

Fermentation of the Present Rebellion

I. The Fermenting Events of the Present Rebellion in the Lord's Recovery

In this message I will fellowship with you concerning the fermenting events of the present rebellion in the Lord's recovery and the way to deal with the rebellion. Then we will know what attitude we should take in the present situation. We need to see a chronology of the present trouble, the present rebellion, the **present conspiracy**, in the Lord's recovery.

A. The Rebellion Beginning to Ferment from Hong Kong in 1985

The present rebellion began to ferment first in Hong Kong as early as 1985 by Joseph Fung. I use the word *ferment* purposely because leaven existed there (1 Cor. 5:6-8; Matt. 13:33), and this leaven, this corruption, began to ferment from Hong Kong.

C. The Two Fermentations Being Merged To Work in the United States

At the same time that Joseph Fung was working in Hong Kong and John So was working in Europe, the two also began to have contacts with various saints in the United States in 1987. Joseph Fung made trips to the West Coast of the U. S. A. and contacted disgruntled or innocent saints here and there, and spent days with them in places such as Yellowstone Park and Lake Tahoe in 1988, spreading his views and criticisms and trying to gain sympathy from the... On the other hand, John So began to have contact with some saints in the Southeast of the U.S.A. in 1987 and to exert a negative influence upon them. At one time he spoke with a brother for four to six hours over the telephone, expressing to him the matters he was bothered with. He also began to communicate with John Ingalls and others in Southern California through the telephone. By all this it is evident that the fermentation that was taking place in Hong Kong and Europe began to work in the United States. During that entire period of time they kept these communications hidden from me. I did not know then that they were working actively behind my back.

In addition to all these, an unpleasant matter took place with Bill Mallon, who was a co-worker in the Southeast of U.S.A. In the elders' training held in Anaheim in February 1986, I made it clear to all the attendants that everyone who wants to use the materials from the Living Stream Ministry should write to the ministry office for permission (See Elders' Training Book 8, p. 75). However, Bill Mallon printed his notes of the elders' training and distributed them without obtaining permission from my office. Then my office wrote him and asked him to stop and to retract the distributed copies. He was unhappy about that.

In the fall of 1987, Bill Mallon began to become negative. After months of staying away from the church life and the church meetings, he began to contact the saints. He told others that something very serious was going on in the recovery" and that he was issuing a warning "because of its potential danger," with the result that "eventually Brother Lee may have to pull out of the U.S."; that "control" was being exercised by the Living Stream Ministry; that the "human will" was being "usurped"; and that "immorality" was

present. Thus, by the fall of 1987, a fermentation had developed in the United States in various parts of the country.

D. The Fermentation Developing into a Conspiracy in the Southeastern United States in the Fall of 1987

The fermentation eventually developed into a conspiracy in the fall of 1987. Brothers from different parts of the country began working together in an undermining way to exert influence on other leading ones. All this was done privately. Around that time, John Ingalls visited Bill Mallon in Atlanta. Bill brought him out to the countryside and spent a few days with him and eventually convinced him of his dissenting views and thus gained him. Up until that time, according to my knowledge, John had not spoken anything negative or critical about me. Rather, early in 1981, he gave messages in New Zealand in which he compared Brother Nee and myself to two sons of oil in Zechariah....As late as March 1986, John spoke strongly for the one accord and the ministry in a conference in Mexico City....This message was given only one month after I gave the messages on one accord in the elders' training in February 1986. Surely it was a strong confirmation of my messages, showing that the speaker was more than positive toward my ministry.

Could anyone be more positive toward my ministry than he? Yet, only one and a half years after the giving of this message, he became one of the leaders in the present rebellion and took part in the conspiracy against my ministry. He had a radical change! This is incredible and illogical.

However, when John Ingalls came back to Orange County from Atlanta, there was a definite change in his attitude. He began to play an active role in this conspiracy.

Not long after he came back, he called Brother Eugene Gruhler and mentioned a list of names of brothers that he had contacted. John So was one of them. In his phone call to Eugene, John Ingalls mentioned a number of items. One was that the Taipei training should be shut down. Another was that the manager of the Living Stream Ministry office should be fired. He also said that the churches had now become for the ministry instead of the ministry being for the churches, and that the new way was not the way to build up the churches (See p. 80, *Fermentation*) (cf. words that he spoke at his resignation from the eldership on March 19, 1989, where he said that "the so-called new way is not our problem" (references, #26, *Fermentation*)).

John proposed that a number of the brothers come together to fellowship about these items. When Brother Eugene suggested coming together in Anaheim for fellowship, John refused, saying that they should rather go to another city where nobody knew them and check into a hotel and meet there. In other words he wanted to keep the meetings secret. During the first weekend of October 1987, while Eugene was in Butte, Montana, John Ingalls called him again and suggested a joint meeting with Ray Graver in a hotel in El Paso. John had called Ray Graver to invite him to go to El Paso to have the secret meeting, but Ray rejected John's proposal. Again, Eugene proposed that the meeting be in Irving, Anaheim, or Denver. This proposal too was rejected by John Ingalls. This shows that there was a deliberate effort to hide the matter from open fellowship. But

John still worked on the revision of the English Recovery Version of the New Testament. In the middle of October 1987, while he was doing that, some unpleasant things happened between him and another translator and the ministry office. On December 3, 1988, he resigned from the work of revising the Recovery Version.

