



# Church in Regina Newsletter

Meeting Place: 3860 Buckingham Drive E, Regina, SK, Canada S4V 3A1

*Psalms 14: 4, "Have they no knowledge, all the workers of iniquity, Who eat up my people as they would eat up bread And do not call upon Jehovah?"*

## Church Address:

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## Contact Numbers:

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## Meeting Schedule:

### Lord's Table Meeting

Lord's Day  
10:00AM to 12:00PM

### Prayer Meeting

Tuesdays & Wednesdays  
Saints Homes  
8:00PM to 9:00PM

### YP Meeting

Fridays  
7:00PM to 9:00PM  
Brother Hedrick's Place

### Small/Home Meeting

Friday Evening  
Saint's Home

## Seven Annual Feasts

1. International Chinese-speaking Conference, Anaheim, CA: February 17-19, 2017
2. International Training for Elders and Responsible Ones (Spring) Anaheim, CA, USA: Mar 31 to Apr. 2, 2017
3. Memorial Day Conference New York, NY: May 26-29, 2017
4. Summer Training Anaheim, CA: July 3-8, 2017
5. International Training for Elders and Responsible Ones (Fall) Leipzig, Germany: October 5-7, 2017
6. Thanksgiving Conference Phoenix AZ: November 23-26, 2017

## THE HISTORY OF THE LOCAL CHURCHES (I)

Scripture Reading: Rom. 16:17-18; Gal. 1:6-7; 2:3-5; 5:10b-12; Phil. 1:15-18; Col. 2:8

## BROTHER NEE'S SALVATION AND CALLING

Now I would like to begin relating the history of the local churches, beginning in the early 1920s in China. China was a country with an ancient culture, full of the teachings of Confucius and full of Buddhism. Eventually, however, the Lord sent His gospel there. The Lord's name, which is the Lord Himself, the Bible, and the gospel were brought to China. I believe that the Chinese version of the Bible is one of the better translations. We thank the Lord for this.

In 1920 there was a prevailing evangelist in China by the name of **Dora Yu**. She was saved when she was young and was sent by her family to England to study medicine. When her ship reached Marseilles, France, she went to the captain and told him that she had to go back to China to preach Christ. Thus, the captain sent her back. Her parents were extremely disappointed with her. Obviously, she came from a wealthy family who could send her to England to study medicine. But she was strong in her desire to preach Christ, and her family could not persuade her to do otherwise. They told her that they would have nothing to do with her and that she should go her way to preach her Jesus. From that time onward, she became prevailing in the preaching of the gospel.

In 1920 she was invited to Brother Nee's hometown, Foochow, which is close to the province of Kwantung, near Hong Kong. She was preaching the gospel in the Methodist Church where Brother Nee's parents attended. Neither he nor his parents were saved at that time. Brother Nee's mother spoke English well, and his father had a good

position in the Chinese customs. His mother was saved in one of these meetings with Dora Yu. Before being saved, his mother was very fond of playing mah-jongg, a game of chance played by many of the Chinese. She was a very strong, talkative woman and was very dominant in their family, even over her husband. Brother Nee's father was a very nice gentleman who was very quiet. Brother Nee's family was composed of four brothers and four sisters, Brother Nee being the third child. The two children above him were sisters. The children also had the impression that their mother was too domineering at home. However, after their mother was saved in that gospel meeting, she came home and made a thorough confession to the whole family. She confessed all her failures and mistakes in a serious way. This was really the Lord's doing. **Brother Nee** was amazed that she could be converted like this through one meeting. He was so impressed by his mother's confession that he wanted to go and see what was there.

The next evening he went to listen to Dora Yu, and **he was caught by the Lord**. In those meetings many people wept with repentance. These meetings were very prevailing, and **Brother Nee was fully caught. He was saved in the evening. That night, according to his testimony, he saw the Lord Jesus on the cross, and through that he was called by the Lord** (see Watchman Nee's Testimony, pp. 8-9). He was called on the night he was saved. He told me this personally. He told me many things that he kept as a secret from others, and I realized that he was speaking to me for my training. After being called by the Lord, the Lord began to prepare him and use him in a marvelous way for His intention. (The History of the Church and the Local Churches)

## ANNOUNCEMENTS:

- ▶ We still would like to get a rough count for the Red Berry Bible Camp, Saskatoon on May 26-27. Please let the serving ones know if you are interested in going.
- ▶ Summer School of Truth (SST) for Grade 7-12 deadline is May 28. The cost is \$385 both for YP and serving ones.
- ▶ Winnipeg conference is on May 6-7.
- ▶ Victoria day weekend conference in Richmond (May 19-22). Brother Ron Kangas is coming. Registration deadline is going to be on May 8.
- ▶ We received an invitation for a conference in Edmonton. This will be on July 21-23, 2017. Deadline of registration will be on July 9.

