

March 17, 2009

Dear saints in the churches in the Lord's recovery in Canada,

Brother Witness Lee first visited Toronto for the Lord's recovery in 1963. Since that time, in Toronto and the surrounding area, in Vancouver in the west, and later throughout Canada, churches have been raised up through the ministry of Watchman Nee and Witness Lee. Although there have at times been storms or turmoils that have temporarily affected us, we have passed through these together and have entered into the blessing commanded by the Lord on the oneness and the one accord among all the local churches on the earth (Psa. 133:1-3).

We are now facing a situation among the churches, especially in eastern Canada, that we all must address. It has become more than evident that Dong Yu Lan's different teachings and his independent work have become factors causing confusion, damage, and division among the churches and the saints. In recent weeks the leading brothers and co-workers in Mexico and Spain issued warning letters because Brother Dong's divisive work was damaging the testimony of the Body in their respective countries. Their letters reflect our experience and we echo their concerns and conclusions. Further, we are well aware that Brother Dong's work has caused similar problems in other parts of Europe, as well as Central America and Africa.

Last month several of us sought fellowship with David Wang and others promoting Brother Dong's work in London, Ontario. We made our requests both in writing and through personal contacts, but our efforts were either rebuffed or ignored. That left us with no choice but to publicly warn the saints in Canada concerning the ministry and work of Brother Dong. As brothers bearing responsibility in the churches and for the work in Canada, we are charged to take heed to ourselves and to all the flock and "to shepherd the church of God, which He obtained through His own blood" (Acts 20:28). In making this charge to the overseers of God's flock, Paul warned that "from among you yourselves men will rise up, speaking perverted things to draw away the disciples after them" (20:30). This not only happened in Paul's time but is happening among us today.

Therefore, we must warn the saints and the churches concerning those who do such things and cause division. In Romans 16:17 Paul exhorts us "to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them." Concerning the need to deal with divisive ones, Witness Lee wrote:

On the one hand, we receive all the believers in the principle of love according to God's receiving and not according to doctrinal concepts. This is according to Paul's instruction in Romans 14. On the other hand, Paul tells us in Romans 16 that we must mark those who make divisions and turn away from them. (*Five Emphases in the Lord's Recovery*, p. 15)

## DIFFERENT TEACHINGS

In the Lord's recovery we affirm the charge in the New Testament to "not teach different things" (1 Tim. 1:3; 6:3), because to teach differently from God's New Testament economy frustrates and damages the carrying out of the Lord's recovery for the building up of the Body of Christ. In a series of urgent meetings conducted to deal with problems caused by different teachings, Witness Lee, in reference to 1 Timothy 1:3, stated the following:

This phrase "not to teach differently" seems so simple... We may not think that this is serious, but actually it is more than serious. It kills people to teach differently. To teach differently tears down God's building and annuls God's entire economy. We all must realize that even a small amount of teaching in a different way destroys the recovery. (*Elders' Training, Book 3: The Way to Carry Out the Vision*, p. 43)

Later, in the same fellowship, Brother Lee linked the matter of teaching differently to its end result—division:

Timothy was to charge these teachers not to teach differently... If you mean business in the Lord's recovery, if you love the Lord, and if you are a real seeker of the Lord, you must take care of this—do not teach differently. What then should we teach? We should teach God's economy. This is the only answer available. No other result will come out of the different teachings but division. (*Elders' Training, Book 3: The Way to Carry Out the Vision*, pp. 46-47)

Many of Dong Yu Lan's different teachings have been spoken and published in Canada and have become factors that cause isolation and division. Brother Dong has disparaged the ministry of the twelve apostles by referring to it as a "traditional ministry," and he has belittled the ministry of the apostle Paul by referring to it as a "judicial ministry." By the term "judicial," Brother Dong is not referring to Christ's judicial redemption. Rather, he means that Paul's ministry is dead, legal, doctrinal and in the mind, as opposed to John's "organic" ministry, which he maintains is the unique organic ministry of "Spirit and life" among the apostles. Dong Yu Lan has extrapolated this ill-conceived contrast to the present age by contending that the ministry of Christianity is traditional, the ministry of Watchman Nee and Witness Lee is judicial, and only his own ministry is organic. This teaching is not only different from God's economy and inherently divisive, but it also inflates the perceived importance of Brother Dong's ministry in order to draw people after Brother Dong and his work (Acts 20:30).