In the fall of 1987, Bill Mallon also was making many private contacts with brothers in various places. He contacted John Little in Nashville during October, at which time at which time he admitted that he had talked with brothers from all over the country. He also condemned the Taipei training and the Living Stream Ministry. When John Little related to him John's positive experience in Taipei, he was not at all open to listen to him. He told John Little that he had a plan worked out already. Bill contacted the brothers in Miami in November and told them that the churches in the United States were "not good"; that also Taipei was "not doing so good"; that there was actually a kind of hierarchy"; and that "the churches have been too much for the ministry." By this it can be seen that even before I came back to the United States in December 1987, the fermentation had already developed into a conspiracy.

E. Rosemead Participating in the International Conspiracy and Rebellious against the Recovery in 1987

The church in Rosemead originated with the church in Los Angeles in Elden Hall. The church in Los Angeles moved into Elden Hall in 1965 for the increase. In 1970 the first migration took place mainly from Los Angeles. Then in 1974 a great part of the saints moved from Los Angeles to Orange County. A small part remained as Hall One of the church in Los Angeles. During that period of time I arranged to have Don Hardy, David Wang, and John Kwan help Brother Samuel Chang in the eldership. I also assigned Joseph Chu as a co-worker to help the church there in the ministry of the word.

Around 1982, Hall One of the church in Los Angeles was moved to the Monterey Park area, and later it bought a piece of land in Rosemead and built the present hall there. In the purchase of the land in Rosemead for the meeting hall and for the design of the hall, the leading ones consulted with me. Elden Hall and Elden House were all sold, and the cash was all turned over to Rosemead. The Living Stream also gave the church there \$100,000 as a gift. From the beginning of the church life there until September 1987, the church there always maintained a good and sweet fellowship with me. In 1985 brother Samuel Chang went to be with the Lord.

In the winter of 1986 brothers David Wang and John Kwan came to me, asking if Brother Francis Ball could join them in the eldership there. I felt good about their suggestion. Subsequently, on February 1, 1987, Francis was introduced to the church in Rosemead by John Kwan and David Wang during a Lord's Day morning meeting. Not long after that, because of the need in Taiwan, Francis went to Taipei.

Later in a meeting, David Wang resigned from the eldership, and in his resignation he gave the impression that I stopped Joseph Chu from the eldership and that from then on Joseph Chu was no longer an elder. This was absolutely different from what I had said. The first rebellion took place in Rosemead in September 1987... Daniel Chu told David Dong on September 27, 1987, that they (Brother Daniel and those with him) had a global

connection, and that some of the leading co-workers in the recovery were meeting (or were going to meet) together and there would be a communiqué in a week or two. By this he meant that the ones in Rosemead were not the only ones who were rebelling; there were others also. This also indicates that there was also a conspiracy. During this time, Joseph Chu, Daniel Chu, and those agreeing with them strongly condemned all efforts to have fellowship as interference and began to isolate themselves from other churches around the area.

When I became aware that Rosemead had a problem, I asked Brother Francis Ball to go back and help the situation, because he was one of the elders there. At that time I called David Wang and indicated that I had never arranged to have Joseph Chu as one of the elders, but I did assign him to help the church in Los Angeles in the ministry of the word, and I still expected that he would function in the same way in the church in Rosemead. However, David Wang told Brother Chu that I stopped him from the eldership, but he did not tell brother Chu that I still expected him to help in the ministry of the word.

to him. Moreover, he did not point out that I told him that I still expected Brother Chu to continue to function in the ministry of the word. Then I called him again and pointed out these two matters to him and I asked him to correct his statements in the next Lord's day morning meeting. However, he never did this. In this way he left the wrong impression that I stopped Joseph Chu from the eldership.

Beginning from that time, several anonymous letters and pamphlets began to appear at different times. They were put out by some in Anaheim who were related to the rebellious ones in Rosemead. These anonymous letters and pamphlets were full of lies, slanders, and defamations about me. Around this time, the meetings in Rosemead were taken over by the rebellious ones. In their meetings they openly shamed John Kwan, and Francis Ball and tried to have them removed.

In March 1988 I called Joseph Chu and David Wang at the same time and asked to have fellowship with them and asked to have fellowship with them concerning the church in Rosemead...On May 8, 1988, the Board of Directors of the church in Rosemead sent a letter to Francis Ball and another to John Kwan, the two elders, telling them that "commencing May 21, 1988, you may no longer set foot on the premises of the church in Rosemead," and that "should you [Francis Ball and John Kwan] not comply with the directive, we [the Board of Directors] will take any and all appropriate measures to have you forcefully evicted.." In their letter to Francis, they charged that the autonomy of the church in Rosemead" has been "damaged," and they labeled my ministry as "'the ministry' of another extra-local individual which has lately been nothing but dreams, human ideas, reports, numbers, statistics propaganda, and lies." Among them I was condemned as a pope, and some of them said that they received much help from me in life but that they would not be in the "system" of Witness Lee. This was the rebellion of the church in Rosemead.

