

If We Walk In The Light



by Robert Stott

November 1970

A rare copy of a document that was banned by the Exclusive Brethren following its publication in November 1970.

Mr Stott leaves the reader in no doubt regarding the Truth behind the events known as the 'Aberdeen Incident'.

"IF WE WALK IN THE LIGHT. . ."

Aberdeen and New York

1970

This booklet is a copy of the original publication
Distributed to all "white booklet" subscribers
soon after the 1970 Aberdeen meetings. Those
In fellowship with J T Jr. were counseled by
"the approved" not to read but to destroy it

CONTENTS

	<i>Page</i>
Reading at Aberdeen with J.T. Jr.	3
<i>July 25, 1970</i>	
Letters	18
"If we walk in the light"	58

SATURDAY AFTERNOON READING WITH
J.T.Jr. IN ABERDEEN 25th JULY 1970

J.T.Jr. What the 'ell are we doing here? You so and so, what are you saying?

T.M.B. This will get us somewhere, this will get us somewhere. I don't know where.

J.T.Jr. George, what do you think of this here? George Brown, what do you think of this here?

G.M.S. I'm sorry I didn't hear your question.

J.T.Jr. I wasn't talking to you, boob. George!

G.W.B. Yes, Mr. Taylor.

J.T.Jr. What was the answer?

G.W.B. I don't quite know Mr. Taylor, what to make of it.

J.T.Jr. Anybody knows that. Is your wife here?

G.W.B. Yes, she is.

J.T.Jr. And she's mad.

G.W.B. No she isn't Mr. Taylor.

J.T.Jr. She is so. All going to have a good time here. Oh, yes. We're going to. . . you nut! . . . we're going to have a good time here. And you, you dear dear dear dear dear boob, what do you want to say?

J.A.G. See the stars and stripes, you know?

J.T.Jr. Rubbish! What are you looking at, you boob? See that fellow there? He's too serious.

J.A.S. I was thinking of the value of. . . .

J.T.Jr. You were thinking of what?

J.A.S. The value of Paul and his intelligence in the mystery. (*Loud laughter and stamping.*)

J.T.Jr. Now we must get on with this meeting here and the next address. Now we have Mr. George Terries. The next address. You never had it so good. You big boob, you. And then the next is what? Because we're

still producing. *(Not clear)*. We had the hell of a time in our house just a few minutes ago — 'ell of a life. That so and-so. But its No.2 now. We got No.1. That's No.1, that's George Terries. Anybody know him? Anybody know George Terries? We're going to have the 'ell of a time here. I want to tell you my purpose that he's a very good factory. I'm still looking for that. George is No.1. No.2 is coming but it comes slow. She's in terrific pain. But they come you know, they come, but its painful. You bastard! You bastard! We need a doctor here. Go to sleep Stanley, go to sleep. We have plenty of hymns, to hell with you. We're having a very good time. You bum, you. You big bum. Scott! Bum! Scott! Bum! Scott! Bum! Scott! Bum! Scott! Bum! Now you have it. You never have it. You never had it so good. You never had it like this, you nut, you. *(40 seconds pause with bursts of laughter)*. *(Shouting)* You stinking bum! You stink! Why didn't you bring some toilet paper with you. Very fine meetings

M.B.T. Yes, first class. *(Pause 85 seconds with indistinct remarks and laughter then shouts of laughter with cheering, whistling and stamping)*.

M.B.T. What I would like to know Mr. Taylor — is this to be the pattern for all meetings?

J.T.Jr. Look at that son of a bitch there. *(Pause 70 seconds culminating again in laughter, stamping and whistling.)*

J.T.Jr. You never had it like this before. You bastard you. *(Loud laughter, stamping and whistling.)*

J.T.Jr. David, where the hell you been? Thank God for you. I thank God for you every time. You been stinking somewhere. What you been doing at?

D.J.D. In hell.

J.T.Jr. You haven't had any privilege to do that. You feeling better? Thank God for that. You feeling better

David? Thank God for that. You feeling better David? Thank God for that. Are you feeling better David? Thank God for that. The whole thing, too. What about your intestines? Was that the trouble? To hell with them. 'ell with them! 'ell with them! You hear that George? George! You st. . . . George! did you hear? Yes. You st. . . . 'ell with the other one! 'ell with the other one! Stay awake, you boob! What do you think, we're going to get on with all these songs from Detroit? To hell with them, 'ell with them. I said. 'ell with them! You big bum you. You never had it so good. And don't you think, don't you think you're going to go away with this stuff. You here, what's your name? Son of a bitch.

J.G. John Gaskin.

J.T.Jr. Get up. You look like nothing. Sit down! You never had it like this before. Eric! Awake? You awake there? Well get up and perform Eric, get up. Get up Eric. *Get up!* Eric get up. Sit down. You never had it like this before. You stupid people here, what do you think I am? I'm a professor. Here you. I'm not finished with you yet. You nut! get up. I'm not finished with you yet. Well I'll tell you this. Don't you mention any cars any more, remember? So what the hell are you? Skunk. You never had it like this before. That son of a bitch. I very careful using the word son of a bitch because I wouldn't know. I wouldn't know, you have to be careful about it. Is everything all right with your bowels? You never had it so good. Stand up Mr. Gardiner. I would like to introduce you to Nicodemus. And will you answer the question that I ask you Nicodemus? You couldn't. Who are you? *Who are you?*

J.A.F. James Flett.

J.T.Jr. Get to hell out of here! 'ell, I said 'ell out of here. You big bum there, you Bennett, what are you doing there sitting round. . . . You never had it like this

before. Now we have some other things before, before us. You know, what I want to bring before you. What I want to bring. . . . There are things that I would like to bring before you. Repeat. There are certain things I'd like to bring before you. You son of a *(Pause 60 seconds with shouts of laughter.)*

J.T.Jr. You never had it so good. Will you have something to say to the church.

J.G. I think we've entered in the time of the sign language.

J.T.Jr. Repeat.

J.G. I think we've entered in the time of the sign language.

J.T.Jr. Repeat.

J.G. I think we've entered in the time of the sign language.

J.T.Jr. Repeat.

J.G. I think we've entered in the time of the sign language.