## Upcoming Activities:

- ▶ April 30, 2017 - Brother's Meeting
- ▶ May 14, 2017 - Love Feast
- ▶ May 22, 2017 - Church Pursuit (Experience of Life - msg. 9)
- ▶ May 28, 2017 - Brother's Meeting

**PRAYER BURDEN**

*“For just as in one body we have many members, and all the members do not have the same function, So we who are many are one Body in Christ, and individually members one of another.”*

1. Lord, we praise You for showing to us the **direction** of Your move today, to build up Your **organic Body**, to prepare Your bride, and to bring in Your kingdom. Inspire us Lord that we may continue to **cooperate** with Your aspiration.
2. Lord, give us a deep realization of what the **recovery** is. Make us realize of Your desire to recover Your **Body** and the **oneness** of the Body through the **ministry of the new covenant**.
3. Lord, open our eyes that we may see the interdependence and interrelatedness of the **churches** as the **life** of the Body expressed locally; of the **ministry** as the functioning of the Body in **service**; and of the **work** for the reaching out of the Body in **growth**.
4. Lord, we are here for the one unique Body in the universe, for the sake of Your eternal economy make us **Body-conscious** in **one accord** and **Body-centered** in **oneness**.
5. Lord, outward things have relatively no value to us, what matter to us is Your economy to enjoy You, Your unsearchable riches that we may become Your **overflow**, Your **fullness**, Your **surplus** to **fill all things**.
6. Lord, thank You for grouping us together, carry us away on to be in an elevated **position in ascension** to see the vision of Your building and making us a universal Christian being **mingled** and **built up** with the brothers and sisters on earth.
7. Pray for many saints to rise up to cooperate with the Lord in His present move to gain the entire **Europe**, starting with **Germany**.
8. Please pray for the conferences in **Winnipeg, Richmond** and **Edmonton**
9. Please pray the church in **Vancouver** and **Coquitlam**
8. Lord, remember the church in **Regina**
  - the home meetings
  - the increase of meeting ones
  - SST
  - Sister Berly going to the FTTA
  - Sister Karen Bodemer’s physician qualifying exam on May 26, 2017
  - Small/Home meeting in Oxbow

**This Weeks’s Pursuit: THE DIRECTION OF THE LORD’S MOVE TODAY (1)**

**The Intrinsic Building Up of the Organic Body of Christ (1)  
Governed by a Vision of the Universal Body of Christ as the Goal of God’s Economy**

Scripture Reading: Eph. 1:22-23; 2:21-22; 3:19; 4:10, 12, 16; Col. 2:19; 3:15; Rev. 21:10

**I. The direction of the Lord’s move today is to build up the organic Body of Christ as the organism of the processed and dispensing God in His Divine Trinity for His full expression —Eph. 4:12, 16:**

This **organic Body** is full of Christ Himself and is built up with Himself as the life-giving Spirit, who is the essence and reality of the Body of Christ. Such a Body becomes the organism of the processed and consummated Triune God, who is dispensing Himself in His Divine Trinity to saturate the Body of Christ organically so that it might be His full expression in the universe.

**II. The Body of Christ is a divine constitution of the Triune God with the believers in Christ —4:4-6:**

The Father, the Son, the Spirit, and man are **blended and built together** to become the Body of Christ. The building up of the Body is the **constitution** of the Triune God and the tripartite man in the Spirit of God and the spirit of man. This constitution is the union, mingling, and incorporation of God and man. Such a constitution is a matter of divinity constituted into humanity to be man’s dwelling place and of humanity built into divinity to be God’s dwelling place. The Body of Christ is an organism, both divine and human, to express Christ.

**III. God’s economy is to produce a Body for His Son; this Body fulfills God’s desire for His expression and the destruction of Satan—Rom. 12:4-5; 1 Cor. 12:12, 27; Eph. 1:22-23; 4:4, 16; Col. 1:18; 2:19; Gen. 1:26-28:**

The work of the Triune God in us is to produce and build up the Body of Christ. The ministry of the new covenant is for the producing of the Body of Christ; without the new covenant ministry, there is no possibility to bring forth the Body of Christ. **The Body is the intrinsic significance of the church**; without the Body, the church makes no sense and has no meaning. ... To know the Body is the proper recovery of the Lord; the Lord desires to recover the Body of Christ and the oneness of the Body. The Lord has an urgent need on earth; He desires that the reality of the Body of Christ will be expressed in the local churches. What the Lord wants today is not only the churches on the ground of locality—one locality, one church—but also the Body as His fullness. Unless there is a substantial expression of the Body, the Lord Jesus will not return.