Dong Yu Lan has also propagated his erroneous and deceitful interpretation of Revelation 12 wherever his work has gone, including Canada. During the November 2007 conference in Boston, the co-workers corrected this improper teaching and asked those responsible for spreading it to stop. To understand the seriousness of Brother Dong's deviant teaching on Revelation 12 and the critical truth that his teaching obscures, we encourage the saints to read "The Vision of the Woman, the Dragon, and the Man-child," in the March 2008 issue of *The Ministry Magazine*, particularly pages 160-163. Despite the co-workers' plea, Brother Dong and his co-workers continue to propagate this errant teaching and to use it as a justification for the aggressive expansion of their work. Banners for the recent Gospel Propagation Perfecting (GPP) training in London, Ontario, prominently feature depictions of this teaching.

Brother Dong's teachings are spread by his work in London through the dissemination of *Daily Food* and other literature as well as the speaking in the conferences carried out by his work. Other teachings being spread include:

- The churches in North America have become Laodicea;
- Only those following Dong Yu Lan's ministry have been especially commissioned to preach the gospel of the kingdom; and
- To attend the trainings and feasts in the Lord's recovery is to go back to "Jerusalem," that is, to the "headquarters" of a degraded religious system.

These teachings differ from the healthy words of God's economy and demonstrate that Dong Yu Lan's ministry and work are different than the general ministry that is received by the local churches around the globe.

#### DEVELOPMENT OF DONG YU LAN'S WORK IN CANADA

Since 1985, Brother Dong has cultivated a special relationship with certain brothers in London, Ontario. Brother Dong has visited there frequently himself to give conferences, his work has sent many workers there to conduct conferences and trainings, and he has encouraged brothers from there to visit Brazil frequently. He views the work there as an extension of his own work. Of all the workers in North America, only David Wang and a few other brothers from London are identified by Brother Dong as his co-workers.

A little over three years ago, David Wang established a GPP training center, modeled on Brother Dong's trainings in South America. Young people are encouraged to participate in the GPP rather than the full-time training in Anaheim, and the GPP training is conducted with complete disregard for and apart from the fellowship of the other churches in the area.

Brother Dong's workers in Canada have established a publishing arm to translate and disseminate his literature in English. A Canadian website has also been set up to promote Dong Yu Lan's literature, including *Daily Food*, a publication that presents Brother Dong's teachings in a format similar to *Holy Word for Morning Revival* (HWMR). *Daily Food* has supplanted Brother Lee's ministry as the regular diet of those who follow Brother Dong.

Dong Yu Lan has highly appraised the work in London as a center for the expansion of his ministry. In 2007, Brother Dong uplifted London as the only place in North America which has been entrusted to spread Dong Yu Lan's ministry throughout Canada and beyond. David Wang and others have attempted to spread Dong Yu Lan's work not only in Canada but also in Central America.

#### DIVISION AND DAMAGE

Brother Dong's work has damaged the Lord's recovery in eastern Canada through its independent and divisive ways. For example:

- In Cambridge, a city neighbouring Kitchener, Dong Yu Lan's workers surreptitiously drew saints away from the church in Kitchener, where they had been meeting, and established a separate meeting. Fellowship between these saints and the church in Kitchener was cut off.

- In Guelph, another city near Kitchener, workers from London set up a separate meeting despite efforts to blend the saints in their meeting with saints already meeting in Guelph and being cared for by the church in Kitchener.
- The GPP based in London has carried out activities to spread Brother Dong's work in Stratford, Strathroy, Woodstock, Hollyrood, Lucknow, and Kincardine without fellowship with other churches in the area.
- In London itself, many families have left the Lord's recovery due to the deviation in teaching and practice, including the abuse of authority, by the work of Brother Dong and his co-worker David Wang.