J.T.Jr. Repeat.

J.G. Amen.

J.T.Jr. Repeat.

J.G. I think we've entered in the time of the sign language.

J.T.Jr. You're going to sleep. Yes you were. All right George. Upidee, Upidee George. Upidee, upidee George. What are you saying for the church here?

A.T. Who's the big stiff now, eh?*(Loud laughter and whistling.)*

G.T. I think somebody needs a good clean out.

A.T. I've been today and I've used the paper as well.

G.T. Can I make another observation? You stink!

A.T. Say something original.

G.T. I'd like to. But it depends on somebody else.
(Pause 60 seconds with laughter.)

J.T.Jr. Watch me. You do the same. (*Loud laughter with whistling and stamping.*) You never had it so good. And I don't think will ever have it so good either. You big bum here, give me your hand so I can have some.

S.McC. Can I ask a question? Are these the signs of the Zodiac?

J.T.Jr. Yes! (*Loud laughter with whistling.*)

J.T.Jr. Now what was the point that was before us here? What we talking about here? What was the point we were. . . . What was the point we were talking about?

J.A.G. Sid escaped from Eddie and came and told James the Hebrew.

J.T.Jr. We're getting on with that. We're getting on with this truth here. And the truth is this. This is the truth. And this is the truth. And this is the truth. That's what it is. It's the truth. We're having a very fine time. And it's the truth. Why did you sit down? I told you to stand up. Don't you do that again. We're going to get down to the truth here. And the truth is the truth and the truth. And don't you sit. . . . Don't you sit down you st. . . .

S.H. Truth and the truth and the truth — that's triple crown isn't it?

J.T.Jr. Yes. And you, don't you sit down.

S.McC. Could you initiate us into the mystery? (*Loud laughter.*)

J.T.Jr. You never had it like this before. You never did.

S.H. It's like Piccadilly this. Like Piccadilly. I feel like Eros sucking plums, you know.

J.T.Jr. (*very slurred*) We're getting on very well in the truth here. (*Pause with indistinct remarks followed by loud laughter.*)

S.H. That's Alex Terries, higher and higher yet.

J.T.Jr. Get up you bastard. (*Loud laughter*). We'll

now proceed with this meeting here which is very spiritual and the point is to get people spiritual. That is the main line to get people spiritual here. We forgot to deal with those. . . . *(Pause.)*

S.H. Spiritual line to get people to stand on their feet isn't it? Two feet?

J.T.Jr. You never had it like this before. *(Loud laughter then a 75 second pause then very loud laughter.)* You never had it so good. You never had it so. . . . *(Laughter.)*

S.Mc C. We might translate that better by saying, "You never had it so good." *(Very loud laughter with whistling and clapping.)*

J.T.Jr. Now don't you do that again. You were told to stand up.

S.H. You can't do two things at once.

J.T.Jr. If you have an explanation for what in the world you're doing anybody knows no but you (sic). You have an opportunity to justify. . . . *(Laughter.)* The chapter begins this way. I repeat, the chapter begins this way. . . .

S.H. She was turned into a pillar of salt.

J.T.Jr. The chapter begins this way. That's how the chapter begins: "To hell with you." El — Genesis 1. *(Laughter.)*

S.Mc C. I may have to be excused. . . . *(Loud laughter and whistling for 40 seconds.)*

J.T.Jr. We're going on with the scripture here. *(Pause 45 seconds with bursts of laughter.)*

J.A.S. At least we've got company, Sidney

S.H. Tweedledum and Tweedledee. *(Uproar for 20 seconds.)*

J.T.Jr. Now we're going on with the scripture here. It's very spiritual this scripture. We have to get some scriptures in between some damned fools.

Ques. Beg pardon?

J.T.Jr. Do you hear that you big bum plumber from Dusseldorf? We have to get some scriptures in between some damned fools here. *(Laughter 20 seconds and then uproar, whistling etc.)*

J.A.S. A threefold cord is not easily broken. *(Laughter for 30 seconds.)*

J.T.Jr. You never had it like this before. *(Loud laughter continuing with stamping and renewed shouts for 60 seconds.)* We'll proceed with this meeting which is very spiritual. *(Pause.)* We're proceeding with this meeting which is very spiritual. You never had it so good. *(Pause.)* You never had it so good. *(Pause.)*

J.A.S. May we ask a question in the temple? Could you tell us what that means please? *(Laughter.)* When I was a boy we had a name for that.

S.H. We used to say, "Same to you with knobs on." *(Loud laughter, stamping and whistling 25 seconds.)*

J.T.Jr. Is there another question from the parliament? You son of a bitches.

D.R. I wondered if No.2 was stillborn or what?

J.T.Jr. Interpret! *(Pause.)* Interpret! *(Laughter.)* What's the interpret of this thing? What is it here? What's the question on the board?

D.R.. I was wondering if No.2 was stillborn. *(Confusion, two people talking at once.)*

J.T.Jr. Hey, wake up there you old coffin, you got two coffins on the side of your face there. Look up there, he has two coffins one on each side of his nose. You, don't do that again! Now what is the question before. . . . *(Laughter.)* What is the question before the board here? You son of a bitch, what you got to say? I couldn't prove that you're a son of a bitch, I couldn't do that. You can't say a son of a bitch if you don't know. But you're a bastard. Now what you want to say?

J.A.S. I'd rather listen to you.

J.T.Jr. To hell with you. We want to listen to people give me a fight. That's what I want, somebody to give me a fight. You don't want to fight me? *(Pause.)* The only fighter left is this skunk over here.

S.H. You can fight and run away. He that fights and runs away, lives to fight another day. *(Laughter, cheering and clapping.)*

J.T.Jr. *(very slurred)*. You never had it like this before. You never had it like this before. Me, I'm looking around for these son of a bitches, where are they? *(Loud laughter.)* You never had like this before. Now for instance if you want to take. . . . for instance, for instance, for instance, for instance, for instance, for instance it's still coming. . for instance. *(Pause.)*

S.Mc C. I'm beginning to wonder where I am.

J.T.Jr. I wonder where the 'ell you are, you *(sic)*.

S.Mc C. Whether I'm down there. . . .

