

大使命

季刊

Great Commission Quarterly

第二十期

No. 20 August 1998

HIM-COE '98
亞裔差傳大會



生命 事奉 宣教



我立了志向
不在基督的名傳過的地方傳福音
馬太福音廿三章二十節

目錄



卷首語

- 不甘平庸 王永信 1

主題 生命 • 事奉 • 宣教

- 生命 • 事奉 • 宣教 梁作榮 2

- 大使命中心——一個結合生命栽培與
宣教行動的事奉 陳惠文 4

- Great Commission Center International—
A Ministry of Integration of Spirituality
and Mission by Sharon Chan 9

特稿

- “喜馬拉雅人——宣教人！” Cindy Perry 15

- “Himalayan Peoples, Missionary Peoples!”
by Cindy Perry 19

- 喜馬拉雅主後二千運動介紹 Adon Rongong 23

- Introduction to Himalayan AD2000
by Adon Rongong 25

專欄

- 靈苑小品

- 相會慶功宴（詞一首） 尋夢草 27

- 靜語心曲

- Collector's Item by Joy Morgan Davis 28

- 珍藏品 賴若瀚 譯 29

宣教

- 燃點差傳的火花——記亞裔差傳大會 30

- Asian Missions Conference by Ed Cheng 33

- 達拉斯宣言 36

- Dallas Declaration 39

消息報導

- 大使命 • 大家庭 42

- 英文名稱更改 / 正式被接納為 ECFA 會員 45

- 第三屆中國學人培訓營 46

- 基督教與中國文化更新研討會 47

- 跟進 '98 奉獻者培訓營 48

- 讀者、編者交流站 49

- 讀者重新登記 封底

大使命季刊 第20期 一九九八年八月

出版者：大使命中心
Great Commission Center International

美國總會：769 Orchid Hill Lane
Argyle (Copper Canyon)
TX 76226, U. S. A.
Tel: (940) 455-2205, (972) 445-5490 (metro)
Fax: (940) 455-2198
E-mail: gccusa@unicomp.net
Website: <http://www.gccusa.org/gccusa>

香港分會：Rm 914, Block C, Bell House
525-543 Nathan Road, Yau Ma Tei
Kowloon, Hong Kong
Tel: (852) 2540-0131 Fax: (852) 2540-9770
E-mail: gcchk@ap.net.hk

加拿大通訊處：9670 Bayview Ave., Richmond Hill
ON L4C 9X9, Canada
Tel: (905) 884-3399 Fax: (905) 884-9465

董事會：滕近輝（主席）/ 高雲漢（書記）
Board of Directors 葉陳淑淑（財政）/ 孫約翰
楊嘉善 / 王永信 / 黎建強
香港董事會：黎建強（主席）/ 劉怡翔（書記）
Hong Kong Board 雷瑞英（財政）/ 龍維耐 / 李健華
羅錫為 / 王永信

加拿大董事會：高雲漢（主席）/ 陳國瑄（書記）
Canadian Board 陳琛儀（財政）/ 陳啓榮 / 馬英傑

會長 President: 王永信
副會長 Vice President: 陳惠文
行政主任 Director of Administration: 林成蔭
香港分會事工行政幹事：鄧蕭巧雲
Ministry Assistant, Hong Kong Branch Office

會長顧問：溫偉耀 / 余勵山 / 侯偉廷 / 周保羅
Consultant to the President

特約同工：杜祥光 / 李錫然 / 利錫培
Ministry Associates 陳琛儀 / 常思恩 / 葉陳淑淑
鄭金城 / 鄭彼得 / 盧得生 / 嚴建平

顧問編輯：溫以諾 / 盧家駁 / 陸蘇河 / 龍維耐
Editorial Consultants Paul Cedar / Patrick Johnstone
Jim Montgomery / John Robb
Bob Waymire

特約編輯：周子良 / 林慈信 / 曾景雯
Contributing Editors Luis Bush / Howard Snyder

編輯委員會：王永信（總編輯）/ 陳惠文（主編）
Editorial Committee 林成蔭 / 賴若瀚 / 梁作榮 / 施青峰

設計 Graphic Design: 姚國華

本刊文章立論不一定代表本刊或大使命中心觀點。

本刊歡迎轉載，以期廣於宣揚，請函美國總會。

© 1998 Great Commission Center International

Great Commission Quarterly Printed in Hong Kong.
Published quarterly (February, May, August, November) by Great Commission Center International, 769 Orchid Hill Lane, Argyle, TX 76226, USA
Tel: (940) 455-2205 Fax: (940) 455-2198 E-mail: gccusa@unicomp.net
Website: <http://www.gccusa.org/gccusa> Copyright 1998 by Great Commission Center International. All rights reserved.

不甘平庸

Above Mediocrity

王永信

幾個月前，北德華人教會請我講春令會，他們給我的英文題目是 Above Mediocrity，我很喜愛這題目。幾週前我在洛杉磯台福神學院畢業禮中講話也是用這題目。此題目繙成恰當的中文並不容易。幾經修改，最後決定是“不甘平庸”。

不甘平庸！對任何一位有志向的人來說，都是一個有力的提醒與挑戰，對基督徒更是如此！

主耶穌要我們“不甘平庸”，祂說：“我所作的事，信我的人也要作，並且要作比這更大的事。”主耶穌也要祂的教會不甘平庸，他勉勵亞細亞七個教會要作“得勝者（Overcomer）”。

對基督徒來說，“不甘平庸”並不僅指外表的成就或數目的大小（當然這些是重要的），更要緊的乃是內在的品質與品格。

保羅說，“我是攻克己身，叫身服我！”他有膽量說，“你們該效法我，像我效法基督一樣”。他的心態是“忘記背後，努力面前的，向著標竿直跑。”

近代普世宣教之父克理維廉說，“Attempt great things for

God. Expect great things from God.”

與“不甘平庸”相對的，就是“自甘平庸”！可惜的是，今天不少教會被籠罩在“自甘平庸”的思想型態下，他們在天國大業上無大志，“淺嚐輒止”！有人甚至自認為這是謙卑的表現。有一位傳道人親口說，“我們的教會能夠經常維持一百五十人就夠了，我們並不貪心，求主賜給我們謙卑知足的心！”有一位負責禱告會的弟兄時常背誦主的話，“有兩三個人奉我的名聚集，那裡就必有我在他們中間。”這位弟兄所帶領的禱告會數年來一直就是兩三個人！

這裡給我們看見，為主成就大事不一定是驕傲，為主沒有作事也不一定是謙卑。願主幫助我們有正確的了解與態度。

為此，大使命中心同工們，在主面前戰戰兢兢，靠祂的大能大力，用“不甘平庸”的心態跟隨祂，走這條事奉的道路：

1. 宣揚國度觀念

教會的目的是促進神的國度，教會增長最終目標是神國度的增長。“教會時代”終要過去，神的國度即將來臨。

2. 普世開荒宣教

本著羅馬書15:20保羅宣教的原則，從事“開荒宣教”。絕不“錦上添花”，而是“雪裡送炭”。

3. 靈命宣教並重

我們的座右銘是：“深化靈命，邁步差傳”（Rooted in Spirituality, Committed to Missions.）。只注重宣教而不注重生命，乃是一條死巷。

4. 世界最大禾場

中國是全世界過去、現在及未來最大的福音工場。海外五十萬中國留學生是我們的對象。他們是將來中國福音化的鑰匙。

願今天普世華人信徒及教會以“不甘平庸”的心態，奮起努力，靠主前進，將福音傳遍普世中華兒女及萬國萬民！



生命 ◆ 事奉 ◆ 宣教

“有用”與“合用”

梁作榮

今日社會所看重的是有用的人，但在神的國，在神的教會裡面，我們能夠成為一個合神使用的人比成為一個有用的人更為重要...一個人是否“有用”跟才幹、技術有關，一個人是否“合用”卻是跟生命有關...

有弟兄姊妹蒙神呼召，願意走上全職事奉道路的時候，實在是一件叫人興奮的事。不單蒙召者感到興奮，知道的肢體也會因著神的工作和人的回應而得到鼓勵。當大家都很興奮的時候，往往第一個會問的問題就是：“甚麼時候進神學院，接受裝備？”特別是蒙召的肢體更會有一種迫切感，巴不得早日從神學院畢業，進入工場事奉，否則主耶穌一回來，便錯失機會，白白蒙召了！

有這種迫切感是好的，到神學院接受裝備更是需要的。但有一個同樣重要、或者更重要的問題，我們都很容易忽略：就是屬靈生命的問題。神學院可以很有效地裝備奉獻者各樣事奉的技巧、理念、甚至聖經和神學的知識；神學院也看重對奉獻者靈命的栽培。但畢竟栽培靈命不單單是神學院的目的和責任，也是教會的責任。

因此，一個神學院畢業生不一定就是一個合神使用的工人。有時候我們會像世界一般，太看重工人的才幹、才能、恩賜、經驗、學問和學位，而忽視了生命的重要。不錯，一個有才幹、有學問、有恩賜、有經驗的人是一個有用的人。今日社會所看重的是有用的人。但在神的國，在神的教會裡面，我們能夠成為一個合神使用的人比成為一個有用的人更為重要。

一個人是否“有用”跟才幹、技術有關，一個人是否“合用”卻是跟生命有關。一個醫生，他的醫術高明，是不是一個有用的醫生？是。但如果他的醫德非常不好，我們會找他醫治嗎？他會是

一個合用的醫生嗎？一個飛行員，他有許多年的飛行經驗，是否一個有用的飛行員？是的。但如果他常常醉酒、吸毒，他合用嗎？一個傳道人，有才幹又有恩賜，是法律博士又是神學博士，有口才、講道好，行政能力強，懂得關心人，處事待人又老練，這是一個有用的傳道人嗎？是的，他是一個有用的傳道人。但如果他驕傲自大、道德不好，他會是一個合用的傳道人嗎？恐怕不是。

掃羅是以色列人第一個王。他身材高大，比人高出一個頭；他帶領以色列人打贏了許多勝仗，他是不是一個有用的王？是的。但後來他驕傲、自以為是、不順服神，犯了錯又不肯認錯，生命出了問題，結果他不再合神使用，神就另外找大衛代替他。有用，但卻不合用。

摩西，受盡了埃及皇宮高等教育，有身份、有地位、有才幹、有自信心，是不是一個有用的人？是的，他是一個有用的人，但他合神使用去帶領以色列人出埃及嗎？不合用，因為他生命不好。他有衝勁，但太衝動，



脾氣又不好，動不動就把人打死。於是，神就在他逃亡曠野時塑造他的生命四十年。四十年後，摩西變得沒有自信心、沒有口才、又怕事、又怕負責任，神要他去帶領以色列人離開埃及，他卻不敢，一連找四、五個藉口來推辭。這樣的人有用嗎？在人看來或者是沒有用，但對神來說，這個時候摩西才是一個合用的器皿，因為他有生命。在出埃及期間，我們看見摩西為人的謙和，對神的忠心和信心，怎樣為百姓焦急和向神代求。他是一個有生命、合神使用的僕人。

所以，有才幹但沒有生命的人，“有用”卻不“合用”；神不會用。扎實的靈命是一個全職事奉者所必須重視的，更可以說是我們事奉的本錢。從使徒保羅的教導和榜樣，我們更可以看到充實的靈命對傳道者的重要。願跟大家分享一點點的觀察。

保羅提醒我們說：我們是在一場屬靈的爭戰當中(弗6:12)。傳道者及宣教士往往更是在戰爭的前線面對敵人魔鬼，挑戰、攻擊、試探更是凌厲。很明顯，要在屬靈爭戰中得勝，完成天父的託付，我們不能憑著血氣爭戰(林後10:3)。

沒有美好的生命，面對名、

利、權、色、財、失敗、灰心、誤會、批評、孤單等攻擊和誘惑，實在不易得勝。保羅能夠在離世之前講出“那美好的仗我已經打過了”(提後4:7)，不單令人羨慕，更顯示出他是一個有生命的人。從他的書信中可以見到他生命的深度。

保羅有濃厚的不配感，他看到自己的不配，但更看到神的恩典和憐憫(提前1:15, 16; 林前15:9, 10)。如果只有不配的感覺，很容易叫人卻步不前；但不配感再加上感激的心，則成為事奉的推動力。因此保羅有至死忠心的精神，不以性命為念，只要完成主的託付(徒20:24; 21:13)。

保羅的生命深度和對主的忠心委身，在他多次被下監、遭鞭打、遇危難、受迫害、不得眠、不得食、赤身露體和為眾教會的掛心(林後11:23-28)等等重壓中顯露無遺。一兩次的打擊，還可以靠血氣之剛忍受得住，但長期的逼迫和壓力，沒有一定的生命內涵，早就被魔鬼打敗了。

保羅更有一顆無私的心。他所做的一切，從來不是為自己沽名釣譽或者為自己的將來鋪路。他所關心的是：基督被傳開(腓1:15-18)、信徒得造就(腓1:22-24)。自私是人的本性，如果保羅沒有一定的靈命深度，早就在名、利、權勢這些試探中跌倒了。

同樣難得的是保羅的滿足感完全建立在主耶穌的身上，既不在物質上，也不在人的讚許上。因此，無論甚麼景況，貧賤也好，富足也好，有餘也好，缺乏也好，他都能滿足、有喜樂(腓4:11-13)。人往往需要得到人的認同、讚賞，才有衝勁和動機繼續努力，否則很容易灰心喪志；但保羅卻不追求這些，甚至毫不介意別人忽略他的需要(提後4:16)。有神他就滿足、有主他就喜樂，何必人讚心始安，這是生命。

但願我們每一個事奉神的人在離世歸主的時候，都能如保羅一般說：“那美好的仗我已經打過了，當跑的路我已經跑盡了，所信的道我已經守住了。”也願我們都讓神不斷來塑造我們的生命，使我們都能成為神手上合用的器皿、天國的精兵。

(作者為美國德州雅靈頓華人教會牧師、大使命季刊編輯委員)

