



SEPT. '82



**BREAD OF LIFE**

CHINESE BIBLE STUDY

TABLE OF CONTENTS

1.	Editor's Note	Billy Yee
2.	Dear Pastor Stern - questions and answers from a pastor	Pastor Stern
3.	Work, Work, Work - a word from our coordinator	Eric Fan
4.	Word Search - Proverbs 3:5,6	
5.	Eternity in the Heart of Man	Wu-Ching Cheng
6.	Tales of the Buffalo Gang	Tim Wong
7.	For Freshmen...A Lesson on Studying	Emily Wong
8.	Reflections on Fellowship	Jeannie Chen
9.	A Letter From an Alumni	Patrick Auyeung
10.	Spiritual Maturity	Billy Yee
11.	When the Second Became the First	Sally Lim
12.	A Brief Report on Missionary Work at CBSG	Lou Jiann Hua
13.	Living For the Kingdom	Dr. Timothy Lin
14.	查經班差傳事工簡介	樓建華
15.	讀詞簡介	孔慶劍
16.	那一段令人難忘的時光	陳治平
17.	天國人才的性格	鄧秀明
18.	愛	劉哲一

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鄧秀明  
劉哲一

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孔慶劍  
陳治平  
鄧秀明  
劉哲一  
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EDITOR'S NOTE

Howdy! Well, by God's grace the first issue of the Bread of Life is out for this year! I really hope you enjoy its contents and will profit from reading it. There's some goodies that you can sink your teeth into like Dr. Timothy Lin's article on the Kingdom, Pastor Stern's question and answer section and other sumptions tidbits of wisdom.

Let me call to your attention the Bread of Life's purpose. It's hoped that this publication will glorify God by enabling members of CBSG to share the life of Christ via writing. It's our desire that through this publication Christians will be challenged and encouraged to reach out to Christians and Nonchristians. We want to promote better communication so that we can more effectively share the life of Christ in our own individual lives with those around us. By sharing the reality of God in our lives people can see that we serve a risen Lord who can change their lives as He has with ours.

I pray that this issue will stimulate you to write. Your action or inaction in prayer and/or writing will determine the effectiveness of this publication. Before you decide not to write or write consider prayerfully what God would have you to do. Someone may massively profit from a simple lesson you learned had you only shared it. I urge you to pray about it.

The next issue of the Bread of Life is sceduled to come out mid-December. This is dependent upon your prayer support and contribution. The deadline for articles for the next issue is November 13, 1982, Saturday. Almost anything that is Christ-centered and geared towards edification and/or outreach is acceptable with the editor's approval.

If you have questions for Pastor Stern please submit them by the November 13th deadline. If you have any suggestions that might enhance the effectiveness of this publication do submit them to the editor.

I would like to extend a special thanks to the following: Eric, Patrick, Jeannie, Pastor Stern, Emily, Tim, Wu-Ching, Sally, Jiann Hua and Dr. Lin - for contributing articles.  
Ning-Sing, Yu-Tsai, Jennifer and Eric - for their help in typing.  
Maria (cover), Yaling and Stephen - who helped in odd ways.

And last but not least to the One who made all this possible.

Thanks!

Your Editor,

*Billy*  
Billy Yee

*Hi Jamie & Dave!!*

*Hope things are well...  
God bless you both!!*

*Bill*

DEAR PASTOR STERN . . .

Dear Pastor Stern,

I have real problems controlling my feelings. Don't know how I can gain a hold on my feelings, to subject them to my intellect or to what I know to be right. I find it hard to understand myself. I am especially attracted to this guy who's not a Christian. Certain qualities he possesses are quite admirable yet I know what I'm doing is wrong in that I'm ignoring the warning the Bible gives about being unequally yoked with nonbelievers. Our relationship is beginning to develop. I cannot seem to break away because of my inability to control my feelings. Please help!

Sincerely,  
"Feelings"

Dear "Feelings",

Building a relationship on the basis of feelings alone is like building a house on sand. Feelings are a natural phenomenon belonging to the human condition. But the choice of a life partner is made with the will, not the feelings, and that choice, as with other choices of the Christian is to be made under the Lordship of Christ. The difficulty with a believer and a non-believer being unequally yoked together is not in their feelings but in the fact that they belong to two different kingdoms which are totally incompatible---light and darkness. God never makes a demand upon us for which He is unwilling to supply the strength for obedience. The choice of obedience lies with us.

Pastor Stern

Dear Pastor Stern,

I need help in my devotions. Very often when I crack open the Bible (I try to read it everyday) I feel like I'm just reading it and not really profiting from it. The same goes with my prayer life. I keep a prayer list and try to pray each day, yet it feel so dry, so mechanical. I feel like I'm going through a "spiritual plateau", not really moving onward and upward. How can I add life to my quiet time. Is there something wrong with me? My attitude?

Cordially yours,  
"The Desert Experience"

Dear "Desert Experience",

It is not uncommon for believers to pass through dry periods in their communion with God. Some of the factors which cause this may be hidden from us and we go forward in faith and discover that it is possible to continue in an obedient walk without the supporting delight of a conscious emotional uplift. But one should always examine one's heart for the presence of any known disobedience or rebellion toward the Lord which may be grieving the Spirit--confess it, and put it away. Also, if we are trying to satisfy our spiritual hunger with unwholesome "bread", it will destroy our appetite for the Bread of Life.

Pastor Stern

Dear Pastor Stern,

I really feel like I'm a wall flower. I lack the social grace that most people seem to have. I rarely get asked for group socials because no one seems to notice me. I'm shy, timid and often feel inferior to others. This lack of social poise or grace seems to be deeply rooted in my person. How does God value me and what does the Bible say about my self-worth and being overly self-conscious? I want to change but I don't know how. Please advise!

Your humble wallflower,  
Daisy

p.s. I'm also a young Christian.

Dear Daisy,

Perhaps you need to throw away your mirror and get a window! Stop bruising yourself with so much introspection and comparison. "They, comparing themselves among themselves, are not wise." (2 Cor. 10:12). Most people are fearful of what others think of them. When we find ourselves next to someone else in a group we might consider the question, "What is the most encouraging thing I could find to say to this person?" and then say it. What we wish they might say to us to encourage us should give us some ideas about what to say to them. Some Christians have found a healthy self-esteem beginning to develop when they have meditated on Psalm 139 and been willing to thank God for His purpose for them. People often take us at our own estimate of ourselves. An improved self-estimate rooted in God's grace is bound to bring about a warmer response from others.

Pastor Stern

Pastor Stern is the Pastor of Bethel Grove Bible Church, Ithaca, NY.

If you have a question about the Bible, Christian living, or almost anything please write them neatly or type them and submit them to the editor on or before November 13, 1982, Saturday. Your input will be invaluable in enhancing the effectiveness of the Bread of Life.

WORK, WORK, WORK sign ...A Word from the Coordinator

Even with five-year experience in being a student in Cornell, I am still experiencing the kind of excitement and uncertainty one would have as a freshman, because I know that even I have learnt many things, more and better things are still to come. "He who began a good work in us will carry it on to completion until the day of Christ Jesus." For this reason, we can all look forward to discover new challenges in this coming year.

Planning ahead is a good thing to do. But as it always turns out, that before we know, we are way behind our schedule. Often times we just blame ourselves for not being discipline enough, but it is also a lack of the understanding of our needs and the values of the things that we do. Without this understanding, it is quite impossible to evaluate the importance of our various activities, to set priorities for them, so as to tailor a life-style suitable for ourselves. Among all our activities, one that is much complained about is work, which may be the best one-word summary of the student life in Cornell.

"Why should we work?" we ask.

I am sure that we all have a list of answers to this question. But what does God think about it?

In the first chapter of Genesis, we find the record of God's creation of the universe. At the completion of each stage He stopped and watched with satisfaction -- "It was good," He thought. To Him work is something enjoyable. God created all things and started ruling over them, upholding the order of everything that exists or happens. Then it came to the climax of creation -- "Then God said, 'Let us make man in our image, in our likeness, and let them rule over all

the earth, and over all the creatures that move along the ground...'" We are created in His image, and we are to work as He does, to be creator and ruler, though in a much smaller scale.

However, it does not take much observation to discover that mankind is not quite doing the kind of ruling they were meant to do; driving out, restraining other creatures perhaps, but not ruling in God's way, which is to arrange and control so that everything goes in the right order. Man lost the authority and power through sin. The world started to change, so was the experience of work -- "By the sweat of your brow you will eat your food until you return to the ground." Therefore because of man's sin, the environment deteriorates with man, and work has become something torturous.

For us as a race redeemed from the slavery of sin, our experience goes between the two experiences. We begin to see more and more how God's purpose is achieved in our work, but our flesh tends to drag us towards "leisure" and "idleness". Besides, there is always the voice of the evil one persuading us to turn to seemingly enjoyable things.