J.T.Jr. Down there, that's where you are. *(Laughter.)* Now it's a very fine subject this here. It's wonderful you know, it's really wonderful what I'm bringing before you. What I'm bringing before you is really wonderful. There's one of these bastards here trying to interrupt me. What I'm bringing before you is wonderful. But these bastards, they interrupt me. But you're going to get something out of this meeting, because I'm a very spiritual man.

S.Mc C. It's very long in coming. *(Loud laughter.)*

J.T.Jr. It's long in coming because of a son of a bastard like you. You never had it so good. *(Laughter, pause, then several wolf whistles. Then uproar, cheering clapping and loud rhythmical stamping 90 seconds.)*

J.T.Jr. The introduction of these meetings was very spiritual you know. And we must get on. . . . spiritual. *(Laughter 30 seconds.)* You never had it so good. You son of a bitch. I wondered what that word meant you

know and then I found out what it was. (*Loud laughter and stamping.*) (*Shurred*) We. . . . we. . . . we need a doctor here. Amen. Huh! We need a doctor here. We never had it so good George. And George, you son of a bitches. But you can't really say that one if you don't know. So I wouldn't say it. (*Laughter and pause.*) You never had it like this before and I don't think you'll have it again. I'll tell you a few of my friends here. A few of my friends, I'll tell you who they are. There's that Mr. . . . I'll tell you who my friends are. . . . Ben Armitt, he's my friend. I don't know any other son of a bitch is my friend or no, I wouldn't think he is though. I think you are you big boob over there. I think he's my friend. Your name is Scott, yeah, you're my friend, you discovered me, in. . . . (*Laughter.*) . . . you discovered me in Inverness. What you want to say, you *boob*. Get up and say it.

J.A.S. My name is Scott. (*Laughter.*)

J.T.Jr. You never had it so good. (*Pause, then uproar and whistling with loud hysterical laughter from the platform 25 seconds.*) Well, the object of these meetings as usual, is to get some people spiritual, that's the object of these meetings. That's the real object of any meeting, to get something spiritual into the brethren. Now how are we going to do that with all these bastards here? I'm looking for you, I'm looking for you, you're going to get it. But George, George you're going to give the next address. That may be not too happy for you. You may not like that but he's going to give the next address. And then we're going to get the next so and so and that's going to be that bastard sitting there. I think his name is Craig. That's the next bastard going to speak — Goodness, if you would keep looking down there, I'd get help. (*Laughter*) Now we got No.2 man and the next man is not going to be you, you bastard you.

Nicodemus, son of a bitch. I don't think there's anything truer than that, that Nicodemus was a son of a bitch.

A.T. He's from the same source.

J.T.Jr. I know my men. Why don't you keep quiet, you *bastard*? (*Loud laughter and then bursts of cheering, stamping and whistling 30 seconds.*) Now we got two. And George, don't you forget your production. George, don't forget your production. George! don't you forget your production. I think you forgot that, and you are No.1 man. No.2 man is this Craig here, fast asleep in every meeting. Fast asleep in every. . . . (*Laughter.*)

G.T. Can I ask who is going to clean up the mess?

J.T.Jr. I have to ask you to repeat.

G.T. Can I ask who is going to clean up the mess?

J.T.Jr. We'll take care of that. (*Pause.*) You never had it . . . so good. Now we have No.2 man, and he's that Craig. He's the son of a bitch from somewhere. I must excuse myself because I don't know whether he is a son of a bitch. I think he's more like a bastard. Because I can't prove my. . . . I can't prove some of the things I'm saying here. You can't prove who a son of a bitch is. But you could prove who a son of a bastard is. That's what you could prove.

J.A.G. You can't go by the unction, you must have facts?

J.T.Jr. We'll have time for you. David, we think much for you. I wondered where you were and I found out where you were and you were sick and I think I felt for you. And I think the brethren did too, felt that you were sick and we are going to keep on doing that. You're a sick man (*next part indistinct.*) And you Alec, you think you did a good job didn't you? Yes, I'm telling you this: I'm going to take a lot of your territory away from you. Well we're getting on with these meetings and we must have something spiritual here you know. There's

all the old bums going to sleep, he couldn't, you know he couldn't do it right, he goes fast asleep doing it. (*Singing, very slurred.*) Everybody's doing it, doing it, doing it.

S.Mc C. You've given me so much today that I'm troubled with flatulence.

J.T.Jr. To hell with you. These distinctions are rather difficult to understand, but it's Hebrew. 'ell with Stanley McCallum, 'ell with him, 'ell with Craig, 'ell with. . . . Jim (*Pause.*) Renton, he's rentin' everything. And you, maybe we'll see about you. But what we want, what we want is George. . . . Terries, that's what we want. . . . and why we want him is, his fine production. That's why we want you George. Production. And if you don't know, I'll tell you this that he's got a very fine production. You people don't know these things but I know them. And then there's that Jim. . . . Fleming. He's got a pretty good production, but I *think* I made one of them mad you know, that's what I think I did. But they all came to me with confessions, so I think J.F., son of a bitch is all right. But I wouldn't be able to call him that you know, because I don't know, all I can call him is a bastard. Now if you people have got anything to add to this would you please say it.

J.A.G. Would you give a word?

J.T.Jr. No. I would give my word about. . . .Mittwoch. . . . Mitt. . . .Mitt. . . .Mittwoch, Mittwoch. Nitsche, you understand that? I'll give my word Mittwoch.

J.A.G. Would you interpret Heinz?

H.N. It's Wednesday. Mittwoch is Wednesday.

J.T.Jr. Now we're doing all right here. Now J.F, you satisfied? Your daughters are wonderful, I tell you and your wife is *superlative*. Oh, when she came to me I thought that was it. And you were scared. He was scared when she came to me. But she had to do it. It's too bad you know, there's only one job like this. All these people

wanting my job, but there's only one job. And I got Mrs. J.F. and she came, and she was something. And she still is something. These old you know, these Georges, they don't get a clue with But we'll get on with the operation, and it's very fine. I tell you that George Terries' production is *fine*. And then J.F.'s is fine, when I got it. What do you think this is? Your bed? This fellow's sleeping on me all the time. George, you understand? George, you understand? No. Oh yes, that George Terries he knows how to produce them.