❖ 大使命中心 ❖

一個結合生命栽培與差傳行動的事奉



陳惠文

大使命中心究竟是一個怎樣的機構？它既差派宣教士，舉行差傳大會，又籌備培訓營、推動屬靈操練。這幾項事工性質都不盡相同，怎可共冶一爐？

不錯。從在海外設立宣教工場，並差派宣教士的角度而言，大使命中心是一個差會；但它不是一個普通的差會，而是一個差傳拓荒者。靠著神的恩典，在一些不受人注意的未得之地建立教會，或協助一些弱小教會，訓練本地同工，並物色有潛質並有相同異象的教會、差會接手牧養。如此，可以幫助並引介對差傳有負擔的教會進入差傳事奉。從另一個角度來看，大使命中心也注重生命的塑造，國度觀念和差傳異象的傳遞，它又是一個協助教會、信徒回歸聖經（Back to the Bible）的培育機構。

其實“生命”的成長是“事奉”的基礎，更是“差傳”的動力。沒有扎實的生命怎能應付外來的壓力和引誘，在宣教工場上更是如此（梁作榮牧師在“生命・事奉・宣教”一文中詳述其中的

關係）。本文介紹大使命中心如何將生命栽培和差傳事奉結合在一起。

大使命中心只有短短八年歷史，但從它事工的發展來看，約可分為三個時期：

1. 大使命神學院時期（1990年1月至1993年6月）
2. 事工轉型期（1993年7月至1995年6月）
3. 事工開展期（1995年7月至今）

一、大使命神學院時期

（1990年1月—1993年6月）



大使命中心的前身為大使命神學院，成立於1990年，以訓練胸懷普世的教牧及宣教人才為宗旨。當時，適逢俄國及東歐多個國家政體改變，神賜給大使命神學院院長王永信牧師特別機會在上述各地旅行工作、主領佈

道會，並與教會領袖商討人才訓練及福音策略。因著俄國及東歐人民對福音的渴慕和當地教會迫切的請求，王牧師帶領大使命神學院的師生們，在佈道、訓練和人力支援上積極協助前蘇聯和東歐教會的發展。於是校本部的神



莫斯科短宣（1990年）

學訓練和海外宣教事工成為大使命神學院的雙軌發展。

在這三年中，神不斷為大使命中心打開傳福音及普世宣教之門，同工們先後在西伯利亞的中部、北部、東部及東北部各地佈道、植堂，在大大小小的聚會中，帶領了超過20,000俄國及數萬華人信主。信主的俄人交由當地俄國教會跟進，信主的華人則為他們建立教會。大使命中心並同時舉辦了“新東歐歸主大會”（1991），“獨聯體歸主大會”（1992），並在西伯利亞中部成立“圖們聖經學院”。其後“圖們聖

經學院”，交由美國密西根州一美國教會負責。

在1992年一次宣教探索的旅程中，同工們得知西伯利亞東部的海參威(Vladivostak)和伯力市(Khabarovsk)有不少來自中國東北的生意人，值得華人教會特別注意。經過數次短宣的努力，在伯力市和海參威已有約數百位華人信主，於是1993年6月19日在伯力市成立第一間華人教會。

董事會同工們看到神重用大



伯力市(哈巴市)第一家華人教會成立(1993)

使使命中心同工們在開荒宣教上為祂攻取未得之地、接觸未得之民，於是決定自1993年7月開始將大使命神學院演進為大使命中心，全力推展差傳事奉，並以“深化靈命、邁步差傳”為大使命中心的事工目標。

二、事工轉型期

(1993年7月—1995年6月)

在此期間，大使命中心在香港成立分會(1994年)、在加拿大成立董事會(1995年)，讓香港、東南亞及加拿大的信徒可以更方便地參與大使命中心的工作。這時期主要的事工計有：

(一)繼續在前蘇聯各地佈道植堂

(1)烏克蘭及白俄羅斯之旅

(1993年8月24日至9月6日)

這次烏克蘭及白俄羅斯佈

道，是由大使命中心與唐崇榮佈道團聯合舉辦。兩週的佈道中，約1,000位俄人及60位華人信主。俄人之跟進事工由當地“逐家文字佈道團”負責，而華人之跟進工作則由美國南加州Northridge聖谷華人宣道會負責。

(2)俄羅斯佈道、植堂

(1994年4月11-25日，8月13-25日)

第一次佈道隊共20餘人，分成兩隊：一隊先赴西伯利亞東部，拜訪伯力市華人教會，並赴中國東北黑河市對岸的布市傳福音，然後再赴莫斯科與第二隊會師。此次佈道約有600名俄人及300位華人歸主。此外，莫斯科華人教會及聖彼得堡華人教會也先後成立，由鄭金城牧師、易明牧師及高崇志牧師負責牧養。(莫斯科華人教會後由美國普世生命豐盛中心接辦，現已發展為五個聚會點，而聖彼得堡華人教會也已自98年5月由羅省基督教會聯合會正式接辦。)

第二次佈道及培訓隊，



莫斯科華人教會成立於1994年

主要成員計有：唐崇榮牧師、盧鳳麟牧師、劉富理牧

師、吳德聖牧師、周淑慧牧師及王永信牧師等，他們不僅在劇院舉行為俄人的佈道會，在華人聚居的地方舉行華人佈道會，更舉行了查經訓練及第一屆莫斯科與聖彼得堡華人教會聯合夏令會。

(二)開始進軍中亞洲

(1995年4月19日至5月2日)

繼東歐及西伯利亞等地的宣教之門，神又奇妙地為大使命中心打開中亞地區的服事，踏上漢朝開始的絲綢之路。在哈薩克斯坦首都阿拉木圖的佈道中，約有200名哈薩克人歸主；同時向中國留學生的佈道事工也蒙神恩待，多位歸主，並組成學生團契。這學生團契後由美國曉士頓中國教會接手帶領，現已發展為雙語教會。

此行另一收穫是偶遇百餘



1995年中亞哈薩克首都阿拉木圖短宣隊

年前被清朝驅逐出境的回民後裔“東干人”，與他們認識並建立友誼，為日後的福音豫工立下根基。

(三)推動尼泊爾福音會議

(1994年10月16-21日)

這個位於喜馬拉雅山麓的小國自1990年宗教政策較開放

後，教會增長迅速。1994年夏透過一位尼泊爾弟兄的介紹，王牧師前赴領會，並鼓勵當地教會舉行全國性的福音會議，有計劃地將福音傳給尼泊爾境內不同的群體。經過四、五個月的籌備，會議在尼國首都加德滿都(Kathmandu)舉行。參加者約1,200人，出席人不僅得著靈裏的復興，並立志加速福音遍傳的步伐。



1994年尼泊爾福音會議小組研討

(四) 協助公元二千普世福音遍傳運動籌辦全球福音遍傳諮商會議(GCOWE' 95)(1995年5月17-25日)

這次諮商會議共約有4,000位來自186個國家的教會領袖參加。大會在韓國漢城的Korean Center for World Mission(Torch Center)舉行。大使命中心同工不僅協助節目的擬訂，負責“Distinguished Leaders”小組的邀請、內容策劃及協調工作，更負責華人出席人的邀請。



1995年全球福音遍傳諮商會議

(五) 推動並協助華人信徒靈命操練
兩年來先後在美國洛杉磯、紐澤西、休士頓、費城及加拿大溫城等地舉辦11次靜修營，幫助教牧同工及弟兄姊妹操練安靜默想神的話語，倒空自己，聆聽神的聲音，向神認罪，求神赦免，得著屬靈的更新。

(六) 出版《大使命季刊》

為傳達差傳信念和需要，促進堂會差傳教育，並探討差傳新路向，大使命中心於1993年11月開始出版《大使命季刊》，將最新普世差傳挑戰及資訊藉文字與眾華人教會分享。

(七) 製作堂會差傳培育錄影帶

為協助教會差傳教育，羅曼華博士特別主講“堂會差傳培育”課程十講，供教會主日學及團契使用。這是華人教會第一套有系統的錄影帶差傳培育課程，分國語及粵語版兩種。

三、事工開展期

(1995年7月至今)

1995年5月神為大使命中心預備了位於美國德州北部、達拉斯市近郊的一處佔地廿四畝的營地為總部，取名為“銅谷禱告營”。同年6月，大使命中心即自南加州遷往德州新址，揭開事奉新的一頁。

大使命中心既有自己的營地，因此可以加強靈命操練和差傳培訓的事工。但同工們沒有忘記神給他們開荒宣教的異象，過



搬遷新址奉獻禮(1995年7月)

去三年來，在前蘇聯及東歐各地繼續佈道、植堂並扶立團契或教會。這時期重要的事工，可歸納成以下主要幾項：

(一) 開拓新宣教工場並扶立海外教會(Mission Fields)

這時期開始的新宣教工場計有：東歐的匈牙利和波蘭，中亞洲的哈薩克斯坦和吉爾吉斯共和國；此外更應西班牙華人教會之邀，派遣宣教士前往栽培並牧養七處多年來沒有全時間工人的教會。截至1998年6月，大使命中心派駐宣教工場的專職或帶職宣教士共10位。各宣教工場在1997年總共有超過80人受洗加入教會，未受洗的新信主者，也超過50名。

(二) 促進並協助地區性的福音遍傳運動(Regional World Evangelization Movements)

過去幾年大使命中心協助



匈牙利布達佩斯華人福音團契

推動的“新東歐歸主福音大會”(1991年7月)、“尼泊爾福音會議”(1994年10月)、“喜馬拉雅山區福音會議”(1996年1月)及“巴爾幹半島福音會



新東歐歸主福音大會(1991)

議”(1996年9月)已轉化成地區性的福音遍傳運動，喚起當地教會更注重本區不同言語及文化的未得之民，並差派宣教士作佈道及植堂的事奉。大使命中心發揮了觸媒及催化作用，幫助普世福音的廣傳。

(三)展開“全人關懷”的福音預工(Holistic Ministries)

在哈薩克東干回民的工作，嚴格而言實屬福音預工階段；透過醫療服務、農業改良及教育工作與一群對基督教有抗拒的回教徒建立了友誼，得到他們的接納和信任。自1995年夏開始，大使命中心曾差派超過二十梯次一百五十名短宣隊員前往馬山成及白彥虎兩村工作。97年11月開始更派有



1995年起與哈薩克馬山成東干回民同胞建立友誼，開展福音預工。

長駐的醫生和護士。

大使命中心又應阿爾巴尼亞文化及宗教部長之要求，發動華人教會為阿爾巴尼亞的貧苦大眾捐贈罐頭食物、藥品及衣物。加拿大多倫多數間華人教會回應大使命的呼籲，於96年8月寄出整個大型貨櫃的救濟物品予阿爾巴尼亞人民。

(四)宣教動員(Mission Mobilization)

為協助教會鼓勵並訓練更多弟兄姊妹投身差傳事奉，大使命中心曾多次舉辦或與其他教會合辦宣教會議。例如：1995年10月25日至28日的達拉斯地區宣教培靈會(滕近輝牧師主講)，1995年12月4日至8日的Texas Missionfest(與韓國教會合辦)，1996年11月7-9日的德州華人差傳大會(與德州眾華人教會合辦)，及1998年6月3日至6日的Asian Missions Conference(與美國亞裔教會合辦)。這些宣教大會發揮了差傳教育和動員的作用，不僅幫助教會更明白差傳的事奉，看到差傳是神的心意、而不是可有可無的事工(not an option)，有超過20位的弟兄姊妹在這些聚會中獻身差傳工作。目前已有多位踏上了工場。

(五)策略研究及工人培訓(Mission Strategy and Training)

面對第三個“新千年”(millennium)的來臨，華人教會應有充份的準備來迎接新的

挑戰。在眾華人教會的邀請下，大使命中心在1997年10月20日至23日舉辦了“廿一世紀華人福音事工策略諮商會議”，深入探討華人教會各項事工的發展和人力的需要(該會議彙報已由世界華福中心及大使命中心聯合出版)。1998年8月9日至12日又將舉辦“基督教與中國文化更新研討會”，探究如何以基督教的精神更新中國文化，以期達到中國文化基督化的目的。

自從80年代末期，中國留學政策日漸開放，大量學子來到海外，學習西方國家的科技知識。今日在海外各地的中國留學生為數超過50萬，創中國有史以來的記錄。這群留學生是海外華人教會一個重要的宣教工場，是神將他們帶到我們的大門口，我們豈可不顧？特別是那些將畢業回國的，他們將是福音的使者。有鑑於此，大使命中心與海外校園、中國福音會及神州大使命自1996年開始，每年聖誕節期間都舉辦為期10天的“中國學人



主辦第一屆“中國學人培訓營”(1996年)

培訓營”，訓練一批已信主並已決志願意專職或帶職事奉的中國學人，裝備他們聖經知識。

另一方面，看到華人教會嚴重工人荒，大使命中心又舉辦“跟進培訓營”，協助已獻身的弟兄姊妹（不論他們的年齡、訓練和資歷）真正走上全時間事奉的道路。97年的培訓營中有23位重新獻身，並已有多位準備在今秋進入神學院就讀。

（六）推動教牧及信徒靈命進深（Spiritual Formation）

單單強調“邁步差傳”，可能會使我們成為馬大，從忙碌走向忙亂，而忽略那上好的福份。我們必須結合馬利亞的心和馬大的手（董事會主席滕近輝牧師對大使命中心同工的勸勉）。神既將銅谷禱告營賜給大使命中心，目的是要大使命中心取得雙方面的平衡。因此除繼續舉辦靜修營外，更積極推動教牧同工和信徒參與禱告運動。分別在1995年12月及1997年2月於達拉斯及多倫多向華人教會介紹，並帶領示範式的高峰禱告會（Prayer Summit）。1997年11月更乘由學園傳道會發起的禁食禱告會（Fasting & Prayer '97）在達拉斯舉行之便，推動達福地區（Dallas-Fort Worth）的亞裔教會聯合舉辦Asian Fasting

& Prayer Rally。各教會反應不錯，亞裔教牧同工組成Asian Church Leaders Network，繼續推動每季聯合禱告會。

大使命中心計劃於1999年秋開始一個類似英國Keswick的深度研經培靈會，鼓勵教會回到聖經（Back to the Bible）。

（七）差傳教育（Mission Education）

除加強《大使命季刊》內容外，自1997年1月開始增加另一份《普世宣教快訊》，每季以中、韓、越文出版，報導全球最新宣教消息。此外，又出版了《初期教會十七重突破》的小冊，及《廿一世紀華人福音事工新策略》，供華人教會及信徒參考。

大使命中心又計劃加強影音製作，冀有助教會的差傳教

育。目前在製作由滕近輝牧師主講的錄影帶有：《普世宣道》、《教會真理》和《認識聖靈》三輯。

（八）營地事奉（Camp Ministry）

銅谷禱告營除供大使命中心本身的事工及培訓外，也開放給各教會和機構使用。目前營地宿舍只可容納80人，今年秋季開始將有兩期的擴建計劃，預計到1999年春可完成四幢宿舍，屆時可共容納300人以上。

結語

“生命栽培”和“差傳事工”是今日教會應同時並重的兩項事奉。大使命中心靠著神的恩典，本著僕人的態度，與眾華人教會一同尋求復興和更新，並靠聖靈能力，本開荒的精神、全人關懷的方式，進入不同種族、語言和文化的群體中，宣揚基督的福音，建立主的教會，直到主來。

（作者為大使命中心副會長）



GREAT COMMISSION CENTER INTERNATIONAL

A Ministry of Integration of Spirituality and Mission

Sharon Chan



"...look at the fields! They are ripe for harvest." (Jn 4:35)

What kind of organization is the Great Commission Center International (GCCCI)? It sends out missionaries, organizes mission conferences, conducts training seminars, holds spirituality retreats and prayer rallies? All these are very different in nature. How can they be put together?