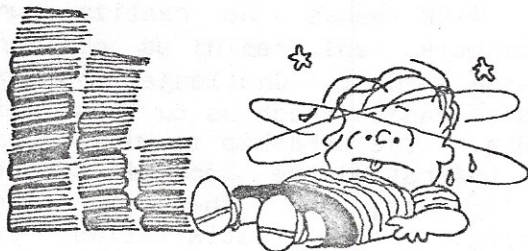
God gives us work to exercise our talents, to give us satisfaction. He coordinates this work to fulfill part of His master plan. Also because of our fallen nature and the needs in this fallen world, He uses work to mould our lives, to remind ourselves of our inabilities to live without Him. Work makes us realize our uncertainties and remind us of our assurance in Him. Challenges too big for us to handle teach us to trust and obey Him. The hardship in work helps us to understand the hardship Christ went through, to share in His suffering. The satisfaction of

completing a task, big or small, gives us a taste of His feeling towards His creation.

Therefore let us learn to be faithful and obedient sons and daughters of Him. Let us seek to know Him through His word, our complete

reference for life, and through meeting with Him, that we may see things as He sees them, that He may fill our life with purpose and strength, that we may find satisfaction in our work as He does in His also.

by Eric Fan



FOOD FOR THOUGHT .....

--Proverbs 3:5,6--

Meditation isn't emptying your mind of thoughts but rather actively pondering, musing and thinking about a certain item. Meditation on God's word is an excellent way to grow in Christ. Psalm 37:31 says, "The law of his God is in his heart; His steps do not slip." Joshua 1:8 says something to the effect that those who meditate on God's word shall prosper and be successful.

Going through the "beginning of the semester" jitters?

Here's a promise you can claim.

TRUST IN THE LORD WITH ALL THINE HEART,  
AND LEAN NOT UNTO THINE OWN UNDERSTANDING,  
IN ALL THY WAYS ACKNOWLEDGE HIM,  
AND HE SHALL DIRECT THY PATH." --Proverbs 3:5,6

Here's how you can meditate on it.

C D E M T H D I R H T M N U D N E F  
A N D E V G N I D N A T S R E D N U  
Q O M R D I E H M W O H T E G K L D  
M K I H O J E N N A O I K P K E M D  
I N S A L L J T H Y E N L D O W M M  
H M D E O O E K D S L E H O K L S L  
T Y D I M M K H D U E L D P D L L O  
E U P O S K J E T H I N E K H L L U  
G O P E I E J D N N E F K F E J K L  
D K I O K E J S E W I T H K A L L I  
E U T I K I A H M D J T I R Y U F  
L J H C E I T A L L P Q S I T U C K  
W A Y A E J S L P H X T Q U N B V S  
O Y U U D R H L H X D I E T R I Y L  
N O R P T L I K J Y H E D P A T H O  
K H Y I O A N D Q L E A N U H R T O  
C H I U N T O E R T Y J O E K Z T R  
A R S T D S G T O U K E T S O L T Y

KEY NEXT PAGE OVER...



## ETERNITY IN THE HEART OF MAN

by Wu-Ching Cheng

Almost everyone at some time in their life ask the question, 'What is life for?' Some think life is to be enjoyed. For them, it does not matter if they are not rich or famous as long as they enjoy what they are doing. Some think life should be used to accomplish something worthwhile or excellent. Someone who thinks that way may work very hard to achieve excellence in some area, and it is fulfilling for him to be better and better.

There are people who are artistic and look for beauty in the world. They may be the poets and painters, singers and dancers and musicians. Others think knowledge is important. Perhaps a scientist or philosopher would devote his life to trying to solve problems concerning how the world works.

Some people think their lives should be used to benefit other people. A social worker may have that as a life goal, or maybe a doctor may have that goal also. Still others feel it is most important to establish strong personal relationships. They find it fulfilling to have a good friend, a wife or husband, and children.

The Bible says that God put eternity in the hearts of men (Ecclesiastes 3:11). I think what this means is that God wants us to seek things that are infinite or eternal in quality, such as happiness, beauty, excellence, wisdom, and love. I also believe that a hunger for eternal things is actually a hunger for God, the creator of all things, physical and spiritual. Jesus said, 'this is eternal life: that they may know

you, the only true God, and Jesus Christ, whom you have sent.' (John 17:3). Jesus is saying that the way to fill our hunger for spiritual things, that is 'eternal life' satisfied, is to have a relationship with God the Father and Jesus Christ the Son.

John, a disciple of Jesus said about Him, 'He was with God in the beginning. Through Him all things were made; without Him nothing was made that has been made. In Him was life, and that life was the light of men...The Word became flesh and lived for a while among us. We have seen His glory, the glory of the one and only Son, who came from the Father, full of grace and truth.' (John 1:2,3,4,14). The claims of Jesus about Himself and the claims of John about Jesus are that He is God and the giver of physical and spiritual.

The life of Jesus is recorded in history; in the Bible and in writings by historians and Roman rulers who governed Israel in the time that Jesus lived on the earth. These writings give creditability to the claims of Christ. In addition, it is known that Christianity spread very quickly in the first century through the preaching of Christ's first disciples. These first disciples were the ones who wrote most of the New Testament in the first and early second centuries, within a hundred years of the events they described. When they preached the message of Christ, there were people there who had seen Christ and were eyewitnesses of the things that He did. They would have known if Jesus was 'the light of men' and if He was 'full of grace and truth'. If

the disciples lied about Christ when they preached in the first century, the eyewitnesses would have given their testimonies and prevented anyone from believing Christ disciples. Christianity would not have spread as it did. So there is some historical backing for the claims of Christ.

The final test for any claim or theory is 'does it work?'. People who believe in Christ and have centered their lives on their relationship with Him can be thought of as live experiments. If the claims of Jesus are true, there should be something different about Christians. This does not mean that Christians are perfect, but that Christians have something that they did not have before they were Christians.

One of the things that I believe becoming a Christian has done for me is to make me more open towards other people. In many ways I am still shy but now I put in stronger

efforts to get to know people and help them if they need something. I believe this change is happening because God wants me to love people. In the first week of my being a Christian, I felt very good. When I prayed, I was filled with joy and thankfulness to God. I have never felt as good as when I am in God's presence. I think in the first weeks God made Himself real to me so that I would not doubt that He had come into my life. In the years after my conversion, I found out that I have to work with God to know Him better; He gave me increasing responsibility for our relationship. Sometimes what He asks of me, through the Bible and through my conscience, is difficult for me to do, but I never regret doing something He asks me to do.

Many many Christians are around today who have had spiritual experiences and have been changed by their belief in Christ. Ask a Christian today what eternal life means to him or her!

C D E M T H D I R H T M N U D N E F  
 A N E V G N I D N A T S P R E D U U  
 Q O M R D I E M M U O H T E G K L D  
 M K I H O J E N N A O I K P K E M D  
 N S A L L J T H Y E W L D O W N M  
 H M D E O O E K D S L E H O K L S L  
 T Y D I M N K H D U E L D P P L L O  
 E U P O S K J E T H I N E K I L L U  
 G O P E I E J D N N E F K F E J K L  
 P K I O K E J S E W T H K A L L I  
 E U I K I A H M D J T I I R Y U F  
 L J H C E I T A L L P Q S I T U C K  
 W A Y A E J S L P N X T Q U N B V S  
 C Y U U D P H L H X D I E T R I Y L  
 M O R P T L I K J Y H E D P A K H O  
 K H Y I O A N R Q L E A U H R T O  
 C H I L K T O E R T Y J O E K Z T R  
 A R S T D S G T O U K E T S O L T Y

## TALES OF THE BUFFALO GANG

by Tim Wong

One of the biggest challenges at Cornell is to adjust to a new roommate. What about trying to adjust to three? Well, I learned that things are a lot easier if you have effective communication. Things were not always easy.

After living a few days with the three other members of the infamous Buffalo Gang (Messrs. B, R, S, and T), you learn quickly that you don't speak the same language. Expressions like "whoosh", "bite the dust", "Joe", and "boogers" can make you wonder if you still now know how to speak English. Other expressions like "he slashed my knee" and "are you tired of living?" can make you wonder if we were on the verge of violence and fisticuffs. Even a certain gentleman, whose wife was in California at the time, was afraid to eat lunch with us after church upon witnessing our antics.

A few weeks into the fall semester passed before I learned the meaning to these expressions. For example, "Joe" expressed extreme ecstasy and excitement when the smell of my cooking was in the air (actually, it is equivalent to the words "cool" or "wow!"). "Are you tired of living?" was merely the equivalent of the expression "very funny" spoken immediately after the latest comment on the social life of one of the guys. "Whoosh" was an exclamation of frustration at trying to unstop the sink. After a while, these expressions became a part of my vocabulary.

Shortly after, I learned that communication could also be unspoken. I became aware of the fact that my homework and books began to move from the kitchen table to somewhere else while I took a

break. Dishes began piling up in the sink, empty paper bags accumulated in the living room, magazines appeared in piles and articles of clothing took up residence on the couch and chairs. Then we all noticed displeasure on each of our faces. It was time to talk. We decided to have weekly meetings to talk.