A.T. They're all like their uncle.

J.T.Jr. You're a liar! You're a liar!

J.A.G. We all agree.

J.T.Jr. George, we're waiting for them. I tell you that George is something.

G.T. The half has not been told you.

A.T. Say something original.

G.T. I go by scripture.

J.T.Jr. You son of a You devil. I'm telling you, that George is something. George, George. . . . Boag You want some help? I never had it so good. I really have never had it so good. I can control. . . . Glasgow, Edinburgh. . . . Preston. . . . and what the hell is the name of this place here?

J.A.G. Perth.

J.T.Jr. Perth. You *never* had it so good. But that J.F., he. . . . I'm not too sure about him. Cause I. . . . got her. I got her all right. So it's not too safe for him. Where are you, where are you, where are you, you honey, where are you? Mrs. J.F. where are you?

Rem. Right up the back.

J.T.Jr. Who asked you to say anything?

Rem. I was giving you some help.

J.T.Jr. Go to hell. Where is she? Where are you? Oh honey, its too *far*. (*Loud laughter.*) We're getting

on with this meeting here and it's going to be spiritual before we get through. That poor old fellow from Detroit, I know he's pretty sick, you know. Sick. He's Detroit, sick, he's sick as a dog. Down by the sea wall, saying "Oh help me Oh God." Down by the sea wall. Yes that's something you didn't know. Where are you Jonah? By the sea wall.

S.Mc C. What he's crying is "Hosanna, Son of David."

J.T.Jr. No, no, he's not. He's down by the sea wall. I learned this song from one of the most priestly men I ever heard of, and he didn't know nothing any case. His name was Johnson. I heard from him: "Jonah? I'm sick as a dog. Down by the sea wall." Jonah means. . . . I think it means, you know, I think it means Hebrew. Here I am Jonah, shouts the captain, where art thou. Jonah. Here am I! down by the sea wall, sick as a dog. Give me seed cake or else I die. Repeat. Captain says, Where are you Jonah? Wake up Jonah! Where are you? Here I am, sick as a dog. Give I kee-cake, give I kee-cake, give I kee-cake or else I die. Repeat. Give I seed cake or else I die. Jonah means Hebrew. Jonah knows Hebrew, he says, Cast me in. You never heard such ministry as this before. Jonah says, Jonah says, Cast me in, that's what Jonah says, Jonah was, I think, between females. That's the latest ministry and I think it's true, same as Peter.

S.Mc C. I was just going to ask if I could be excused. (*Loud laughter.*)

J.T.Jr. It's too good, it's too good for you to be excused. Too good. Because Jonah's, what he had to eat was terrific. But what you got to eat is good. You stay here — don't you go out of here.

S.Mc C. Are you prepared for the results? (*Loud laughter and stamping.*)

J.T.Jr. You never expected this here. You did not.

R.A.C.K. Didn't Jonah have a 20 gallon tank?

J.T.Jr. Where the 'ell are you? Who are you talking up there? That's that coffin man, yes it is.

W.M.C.C. But it wasn't me it was him.

J.T.Jr. Yes it was, it was you. It was you, Oke We want oke, that's all we want. Oke! Fine meeting this, you never had it like this. You, I'll get through with you -- you won't be what I'm thinking about you. Derek. We need a hoist. Who told you you could sit down? We want a hoist. That's no good. We want a hoist. We want to get up to heaven. We want to get up to heaven.

S.H. Get them to sing "Swing low sweet chariot, Swing low sweet chariot," Go on Derek.

S.Mc C. When can Jonah come up? get up? In a moment I'm going to say, "To 'ell with you." (*Loud laughter and stamping. Pause. Then cheering and whistling 90 seconds.*)

J.T.Jr. You never had it so good here. Now we'll try and get spiritual in this meeting. What chapter did we read? Any case the whole thing adds up to this, the whole thing adds up to this: do you have any power to attract people to Christ? do you? That's what it adds up to. Do you have any power to add up. . . . Look at me! Don't look at that boob. Where did you go?

S.Mc C. Ask no questions and you'll be told no lies. It's a very delicate matter.

J.T.Jr. It seems very smelly around here, it seems very smelly here. Where you been? it seems very smelly here. Did you take care of that bastard? did you? Did you care for that son of a bitch? You can't call him that you know really, because you don't know. Doctor did you take care of him?

W.T. And myself as well. (*Loud laughter.*)

J.T.Jr. Now we got to get on with this meeting here.

S.H. Every verse ends with: *(singing)* Doing what comes naturally.

J.T.Jr. Maybe you. Not yet, maybe. George. You ready for production? Stand up. Are you ready for production?

G.T. Yes.

J.T.Jr. How many are in view?

G.T. At the last count there were three, but one's gone.

J.T.Jr. Who's next to him? Who's coming up next here? We want to have you in view. No.3. Where's that so and so? Where's he? Where's No.3 here? Who's No.3 here? where's that son of a bitch? Surely it's not me? Is that true? You're a real son of a bitch. I don't know who's propo. . . . I don't know who is the 3rd man. Who was he? Who is?

Several voices. You.

J.T.Jr. Is that true? All right we'll proceed with this meeting. I found out that you're a crook. Yes. I found out that he's a crook. In between these meetings I found out that this son of a bitch is a crook. He's the first son of a bitch I've met since I came to Aberdeen. Well, we'd better proceed with these meetings. We'd better proceed with these meetings. No.1 is George; you ready for production? All the stools ready George? You need stools if you're going to produce.

G.T. Are we permitted an anaesthetic?

J.T.Jr. Speak up.

G.T. Are we permitted an anaesthetic?

J.T.Jr. Proceed. You proceed then. Proceed with your production.

(Note — Because of the extraordinary character of the occasion, it has been necessary to make some attempt to describe the intervals of noise and uproar intermingled with speaking. This has been done without exaggeration and all can, of course, be verified from the tapes.)

INTRODUCTION TO THE LETTERS

The matters witnessed to in this booklet involve the Person of Christ. If this were not so they would have been left unpublished. As it is, the papers are presented in a humble and sorrowful spirit, and in the desire that the Spirit of God may sovereignly use them that some "may awake up out of the snare of the devil."

