

June 4, 2005

Brother Dong Yu Lan
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Dear Brother Dong Yu Lan,

We are writing with heavy hearts to fellowship with you out of our utmost concern for the Body of Christ and particularly for the testimony of the Body in the Lord's recovery. Through the ministry of this age that we follow we have all been enlightened to see from the New Testament that what God wants to do in this age is to build up the church as the Body of Christ in oneness to be the bride of Christ so that He may receive her to Himself when He returns. This bride is the household of God, the new man, and the kingdom of God. It is universal and composed of the regenerated and overcoming saints from all nations, races, and languages; in this universal new man Christ is all and in all. The history of the church in the last twenty centuries makes clear, according to the Word of God, that God has come to the final point in His move on this earth. What God needs to accomplish in these last days is the building up of the one Body of Christ through His lovers on every continent and in every country throughout the earth. Today in the Lord's recovery this must be the controlling vision of our work; otherwise, we will repeat the sad history of Christianity and further frustrate God's purpose on the earth.

Of course, we cannot say that Christianity has not done many things for the Lord, but nearly all of its work has resulted in division and a loss of the testimony of the one Body of Christ. Christianity has certainly preached the gospel, yet the way of that work of preaching the gospel has often cut the Body of Christ into pieces (cf. Phil. 1:15). A similar result has occurred in almost every aspect of Christianity's work: its spreading on the earth has been a spreading of denominations and divisions, its edifying of the believers has been a building up of practices that divide the believers from one another, and even its expounding of the Bible has been a promoting of winds of teaching that toss the believers about rather than building them up into one Body. The chief characteristic of Christianity, even to the unenlightened world that beholds it, is dissension, discord, confusion, and division. One cannot say that simply because Christianity handles the divine treasures—the gospel, the truth of the Bible, and the divine life—it does proper work for the Lord. As the woman spoken of in Matthew 13:33, she has shown herself quite capable of introducing leaven and leavening the whole lump (cf. 1 Cor. 5:6). The Lord's recovery is the recovery of the building up of the Body of Christ; it is not simply a work of preaching the gospel, edifying the saints, or teaching the Bible. Though we do these things, the chief characteristic of the Lord's recovery today is oneness, the oneness of the Body of Christ as the oneness of the Triune God Himself, and what we do in the Lord's recovery today we do only in a way that preserves and strengthens that divine oneness, which we are privileged to participate in. If we do not take care of this chief characteristic, our work will not differ at all from that of Christianity and will not count as God's work in this age. What a terrible thing and great loss and shame it will be if the Lord declares at His coming to any of us who are His co-workers in His recovery today, "I never knew you. Depart from Me, you workers of lawlessness" (Matt. 7:13-27). May the Lord save us all!

In our fellowship with you, we would like to quote a few lines from Brother Watchman Nee's and Brother Witness Lee's written ministry concerning the Body of Christ. These quotations were part of the outlines in the recent Elders and Responsible Ones' Training (Spring 2005).

These words are a great help to all of us and since you were not able to join us for the time, we would like to present them to you. May we all pray over them and work according to them. They embody the controlling vision among us and are as follows:

1. Because God's eternal economy is to obtain the Body of Christ, we need to have a vision of the Body and do the work of the Lord's recovery under this governing and controlling vision—Eph. 3:3-11; Prov. 29:18a.
2. Our work is the work of the Lord's recovery for the building up of the Body of Christ; this work is according to the heavenly vision of the crystallized significance of the Body of Christ—Acts 26:19; 9:1-6.
3. What we are doing today is not our personal work but the work of the economy of God—the building up of the Body of Christ—Eph. 3:9; 4:16.
4. Our work in the Lord's recovery is the work of God's economy, the work of the Body of Christ—1 Cor. 15:58; 16:10; Col. 4:11.
5. All the co-workers should do the same one work universally for the unique Body; the starting point of the work is the oneness of the Body—1 Cor. 16:10.
6. Whenever God's children see the oneness of the Body, they will also see the oneness of the work, and they will be delivered out of individualistic work into the work of the Body.
7. What we have in the Lord's recovery is not one man's individual ministry but a corporate ministry of the Body—Eph.4:11-13.
8. In the recovery we should not have the thought that we can do a particular work according to our way; rather, we need to realize that in the Lord's recovery there is only one work—the work of the Body—Col. 2:19.
9. In the Lord's move in His recovery, there should be only one work, not different works.
10. According to the picture in Song of Songs 7:11, Christ's lover wants to carry out with her Beloved the work that is for the entire world (fields) by sojourning from one place to another (lodging in the villages).
11. The church, the ministry, and the work derive their existence from, find their place in, and work for the good of the Body—Rom. 12:4-5; Col. 2:19; 3:15.
12. The work of the Triune God in us is to produce the Body of Christ; any work outside of this is not on the central lane of God's eternal economy—Eph. 4:4-6.
13. In the Lord's recovery, we should all have one heart and one way in the one accord to speak the same thing with one mouth in the one new man for the one work of the one ministry to build up the one Body—Jer. 32:39.
14. All the problems in the church today are due to the lack of seeing the Body and to the ignorance concerning the Body.

15. When we touch the spiritual work of God, we must be restricted by His laws; if we deviate from His laws, we are finished—cf. Num. 18:1.
16. The leadership in the New Testament ministry is the leadership of the controlling, God-given revelation of God's economy—Acts 26:19.

Because of this controlling vision concerning the Body of Christ universally, we have become quite concerned about one particular matter among us today in the Lord's recovery—the matter of the publication work. The publication of the ministry of the age is the trumpeting of the leadership in the Lord's move on the earth, and if there are multiple publications by different ministers, there will be an uncertain sounding of the trumpet and a definite danger of multiple leaderships among us. This will no doubt result in confusion, contention, and ultimately, division. Such an uncertain trumpeting will bring the divisive characteristic of Christianity among us and will ultimately change the Lord's recovery and make it part of Christianity. Brother Lee has said regarding the publication work of the Lord's recovery in China, "We only had one publication. Everything was published through Brother Nee's Gospel Room because the publication is really the trumpeting. The sounding of our trumpet is not just in the verbal message but more in the publication" (*Elders' Training, Book 8: The Life-pulse of the Lord's Present Move*, p. 162.) We must all rise up and with all our strength withstand any factor that would change the Lord's recovery into Christianity, even our own publications by our own ministers.

We all recognize that the vision and ministry of this age for the carrying out of God's move in this age was unveiled to and ministered within the Lord's recovery by our brothers Watchman Nee and Witness Lee. Their ministry builds up the Body of Christ and does not cause divisions, because it is, in truth, part of the New Testament ministry. This ministry has been the leadership in the Lord's recovery for over eighty years and must continue to be the leadership in the Lord's recovery today. Accordingly, our publication work must be to publish only the ministry as we have received it from these two brothers. There is no need for other publications by different brothers among us, which, though possibly based on the ministry of these two brothers, attempt to add another color or flavor to it, to reinterpret it for particular application, or to lower and soften it for easier acceptance by Christianity or easier understanding by the saints in the local churches in some places. This is quite simply the principle of the woman who leavens (Matt 13:33) and the way of Christianity. We cannot have this among us in the Lord's recovery at all, and we must all stand against it. Contrary to the natural concept of some among us, Brother Nee and Brother Lee did not minister in a way that made the riches of God's economy incomprehensible to the new or young believers among us. Time and time again even the newest believers among us have demonstrated that this ministry can be understood and grasped in its deepest significance by all. There is simply no need to simplify this ministry, to season it with the peculiar spices of various ministers, or to refashion it for local or cultural need. It is the one ministry of the one Body of Christ for the one testimony among all the local churches on the entire earth.

Brother Dong, when we look at the publication work of the Lord's recovery in the Portuguese and Spanish languages in South America, we are saddened that there are so many titles by you. To our realization, your writings have not added anything of significance to the revelation of the ministry of this age nor to the practical aspects of the recovery. We are also saddened that while so much energy has been spent in putting out these books, the complete New Testament Recovery Version in Portuguese remains unpublished nearly twenty years since the work began.