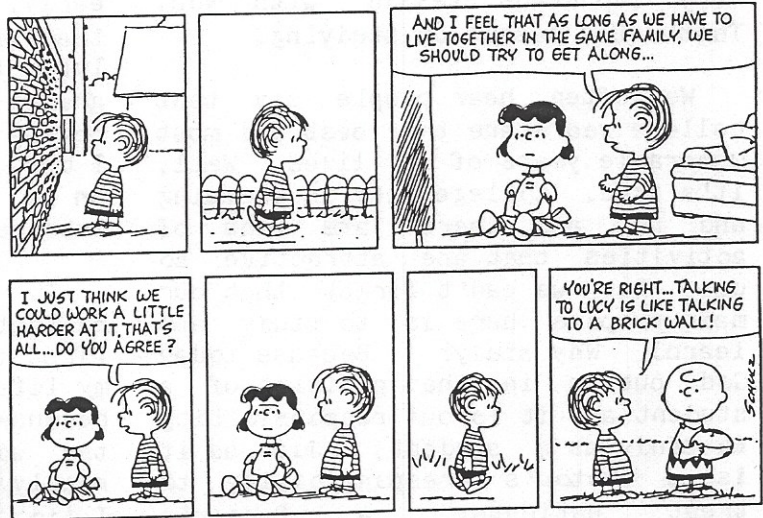
I learned quickly that Hawaiians, Californians and New Yorkers do not live at home in the same fashion. We each liked to do things in certain ways and did not know that those ways irritated the others. One example is the fact that Hawaiians never walk around at home with their shoes on. As a result, the dried salt brought in from the snow outside bothered our Hawaiian roommate. Another thing I discovered is that New Yorkers prefer to leave their doors locked more often than people of other areas. I could go on. We all learned that there were real cultural differences between us. We needed to compromise and we did, although we needed to remind each other of those compromises.

Communication in the weekly meetings was not just talk about differences, but also the sharing of goals, concerns and needs. This showed me that communication involves exposing ourselves to each other. This helped us to respect one another as human beings and as the Christian brothers that we were. Then we were able to fulfill the Biblical principles of encouraging one another and correcting one another in love not in anger or self pride.

My purpose for sharing what I learned is to encourage the Bible Study to communicate with one

another. I learned that to communicate with my roommates was to express differences, to share and expose our lives (such as goals and God-given concerns), and to encourage and correct each other in love. I was more willing to change when my weaknesses were pointed out because of real concern for me. I believe that the Chinese Bible Study can use communication more often. Sometimes I find that I don't know why certain individuals act the way they do or feel the way they do. The reason for this is there isn't

enough communication of the kind I experienced with the three guys I lived with. Sometimes, talking about differences is not sufficient. We all need to expose ourselves as human beings with weaknesses. Living with others has shown me that if we do expose ourselves we gain more of a respect and then we can see changes in the Bible Study that we wouldn't otherwise. So, practice effective communication (not hiding our faults) and I know God will work great things in you.



The Buffalo Gangs from L. to R:  
 Tim Wong, Bill Yee, Renwin "Joe" Yee and Stephen Chu.

For Freshmen.....

A Lesson On Studying

by Emily Wong

It never stops to amaze me how fast time goes by. It seems just like yesterday that I was a freshman in Cornell and now I'm a first semester graduate student. In the past four years, God has patiently taught me many lessons large and small. I would like to share one very important lesson with you. That's the lesson on studying.

We often hear people say that college years are the best and most memorable years of our lives. Well, it's true. College life is exciting and new and there are tons of activities that are attractive to us. But we can't forget that our main purpose here is to study and learn. Why study? Because today God put us in the position of a student and it is our responsibility to study as a student. Just as it is a doctor's responsibility to treat patients; a farmer's responsibility to plow the fields and sow the seeds; it is also a student's responsibility to study.

I had very good grades in high school which I'm sure most of you had also in order to get into Cornell. But what we learned in high school didn't require much time to study. After I came to Cornell, I thought I could get by with the same amount of time I put in high school. When I found out that I couldn't, I lost all my confidence. By then, I was so far behind in every course I didn't know what to do! Before every exam was always a panicking late-nighter if not an all-nighter. I hated myself when homeworks and reports were due and I couldn't finish them on time;

when exams were coming and I couldn't start reviewing because I wasn't caught up yet. After one exam was over, I would relax again until the next exam. So, exam after exam, semester after semester, I would always tell myself: next time I'll do better, next time I'll start early. But you know and I know that that will never happen. I was only lying to myself! As a result, my grades were poor and since I didn't really learn much out of the courses I took, I had a hard time deciding on my major because nothing seemed interesting to me.

It still scares me whenever I reflect upon my life during the first two years at Cornell. I said my life rather than my academic life because when I didn't do my share of the work in studying, I couldn't really enjoy myself in anything else I did. I joined C.S.A., C.B.S.G., F.A.F.T. and many other activities, but when I play I feel guilty because I know that I have work waiting for me to do or work that should have been completed but it wasn't yet. Since I got my priorities all screwed up, I gave myself excuses not to go to church and Bible Study but only to find myself more miserable and depressed.

This bad cycle went on for 5 semesters until God allowed something to happen to me which broke me down completely before Him. He opened my eyes and let me see how negligent and lazy I was as a servant of God. I knelt down before Him and asked Him to lead me in everything I do and to direct my path. I prayed with an attitude

that in everything I do, I want to glorify His name. In that following semester, God poured His rich blessings upon me. Not only did I have time to study, I had more time to serve Him in Bible Study and church as well. I enjoyed myself so much that semester in every aspect of my life I never thought was possible.

The rule is simple, it is like the Parable of the Talents recorded in Matthew 25:14-28. We are servants of God. He has entrusted in each of us responsibilities according to our abilities. It is up to us to decide whether we want to be good and faithful servants or wicked and lazy servants. A student's responsibility is to study. If God entrusted you with talents of an A average and you only obtained a B average, as compared with someone who obtained a B average but God only entrusted him with talents of a C average, then even if your grades are not bad from the world's point of view, could you feel peaceful and give Him the glory and thanks when you receive your grades? Could you see Him face to face one day and hear Him say, "well done, good and faithful servant. You have been faithful with a few things; I will put you in charge of many things."? Remember, God will not put us in charge of many things until we have been faithful with the few things that He entrusted us. How can we tell our friends that the God we believe in is real and able to change our lives when we ourselves are not demonstrating that in our daily lives? So, as student, before we talk about leading a Bible study group or a Gospel outreach to our friends, let's start with our studies. Do a good job of it, set a good example to others around you and bring glory to His Name. It's a very difficult task to do and requires a lot of self-discipline

and good time-management. But let's also remember that God promises wisdom for those need it, if only we ask and receive by faith [James 1:5,6).

Dear brothers and sisters, I do not know how much or what God entrusted you with but it is up to you to seek that and to meet those responsibilities. "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed..." 2 Timothy 2:15. "Now it is required that those who have been given a trust must prove faithful." 1 Corinthians 4:2. So you see, it is not even up to us to decide, it is required of us to be faithful if we are to be servants of God.

A semester has just started, set your priorities and plan your schedule around them. Ask God to give you wisdom to meet your work load throughout this semester. Ask Him to show you the area of study you should go into, the kind of activities you should engage yourself in and how you should spend your time. If you are behind already, don't panic, just go to our loving Savior and ask for forgiveness and strength to keep going. It's never too late to start over with God. What He sees is our hearts and our attitudes. God's lovingkindness is new every morning. Don't wait till next semester because you'll just be giving yourself more time to be miserable. If you want a new beginning, ask for it today. See how His mighty hands can work and change our mistakes around to be of our benefit.

Yes, it is true that college years are the best and most memorable part of our lives, the so called golden era of our lives. All the tears I shed, the moments of loneliness, triumph, joy and

happiness I've experienced in the past four years are meaningful to me only because of Him--because He lives and because He loves me. Dear friends, our Savior lives today and

He loves you. May you allow Him to be the center in the golden era of your life and make it meaningful to you.

## REFLECTIONS ON FELLOWSHIP

by Jeannie Chen

A year ago as I stepped into Sage Hall I did not know what to expect for this first year at Cornell other than tough classes. Uncertain yet without fear for I was confident that God had something in mind for me to learn in order to bring me all the way from sunny California. Surely He did have something planned, something so precious that I would never exchange it for something else--the fellowship with sisters and brothers.

I experienced things that would not be taught in classrooms, things that could not be found in textbooks, things that could not be touched by fingers nor could be seen by eyes yet they were there (and still are): how to care, and to be cared; how to appreciate, and to be appreciated; how to encourage, and to be encouraged; how to support in prayer, and to be supported in prayer; how to comfort, and to be comforted; how to share; how to enjoy. There were times of sharing until four o'clock in the morning, notes and cards full of encouragement, index cards with scripture to remind me of God's promises, phone calls to let me know that they were praying for me, flowers to cheer up, cooking and sharing meals together, singing in showers, praying together and seeing prayers answered, sharing of tears and laughter and much more. My life at Cornell was enriched by all these acts, for I now am convinced that Christian life is not an isolated life. God intends for us to interact and relate to people around us especially so with our brothers and sisters.