**IV. The Body is the governing law of the life and work of the children of God— Eph. 4:4, 16; 1 Cor. 12:4-6, 12-13, 27:**

The **church**, the **ministry**, and the **work** are all on the ground of the Body. The churches are the Body **expressed** locally, the ministry is the Body in **function**, and the work is the Body seeking **increase**. The church is the life of the **Body in miniature**, the ministry is the functioning of the **Body in service**, and the work is the reaching out of the **Body in growth**. The church, the ministry, and the work derive their existence from, find their place in, and work for the good of the Body. The importance of this principle cannot be overemphasized, for without it everything is man-made, not God-created. If this principle of relatedness to the Body and interrelatedness among its members is not recognized, there can be no church, no ministry, and no work.

**V. The Lord’s recovery is based upon the truth that Christ has only one Body— Eph. 1:23; 4:4:**

The one Body is the one church of God, manifested in many localities as local churches. The Lord’s recovery is for the building up of the Body of Christ; the recovery is for the Body, not for any individual or merely for any individual local church. In our consideration the Body should be first, and the local churches should be second. The Body of Christ is the goal of God’s economy, and the **local churches are the procedure** God takes to **reach the goal of His economy**. All the local churches are the unique Body of Christ in the universe. Every local church is part of the unique, universal Body of Christ, a local expression of the Body. Universally, all the local churches are one Body, and locally, every local church is a local expression of the universal Body. The universal Christ has part of Himself in every local church; every local church is a part of Christ, and all these parts constitute the Body.

**VI. We need to be universal Christians with a universal view of the universal Body of Christ —1:17-23; 4:16; Rev. 21:10:**

The Body of Christ is the mystical Body of the universal, all-inclusive, all-extensive Christ. **Christ**, the Head, ascended far above all the heavens, and we are the mystical Body, the fullness, of this Christ. The **Body** is the fullness, the expression, of the Christ who fills all things. Christ is the Head over all things to the church, the church is the Body of this universal Christ, and the Body of this universal Christ is the fullness of the One who fills all in all. Christ Himself is universally vast, universally extensive, and the Body is the fullness of this universally vast and extensive Christ; this means that the Body also is universal. Ephesians 4:10 says, “*He who descended, He is also the One who ascended far above all the heavens that He might fill all things.*” All things must surely include the entire universe. The result of Christ’s descending and ascending is that He fills all things, the whole universe.

WEEK	LORD’S TABLE MEETING	PRAYER MEETING	YP MEETING	HOME MEETING	OFFERING
April 16 - April 22, 2017	23	10	6	10	\$380.00
April 23 - April 29, 2017	21	10	10	11	\$120.00

A universal Christian is one who has the universal view presented in Ephesians. Although we may have a view of the Body, our view may be very small compared to a universal view of the Body of Christ. We need to get out of our small, narrow self and be in an ecstasy, seeing and touching the universal Body of Christ—the fullness, the expression, of the universal, unlimited Christ. We need to be overwhelmed by the vision of the immensity of the universal Body of Christ. Like John, who was carried away in spirit onto a high mountain to see the New Jerusalem, we need to be carried away in spirit to a “high mountain” to have a universal view of the universal Body of Christ. In our spirit we need to have a view of the universal Body, which is infinitely greater than anything that has ever entered into our mind concerning the Body of Christ. The goal of God’s economy is to build up the universal Body of Christ, and it is such a universal Body that will consummate in the New Jerusalem

**“One Life-Study a Day Makes One Holy”**

## LIFE-STUDY OF EPHESIANS

**April 24 2017, Monday**

Message Seventy- Three: **THREE ITEMS THAT DAMAGE THE CHURCH**

If we study church history, we can learn how the church became degraded. Firstly, Satan used Judaism, a religion founded and formed according to God’s oracle, to corrupt the church. In his subtlety, Satan caused Judaism to creep into the church. We have seen that the church is an entity produced by the mingling of the Holy Spirit with the human spirit. In this entity there is no room for regulations, organization, forms, or doctrines. There is room only for the Triune God as the all-inclusive Spirit mingled with our spirit in a corporate way. The church on the day of Pentecost was like this. At that time, there were no so-called services or methods of worship. The saints were not preoccupied with doctrinal knowledge, and they were not under any kind of organization. On the day of Pentecost, there was no religion. There was only a group of people living in the mingled spirit and experiencing the genuine church life.

