

December 18th, 1992.

To the Elders of the Church in Vancouver
2255 Quebec St.
VANCOUVER, B.C.
V5T 3A1

Dear Brothers;

We have received your letter of October 17th. We sincerely regret that you have turned down our invitation of October 7th, to come to Metro Toronto to have an open and thorough fellowship regarding the matters outlined in our letter. We wrote extending our sincere invitation for fellowship, including a cheque to cover your airfare. We were surprised and saddened to have our cheque returned and to receive your response which seemed to be more in the nature of negotiation, even concerning the place and the participants.

Due to this, we consider it necessary to put down in writing several matters in which you have strongly offended the churches in Metro Toronto:

1. YOUR STAND CONCERNING THE ACCEPTANCE AND REJECTION OF THE DIVISIVE ONES IS CONTRARY TO THE TEACHING OF WATCHMAN NEE AND THE PRACTICE OF THE LOCAL CHURCHES THESE MANY YEARS.
2. YOUR DISREGARD AND DISRESPECT FOR THE AUTHORITY OF THE ELDERS IN OTHER LOCALITIES RELATED TO LOCAL MATTERS.
3. YOUR VIOLATION OF THE CONFIDENTIALITY BETWEEN THE ELDERS IN THE CHURCHES.
4. YOUR PARTICIPATION IN A PUBLIC MEETING IN METRO TORONTO WITH THE DIVISIVE ONES.
5. YOUR PROMOTION OF STARTING A SECTARIAN MEETING.
6. YOUR RECEIVING AND ACCEPTING ALLEGATIONS AGAINST THE ELDERS HERE WITHOUT CONFIRMING THE FACTS.
7. YOUR RELUCTANCE TO COME TO FELLOWSHIP WITH THE ELDERS IN THE CHURCHES IN METRO TORONTO.

The following pages speak in detail regarding the above points.

YOUR STAND CONCERNING THE ACCEPTANCE AND REJECTION OF THE DIVISIVE ONES IS CONTRARY TO THE TEACHING OF WATCHMAN NEE AND THE PRACTICE OF THE LOCAL CHURCHES THESE MANY YEARS.

As indicated in our previous letter of September 4th, 1992 to you, we have reminded you of the very clear fellowship from Brother Watchman Nee regarding the matter of dealing with division in a local church and the manner in which other local churches should cooperate with such a decision in the principle of the "One Body". Please also refer to our recent letter of December 14th, 1992 in which we quoted Brother Nee:

".....For whoever is excommunicated from one assembly is excommunicated from all assemblies; and whoever is received by one assembly is received by all the assemblies of God. Such a relationship will manifest the reality of the body of Christ." [THE ASSEMBLY LIFE, Watchman Nee, (CFP) Chapter Two, The Practice of Fellowship, Pages 61-62]

The principle applied by the apostle Paul in I Cor. 11:16 and in Watchman Nee's books The Assembly Life and The Normal Christian Church Life is that, what one church does, all the churches should do. There should be no contention! If there is, Brother Nee deals specifically how that should be addressed. Does your recent practice follow the apostle Paul's admonition and this teaching of Watchman Nee?

Both Brothers Watchman Nee and Witness Lee have expounded Romans 16:17-20 and Titus 3:9-11 clearly. Does not your interpretation of these verses differ from the clear teaching of these two brothers? Their practical teaching preserves the health and oneness of the Body of Christ. Why do you refuse to accept their fellowship regarding these scriptures? Your application of these scriptures is contrary to the fellowship of these two brothers and the practice of the local churches these many years.

As you know, it has been the practice of the local churches to follow both the life side and the church side of the ministry of Brother Watchman Nee. This ministry was raised up by the Lord to recover not only life but also the genuine oneness of the universal church and the local churches! In the past we did not detect any indication that you three brothers were taking a different direction and straying from the path which the Lord through Watchman Nee was recovering. But now, it seems by your not "cutting straight the word of the truth" (2 Tim. 2:15) and your refusal to accept and follow the clear teaching of his ministry, as confirmed in his 2 books, The Assembly Life and The Normal Christian Church Life, we must question your standing in relation both to the ministry of Watchman Nee and the local churches.

Frankly, you three brothers have caused a serious offense against the Body! By your habit of receiving brothers, being disciplined by the Body, ie. [redacted] and Joseph Fung, you are offending the local churches and therefore damaging the oneness of the Body of Christ.