Ten and twenty years from now what will be remembered of Cornell? My Thermodynamics lecture? Equations in Transport Phenomena? Definitely not, but brothers and sisters who have made a mark in my life, by getting to know me and allowing me to know them. Surely life at Cornell is more than just homework and exams. I hope that others will take time out to get to know those that God has placed around them and experience the richness of fellowship.

Little children,  
let us not love with word or with tongue,  
but in deed and truth.  
--I Jn. 3:18



A Letter from an Alumni

Dear brothers and sisters,

I really miss you! How are you doing? I am grateful that you have been prayerfully supporting me (heard from secret reliable sources!). To conclude my 3 week experience in California, I can only say "full of God's grace". God has been with me, guiding me and providing me with all the things I needed. He kept me from getting hurt in one car accident--a flat tire, and another dangerous situation! Probably He does not want me to die yet.

I was attending a Chinese church in Palo Alto and a Chinese fellowship at Stanford University the past 3 weeks. It is quite a feeling to be in a Chinese church once again (since last time in Hong Kong), and to be able to praise God in my mother language - Cantonese. I started attending church prayer meeting and choir practice. Actually I just got back from the choir practice when I wrote this letter. God has been graciously providing me with good fellowship. However, I am still looking around because I want to observe more before I commit myself to a church or fellowship. Being a quick-tempered person, I need your prayer support to be able to wait upon the Lord before I rush to any decision.

I started working a week ago. My job is to pick up the work of another computer architect who just left the company. Since the project is a long-term one, there is not much tension in meeting deadlines. As a whole, most of the employees are very hardworking and dedicated. There are people who literally "live" in the company. They get back to their office at 6 o'clock in the

morning and leave late at night. They even come back to work during weekends. Of course I don't want to be one of them in the future. My supervisor and coworkers are very friendly and nice to me. They understood my difficulties in picking up the new job, and provided me with a lot of help and concern. I really praise God for putting me in this position. I am looking forward to sharing the Gospel with my coworkers. Please pray for me about this.

For those who are graduating soon, I can assure you that "there is life after graduation" for Christians. God really taught me many lessons on "living by faith". The more I entrust myself into His hands, the more I realize His faithfulness. It is through difficulties and uncertainties that I learn to trust Him in every little thing. I understand why God wants us to rejoice when we encounter various trials (c.f. James 1:2-4), because it is an opportunity for us to grow and to exercise our faith, and to be able to see that God still lives and He can do great things even now.

I believe that God has been teaching you new things too. Please do remember to write me when you have the time. I am anxious to know how you are doing. Do remember each other in prayer!

God be with you!

Patrick 8-8-82

Patrick Auyeung is a brother working at Cupertino, CA.



## SPIRITUAL MATURITY

by Billy Yee

Commitment, love and total dedication to God are words which I use to describe the kind of life a disciple of Christ ought to possess. He is one who continually presses on to spiritual excellence and will not stop short of that mark. Spiritual maturity is a persistent striving and oft times a passionate commitment to press on to achieve that which pleases God most. This inward pressing on starts not with a mere visionary or objective but with a vision of the Lord Himself. Here are some examples.

Before Isaiah the prophet saw a vision of God he felt perfectly competent to pronounce woes upon his contemporaries until he saw the Lord in all His splendor, "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: one cried unto another and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke" (Is. 6:1-5). On whom does he pronounce the next woe after having seen this majestic vision? "Then said I, Woe is me! For I am undone, because I am a man of unclean lips...for mine eyes have seen the King, the Lord of hosts." The apostle Paul after having been struck down by the glorious light radiating from the face of Christ fell blinded, prostrated and humbled before his Lord (Acts 9:3-5). When John saw Christ in a vision he wrote, "I fell at His feet as dead" (Rev. 1:13-17). And the same was true of Job whom God called perfect, upright and blameless. But when Job saw Him, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes" (Job 42:5-6).

A consistent pattern appears throughout these visions. An attitude of self-abasement, a sense of uncleanness, worthlessness, inadequacy, blindness, self-aborrence, prostration, falling as dead emerges as a result of a vision of God. Humility and brokenness follows. But hold it! This is only one side of the story. God doesn't want us lying in and biting the dust. He abases us only to exalt us in due time.

Isaiah was restored with an enlarged commission, "Thy iniquity is taken away and thy sin purged...Go tell this people..." Paul became the chosen apostle who was to carry the Gospel to the Gentiles. John was entrusted to write the Apocalypse. Job was given back double what he had lost. Only with the full collapse of self can God fully prove His adequacy in our lives. Humility is not the end but the means for blessings.

We need to catch a vision of our Lord. We need to know Him, to really know Him; not just in our intellect but in our own core experience. When we realize God's boundless glory, power, holiness, beauty...and see our utter worthlessness in relation to Him, then revival will have begun and spiritual maturity will ensue. As J. O. Sanders puts it, "This is spiritual maturity. Not a sense of attainment--but a passionate commitment to 'press on'."

Let's go for it!

## WHEN THE SECOND BECAME THE FIRST

by Sally Lim

It has been almost a year since I came to Cornell University. During this time, God has been reviewing with me lessons that I have learned before. One thing I have learned before is that I should let God be my master. This means that I should let Him direct every aspect of my life as He sees fit and that I should follow His directions. Unfortunately, however, I have allowed my studies to be master and to dictate to me regarding my use of time.

I did not plan to let my studies to be my master. It just happened. I had a full load for both semesters. Schoolwork piled up unmercifully and the due dates for submitting them followed each other relentlessly. All I could think of was how to squeeze in more studying into my too limited 24 hours. I still had my daily devotion. I still went to church, Sunday School and Bible study. But that was all the time that God could have from me. The rest of the time was for my studies.

God, however, would not allow me to remain in this kind of situation. He loves me too much to let me deprive myself of the blessings that I can only have if He, and not my studies, directs my use of time.

Lovingly and patiently, God

showed me what was happening in my life. I was at that time more eager to get my professors' and classmates' approval rather than His. I was more interested in satisfying my intellectual appetite rather than my spiritual hunger. I was also more willing to see others serve God rather than serve Him myself. As a result of all these, God was not as close to me as He once was. My studies has also become a crushing burden.

In shame, I asked God to forgive me for replacing Him as my master. I also invited Him to be my master again. God graciously did both. Gradually, He guided me to reschedule my time so that I can have time to read more materials about Him, to have a deeper fellowship with other Christians, and to serve Him more actively as a Bible study group leader.

Ever since the time that I allowed God to be my master again, I have experienced more joy in my fellowship with Him. I have also found my studies to be more enjoyable. Though I spent less time in my studies after my decision, I still learned as much and performed as well as when I had not let God control my use of time.

My life in Cornell can not be controlled simultaneously by God and my studies. I can only serve one master at one time. Am I glad that I have decided to let Him be my master!

## A BRIEF REPORT ON THE MISSIONARY WORK AT THE CHINESE BIBLE STUDY

What is missions?

The original meaning of mission is that churches or believers that receive the command of the Lord Jesus Christ, "Go and make disciples of all nations," follow through in that commission. Missionary work includes preaching the Gospel, building up churches, or doing any other evangelistic work in a person's homeland or overseas. Furthermore, this work includes prayer and financial support. In a broader sense, any evangelistic work is embraced in missionary work.

Missionary work at the Chinese Bible Study Group

At the present time, missionary work at CBSG includes prayer and financial support only. Our support goes to China Evangelical Seminary, China Graduate School of Theology and Campus Evangelical Fellowship.

China Evangelical Seminary (CES)

In 1970, China Evangelical Seminary was founded in Taiwan. The goal of CES is to train God's chosen and called young men and women to conform to Christ and to be prophets of the 20th century. CES offers a Master of Divinity--a 3 year program for training those chosen and called to full time preaching. It also offers a Master of Christian Study--a 2 year program for training individuals to serve as professionals in the churches. Lately, 4 research centers have also been established to provide practical and educational services to churches. They are: History of the Chinese church, science and faith, teaching and missions.

China Graduate School of Theology (CGST)

CGST was founded in Hong Kong in 1975. The main purpose of CGST is to train students for service in Chinese churches. Other purposes of CGST are: provide theological education, establishing pure gospel belief, research (eg. problems concerning evangelizing China) and dealing with topics such as Chinese perspective of theology, etc. CGST offers three kinds of degrees: Master of Divinity, Master of Christian Study and Diploma of Christian Study.

CES and CGST are both evangelical seminaries. Their founding and growth explains the need and importance of theological education for the Chinese Christians.