In contrast, the work on the New Testament Recovery Version in Russian was completed within five and a half years after the migration of the Lord's recovery to Russia, and now the Russian-speaking saints have it for their spiritual consumption and digestion. The saints, the churches, and the co-workers everywhere recognize the Recovery Version as a major source of life supply and divine truth in the one publication among us, and thus, to deprive the Portuguese-speaking saints of the Recovery Version with footnotes in their language while proliferating the work among them with your titles does not serve them well or faithfully. Certainly, there are places on the earth that currently do not have the resources to translate the Recovery Version properly into their local languages, but this is not the case in Brazil. In Brazil it is clearly a matter of misuse of resources, neglect of the need of the saints there, and abandonment of what the Lord has provided for His entire recovery for the building up of the one Body of Christ. While many protestations may be made about local needs consuming resources that could have been applied to the translation of the Recovery Version into Portuguese, the simple fact remains that much resource is spent on putting out book after book authored by you while the saints are deprived of the Recovery Version with footnotes in Portuguese. To our observation, it is not a matter of resource at all; it is a matter of burden, resolve, and hunger for the one ministry in the Lord's recovery.

Based on recent reports, we can begin to understand why there is so little interest in putting out the Recovery Version in Portuguese. We were told by some faithful and veracious brothers that you have publicly criticized some who use the Recovery Version. We have also heard credible reports about and have a transcript of your sharing in which you claim to receive new light and new revelation from God that supposedly surpasses what we received from the Word of God through the ministry of the age. We understand that you said in relation to the ministry of Brother Nee and Brother Lee, "You do not need knowledge; you need Spirit and life." We also were told that it was said by someone, "Do not read the Recovery Version; Brother Dong is going on." In addition, we understand that it was said, "Whatever you read should be read in the light of the up-to-date revelation of Brother Dong" which is considered by some as the "present truth," and it was further spoken, "I am happy the Recovery Version has not come out; you would be confused by it." However, even with this kind of speaking, we understand that there is a deep calling from within many seeking ones asking for the Recovery Version in Portuguese.

Recently it was reported to us by a trustworthy brother, and it has been confirmed by another trustworthy brother, that as you ministered the Word, you said that Matthew, Mark, and Luke were not in the Spirit. As a confirmation to these ones' report, we want to quote a transcription of your speaking on February 11, 2005, which speaking is also made available on the internet.

Matthew, Mark and Luke did not record all the words of the Lord Jesus. They only recorded and wrote that which they knew, that which they could apply. But those real important words, they probably forgot all about them. Therefore, dear brothers, John was in the same situation that the other disciples were. [When he] made reference to saving the people and making them children of God. It was not known to him how do people grow in life. But praise the Lord, Paul saw that vision: that in God's New Testament economy the Triune God was to be wrought into the tripartite man until our tripartite man would be completely saturated with the Triune God so that such divine life would be increased in us. That purpose was not presented in the gospels of Matthew, Mark nor Luke because when they wrote, they were not in the Spirit, because the Spirit already was. [Our understanding is that Brother Dong is referring to the Spirit as unveiled in John 7:39] The Lord Jesus, after His crucifixion, He became the Spirit. But, probably, they did not apply that Spirit. But John tells us that such Spirit is the Spirit of reality. That such Spirit already dwells within us, He becomes the indwelling person within us and will never come out of us. That Spirit is the One that leads us and directs us how to walk. And the more important function of such

Spirit is to remind us of the words which the Lord spoke to us. If we are not in the Spirit, we cannot understand all the words the Lord speaks to us. Now, when we are in the Spirit, little by little, all that the Lord spoke during those three and a half years of His ministry begins to be remembered and applied by us.

It was also reported to us that some have stopped attending the church meetings because of this speaking. Dear Brother Dong, according to 2 Timothy 3:16 all Scripture is God-breathed, and Peter tells us that “no prophecy of Scripture is of one’s own interpretation; no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit” (2 Peter 1:20-21). It has long been our testimony in the Lord’s recovery that the entire Bible is inspired by the Holy Spirit of God, as the Scripture itself affirms. It is simply against Christian truth to say that Matthew, Mark and Luke were not in the Spirit. We all must reject and condemn such speaking among us.