F. John Ingalls Inducing Others to Join Their Conspiracy and Working On Some Brothers in Southern California in the Fall of 1987

From September 1987 until the end of that year, when I came back from Taipei, John Ingalls began to induce others to join their conspiracy, and he began to work on some brothers in Southern California. He began by inviting brothers in Southern California to have talks in his home. The content of the talks was to discuss various so-called “concerns.” During this period, he also made many phone calls to Stuttgart. During the same period, John So also talked to other brothers in Orange County to express his dissenting views. One was so affected that immediately after his hour-long phone conversation with John, he was “visibly shaken” and remarked, “You cannot believe the things John So is saying.” This same one was actually very positive concerning the new way up until then. Before long, some realized that behind those stated concerns there were other matters. There was the questioning of the new way, the questioning of the Taipei training, and ultimately, the questioning of Brother Lee’s leadership and ministry. Remarks were made to the effect that I was getting old, and that when ministers of the Lord become old, they begin to make mistakes.

Another person who was seriously affected then was John Smith in San Diego. Prior to that time, John had gone to Taipei in the early part of 1987. We prepared a special room for him so that he could stay there as an honored guest. During that time he was very positive. He told me that he was feeling well, that his sickness was gone, and that he would like to remain in Taipei. However, I still told him that it was better for him to go back. Later, he wrote a letter to the manager of the Living Stream Ministry office to thank him. But within seven months, he became an absolutely different person. Actually, John Smith had been very positive for nineteen years. Suddenly, within a period of half a year, he became an altogether different person. This was due mainly to John Ingalls inducing and working on him during that period.

G. The Conspiring Brothers Having No Fellowship with Brother Lee regarding Their Concerns until December 1987

In the fall of 1987, while John So, John Ingalls, Bill Mallon, and others were conspiring, I called John Ingalls from Taipei. During the phone conversation, he did not mention any of the concerns that he had or any of the things that they were doing.

I also was unaware of Bill Mallon’s active contacting of people in the Southeast. Bill did write me a letter on November 17, telling me that he would withdraw from the work. After I called him concerning this, he wrote another letter to me on December 16, enumerating his complaints. In the letter he said that “there has been the political abuse of the oneness and of the fellowship so as to centralize a power base in order to control others. This is what we call an hierarchy”; that “the mustard herb grows into an hierarchical tree with high-handed tactics exercised by the branches to control”; that there is “the insidious pressures of a menacing hierarchy in all of its ramifications, coming in to subdue, control, and take over...” (All these are groundless, unprovable, perverted, and slanderous accusations. However, he did not tell me about his contacts with any other brothers in various places. If these brothers were genuinely concerned, why would they not come to me? Why was there the need for so many secret meetings? At one point, a secret meeting was arranged and rooms were reserved in the Embassy Suites Hotel by the John Wayne Airport in Orange County. Eventually the reservation was cancelled. All these things were done to conceal these meetings from me.

When I received Bill Mallon's first letter, I did not yet know that at that time John Ingalls had already had a number of contacts with Bill. So I called John Ingalls to tell him about my receiving of Bill's letter. Later, John Ingalls came to me and told me that Bill needed financial help. I asked the ministry office to give Bill a gift to help him.

Bill's second letter did not express his concerns in the proper way of fellowship. Rather, it conveyed many items that were based either on rumors, gossip, or misunderstandings, with a tone of accusation.

Similarly, John So did not write or call me during that time to express his concerns. During the festival in Taipei in October 1987, the brothers responsible for the Taipei training called John So and invited him to Taipei. During the conversation, he did not tell them any of his concerns.

H. John Ingalls With Three Others Coming to See Brother Lee in the Middle of December 1987, when Brother Lee came back from Taipei, with the Main Purpose to Demand That Brother Lee Do Two Things, One of Which Was to Put Down Brother Lee's Training in Taipei.

In the middle of December 1987, after I had returned to the United States from Taiwan, three brothers-- John Ingalls, Godfred Otuteye, and Al Knoch—made an appointment to come to see me. I was happy, for whenever I went away for a long period of time upon returning I was glad to receive the brothers for fellowship. A little over an hour before the appointed time, John Ingalls called me and asked me if they could bring a fourth brother, one from another locality, to see me. I agreed. At that time I did not know that that one had joined them in their conspiracy. During our meeting, John Ingalls said to me that the manager of our office “must go!” The fourth brother who had accompanied the other three, said to me that the training in Taipei must be smashed into pieces. John also said that the training in Taipei was used by the ministry office to control all the churches on the earth, even to the extent that the churches were required to report to it their meeting times. They told me that all the trainees who returned from Taipei were either discouraged to the point of leaving, or disappointed, or not cooperative with others. I found out later that while these brothers were coming to me, the church in Stuttgart was praying for that matter that very night. This shows that they were in a conspiracy. Otherwise, why did they not ask the church in Anaheim to pray for them.

Before I went to Irving in December 1987, I had an elders' meeting with the leading ones in Southern California. During that meeting, John Smith stood up to say that numbers do not represent anything, and he went on to mention things such as statistics, budgets, work, and activity. By that time Rosemead had already rebelled, and this kind of speaking was a repetition of what was spoken there as accusations. By listening to all the sharing in that elders' meeting in Orange County, I realized that the whole situation had been poisoned by John Ingalls.

I. John Ingalls, Bill Mallon, and Others Holding Secret and Private Meetings at the Red Apple Inn in Irving during the Elders' Meetings in December 1987, to Promote Dissension toward the Ministry.