Campus Evangelical Fellowship (CEF)

Campus evangelical work is the vision for founding Campus Evangelical Fellowship. When CEF was first founded in Taipei in 1957, the work of CEF was limited to universities in the northern part of Taiwan. Now CEF has reached the Taiwan universities at all levels. The major functions of CEF are in the areas of Christian counseling and Gospel preaching. Furthermore, CEF has a Department of Literature which is responsible for publishing Campus magazine. It is hoped that this magazine will enhance

effectiveness in evangelism. Basically, CEF is for the evangelistic work among students on campus. However, it has the opportunity of reaching people with different social and economic status, along with the establishing of a graduate fellowship. Lately, CEF has sponsored two youth mission conferences to introduce the vision and commission of missions to young Christians.

Why is there a need for missions?

It is shown in the books of the Gospel and Acts that God is the God of missions. Jesus commanded his disciples to go and make disciples of all nations. These statements explain that the Gospel is a message of missions. Every missionary work originates from His commandment. The Churches and the Bible Study Groups are organizations for evangelism. This is the most important reason for establishing missionary work.

Directions students should take regarding missionary work.

The development of missionary work is decided on 3 steps:

1. Vision: Broaden vision, be able to see beyond our own environment, see God's work in different parts of this world, to understand the implications of the command of Jesus Christ. Vision is the motivation for missions.
2. Prayer: Pray for the need of fellow human beings, for evangelism in different places, and also for ourselves, in order to find out in what areas we should serve. This praying is the source of power for missions. It also decides the direction of missions.
3. Action: Prayer assists us to see clearly where our burdens lie. Once the burdens are known, action can be taken. The action could be to obey God's calling to join missionary work or to support missionaries. The form of the actions might be different but do get involved and make the concerns known.

A complete missionary work requires these 3 steps. The direction for our being diligent in the work is to help more brothers and sisters to know the necessity of the work and to follow the 3 steps discussed above. Every brother or sister may take part in missionary work in his/her life time. May God equip us now. Amen.

Prepared by Jiann-Hua Lou  
Translated by Gloria Shen  
Corrected by Carol Kung

Once a Chinese boy asked his mother, saying, "Mother, why must I eat?" "On," his mother answered, "because the food will make you grow." "Why must I grow?" the boy asked again. "Well, so when you become a grown-up, you can have a family," was the answer. "Must I have a family, mother?" again the boy asked. "Well," said the mother, "it is not a must, but most people do." "Why most people do?" another question came again. "Well, I guess, when they get old, they can have children to take care of them," was the answer. "Then, Mother," the boy asked her the last question, "does it mean our life today is for tomorrow?" Yes, our life today is for tomorrow, whether you agree with it or not. This is especially true for the Christian life. The Bible says, "If we have hope in Christ only in this world, we are more miserable than all men!" (I Cor. 15:19)

The passage we are considering is Matthew 25:14-30. It is familiar to all of us, although the essential idea of this parable may not be known to some of us. What was the essential purpose of the master's delivering money to his servants? Was it only for making more money to increase his riches? It appears unlikely. If he was a greedy master, and his purpose had been only to make more money, he would have collected all of the servant's earnings along with their capital upon his return. But he did not. Instead, he allowed his servants to keep both the earnings and the capital, even the capital he gave to the third servants was taken and given to the first servant. It is evident that the master in this parable cared not for his own benefit but for that of his servants. He cared for their

motives towards his business much more than the benefits they made. He was satisfied with their goodness and faithfulness more than their success. This is why the second servant who had earned only two talents had the same recognition as the first one who made five. Even for the third servant, if he had made a little money, or a little interest to prove his faithfulness, the master would have been satisfied as well. All of the investment gains along with the rewards which he gave to his servants indicate that the master's essential purpose was not making money, but to train his servants in order that they might be qualified in his kingdom. The same is true with our Lord Jesus Christ. After He saved us, He could have taken us with Him right away. But instead, He made us members of His body and put us to work in His Church in order that we might be trained and qualified to reign in His Kingdom at His coming. Let us remember: to be saved is one thing, and to reign with Christ is another. To be saved is the means and not the end. The end of salvation is to reign with Christ, as it is written, "To him that overcometh will I grant to sit with me in my throne." (Rev. 3:21) In other words, he who believes in Jesus is saved, but only he who is trained can reign in His Kingdom.

On Double Ten in 1922, when I was a student in Central Theological School in Nanking, a Chinese athletic meeting was held in the same city. Some of my schoolmates and I were there. The chairman of the National Government, Mr. Sun Lin, came to the field by himself without any secret service man. When we saw him, one of my schoolmates jokingly said to me, "Lin, look, your brother is coming."

Say, why don't you ask him to assign me some government position." I answered, "He is not my brother and neither does he know me!" Then we joked on about something else and the day was soon over. That very night I dreamt that some officers came to see me and said that Chairman Lin wanted me to be his substitute because he was going to be away for a few days. "No," I said, "I am not a student of political science. How can I be his substitute?" They said, "That doesn't make any difference. You just sit there -- that will be enough." Again I refused and said, "No, I don't know how to sit as a chairman of the government!" They began to pull me by force. Then I woke and found myself all wet with perspiration. Beloved, if you are not trained today, would you dare to reign with Christ even if He would let you at His coming? Now let us derive two principles from what we have discussed.

1. The Lord is concerned for His workers more than for His work.

He is God Almighty, He spoke and it was done; He can bring about the results of Pentecost everywhere and every day, but He does not. Instead, He wants us to pray earnestly and work diligently in order that some souls may be saved. Sometimes it seems so hard for us to win a soul to the Lord. Sometimes we find that the hearts of the lost are as hard as stone. Sometimes we have to sow in tears before we can reap in joy; and sometimes even after we have paid a great price, no results are evident. Beloved, does it mean our Lord cannot make our working conditions better and easier? Yes, He can, but for the training of our goodness and faithfulness He would rather have it this way. God was able to destroy all of Israel's enemies in the

beginning, but for the necessity of Israelites' training God allowed the Canaanites to remain. Praise Him! His ways are higher than our ways, and His thoughts are higher than our thoughts.

Our Lord is the same God yesterday, today, and forever. He can revive His Church with a sound from heaven and a fire from above. He can rend the heavens and cause the mountain to flow down at His presence. But He prefers to first have our hearts humbled and then the price of our obedience paid before granting revival.

In our daily life, sometimes our Lord allows our hearts be as dry as the desert of Sahara; yet another time they may overflow with songs of joy. Sometimes the Lord allow our friends to misunderstand us; another time we may be admired by everybody. There are times when we feel unhappy without any reason; but sometimes we can be so happy even though troubles come one after another. The Christian life is a training course. Whatever happens to us, let us be aware of God's training. Don't be downhearted when people look down upon us; neither let us be excited by flattering words. "For all flesh is as grass, and all the glory of man as the flower of grass." (I Peter 1:24) We are looking for things which will last. One day when our training is over, and our course is completed, He will let us be excused from this suffering world and be with Him at His return.

2. The Lord is concerned for the quality of the work more than for the quantity.

The master was not too concerned with the accomplishments of his servants but with their goodness and faithfulness. The second servant did his best and did it faithfully.

His results were less than that of the first servant but he received the same recognition. The same principle is true with our Lord -- He does not care how many children we have raised, but what kind of children; not how many churches we have built, but what kind of Churches; not how big a movement is, but how much spiritual value it has!

Our Lord worked for only three and a half years. Yet while He was on the cross, He said, "It is finished!" At that time, millions of souls were dying without salvation, the world was growing progressively darker, and the destruction of Jerusalem was imminent. How could He say "it is finished"? If He could have lived longer and preached more, the situation might have been different. Yet He did say, "It is finished!" Yes, it was finished. His salvation was accomplished, and His training as the Son of Man was finished. As it is written, "He learned obedience by the things which He suffered, and being made perfect." (Hebrew 5:8) Therefore, God exalted Him to be the highest, and gave Him the name which exceeds every name.