Yes, from the aspect of establishing mission fields and sending missionaries, GCCCI is a sending agency, a pioneer mission agency in particular. They go into the most neglected areas to minister to the unreached peoples and do planting church; or send missionaries to local congregations helping them into maturity. GCCCI also looks for churches, denominations or mission agencies who are interested in adopting these churches and works with them for a period of one or two years. In this way churches and groups are encouraged and ushered into foreign missions. At the same time, GCCCI emphasizes spiritual formation, imparts Kingdom concept and kindles the vision for global missions to churches and indi-

viduals. From this point of view, it is an organization promoting spirituality and calling the churches "back to the Biblical Mandate".

It is no doubt that spirituality is the basis for church ministry and for global mission. It is not possible to have successful and long-lasting ministries, or to be a long-term missionary, if one is not spiritually mature. In its eight years of ministry, GCCCI has been trying to integrate spirituality and mission, encouraging churches and Christians to be Rooted in Spirituality and Committed to Missions.

This article is trying to look into GCCCI's ministry as an integration of spirituality and mission. For the sake of clarity I am dividing its eight years of history into three periods:

- Great Commission Theological Seminary (January 1990 - June 1993)
- The Period of Ministry Transition (July 1993 - June 1995)
- The Period of Ministry Expansion (July 1995 - Present)

I. Great Commission Theological Seminary (January 1990 - June 1993)

GCCI was formerly the Great Commission Theological Seminary, established in 1990 with the purpose of training mission-minded pastors and missionaries. Because of the Macedonian calls from former Soviet Union and Eastern Europe after their political changes in late 1989 and early 1990, Rev. Thomas Wang responded to their plea by leading GCTS professors and students for Eurasia mission work. Thus, on-campus theological education and global ministries became the dual tracks of GCTS.

In those three years, GCTS co-workers had made dozens of evangelistic trips to different parts of Siberia. As a result, over 20,000 Russians and hundreds of Chinese accepted Christ and churches were planted. New Russians converts were entrusted to the local Russian churches. New churches were planted for Chinese converts.

By the invitation of Russian and Eastern European church leaders, GCTS also helped the preparation of the "New Eastern Europe for Christ Conference" in Czechoslovakia (July 1991) and the "Nations for Christ Congress" in Latvia (July 1992). A Bible School was also established in Tyumen for the training of local work-

ers. The Bible school was later taken over by an American Presbyterian Church in Michigan, USA.

On a fact-finding trip to Vladivostok and Khabarovsk, GCTS co-workers learned that there are many traders from China. Short-term mission trips were soon organized and about 500 believed in the Lord. Thus, the first Chinese church in Russia was established in Khabarovsk on June 19, 1993. This church was adopted by Chinese Christian Mission (CCM) at the church's inauguration service.

Realizing GCTS' unique role in pioneer mission, especially in the former Soviet Union and Eastern Europe, GCTS Board of Directors decided to dedicate their ministry totally to global missions. The name of GCTS was also changed to the Great Commission Center International (GCCI) as to reflect its new emphasis beginning from July of 1993.

II. The Period of Ministry Transition (July 1993 - June 1995)

In this period, GCCI established a branch office in Hong Kong (1994) and a Board in Canada (1995) to enable Christians in Southeast Asia and Canada to get involved in GCCI ministries. During this period of transition, GCCI ministries are as follows:

1. Pioneer Missions

(1) Continued mission works in





1. Bread line in West Siberia. 1990.
2. Children ministry at Vladivostok. 1993.
3. New Eastern Europe for Christ Conference. 1991.
4. Visit Albania.
5. Evangelistic Conference in Almaty, Kazakstan, Central Asia.
6. Short-term mission teams in Masanchi, Kazakstan.
7. Global Consultation on World Evangelization 1995.
8. Himalayan Congress of Evangelism (HIMCOE 1996)
9. Moscow Congress of Evangelism. 1994.

the former Soviet Republics among the Russians

Several gospel and discipleship teams were organized to Ukraine, Byelarus, and Russia in 1993 and 1994. About 2,000 Russians accepted Christ.

(2) Established two Chinese churches in Moscow and St. Petersburg

As most of the short-term team members were Chinese, they had strong burden for their kinsmen. Special evangelistic meetings were organized and hundreds came to Christ. Chinese churches in Moscow and St. Petersburg were organized in 1994 with the help of short-term missionaries. (The Moscow Chinese Church was adopted by the Global Abundant Life Enrichment Center of the Evangelical Formosan Church in 1996 and the St. Petersburg Church was taken over by First Evangelical Church Association in May 1998.)

(3) Launched into Central Asia in 1995

The Lord miraculously opened the door for GCCI to Central Asia. In cooperation with some Korean missionaries, a series of evangelistic meetings were held in Almaty, Kazakstan. These resulted in about 200 Kazaks, and dozens of Chinese students came to the Lord. A Chinese student Fellowship was formed and later adopted by the Houston Chinese Church.



Texas Chinese Missions Conference '96

Another excited result of these trips was the discovery of the "Dungan" people. These are Muslim Chinese. Their ancestors were expelled from China in the Qing Dynasty about 120 years ago. GCCI became acquainted with this Muslim people and established good relationship with their leaders as a foundation for future gospel work.

2. Global Ministries

(1) Organized the first Conference of Evangelism in Nepal on October 16-21, 1994

It was under GCCI's encouragement and help that this first Conference of Evangelism was held in this formerly closed country in the Himalayas. Its purpose is to encourage a nation-wide evangelistic effort to all different people groups. About 1,200 church leaders participated this conference.

(2) Participated in Global Strategic Consultation

GCCI staff had the privilege to assist the AD2000 & Beyond Movement in the preparation for the Global Congress on World Evangelization (GCOWE '95), held in Seoul, Korea on May 17-25, 1995.

3. Spiritual Formation

A total of 11 spiritual retreats were held in Los Angeles, New Jersey, Boston, and Philadelphia in the USA, and in Vancouver, Canada to

help pastors, church leaders to wait upon the Lord for spiritual renewal.

4. Mission Education

(1) Publication

GCCI launched the publication of *Great Commission Quarterly* in November 1993 to share new ideas, strategies and needs of global missions to churches and individuals.

(2) Video Production

A series of "Church Mission Education" by Dr. Gail Law was videotaped and produced for use in fellowships and Sunday Schools. The tapes are available in both Mandarin and Cantonese.

III. The Period of Ministry Expansion (July 1995 - Present)

Under God's provision, GCCI acquired a 24-acre campus near Dallas, Texas in May 1995. GCCI was relocated to Dallas, Texas in June. Now that GCCI has its own campus, more effort could be devoted to spiritual renewal and mission nurturing and training ministries. However, they have not forgotten the vision that God has given to them - pioneer mission and global ministries. GCCI current ministries can be summed up as follows:

1. New Mission Fields

New mission fields being pioneered in this period includes: Hun-

gary and Poland in Eastern Europe, Kazakstan and Kyrgyz Republic in Central Asia. GCCI also sent missionaries to help the seven congregations in Spain where there was no full-time worker for many years. As of June, 1998, a total of 10 career missionaries were working in different mission fields. Praise the Lord that there were over 130 new converts on the fields and over 80 had been baptized.

2. Global Evangelization

GCCI has been serving as a catalyst in promoting and assisting regional and national evangelization program through the organization of various conferences of evangelism such as

- New Eastern Europe For Christ Conference (1991).
- Nations for Christ (1992)
- Nepal Conference of Evangelism (1994),
- First Himalayan Conference of Evangelism (1996)
- Balkan Congress of Evangelism (1996)
- Second Himalaya (1998)

All these have kindled the fire of evangelization movements among the unreached peoples in their own regions.

3. Holistic Ministries

GCCI has been working among the Dungan people in Central Asia since April 1995. By means of medi-



The first Overseas Chinese School of Servanthood (1996) was held at GCCI campus.

cal, agricultural, and educational services. They have won the friendship and trust from this Muslim people group. A missionary couple and a single lady station in one of the Dungan villages.

At the request of the Minister of Culture and Religion in Albania, GCCI encouraged the Chinese churches to send relief goods to Albania. Several Chinese churches in Toronto, Canada responded to the challenge and sent a large container of relief items to Albania in August 1996.

4. Missionary Recruitment

In order to encourage more Chinese to go into mission fields, GCCI has conducted or jointly conducted, with churches and organizations, mission conferences and training in the Dallas area, such as Texas Missionfest in 1995, Texas Chinese Mission Conference in 1996 and Asia Mission Conference in 1998. More than 20

brothers and sisters dedicated themselves to mission work, and many are already in the field.

5. Mission Strategy Formation

As we are approaching the third millennium, we need to be well prepared for the new challenges facing us. By the encouragement of Chinese church leaders around the world GCCI organized a "21st century Chinese Church Consultation" on October 20-23, 1997 to provide a forum for the discussion the future development of the Chinese Church. GCCI and CCCOWE have jointly published the Compendium of this Consultation. On August 9-12, 1998, GCCI will also organize a "Christianity and Chinese Culture Renewal Consultation" to discuss the possibility of the Christianization of the Chinese culture.

6. Workers Training

Since China gradually opened up in the 80s, tens of thousands of

Chinese students have come abroad for higher learnings. This group of students and scholars created an important mission field for the overseas Chinese churches. The Lord has brought them to our front door. In 1996, GCCI initiated a joint project with three other organizations to provide annual intensive training for those Chinese Christian students who have become Christians and have committed themselves for full-time ministries. The third annual ten-day training will be held on GCCI campus from December 25, 1998 to January 3, 1999.

Also, seeing the severe shortage of workers in the Chinese Church, GCCI organizes "Follow-Up" camps on Thanksgiving weekends to restore those who at some time past have dedicated themselves to serve the Lord so that they will actually go into full-time ministry. In "Follow-Up '97" camp, 23 brothers and sisters re-dedicated themselves, and several are preparing to enroll in seminary this fall.

7. Spiritual Formation

It is GCCI's purpose to encourage churches and Christians to be rooted in spirituality by conducting prayer summits, prayer rallies and special guided retreats for various groups. In December 1995 and February 1997, Prayer Summits were introduced and held in both Dallas and

Toronto for the Chinese churches. In November 1997, in keeping with the Campus Crusade sponsored "Fasting and Prayer '97", GCCI organized the "Asian Fasting and Prayer Rally" in Dallas. The response from Asian churches and Christian leaders were good. This led to the formation of the "Asian Church Leaders' Network" which continues to hold quarterly prayer meetings among Asian church leaders in the Dallas-Fort Worth area.

GCCI also plans to start "Keswick in America". It will be an in-depth Bible study conference in the fall of 1999 in Dallas. The aim to call churches and Christian to come back to the Bible.

8. Mission Education

In addition to the publication of the *Great Commission Quarterly*, a mission news pamphlet has been published since January 1997 for the purpose of promoting mission awareness and prayer world Chinese, Korean and Vietnamese churches. *The Seventeen Breakthroughs of the Early Church*, *21st Century Chinese Church Consultation*, compendium both were published in the last two years.

GCCI also plans to increase their video ministry as means of mission education for churches and fellowship groups.

9. Camp Ministry

Besides their own training ministry, the Retreat facilities are made available to all churches and other organizations. It has become a popular sought-after international retreat center in Dallas-Fort Worth area. At present the Retreat facilities can accommodate 80 persons for room and board. Plans are in progress for a two-phase construction program to hold 300 persons for conferences, in the summer of 1999.

Conclusion

GCCI has a strong burden to help churches and individuals to integrate spirituality and missions. GCCI is committed to work together with all evangelical churches to seek spiritual renewal, and to penetrate into various ethnic, linguistic and cultural people groups for evangelism and church planting.