Other quite disturbing reports have come to us. It has been reported to us that on another occasion that you said that Joshua was not fully trained by Moses, and when Joshua said, “As for me and my house, we will serve Jehovah” (Josh. 24:15), he was selfish and individualistic in that he said “as for me...” This is quite a peculiar understanding of Joshua’s declaration, which, by almost universal assent, was pleasing to the Lord. If you have some special insight into this passage, it is not an insight that has come to the Lord’s recovery, and it should not. It has also been reported that you have ministered that the apostles in Jerusalem were not among those who were persecuted [by Saul] because they were not among those who were calling on the name of the Lord. In the context of this sharing, it was implied that Anaheim is Jerusalem, that the co-workers there are “the apostles in Jerusalem,” and that hence they do not call on the name of the Lord in their homes. We find the application of this interpretation inappropriate, but more importantly we find the interpretation itself a slander against the Lord’s apostles, and thus, against the Lord Himself (cf. Matt. 10:40-41). There is no basis in the Word of God for the speaking in the three examples above. Indeed, such speaking is contrary to the Word of God and can lead the believers astray and create much dissension, division, and damage to the Body of Christ. While we do not know all that is being ministered in the churches in South America, these examples alarm us greatly. They are erroneous, different teachings and speakings in your ministry and publications that differ from the Word of God. We cannot consider such speaking as part of the New Testament ministry.

Other examples of your speaking that have been reported to us can be placed in the category of different teachings described in 1 Timothy 1:3-4. These are examples of speaking that are different from the ministry of the age in that they are different from God’s economy and produce questionings among the saints. They are, as Brother Lee said in note 1 in 1 Timothy 1:4, “words, speeches, and conversations concerning such things as rumors, reports, true or false stories, and fictions.” We will give three examples of speaking in this category that have been reported to us, speaking which is contrary to what has been delivered to us in the ministry of this age. 1) According to these reports, you have ministered that a National Geographic map of Eurasia has the appearance of the great red dragon in Revelation 12, that Africa is the place of the birth of the man-child based upon a drawing by some young boy, and that South America is part of the wilderness in Revelation 12 because in another picture in a magazine an eagle, representing the United States, has its body over North America, its wings over the Pacific and Atlantic Oceans, and its feet resting solidly on South America. 2) Whereas Brother Lee said that the Gaius mentioned in 3 John 1 is not to be identified with the brothers named Gaius in Acts 19:29, Acts 20:4, and Rom. 16:23 and 1 Cor. 1:14 (note 1 in 3 John 1), you have asserted that this Gaius is

the one mentioned in Rom. 16:23 and 1 Cor. 1:14 and that 3 John was, therefore, an epistle to the Corinthians. Similarly, you have claimed that the Demetrius in 3 John 12 is the same Demetrius as in Acts 19:24, contrary to Brother Lee's note on the latter verse. 3) You have said that both Barnabas and Paul were in their opinions at the time of their separation, but Brother Lee ministered something quite different, saying that "the responsibility for the problem should rest with Barnabas, because after this incident he no longer appears in the divine record in Acts concerning the Lord's move in God's New Testament economy" (note 1 in Acts 15:39). Besides these three examples of teaching different things, we also have a transcript of your speaking in which it is said that Watchman Nee had the ministry of life, Witness Lee had the ministry of the Spirit, and you have the ministry of the practice of the Spirit and the life, as though you are the continuation and consummation of these two genuine ministers of the age. Brother Dong, while all these reports regard matters that are not as serious as those of the previous category, they nevertheless point to a different speaking and teaching "which produce questionings rather than God's economy, which is in faith" (1 Tim. 1:4).

