

To the Churches and all the saints throughout the earth:

On behalf of the Church in Vancouver, we, the undersigned brothers, would like to inform you of the recent events that have transpired in the Church in Vancouver for the benefit of the Lord's Recovery.

The Church in Vancouver began in 1965, being solidly established upon the pure revelation of the scriptures as accurately taught by both Brother Watchman Nee and Brother Witness Lee. At the center of this revelation is the oneness of the Body of Christ and the churches. Brother Lee came to Vancouver at least five times prior to 1973. In 1973 a group of saints including two of the leading ones who were with us until recently, migrated from Toronto to join the saints who were already meeting in Vancouver. The Church in Vancouver continued to be in mutual fellowship with the other local churches on the earth based on the same testimony.

In 1986, however, when Brother T.K. Chia returned from the Elders' Training in Anaheim, he told some brothers that he had another way, which was different from the way of the Lord's Recovery. This kind of undercurrent was present in a more or less hidden way until August 1991 when Joseph Fung came to Vancouver and participated in the Lord's Table. The real situation was progressively exposed from this time.

In July of 1992 the leading ones in Vancouver received [REDACTED] [REDACTED] who had been disciplined by the churches in the Metro Toronto area. T.K. Chia took this brother with him and gave a conference in Hall 2 of Seattle without fellowship with the elders in Seattle. This served as an encouragement to the dissenting ones there in Hall 2, who were already seeking to dissociate Hall 2 from the Church in Seattle. The leading brothers in Vancouver then sought to expose the concern expressed by the elders of the Church in Seattle in a light that would justify the dissenting ones in Hall 2, discredit the elders in Seattle and discourage the saints in Vancouver from attending the upcoming Labor Day conference with Brother Witness Lee.

In August of the same year, T.K. Chia passed through Metro Toronto on his way to and from Brazil, spontaneously encouraging the dissenting ones in Metro Toronto by participating in their fellowship and meetings.

It was very obvious that the leadership in Vancouver had a totally different outlook concerning the Lord's recovery, concerning the One Body of Christ, concerning the fellowship of the churches, and concerning the truth that had already been opened to us through the New Testament ministry, particularly in respect to turning away from and refusing the divisive ones based on Romans 16:17 and Titus 3:10. The leading ones in Vancouver ignored the protests and exhortations their actions brought from the other

churches. They also ignored our repeated pleas and fellowship, urging them to keep the oneness, to take the way of the Lord's Recovery and to not have anything to do with division.

In one of our times of fellowship with the three leading brothers (February 4, 1993) Brother Chia stated that for twenty years since his arrival in Canada, he had a specific commission from the Lord to establish the churches in various localities and was accountable solely and directly to the Lord.

On one hand, therefore, the negative view and direction of the leading brothers was becoming very clear. On the other hand they attempted private negotiations to get us to leave. On February 8, 1993 Brother Borchyi Chang visited Brother Timothy Liu at his home expressing concern for the situation in the church and proposing solutions to the problem. He felt that there ought to be a way to divide the church assets based on the records of the offerings of the saints. He also suggested that since there are no churches in North Vancouver and Richmond, some could leave and go and start to meet in those places. If some would go, the Church in Vancouver would even consider giving them a sum of money to help them start a meeting.

We felt we had no way to go on. None of us are leading ones, we are simply children in a big family. But we were not prepared to leave. So, knowing this was not just a local matter, but a matter

that affects the Lord's entire recovery, we appealed to the brothers in the Lord's Recovery. When we presented this matter to the brothers in the Recovery, suddenly we felt that our burden was lighter. From then on, co-workers and full-timers came to stay with us and labor with us.

On the negative side, according to the Lord's leading, we exposed all the hidden things to the saints in an open letter so they could know which way to take. In the meantime, the saints became vitalized and intimately related through morning revival, home visiting and group meetings. In a very short period of time the number of saints who were positive to the way of the Lord's Recovery increased to over 280.