(Dr. Sharon Chan is the Vice President of GCCI)



Campers at GCCI Prayer Retreat Center

“喜馬拉雅人——宣教人！”



Cindy Perry

喜馬拉雅98大會報導

一九九八年四月廿日至廿四日
大吉嶺

喜馬拉雅'98大會(HIM-COE'98)於四月廿日(週一)在印度風景如畫的大吉嶺山區正式開幕。其實，當廿名青年組成的“火炬隊”於四月十六日晚上在八十公里以外山下的蘇里骨平原(兩年前召開喜馬拉雅'96大會的地方)舉行火炬奉獻禮時，就已為大會揭開了序幕。翌日凌晨五時，這群青年向山上進發，開始了為期四天的火炬接力，標誌著將福音的火炬燃遍整個喜馬拉雅地區。

沿途教會都舉行露天聚會和禱告會，信徒們為火把加油並陪伴火炬隊步行數哩。平原酷熱，火炬隊員帶著起了水泡的雙腳在雨霧籠罩的山上穿行，但熱情卻絲毫不減，在抵達大會所在地的大吉嶺時，他們已被大雨淋透，身體疲憊不堪，卻精神抖擻，在開幕禮歌聲中高舉火炬步入會場，將大會帶向高潮。火炬象徵聖靈之火在喜馬拉雅地區燃燒，

也象徵著新的宣教之火將在尼泊爾和喜馬拉雅信徒的心中點燃。早在喜馬拉雅'96大會期間，喜馬拉雅主後二千運動主席 Adon Rongon 牧師及同工們已計劃召開喜馬拉雅大會'98。這次大會的主題是“宣教”，提醒尼泊爾和喜馬拉雅地區的教會接受神的呼召，從宣教接受的地位轉為“差者及傳者”的身份，投身跨文化的宣教事工，“直到地極”。約有一千二百人出席會議，包括來自尼泊爾、錫金、大吉嶺山區、不丹及印度東北部的尼泊爾裔和西藏/不丹裔的基督徒領袖；散居緬甸、新加坡、台灣和蘇格蘭的尼裔代表；在尼泊爾、大吉嶺山區、錫金和不丹開荒的十三位外籍宣教士；更有來自海外和印度的講員；參與喜馬拉雅地區事工的海外及印度宣教機構和教會代表，以及當地教會的一百五十名義工。

大會特邀講員是尼泊爾和喜

馬拉雅地區主後二千運動的主要燃點者—王永信牧師。他自一九九四年即推動尼泊爾地區的福音遍傳運動，並於同年十月召開第一屆尼泊爾福音會議，在尼京加里滿都舉行。

每天上午的查經和信息加深了出席人對宣教的理解和鼓勵；下午八個不同题目的研習班則從實際出發幫助落實宣教工作。兩堂“合作討論會”為各國教會領袖提供了與宣教機構面談的機會，並開始探討如何將本地需要與現有資源結合。另外兩個特別聚會，一由尼泊爾海外代表與大家分享海外僑胞的現狀與需要，另一則由在尼泊爾、大吉嶺和不丹從事開荒的宣教士與會眾分享他們早期的經驗及對現狀的觀察。在熱情感人的儀式上，大會向十三位外籍宣教士頒贈特製的尼泊爾方巾，以及喜馬拉雅大會的紀念銅盤。他們的生命見證對許多年青人是很大的鼓舞和挑戰。有位年青傳道人後來分享說，遇見這些開荒宣教士之前，自己一度想放棄宣教工作。

星期四那天在大吉嶺鎮的街頭和市場的“為耶穌巡行”以及“基督徒合作大會”，向社會公開表明了當地基督徒的實力。雖然遊行一開始即大雨傾瀉，大家卻渾然不覺。年逾七十的祖母和懷抱嬰孩的母親，與西裝革履的教





1. 大會同工們
2. 喜馬拉雅福音大會1998
3. 耶穌行
4. 火炬隊
5. 露天禱告大會
6. 研習小組
7. 錫金(Sikkim)地區聯絡人波德罕牧師，本為政客及恐怖份子。悔改信主後被主大用，帶領多人歸主。

會領袖打成一片，在雨傘或塑料布的遮掩下遊行，一路上放聲歌唱，高呼耶穌的聖名。雨水落在他們閃爍發亮的面孔上，一直陪伴他們到兩公里外的會場。會眾有來自附近村莊，也有來自北部的尼泊爾、錫金、Kalimpong、平原地區如蘇里骨等。他們成群結伴而來，使出席人數驟增至四千。圍觀者站在山腳邊，好像足球場邊的自然圍牆。場地因下過雨仍顯濕漉，大家卻興高采烈地尋位子就座。

會眾在以幾種喜馬拉雅地區語言開始的禱告中安靜下來。禱告中，大家求神復興這片土地和人民，並將自己奉獻給未得之民的福音事工。著名的前政治人物和國會議員Theodore Manaen牧師作了感人的見證，王永信牧師向全體會眾發出“攜手合作，將福音傳給本族未得之民”的挑戰。雷動的掌聲過後，是動聽的歌聲以及由尼泊爾Tamangs、藏族、Dukpa及Lepcha各族表演的民間舞蹈。當太陽終於衝破雲層，喜馬拉雅雪山遙遙可見，儼然神對

會眾發出贊許的微笑，大家也不約而同地發出回應的微笑。誠然，大吉嶺山區的會眾得著屬靈的甦醒，將以嶄新的方式合作完成主的大使命。

星期四有點像早到的高潮，雖然還有一些重要的會議，許多遠道而來的人已開始離開。星期五上午，大會安排了三場研討會供出席人選擇：

- 1) 文字與宣教—如何滿足村莊中一半以上的文盲對福音的需要；
- 2) 宣教訓練的需要—教會如何更多地肩負起宣教的使命；
- 3) 妓院女孩問題—如何協助解決成

千上萬的尼泊爾女孩被賣到印度和尼泊爾大城市妓院的事實。當來自孟加拉的Liz Taylor女士在研討會上報告這一悲劇的時候，三位尼泊爾翻譯因同情和悲傷而泣不成聲，幾度掙扎才勉強翻譯下去。這場研討會成為當地報紙的頭版新聞，他們稱讚基督教團體關心民間疾苦。

當天下午分組討論未來的策略及各地區的計劃。

閉幕禮由喜馬拉雅'98大會主席H.D.Subbor牧師主持。一千五百名會眾擠滿了會場，不僅座



研習小組—長執訓練

無虛席，還有不少人站著。大家高唱“哈利路亞”和“讚美主”，火炬隊的年青人這時將點燃的火炬帶回會場，將崇拜讚美的氣氛推向高潮。更出人意料的是，王永信牧師指揮全場用尼泊爾語同呼“我們合一”，強調不同宗派、不同團體的代表們在基督裡的合一。接著，由開荒宣教士代表點燃象徵十六個喜馬拉雅地區的火炬並傳給各地區代表，地區代表們再點燃蠟燭分發給會場所有的人。全場燈火閃爍，與感恩的崇拜和舞蹈相互映照，充滿歡愉。

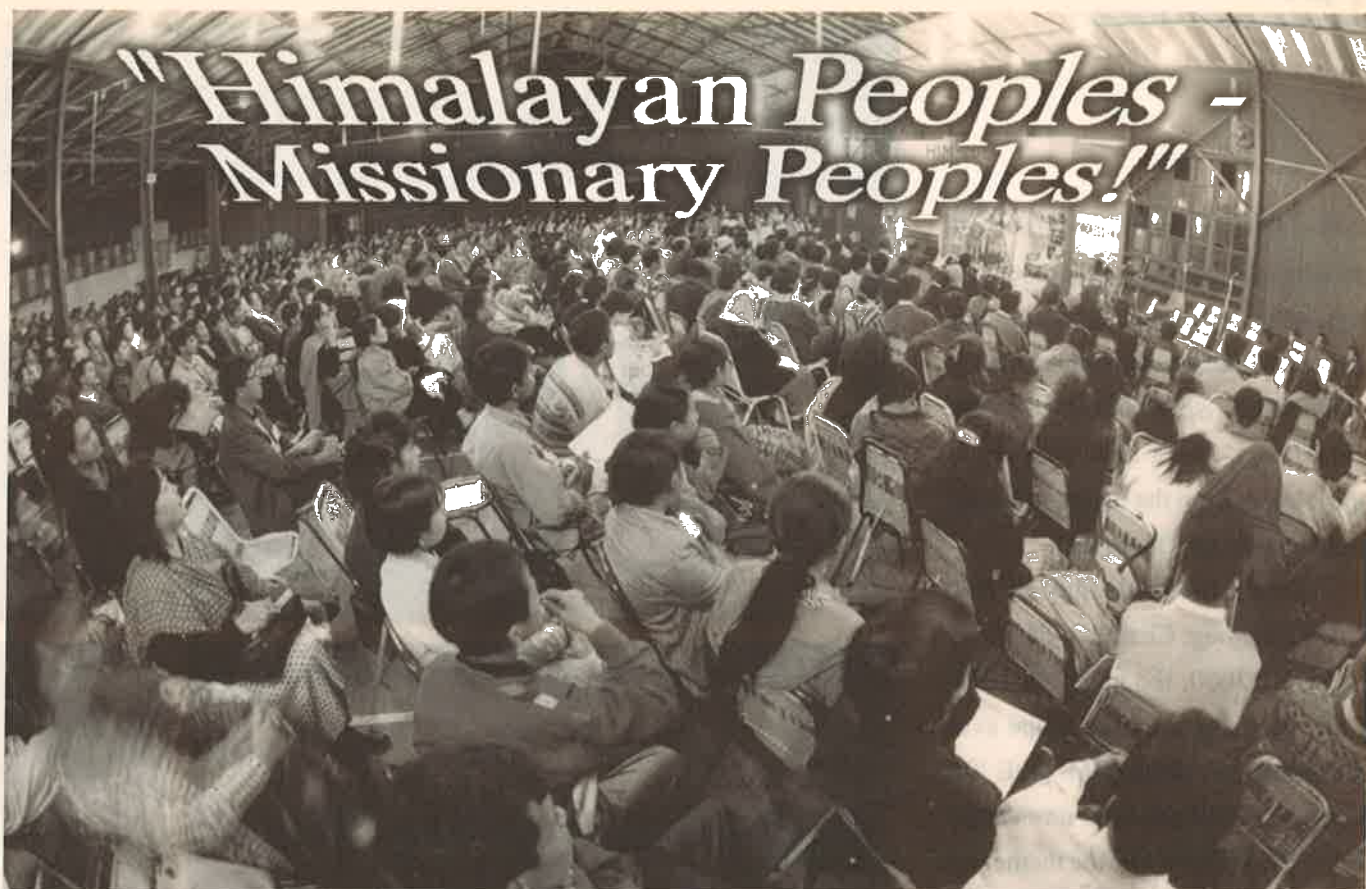
最後，火炬隊的聯絡組織人Daya R. Pradhan弟兄帶領會眾高喊大會口號“喜馬拉雅人—宣教人！”，口號聲響徹雲霄，道出了大家這一週來的真正心聲。

(作者為喜馬拉雅大會國際主席)

編者按：大會並將其中兩根火炬棒分贈大使命中心及主後二千福音遍傳運動。



研習小組—婦女事奉



Himalayan Congress of Evangelism '98, Darjeeling, India

Cindy Perry

The official opening of HIM-COE '98 (Himalayan Congress of Evangelism) was scheduled for Monday, the 20th of April at the picturesque In-

dian hill-station of Darjeeling. But it really began four days earlier, the evening of April 16th, when 20 young torch-bearers were dedicated to the Lord in a special torch-lighting ceremony at Siliguri, in the

plains at the foot of the hills 88 kilometers away (the site of HIM-COE '96 two years earlier). At 5 a.m. the next morning they began a four-day

Torch Procession up into the hills, a public proclamation of the torch of the Gospel being lit throughout the Himalayas. Open-air public rallies and prayer meetings were held at churches all along the route, where local Christians replenished the torch's oil and joined in the rally for miles at a time. Despite the searing heat of the plains, blistered feet, and rain and fog blanketing the upper hills, the young torch bearers' enthusiasm was never dampened, rather built to a crescendo as they approached the HIM-COE '98 conference hall in Darjeeling. Triumphant in spirit (although weary in body and



Torch Run team members prayed for God's guidance and protection before they marched to the site of the Conference

soaked from the rain) they processed proudly into the hall with torches held high as the opening songs were sung. The torch became symbolic of the fire of the Holy Spirit being lit in the Himalayas, and a new missionary spirit being lit in the hearts of Nepali and Himalayan Christians.

Under the leadership of Rev. Adon Rongong, Chairman of Himalayan AD2000, the plans for HIM-COE '98 began to take shape even during the previous HIM-COE '96, when the emphasis was on evangelism. This HIM-COE the theme was "Missions", God's call to the Nepali and Himalayan churches to move from being mission receiving to mission sending, the call to engage in cross-cultural mission "unto the ends of the earth." About 1200 participants gathered: key Nepali and Tibeto-Bhutia Christian leaders from across the expanse of Nepal, Sikkim, the Darjeeling hills, Bhutan, and North-East India; including Nepali diaspora representatives from Burma, Singapore, Taiwan and Scotland; 13 pioneer missionary guests who served in Nepal, Darjeeling hills and Sikkim, and Bhutan; overseas and Indian speakers; representatives of overseas and Indian mission agencies and churches involved in the Himalayas; and 150 volunteers from local churches.





1. Regional coordinators of HIM-COE'98
2. Rev. Thomas Wang, President of GCCI, prayed for the senior missionaries.
3. Open-air Rally
4. Torch team

Special guest speaker, and chief encourager of the AD2000 movement first Congress of Evangelism held in Kathmandu in 1994, was Dr. Thomas Wang. Daily morning Bible studies and plenary sessions brought deeper understanding and inspiration to the theme of 'missions', while eight workshops on different relevant topics held on two afternoons filled out practical aspects of the theme. Two Partnership Forum sessions gave opportunity for key national leaders to meet with mission agency representatives and begin to explore how to link local needs with available resources. In two different sessions Nepali diaspora representatives shared about the situation and needs among Nepalis overseas, and pioneer missionary guests who served in Nepal, Darjeeling, and Bhutan shared from their early experiences and current-day observations. They were honored with special Nepali shawls and HIM-COE inscribed brass plates in a moving ceremony. The testimony of their lives was an inspiration and challenge to many young people, including one young evangelist who shared later that he had been ready to leave the ministry until he met these missionary guests.