Before the Winter Training began in Irving in December 1987, we held three elders' meetings. In at least two of those meetings I warned strongly, "I hope that some of you will treasure your golden history in the Lord's recovery." I was hoping that this would help these brothers concerning their relationship with the recovery. During those meetings I opened a time for the elders to indicate to me whether or not they still needed the training in Taipei to train their young people from the United States. Many answered that they needed it. None of those who had been speaking negatively in private for months spoke the same negative things in the presence of all the elders. John Ingalls later rebuked Eugene Gruhler privately for speaking about the training.

While those elders meetings were going on, John Ingalls and Bill Mallon, with some brothers, held secret and private meetings at the Red Apple Inn in Irving to promote their dissension toward the ministry. After the elders' meetings, John Ingalls came to see me. He sat down and told me in an exceedingly humble manner that in the past twenty-five years he had received everything from me. But he did not tell me anything about the meetings at the Red Apple Inn that they had held during the elders' meetings.

After the three elders' meetings, I invited Brother Bill Mallon and five other brothers to my apartment in Irving for some fellowship. In the fellowship, I said, "Brother Bill, in your letter to me (of December 16, 1987) you blamed my office for building up a hierarchy. Please point out to me a real case. Where is such a hierarchy? I would be the first one to tear it down." He could not point out to me such a case, but he said that there is the "tendency."

J. John So Beginning to Undermine and Damage Brother Lee's Ministry in Europe Approximately from 1987

While such a conspiracy was going on in the United States, John So began to undermine my ministry in an open way. The fermentation progressed from criticism to opposing, and then from opposing to attacking. Some saints were discouraged from going to Taipei, and the saints in the church in Blackpool and Manchester began to speak out against the training, the ministry, and the Living Stream Ministry office.

In April 1988 an international conference was held in Stuttgart in which John So tried to persuade the leading ones to take a stand against me. Brother Friedel Hansen from South Africa was invited to go. While we were holding the 1987 Winter Training in Irving, I received a copy of a letter from Verlag Der Strom (the bookroom of the church in Stuttgart) written to the ministry office. Since it was a copy I realized that it was written for business and that it should be taken care of by the ministry office. Therefore, I did not take care of it. After I came back to Anaheim and cleared up all my necessary work, I had a little time to read that copy. I found out that Verlag Der Strom asked my office for the payment of DM\$137,026.50. I immediately called John So and sent the full amount to them on that day, in the hope that it would help the situation then. I also asked John whether they still needed more cash and told him that if they did, I would send it to him. He told me that there was no need. This incident took place immediately before the above-mentioned meeting by John So held in Stuttgart.

In the same phone conversation, I also told him that I would go in the spring of 1988 to fulfill my promise to finish the speaking on the second half of God's New Testament economy and to satisfy their repeated invitations to me through the past three years that I might finish the speaking on God's New Testament economy. But he would not agree.

During the meeting in Stuttgart, John related his phone conversation with me to the brothers and, together with some of the other elders, mocked me [John So did not feel that he mocked brother Lee; I left this part out of his testimony in Manila, but he did talk about it in detail. It seems there are differences of opinion on it, and I was asked not to print it.] This shows the extent to which the opposition had already proceeded. He related the conversation so as to give the impression that I had begged to go, and that I "broke down" and was "shaken" to such an extent that "Sister Lee had to take over," and I was unable to carry on the conversation (actually, because of my sinusitis, my voice was not clear. Consequently, I asked my wife to repeat what I said sentence by sentence over the phone. But I was quite healthy and strong.) Finally, John tried to force a decision upon them, namely, that they would all sever their ties with the Living Stream Ministry office. John also accused the five brothers who went to Stuttgart from the United States in 1986 of spying on them (cf. the letter to me from thirty-nine churches in Europe and Africa on May 23, 1986, in which they considered the five brother's fellowship with them "sweet fellowship".) The next day when John found out that Brother Friedel Hansen refused to participate in their dissension, he spent about six hours with him, telling him not to worry, that the problem was not so serious, that Brother Lee was like a father to him, that he intended to go to the 1988 Summer Training to sort it all out, and that one could not blame an eighty-four year old father for the behavior of a fifty-four year old son. By this Brother Friedel realized that John was not being honest.

K. John Ingalls Beginning to Undermine and Damage Brother Lee and His Ministry in the United States from the Early Part of 1988

Beginning in March 1988 John Ingalls held a series of meetings, both in private and in public, in Charlotte, Greensboro, Raleigh, Miami, Phoenix, San Diego, Long Beach, Irvine, Huntington Beach, and Anaheim. During those meetings he began to undermine my ministry in a definite way. In private, he told others of alleged immorality, charged that control was being exercised, condemned the one accord in 1986 and promoted the book, *The Churches of God* by G. H. Lang, which speaks about local autonomy. He told the brothers in Raleigh, and later in Phoenix, that "Brother Lee would not be happy if he knew that I was sharing these things." Yet, he continued his negative speaking. He and Bill Mallon considered putting out a paper entitled *The Watchman* to counter what they considered as wrong concepts. They objected to the use of the term "new way" and said many damaging things about the training in Taipei. John said that 100% of our gospel work had been of the flesh. Then, later, he said, "to be fair", maybe 70 %. They spoke about having Christ as the center, implying that something else had become the center. When the case of Noah and his sons were brought up, John defended himself by saying that that case did not apply to him. He said that he had been a "yes man" in the past, but that he would not be one any longer.