On April 7, 1993, the leading brothers wrote a letter to all the brothers and sisters in Vancouver requesting everyone to fill out a "Continue to be Society Member Confirmation Form". The deadline for submission was April 30, 1993. A copy of this letter together with its attachments is appended.

The leading brothers eventually decided to set the date of the Annual General Meeting (AGM) on June 13th. In the early part of June, 1993, Brother Chia initiated meetings firstly with Brother Titus Chen, then with Brother Robert Lim regarding a financial arrangement to be mutually agreed upon which would enable Brother Chia and his supporters to go and start their own work. Brother

Chia requested that Brother Scott Shaw be appointed as a mediator to assist in the negotiations. Later on, Brother David Wong asked Brother K.G. Lim to also be a mediator along with Brother Scott Shaw. Brother Chia said that since the way is different and the truth is different, it would no longer be possible to be together as one church. In recognition of their labor and contributions to the church, and in light of the fact that some would keep the name of "The Church in Vancouver" and continue in the meeting hall, he said that a sum of money could be given to those who are leaving. Brother Chia suggested that this sum of money would be calculated based on the following criteria:

- a. Church asset valuation or appraisal;
- b. Previous offerings of the saints;
- c. A ratio based on the number of supporters for each side.

It was decided that a lawyer be appointed to draft the agreements. We Brothers repeatedly advised the mediating brothers that if indeed a sum of money were to be given, the amount could not be based on any of the above three criteria. Rather, it is merely a mutually agreed sum of money which is a gesture of our goodwill toward our brothers and sisters who are now leaving us to take another way. The church assets could not be divided. The offerings of saints could not be retrieved and returned. A ratio based on the number of supporters would be awkward, especially for family members who may have split opinions.

After many hours of meetings, it was agreed that \$800,000 be the sum of the money to be given on the following terms and conditions:

a. As soon as the new board of directors are elected, they would try their best to convene, as quickly as reasonably possible, an extraordinary general meeting of the Church for the purpose of passing by the requisite majority of members a resolution which authorizes the Church as follows:

- To immediately pay up to \$300,000 from the Church's bank account as the first instalment to a New Society to be incorporated by Brother Chia and his supporters.
- To arrange as quickly as reasonably possible for the Church to borrow up to \$500,000 from a financial institution as the second and final instalment.
- The five new directors to be elected plus the two mediating brothers will each give personal guarantees on the payment of the \$800,000.

- b. Immediately after the \$800,000 is paid in full, the three leading brothers of the Church would resign from the eldership.
- c. The agreement as prepared by the lawyers would be signed by both parties on Friday, June 11, 1993 at 4:00 pm. An announcement to the entire church would take place that same evening which is the Church's regular Friday night meeting.
- d. The spirit of the agreement would be one of mutual respect. This is with the objective of ensuring a peaceful conduct of the AGM. It is the express wish and desire of us brothers that since a parting of ways is inevitable, this would be carried out in the most peaceful manner so that the saints would not be damaged. The spirit of the agreement was not to promote division. The brothers would not be joining themselves to the divisive brothers and their work.

However, much to everyone's surprise, a special meeting was called on Thursday night, June 10, 1993 by the leading brothers. Notice of the meeting was given not to the whole church, but only to a portion. In that meeting, the brothers announced their decision not to accept nomination for the directorship in the upcoming AGM, their intended resignation from the eldership of the

Church, and the financial arrangement of \$800,000.

The next morning, Brother Chia advised Brother Scott Shaw that the leading brothers had changed their minds and that after further consideration, they did not feel that it would be appropriate for them to sign the agreement. Following this, rumors were spread that we brothers had initiated an attempt to buy out the eldership and take over the meeting hall and its assets using this agreement. From the very beginning, however, they were the ones who initiated negotiations so they could go away with some benefits.

In the final two weeks before that AGM date, full timers came and stood with us with much prayer and fasting. Also churches in many localities stood with us in prayers. The three leading brothers, realizing that they did not have the majority of the saints support, decided not to run as candidates for directorship as previously mentioned. Through the democratic and legal process of our country we were able to be brought into the Board of Directors. Because of that we had the legal position to bring the direction of the church back in line with the Lord's Recovery.