On Thursday the Christian Partnership Rally and march through the streets and bazaar of Darjeeling town

was a dramatic public demonstration of the strength of the local Christian community. Even pouring rain just as the march started did not deter them. Seventy plus year old grandmothers and mothers with babies in arm marched alongside top church leaders decked out in suit and tie under a sea of umbrellas and bits of hastily sought plastic, singing and yelling Jesus cheers as rain streamed down their uplifted shining faces enroute to the rally grounds two kilometers away. Hundreds came in groups to join in from churches of the surrounding villages and from as far away as Nepal, Sikkim and Kalimpong to the north, and Siliguri in the plains below, swelling the rally numbers to nearly 4000. Onlookers lined the hillside, providing a natural backstop to the football grounds, which although muddy from the rains, the majority of the participants cheerfully treaded through to find seats. Reverent silence filled the grounds as prayers were offered in the various languages of the Himalayas, beseeching God to bring revival to their land and peoples, and committing themselves to reach all those as yet unreached by the Gospel. Rev. Theodore Manaen, well-known former political figure and MP (Member of Parliament), gave a moving testimony, and Dr Thomas Wang

challenged all present to work together to reach their people with the Gospel. Joyful clapping accompanied exuberant singing and cultural style dances by Nepal Tamangs, Tibetan, Dukpa and Lepcha groups. Smiles creased the faces of all when the sun finally broke through, and the snow-capped Himalayas could be seen in the distance, a sign to many of God's smiling on those assembled. The people of the Darjeeling hills had been awakened and united in a new way for the common task of completion of the Great Commission.

The Thursday Rally felt like an early climax and many from outlying areas began to leave throughout the next day, although there were important sessions yet ahead. Friday morning participants chose between three special forums on: 1) 'Literacy and Evangelism' and how to meet the needs of the more than 50% illiterate population in the villages; 2) 'Training Needs for Mission' as the church take up the challenge of moving out more in mission; and 3) Girls Caught in Brothels', the challenge confronting the church of the tens of thousands

of Nepali girls sold into brothels in the metropolises of India and urban centers of Nepal. During the latter presentation, three different interpreters broke down weeping with compassion and sorrow at this tragic situation as they struggled to translate the report given by Miss Liz Taylor of Bombay into Nepali language. Of all the sessions during HIM-COE '98, this merited front-page coverage in a local Nepali secular newspaper, praising the Christian community for their concern. The afternoon was taken up with strategizing for the future and regional planning groups.

The final evening's Closing Ceremony, led by the HIM-COE '98 Chairman, Rev. H.D. Subba, were marked by a continuing stream of people flooding the conference hall, until more than 1500 crowded in with standing room only. Sounds of exuberant 'Hallelujahs' and 'Praise the Lord' punctuated the praise and worship time as the torchbearers brought the lighted torch back into the hall and set it before all the people. Dr Thomas Wang surprised everyone by leading the huge assembly in a Nepali-

language cheer of "We are one!", emphasizing the new sense of oneness in Christ between the people of the numerous denominations and groups represented. Torches for all 16 Himalayan regions were then lit by the honorary missionary guests and passed on to the regional coordinators, who in turn lit candles distributed throughout the congregation. The hall was luminous in a brilliant display of dancing lights, culminating in a joyous expression of spontaneous worship and dance that spread throughout the hall.

Mr Daya R. Pradhan, External Coordinator and organizer of the Torch Procession, led everyone in a final roof-raising affirmation of the conference slogan, "**Himali Peoples - Missionary Peoples!**" which had taken on a reality in people's hearts throughout the week.



(Dr Cindy Perry, International Coordinator, HIM-COE '98)

After HIM-COE '98, two of the torches shown above were given to GCCI and AD2000 & Beyond Movement in USA.

Job Available for Himalaya Ministries (HM) Administrator

- Working at HM office, Siliguri, West Bengal, India, and sometimes Nepal
- General administration and financial management of HM and its programmes, including fund-raising, donor and partner agency development
- Relevant degree or experience preferable; and other requirements...
- Contact Dr. Cindy Perry c/o GCCI (address inside front cover)



喜馬拉雅主後二千運動介紹

Adon Rongong

我 很高興可以簡單地向您介紹喜馬拉雅主後二千運動。因為藉著這運動，眾喜馬拉雅教會和機構攜手合作，完成了一些重要且值得去做的事工。

喜馬拉雅主後二千運動是在主後二千國際運動的影響和鼓舞下產生的，但它並非其附屬部份，而是在目標上與後者認同，即將福音傳遍各族、各民，於主後二千年前在各地區、各群體間建立教會。

喜馬拉雅主後二千不是另一個宗派、教會或機構，而是為各教會、機構提供彼此合作、彰顯基督榮耀、目前即為喜馬拉雅地區人民謀福利的跨宗派合作的共同舞台。

喜馬拉雅主後二千堅持基督教信仰和原則，願意守信仰和原則的教會和機構合作。在互相合作、彼此認同、尊重對方的自主與作法的基礎上共同合作，推動喜馬拉雅地區的福音工作，服事本地同胞。

喜馬拉雅主後二千推動並鼓勵培養造就本地領袖。推動本色化的福音事工，為本區、為本地營造精神財富和社會福利。

喜馬拉雅主後二千鼓勵大家共同努力預備和訓練宣教士，並差遣他們廣傳福音。

喜馬拉雅主後二千不與異端和異教合作，但本著我們的目標，在他們當中從事福音的工作。



世界最高峰—珠穆朗瑪（額非爾示）

喜馬拉雅主後二千接納所有以福音廣傳為目標的基督教會和機構。它主要的目標是“在傳福音的事工上彼此交流、互相合作”，我們一直強調，並且盡力達成上述目標。

最後，我願意以向各位報告過去幾年我們幾項主要事工作結：

a) 一九九四年十月在加里滿都舉辦尼泊爾福音會議。尼泊爾的一千一百四十五位教會牧師和領袖聚集一起，發表了“加里滿都宣言”，立志在尼泊爾全國各地傳揚天國的福音。之後也成功地在尼泊爾四個地區舉行地區性的跟進福音會議。

b) 一九九六年一月，喜馬

拉雅 '96 在印度北部蘇里骨舉行，約二千五百位來自喜馬拉雅地區教會的牧師、領袖參加，會後發表“蘇里骨宣言”，承諾將福音傳遍喜馬拉雅地區。

c) 本著同樣的目的，錫金福音' 97 會議 (SIK-COE '97) 於一九九七年四月廿九日至五月三日在印度錫金省的 Namchi 舉行。一九九七年期間，為滿足印度城市人民對福音的需要，在大吉嶺、新德里也組織過類似的會議。

d) 今年（一九九八年四月廿十至廿四日）我們剛在大吉嶺舉行了喜馬拉雅大會，約有一千多名來自八個不同國家的基督徒領袖、在本區

工作的退休宣教士、和宣教機構代表參加，大會呼籲喜馬拉雅地區基督徒成為宣教人。



（作者為喜馬拉雅主後二千福音運動主席）

Introduction to

HIMALAYA AD2000

Adon Rongong



I want to give you a short description of what Himalayan AD2000 is all about. I am glad to say that this movement has been able to complete or fulfill some important and worthwhile programmes in cooperation with various Christian churches and para-church organisations in this Himalayan region.

1. Himalayan AD2000 is influenced and inspired by the AD2000 & Beyond Movement (International), but is not a part and parcel of it. It, however, agrees with and shares in the latter's objective of preaching the Gospel to every individual of every nationality or ethnic group, and of establishing the Church in each such place and group by the year AD2000.

2. Himalayan AD2000 is not another denomination, church or para-church organisation. Rather it is a common platform for inter-denominational cooperation between different churches and para-church organisations joined together to work for the glory of Christ and for the general good of the Himalayan peoples as per the needs of the present hour.

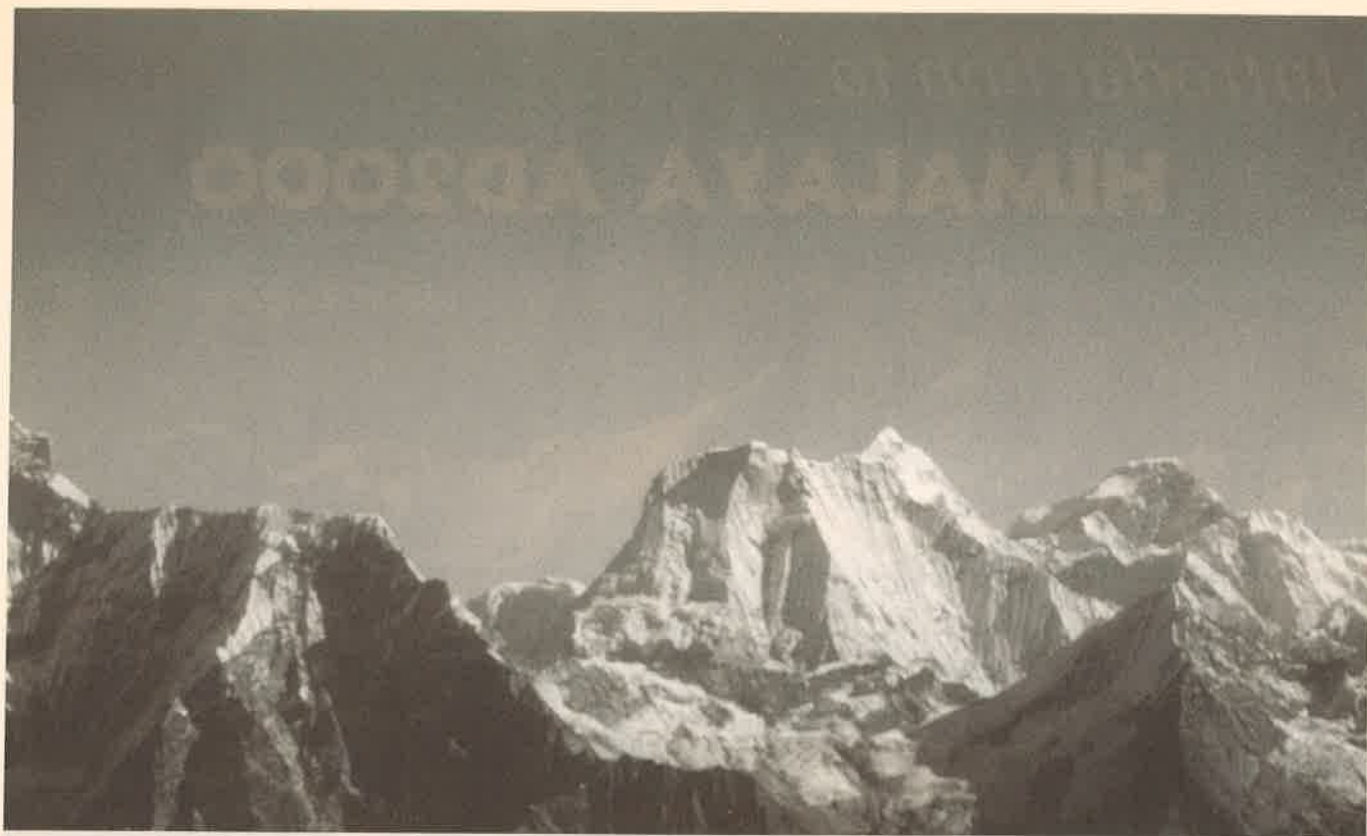
3. Himalayan AD2000 seeks no compromise of Christian beliefs and principles, but a common ground for churches and para-church groups who are strongly and rightly committed to their own respective beliefs and principles. We seek to work together mutually in partnership, recognising and

respecting each other's identities and practices; combining together in order to promote the necessary good work of preaching the Gospel in service of all fellow human beings in the Himalayan region.

4. Himalayan AD2000 promotes and encourages the creation of an indigenous leadership, for indigenous ministry of the Word as suitable to the Himalayan region, in order to create indigenous spiritual wealth and social welfare in and for the region.

5. Himalayan AD2000 encourages joint endeavor for the preparation and training of missionaries, and in sending them out for the preaching of the Gospel.

6. Himalayan AD2000 does not



work with those who preach and propagate false Christian teachings and practices, nor with those belonging to other religions, but does work and minister in their midst in pursuance of its aims and objectives.

7. Himalayan AD2000 incorporates in its fold all the Christian churches and para-church groups who have accepted to carry forward the good work of preaching the Gospel. Its main objective has been “cooperation in fellowship in the preaching of the Gospel”, and has made a great emphasis on the said work, pursuing it vigorously.

In conclusion I would like to give a brief overview of what has been done so far:

a) In October 1994 the Nepal Con-

gress of Evangelism was organised in Kathmandu, in which 1145 pastors and leaders of the churches in Nepal met together and brought out the Kathmandu Declaration for preaching the Gospel of Christ throughout the kingdom. Regional Gospel preaching crusades were also organised successfully in the four regions of Nepal.

b) In January 1996 HIM-COE '96 was organised in Siliguri, in which nearly 2500 pastors and leaders of the Himalayan region assembled and brought out the Siliguri Declaration for preaching the Gospel throughout the Himalayas.

c) From 29 April - 3 May 1997 SIK-COE '97 was organised at Namchi, in Sikkim state of India, for

the same purpose. During 1997 similar meetings were also organised at Darjeeling, and in New Delhi for the urban areas of India.

d) Now in 1998 (April 20-24) we have just held HIM-COE '98 in Darjeeling, at which over 1000 main Himalayan Christian leaders from eight different countries assembled, together with retired missionary pioneers of the Himalayas, and numerous mission and church agency representatives from around the world - with a resounding call for Himalayan Christians to become missionaries themselves.

