

BOB DUNCAN—SUBMISSION TO TORONTO REVIEW COMMITTEE

October 31, 2006

Dear Brothers,

Having considered this matter carefully and before the Lord, I see no reason whatsoever for the church in Toronto to quarantine Brother Titus Chu. Actually, my considerations have led me to conclude exactly the opposite: his ministry among us should be encouraged and supported because it produces Godly fruit. Brother Chu's ministry has borne fruit in my life in the form of an increase in my love for the Lord and His Word, an increase in my love and service to His saints, and an increase in my joy in the church life. I have seen the same happen to my family, to the young people with their serving ones, and to the ones I shepherd directly in this locality. I am not qualified to evaluate my Brother Chu but, for the sake of the question before us, I will provide specifics about this fruit as best I can.

I participated for three months in Brother Chu's 1998 English-speaking "10-month labor." He taught us to seek and find the Lord in the Word and in the hymns, to minister life to one another through the Word, and to love and serve the saints in our locality. He ministered from our heritage in Brothers Nee and Lee as well as from what the Lord has constituted in him. He trained us also to go to the Word directly for nourishment, revelation, and constitution. I learned character lessons in that "labor" that changed my Christian life and especially my serving life here in Toronto. For example, he taught us how to be "buried" –i.e.: hidden, unappreciated, and broken yet prepared to bring forth life for others in the proper season. As always, he was open to other ministers and ministries that could be helpful. I remember Brother Andrew Yu in particular coming from Anaheim to minister to us one time in that "labor."

One other, crucial characteristic of Titus' "10-month labor" was how he fully integrated the labor itself and its fruit into the local churches that sent the trainees. He did this by having the trainees alternately study and serve one week in their home localities and one week all together in Cleveland. At the end of the labor, there was a simple and effective transition back into the serving life of the home church. I myself came back to an intensive, ready-made serving life that launched me into the church life as I had never experienced it before. Not all ministries are able to provide such an end-of-training transition (e.g.: none except perhaps one or two of the 8 or more returning FTTA trainees from Toronto were able to re-integrate into a properly coordinated serving life in Toronto after the end of their training in spite of what was surely their great desire to do so). Brother Chu, however, did accomplish this through his careful consideration and practice. He was very wise and selfless in this. All the fruit of his labor was for the local churches. I have seen this characteristic of his "labors" demonstrated many times as the trainees from subsequent English and Chinese-speaking "10-month labors" have returned to serve faithfully and fruitfully here in Toronto. I include among those Jason and Jesslyn Maurier, Justin Nadeau, Jeff Martin, Joshua Chao, John Carbrey, Faith Tomes, and others as well. In addition, of course, there are the co-workers such as Ian Brinksman, Del Martin, and Nigel Tomes who have been raised up or perfected through him and who have so faithfully and effectively served the saints in Toronto and in other local churches in this area.

Regarding my family, all four of my children are saved and three of the four are going on very positively with the Lord. However my eldest two left the local church life here in Toronto in the 1990's whereas my youngest two have remained. One major difference that

helped keep my youngest two during their later teen years was the change in the young people's work since 2002. It took a new and more inclusive direction without losing its holiness. It relied less on spoken exposition of truths and more on Godly living and practical care of others. It sacrificed some cherished practices and ways but lost nothing of Christ. It emphasized Christian genuineness and outreach without adopting worldliness. Young people trained in the 2003 English-speaking "10-month labor" and earlier "labors" helped substantially with this change. Also instrumental in this change, of course, were co-workers such as the previously mentioned Brothers Ian, Del, and Nigel. For details, I recommend to you the attached letter [BrotherChu(YPservingones).doc] recently sent to the elders from a group of young serving ones. This new direction bore fruit in the lives of my youngest two children and in the lives of many, many others. It brought them to the Lord simultaneously through the Word and through serving others. Music and gatherings played a part in the new way (as they had in the previous way) but the heart of it was discovering the Lord in His Word and serving Him through practically and effectively serving others. The revival among our young people has greatly encouraged the church as a whole here, especially but not only those who have directly participated in it. It happened through the crucial inspiration and support of Brother Chu and his openness to follow the Lord in new ways.

Regarding the saints I shepherd directly, many have been helped by the "Discipleship camps" (English-speaking and Chinese-speaking) led by Richard Yeh, Yu-Lin Wang and others raised up or perfected by Brother Titus. Approximately fifteen saints from Toronto Hall 3 (including myself) have attended one of these camps. At these camps, the saints are brought into basic life practices over a period of three intensive days through brief messages followed by extended times of practicing. These practices are the basic ones which include: calling on the Lord strongly, saying "Amen," pray-reading the Word, singing the hymns joyfully to the Lord, and praising Him with an exercised spirit. Some new ones broke through in these for the first time. Some older saints broke through in these together in a fresh way. This has had a transformative impact on both new and old saints. Many continue in these practices in a renewed way to this day. Again, this happened under the inspiration and support of Brother Chu.

The hallmarks of Brother Chu's service to the saints here are respect for our inheritance from Brothers Nee and Lee, openness to new ways within the bounds of orthodoxy, respect for other ministries that are helpful to the saints, and an ability to raise up saints who raise up other saints. His ministry emphasizes feeding on the Word, gospel preaching, and serving others. He is a most proper and fruitful servant of the Lord among us. His quarantine would greatly damage the church here in Toronto for no reason. The damage could easily extend to the discouragement and inability to continue here of his co-workers as well (as happened after a similar although not identical decision was made in Chicago recently). The loss of benefit in total here would be extremely severe and disruptive to our church life.

I respect this brother greatly, but I am not "for" him. I do, however, respectfully petition you brothers to permit and even endorse his continued ministry here for the benefit of the saints and for their mutual enjoyment with him in the Lord.

Respectfully, your brother in our Lord,

Bob Duncan