These teachings might have been included in publications in the Spanish and Portuguese languages, and they concern us very much. How can we expect the one accord throughout South America to be realized and maintained when different teachings such as these are being spoken to the churches there? Many saints who love the Lord and His recovery cannot swallow such speaking, and divisions are being created due to this kind of speaking. More divisions will surely occur throughout South America unless only one ministry is spoken and published there. There cannot be two ministries in the churches there, or else there will be much confusion. Although Brother Lee gave you permission to translate his and Brother Nee's books into Portuguese, he was never one with your using his and Brother Nee's ministry as a platform to publish books under your own name and to try to present your different teaching as one with theirs. Those who were in the co-workers' fellowship in Anaheim on April 4-7, 2005, heard one brother testify that Brother Lee, in a meeting with the co-workers, told you that you were not doing the same work as we are doing in North America. Brother Dong, we should frankly review our history to realize how the present crisis has come about. As you have heard before and know, while Brother Lee was still among us, he knew of the discordant views and the different publications that were the seed forms of the things that trouble us today. He expressed his displeasure with and criticism of those discordant views and different publications in strong and clear language to various brothers, including yourself. On the other hand, he tolerated and occasionally expressed appreciation for your work for the Lord's recovery. It must also be acknowledged that while Brother Lee was here, you and your co-workers were less bold in the publication work. For years you have known Brother Lee's and our feeling on the matter of multiple publications becoming multiple trumpets in the ministry of the Lord's recovery. Nevertheless, you accelerated the rate and distribution of your own publications. While the blending brothers remained true to their pledge of only re-speaking Brother Lee's ministry, you have increasingly published your own work. Does this not have every appearance of a ministry that rivals the general ministry being carried out through the blending brothers for the benefit of all the churches? We are greatly concerned regarding the work of the Lord's recovery in South America while such different teachings continue to be ministered and while, as reported to us, different kinds of control continue to be exercised over the churches in some places.

The seven examples cited above are merely representative of the kinds of things that are being reported to us; we are aware that many other like matters are being spoken in South America. But these examples clearly manifest a different speaking, a different sounding of the trumpet, in

the Lord's one ministry in His recovery. Concerning this, we wish to recall what Brother Lee said in *Elders' Training, Book Seven: One Accord for the Lord's Move* (pp. 75-77):

Some of the so-called workers, the leading ones, like to think that they can take another line, not following the one line in the ministry. They may consider this and speaking in tongues without a definite interpretation small matters which we do not need to pay attention to. To some extent I myself have had this kind of thought in the past. Although I gave such a serious word that my toleration is over, some brothers may feel, not in a negative way, but in a very positive way concerning me, that they love me and do not think that I need to be that serious about little things such as these. I had the same kind of thought in the past, but through my study I realized that in the New Testament the illustration of a trumpet being sounded to prepare others for battle is only used in 1 Corinthians [14:8]. This illustration in 1 Corinthians is not used in relation to the person of Christ in His Godhead or to the crucial, eternal redemption of Christ. This illustration is used concerning a minor point, the interpretation of tongues...It is concerning the matter of speaking in tongues, something which we consider to be so small, that the Apostle Paul inserted this verse with the word "battle" in it. No one among us would consider a battle a small thing. An army that is fighting a battle needs the morale, a fighting unity. In order to maintain this morale even a little dissension concerning the smallest matter has to be killed. If that little dissenting talk is not killed, the morale will be annulled. There will be no more morale, and surely the army will lose the fight, the battle. This warns me concerning the seriousness of the Lord's ministry. The Lord's ministry is like the sounding of the trumpet for the army to go on to war (Num. 10:9; Judg. 7:18). The Lord's ministry is a matter of a battle (2 Tim. 2:3 and note 1—Recovery Version).

It is inevitable that if there are two publications in a place, there will be two works, and in time there will be confusion and division. The Body of Christ is one; hence, there must be only one mouth with one voice in the Body (Rom. 15:5-6). Surely this is a limitation, but if we do not care for the limitation of the Body of Christ, our work will be lawless and will damage the Body of Christ. In the years since Brother Lee went to be with the Lord, your Portuguese and Spanish publications have increasingly created confusion and contention in the Lord's recovery in North America, in South America, in Europe, and in Africa. Complaints concerning this confusion and contention have come to our ears from all these continents. Dear Brother Dong, we implore you not to think simply that if your gospel work has good results, those results justify your work. According to the pattern of our Brother Nee and Brother Lee, we must take the oneness in the Body of Christ as the higher governing principle for the church, the ministry, and the work. Otherwise, the Lord's recovery is no different from Christianity. If we do not take the oneness in the Body of Christ as our governing principle, how can we call ourselves the Lord's recovery at all? If all we care for is our gospel work regardless of what impact it has on the oneness of the Body of Christ, how are we different from Christianity?

