

Announcements

1. **Outing** -- We are going to have a day trip blending for the whole church this coming Saturday. The location is Chickasaw National Recreation Area in Oklahoma. We are planning to leave here at 8:30am, arriving at Chickasaw Visitor Center (901 West 1st St, Sulphur, OK 73086) around 11am. After staying at the visitor Center for a while, please make sure to arrive at Veterans Lake Pavilion before 12pm to have lunch together. We plan to leave the Recreation Area at around 4pm.
2. **Summer Training Registration** -- The live-training for 2018 Summer Training will be held from July 2-7 at Anaheim, CA. It has started to accept registration. The deadline is April 29. The registration fee for the training is \$200. Including the outline fee of \$5, the total cost is \$205.
3. **Next Lord's Day** -- we will have joint Lord's Table meeting and joint prophesying meeting. After that, we will have young people to share their enjoyments in YP conferences. No love feast that day so saints do not need to bring food.
4. **Cleaning** --English-speaking District

Nourishment

- **Holy Word for Morning Revival:** *Crystallization-Study of Leviticus, vol.1, Week 8 - Taking Christ as Our Trespass Offering for God's Purpose*
- **Ministry book reading:** *The Economy of God* - Chapter 21 The Building of God's Dwelling Place
Questions:
 1. Using the type of the tabernacle, explain how the dwelling place of God, the Body of Christ, is built up. (Hint: p. 182, paragraphs 1—3—"All these things..." and p. 183—"During the last few years...")
 2. How is the bronze sockets, bronze pillars, and hangings made of fine-twined linen related to the altar and laver, and what are their significances to our experience? (Hint: pp. 183-184—"The bronze that formed...", p. 184—"We know that bronze...", pp. 185-186—"When our whole being..." & "The Scriptures...", and p. 186—"Upon the pillars...")
 3. What is the significance of the boards of the tabernacle in our experience for the building up of God's dwelling place? (Hint: pp. 187-188—"If by mercy..." & "Unless we enter...", pp. 188-end of chapter—"In order to be built up...")

•Scripture Reading

	L.D.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
OT	Prv. 1:1-4:27	5:1-12:28	13:1-18:24	19:1-24:34	25:1-31:31	Ecc. 1:1-5:20	6:1-9:18
NT	Eph. 6:1-13	6:14-24	Php. 1:1-19	1:20-2:4	2:5-16	2:17-3:6	3:7-16

Regular Meetings

Date	Time	Meeting	Place
Lord's Day	09:30AM	Lord's Table and Prophesying	meeting hall
	04:00PM	PSRP	meeting hall (by language)
Wednesday	07:30PM	Prayer and Service	meeting hall
Thursday	10:00AM	Chinese Speaking Sisters	meeting hall
Saturday	06:30PM	Young People	Homes or meeting hall

Prayer Burden

1. Please pray for the increase in Richardson through the distribution of the ministry materials.
2. Please pray for the practice of God-ordained Way through the small groups in the church in Richardson in 2018.
3. Pray for the Lord to strengthen our next generation, including children, Young people, college students and young working saints. Please also pray for the related services and coordination.

Attendance Last Week

Group	E1	E2	E3	E4	C1	C2	C3	C4	Total	Wed. Prayer (E)	Wed. Prayer (C)	Young People	LD Children	Lord's Day (E)	Lord's Day (C)	Total
#	10	10	13	9	9	11	14	11	87	15	13		26	46	50	106

Hymn 635 THE WAY OF THE CROSS - THE WAY OF FRUITFULNESS

- | | | | |
|---|---|----|---|
| 1 | Let us contemplate the grape vine,
From its life now let us learn,
How its growth is fraught with suff'ring,
Midst environment so stern;
How unlike the untamed flowers
Growing in the wilderness
In a maze of wild confusion,
Making patterns numberless. | 11 | Yet its wine throughout the winter
Warmth and sweetness ever bears
Unto those in coldness shiv'ring,
Pressed with sorrow, pain, and cares.
Yet without, alone, the grape vine
Midst the ice and snow doth stand,
Steadfastly its lot enduring,
Though 'tis hard to understand. |
| 2 | But the blossoms of the grape vine
Without glory are and small;
Though they do have some expression,
They are hardly seen withal.
But a day since they have flowered
Into fruit the blooms have grown;
Never may they wave corollas
With luxuriant beauty shown. | 12 | Winter o'er, the vine prepareth
Fruit again itself to bear;
Budding forth and growing branches,
Beauteous green again to wear;
Never murmuring or complaining
For the winter's sore abuse,
Or for all its loss desiring
Its fresh off'ring to reduce. |
| 3 | To a post the vine is fastened;
Thus it cannot freely grow;
When its branches are extended,
To the trellis tied they go.
To the stony soil committed,
Drawing thence its food supply;
It can never choose its own way,
Or from difficulty fly. | 15 | Not by gain our life is measured,
But by what we've lost 'tis scored;
'Tis not how much wine is drunken,
But how much has been outpoured.
For the strength of love e'er standeth
In the sacrifice we bear;
He who has the greatest suff'ring
Ever has the most to share. |
| 6 | In this time of loss and ruin,
Dare the vine self-pity show?
Nay, it gives itself more fully
To the one who wounds it so,
To the hand that strips its branches,
Till of beauty destitute,
That its life may not be wasted,
But preserved for bearing fruit. | 16 | He who treats himself severely
Is the best for God to gain;
He who hurts himself most dearly
Most can comfort those in pain.
He who suffering never beareth
Is but empty "sounding brass";
He who self-life never spareth
Has the joys which all surpass. |

Brief Background of the Hymn

Italian famous preacher Ugo Bassi (1801-1849) once went to visit and comfort some dying soldiers, telling them the whole life of grapes. Later Mrs. Hamilton King (1840-1920) changed his preach into a poem, named "Disciples". Brother Nee translated and rewrote her poem into this hymn. This hymn can be also viewed as a description of Brother Nee's whole life, telling us how he followed the Lord faithfully, willing to suffer all the loss to flow out life to cheer others.

"In 1942 in the church in Shanghai, there was a big disturbance concerning him. ... Because of that disturbance he was frustrated from continuing his ministry for six years. During that six-year period of suffering, he did nothing to attempt to recover his ministry, nor did he attempt to start any other kind of work. He remained fully silent, under God's sovereign hand, learning the lessons of the cross. ... Following that long dark night of six years, when the day dawned and the Lord came to recover his ministry in 1948 through a revival in Shanghai, he asked us to sing the...hymn on the life of the grapevine. This hymn portrays how the grapevine is continually under certain kinds of hardship and dealing, yet it still continues to bear fruit and to cheer others.

This hymn indicates that Watchman Nee was continually under hardships and dealings in order to produce spiritual fruit for cheering others. After that long winter, he prepared himself to bear fruit, not murmuring or complaining about anyone's abuse nor desiring to reduce his fresh contribution. Yet he was still willing to face any sacrifice by being pruned once more, as if he had never suffered any strokes before." (*From "Watchman Nee—A Seer of the Divine Revelation in the Present Age", Ch. 10*)