(Rev. Adon Rongong is the Chairman of Himalaya AD2000)

相會慶功宴

調寄《臨江仙》

尋夢草

有情蒼天有情子，穿越天人界線。

塵寰煙火三十載。

足遍加利利，魂斷骷髏山。

臨別叮嚀寄重任，宇內眾生是念！

殷勤下種早收成。

黎明彈指間，相會慶功宴。

Collector's Item

—Joy Morgan Davis,
Could You Hurry Up the Dawn, Lord? pp 24-25.

Lately, Lord, Your gifts to me have been so gracious,
Your assignments so wonderful,
That my heart has had wings,
and my spirit has soared!
It's been a long while since I've walked in the valley...
A long while since I've wept...
And I'm glad for Your goodness, Lord!

I love the mountain tops!

But in Your psalms You've told me
that my tears are precious to You...
That You collect them carefully,¹
Falling from my face,
And putting them into bottles...
That You save them.
Will You forget me now
While my bottle is empty?

O surely, surely not!
Surely there is some place
where You also collect laughter...
Surely it is precious to You too!

It is to me...
For every time I laugh
It is a Prayer of praise!

¹ Ps 56:8

珍藏品

賴若瀚譯自

Joy Morgan Davis, Could You Hurry Up the Dawn, Lord? pp 24-25.

主啊，您賜給我的恩典實在太豐厚，
您為我安排的際遇亦太美好了。
我的心如同長著翅膀一般，
我的靈被提升至高處，
我在幽谷中已走了一段時間，
黯然落淚亦有好一陣了。
但您的慈愛使我喜樂，主啊！

我喜愛這高山般的經歷！

然而在詩篇中您曾對我說，
您珍惜我的眼淚，
當它們下落的時候，
您細心地承載著
收在瓶子裡 ...
謹慎保存。¹
但當我的瓶子空著的時候，
您會否將我忘記呢？

噢，當然不會！
我相信您在別的地方，
將歡笑亦收藏起來，
對您來說，
它們同樣珍貴。
對我亦然 ...
因為每當我歡笑的時候，
正是我的祈禱讚美。

¹ 詩56:8



向日葵 (梵高)
Sunflowers (Van Gogh)

燃點差傳的火花

記亞裔差傳大會

編輯部撰



亞裔差傳大會晚間信息

首屆亞裔差傳大會於一九九八年六月三日至六日在德州佳樂頓(Carrollton, Texas)和平之子路德會(Prince of Peace Lutheran Church)舉行。這次將德州達福地區的不同種族亞裔的基督徒聯合在一起的大會，是由“亞裔基督徒領袖聯絡網”(Asian Christian Leaders' Network, 簡稱ACLN)主辦。

“亞裔基督徒領袖聯絡網”是在去年十一月德州亞裔教會禁食禱告會(由大使命中心主催並籌備)，成員包括韓、泰、日、華、柬、越、印尼及菲律賓等國，他們致力推動亞裔教會間的守望相助、互相合作、廣傳福音，同時也為美國教會的復興和全球福音事工禱告。

這次大會的目的在於鼓勵亞裔教會團結一致，投身本地佈道和海外宣教事工。雖然籌備過程遇到不少困難，如人力不足和資

金短缺等，但許多亞裔牧師和宣教士因此有機會彼此認識、交通、甚至同工，為未來宣教事工的合作打下了良好基礎。

這次大會的主題是“突破、合作、廣傳”(Pull Down, Team Up, Reach Out)。參加者以德州各亞裔教會的信徒為主。大會及研習班的講員也多來自美國。當美南浸信神學院宣教學教授Justice Anderson博士接到大會邀請的時候，很驚訝“亞裔”差傳大會竟能在美國他自己的家鄉德州舉行。韓國普世宣教中心及韓國主後二千運動主席金三伯牧師專程從漢城趕來，主領兩晚公開聚會，分享有關“突破”與“合作”的信息。他的機智和幽默，



金三伯牧師



ASIAN MISSIONS CONFERENCE



王永信牧師談“廣傳”

使聽眾們除了反省種種攔阻我們事奉與邁步差傳的“城牆”之餘，也能會心地一笑。美國普世宣教中心的Ralph Winter博士則從不同層面分析“突破”和“合作”，他精闢獨到的見解，大膽超前的評論使大家對擺在我們面前的挑戰有耳目一新之感。如果說金牧師站在亞洲教會的立場剖析亞裔教會的缺點和優點，Winter博士從西方教會的角度去探討過去、現在和未來宣教事工的話，那麼王永信牧師主講“廣傳”的信息，則是用“天國”的觀念強有力地推動亞裔教會走向普世宣教工場。達拉斯神學院宣教系主任Michael Pocock博士在研習班上告訴大家，非西方教會近十年來在差遣宣教士的數量上已逐漸取代了西方教會的地位，使大家清楚地看到亞洲教會已邁向成熟，從西方差傳國家接過普世宣教的責任，乃義不容辭。

神的靈與大會同在，無論是晚上的主題信息，白天的見證、問答討論或研習班，氣氛都很活躍。每晚信息前，由不同族裔的敬拜小組帶領短詩，將崇拜帶進熱烈的氣氛。同時也有韓國教會、華人教會、及個人分別為大會獻詩。

最後一天，有十多位弟兄姊妹決志將自己全時間奉獻給普世差傳事工。聖餐禮隨之簡單而隆重地舉行。會議結束前，菲律賓牧師馬賀民向大家宣讀大會委

員會連夜草擬的“達拉斯宣言”。宣言指出：“廣傳”是“突破”與“合作”的最終目的。唯有靠著聖靈，我們才有可能將福音帶給世界上每個未得群體。普世宣教事工如此龐大，神從不希望我們孤軍作戰，亞裔教會不應再受種族、文化或國界的束縛，而必須與其他主內肢體共同合作。宣言並提出了八項具體可行的合作建議(詳見後文)。

來自德州Memphis市的Dorothy Bowen說：“我近年來在



上圖：研習班 下圖：音樂敬拜小組

教會從事亞裔人的工作。報名之前還有點猶豫，不知有無必要來參加。來了才覺大開眼界。這次學到很多新東西，回去後真要好好整理筆記。”被問及對大會印象最深刻的是甚麼時，Dorothy說：“金牧師的幽默，Winter牧師的遠見，當然，還有王牧師的智慧。”另一位達福地區的出席人Jim Stier認為這次大會改變和擴大了他的視野，尤其喚起對10/40之窗未得群體的負擔，以及為異教群體禱告的急迫性。神藉著這次大會幫助Jim確認了以往全時間宣教事奉的呼召。

當王永信牧師徵詢出席人是否應再舉行第二屆的“亞裔差傳大會”時，大家幾乎異口同聲地

說是。Ralph Winter博士建議說：“亞裔在美國社會有相當出色的表現，是亞裔家庭注重對下一代培養，並全家一起努力的結果。今後大會也應幫助亞裔人向全世界見證家庭觀念的重要性。”

這次出席人數雖然不多，但卻標誌著全球三分之二的人將接過福音棒，奮力投入宣教前方。金三伯牧師臨行前這樣說：“這次大會為美國其他地區的亞裔差傳大會點燃了第一顆火花，盼望不久的將來這火花能在美國其他地區燃燒，更希望早日見到全國性亞裔差傳大會的召開。”至於對下一屆會議有何期望，金牧師露出他一向和藹可親的笑容：



Ralph Winter 博士談“突破”與“合作”

“應該發動更多亞裔年青一代參加大會。他們是未來差傳的主力軍。至少，”他補充道：“他們對樂隊領唱的反應會比我強烈得多——好些短詩我還不會唱呢！”



大會結束前舉行聖餐禮



Asian Missions Conference

Ed Cheng

The first Asian Missions Conference, June 3-6, 1998 was held at the Prince of Peace Lutheran Church, Carrollton, Texas bringing Asian Christians of different ethnicity together. For four days, Korean, Cambodian, Japanese, Chinese, Filipino, Vietnamese, Indonesian, Thai, and other Asian pastors gathered together and sought God's guidance in their commitment to the advancement of God's Kingdom. This inclusive conference was organized by the Asian Christian Leaders Network (ACLN). The ACLN is a network of Asian Christian leaders and ministers from around the country. It was formed at the Asian Fasting and Prayer Rally which was initiated and organized by the Great Commission Center International on November 15, 1997. Its purpose is to promote unity among Asian church leaders, to work

together for the proclamation of the Gospel of Jesus Christ and to pray for revival for America and the world.

The purpose of this first Asian Mission Conference is to encourage Asian church leaders to work hand in hand in local evangelism and foreign missions. Although the attendance of about 200 participants is small by comparison, the conference was considered to be successful because of the cooperative spirit in the joint effort to establish this event. Despite language and cultural barriers, many pastors and

missionaries got to know each other and work together perhaps for the first time in this regional event because of this conference.

Dr. Justice Anderson, a professor of mission at Southwestern Baptist Theological Seminary upon receiving an invitation to conduct a workshop at this conference was amazed and thrilled that an "Asian" Mission Conference was now being held in his country and state of Texas. He said, "the mission movement seemed to have turned almost full circle where the people of the two-thirds world are now taking mission to the forefront as never before." In another workshop presentation, Dr. Michael Pocock, chairman of World Missions & International Studies of Dallas Theological Seminary, showed how the nonwestern church has overtaken the west in the number of missionaries it



Three main speakers on the Discussion Panel. From left, Dr. David Kim, Dr. Ralph Winter, Dr. Thomas Wang.

sends out annually from 1985 thereafter. This is very exciting to see the Asian church coming into maturity and taking up the responsibility in world evangelization.

The theme for this first AMC conference is **"Pull Down, Team Up, and Reach Out."** Dr. David Sang Bok Kim, Executive Director of



Workshop

Korean World Mission Center and Dr. Ralph Winter, Founder of U.S. Center for World Mission spoke on the **"Pull Down"** and **"Team Up"** while Dr. Thomas Wang, International Chairman of AD 2000 & Beyond Movement spoke on the **"Reach Out"** part of the theme. In addition, 10 workshops were conducted by different speakers to tackle the practical aspects of pulling down barriers and strongholds and working together for local mission and foreign missions. Topics included Prayer in World Evangelization; Overcoming Obstacles and Mobilizing Churches for World Missions; How Asian Churches Work Together in World

Missions; Evangelization of Muslims; Overall Planning for Mission Work in a Local Church; Missions Strategy in the New Millennium and others. Participants were also informed of the mission opportunities in Asia and all around the world.

The most exciting accomplishment was the drafting of the Dallas Declaration which was adopted by all those who were present at the Closing Session. This is a very timely declaration for this age we are living in towards the beginning of a new millennium when Satan knows that his time is running out. We need to persistently pull down strongholds and walls that hinder the progress of the expansion of God's Kingdom. This includes strongholds within such as self-pride, intellectual pride, racial pride, denominational pride, and "spiritual" pride, etc. and strongholds without such as satanic oppressions through godless societies, dysfunctional families, self-serving careers, perverted peer pressures, deteriorated environments and ungodly government, etc. The task



Dr. Thomas Wang was giving the message on **"Reach Out"**

of World Evangelization is so huge that God never intended for any single believer or church or Christian organization to tackle it alone. We need to team up with other like faith believers so this task can be carried out. This is not only biblical but also inevitable. There are eight practical items to team up on which are stated in this declaration (Please see Dallas Declaration).

Then the third emphasis of this conference is **"Reach Out"** which is the ultimate goal of **"Pull Down"** and **"Team Up"**. By the power of the Holy Spirit, we can bring the Good News to every people group in this world. Reach out includes reach up to God, reach in to the body of Christ,



Participants are from different parts of Texas.

and reach out to the world. We need to reach up to God for forgiveness, mercy, strength, power, and wisdom, constantly abiding in Him, maintaining a close relationship with the Lord by continual confessions, repentance, and renewal in the Spirit. We need to reach in to the Body of

Christ by accommodating one another's differences, by totally accepting one another's weaknesses, by loving one another unconditionally with the love of Christ. We also need to reach out to the world with a deep compassion for the lost. We must do whatever it takes

to bring the Gospel to those who are under Satan's bondage and darkness. There is no racial, cultural or national boundaries in carrying out this Great Commission of our Lord Jesus Christ.

(Ed Cheng is AMC participant from New York)

What the Participants Said about AMC



Dr. Ralph Winter

main speaker, U. S. Center for World Mission, California

Asians have provided a better record of achievement because most Asian families maintain traditional family system and encourage the younger generations to work together with the parents. Future AMC should emphasize Asian family value and values conducive to world mission.

Dr. Sang-Bok David Kim

main speaker, Torch Trinity Graduate School of Theology, Seoul, Korea

Though a small beginning, it will set a fire going across not only the state of Texas but also the USA to stir up the Asians there...I look forward to seeing other regional and eventually national Asian Missions Conferences in the USA in the near future. We must motivate the younger generation to devote to world mission.



Dorothy Bowen

Memphis, Texas

It was a thrilling experience as well as a learning experience...I learned much from the messages, from the workshops, and from the conversations with the other participants. I encourage you and your group to continue this effort which brings Christians together from various backgrounds to accomplish together God's world in our world.



Jim Stier

Dallas, Texas

The conference has enlarged my vision and increased my burden for the 10/40 window. Through the workshops I have learned more specifically about other religious people groups such as Muslims, Buddhists...