During the recent meetings of the co-workers in Anaheim in April 2005, six continents were represented by brothers from the churches, including South America. In these meetings many brothers testified concerning the confusion that has been created by the publication and distribution of your ministry and that of Brother Titus Chu. There was much heartfelt fellowship from many of the co-workers, mostly related to the frustration they feel over the many difficult situations today in the Lord's recovery that have arisen because of different publications. We also know that others who have suffered the same did not have the opportunity to testify. Without doubt, the Lord's recovery was brought to each of the six continents through the ministry of Brother Nee and Brother Lee, yet now different ministries with a different speaking are being promoted and distributed in many places over the earth. This is happening through your co-workers or other saints from South America who have visited or migrated to cities in various countries on the six continents. In reaction, many complaints have been voiced concerning this matter. Because of this, we ask that you and your co-workers cease bringing or

exporting to other countries any of your ministry, in any media, in Portuguese and Spanish or in any other languages, especially the volumes of daily readings published as *The Daily Food*. We also ask that you and your co-workers advise any saint who migrates to or visits another country to spread only the publications of brothers Watchman Nee and Witness Lee.

All the saints in the local churches respect the fact that it was the ministry of brothers Watchman Nee and Witness Lee that was responsible for the Lord's recovery being brought to their places. The co-workers and the saints everywhere should respect the work of the Lord in every place and meet and serve according to the leading there. When another ministry that is not the ministry of these two brothers, brothers Nee and Lee, is brought to a place, spontaneously rivalry develops in the ministry there, and the Lord's work is damaged. We believe that all the co-workers on all the continents should be able to speak the same thing, walk in the same steps, and spread the same ministry with the same publications. We believe that everything that needs to be spoken and developed for the building up of the churches in every place is based on the teaching in the Bible and found in the writings of our two brothers, who were committed with the ministry of this age for the Lord's recovery today. Can we not all have one heart and take one way for the Lord's interest and economy? If many brothers in South America cannot take this one way, can they at least cease causing problems by not distributing your books in other countries?

While we make these requests to preserve the one testimony on the earth, we must confess that we are greatly concerned regarding the future of the Lord's recovery in South America. We are acutely aware, according to reports that we have received, that many saints there are crying out for the ministry of the age, yet it is not promoted there, and in some places it is not even allowed. Should this ministry be prohibited from any church? We appeal to you that you lead all the brothers in South America to make a strong decision to use only the publications of Brother Nee and Brother Lee in carrying out the work of the ministry in the Lord's recovery in both the Portuguese and Spanish languages in South America, lest the dissatisfaction, dissension, and division grow and multiply there. Should not all the saints in every church be encouraged to enjoy the writings of Brother Nee and Brother Lee for their spiritual supply and building up? Can we not bring the whole recovery over the entire earth into one ministry for the one goal of building up the one Body of Christ? We are exhorting you that you and your co-workers, as the only ones who can solve this problem, take the action needed. For the sake of the oneness in the Lord's recovery, we appeal to you to stop your publications in all languages. Most of all, we hope you could lead the other co-workers and the saints in your area back to a peaceful pursuit of Brother Nee's and Brother Lee's ministry with the other churches and saints. We hope you could have a turn to a real commitment to building up the oneness among the churches in the Lord's recovery. We have the sincere hope that you and your co-workers would have a new resolve to work out that oneness through the fellowship of the blending co-workers and the churches and saints in the Lord's recovery. We hope you can return to the fellowship of the co-workers with a determination to be blended with them and to be limited by them in a real way. We love you, Brother Dong, and all the brothers who co-labor with you as fellow servants in the Lord who share a special bond with us through our precious heritage in the Lord's unique recovery.