Secondly, Satan used philosophy, especially a mixture of various philosophies called Gnosticism, to damage the church. Certain forms of Gnosticism included elements of Judaism and Christianity. The point here is that Satan used knowledge and the exercise of the natural mind to corrupt the church. The Epistle to the Colossians was written to deal with this, just as Galatians was written to deal with religion. The subtlety of the enemy is to turn the church from the mingled spirit to the natural mind, that is, to turn the saints from the tree of life to the tree of knowledge. In the beginning, those in the church life were feeding on the tree of life. Then Satan came in to distract the saints from the tree of life to the tree of knowledge.

The third item that has damaged the church throughout its history is organization. This damaging and corrupting element began to appear in the second century, largely through the influence of a certain spiritual leader, Ignatius, who taught that bishops were different from elders. According to the Scriptures, however, elders and bishops refer to the same people. The term elder denotes the person, whereas the term bishop, or overseer, denotes the function. In the New Testament the elders oversee the various aspects of the church life. The teaching that bishops are above elders prepared the way for the development of a hierarchy, with an elaborate organization that included bishops, archbishops, cardinals, and the pope. The result was that the Holy Spirit was given no place in the so-called church. In order for organization to be maintained, there is the need for regulations, forms, and rituals. This is the reason these things have been prevailing in the so-called church.

**April 25, 2017, Tuesday**

Message Seventy- Four : **SEVEN ASPECTS OF THE CHURCH**

According to 1:22 and 23, the church is Christ’s Body, the fullness of the One who fills all in all. It was in this one Body that both the Jews and the Gentiles were reconciled to God through the cross (2:16). We, the believers, were reconciled not *only for* the Body of Christ, but also *in* the Body of Christ. We all have been reconciled in the one Body. As we have seen, the gifted persons are for the building up of the Body, and the Body is growing unto the building up of itself in love.

In 2:15 we see that Christ created the Jews and the Gentiles in Himself into one new man. This new man is corporate and universal. There are many believers, but there is only one new man in the universe. All the believers are components of this corporate and universal new man. According to 4:13, we are to grow up until we arrive at a full-grown man, and in 4:24 we see that, in a practical way, we need to put on the new man.

In Ephesians 5 we see the church as the Bride of Christ. This aspect reveals that the church comes out of Christ, as Eve came out of Adam (Gen. 2:21-22). The church has the same life and nature as Christ and becomes one with Him to be His counterpart, as Eve became one flesh with Adam (Gen. 2:24). Eventually, as Eve went back to Adam and was presented to him, so the church will go back to Christ and be presented to Him as His Bride.

In 2:19 Paul says, “So then you are no longer strangers and sojourners, but you are fellow-citizens of the saints and members of the household of God.” As members of the household of God, we are God’s family, even God’s house. Both the Jewish and Gentile believers are members of God’s house, which is a matter of life and enjoyment. All believers were born of God into His house to enjoy His riches.

The house of God leads to the kingdom of God, indicated by the term “fellow-citizens of the saints.” All the believers are citizens in God’s kingdom. His kingdom is a sphere for Him to exercise His authority. In 5:5 Paul says that “every fornicator or unclean person or person of unbridled greedy lust, who is an idolater, has no inheritance in the kingdom of Christ and of God.” This refers not only to the millennium, but also to the church life today. The believers have been regenerated into the kingdom of God (John 3:5) and are in the church life, living in the kingdom of God today (Rom. 14:17).

In 2:22 we see that the church is God’s dwelling place. God’s Spirit dwells in our spirit. Therefore, the dwelling place of God is in our spirit.

Finally, in chapter six we see that the church is a warrior to defeat God’s enemy, the Devil. In order to fight the spiritual warfare, we need both the power of the Lord and also the whole armor of God. The church is a corporate warrior, and the believers are parts of this unique warrior. We must fight the spiritual warfare in the Body, not individually.

April 26, 2017, Wednesday

Message Seventy-Five: **GOD'S ECONOMY—CHRIST WITH THE CHURCH**

In relation to God's purpose, the word economy is unfamiliar to many Christians. The Greek word for economy, *oikonomia*, is used three times in Ephesians. In 1:10 Paul speaks of a dispensation, or economy, of the fullness of the times, in which all things will be headed up in Christ. In 3:2 he speaks of the stewardship of the grace of God, and in 3:9, of the dispensation of the mystery. The English word economy is an anglicized form of *oikonomia*, which means administration, stewardship, arrangement, or dispensation. In particular, in this sense economy denotes dispensing. God's economy is to dispense Himself into His chosen people. Apart from Himself, God has nothing to dispense into His chosen ones. Hence, His economy is to dispense Himself into us. This is altogether related to Christ with the church.