The vile behaviour and blasphemous, obscene and abusive language witnessed to here are regarded by many as "the current manifestation of the humanity of Christ." Paul warned the Corinthians about "another Jesus," "a different Spirit" and a "different glad tidings" and said: "ye might well bear with it."

While this booklet was being printed, J.T.Jr. died. This is a matter of grief to those who knew him in brighter days. However the "spiritualizing of sin" amongst his supporters continues and it was felt right to continue with this publication in view of the large numbers of brethren who have been cunningly deceived about these matters.

It should be made clear that the second witness referred to on page 20 is now under assembly discipline in Detroit. The devil used this matter as a diversionary tactic and is still doing so. Those who have rallied to the standard raised by the Spirit of God in Aberdeen and New York have done so in the recognition that there is no respect of persons in dealing with evil. Witness however remains. Our desire now is to walk in the light and, in all humility, to keep a clean place for the Lord.

R.S.

"Airylee",
Nigg,
Aberdeen.

Mr. A.B. Parker
New York.

30th July, 1970

Beloved Brother,

Mr. Taylor arrived on Thursday morning, July 23, The brethren we had arranged to stay in the house were: Dr. and Mrs. Robert Gardiner of Perth, Mr. and Mrs. Jim Gray of Edinburgh, Mr. and Mrs. E. Steedman of Falkirk and Miss Anne Gibb of Falkirk. All these brethren were here by 8.30 p.m. Mr. and Mrs. R.A.C. Ker, who were to stay at Laurencekirk, called about 9.30 p.m. on their way from the airport to Laurencekirk. Immediately J.T. Junr. saw them, he said, "These are my friends" and insisted they stay in my house.

That night we witnessed Mr. Ker lead his wife through to Mr. Taylor's bedroom with a dressing gown on and bare-footed. Then Mr. Ker returned to his own bedroom alone. My wife witnessed Mrs. Ker coming out of Mr. Taylor's bedroom about 6 a.m. on Friday morning. Mrs. Ker spent some time during the intervals in Mr. Taylor's bedroom. On Friday we were almost an hour late for the afternoon meetings. I knocked on Mr. Taylor's bedroom door but got no response. After another 20 minutes Mrs. Ker came out, saying that she had to wait until she was released. After about a further half hour Mr. Taylor came out. Mrs. Ker said that she had to be with Mr. Taylor to attend to his feet and head.

On Friday night Mr. Ker again led his wife through to Mr. Taylor's bedroom about 11 p.m. and again returned to his own bedroom alone and left his wife in Mr. Taylor's room. To get from Mr. Taylor's bedroom to his own bedroom he had to come through the kitchen, dining room

and living room. We have no evidence as to when Mrs. Ker came out of Mr. Taylor's bedroom on Saturday morning.

At the break on Saturday I went through to Mr. Taylor's room with a preparation for his lips which he had asked for, after which we barricaded the door between the Ker's quarters and the living room to prevent Mrs. Ker from having access to Mr. Taylor's room, because we were disturbed and unhappy as to the length of time they were spending together. We provided every comfort and care for Mr. Taylor so that he was well looked after by us in the house. Mr. and Mrs. Ker tried to break down the door so that she could reach Mr. Taylor's bedroom. In the process a large glass panel in the door entrance was cracked. When our other visitors left for the meetings Mrs. Ker managed to slip through to Mr. Taylor's bedroom, staying there alone with him for some time, so that we were again late for the afternoon meetings. When she came out of the room she said that she had been told to tell me that I was a son of a bitch and a bastard.

On the way to the meetings I asked if it would be all right for Stanley McCallum and Jim Lovie and his wife to come up for a meal with us after the meeting. He agreed to this. The afternoon session was short and we were home early. Mr. Taylor went straight to his room and Mrs. Ker followed him through a short time afterwards. S. McCallum and the Lovies arrived. We sat round talking and had a meal. J.T. Junr. and Mrs. Ker did not put in an appearance and I felt I had to find out what was happening in my house. I went through to Mr. Taylor's bedroom and found Mrs. Ker undressed and in bed with Mr. Taylor. He had on his pyjama top which was open down the front. I remonstrated with Mr. Ker and asked him to get his wife out of there and had asked S. McC. to come back to the bedroom with me and witness the

situation. Stanley McCallum and I both witness to the fact that J.T.Junr. and Mrs. Ker were in bed undressed together. S.McC. asked J.T.Junr. if this was right and he said "Yes". S.McC. pointed out that it was unsuitable, uncomely and not morally right. J.T.Junr. said to him "The devil is in you and I have to get him out. You've been wrong all your life." Stanley McCallum said, "What would Rene say?". His reply was, "I suppose you will tell her." Stanley McCallum and the Lovies then went away. Ker was fully consenting to what his wife had done and I decided that to protect my house I had to put the Kers out. Mr. Taylor insisted that he was going out with them and said "She is my woman." We prevented him from leaving with the Kers; this was because we wanted to protect him. Stanley McCallum, Jim Lovie and Bob Gardiner had gone to Glasgow to get James 3rd off the 1.20 a.m. flight. J.T.Junr. became very difficult, calling me "bastard", "son of a bitch" and to "all go to hell." I had to send for Dr. Bill Thomson who had been attending to him for the last three to four weeks. J.T.Junr. became very quiet when Dr. Thomson arrived and he was given an injection and tablets. Dr. Thomson said that medically he was a sick man, but the moral side is a matter for the priests.

I feel all could have been covered if J.T.Junr. had admitted the wrongness of having another man's wife in bed with him, both being undressed; if it had been admitted that he was a sick man. The attempt to justify the bedroom situation has made it imperative to disclose the full facts.

The attempt to have me put out by saying to Edward Ross (a local brother who phoned J.T.Junr. yesterday) that my house was leprous and the action against S.McC. at Detroit before he even arrived home is an attempt to get the witnesses out of the way. Some brethren take

the view that this is like Abishag and David, forgetting Ephesians 5 v.5 and other scriptures.

(Signed) James Alec Gardiner

"Airylee",
Nigg,
Aberdeen.

Mr. John Grugeon,
Peterhead.

16th August, 1970

Dear John,

Re your enquiry as to assembly judgments in Aberdeen on Tuesday 28th July and Wednesday 29th July.