2. YOUR DISREGARD AND DISRESPECT FOR THE AUTHORITY OF THE ELDERS IN OTHER LOCALITIES RELATED TO LOCAL MATTERS.

In your letter of August 13th, you responded to our dealing with [REDACTED], with this statement:

"We respect the decision that you brothers have made, but until we have a full and clear picture of the situation, we cannot heed your request. Concerning the matter of not receiving certain brothers, we have some reservations as this is a problem and division in a specific locality."

Brothers, what did you mean when you said you "respect" our decision?

You acknowledged in the above paragraph that there is a "division" here in Toronto and that you "respect" our decision related to dealing with this division. Unfortunately we have not seen any sign of "respect" from the elders in the church in Vancouver regarding this serious matter of division.

Firstly, you disregarded our request to refuse fellowship to [REDACTED] when he visited Vancouver. The biblical basis for receiving a brother in another local church should be through a letter of recommendation from the church where the believer comes from (2 Cor. 3:1). You did not receive a letter of recommendation from us regarding [REDACTED]! In fact, you received a telephone call from the elders here and a follow up letter warning against receiving this brother. Instead of following our request, you independently went against that warning from the elders of another local church and received [REDACTED] in Vancouver. What is the value of the scriptural principle of a letter of recommendation, if the other churches refuse to respect the recommendation?

Secondly, Brother Chia took [REDACTED] to Seattle to a conference and did not advise the elders in Seattle that [REDACTED] is under discipline by the three Metro Toronto churches. This action again disregards our request that the other churches refuse him and also disregards the authority of the elders in Seattle to make their own decision regarding what they will do with [REDACTED]. Have you not taught and do you not hope that all the saints in Vancouver would regard you elders with the utmost respect? Then why do you disregard the elders in the churches in Seattle, Toronto, North York and Scarborough? Does the decision of the three elders in Vancouver now have to be applied in all the churches? Does your authority as elders extend beyond Vancouver?

Thirdly, Brother Chia, during your recent visits to Toronto you persisted in maintaining personal and public contact with [REDACTED]. Again, we remind you that you said you "respect" our decision, as this pertained to a division in our localities. Is it not reasonable to conclude that when you come to our localities, you would truly "respect" our local decision and not have any fellowship with [REDACTED]?

We indicated to you in our August 5th letter, that by reading our letter of discipline upon [REDACTED] to the three Metro Toronto churches, we

instructed the saints not to have any fellowship with him. Yet by your October 17th letter, you feel Brother Chia can visit anyone he wants when he comes here. Brothers, do you think your actions convey your "respect" regarding the authority of the local elders decision? Rather, your visit has emboldened "the few" who have not respected our decision. Please remember that over 300 saints locally have witnessed [REDACTED]'s activities and are clearly standing in oneness with the decision of all the elders and co-workers here.

3. YOUR VIOLATION OF THE CONFIDENTIALITY BETWEEN THE ELDERS IN THE CHURCHES.

Brothers, you know that confidentiality regarding elders' fellowship is of utmost importance, as taught by Watchman Nee and Witness Lee. However we question your lack of confidentiality in matters between the elders in the churches. When Allen Jones visited you in April, in confidence he fellowshiped with you the details concerning our situation here in Metro Toronto. Upon his return, in a private meeting, [REDACTED] reported that Allen Jones told you elders in Vancouver that Joseph Fung had caused a division in the church in Scarborough in September 1991. Brothers, how did [REDACTED] know what Allen Jones spoke to you elders in confidence?

Brothers, if this was an isolated incident we could overlook it. However, regarding this matter of violating the confidentiality between elders, it seems to have become your practice. Another example is that prior to [REDACTED]'s visit to Vancouver in August, Brothers David Wang and Allen Jones telephoned Borchyi to update you brothers on our recent action of disciplining [REDACTED] and to request that you not receive him. In [REDACTED]'s publication (Week #20), upon his return from Vancouver, he wrote in a detailed manner regarding this confidential telephone call. Brothers, your divulging the details of such confidential matters to these dissenting ones, demonstrates that you are biased and partial in the whole matter. By breaching this confidential trust, you have displayed your partiality.