Dear Brother Dong, we thank the Lord that in the past He has given you the grace to bring God's economy through the one ministry of Brother Nee and Brother Lee to many saints in Brazil and in other places in South America. We can never forget the words Brother Lee uttered in 1984 when he said in a report to the saints in North America concerning his visit to Brazil, "The blessing came in for the spread and the increase, mainly from the use of the Life-Study

messages...on Genesis, on Exodus, on John, and a few other books. Listen, just so few, yet they have been used by the Lord to bless.” Can the whole recovery not go back to this simple way which will bring in much blessing throughout the whole recovery? At the same time, we implore you not to be lifted up by the results of your work. God is after the building up of the Body of Christ as the bride of Christ. Simply having large numbers of people does not constitute the bride; otherwise, Christianity would have sufficed for God’s interest on the earth long ago. Our work must be purely the impartation of Christ in God’s economy, and the work of the cross must terminate everything that is natural and not of Christ. Brother Dong, our hope and prayer is that the ministry the Lord has given you, as part of the corporate ministry in the Lord’s recovery, will have a glorious conclusion, not one that eventually results in much suffering, damage, chaos, and division among the saints and in the churches in the Lord’s recovery over the earth. We hope that you would be willing to stop the distribution of your publications, which has become a distraction from the ministry of Brother Nee and Brother Lee on almost every continent and even a ministry in competition and rivalry with their ministry. May all of our service in the Lord’s recovery have a glorious ending before the Lord and before the saints.

This brief history explains what has changed in the atmosphere and activity in the Lord’s recovery since our Brother Lee’s departure. Today we deeply regret that we have let things develop to this extent. Since you are closely related to the work of the Lord’s recovery in South America and also share the burden for the Lord’s recovery in general, you should have the benefit of this fellowship from your fellow co-workers. We hope this letter will resolve some of the issues that have troubled the Lord’s recovery in these past years and give us all a clearer view of what steps should be taken for our future together in the Lord’s recovery. We must stress again that during the fellowship of the co-workers in April, there were very strong testimonies from the co-workers concerning the problems that are increasing among the churches and in the work of the Lord’s recovery on every continent due to the confusion brought in by the multiple publications among us. Many brothers shared strong feelings of dissatisfaction with this situation and were eager to see a resolution. There has never been a co-workers’ fellowship so frank and full of feeling since the time Brother Lee left us. As you know, many of the co-workers have tried to minimize the differences brought in by multiple publications and have tried to calm various local problems. This approach is simply not working, since the intrinsic problem is the existence and use of other speaking and publications in a way of rivalry to the general ministry in the Lord’s recovery since Brother Lee’s departure. You may object to the word *rivalry*, but that is what the saints feel and taste. We acknowledge the many genuine local churches with the dear saints that have been under your care over the years. We know that the co-workers and the saints love and respect the ministry of Watchman Nee and Witness Lee—this is undeniable. Unfortunately, it is also undeniable that there is a flavor and an atmosphere produced by your ministry that many, many saints cannot agree with. Thus, the more you publish, the more problems come out. These problems are now multiplying all over the earth. It has been suggested that the problems stem from rumors or from comments made from the platform during conferences and trainings. However, to say this depreciates the intrinsic sense of life and spiritual discernment within the saints. We hope that you could see beyond these unreasonable explanations and personal sensitivities to consider the real differences that exist and the problems that they cause.

To summarize, we would like to restate the points of our concern that we have expressed in this letter:

1. We all desire to serve the Lord in His recovery under the controlling vision of the ministry of this age. All our work in the Lord's recovery must be governed by this vision of the building up of the one Body of Christ and not by any other lesser results, regardless of how scriptural or spiritual they may be.
2. This vision has been ministered to us by Brother Watchman Nee and Brother Witness Lee, and we feel that there is no need at all to add to, detract from, or modify what they have delivered to us. The great value and effectiveness of their ministry has long been demonstrated among us, and we are persuaded that its value and effectiveness still continues without aid.
3. There has arisen a different speaking in South America through your ministry and through the promotion of your ministry by some of the co-workers there. This different speaking ranges from quite serious slanders of some of the writers of the New Testament to differences in understanding of minor points of interpretation. The full range has produced questionings among the dear brothers and sisters in the churches and has greatly affected their morale and standing, even to the point that some have stopped attending the church meetings. We view your publications as an uncertain sounding of the trumpet among us.
4. The feeling expressed in the international co-workers' fellowship in April is that the multiple publications among us are causing many problems. We are not challenging the validity of the churches or the sincerity of the co-workers but are appealing to you that you and your co-workers, as the only ones who can solve this problem, take the action needed to preserve the oneness among us.
5. We ask you that you and your co-workers cease producing and distributing your publications.
6. We further exhort you that you and your co-workers use only the publications of Brother Nee and Brother Lee in carrying out the work of the ministry in the Lord's recovery.