Insertion: A Letter of Assurance from 419 Leading Brothers Attending the February

1986 Elders' Training -- February 21, 1986

"Dear Brother Lee,

After hearing your fellowship in this elders' training, we all agree to have a new start in the Lord's recovery. For this, we all agree to be in one accord and to carry out this new move of the Lord solely through prayer, the Spirit, and the Word. We further agree to practice the recovery one in: teaching, practice, thinking, speaking, essence, appearance, and expression. We repudiate all differences among the churches, and all indifference toward the ministry office, and the other churches. We agree that the church in our place be identical with all the local churches throughout the earth.

We also agree to follow your leading as the one who has brought us God's New Testament economy and has led us into its practice. We agree that this leading is indispensable to our oneness and acknowledge the one trumpet in the Lord's ministry and the one wise master builder among us.

We further agree to practice the church life in our locality absolutely in a new way: to build the church in, through, and based upon home meetings; to lead every member to get used to functioning without any idea to depend on any giant speakers; to teach all the saints to know the basic truths in an educational way that they may teach others for the spreading of the truth; to build up the saints in the growth in life that they may minister life to others, shepherd each other, and take care of the backsliding ones; to lead all the saints to preach the gospel in every possible way; to avoid leadership as much as possible; and to have home gatherings for nurturing the saints in life; and big meetings for educating the saints in truths.

We agree that all the preceding points are the clear and definite teaching of the Bible according to God's New Testament economy. Finally, we agree that the success of this new move is our responsibility and will rise up to labor and endeavor with our whole being, looking to the Lord for His mercy and grace that we would be faithful to the end"

Your brothers for the Lord's recovery,

Brother Lee's Remarks

Out of 419 signers, as far as I know thus far, only approximately six would revoke their signatures. One of these six, John Ingalls, said that I "treated this letter like an oath" and I took it "as a pledge," John Ingalls or Bill Mallon said that I was "holding it up to the brothers, reminding them of what they signed." (See John Little's testimony on page 131.) In one elders' meeting in December 1987 in Irving I did say, in the way of warning to the rebellious ones who were present, especially John Ingalls and Bill Mallon, that that letter, which had been signed by them one year and ten months prior to that time, could be considered as a pledge according to the way it was written. In that warning I spoke loudly at least twice to them, saying that they should "treasure [their] golden history in the Lord's recovery," with the expectation that they would receive the mercy and grace of the Lord to turn from their rebellious situation.

But I never considered that letter as an oath. Both John Ingalls and Bill Mallon were men over fifty years of age, highly educated, with a sober mind and a strong will. As such persons they participated with agreement in the drafting of this letter, and then signed such a crucial paper solemnly before God. I did not consider that as the playing of little, naughty boys; rather, I did count on it and trust in it for the Lord's recovery in a very reverent way. How sad it is that after 22 months, fewer than one thousand days, they are like a bow turning its arrow at the shooter. This is far beyond my anticipation. They swallowed their own words; ignored the truth they had received and acknowledged; did not care for the Lord's recovery. Which they had treasured, uplifted, and propagated, not merely for two and a half days, but for a quarter of a century; behaved themselves not as gentlemen but as dishonest ones who conspired in secrecy to destroy my ministry; did not regard their faithfulness before the faithful Lord; and fluctuated to carry out their plot by inducing others to join their rebellion in darkness.

When the letter was presented to me and gained my attention, I was somewhat concerned that the signing brothers probably did not fully realize the significance of some of the expressions of their letter, so I acknowledged it with a reply that expressed to them my sincere, honest, and faithful appreciation in this matter, as printed below:

April 11, 1986

The Brothers attending the February 1986
Elders' Training

Dear Brothers:

Thank you for your letter dated February 21, 1986 with the list of signatures. I feel very sorry that I could not have time to acknowledge, with appreciation, what you have expressed in your letter and through your signatures until now.

Being one with the ministry is a crucial matter, and its effects are exceedingly serious. Its proper definition is not to follow any man, any doctrine or any movement, but is to be one with the Lord's move today according to the Lord's vision, without any intrinsic element of exalting any person or promoting any work. May the Lord be merciful and gracious to us, that this action would not be misunderstood or misapplied by anyone in a way that would give the enemy Satan ground for utilization, thus frustrating the Lord's move today, but rather that this action could be properly used by the Lord to swallow up all the germs of discord which have been existing, even among us, for quite a time in the past. May the Lord remember your kind wishes for me and bless your labors in Him.

Your brother in Christ,
Witness Lee

This reply was written in the way of fellowship with a strong intention to impress the signing brothers with the proper definition of being one with the ministry. According to its expression, my reply indicated to the brothers that to be one with the ministry in the way that was expressed in their letter might be misunderstood and misapplied by some and might cause trouble. I said that the misunderstanding and misapplication could quite possibly be centered around the thinking of exalting a person. In anticipation of

this, in my reply I reminded the signing brothers that the proper definition of being one with the ministry is to be one with the Lord's move "without any intrinsic element of exalting any person." Thus, what was expressed in my reply might be considered a warning. This was given probably because of the intuition I had within me at that time. At any rate, the present rebellious situation has become a real fulfillment of my warning. Our sovereign Lord knows everything and is sovereign over all things. Praise Him!