4. YOUR PARTICIPATION IN A PUBLIC MEETING IN METRO TORONTO WITH THE DIVISIVE ONES.

Brother Chia, during your first visit on August 20th, you indicated to us that [REDACTED] and other dissident brothers wanted you to speak in a meeting outside of the regular meetings of the three Metro Toronto churches. You refused their request. We considered this both proper and wise and respected you for such a stand. However Brother Chia, on your return visit, only two weeks later, it seemed you changed your standing and your word to us and participated in a meeting with these divisive ones! Why did you refuse to meet with them publicly on your first visit, but

changed your standing and went against your word to us on your second visit? Does not such vacillating behavior display a lack of genuineness?

You cite the following reasons in your October 17th letter why you participated in such a meeting:

Firstly, you attempt in your letter to minimize the significance of that meeting by saying that it was a "fellowship meeting with some saints at a brother's home in Richmond Hill". Brothers, in our August 5th letter, we stated that one of the reasons we disciplined [redacted], was because he "organized his own weekly meetings.....outside of any proper fellowship and coordination with the local elders, in order to carry out his divisive work." Despite our clear word, do you feel you have the right to attend and involve yourself in one of these divisive meetings with [redacted] present and approximately 50 dissenting ones? To the saints here, that divisive meeting which you participated in, was far from insignificant! We emphasize that all such meetings directly damage the Body of Christ!

Then you go on in your letter to list 4 reasons why Brother Chia had the right to attend that meeting. We would like to quote your reason and then make our response:

"1) Brother Chia clearly informed you of his desire and openness to fellowship with any saints that desired genuine fellowship (ref. our letter of August 13th, 1992)."

Please correct us if we are mistaken but, was not your "confidential" letter addressed only "To the Elders and Co-Workers of the Churches in North York, Toronto, and Scarborough" and not to all the local saints? Since the subject of your letter was totally related to our discipline of [redacted] and then it mentioned that Brother Chia "hopes to fellowship with all brothers who are open for fellowship", we reasonably concluded that he was hoping to have fellowship with all the elders and co-workers. Based upon this we faxed Brother Chia an invitation on August 18th to fellowship with most of the elders and co-workers on Thursday August 20th. We did not realize, as your response above suggests, that you were actually "announcing to us" that Brother Chia would pursue fellowship with all brothers, even the divisive ones.

"2) As you were also advised, Brother Chia's trip, both to Brazil and to Toronto, was strictly of a personal nature. As such, did he not have the liberty to be with those who desired to fellowship with him?"

If Brother Chia's visit was strictly of a "personal nature", why did he involve himself to such an extent with the things of the church? Does several contacts with [redacted] and a meeting with [redacted] and other dissident ones constitute a visit of a "personal nature"? We remind you, that you clearly knew that the churches in Metro Toronto have refused

fellowship to [redacted] until he repents. You even indicated "respect" for his decision. We seriously question the excuse of a visit "of a personal nature". Brother Watchman Nee said:

"None of the members in our body can move freely for a day. Even a finger cannot have a day of freedom. The bondage we have is the bondage of the Body. As such we have no personal freedom." (THE ASSEMBLY LIFE, Chapter 2, The Practice of Fellowship)

When [redacted] was received by the elders in Vancouver in July, despite our request that you not receive him, was that decision also of a "personal nature" and therefore acceptable in your mind? It seems you classify your decisions as "personal" or "official" to suit your own private purposes.

"3) The fellowship meeting was initiated by some saints, and not by Brother Chia (as you have stated in your letter). This request arose because of the urgent need of the saints, especially some sisters..."

Brothers please read our letter again carefully. We never stated that Brother Chia initiated that fellowship meeting. Rather we only stated that Brother Chia "spoke in a meeting with the divisive group led by [redacted], ...". You seem to be going out of your way to misunderstand us!

Since the meeting arose out of "the urgent need of the saints, especially some sisters", why did not Brother Chia call the local elders to fellowship, prior to accepting such an invitation? On your first visit, when [redacted] and a few other brothers wanted you to speak in their meeting, you refused, but when "some sisters" asked, you accepted! The strange thing is, that [redacted] and the other brothers who earlier invited you, were also present! Why in your letter of October 17th do you omit any mention of [redacted]'s presence and participation in that meeting? By this omission, have you not misrepresented the facts?

"4) Brother Chia, as one of the brothers who raised up the Church in Toronto, continues to have this burden and desire to render spiritual help to all saints that desire and are willing to receive his fellowship. Do you not feel that this is his obligation now and in the future?"

