoever feels burdened and willing to take this new way—let us go on together. I want to stir up myself, and I want to stir up all of you...Let us go the way of 'ones'—one God, one Lord, one Spirit, one Christ, one Body, one church, one testimony, one work, one teaching, one leadership, and the one accord"—*CWWL, 1986*, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 170-171.**

Message 3

Becoming Vital to Practice the New Testament Priesthood of the Gospel

Scripture Reading: Lam. 3:22-23; Prov. 4:18; Psa. 119:147; Rev. 2:4-5; 1 John 1:3, 7, 9; Rom. 12:1-2, 11; 2 Tim. 2:22; Acts 1:8, 14; 4:8, 31; Rom. 15:16; Rev. 1:5-6; 1 Pet. 2:5, 9; Hag. 1:8

I. The God-ordained way starts from our personal revival; the Christian revival occurs in the morning:

- A. We must be those who are revived; this should be a morning revival based upon God's natural law—Lam. 3:22-23.
- B. A Christian's life should be one that follows the moving of the sun; when the sun rises, we should rise with it; we keep rising until the full day—Judg. 5:31; Prov. 4:18 and footnote:
 - 1. The first step in the exercise of the spirit is to call on the name of the Lord and to pray, which is to speak to the Lord; the calling plus the speaking to the Lord are like a man's deep breathing—Psa. 119:147a; Lam. 3:55-56; Rom. 10:12b-13.
 - 2. The second step in the exercise of the spirit is to pray-read the Lord's word; this will fully mingle the Lord's word with our spirit—Psa. 119:147b; Eph. 6:17-18.
 - 3. In our time with the Lord, the main thing is to clear up our conscience, to get rid of our inner condemnation; this is done by making a thorough confession of all our failures, defects, defeats, wrongdoings, mistakes, and sinfulness to the Lord—1 John 1:7, 9; Psa. 51.

II. To be vital means to be living and active; vital groups are composed of vital persons who are living and active to gain the increase for the church:

- A. Vitality is spiritual reality; the reality of the high truths and spiritual riches is vitalization—3 John 3-4 and note 3³.
- B. Although many Christians in the United States are worldly, there is a remnant among them who have a spiritual hunger for reality, that is, for the Lord Himself—Luke 1:53; 6:21a.
- C. The vitality of the saints, the spiritual reality in their daily life, will touch the seeking ones and satisfy their spiritual hunger; vitality is the most convincing factor—cf. Acts 2:42-47.

III. We need to see the way to be vitalized:

- A. As we consider God's compassions to us and meditate on the Lord's love in saving us, we will be stirred up in the best love for the Lord through repenting prayers; this will cause us to be vitalized—Rom. 12:1; Eph. 2:4-5; Rev. 2:4-5; 1 John 1:9.
- B. We also need to have close, intimate, and thorough fellowship with the Lord and with the seeking saints; we need to get companions with whom we can labor—1 John 1:3; Phil. 2:1-2; Acts 11:25, 30; 2 Tim 2:22; Dan. 2:13, 17-18.
- C. After we get our companions in fellowship, we must learn to take the lead to reconsecrate ourselves to the Lord, to present our bodies as a living sacrifice to the Lord, in being transformed by the renewing of the mind from being fashioned according to this age, and in not being slothful in zeal but burning in spirit to serve the Lord—Rom. 12:1-2, 11.
- D. When we pass through the stages of fellowship, confession, and consecration, we enter into a prayer life; it is in the prayer life that we pray ourselves into the Spirit—the essential Spirit, the economical Spirit, the all-inclusive Spirit; then we learn how to follow this Spirit by exercising our spirit; if this is the case with us, we are really vital—Acts 4:31; 16:6-7; 2 Cor. 2:13.

IV. In Romans 15:16 Paul says that he was a minister of Christ Jesus to the Gentiles, an energizing priest of the gospel of God, to offer the Gentiles to God:

- A. As an energizing priest of the gospel of God, Paul was such a New Testament priest, busy in the gospel of God.
- B. It is God's intention for all His chosen ones to be priests—Rev. 1:6; cf. Exo. 19:6:
 - 1. In the New Testament all the believers are priests, not individualistically but in a corporation to become a priesthood—Rev. 1:5b-6; 5:9-10; 1 Pet. 2:5, 9.
 - 2. According to Romans 15:16, today we are priests of the gospel of God; we all need to declare, "I am a priest of the gospel of God!"
- C. The unique pattern of the priests of the gospel in the New Testament is the apostle Paul; since he is a pattern, whatever he did should be done by us—1 Tim. 1:16; 2 Thes. 3:9.
- D. We need to see how Paul did His work as a priest of the gospel in three steps of offering:
 - 1. First, Paul saved sinners to offer them to God as acceptable sacrifices (Rom. 15:16); we have to labor daily on the sinners—visiting people to impart Christ into them, making them parts of Christ, the increase of Christ, whom we offer to God.
 - 2. Second, he brought the believers up to lead them to present themselves to God as living sacrifices; we must feed the spiritual babes as nursing mothers that they may grow in life and then beg them to present themselves to God as a living sacrifice—Rom. 12:1; 1 Thes. 2:7.
 - 3. Third, he admonished and taught every saint in all wisdom to present each one full-grown in Christ; we need to teach and admonish the saints as Paul did, face to face, from house to house, ministering Christ to them that they may grow in life—Col. 1:28-29; Acts 20:20, 31.