The total significance of the letter signed by the 419 brothers is to assure me of their willingness and loyalty in keeping the one accord for the Lord's recovery. Now the six mentioned above have fluctuated in their unstable understanding. Regardless of what their understanding might be, no one can deny that, according to the holy word, to be in one accord is not only right but also indispensable. To work together for the Lord's interest on this earth. No one among us should justify or promote discord or differences in the Lord's move.

At that period of time in February or March 1988, John So went to Atlanta, apparently to take care of Bill Mallon's daughter. While he was there he spread more of his damage. During the time when some of the conspiring ones were coming together in Greensboro, John So called Bill Mallon and related to Bill his telephone conversation with me four days before (March 31) and said he found it hard to believe in my words. He also related to Bill his recent meetings in Europe with the leading ones.

After the 1988 summer training, John Ingalls, Godfred Otuteye, and Al Knoch came to see me. Godfred assured me that John Ingalls was not opposing me. In Miami, in his speaking John indicated, in reference to Abraham's offense in marrying Hagar, that 1974 to 1987 was a thirteen year period in which there was no speaking, and he also said that the ones baptized through door knocking were Ishmaels. Yet, when I asked Al and Godfred if they had listened to the tapes of John's speaking outside of Anaheim, they said no.

"One night in July 1988, John Ingalls, Al Knoch, and Godfred Otuteye came to see me. After we all sat down, Al said that there is division in the recovery, and that it is too bad that both sides are hating each other. Then he proposed that I write an invitation inviting the leading co-workers and elders to come together, first to pray, then to study the situation according to the Bible, and then to fellowship. Godfred agreed with Al's proposal. I said that it is good, but that I would not write the invitation, because I am being accused in the matter of leadership. Then Al and Godfred said that if I would not write the invitation, no one else could do it. Eventually we came to the conclusion that I write the invitation and that they three should sign the invitation, and they agreed. We also decided on the names of those who should be invited. At this juncture, John Ingalls told us that he was tired and that he should go back home for a rest. He said that we brothers could arrange a time for the proposed meeting. Because Brothers Al and Godfred had scheduled trips to Europe on different dates, it was difficult to set a time. That would be good for both of them to be present in the proposed gathering. Al and Godfred said that they would go back to fix a date with John Ingalls. Then, the next day John called me and said that they would fix a date and let me know. But even up to today, they still have not let me know.

L. John So and John Ingalls Beginning to Openly Attack Brother Lee and his Ministry in Europe and in the United States Approximately from August 1988

In December 1987 I called John So again and asked him earnestly to come and fellowship with me. He said that he would do so after the Winter Training. But he wrote on January 7, 1988 that he would not because he heard some rumors through gossips. In the spring of 1988, over the telephone I asked him again to come to me and have some fellowship. He told me that he would come to Anaheim in the summer and stressed that he would come to visit his family in Anaheim (cf. his word to Friedel Hansen “that he intended to go to the 1988 Summer Training to sort it all out.” I said we could have a time together then. He agreed.

In July he came to Anaheim, but he did not contact me. One week after his arrival, I called and invited him to come to me. He came the next day. I asked him if there were any basic problems. He told me no. I said that since there are basic problems, how about if we forget about the past. He agreed, and he told me that he would leave Anaheim within a few days.

However, he stayed in Anaheim for a much longer time to work on some saints. He was very active in talking to some individuals in an attempt to influence them, and in speaking negative things to the disgruntled ones and picking up rumors and lies from them. He also had a meeting concerning which a new sister had attended it wrote to a certain brother a letter that says, “...thirty-five to forty of us including John I. and Godfred met with John So who for our sake has stayed on here laboring day and night instead of going back.” Prior to my meeting with him, I was very reluctant to believe that John So was rebelling. Both my wife and I treasured him and trusted in him very much. But by his negative attitude toward us in that contact, I realized that he was purposely attacking me.

Immediately after he went back to Europe, while in England he attacked me again. In a private fellowship in Manchester (on August 25, 1988) he spoke past midnight, relating to the brothers the rumors and lies he had heard. Contrary to the promise, he did not stop his negative talk. Then, four brothers from Europe came to Southern California to gather information. They did not contact me, or any of the co-workers, they later accused. Instead, they contacted only the disgruntled and slandering ones.

On August 28, 1988, John Ingalls called a meeting of the church in Anaheim. He shared eight points, and Godfred Otuteye shared eight points also. They said that these sixteen points were the standing of the church in Anaheim. One brother who had been in the recovery since 1962 later told me that the sixteen points were sixteen bullets aimed at me. These points, especially the eight points of John Ingalls’s did not attack me directly but made reference to me by innuendos. This damaging speaking against my ministry was later polished and mailed out to many places. Prior to the meeting, John Ingalls told Philip Lim, one of the elders in the church in Anaheim, that he had considered sharing only a little, but in a telephone conversation with John So, John So told him to share all.