We appreciate the attitude, desire and burden of a brother to render spiritual help to a church which he helped to raise up. However, is it not also his obligation to thoroughly fellowship with the elders before involving himself with [redacted] who is openly under the church's discipline because of his obvious divisive activities? Without prior proper fellowship with the elders, there is the distinct possibility that Brother Chia may end up tearing apart and dividing the church "which he helped to raise up"! The effect of the so called "obligation" to "render spiritual help" is annulled when the result is publicly cooperating with and encouraging division in the Lord's Body!

5. YOUR PROMOTION OF STARTING A SECTARIAN MEETING.

We have also heard that in that public meeting with [REDACTED]'s group, Brother Chia indicated that it would be acceptable for these ones to go to another locality and set up another Lord's Table.

In our fellowship with you on August 20th, you seemed to conclude that ultimately these ones might go away. In no way did we, nor could we condone their supposedly taking the ground of the church in another place. Such a practice would be sectarian and further be against the principle of the "One Body" as revealed in Ephesians 4!

Brother Watchman Nee warns us regarding such a practice:

"I am fearful lest unlawful believers should rise up in our midst who lust after fame and the authority of the elders. If they cannot achieve their objective here, they will go to virgin soil.....to preach the gospel and to win souls in order to gather some saved ones together, begin to break bread, and appoint elders and deacons.....And they may do everything according to the Scriptures, yet ultimately they have no communication with us.....They will reckon that they can ignore us and go their separate way.....Those who may conduct themselves in such a manner are as the sects mentioned in the Bible because their fellowship will be limited to a few hundred people." [THE ASSEMBLY LIFE, (CFP), Chapter Two, "The Practice of Fellowship", Pages 59-60, Emphasis Added]

We are very concerned that your current practice and standing in Vancouver, as indicated by Brother Chia's recommendation that [REDACTED] and these dissenting ones go to set up a church in another locality is the same stand as the Open Brethren. Watchman Nee also warns concerning the principle of the Open Brethren:

"The principle of the Open Brethren is for each local assembly to take care of its own affairs and to have nothing to do with matters belonging to other assemblies. And hence people excommunicated from the assembly in Nanking could break bread in the assembly in Shanghai.....If in a meeting of an Open Brethren assembly some people differ in doctrine, they can go out and form another assembly.....Each Open Brethren believer can run to the kind of assembly which pleases him. I ask, is there any difference between this way and the denominational way? In truth, I can see no difference except in the size of the assemblies. Actually, neither the Open Brethren way nor the way of the denominations is the teaching and practice shown in the Scriptures."...

".....For whoever is excommunicated from one assembly is excommunicated from all assemblies; and whoever is received by one assembly is received by all the assemblies of God. Such a relationship will manifest the reality of the body of Christ." [THE ASSEMBLY LIFE, Watchman Nee, (CFP) Chapter Two, The Practice of Fellowship, Pages 61-62]

(This quotation above should not be construed to imply that we have actually excommunicated [REDACTED]. Our quoting the above paragraph from Watchman Nee's writing is to convey the thought that what one assembly does should be followed by all the churches. We have not excommunicated him but rather have exercised a loving discipline upon him, with the sincere hope that he could repent and come back to the proper standing on the ground of oneness.)

We are concerned that Brother Chia's endorsing these ones to go and set up a meeting in another locality will produce a "local sect", not a local church on the ground of the oneness of the Body of Christ! Brother Chia, your interference by attending that divisive meeting, sympathizing with [REDACTED] and promotion of starting a sectarian meeting frustrates any imminent hope of having [REDACTED] and the other believers restored to the proper ground.

6. YOUR RECEIVING AND ACCEPTING ALLEGATIONS AGAINST THE ELDERS HERE WITHOUT CONFIRMING THE FACTS.

Brothers we feel that you have been somewhat poisoned and infected by all the things you have heard from the dissenting ones. You point out in your letter of August 13th that the only time you had direct fellowship with the leading brothers here was when Allen Jones visited Vancouver in April 1992. You also said "you have received the other side of the picture from different sources". Dear Brothers, we seriously question why you continued to open to all the different sources before checking the matter out thoroughly with us?