The turnover proceedings to the new directors did not take place until the morning of Thursday June 17, 1993. Right after the leading ones turned over the bank accounts and some of the documents they said to us, "We are still the elders of the Church in Vancouver. You do your own business in a room on the second



floor of the meeting hall." They also said, "We have thought it through, we can only have one peaceful coexistent way, and that way is: on Sunday morning you will have one meeting and we will have another meeting. You choose your time slots and we will choose our own time slots, and during the weekdays, you can have Monday, Wednesday, and Friday and we will have Tuesday, Thursday, and Saturday." That was their way of compromise. They said, "Brothers, we want you to tell us which time slots you want." We told the brothers that we needed to consider this before the Lord.

That afternoon, after much consideration we knew we had no choice but to exercise our legal rights. After the turnover of the church documents, we noticed from the key registration book that a lot of the saints had keys to the meeting hall, even saints who were no longer meeting with us for a period of time. Furthermore, we were reminded of an announcement given by the leading brothers less than one month prior to the AGM that the service office was broken into. They reported that the break-in appeared to have been conducted by someone who had a key to the meeting hall. Under these circumstances, it would have been very awkward to retrieve all the keys from the saints. Even if we were able to do this, there was no guarantee that all the keys were indeed retrieved. As the new Board of Directors we felt that the liability and security of the church was now up to us. So the first thing we did after a lot of fellowship and prayer was to change the outside locks of the meeting hall.

After the locks were changed, we informed the brothers that we had changed the locks and that we would take a strong stand. That was Thursday evening. The following evening, Friday night, was the usual church meeting. We went there at 4:30 pm; two hours before the love feast. We fasted, and prayed. At 7:30 pm we took a firm stand for the entire meeting. At the beginning of the meeting we stood up to announce to the saints that the church in Vancouver is a church in the Lord's Recovery, that she will take the way of the Lord's Recovery, and that the church in Vancouver will receive the leadership of the co-workers from the Lord's Recovery. Therefore, starting that evening there would be a new beginning. After we announced this, the leading brothers and their followers reacted strongly. Brother Chia asked us what was the scriptural basis for the new board of directors being responsible for the spiritual direction of the church. Then he said that he wanted to hear it from our own mouth whether as the new board of directors we still recognized the three brothers as elders of the Church in Vancouver. We replied that since they had already made it clear that their way was different and their truth was different that we had no recourse but to not recognize them as elders. At about 8:30 pm after declaring the church to be part of a sect and a system, they all decided to leave. They were not locked out nor were they told to leave. They simply left on their own accord.

As soon as they left, it seemed the turmoil, the winds and the waves, calmed down. We all knelt down and prayed for some time. We

can surely testify that during this whole turmoil there was no central control going on as the divisive ones have often accused. Rather there was a reaction that rose up in the Body of Christ to reject the evil system of error brought in by the divisive ones. We are very thankful to the Lord that in the Lord's Recovery we have such a Body consciousness. Our problem is the Body's problem. Our turmoil is the Body's turmoil. Our joy is the Body's joy.

During these five years of turmoil, beginning from 1987, on the one hand there was a loss, but on the other hand the Lord has been gaining a testimony amidst chaos. Now the saints in Vancouver are going on joyfully in one accord.

Finally we would like to say that by the Lord's mercy and grace that the direction of the Church in Vancouver will be one of keeping the universal oneness of the Body of Christ, of continuing steadfastly in the teaching of the apostles, and having nothing to do with division or divisive ones. We treasure the New Testament ministry that has rescued us and is rescuing us from this present evil religious age and will continue to build us all into His universal Bride and dwelling place, the New Jerusalem.

May all the glory be to the Lord for His gracious sovereignty.

Your brothers in the Lord's Recovery

Titus Chen

Peter Kao

Robert Lim

Peter Mak

David Sisson

Dated August 12, 1993 in Vancouver, B.C., Canada