Less than three weeks after the August 28 meeting, on September 17, John So and some

leading ones of nine churches in Europe wrote a letter to me, accusing me and my close co-workers of covering up and tolerating sins, and thus declaring their dissociation from my ministry. From that time on, John So became very open in attacking me and my ministry. In an attempt to further discredit me, he read over the telephone to a riotous brother in Anaheim their aforementioned private letter of dissociation. In a Lord's Day morning church meeting on October 9, 1988, this brother read that letter to the public. Later, the tape of that meeting was sent to many churches. Numerous letters of protest against the riotous meeting in Anaheim were sent to the elders of the church in Anaheim as a result of this irresponsible distribution of the tape of this meeting. Thus the private letter sent to me was made widely open in order to defame me.

John Ingalls' declaration of his points against me on August 28 opened the door for the riotous ones to come in to begin to disrupt meetings, to defame me, to throw down my books from the sales counters, and to spread anonymous papers against me in the meetings.

M. Joseph Fung Comes to Anaheim to Strengthen the Dissenting Elders and Undermine the Ministry from the End of 1988

At the end of 1988, Joseph Fung came to Anaheim to strengthen the dissenting elders and to undermine the ministry. Besides talking to the elders, he talked with a number of saints, telling them that he was getting revenge, that my way was similar to Mao in China, that the Living Stream was plotting to remove John and Al from the eldership, that there is no more deputy authority in the New Testament, that I am a pope, and that the churches receiving my ministry are not local churches but "ministry churches." All these things were eventually reported to John Ingalls. Instead of dealing with the matter, John published an open letter in which he defended Joseph Fung. Furthermore, he failed to adjust any of the improper things, including the anonymous letters and fliers, but argued that the content of the anonymous letters and flyers were factual. Those who have heard Joseph's negative speaking demanded a face-to-face meeting with John. John told these saints that he did not have the time. But in the meantime, he did have the time to leave Anaheim and go with Joseph to give more messages in South San Francisco to damage and destroy my ministry, portraying me as the old Eli. Eventually, he was forced by the saints to arrange a time on February 9 for the saints to have a meeting with him. Early that morning, however, Joseph flew back to Hong Kong. Then, in the evening, when the saints asked him to call Joseph Fung to the meeting, John told the saints that Joseph had gone back to Hong Kong. Prior to this, in a Lord's Day morning meeting, John had considered "throwing in the towel," that is, resigning from the eldership. The visit of Joseph Fung strengthened him and prolonged his undermining for a period of time.

After Joseph Fung went back to Hong Kong, he had a conference at the end of March with about 200 young people at a retreat. In that retreat, Hudson Du, cooperating with Joseph Fung, spoke out in a very critical way, saying that there is a group of people inciting with a purpose to uplift a man"; that "recently we have encountered a kind of movement" similar to the movements in mainland China; that "such a large-scale movement that has Taipei as its center is "obviously of the flesh"; and that "there is a group of people who have exploited the godly hearts of the brothers and sisters and have used it for advancement of their material gain." He said, further, that the amount and the

details are still not absolutely clear, but are quite clear already. Sooner or later, these things will become known. I am very sorrowful that they have played on the consecrated hearts of the brothers and sisters.” He also said that “there is a group of people who have formed themselves into a party,” which is “directing the work and demanding all the churches to form parties and to submit to the highest party.”

N. John So and John Ingalls Beginning to Destroy Brother Lee’s Ministry from the Beginning of 1989

In February 1989 Brother Eugene Gruhler had a talk with Al Knoch, in which Al admitted that the dissenting ones “would not be satisfied until they have brought Witness Lee down.” During the same month, John So was speaking in Dublin in which he “likened me to the pope.” He said that “it should not be that because all the apostles are produced through him [Witness Lee] that they should come under him and bow down to him.” He said that “each one of the apostles has his own ministry.” Furthermore, he claimed that “since 1976, the church life has gone down hill.” In March John Ingalls began to claim that “the nature of the Lord’s recovery has changed” and that there is an over-stressing and distortion of the teaching concerning deputy authority.”

O. John Ingalls Leaving the Church in Anaheim in March 1989 and Joining the Riotous Dissenters That Broke Away in Division from the Church in Anaheim

On March 5, the church in Anaheim had their annual corporate meeting. In spite of efforts to replace Minoru Chen, a director of the corporation, with another young brother sympathetic to their views, the final vote was 195 for Minoru and 69 for the other brother. This was a clear indication to John Ingalls that the majority of the church would not go along with him. As a result, on March 19, both John and Al withdrew from the eldership in Anaheim on their own accord. Some riotous dissenters began to leave with them. The church, however, had not cut them off. On the day after John resigned, he flew to Stuttgart to join John So there. During that time Joseph Fung also went there with a few young brothers from Hong Kong. Bill Mallon and a few of the brothers from the southeastern United States also went. They made a decision to carry out their destroying work in July both in the area of San Francisco and in Southern California, as reported by Joseph Fung to the saints in Bangkok. And they actually did it, as shown in the following paragraphs. From that point on, it became clear that they were beginning to form a division.