For example, we understand that two years ago, when [REDACTED] visited you brothers in April 1990, he said that his service had been stopped by brother Titus Chu. Why did you accept the word of this brother whom you barely knew, rather than trust the elders here whom you have known for years? Did you contact the elders in North York or Titus Chu, brothers whom you have known for years, to verify if [REDACTED]'s allegations were true? If you had done so, you would have realized [REDACTED]'s service had not been stopped. It would have been more helpful to the Body and especially to [REDACTED], if in your first contact with him, you rather gave a frank, helpful word to rescue him from his self-deception. Rather, you lent a sympathetic ear which emboldened him to continue on his independent path, resulting in today's sad situation.

During Allen Jones' visit to Vancouver in April, he both verbally at the time and shortly thereafter in writing invited your fellowship and questions regarding this matter. You have had 5-6 months to confirm the details of what has happened among us. You accused us of not fellowshiping with you. However, when Brother Chia had the opportunity to confirm the background with the elders and co-workers on August 20th, he refused to fellowship in detail, without the other elders from Vancouver

being present. When we openly invited the three of you to come to Metro Toronto for fellowship, you again did not take advantage of it.

You brothers have known [redacted] for such a short time. You have known many of the leading brothers here for at least 20 years. We are saddened by your apparent choosing of a "stranger" over your yoke-fellows of many years. Is it not reasonable to have a thorough fellowship with the elders here before getting so deeply involved with the divisive ones? In your August 13th letter you said "...until we have a full and clear picture we cannot heed your request". How do you expect to get the full and clear picture if you continue to consider us as "guilty", and refuse to come to fellowship with us?

We stated clearly in our October 7th letter "we would like you to ask any questions to us regarding the things that you have heard from the other different sources....". Brothers we are not afraid of fellowshipping these matters in detail. If the Lord's pure light needs to shine more on our attitude and action and we need correction, we are genuinely open. The Lord's testimony is at stake!

Fellowship must be two-sided. If you desire us to open to listen to your fellowship, we only hope that you would be willing to genuinely open to hear the detailed background which led to the discipline of [redacted]. Our invitation to you remains open.

YOUR RELUCTANCE TO COME TO FELLOWSHIP WITH THE ELDERS IN THE CHURCHES IN METRO TORONTO

Why do you find it so easy to pursue fellowship with the dissenting ones but are so reluctant to pursue fellowship to the same extent with the elders and co-workers here.

In your letter, you said that you do not see any present need to come together for fellowship. If we insist, you suggested to change the place to Vancouver. According to the principle of Acts 15, the source of the problem was in Jerusalem; therefore that was the place where the matter was addressed and concluded. Similar to Acts 15, it was "certain ones who went out from among us"-V.24(from Metro Toronto), who spoke to you all the negative things ie. [redacted], [redacted], [redacted] and others. Therefore, following the Acts 15 principle, you brothers should come to Metro Toronto so that you could really get the "full and clear picture of the situation", as your original August 13th letter stated. Moreover, why do you specify certain brothers? Do you have some problem with the other elders and co-workers here? Again, according to Acts 15, the problem was addressed in the presence of all the elders and apostles in Jerusalem.(V.6) For these reasons, it is imperative that you three elders come to Metro Toronto to resolve this matter.

We are very concerned of your unwillingness to date to address this matter in private with us. Brothers, your actions have offended us. According to the scripture it is unacceptable to avoid dealing with

outstanding offences. The Lord clearly directs that such matters cannot be overlooked but must be taken care of! To use words which you used, "We will bring earnestly all your concerns before the Lord and will address those matters in due time if the Lord so leads" (Your letter of response of September 26th to our September 4th letter) does not follow the principle of dealing with offences in Matthew 5:23-24. You brothers have believed the "few" dissenting saints without confirming the facts with the elders here and then you have presumptuously acted upon unconfirmed facts by sympathizing with them to the extent of even Brother Chia joining the divisive meeting! The Lord according to His own word in Matthew 5 does not allow delay in resolving these matters. The longer you postpone addressing this matter, the more damage you will cause.

Dear Brothers, in conclusion, our intention is not to argue and debate with you over doctrine. We desire to follow Romans 14 and receive all brothers, despite any individual opinions and peculiarities. However, when it comes to the practical oneness of the Lord's Body it would be irresponsible for us to ignore Romans 16. We testify that, it was because of the vision of the One Body, that the Lord Jesus led us out of the denominations, Brethrenism and free groups! To now tolerate the things we experienced in Babylon, annuls our treasured vision and glorious experience these many years! We are still joyful to declare, this is our goal, standing and life!