1. July 28: The brethren in Aberdeen considered that what I had done regarding my house (see my letter of 30th July to A.B.P.) was right, and that I had kept myself and household on 2 Timothy 2 ground. John Scott would not accept this, continually saying that the man of God was pure, an elect vessel, etc. (which no one denied at the time). He would not agree that it was wrong for a man to be in bed with another man's wife. We withdrew from him on the basis of 2 Timothy 2. J.T.Jr. had also named my house as being leprous. This was not accepted by the brethren.

We then looked into the language that J.T.Jr. used at the meetings, i.e. "S.O.B.", "bastard" etc., and decided it was wrong to use such language to anyone, especially brethren who are walking in the path of separation — 2 Timothy 2.

2. Wednesday 29th July, we repudiated the meetings on the basis of Colossians 3 v. 8.

We never at any time passed judgment on any person not local with us in Aberdeen. We placed the tapes of the

meetings and the facts concerning the incident in my house in the hands of A.B. Parker in New York where they belonged.

Your brother in our Lord Jesus,
(Signed) James A. Gardiner.

470 East 26th Street,
Brooklyn,
N.Y. 11226, U.S.A.

Miss Elizabeth M. Hindle

7th August, 1970.

Beloved Sister,

Thank you for yours of July 23rd; I do not remember you, but am thankful you enjoyed the meetings at Aberdeen.

The last time I was there I met the press which was very interesting. This time I met criminals.

I arrived on Thursday by charter flight with Mr. & Mrs. Alan Ker. I was brought to A.G.'s house and was made very comfortable. That night there was some singing and I went to bed.

Friday the meetings started at 8 a.m. At the foot of my chair in the meeting was a glass of mixed whisky.

The meetings proceeded on Abram the Hebrew and there were some very fine addresses and the day was very fine in spiritual ministry. During the meetings I took a sip of whisky.

Mr. A.K. had said to me that his wife wanted to wash my feet, to which I agreed. He also suggested she might assist me after the meetings each day in rubbing my head and massage. He brought her in that night, they had to go through most of the rooms of the house to get to my room — there were many helpers besides the host and

hostess who saw them come to my room. The second night was the same only there came a knock on the door and in came the host with S.McC. and J. Gray.

S.McC. says, "What's that?", points to the sister (nurse) lying on the bed. He says "Corruption". He points to some clothes on the floor and again says, "Corruption"; the host agrees. I said to S.McC., "You are a bastard, a liar". Alan Ker had also come in and he told S.McC. that he was charging his wife with corruption. He said she was a pure woman.

They all left and Alan Ker and his wife went out expecting me to follow to get the charter flight.

On the way out Mrs. Ker was called a demon and they were told they could sit on the street all night.

Alan Ker waited 1½ hours for me to come out, they then left to go to a hotel.

The reason I could not come out was that two brothers would not let me out of the room. This lasted for 1½ to 2 hours when there came a knock at the door and the doctor came in.

The doctor gave me some injections as he had been doing and then said, you are going home because you are sick? I said no I am not sick and asked him if he knew what was going on in this house. He said no, so I said I would not spread evil by telling him.

The host came in with some pills and I asked where Alan Ker was, and he said he did not know. He said James 3 was coming. Soon James 3 came and I asked why he came because I was to meet him at London airport.

S.McC. had phoned James 3 and told him something and then met him at Glasgow and told him some more. James 3 actually left the meetings at Farnham because he was told I was sick, senile and did not know what I was doing. S.McC. filled up James 3 with this "corruption" as he had charged.

I left the house (A.G.) after asking was he right, his wife, S.McC. He said yes, but I found out later he meant that S.McC. was right.

As I came out to go with James 3, there was S.McC., J.L., J.G., and a brother called Stephano or such name, about 4 a.m. These were the criminals; they were supposed to have a breaking of bread, but none was held in that house.

The charge made by that bastard Waterfall that I was in bed with another man's wife is a dastardly lie. If I wanted to sleep with another man's wife would I go to Aberdeen—costing about \$1,000? Brooklyn would be cheaper. Some brethren have shown themselves to be boobs.

The dear brethren in Detroit have come to a right decision and withdrew from S.McC. only to be poisoned by A.B.P. with the lies he got from Aberdeen. I told him I withdrew from him, 2 Timothy 2, because he was associating with persons under discipline (Aberdeen).

Affectionately your brother,

J. TAYLOR, Jr.

69 Fitzroy Avenue,
Harborne,
Birmingham, B17 8RH.

Mr. J. Taylor, Junr.
New York,

11th August, 1970

Dear Mr. Taylor,

I have a copy of your letter of the 7th August to Miss E.M. Hindle. It is not for me to deal with the earlier

part of it except on two obvious points:

1. Miss Hindle's letter of the 23rd July was written the day before the Aberdeen meetings started. I note you say she enjoyed them.
2. What was Alan Ker's wife doing *lying* on your bed in the absence of her husband? Is it normal for nurses to lie on the beds of their patients?

In your penultimate paragraph and without witness, you accuse me of charging you with being in bed with another man's wife. I did not do this. If you want the facts they are these:- We in Birmingham had heard disturbing news from Aberdeen including that the brethren there had sent certain charges against you to the brethren in New York. At the same time considerable pressure was put on us in Birmingham, as on brethren in numerous other cities in this land, to the effect that you must be supported 100% whatever charges had been made. Our stand was that we could not do this with a man under charge (1 Tim. 3.10) but that any charges against you were New York's matter and not for Birmingham to decide. I did state as a principle that "it is not right for any man to have another man's wife in his bed" (Rev. 2.14). This was the position when we assembled for care on 1st August, 1970. A hymn was announced. Kenneth Read said he was not prepared to sing the hymn with anyone who was not "in 100% support of Mr. Taylor or who accepted the Aberdeen judgment". I replied immediately "We break bread in this city to-morrow as accepting the following three points:-

1. Withdrawal from iniquity.
2. Pursuing righteousness
3. It is not right for a man to have another man's wife in his bed."

A number of brethren rose to leave and were challenged as to their reasons. Some stayed to argue that we must

wait on the universal leader, others said it was right for the universal leader to have another man's wife in his bed.