V. All of us must function in the New Testament priesthood as priests of the gospel:

- A. Preaching the gospel is our daily life, our daily work, and even our daily duty as New Testament priests; whenever we preach the gospel to sinners, we must have the deep sensation that we are the energizing priests, struggling and endeavoring to do our daily duty to fulfill our priesthood—Acts 5:42.
- B. To fulfill our daily duty, we must be energizing priests—Rom. 15:16:
 - 1. We should preach the gospel—to go out with Christ and with His divine authority—to visit our relatives, friends, classmates, colleagues and neighbors—Matt. 28:18-19.
 - 2. We must go out to preach the gospel with much prayer so that our going will be our being sent by the Lord—Eph. 6:18-19; cf. Luke 20:2-3; Acts 13:2-4.
 - 3. We need to take the preaching of the gospel as our duty and do it regularly, constantly, and continuously by making a budget of our time.

VI. We must labor in a personal way for the increase of the church—Hag. 1:8:

- A. Today our gospel preaching is our gathering of material for the building of God's house—Hag. 1:8; *Hymns*, #923.
- B. We need "new blood," newly saved ones; all the churches must pay attention to this; we must make a strong decision to labor in a personal way for the increase of the church.
- C. What we need today is the proper increase due to our labor; we need solid members for the solid building; the Lord needs some saints to practice the priesthood of the gospel according to His ordained way; then the Lord will have a way.

VII. "We need to be one with God in His history, moving, and energizing in His loving overcomers; that is, we need to be one with God in life, in living, and in our entire doing today on this earth! We need to write God's today's history! We need to march on as one with the energizing God! In Him! With Him! By Him! And for Him! We need to be vital, living, and active" (*Life-Study of Joshua*, p. 3).

Message 4

Migrating for the Universal Spreading of the Church as the Testimony of Jesus

Scripture Reading: Rev. 1:11-12, 20; Acts 8:1, 4; Heb. 11:8, 13; Rom. 4:12; Judg. 5:15b-16

- I. For the universal spreading of the church as the testimony of Jesus, we need to plant “church trees” for the corporate expression of the Triune God as life—John 5:26; 11:25; 1 John 5:11-12; Rom. 8:2; 1 Cor. 1:2; Rev. 1:11-12, 20:**
- A. In the eyes of God the universal church, the Body of Christ, has been formed; now, after the formation of this universal church as a complete entity, there is the need for the spreading of the church—Acts 8:1, 4; 9:31.
 - B. Although we cannot form the church, we have the position, the right, the opportunity, and even the commission to go to the uttermost part of the earth to establish local churches—Acts 1:8; 13:1-3; Gal. 1:2; Rev. 1:11.
 - C. What we are doing today is simply establishing churches in different localities by planting “church trees”; this planting of church trees is the establishing of the church; our burden is to bring the church as a tree to every city, town, and village and plant a church there—1 Cor. 1:1-2; 1 Thes. 1:1; Acts 8:1; 13:1; Col. 4:15-16.
- II. In order to be complete Christians, we must be Christians who come and go:**
- A. The words *come* and *go* are frequently used in the New Testament:
 - 1. The Lord has called us to come to Him for rest, life, the living water, and salvation; the more we come to Him, the more grace we receive—Matt. 11:28; John 5:40; 10:10; 7:37.
 - 2. After we have received grace from the Lord, He commands us to go and preach the gospel to all the nations, to go and disciple all the nations, and to go and be His witnesses unto the uttermost part of the earth—Matt. 24:14; 28:19; Acts 1:8.
 - B. We cannot be half Christians who come but do not go; if we are coming-and-going Christians, we will allow the Lord’s grace to flow freely in and through us.
- III. The Bible shows that it is very easy to spread the gospel and raise up churches through the migration of the believers:**
- A. At the time of Pentecost many people were saved in Jerusalem; although these new believers received multiplied grace while they met and served the Lord together, the Lord charged the disciples before His ascension to be His witnesses “both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth”—2:41; 1:8.
 - B. Therefore, the Lord allowed persecution to arise in Jerusalem so that the disciples would be forced to leave Jerusalem and would be scattered throughout the regions of Judea and Samaria in order to preach the gospel and testify for Him—8:1, 4.
 - C. Eventually, churches were established in numerous places, such as Judea, Galilee, Samaria, and even Antioch, a Gentile city; these churches were not established by apostles; rather, they were raised up by the scattered disciples—9:31; 11:19-23.
- IV. We must overcome the factors that restrain us from migrating:**
- A. Although God has made many preparations in the environment in order for us to migrate, we still have problems practicing migration, including our nature, habits, family relationships, friends, work factors, geographic factors, property, different customs, and new environments; these matters cause us to hesitate.
 - B. We must overcome the problems that hinder us, being delivered from them by allowing the Lord to break our natural disposition and our lack of desire to move.
 - C. We ask the Lord to enable us to overcome sin and the world, but we must also ask Him to enable us to overcome all the things that restrain us from migrating.