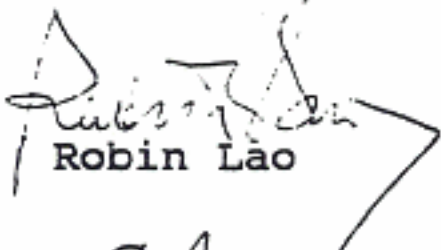
Therefore we will not and could not let this matter go; and as our brothers and fellow members in the Body, we will not let you go until you have dealt with this matter in a thorough manner. You are our dear brothers! We know that we will be built together into the holy city, New Jerusalem. However we must overcome our passivity in just idly waiting until another age for this to occur. The glory to the Lord is that this practical building can take place in this age, even now!(Eph. 2:21-22) Our persistence in the Lord regarding this matter will not be subdued, for it is His endurance that operates in us. May we suggest that by your ignoring the responsibility to come together and thoroughly enter into prayer and fellowship until the Lord can shine out the truth, will repeat the sad history of so many Christians and will bring shame to our Lord and will extend Satan's activity on this earth.

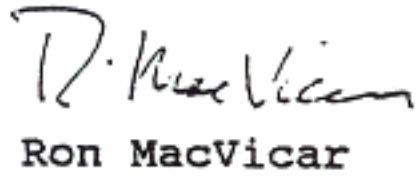
Brothers, how we long for sweet fellowship to be restored between the elders in the church in Vancouver and the churches in Metro Toronto. We are still hopeful in the Lord that this can be restored. In good conscience before God and you brothers, by this detailed and frank letter we continue to try to restore our fellowship. We hope you could demonstrate the same love toward us, heed our sincere request and deal with your serious offence that remains outstanding. We beg you not to delay any longer. Please.

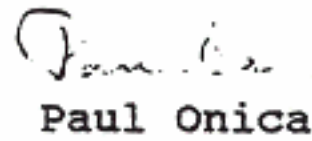
"If there is any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions, make joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing" (Philippians 2:1-2)

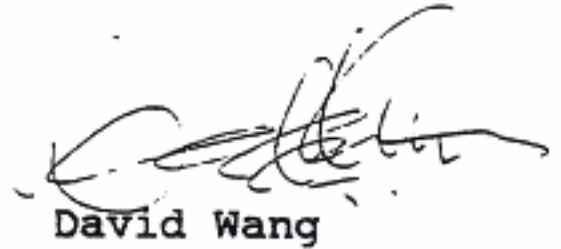
Your brothers in the love of Christ and the Church,

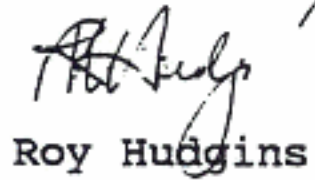
Elders and Co-workers in North York:


Robin Lao


Ron MacVicar


Paul Onica


David Wang


Roy Hudgins


Del Martin


Dan Morris

Elders and Co-Workers in Toronto:

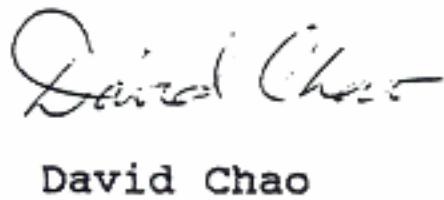

Tim Soo Chong


Steve Pritchard

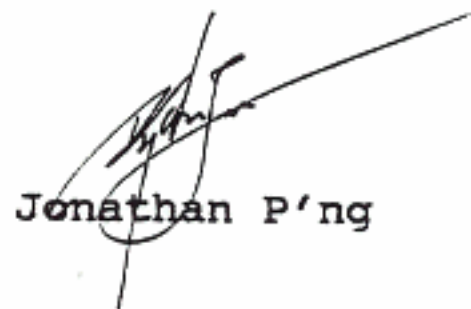

Samuel Hsu


Nigel Tomes

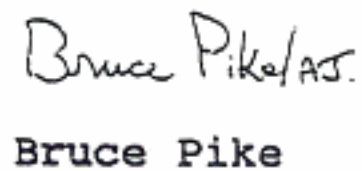
Elders and Co-Worker in Scarborough:


David Chao


Allen Jones


Jonathan P'ng


Greg Spencer


Bruce Pike