We have lost 100 but saved 400 and are thankful that the Lord has stayed with us.

You say that Detroit brethren were poisoned by A.B.P. From all accounts he had some poison from which he recoiled (he told me so) but you, Mr. Taylor, were the originator of the poison. According to the principles of the house of God, Mr. Parker should have simply presented the charges from Aberdeen to the saints in New York. You prevented this, thus slaying a righteous man, by withdrawing from him on the telephone and violated divine principles in doing so.

If Aberdeen's judgment was wrong, who is to decide so? The nearest city (Deut. 21); read your father's ministry on this (Vol. 193, P.250);/you know it better than I do. What did the nearest city (Peterhead) decide? That Aberdeen's judgment was *right*. You imagined you had the right to ex communicate Aberdeen because they arrived at a judgment as to certain evil you ministered there. That is presumption as with Uzziah, whom the priests withstood (2 Chron.26; 16-18). Then because beloved A.B.P. was gravely disturbed by the charges which had been made, you withdrew from him. The result? To this date those who were walking in the light of the assembly in New York have not heard the charges and probably never will do.

Finally, it is plain to any unbiased reader that your letter is abusive — see 1 Cor.5.11.

Faithfully in the Lord,

(Signed) F.D. WATERFALL.

"Kilmorack",
Souter Street, Macduff,
Banffshire. AB4 1PD.

James Taylor 3.
New York.

12th August, 1970.

Dear James,

I write you re statements made by J.T.Jr. in letter to Miss E.M. Hindle dated 7th August 1970 at N.Y. received by me with Aberdeen post mark 8th August.

As the meetings were July 24/26, how could Miss H. have written J.T.Jr. on July 23rd to say she enjoyed the meetings at Aberdeen?

J.T.Jr. did *not* arrive at Aberdeen with the KERS. They arrived by scheduled B.E.A. flight into Aberdeen at 8.55 p.m. on Thursday. J.T.Jr. arrived by charter on Thursday morning. The brethren who were guests in J.A.G.'s house can *witness* to the conduct of J.T.Jr. with the sisters. There were *Dr. Bob Gardiner*, *Jim Gray* and *Ed. Steedman* and Mrs. Bob Gardiner and Mrs. Jim Gray were "alarmed" and "scared stiff" at the attitude of J.T.Jr. In the meetings he said to Dr. G. "I'll get her yet, Doc."

J.A.G., J. Gray and I were present when S.McC. 'phoned you to Farnham. He did not mention the word "corruption" but told you that he and J.A.G. discovered J.T.Jr. fully *in* bed, under the blankets, with Mrs. A.K., and that he had said it was "unseemly and not morally right" for J.T.Jr. to be in bed with another man's wife.

The facts of the vile language in the meetings can be witnessed to by over 500 brethren. The vulgar reference to the male organ and the sexual "double talk" was unmistakable. The tapes are proof of that.

Dr. Thomson's medical opinion was that J.T.Jr. was

a "sick man".

His letter to Miss H. states that S.McC., J.L., J.G. and Ed. Steedman, whom he calls "Stephano" are criminals. Why? and on what basis?

Aberdeen repudiated the meetings on the basis of *vile* language. Col. 3: 8. Expressions "bastard", "son of a bitch", "devil", "bloody bastard". The vulgar reference to the male organ, the repeated way he put his fingers to his nose, crossing himself like an R.C., the way he made brethren laugh when brothers were praying and the repeated statement "go to hell" adding "El" is Gen.1.

The subsequent happenings are as follows:-

S.McC. withdrawn from before he got home to Detroit on Tuesday 28th.

J.T.Jr. sent message to Aberdeen that J.A.G's. house was leprous and they (Aberdeen) would have to deal with him. Aberdeen repudiated this charge against J.A.G. and also (as above) repudiated the meetings. The neighbouring meetings fully accepted this, and this judgment should have carried universally — *GLANTON!!*

New York withdrew from A.B.P. because he received the tapes of the 3 day meetings from Aberdeen! He is thus said to be "associating with persons under discipline."

The facts of the "bedroom" were put on Harrow (A. Lyon) and on New York through you. These localities have done nothing to judge immoral conduct.

The responsibility rests on you re the facts, placed where they belong. The *same* moral standards of the House of God applies to every one of us!! Our God is a Righteous Judge and the attempt to negate the witness by using the assembly to put witnesses "out" will never stand in His sight.

I have loved J.T.Jr. and followed him but it was obvious to me that the Lord was not in the Saturday afternoon sessions at Aberdeen.

The brethren universally will be preserved and protected as we have a judgment, before God, of good and evil.

We in Macduff did not judge J.T.Jr., we stood by the assembly judgment in Aberdeen.

The Lord will only be with us as we maintain 2 Timothy 2 v.19 and He will have "truth in the inward parts."

Yours in much affection,
(signed) James Lovie.

39, Douglas Avenue,
Staten Island, N.Y., 10310.

Mr. J.A. Gardiner
Aberdeen

14th August, 1970

Beloved Brother,

You, and others, laid witnessed facts before A.B.P. on July 29 and forwarded to him, by air, tapes of the Aberdeen meetings which confirm your testimony that evil speaking occurred.

The tapes have been reviewed and we judge that although parts of the meetings were profitable, there was profane, irreverent, corrupt language during a substantial portion of the time. (See James 3:10 and Ephesians 4:29). Also, God's Name 'El' was used profanely on frequent occasions. Is this not blasphemy? (See Leviticus 24:16).

It is incumbent on us to endorse Aberdeen's repudiation of the meetings in Aberdeen, on the basis of 2 Timothy 2:19.

Certain of the information received from you was discussed with the minister by E.E.H., A.B.P. and another brother on July 29. Answers he gave to certain questions about the meetings were proven untrue by the tape record,

which arrived later. A.B.P. was withdrawn from Thursday evening, July 30, and E.E.H. at the Care Meeting, August 1 – obviously to prevent facts becoming known.

Efforts which we have made to get the facts about the meetings before brethren here and in neighbor meetings have been unavailing. Patience has been exercised while the glory lingered (Ezekiel 8:4 to 11:23), loth to depart from the place where the revival has had such a unique place.