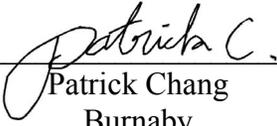
It is evident that Dong Yu Lan's work is an independent work operating apart from the fellowship of the churches in Canada. David Wang's recent rejections of our requests for fellowship underscore the independent nature of that work. This lack of fellowship is contrary to the basic principles of the Body of Christ and is in itself sectarian. Brother Lee wrote, "Whenever we are secluded and try to serve God by ourselves, we should remember that we are being independent and sectarian" (*Knowing Life and the Church*, p. 106). Brother Dong's co-workers from London have subtly inserted themselves into existing situations without fellowship, in some cases purposely concealing their presence and activities. They have drawn saints away from existing churches, started separate and divisive meetings, and spread their work in complete disregard of the existing churches.

#### A WARNING

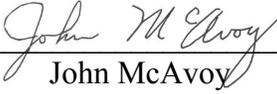
The teachings and activities of Dong Yu Lan and those workers who follow his ministry and work compel us to warn all the churches in Canada concerning these persons and their work. The work of Dong Yu Lan and his followers is a different work from the one work in the Lord's recovery, and it is spreading winds of teaching that carry the saints away from God's economy (1 Tim. 1:3-4; Eph. 4:14). Brother Dong's workers have made "divisions and causes of stumbling contrary to the teaching which you have learned" (Rom. 16:17). Therefore, in accord with the apostle Paul's charge, we must mark them and turn away from them. This is indeed a serious matter. We ask all the saints to pay prayerful attention to this warning. If some come to you to promote the work of Dong Yu Lan or its teachings, please heed this warning and bring this matter into fellowship with the leading brothers in your locality.

We have exercised forbearance toward Brother Dong, hoping that he and his workers would return to the New Testament teaching of the apostles (Acts 2:42) and the one work in the Lord's recovery. Recent events have made it clear to us that they intend to pursue a different course. Thus, we issue this warning to the churches and to the saints that they may be preserved in the healthy teaching of the apostles (1 Tim. 6:3; Titus 1:9) and in the unique fellowship of all the genuine local churches in the Body of Christ (1 Cor. 1:9). We pray that Brother Dong and his workers will realize the precarious situation in which they have placed themselves and hope that they will repent and return to the straight path (1 Cor. 9:24-27).

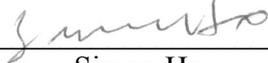
Your brothers serving in the Lord's recovery in Canada,

  
Patrick Chang  
Burnaby

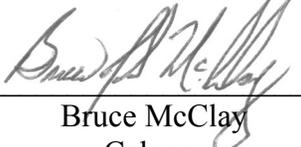
  
Kiang-Yin Hao  
Burnaby

  
John McAvoy  
Burnaby

  
Testimony Ang  
Calgary

  
Simon Ho  
Calgary

  
Franklin Lim  
Calgary

  
Bruce McClay  
Calgary

  
Allen Liu  
Edmonton

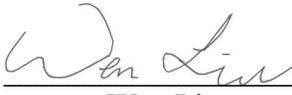
  
Rod Mattingsley  
Edmonton

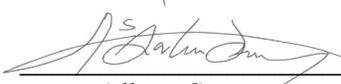
  
Bill Sakellariou  
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Dan Moreno  
Kitchener

  
John Chao  
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Peter Kao  
Richmond

  
Wen Liu  
Richmond

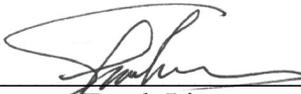
  
Albert Sayson  
Richmond

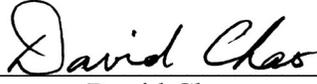
  
Victor Sayson  
Richmond

  
Wilson Chern  
Surrey

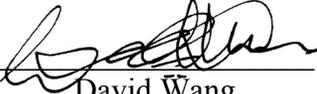
  
Robin Fenwick  
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David Heinrichs  
Surrey

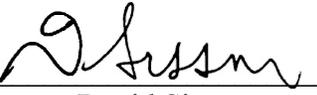
  
Frank Lin  
Surrey

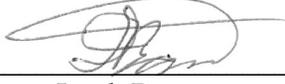
  
David Chao  
Toronto

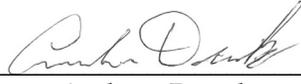
  
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David Wang  
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Isaak Banman  
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Andrew Dueck  
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