

Don Bremner -- Submission to the Toronto Review Committee

October 27 & October 30, 2006

Re: A response to the misleading accusations made against Brother Titus Chu and his co-workers in the Oct 1/06 letter of the "blending co-workers."

In 1974 I moved to Toronto from northern Ontario to enter into the church life. Initially I came to Toronto to visit my brother. But after mingling with the saints here for a few weeks, and after attending the Training in Anaheim during that first summer, I felt strongly to move to Toronto for the church life. I have never regretted being drawn by the Lord to meet with the church here.

Although I do not remember the exact dates, I would guess that I have been acquainted with Brother Titus Chu for at least 20 years, if not longer. I do remember many times of perfecting for serving saints in Toledo, Ohio, led by Brother Titus during the winter months. Year after year our dear brother labored to help the saints know the Lord in a personal way, to know the truth in God's Word, and to learn how to serve in the church.

About five years ago, when I was feeling really dry, I went to a one-week service training in Cleveland, Ohio. During that time I was completely warmed up and refreshed in the Lord. In December 2005, I again was very encouraged and ministered to during the Psalms training which my wife and I attended in Cleveland. On this occasion, and on many others, I felt that I had been renewed in my personal relationship with the Lord. I remember telling my wife each time, that these times of training were the most enjoyable and profitable times of my whole year.

Of course there have been many other occasions when I have appreciated Titus' ministering. He has faithfully visited the church in Toronto over many years to minister to the saints here in special trainings and conferences. He always ministered to the real needs of the saints. On some occasions, as in the 2006 Victoria Day conference, Titus very skillfully ministered to our need as he tried to help restore the much-needed harmony and love among the saints in our locality. I feel that Titus has been very faithful in his care for the church.

Last July I attended an English-speaking "Discipleship Camp," here in Toronto. That time was a true revival to me and the other saints who attended. This camp was led by some brothers among us who have been under Titus' training. Although I don't know about all of Titus' activities among the Chinese-speaking saints, one brother that I am close to is currently in the 10-month Chinese-speaking labor in Cleveland. He told me that the first portion of the 10-month labor was devoted to having a sweet intimate time with the Lord. To me, this comment points out one of the key characteristics of Titus' ministry. Titus ministers to bring Christ to us and to bring us to Christ. Personally, I have been brought back to a real sweet enjoyment of the Lord over and over again as a result of our brother's ministry. I thank the Lord for brothers such as Titus, who consistently demonstrates his genuine care for the saints in the church in Toronto.

The letter representing the "blending brothers" claims that, "*Titus and certain of his co-workers are in open dissent concerning particular scriptural truths*" However, **they don't specify one particular scriptural truth about which Titus dissents! How can they make such a serious accusation without even pointing out one**

single Biblical truth about which Titus disagrees? Why don't they back up their allegations?

The blending co-workers also call brother Titus, a "factious man," which, according to the footnotes in the Recovery version of the Bible, means heretical. Why don't the accusers **name the heresy** that he is guilty of?

In their letter the blending co-workers have used expressions such as "*challenging and rejecting the teaching of Watchman Nee and Witness Lee,*" and "*distorting Brother Lee's words about repenting,*" and many other deceptive accusations. I think that these statements are intentionally confusing, misleading and deceiving. I would highly recommend that the saints read and compare for themselves the article written by brother Titus: "*Our Divine Commitment According to God's Eternal Purpose*" in Volume 4, Number 10 of the *Fellowship Journal*, with any of the blending brothers' recent speaking. It should be very evident that brother Titus is a faithful, up-to-date minister in God's New Testament economy. Recently I read a portion from Titus' book titled, "*Oneness and the One Accord.*" The paragraph under the heading, "*Not Replacing Christ as the Living Person and Reality of the Body*" (p. 91) is exactly the kind of fellowship that I think would greatly help the saints here today. As I mentioned earlier, I feel that our brother ministers to the **real need** of the church.

To the writers of the "Warning letter" which asks us to quarantine Brother Titus, I would ask: **Can you please show us the facts?** Don't give vague generalizations concerning how Titus doesn't receive incompletely-fellowshipped, non-biblical practices that others accept! Don't accuse Titus of "teaching differently." without giving any proof that he does! His ministry has been a sweet source of supply to the churches for so many years, and continues to be. Even my 82- year-old mother-in-law who has read several of Titus' books was shocked when she was informed that the saints were advised to reject Titus' ministry.