The same can be said of Paul. When He was imprisoned the second time, it was not too hard for God to deliver him as He delivered Peter from the jail. But since Paul had finished his course and deserved to be excused from the suffering world, he was executed. As he said, "I have fought a good fight, I have finished my course, and I have kept my faith." (II Timothy 4:7)

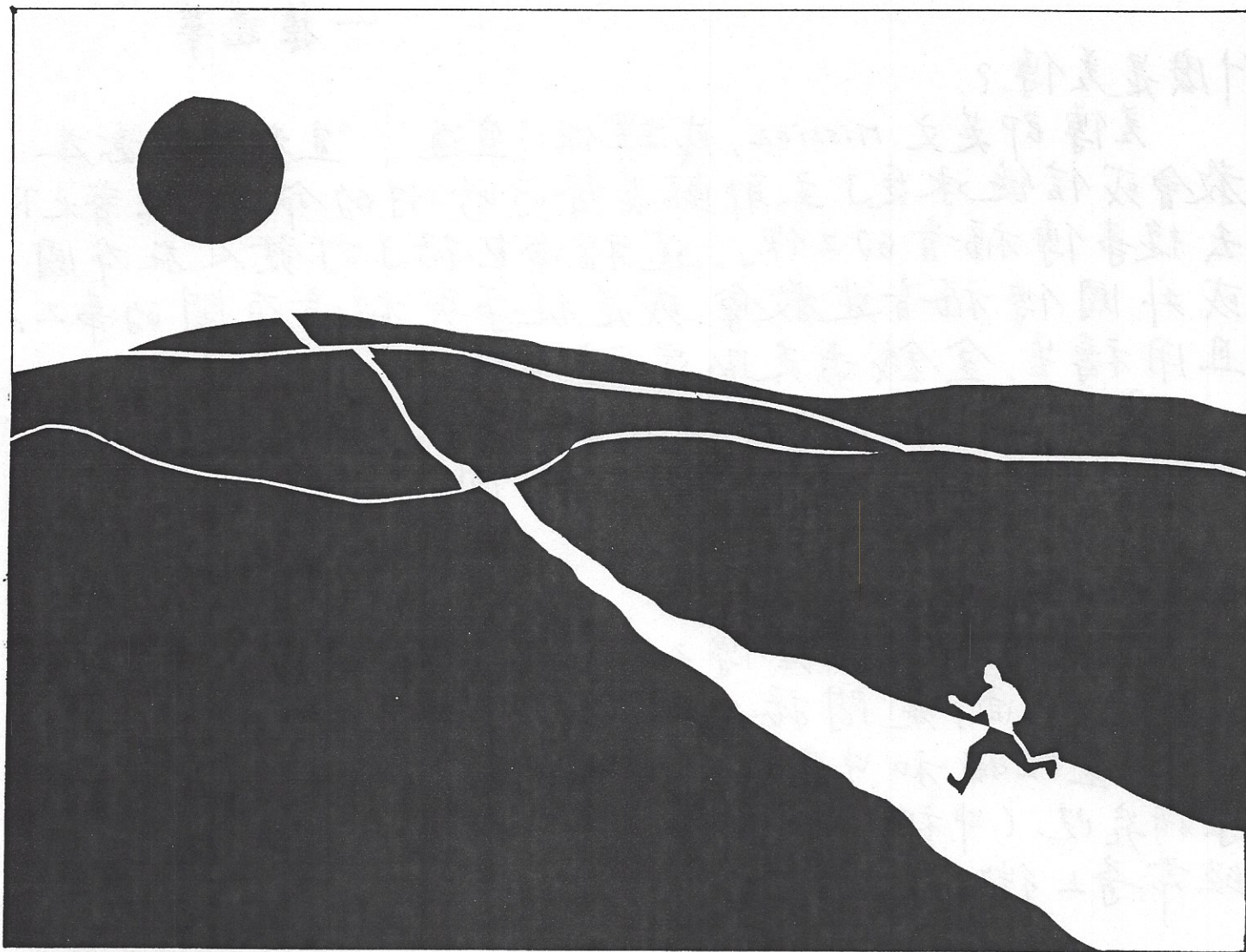
Even in church history many fine ministers and good Christians died young with their work unfinished. Why? Why did our Lord not spare

their lives so that they might do more work and labor longer? The answer is the same. Since they have finished their training, why should they suffer anymore in this world? It is only fair for them to be excused from their laboring and suffering and enter the joy of their Master.

Beloved, our spiritual life can take only two directions: progressive or regressive, just like the only two possible destinations for human beings: heaven or hell. There is no middle way. If you are not progressing, you may be sure you are regressing. If you are not marching forth, you are backsliding. As time goes on the task of being a good and faithful Christian will be tougher and tougher. Yes, it is very easy to be swept away by the modern current and very hard to hold on. But, beloved, the time will not be too long! Hold on! Before the tragic fire at Bel Air, no one would believe it. But when it did happen, it is too late for them even to believe. The same is true with our Lord's coming. Many Christians are so indifferent concerning the Lord's coming. But when the unexpected hour comes, good and faithful Christians will be raptured and the others will be left behind, it will then be too late to repent!

Beloved, we are not living for this world but for the age to come. Be good and faithful towards our Lord's commitment to us. Endure one another, and take time to be holy. Amen. Even so, come, Lord Jesus!

Dr. Timothy Lin is the Pastor of First Chinese Baptist Church of Los Angeles, CA and the President of China Evangelical Seminary, Taipei, Taiwan.



*But seek first his kingdom and his  
righteousness, and all these things shall  
be yours as well. (Matt. 6:33)*

*For where your treasure is, there  
will your heart be also. (Matt. 6:21)*



# 查經班差傳事工簡介

— 樓建華

什麼是差傳？

差傳即英文 Mission, 或譯作“宣道”, “宣教”。原意為: 教會或信徒承受了主耶穌基督所吩咐的命令「往普天下去從事傳福音的工作」。這裡面包括了打發人在本國或外國傳福音建教會, 或是從事與福音有關的事工, 且用禱告, 金錢來支助這種工作。

廣義言之, 凡本教會的佈道工作之外, 任何與福音有關的工作, 都是差傳工作的範圍。

查經班的差傳工作

查經班目前的差傳工作, 僅侷限在以代禱, 金錢支助這一方面; 是間接地參與外地的福音工作。長久以來, 查經班和中華福音神學院 (簡稱華神), 中國神學研究院 (中神) 與校園團契一直有密切的聯繫, 且經常奉上微薄的奉獻。

華神簡介

華神是1970年在台灣創辦的福音神學院, 以訓練蒙召的青年, 學效基督, 作廿世紀先知為宗旨。除了三年制道學碩士科, 訓練全心專職祈禱, 傳道為事的傳道人外, 也開設二年制聖經碩士科, 造就訓練教會各機構中服事的專業人才。目前更成立了四個研究中心——中國教會史, 科學與信仰, 教導, 宣道——以期在學術上及實際上更有效地服事眾教會。

## 中神簡介

1975年中神在香港正式成立，以訓練適合華人教會需要的人才為主，普及神學教育，建立純正福音信仰，並從事研究工作，包括有關向中國大陸傳福音的問題，本色神學的探討等，提供有道學碩士、基督教研究碩士及基督教研究文憑三學科。

華神與中神都是福音神學院，它們的成立與成長，說明了華人神學教育的重要和需要。

## 校園團契簡介

校園福音工作是校園團契成立的異象。1957年在台北成立之初，只在台灣北部各大學之中工作；現在則已普及到全台灣各級學校內，以輔導及傳福音為主。如今更成立了文字部，發行「校園」雜誌，期能增廣福音的影響力。基本上，校園團契是以校園內學生福音工作為主，但隨著畢業生團契的成立，也擴展了與社會各行各業接觸的機會。最近且曾舉辦過兩屆青年宣道大會，將差傳的異象與使命介紹給青年基督徒。

## 為什麼要有差傳工作？

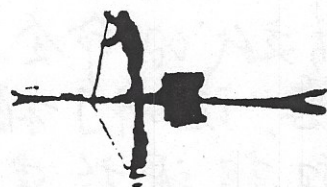
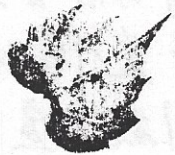
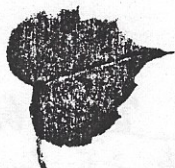
由福音書和使徒行傳，可以看得出神是宣教的神。主耶穌文化的命令要門徒們往普天下去傳福音給萬民聽，說明了福音是宣教的信息。每一件差傳的工作都根源於這個使命。教會查經班則成了宣教的機構。這就是何以要有差傳工作最重要的理由。

要推動差傳工作，首先應加緊校園福音工作，與基督徒的造就工作。這不僅是差傳事工的基礎，也是查經班本身當急之務。同時藉著差傳工作也激勵本地佈道，因為本地佈道工作與差傳事工都是為了完成福音大使命。兩者相輔相成的。

### 需要努力的方向

差傳工作的開展決定於三個步驟：一、異象：超越本身可處的環境，擴大視野，看到神在各地發起的工作，也看到主耶穌所託付的使命，這是差傳工作的動機。二、禱告：為人們的需要禱告，為各地宣教的工作禱告，也為自己應在那方面盡本份而禱告，這是差傳工作的力量來源。同時也決定了工作的方向。三、行動：禱告幫助我們看清負擔的所在，然後就要有具體的行動。或是聽見神的差遣，投身宣教的行列，或是支持受差遣的弟兄姊妹，方式不一而足。總要做到實際的參與和關切。

這三個步驟合在一塊，才是完整的差傳事工。我們需要努力的地方，就在於使更多地弟兄姊妹們認識差傳工作的必要性，按著這三個步驟，每個人終身都參與於某種宣教的工作裡。願神現在就裝備我們！阿門。



# 讀詞簡介

孔慶劍 錄

— 截錄“何承天·如何讀聖經中的詞”