達拉斯

突破 • 合作 • 廣傳

宣言

亞裔差傳大會籌備委員會

值此廿一世紀即將來臨之際，我們二百位亞裔教會領袖聚集在美國德州佳樂頓市和平之子路德會，舉行了首屆“亞裔差傳大會”。這次大會由“亞裔基督徒領袖聯絡網”(Asian Christian Leaders' Network, 簡稱ACLN)發起。在四天(九八年六月三日至六日)的會議中，不同種族的亞裔基督徒在神、在人面前謙卑，同心尋求神對我們委身天國事工的引導。

我們深信教會最重要的工作乃是藉完成主的大使命以榮耀神。隨著亞裔教會的已趨成熟，我們應該更積極地肩負起普世差

傳的重任。

我們向神俯伏謙卑、承認我們的過犯與軟弱。求神赦免我們的罪，賜恩典使我們突破種族、社會、知識及靈命上的障礙，在靈裡合一，共結碩果。

感謝神，我們雖有諸多缺欠，祂仍在知識、地位、成長和屬靈成長等方面豐豐富富地賜福給我們。求神幫助我們在差傳使命和責任上一併成長，並且與所蒙的恩相稱。

靠著神的恩典，我們盼望作神的喉舌，向世人傳講真道；盼望作神忠實的僕人，服事全球；更盼望作十字架的精兵，將福音

傳遍亞洲及全世界。

為響應這崇高的呼召，我們深感必須突破來自自身的攔阻、彼此之間的攔阻以及外界的攔阻；同時，必須在力量和資源上聯合，齊心協力拯救世上失喪的靈魂。

突破

我們必須堅持不懈，衝破種種攔阻天國擴展大業的障礙。

1. 內在的攔阻

自我驕傲、知識驕傲、種族驕傲、宗派驕傲、以及屬靈驕傲等。

2. 外在的攔阻

撒但藉著無神的社會環境、運作失常的家庭、追求個人事業的心態、偏差的同儕壓力、惡化的生態環境，以及不敬畏神的政

府等，對人所產生的種種影響。

合作

普世宣教的事工如此龐大，神從不希望我們任何一位信徒、一家教會或一個基督教機構孤軍作戰。與其他主內的信徒們聯合不僅符合聖經的教導，也是不可避免的事實。據此，我們將採取以下措施：

1. 在神的子民中培養天國觀念。教會乃是神用以引人歸主的工具。

2. 願意為宣教付最高的代價。

3. 克服影響宣教事工上合一及合作的障礙，如個人主義、宗派主義、狹隘的神學觀，以及批評指責的態度等。

4. 設定使所有主內信徒都能

認同的更高標準和期望，如榮耀神、傳福音、宣教、過聖潔的信徒生活及建立肢體之間的愛。

5. 動員每一位信徒參與宣教。每個人若不是“傳者”，就必須是“差者”，無一例外。

6. 發掘並發揮各人所長，互相建立。

7. 恆切禱告，勤奮主工，將結果交給神。

8. 推動有規律的禱告、團契、分享和付出，使主內肢體建立更密切的關係。

廣傳

沒有“突破”，無以談“合作”；沒有“合作”，更無以談“廣傳”。求神幫助我們靠著祂的恩典，突破那些攔阻宣教合作的障礙；也盼望靠著基督的愛，我們在差傳上攜手合作。唯有靠著聖靈的能力，我們才能將福音帶給世界上每一個未得群體。

據此信念，為推動和提高普世廣傳事工，我們向亞洲教會推薦下列實際並有效的方法：

一．教導和訓練

1. 主日信息(一年52個主日)

- 26個主日：傳講差傳信息

a) 13個主日—本地差傳
(本地佈道)

b) 13個主日—海外差傳

- 26個主日：傳講其他類信息

2. 主日學材料



籌備委員會向會眾宣讀“達拉斯宣言”

時間安排比例如上。

3. 鼓勵教會信徒接受宣教和佈道的訓練，例如：

- 神學院
- 聖經學校
- 差傳機構
- 夜校
- 函授課程
- 錄影帶課程

二．鼓勵信徒(尤其是長老、執事、主日學老師及領袖)閱讀以下書籍：

1. 宣教士生平，如：

克理威廉	馬禮遜
李文斯敦	戴德生
孫大信	耶德遜
劍橋七傑	艾偉德
史懷哲	史多德

2. 宣教雜誌、錄影帶、錄音帶，地圖等。

3. 每間教會成立差傳圖書館

4. 建立按週、月、季和年度閱讀及報告計劃

三．實踐

1. 本地

- 假期聖經學校
- 街坊佈道(逐門逐戶)
- 市場佈道
- 監獄佈道
- 餐館佈道
- 電台佈道
- 電視佈道

2. 海外

鼓勵教會每位成員(尤其領袖們)“非差即傳，非傳即差”(不作“傳者”，就作“差者”，二者必佔其一)。

● 傳者

a) 短期宣教(六個月以下)

b) 中期宣教(六個月至三年)

c) 長期宣教(三年以上)

● 差者

a) 禱告支持

b) 經濟支持

c) 通信

d) 關心宣教士子女

e) 關心宣教士家庭

f) 特殊場合(生日、聖誕節、復活節等)

四．經濟奉獻

鼓勵信徒(尤其領袖)按聖經教導奉獻

1. 教會支出

● 經常費

● 差傳費(包括本地和海外費用)

2. 推動十一奉獻(極為重要)仿效韓國教會

3. 從兒童時期開始

基督徒奉獻態度應從小開始教育。

4. 講台教導

從講台勇於教導合乎聖經的奉獻原則。

願神純全的旨意藉著我們得以成全—完成祂的大使命，促進祂的國度。



參會者同守聖餐

Pull Down - Team Up - Reach Out

DALLAS DECLARATION

AMC Report Committee

At the eve of the 21st Century, We, 200 Asian American church leaders gathered at the Prince of Peace Lutheran Church, Carrollton, Texas for the first “Asian Missions Conference” organized by the Asian Christian Leaders Network. For 4 days, June 3-6, 1998, we, Asian Christians of different ethnicities, humbled ourselves before God and to each other to seek God’s guidance on our commitment to the advancement of His Kingdom.

We affirm that the primary concern of the Church is to glorify

God by fulfilling Christ’s Great Commission. Therefore, as Asian churches are fully matured, we should be more responsible and actively engage in Global Missions Outreach worthy of the calling we have received.

We bow before God and confess to Him about our sins and weaknesses. We pray that God will forgive us and grant us grace to pull down racial, social, intellectual and spiritual barriers so that true unity can be achieved among us so that we may labor fruitfully together.



AMC Committee members and speakers

We thank God that in spite of our own shortcomings; He has given us marvelous blessings in the areas of knowledge, stature, growth and spiritual maturity. We pray that together with these endowments there would also be comparable growth of our sense of responsibility and commitment in missions.

It is our collective desire, by His grace, to become God's mouthpiece, that the world may hear His voice; to work as God's faithful servants, that the world may be served; and to serve as God's soldiers of the cross that the Gospel may be proclaimed to everyone in Asia and the world.

To achieve this high calling, we deeply sense the absolute necessity of pulling down the strongholds in us, between us, among at us and around us. We also feel that we should team up our efforts and resources, and reach out unitedly to this lost world.

Pull Down

We need to persistently pulling down strongholds and walls that have hitherto hindered the progress of the expansion of God's Kingdom.

1. Strongholds within

Self-pride, intellectual pride, racial pride, denominational pride, and "spiritual" pride, etc.

2. Strongholds without

Satanic oppressions through



Rev. Herman Martin read out the Dallas Declaration

godless societies, dysfunctional families, self-serving careers, perverted peer pressures, deteriorated environments, and ungodly governments, etc.

Team Up

The task of World Evangelization is so huge that God never intended for any single believer or church or Christian organization to tackle it alone. Teaming up with other like-minded believers is not only Biblical but also inevitable. Recognizing this, we resolved to do the followings:

1. To develop a Kingdom concept among God's people. The church is God's instrument to usher in His Kingdom.

2. To be willing to pay the high price that comes with missions.

3. To overcome obstacles of unity and co-operation in missions, such as individualism, personal ego, denominationalism, narrow minded theological thoughts and the spirit of criticism, etc.

4. To set higher goals and aspirations that all believers can identify with, such as glorifying God, evangelism, missions, godly living and brotherly love.

5. To mobilize every believer to be involved in missions. If not a goer, then be a sender, for everyone must have a part.

6. Draw on each other's strengths and build on them.

7. Pray fervently, work diligently, and look to God for results.

8. To foster closer Christian relationship by way of prayers, fellowship, sharing and giving.

Reach Out

Before we can reach out, we need to first team up. Before we can team up, we need to pull down. We pray that by the grace of God, we will pull down strongholds that prevent us from having, a united effort in missions. We also pray that by the love of Christ, we can team up and labor together in global missions. It is our desire that by the power of the Holy Spirit, we can reach out and bring the Good News to every people group in this world.

Based upon this conviction we recommend the following practical and effective suggestions to the Asian churches for the promotion and growth of their global ministry

outreach:

I. Teaching and Training

1. Sunday Sermons (52 Sundays in a year)

- 26 Sundays—Missions
- a) 13 Sundays: Home missions

(Local evangelism)

- b) 13 Sundays: Overseas missions

- 26 Sundays—Miscellaneous subjects

2. Sunday School Materials

Same ratio.

3. Encourage congregation to receive training on Missions and Evangelism

- Seminaries
- Bible Schools
- Mission Agencies
- Night Schools
- Correspondence Courses
- Video courses

II. Encourage congregation (especially elders, deacons, Sunday School teachers and leaders) to read books assignments and reports

1. Biography of missionaries, such as:

- *William Carey*
- *Robert Morrison*
- *David Livingston*
- *Hudson Taylor*
- *Sundar Singh*
- *Adoniran Judson*
- *The Cambridge Seven*
- *Gladys Aylward*
- *Albert Schweitzer*

- *E. Stanley Jones*

- *C. T. Studd*

2. Missionary magazines, videos, tapes, maps, etc.

3. Establish missionary library in each church

4. Initiate weekly, monthly, quarterly and yearly reading assignments and reports.

III. Action Items

1. Local

- Vacation Bible School
- Neighborhood Evangelism (Door by door, block by block)
- Market Evangelism
- Prison Evangelism
- Restaurant Evangelism
- Radio Evangelism
- TV Evangelism

2. Overseas

Encourage each church member (especially leaders) to be either a "Goer" or a "Sender"

- Goer
 - a) Short-term missions (below 6 months)
 - b) Medium-term missions (6 months to 3 years)
 - c) Long-term missions (above 3 years)
- Sender
 - a) Prayer support
 - b) Financial support
 - c) Letters
 - d) Care of children
 - e) Care of family



Morning Messages

f) Special occasions

Birthdays, Christmas, Easter, etc.

IV. Financial Giving

Encourage congregation (especially leaders) to giving according to Biblical teachings.

1. Church Budget

- General Budget
- Missions Budget (Includes local and overseas budgets)

2. Promote Tithing (Decisively important)

Take Korean Church as model

3. Beginning from childhood

Christian giving should be taught from childhood

4. Pulpit Proclamation

Do not be afraid to talk about giving as the Bible teaches.

May the perfect will of God be done for us, in us and through us for the fulfillment of the Great Commission and the advancement of His Kingdom.

大使命大家庭

編輯部整理



大使命中心國際董事會與加拿大董事會各位同工合影

國際董事會

大使命中心國際董事會自一九九三年七月大使命神學院改為大使命中心後，集中力量在華人教會中推進靈命深化及普世宣教的工作，工作更為繁重。目標包括：

- 華人教會成為靈命深化的群體
- 華人教牧成為推動宣教的領袖
- 華人信徒成為參與宣教的精兵
- 華人教會成為委身宣教的基地

大使命中心的事工得以靠神的恩典不斷擴展，與我們的國際董事會分不開。各董事對大使命中心的事工無論在教會聯絡、講道事工、開荒宣教、國際事工或屬靈操練等方面，都給予極大的引導、扶持和親身參與。主席滕近輝牧師已高齡七十六，仍然講道、著書，在普世宣道方面不斷將更新、更高、更廣的異象帶給我們。加拿大董事會主席高雲漢牧師及香港董事會主席黎建強博士也為國際董事會成員。高雲漢

牧師擔任國際董事會書記。高牧師為加拿大多倫多華人基督教會的創辦人，現任世界華福中心副總幹事。孫約翰牧師現任溫哥華聖道堂主任牧師。董事會財務葉陳淑淑醫生，也是大使命中心的特約佈道者。神賜給葉醫生佈道恩賜，在北美、東南亞等地帶領多人歸主，更藉她和先生及全家同心事奉主的感人故事，幫助無數個人和家庭重整人生方向。董事楊嘉善長老肩負大使命中心哈薩克斯坦東干事工主管重責。他自九六年起，即風塵僕僕帶領短宣隊往返於美國及中亞東干福音預工前線。哈國東干事工有今日的發展，實在不能不提楊長老在主裡的勞苦和忠心。

加拿大董事會

加拿大董事會的前身是加東參事會，成立於一九九一年。目的是在加東地區與各教會分享大使命中心異象。一九九五年同工

們建議加東參事會正式向加拿大政府註冊，成為一非盈利組織，如此可代美國總部收受奉獻，並發免稅收據。經過一年多的努力，大使命中心(加拿大)正式成立。一九九六年五月九日，加拿大大使命中心第一次董事會在多倫多舉行，推選高雲漢牧師為董事會主席，陳啓棠弟兄擔任董事會副主席，陳國瑾弟兄任書記，陳琛儀牧師任財政，馬英傑牧師擔任事工主任。加拿大董事會於一九九七年二月在多倫多主辦高峰禱告會，邀請王牧師帶領，之後舉辦“大使命之夜”、哈薩克東干福音預工分享會等。同年八月，多倫多數間教會在加拿大大使命中心的鼓勵下，將一個大型貨櫃箱的救濟品運送到阿爾巴尼亞，協助當地貧苦民眾。



大使命中心香港董事會主辦擴建籌款餐會



加拿大西區參事會成員

加拿大西區參事會

大使命神學院於一九九零年九月十日舉行開學禮後，王永信牧師便積極在美加各區組織參事會，如南加州參事會、加東區參事會等。一九九二年一月廿七日，在溫哥華成立加西區參事會，向加拿大西部地區華人教會分享大使命神學院之異象與事工，並向學院反映華人教會之實際需要。

加西參事會於一九九三年二月廿七、廿八日首次舉行大使命異象分享會，由王永信牧師以福音絲綢之路為主題，分別帶出東歐及前蘇聯福音事工之挑戰與華人教會的參與。一九九六年十一月，加西參事會邀請葉陳淑淑醫