**V. By the Lord's grace we need to be sojourners on earth who follow the footsteps of Abraham—
Heb. 11:8, 13; Rom. 4:12:**

- A. Abraham dwelt in Canaan as a foreigner; he was a sojourner who moved from place to place, living a life of the altar and the tent, thus confessing that he was a stranger and a sojourner on the earth—Gen. 12:7b-8 and footnotes 7³ and 8²; Heb. 11:8, 13 and footnote 13²:
 - 1. An altar is for worshipping God by offering all that we are and have to God for His purpose; building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—Gen. 13:3-4, 18.
 - 2. Abraham's dwelling in a tent was an expression, a declaration, that he did not belong to this world but that he longed after a better country, that is, a heavenly one, the heavenly Jerusalem—Heb. 11:9-10, 13-16; 10:22.
- B. Like Abraham, if we want to serve God, declare His gospel, and maintain His testimony, we must live as sojourners; that is, we must move; we cannot maintain God's testimony when we lose the characteristic of being sojourners.
- C. Whenever we stay in a place for a long time, we are in danger of being rooted on earth; migration pulls our roots out of the earth and preserves us from being rooted again.
- D. Through all the generations the churches' degradation has often been due to a lack of migration—Acts 8:1; 21:20; cf. Deut. 4:25 and footnote.
- E. We thank the Lord that by faithfully attending the meetings and trainings, many saints have received a high level of spiritual education, and much has been deposited into them; however, if they do not use it, they will never know what is in them; as they go out, all that is deposited in them will come forth.

VI. We need to migrate to strategic cities in the United States for the spread of the Lord's testimony:

- A. The saints should not stay in a certain place or area for too long; on the contrary, we all should be migrants, following in the footsteps of our father Abraham, who was a Hebrew, a river-crosser—Gen. 14:13.
- B. If all the saints in a certain locality do not migrate, eventually that locality will become a "Dead Sea."
- C. If the church in a particular locality is to avoid becoming such a Dead Sea, a "canal" must be dug to allow the "water" to flow out.

VII. We should have the desire for migration:

- A. If we love the Lord and desire to live for Him and please Him, we will choose to migrate; this is the type of life that the Lord wants us to live, and this is also the way to please Him.
- B. "By the watercourses of Reuben / There were great resolves of heart. / Why satest thou among the sheepfolds, / To hear the pipings for the flocks? / At the watercourses of Reuben / There were great searchings of heart"—Judg. 5:15b-16 (ASV):
 - 1. The watercourses signify God and His grace (Psa. 23:2; Jer. 17:7-8); in these verses some of Reuben's descendants were sitting beside the watercourses, beside God, and by the grace of God they had great resolutions of heart and great searchings of heart for the kingdom of God.
 - 2. Some of Reuben's descendants, however, enjoyed sitting among the sheepfolds to hear the pipings of the flock; this means that they rested and did not move, because they desired a life of ease, comfort, and amusement.
 - 3. To settle down is to live a life of ease, comfort, and pleasure, but to migrate is laborious and difficult; however, settling down will not enable us to enjoy the grace of God; migration is the way for us to enjoy the grace of God.

VIII. "Lord, thank You that You have opened our eyes. We truly understand the world situation. We have seen Your doings, we have clearly recognized the way, and we have found the direction...We consecrate ourselves wholly for You, and we consecrate our time, our homes, and our family members to You. Lord, may You accept and bless our consecration. Glorify Yourself and greatly use us so that each one of us may be filled with the Holy Spirit, have the power of the Holy Spirit, and have the word to contact others"—CWWL, 1984, vol. 4, "Rising Up to Preach the Gospel," p. 376.