I feel that I should echo the question that Titus asked the blended co-workers in his correspondence with them: "*Why are you brothers so small?*" In one of his letters, Titus tells us that, as late as 1995, Brother Lee encouraged him to continue his work of ministry. Also addressing the blending brothers he says: "*Why should you be offended by my occasional 10-month labor which I conducted (eg. 1995-96) while he (Brother Lee) was still with us...both before and after the establishment of the FTTA? Why should this be considered rivalry?*" Further, Titus states, "*I should add that as a servant of the Lord, I should have the freedom to follow His leading. Why should this be considered rivalry?*"

I would also ask this question of the blending brothers: Shouldn't you brothers at least be as generous as the apostle Paul was in his attitude toward the other co-workers when he was in prison? Some workers were envious of Paul...thinking to raise up affliction to him in his bonds. Here are Paul's words in Philippians 1:18: "*What then? Only that in every way, whether in pretense or truthfulness, Christ is announced; and in this I will rejoice; yes, and I will rejoice....*" Again, I would like to echo Titus' words: "...as a servant of the Lord, I should have the freedom to follow his leading... Why are you brothers so small?"

I also have another honest question for Brother Minoru Chen and the blending brothers: Why did you brothers insist on the unscriptural policy of "one publication"? You yourselves acknowledge that policy is not an item of the faith. Many co-workers urgently pleaded with you not to force this non-scriptural policy on the recovery. You

brothers claim to know and minister to the Body! Why did you not regard the true feeling of the Body? From what I have observed, this one particular issue has created (and I believe will continue to create) great disharmony and division among the saints. When Brother Minoru Chen first publicly announced this policy, he acknowledged that it wasn't biblical. The blended co-workers also acknowledge that it is not an item of the faith. Certainly no convincing case has been made for "one publication," based either on Brother Nee or Brother Lee's writings or practice.

Why then are the blended co-workers so insistent on this highly divisive policy, especially in light of the havoc it has created in the churches? Why are these brothers so insistent on this matter? Do they really care for the Body? Or do they care for something else? Like me, many brothers and sisters in Christ are unsuspecting and simply trust those leading them. Now that I'm a little bit older, I would advise the other saints to carefully consider the real situation and discover what is God's speaking to us in the Bible. I find it inconceivable that those who genuinely care for the churches would allow, or even promote, and insist on such an unscriptural, divisive policy! What about the truth? Where is the genuine love? What about keeping the oneness of the Spirit? What about God's testimony and His expression?

Finally, I want to ask a few simple, honest questions of the writers of the "Warning letter," representing the blending co-workers. Using the Scriptures as your basis, please clearly explain what you mean by the following terms mentioned in your letter:

1. "the general ministry in the Lord's recovery"
2. "the one ministry in the Lord's recovery"
3. "the treasured heritage in the Lord's recovery"
4. "the nature and course of the recovery"

May I simply and honestly also ask the following:

- (1) Who gave the "blending brothers" the responsibility and authority to administrate matters in the recovery over such vast regions around the whole earth? Where is there such a pattern in the Bible?
- (2) How can the blending brothers say that they are seeking to be faithful to the entire ministry of Brother Lee, when they appear to only emphasize some of Brother Lee's teachings?
- (3) What do they mean by "**private**" co-workers of Titus Chu as mentioned in their letter?
- (4) Why did Brother Benson Philips say that he wanted to purge Brother Titus from the recovery several years ago? (As mentioned in the October 18/06 response of the Cleveland elders to the blending co-workers)

Brothers, as far as I can remember, from the Summer of 1974 to the summer of 2005, I attended every semi-annual training in the Lord's recovery. In the mid-seventies I was able to attend a few live trainings in Anaheim. Since then I eagerly attended the local video trainings. I have been thankful for every opportunity to receive what the Lord has ministered to us through his many faithful servants. I still treasure what I have received through our dear brothers Watchman Nee and Brother Lee. I also treasure the Lord's ministering to us through our bother Titus and his co-workers.

In all of the years that I have known Brother Titus, Brother Nigel Tomes and other co-workers of Titus, I have no reason to doubt their integrity or their manner of

living before the Lord. I thank the Lord that there are still brothers among us who are patterns to us, and who are willing to stand for the truth that God has revealed to us in the Bible. In my opinion, the writers of the "Warning letter" have only exposed their intention to slander the ministry of these faithful brothers in Christ.

Many things have changed in the last 9 years. I believe that many saints have been cheated and drawn away from their first love toward the Lord. Instead of a deepening of love toward the Lord, contending for certain teachings has crept into the churches. The oneness among many of the saints has been damaged. Moreover, it seems to me that among some, the saints' love for one another has diminished. I still dearly love all of the saints that I have known over many years, but now seldom see in my own locality, due to some differences among us. I deeply regret that under the present situation of disharmony, there seems to be little opportunity to have real fellowship and the mutual enjoyment in the Lord that we used to experience together. I don't believe that my own personal attitude toward God's genuine New Testament ministry or toward these saints has changed. However, the situation here has been damaged. I'm glad that such a division has never occurred in my flesh family. My mother and five sisters are believers who practice their faith in Christ differently than I do. However, we still have a very sweet relationship together, even after more than 40 years. I wish that this were the situation among my brothers and sisters in all of the local churches.

A brother in Christ
In the church in Toronto
Still loving the Lord Jesus
And the saints

Don Bremner