Finally, Brother Dong, in bringing all these matters to you, we do not at all deny that the churches in South America are genuine local churches and that all of you are part of the Lord's recovery today. We joyfully maintain that you and we are the churches in the Lord's recovery over the entire earth. But we write to you because of issues in the ministry that goes out to the churches. As we have said above, there should be one trumpeting in the ministry in the Lord's recovery, and in this matter we who continue the ministry should be strict. Our standing as the local churches is one thing; our co-laboring in the ministry is another. In this regard, we wish to close with these words from Brother Lee:

Whether or not a certain church takes the ministry does not decide whether that church is a genuine local church. The title of this message does not say "no uncertain sounding of the trumpet in the Lord's recovery" but "in the Lord's ministry." I am not talking about something in the Lord's recovery, but I am talking about the ministry...All the saints who have left the denominations, the divisive sects, and stand on the proper ground are a local church in their locality. They can express their opinions, but they may have nothing to do with this ministry...

For this reason, this ministry cannot allow anyone to pretend to be in it and yet still say something different. This does not mean that I ask you to stay away from your local church or that your local

church is no longer a local church. What I am fellowshiping about is the impact of the ministry for the fighting of the Lord's interest in His recovery ...

We need to have an army full of impact, and this army has no capacity and no time for anyone to express any kind of opinion. We are fighting a battle. The army began the fighting already in Taiwan. Now we want to see this army increasing to fight the battle not only in the United States but also in Canada, in Central America, in South America, in Europe, in Africa, in Australasia, and in the entire continent of Asia. This is what I want to see. I am not talking about the churches, I am talking about the ministry. The ministry is one thing, and the churches are another thing. These two things can be differentiated in the Epistles written by Paul. Paul's ministry is one category, and the churches are another category. (*Elders' Training, Book 7: One Accord for the Lord's Move*, pp. 80-82)

Dear Brother Dong, we would like to open ourselves for further fellowship with you and your co-workers concerning the best way to carry these matters out. We brothers, representing Africa, Asia, Australasia, Europe and North America, are open to your fellowship, Brother Dong, and to that of your co-workers toward a true resolution and restoration of our testimony of oneness as the primary item in the Lord's recovery today. We ask you to please bring all these matters to the Lord in prayer.

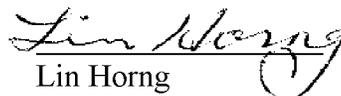
Your Brothers,

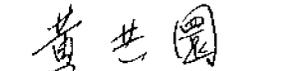

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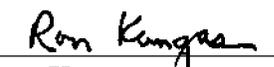

Benjamin Chen


Minoru Chen

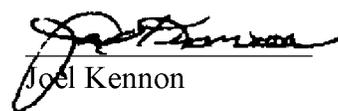

Joe Davis


Lin Horng


Kung-Huan Huang


Ron Kangas


Elton Karr


Joel Kennon


James Lee


Albert Lim

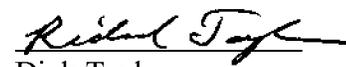

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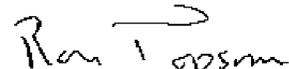

Ray MacNee


Ed Marks


Benson Phillips

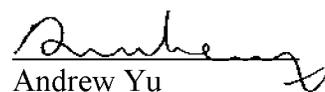

Liu Suey


Dick Taylor


Ron Topsom


Dan Towle


Paul Wu


Andrew Yu