讀經是使屬靈生命成長的一個方法。在生命成長的階段裡，常以生命讀經與讀新舊約為起步，進而讀人物並讀卷，再讀詞與讀專題。

正如其他各種形式的讀聖經法，讀詞的目的是要用智慧把神的道理豐豐富富的存記在心底；較其他一般讀聖經法更為煩重精密，讀詞的目的是要盡心、盡力、盡意的愛慕主的話語。

詞(Word)是用以表達的最小單位。舊約以希伯來文寫成，共約用八千五百個詞；新約以希臘文寫成，共約用五千個詞。所謂讀詞是仔細研究某些特定的詞，而非泛讀全部一萬三千左右之多的詞；因為在全部聖經之中，約有六十左右特定重要之“顯詞”，將全部聖經作者的心意貫通表彰。譬如：罪、血、祭、救贖、完全、永恒、榮耀、愛、聖靈、王、天國、羔羊、基督、撒但等等。

讀詞之範圍既以顯詞為界，而以精密是義為法，則讀者需對全部聖經有基礎以上的熟悉。一般因所選定研讀之詞幾乎皆貫穿分佈於全舊約或全新約之中，故讀者需有參考書為工具；又因讀詞從字面着手，且必須長時間滯留在知識上的研究，在過程中，如能有讀詞同伴，常可減少迷失目的的可能。

讀詞參考書： 1) 聖經原文字彙中文彙編。

2) *The New Englishman Greek Concordance.*

3) *Young's Concordance.*

## 那一段令人難忘的時光

— 陳治平

「你今天看起來特別高興。」一早到辦公室，以色列佬多倫先生就很親切的過來打招呼。「我剛渡假回來。」「你到何處渡假？」「天堂(Paradise)」「那你為何不留在那兒？」這位多倫先生真會開玩笑。

Paradise 是賓州的一個小城，位於費城之東約兩個小時的車程。回憶起過去的两週內，我在那兒參加了使者協會所舉辦的編寫訓練營，實在覺得學了太多太多的東西：

7月20日 星期二 揚帆

「Have a good time.」興沖沖的在老板的道別下走出了辦公室。想起了上星期才鼓足了勇氣向老板提出要離開兩個星期，如今居然成行了。訓練營是星期一開始，但因今天上午在 group meeting 中要作報告，只好延到今天中午才起程。回到家中，趕快收拾一下，給使者的蘇文峰弟兄，也是本次訓練營的主持人撥了個電話：「蘇弟兄，我大概晚上七點半左右才能到達。」「我會為你留晚飯。」真好，蘇弟兄真是善體人意。

由 Ithaca 到 Paradise 約要五個小時車程，但根據敝人開車習慣，多少會走錯一些路，因此到晚上九點才正式到達。在一間牆上擺滿了書的房間內找到了一些人，有一位中年婦人過來很親切的

招呼我，過了一陣子，蘇弟兄也來了，首先當然到宿舍去解決民生問題，那位中年婦人為我作了很好吃的拌麵，另有一位姊妹則解說了作息時間。風帆正舉，心中默思，且以肅穆並歡欣的心情，迎接往後這一段在使者的時間。

七月二十一日 星期三 暗室之光

一覺醒來，旭日已入室來道早安了，走到窗前，作個深呼吸，放眼一望，一片漾然的綠意，我被玉蜀黍田包圍了！難怪使者協會座落之處稱為使者農莊。

吃早餐時，大家自我介紹，發現我是學員中唯一的男性，昨天招呼我吃飯的是丁非比師母，來自密蘇里州，為我解說作息時間的是歐以南，來自密西根州，蔡婉儀帶著男女公子，來自印第安那州，柳文卿來自西維吉利亞州，居然還有來自加州的閔桂瓊。熊士蕃來自紐澤西州，暑期在使者工讀，長郁娜上個暑假即參加了編輯訓練，現正在中華翻譯中心工作，暑期到使者來，以期獲得更多的工作經驗，任杜嫻也是上個暑假就參加了訓練，訓練後繼續留在使者工作，看來在眾多女將之中，要儘量保持君子風度了。

每天上午九點半到十點半上課，下午及晚上習作，週末放假。走入課室，蘇弟兄已翩然在座，拿了一份課程表，瀏覽了一下，內容包括：書刊閱讀；如何得到靈感；編輯及翻譯經驗談；如何把意念表達出來；小說；及採訪，真是豐富。尤

其當得知今天下午要去拜訪蔡蘇娟女士時，更令人雀躍。

蔡女士在四十歲時患了骨瘰，行動因而不便，終日躺在床上，再加上眼睛不能見陽光，窗戶都用黑窗簾遮上，因此得了“暗室之後”之名。這樣的年日她已過了五十二年，雖然如此，神卻藉著她所彰顯的信心感動了許多人，她的著作“暗室之後”銷路非常的廣，到現在慕名來拜訪她的人仍終日不輟，我們要去見她還要事先約好呢。當大家圍在她床前聆聽她對大家的訓勉時，覺得她口齒非常的清晰，一點也不像九十二歲的老人家，她告訴我們她的願望：「莫使神傷心」。

七月二十三日 星期五 可愛及保守的“Amish”

下午沒有安排作業，又面對漫長的週末，總要想些點子打發一下時間。當開車上超級市場採購時，延著路邊看到許多標名“Dutch Food”的餐館，靈機一動，晚餐為何不到此飽一下口福呢？

原來本地是一觀光區，以 Pennsylvania Dutch 聞名，其中最著名的一個團體叫做“Amish”，我們經常可在路上看到駕著馬車，穿著保守，滿臉大鬍子的 Amish，一幅道貌岸然的樣子，但面對面時還會很親切的打招呼呢。（我回到 Cornell 後，到圖書館中，在 Collier's Encyclopedia 找了些有關“Amish”的資料，節錄在後四頁）。

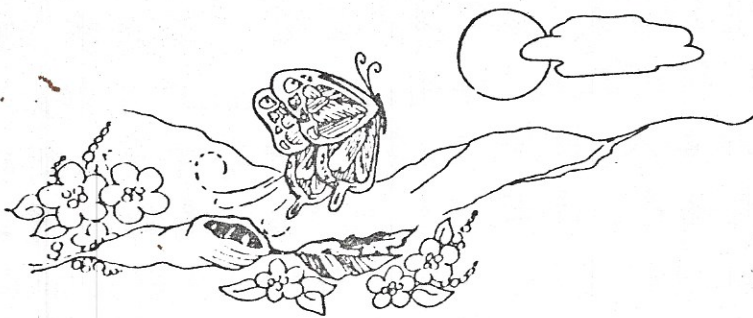
七月二十五日 星期四 轉回小孩的樣式

下午與歐以南，蔡婉儀及她的女兒 Yvonne 和兒子 Wayne 一同到附近的教堂教主日學，千萬不要誤會，我只不過是去打雜而已，老師是蔡婉儀。在主日學中的兒童都是由越南來的難民，基於他們家長的零求，也教一些中文。蔡婉儀真不簡單，藉著“凡自高的必降為卑，自卑的必升為高”這一經節，居然可帶出四、五種遊戲來，我也跟著玩得幾乎喘不過氣來。

回家的路上，心中不禁覺得愴然，這些兒童年紀這麼小就遭受了戰爭的洗禮，如今到了美國，難得他們的父母有這份心意，要教他們中文，但在異國文化的衝擊下，等到他們長大後，又有幾人能珍惜自己的文化呢？以我們有限的力量，又應如何的來幫助他們呢？

七月三十日 星期五 歸航

滿載著一車的離愁，作別了可愛的農莊，駛向漫漫的文學之旅。一些令人懷念的人——掠過腦海；周主培牧師，周大衛牧師及其夫人 Karen，蘇弟兄的夫人鄭斯英及他們的兩位好喜歡發表意見的小女兒雅如及雅芸，多珍重，願神保守及祝福你們。





# 天國人才的性格

林道亮 主講  
郭秀明 筆錄

性格是一個人非常重要的特徵。公司裡徵用員工，如果性格不合要求，絕對不會錄取；同樣的，對基督徒而言，我們的主也是非常在乎性格的。今日的教會裡，有許多基督徒追求學士、博士的學位，却忽略了在屬靈性格上的造就，因此不能為主所用，實在是很可惜！那麼，什麼是神要的性格呢？

聖經中對天國人才的描述是包括在天國的憲章——馬太福音第五到七章中。這三章聖經所記載的完全是針對天國國民，天國以外的人無福份享受，也沒有權利、義務去遵行。我們現在雖只在準備時期的國度裡，也要懂得並實行憲法。實行憲法就像學習語文一樣，雖然不可能一下子就學會寫論說文，若能慢慢練習，最後終可達到目標。何況神還給了我们應許，「在神凡事都能」（太19:26）。靠主的恩典，相信我們都能作到馬太福音五至七章的標準。