P. From July 1989 John So, John Ingalls, Joseph Fung Promoting the Formation of the Division in Cupertino

In July 1989 John So held a conference in South San Francisco. John Ingalls, Bill Mallon, and a few others also were there. Their conference was initiated without fellowship with any of the other churches in the Bay Area. The leading ones there were not contacted. Instead, these leading ones notified the saints individually. During that conference, John So spoke strongly against deputy authority, and said that he would question the Apostle Paul’s word in 1 Corinthians 4:15, where he claimed to have begotten the Corinthians. As a result of that conference, some in San Jose were affected. A lawless atmosphere was developed where everyone became free to speak whatever he

wanted to in the meetings. Some even tried to disturb the meetings in San Jose. During that time in September John So had another meeting with these disrupting ones in Sunnyvale. Not long after that, these dissenting ones began to meet in Cupertino. Meanwhile some who had been affected by John So in San Francisco began breaking bread by themselves.

Q. A Separate and Divisive Meeting, Which John Ingalls Joined, Began on Brookhurst Street in Anaheim in August 1989

In August 1989 a separate and divisive meeting, which John Ingalls joined, apart from the church in Anaheim, began on Brookhurst Street in Anaheim. This was done after John So's speaking in Rosemead on July 16, published in an article called "Being Realistic." In this article John So said that "the ground of the church on Ball Road is Witness Lee and his work and ministry." Therefore, he said, "That is NOT the church in Anaheim!" John annulled the ground of the church in Anaheim and insinuated that I am like the Japanese army that invaded and occupied the Philippines in the Second World War, and that those meeting in Anaheim are like the Moslems who occupy the site of the temple in Jerusalem. In the same article, by innuendo he also likened me to the Nicolaitans, Balaam, and Jezebel.

During the fall of 1989, in addition to speaking in Rosemead, John So also conducted a conference in Buena Park without fellowshipping with the churches in the area. Thus, he promoted the divisive meeting of the saints on Brookhurst Street in Anaheim.

R. John So, John Ingalls, Bill Mallon Cooperate to publish *The Word and the Testimony* in Open Opposition to the Lord's Recovery and Brother Lee's Ministry, their Aim Being to Work on the Existing Saints in the Local Churches

Beginning from September 1989, John Ingalls and Bill Mallon, in cooperation with John So, began to publish a paper. The paper, entitled *The Word and the Testimony*, is in open opposition to the Lord's recovery and Brother Lee's ministry. Their aim is to work on the existing saints in the local churches. This is a fulfillment of Paul's word in Acts 20:30: "And from among you yourselves men will rise up, speaking perverted things to draw away the disciples after themselves." The perverted ones among the believers in the church are always used by the Devil, who hates the church, to draw the sheep away to form another "flock".

This is a brief history of the recent rebellion in the Lord's recovery during the past few years.

II. The Way To Deal With The Present Rebellion

The way to deal with the present rebellion is to reject any kind of division. (1 Cor. 1:10), to stand against any wind of teaching and any spreading of spiritual death (Eph. 4:14; 2 Tim. 2:16-17), and to separate ourselves from the contagious ones—exercising to quarantine. Titus 3:10 says, "A factious man after a first and second admonition refuse." Romans 16:17 says, "Now I beg you, brothers, keep a watchful eye on those who make divisions and causes of falling contrary to the teaching which you have learned, and turn

away from them.” The Brethren practiced the cutting off of such people. We do not agree with this practice, but we have learned the lesson that there is the need to exercise to quarantine the contagious ones.

III. A Concluding Word

Since the dissenting ones have made their rebellion so obvious, so public, even by their publications, I feel obliged to present to you all the fermenting events of the present rebellion in the Lord’s recovery that you may be clear about the intrinsic reasons and causes of all the fermentations. In the church as a corporate Body composed of many different persons with their different realizations and views, problems are sometimes unavoidable in the long run. According to the New Testament, such problems should be properly taken care of in the divine love by genuine and thorough fellowship in the Spirit, with constant forgiveness, all-caring forbearance, self-depreciating humility, merciful sympathy, and gracious help in mutuality. Instead of these excellent Christian virtues, what we see in the present rebellion are exaggerated criticisms, cruel backbitings, unreasonable opposings, subtle underminings, wicked defamations, vicious slanders, unethical anonymous letters, bitter attacks, ill-intentioned conspiracies, crafty innuendos, double-tongued pretenses, fabricated falsehood, flagrant lies, reckless devastations, and unbridled destructions, with unimaginable hatred, fleshly jealousies, and unchristian avengings. These are not the fruit of enjoying Christ, nor are they good for the building up of the saints and the building of the churches. Even to make such a presentation of the facts is not pleasant to me. For quite a long time I have been hesitating before the Lord as to whether I should do this or not, and I have consulted with the brothers about this. They all encouraged me to do it for the preservation of the uninformed ones, for the recovery of the deceived ones, for the establishing of the wavering and bothered ones, and for history. Thus, I feel obliged to do so, after considering what Paul eventually did in 2 Timothy 2:17-18 and 4:14-15 concerning this kind of thing, and even the more that Moses kept a full record of the rebellions in the book of Numbers. I do look to the Lord that He would have mercy on all of us and grant us His sufficient grace that we would endeavor to keep the oneness of His Body at any cost. And I also expect that the brothers who caused the present turmoil and those who are involved in such an illogical and unjustifiable action would reconsider this matter before the Lord to answer this question, which is the question of so many saints who are concerned for the oneness of the Body of Christ: “Is not what you are engaging in divisive, or already a division?”