God's economy is revealed not only in Ephesians, but also in chapter fifteen of John. This chapter is the unique chapter in the Gospels revealing God's economy. John 15:1 says, "I am the true vine, and My Father is the husbandman," and in verse 5 the Lord says, "I am the vine, you are the branches." This true vine, which is the Son, with its branches, which are the believers in the Son, is the organism of the Triune God in God's economy to grow with His riches and to express His divine life. The Father as the husbandman is the source, the author, the planner, the planter, the life, the substance, the soil, the water, the air, the sunshine, and everything to the vine. The Son as the vine is the center of God's economy and the embodiment of all the riches of the Father. The Father, by cultivating the Son, works Himself with all His riches into the vine. Eventually, the vine expresses the Father through its branches in a corporate way. This is the Father's economy in the universe.

April 27, 2017, Thursday

Message Seventy-Six: **GOD'S ECONOMY—TO WORK CHRIST INTO US**

The Christ God is seeking to work into us is the crucified, resurrected, and ascended Christ. Satan put Christ on the cross. But God raised Him from the dead and seated Him at His right hand in the heavenlies. Now God intends to work this crucified, resurrected, and ascended Christ into us. There is a great difference between ethics, conduct, and behavior, on the one hand, and such a Christ wrought into our being, on the other.

Christ must be wrought into our being to such an extent that He makes His home in our hearts (3:17). I am concerned that for many of us the matter of Christ making His home in our hearts is simply a doctrine. Is Christ actually making His home in your heart? Who is presently at home in your heart—you or Christ? If you are honest, you will have to say that, for the most part, your heart is your home, not Christ's home. You are the one living there, not Christ. We may hear a message about Christ making His home in us and shout that our heart is Christ's home. But there may be no reality to support what we proclaim. In order for Christ to make His home in our heart, we need to take Him both as our person and as our life. In such a case, we shall be able to testify that the person living in our heart is no longer the self, but Christ.

April 28, 2017, Friday

Message Seventy-Seven: **CHRIST IN GOD'S ECONOMY**

Christ is far above all because He has been raised from among the dead (1:20-21). Apart from Christ, no one has been able to overcome death and come out from among the dead. For Christ to be raised up out of death indicates that nothing can hold Him down. When death comes to visit us, we cannot refuse it, for death has the power to hold us. But it did not have the power to hold Christ (Acts 2:24). After visiting the realm of the dead for three days, Christ came forth in resurrection. Although death did everything possible to hold Him, Christ could have said, "Death, is this all you can do to Me? If this is all, then it is time for Me to walk away from you in resurrection."

We should not focus our attention on ourselves, but on the all-inclusive Christ. Do not consider how weak or how poor you are. Rather, think of Christ, speak of Christ, and look away to Christ. Praise the Lord for the revelation of Christ in God's economy found in the book of Ephesians! This book says little of Christ as the Redeemer or Savior. But it does reveal that Christ is far above all and that He is now filling all in all. Nevertheless, this Christ is available to us. He is making His home in our heart, and He is imparting into us His unsearchable riches so that we may be filled unto all the fullness of God. Eventually, we as the church shall have Christ fully wrought into us as our unique content.

April 29, 2017, Saturday

Message Seventy-Eight: **TAKING CHRIST AS OUR PERSON FOR THE CHURCH LIFE**

The book of Ephesians reveals that the church is not only the Body, but also the new man. As the new man, the church must have Christ both as the life and as the person. Only in recent years has the aspect of the church as the new man been recovered. We thank the Lord that He has shown us clearly through the book of Ephesians that the church is the new man.

God's purpose is not simply to forgive our sins, to justify us, and then to carry us away to heaven. His intention is to work Christ into us. Before the foundation of the world, He chose us in Christ and put a mark on us. Then, in time, He called us. When God called us, His desire was that we focus our attention not on forgiveness or justification, but on receiving His dear Son into us. As long as Christ is living in us, we shall have no problem with forgiveness, justification, salvation, or heaven.

The Lord's recovery is not a recovery of teaching. In the recovery, the unique factor is Christ. To be sure, we honor, respect, and apply the Bible. We keep the Word as much as other Christians do, if not more. Nevertheless, we must be clear that the Lord's recovery is not simply a matter of following the teaching of the Bible. It is altogether a matter of Christ living and making His home in our hearts, so that in all things we may grow up into Him as the Head. The more we grow up into Christ, the more we put on the new man, the proper and practical church life. Our unique need today is to take Christ as our person for the church life.