馬太福音第五章中所說的八福也就是國度人才必須具備的各種性格。這裡所謂的福，就是在天國中有份，不受罪和死的控制。第一福是「虛心的人有福了，因為天國是他們的」。虛心和謙虛在這裡並沒有直接的關係，它的原意是「貧窮的靈」。新約中說到貧窮有兩種情形，一種是僅足溫飽的貧窮，另一種是非靠討飯不能過日子的貧窮。貧窮的靈在這裡是指第二種情形，也就是「非向神求告就不能過活」的意思。虛心的人有福了，指的就是「非向神求告就不敢動的人有福了」。作一個虛心的人，我們在日常生活中要學習不斷的禱告，一有感覺就隨時禱告。這樣的人，凡事不輕易動手，要一直禱告到神清楚引導他才作決定，因此他所有的事都由神負責。

這是何等蒙福！這樣的人，他在地上時受天國權柄管理，將來才能管理神的國度。

第二福是「哀慟的人有福了，因為他們必得安慰」。哀慟和我們常說的基督徒要常常喜樂並不衝突。從馬太福音第九章十五節我們可以看出來，基督徒哀慟禁食，因為主不在我們當中。保羅在加拉太書第六章十四節說「這十字架就我而論，世界已釘在十字架上；就世界而論，我已釘在十字架上」。這也就是哀慟的表現。因此哀慟的人，世界對他已失去引誘力，唯有當主與他同在，藉着他使別人蒙福，才是最大的喜樂。啓示錄廿一章第四節是神在新天新地給哀慟之人的應許，「神要擦去他們一切的眼淚，不再有死亡，也不再有悲哀、哭號、疼痛」。這是何等大的安慰和喜樂！

第三福是「溫柔的人有福了，因為他們必承受地土」。溫柔有兩層意義：第一個是可得寧不得。創世記十三章記載亞伯蘭和他侄子分地的情形，就是一個好例子。亞伯蘭身為叔父，原有權利先選好地，卻讓給侄子羅得。溫柔的第二個意義是「捨我其誰」。創世記十四章講到四王和五王相爭時，亞伯蘭率領家丁去救羅得，就是捨我其誰性格的表現。當亞伯蘭行了這些之後，神就給他新的應許說「亞伯蘭的後裔將多如眾星」。希伯來書第十一章說到摩西生平，他寧可選擇和神的百姓同受苦害，也不肯稱法老女兒之子；他進見法老，不避王怒，這些也都是「溫柔」的表現。現今教會領袖們尤其應該做到溫柔這一點，放棄名利，擺上自己為主。溫柔的代價是得到地土。土地和人民，主權是國家的三個要素。因此以土地代表國度，得到土地，就是在天國裡有份。

第四福是「飢渴慕義的人有福了，因為他們必得飽足」。義的原義是「標準」。聖經中提到行「義」也就是「遵行」

標準'的意思。馬太福音七章廿一節提到遵行天父旨意的人才能進天國也就是指着遵行神標準的人。因此我們須要查考聖經，好清楚神的標準，明白神在聖經中的啓示和計劃。這飢渴慕義的心，並不是我們的天性，而是證明神的恩典在我們身上。我們應該一直存着這樣的心，直到見主面的時候，也只有到那時候，我們才能明白一切，得到真正的飽足。

(編者按：原講稿未講完'八福'，盼來日有機會再聆"福音"，並補全本文，請為此代禱！)

### 【Amish 簡介】

"Amish" 是起源於歐洲，原是屬於 "Mennonite Church" 的一個保守的基督教派。在十七世紀末葉，由於意見的分歧，在地區主教 Jacob Ammann 的率領之下，與母會分離，並在瑞典，荷蘭，Alsace (位於法國東北部)，及 Bararia (現在是西德的一省) 安居。但 Amish 經常受到迫害，因此在十八世紀初，開始向新大陸移民。首先他們在 Pennsylvania 建立了社區，接著向 Ohio, Illinois, Iowa, 其他中西部諸州及加拿大諸省擴展。至於那些仍留在歐洲的，被其他教派所吸收，至今已無法尋見他們的踪跡。在生活上，Amish 嚴格遵守他們十七世紀祖先的習俗，在房舍中沒有鏡子，圖畫，樂器，收音機，電話，甚至電燈，出外以馬車作為交通工具。在自己自足的經濟制度下，使他們能免於社會的變遷。(摘錄自 Collier's Encyclopedia)



# 愛

— 劉哲 — 依照林道亮  
院長講詞所作

「曼莉，你好漂亮，我真愛你。」「立雄，你真英俊，我好愛你。」這是愛嗎？「二十世紀，八十年代是說愛說得最多的一個時代，也是把愛的定義貶到最低的一個時代。」一位有名的大學校長說。

愛，這個看不見摸不著的東西，是從古至今人人都在追求，也想瞭解的東西。對於基督徒來說，我們一天到晚講愛，我們更應該知道什麼是愛。我們也需要知道真正而完整的愛並不僅是一般人所講的人與人之間的愛，愛也包括了更廣的神與耶穌基督之間的愛，耶穌基督與我們之間的愛……等等。古人說「真知才能力行」，就讓我們一起來看看愛到底是什麼。

先用一般人對愛的認識來看一下愛。我們都知道愛是不能停止在那裏的，愛是要延伸出去的。夫妻之間有了愛，結婚生了小孩，然後盡心盡力去保護，去管教他，這不就是愛的延伸嗎？沒有人會說：「我愛你愛到明天為止」，也沒有人會說他只愛到兒子，而不愛孫子，更沒有人說他把得到的愛都儲藏起來不給別人，將來自己慢慢享用。愛是注的，如果你得到而把它留起來，就好像一場接力賽，當前面的人把棒子傳給你，而你卻把棒子收起來，不跑去傳給下一個人，這樣前面的人不但自跑，後面的人也無法跑了，全隊前功盡棄，而這棒子也完全失去效用了。同樣地，愛若不傳遞，愛也就死了，毫無價值了。神的愛就是要延伸的愛。

任何事都有個開始，愛乃是始於神。約翰福音

十七章裏，耶穌跟父神說：「父啊，我在那裏，願你所賜給我的人，也同我在那裏，叫他們看見你所賜給我的榮耀。因為創立世界以前，你已經愛我了。...我已將你的名指示他們，還要指示他們，使你所愛我的愛在他們裏面，我也在他們裏面。」很清楚地，神在沒有人類以前，已愛了祂的兒子，賜給祂萬有，而耶穌基督得到這愛，他要把這愛延伸給全人類。

耶穌基督愛人類，看到人們心中的罪惡和身體的軟弱，教條式的律法對道德行為毫無作用，因此親自道成肉身來到世界上。一方面他希望能成為榜樣，憐恤人，醫治人的病痛；更講道理給人們聽，叫人的靈魂得到醫治。最重要的乃是完成了救恩的計劃——十字架的寶血洗淨我們的罪，使我們由罪的捆綁中得釋放。這就是耶穌基督延伸給我們的愛。

我們現在因信得到了這愛，心中滿有平安喜樂，有力量去奔走前面的道路，應該如何處置這愛？留著？當然不。我們要延伸這愛出來。彼得後書二章七節告訴我們：「有了虔敬，又要加上愛弟兄的心，有了愛弟兄的心，又要加上愛眾人的心。」我們要有秩序的先把愛延伸給弟兄姊妹們，然後才延伸給眾人。約翰一書四章十二節又說：「我們若彼此相愛，神的愛就住在我們裏面，祂的愛也藉著我們得以完全了。」由此可見，我們彼此相愛，不只是我們享受，更是要完成祂的計劃。親愛的弟兄姊妹們，我們能忍心看神的愛不能完全嗎？

至此我們還是沒有說出愛真正的定義，那愛到底

是什麼呢？總歸在一起，約翰一書三章十節告訴我們「主為我們捨命，我們從此就知道何為愛。我們也當為弟兄捨命，我們每個人只有一條命，也只能愛一次了。但捨命並不是指犧牲自己的性命，原文的捨命乃是「放下自己」也就是說，我們做任何事都不要把「我」擺進去，乃是把神的名榮耀出來。

不愛弟兄姊妹是大錯還是小錯？我們來找一下答案。約翰一書三章十節說：「凡不行義的，就不屬神，不愛弟兄的也是如此。」不愛弟兄就不屬神！再看二十三節：「神的命令就是叫我們信他兒子耶穌基督的名，且照他所賜給我們的命令彼此相愛。」這兒雖有信和愛兩個命令，可是原文是單數，也就是說「信就是愛」弟兄姊妹們，這是命令啊。

未來我們所盼望的國度是個愛的國度。如果我們沒有愛，一旦進了天國，我們會覺得格格不入的。有一天乞丐進了王宮成了王子，你想他會好受嗎？同樣，在天國所有的人都有愛，而你一個人沒有，你想是什麼滋味？然而不是我們想愛就能愛，愛和世界上每樣事一樣，是要操練的。弟兄姊妹們，我們不能坐在那兒只說只唱，我們一定要真正求神操練我們的愛心，不只是心裏的意念，更是要有聖靈充滿的行動，去把耶穌基督給我們的愛延伸出來。