大使命季刊編輯委員會同工

左起：陳惠文博士，林成蔭博士，王永信牧師，賴若瀚牧師，梁作榮牧師，施青峰牧師

生主領佈道會及培靈會；本年十一月加西參事會又將舉辦培靈會、大使命異象分享及籌款餐會。（潘士宏撰稿）

香港分會及董事會

香港分會成立於一九九四年，首任執行主任為**鄭金城**牧師。其後由**黃朱蕙碧**師母接任為執行幹事。香港分會的主要工作包括：服事香港各教會，推廣跨文化差傳異象及工作，協助總會在香港徵召長、短期宣教同工、安排短宣隊赴工場體驗，財務推動，包括“大使命之夜”、“葉陳淑淑醫生佈道會”，發行及郵寄大使命中心出版的刊物等。一九九七年，黃朱蕙碧師母隨夫婿黃煥初牧師赴吉爾吉斯共和國從事宣教工作，香港分會遂聘請**鄧蕭巧雲**姊妹擔任事工行政幹事。香港分會董事會主席**黎建強**博士現在香港城市大學任教，為商學院副院長。黎博士工餘的時候喜歡研究中醫及旅行。書記**劉怡翔**弟兄曾在IBM任職，於七五年加入香港政府工作，現任職金融管理局。司庫**雷瑞英**姊妹除參與大使命中心事奉外，也熱心參與其他福音機構的事奉。**龍維耐**醫生現任職香港差傳事工聯會訓練主任，與師母蕭念全穿梭香港、台灣、東南亞及北美等地，為教會及信徒提供各類型宣教士訓練課程。夫婦兩人也常為一些宣教刊

物撰稿，合著過“踏出宣教之路”及“宣教心”二本書。**李健華**牧師曾參與香港主後二千福音運動的推動，近年來對剛抵香港的新移民很有負擔，於九七年十一月成立新移民福音事工。李牧師也是基督教協進會宣教部的委員，專職推動新移民工作。他同時也擔任沙田迦南堂義務牧師。**羅錫為**牧師為香港福音傳播中心總幹事。曾在香港和加拿大從事文字、開荒植堂及牧會工作近廿年。羅牧師興趣廣泛，包括後現代的文化思潮、文藝復興時期的宗教藝術和東方教會的聖畫藝術，以及中國哲學思想史等。（鄧蕭巧雲提供）

大使命季刊編輯委員

賴若瀚牧師畢業於香港海外神學院及美國達拉斯神學院。曾在菲律賓宣教多年，後移居美國，並任德州達拉斯華人聖經教會主任牧師。賴牧師在大使命季刊的路線、風格、內容等方面，都有許多獨到精闢之見。他的翩翩學者風度，相信讀者在其文章的字裡行間也可窺見。海外神學院在美國復校，賴牧師應曾霖芳牧師之聘，將於八月舉家遷往加州。

梁作榮牧師在香港出生，畢業於加拿大亞爾伯大省大學，主修微生物學。在醫院工作六年後到達拉斯神學院接受裝備。目前在德州雅靈頓華人教會事奉。梁牧師溫文爾雅，時刻替他人著想的態度，給大使命中心同工留下深刻印象。他自認性格內向，喜讀書卻不太愛寫作。生性好靜，閒來喜歡打籃球和乒乓球。

施青峰牧師，新任編委，達拉斯懷恩浸信會牧師。自稱“文字事工的既得利益者”，追尋信仰的過程中受聖經及屬靈書籍的影響比聽道大得多。神後來呼召他，偏偏就是從事“全職講道”的工作。施牧師非常強調文字事工對靈命成長、事奉裝備等的重要。隨著施牧師的加入，相信季刊編委會將有更美好的事奉。



大使命季刊編委會開會

大 使 命 中 心

英文名稱更改

大使命中心董事會在一九九七年年會中曾決定將大使命中心英文名稱更改為Great Commission International。

然而，當我們向美國政府申請改名時，因有另一機構已向政府用同樣的名稱登記，以致未獲批准。

今年初，經董事會討論後，決定更改為**Great Commission**

Center International。中文名稱維持不變。目前美國總會及香港分會已分別向美國及香港政府提出申請，並且已接獲通知准予改名。

因此，自本年七月起，大使命中心在美、加及香港政府註冊處所用名稱分別為：

美國總會：**Great Commission Center International**

加拿大董事會：**Great Commission Center, Canada**

香港分會：**Great Commission Center International (Hong Kong) Limited**



大 使 命 中 心 正式被接納為ECFA會員

一九九七年大使命中心總董事會覺得大使命中心事工日益擴展，財務管理的責任重大，於是決定申請加入Evangelical Council for Financial Accountability以保證我們的收入和支出管理均達一定的標準。經過多個月的申

請，本年五月初，我們正式被接納為ECFA的會員。

ECFA是福音派教會財政管理監察的一個組織，目前約有七百多個會員。目的是協助會員在籌款、會計系統及財務管理等方面作神的好管家。

第三屆中國學人培訓營

一九九八年十二月舉行

報名從速



左圖及下圖分別為前兩屆中國學人培訓營



由大使命中心、中國福音會、《海外校園》雜誌和神州大使命事工委員會聯合發起的第三屆中國學人培訓營將於一九九八年十二月在大使中心舉行。培訓營的目的是裝備海外的中國基督徒，給予他們聖經、事奉及宣教的訓練，幫助他們在教會和團契中參與事奉。第一屆培訓營於一九九六年在大使命中心舉行，近一百位參加，第二屆培訓營則於一九九七年在加州洛杉磯舉行，參加者達二百人。

培訓營由四個發起機構輪流主辦。本年度主辦機構為《海外校園》雜誌社。

地點

大使命中心銅谷禱告營 (Great Commission Center International, 769 Orchid Hill Lane, Argyle, Texas 76226)

目標

- ◆ 經歷靈命的更新與塑造
- ◆ 裝備事奉的原則與方法

- ◆ 推動團契 / 教會的交流和拓展
- ◆ 投入神國的異象與使命

第一期

1998年12月25日至30日

對象

中國學人基督徒中已經(或願意)參與事奉者

內容

- ◆ 禱告會 / 個人靈修
- ◆ 靈命塑造
- ◆ 回應與討論
- ◆ 大使命 / 靈命復興與禱告
- ◆ 事奉操練
- ◆ 個人 / 小組協談
- ◆ 團契交流 / 自由活動 / 神學院介紹
- ◆ 見證
- ◆ 信息
- ◆ 分組交通 / 禱告

第二期

1998年12月30日至1999年1月3日

對象

有心帶職或全職事奉的基督徒

內容

- ◆ 禱告會 / 個人靈修
- ◆ 聖經神學
- ◆ 大使命禱告
- ◆ 事奉裝備
- ◆ 個人 / 分組協談
- ◆ 見證
- ◆ 信息
- ◆ 分組禱告 / 交通

費用

- ◆ 報名費：第一期\$50 / 第二期\$40，兩期都參加共\$70
- ◆ 旅費自理
- ◆ 膳宿費自由奉獻

報名截止日期 1998年11月1日

各教會 / 團契可選派三位同工參加。有意報名者，請與海外校園雜誌社聯絡。地址：OCM, P.O. Box 638, Lomita, CA 90717, USA. 電話 / 傳真：(310) 325-7968。





由 參加去年大使命中心舉辦的“廿一世紀華人福音事工策略會議”出席人自發組織的“基督教與中國文化更新研討會”將於今年八月九日(主日)至十二日(週四)在大使命中心銅谷禱告營舉行。被邀請的參加對象為對中國文化有研究心得，並願意按基督信仰協助中國文化更新者。該研討會的主要內容如下：

上午專題討論

中國文化的危機與轉機

(謝文郁)

中國文化“基督化”的再思

(趙天恩)

中國社會倫理道德的挑戰

(楊鳳崗)

中國家庭與社會結構的挑戰

(莊祖鯤)

中國神學處境化的課題

(楊牧谷)

中國神學的再思

(梁燕城)

下午座談會

◆ 大眾傳媒與基督教思想傳播

(陳進隆，蔡恩惠，劉良淑)

◆ 倫理教育與中國文化更新

(趙天恩，楊鳳崗，梁燕城)

◆ 中國神學教育與新世紀的挑戰

(陳濟民，丘恩處)

晚上信息

文化與宣教 (溫以諾)

神學與文化 (陳濟民)

社會與文化 (陳孟賢)

跟進'98

奉獻者培訓營

作 合 神 心 意 的 僕 人

去年第一屆奉獻者培訓營(跟進'97)中，神親自動工，感動多位弟兄姊妹重新奉獻，今年季刊二月號曾作詳盡報導。本年度奉獻者培訓營—跟進'98(FOLLOW UP '98)，已定於1998年11月24日至28日在大使命中心銅谷禱告營舉行。歡迎弟兄姊妹踴躍報名參加。請與大使命中心總部聯絡。

地址：769 Orchid Hill Lane, Argyle, TX 76226。

電話：(940) 455-2205或(972) 445-5490 傳真：(940) 455-2198。

對 象

已經作全時間奉獻之決志者

目 的

- ❖ 補救今日普世華人教會工人荒的迫切需要
- ❖ 召集在過去三十多年，已經決志全時間奉獻，但未正式進入工場的北美華人基督徒(最低估計約一萬人左右)
- ❖ 藉信息、禱告、交通，重燃他們起初對主的奉獻承諾
- ❖ 介紹他們認識今日的福音機構及神學院，並提供充份時間讓他們交通與對話
- ❖ 提供實際進入工場的專業輔導
- ❖ 繼續對參加者跟進、鼓勵與輔導

研 經

- 靈命塑造與事奉 (蔡貴恆)
- 個人的準備(施青峰)
- 如何選擇事奉崗位和工場 (常思恩)
- 重整人生方向(張子華)

專題講座

- 裝備與事奉(陳惠文)
- 家庭的準備(蔡貴恆)
- 帶職事奉的苦與樂 (葉陳淑淑)
- 重新奉獻禮(周主培)

晚堂信息

- 從舉手到工場(張子華)
- 作主僕人(張子華)
- “未得之地”—華人世界 (周主培)
- “未得之地”—普世禾場 (周主培)

研習班

- 講壇操練(張子華)
- 北美華人教會現況(陳惠文)
- OBC與ABC (Arnold Wong)
- 從專業到全職(林成蔭)
- 如何動員全家事奉(葉陳淑淑)
- 牧會事奉(周主培)
- 機構事奉(陳惠文)
- 海外宣教(師悌德)
- 神學院事奉(張子華)

讀者
編者



交流站

本刊於今年五月曾隨季刊寄出《讀者意見調查表》，請各位親愛讀者為本刊提供寶貴意見。雖然在本期截稿時，所收回的調查表不多，但從各位的意見中，編輯同工們得著很多啟發。謹將各位對本刊內容及設計的建議，選輯如下，以饗讀者：

既然是“大使命”，也許應多介紹世界各地不同文化風俗和寶貴事蹟。

加州魏弟兄

許多基督教刊物內的照片，均未加說明內容，貴刊亦然。這樣使讀者不明其意。也許排版、設計人以為照片只是“填空”、“補白”而已，但照片應與文章同樣重要，不可太隨意……嚴格來說，照片應註明出處或由誰拍攝……

加拿大一退休牧師

你們所登的文章都很有屬靈深度。你們是目前有差傳使命感的重要刊物，請繼續。

俄州洪弟兄夫婦

我喜愛靈命進深的文章，但專欄和特稿我也鍾愛，實在很難割愛。

肯州女宣教師



有時你們出刊較遲。可考慮不用封套以節省入封套之人力、物力。

麻省張弟兄

設計排版簡潔、樸實、有力。很好！

伊州曾姊妹

有些文章插圖不清楚或不必要……其實照片效果較好。

加州郭弟兄

建議增加有問必答，解答讀者來信的疑難問題。

維州高弟兄

再次謝謝各位的意見和鼓勵。同工們願意靠著神的恩典日日得著從上頭來的能力，使《大使命季刊》苟日新，日日新，又日新。歡迎隨時賜下寶貴意見，以郵政、傳真或電子郵件寄來都無任歡迎。盼望下期可刊登更多讀者的意見。

編輯部敬上

更正

季刊今年五月號第十九期(上期)目錄“靜語心曲”一欄的英文題目應為“Other Dimensions”。同期第28頁第三個圖表(圖一a)使用的指數符號“創啟世界”應與“開放世界”對調。謹此向作者和讀者致歉。



大使命中心
Great Commission Center International
769 Orchid Hill Lane, Argyile (Copper Canyon), TX 76226, U.S.A.

讀者重新登記

主內親愛的弟兄姊妹平安：

感謝您對《大使命季刊》的代禱、支持和鼓勵。季刊發行已三年有餘，時有收到讀者來信或來電，告知收到重覆郵件；也曾收到郵局退件，通知我們收信人地址已遷或不詳。為提高郵遞效率，減少不必要的浪費，辦公室同工建議讀者重新登記，以更新我們的郵遞資料庫。因此，我們設計了讀者重新登記回郵信封（本刊附件），煩請您填妥後寄回大使命中心。明年開始，我們將依照重新登記名單寄發各種期刊及通信。若有遺漏之處，也請加註說明，以便今後改進，謝謝。

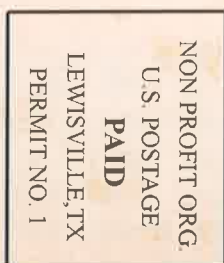
相信您一定注意到，這期季刊沒有使用信封套。我們根據讀者的建議，自本期季刊起，將盡量不再採用信封套，以節省資源和時間，更有效地管理和使用神賜予的金錢。歡迎大家在這方面多提寶貴意見。

感謝神賜我們同奔天路的好讀者。願祂加倍賜福您和您全家！

謹祝

主恩豐盛

大使命季刊編輯部敬上
一九九八年八月



PRINTED MATTER