We have been taught, and believe, that no one, however gifted, is greater than the assembly. (See Acts 9:6; 14:27; 15:30). Because brethren in this city refuse to face facts, but rather vindicate and shelter one who is guilty of evil speaking and has not repented of it; are submitting to the domination of those who have rejected true witness and will not themselves listen to the truth (John 8:32), we must separate from them.

If the Lord will, we with our wives, expect to break bread together on August 16, taking a position in sympathy with Aberdeen and others who have acted on the basis of 2 Timothy 2:19, in repudiating the Aberdeen evil.

With love in our Lord Jesus Christ,

(Signed) Elliott E. Hoyte
Donald Pfingst
A. Bufton Parker

(Statement enclosed with previous letter.)

**"YE SHALL KNOW THE TRUTH, AND
THE TRUTH SHALL SET YOU FREE"**

The crisis facing brethren currently relates to the exposure of shocking evil at Aberdeen meetings on July 24, 25, 1970.

Aberdeen has repudiated the meetings and associated evil (2 Timothy 2:19).

New York is ruled by the perpetrator. In the place where he should stand before the assembly, he is dictating to the assembly and not allowing facts to be known. Persons having facts have been withdrawn from unrighteously. (See Num. 35:24).

Plainfield and Passaic — neighbor cities — blinded, endorse New York.

The facts, witnessed to by hundreds of brethren who were at the meetings, are specifically witnessed to by original tapes which recorded the meetings. They disclose, unbiasedly, exact words expressed, along with the intonations of the speakers, the background of hilarity caused by showmanship, the laughter at unseemly, insulting remarks, the whistling, the 'cat calls', the rhythmic stomping of feet; they are proof of the use of words no believer should use, but worst of all the blasphemous use of God's Name 'El'. No lover of Christ, hearing these tapes, could do other than endorse the action of the brethren in the place where the things were perpetrated. (See Deut. 21:1-9).

Hundreds of brethren, present at the meetings, have solidly supported the stand Aberdeen has taken. One witness writes:

"We were at Aberdeen on July 24-25th. We returned home before we had arranged for, and I took the first opportunity of confessing to my brethren that I had failed badly in not protesting in the Name of the Lord Jesus against the torrent of evil to which we listened for two days. All the brothers who were there, including two juniors, followed suit, endorsing the adjectives I had used; namely, lewd, vulgar, obscene, indecent, abusive and irreverent. At a later meeting I added the adjective, blasphemous.

It cannot be too strongly emphasised that the issue that brethren universally have to face is that of blasphemy. The brethren at Aberdeen have judged-

this. The charge of blasphemy is based on the flip-
pant, profane and frequent use of the Name of God,
"El", in meetings on July 24-25."

God has exposed evil in its awfulness. The judgment
seat will make clear what has happened to cause blessing
and cursing to proceed from the same source (James 3:10),
but our part, now, is to join in denouncing the evil and
support those who have done so and have separated from
it.

(Signed) Elliott E. Hoyte
Donald Pfingst
A. Bufton Parker

4475 Wawona Street,
Los Angeles, Calif. 90065

Mr. James Taylor Jr.
Brooklyn, New York.

August 26th, 1970

Dear Mr. Taylor,

How long are you going to continue to "kick against
goats" (Acts 26:14) in ignoring the principle of witness,
and to cause the precious sheep of God's pasture to be
scattered?

I appeal to you, in the name of the Lord, to judge as
sin before God (1) the vile and unholy speaking which
came out of your mouth on Saturday, July 25th, 1970
at 3-day meetings in Aberdeen, Scotland; (2) the apparent
lust you have recently acquired for caressing and handling
sisters (other than your wife) in an unseemly and un-
becoming way; and (3) your responsibility for exposing
yourself and others unnecessarily before the Press and
thus bringing the testimony into disrepute. Each of these
three matters are established by two or three witnesses
(2 Cor.13:1) and the facts available to the priesthood in
your city.

I love you Mr. Taylor for the truth's sake, and for your many years of faithful and devoted service to Christ and His assembly as having been in the "main line" of the recovery of the last 140 years, and my earnest prayer to God is that you will quickly get right and thus be able to continue in this great recovery to the end of the dispensation. The Lord Jesus wants His wife, and is anxiously and patiently waiting for her presentation to Himself!

Therefore, I would again earnestly appeal to you, as did Nathan and Gad to David, to soberly consider your words and conduct during the past month or so, and to say to God as David (the man of God) said -- "I have sinned greatly, in that I have done this thing; and now, I beseech thee, put away the iniquity of thy servant; for I have done very foolishly," 1 Chron.21:8, and again in verse 17 of that chapter -- "Is it not I that commanded the people to be numbered? It is I that have sinned and done evil; but these sheep, what have they done?"

With tears,
Yours faithfully in Christ,
(Signed) Ernest F. Cary.

50 Red Post Hill,
London, S.E.24.

Mr. J.W. Beattie,
Capetown.

3rd September, 1970.

My Dear Joe,

We have heard that you and your family have been withdrawn from. We do not know why except that it is said that it was for a "local" reason. This from a sister in Capetown. May I urge you to take the opportunity of

what the Lord has allowed (whatever the reason for it) to consider whether it is right in any way to continue in support of Mr. Taylor and those who support him? We have a great deal of affection for you and Evelyn and your family and would be sorry to see you and them engulfed in the darkness which is deepening with those who support him.

I told you in my previous letter of what had gone on in Aberdeen. Mr. Taylor has been brazen about this; the Scottish newspapers have been full of his own accounts of his conduct. He says for instance that he and Mrs. Ker were under the sheet together "but she was on one side of the bed and I was on the other." He says that he was in his pyjamas; her husband says that she was naked. Deuteronomy 22;22 does not involve enquiry as to whether there is actually fornication, (although the words "lie with" are often used in that sense.) How in the circumstances of that verse would one know? The persons concerned were to die. Proverbs 6;29 is also apposite especially where it is claimed that Mr. Taylor was pure; it says he cannot be innocent. The Lord does not do or allow evil that good may come in the way some are saying.

Nor is it right to make meetings professedly for a Bible reading to become obscene and blasphemous; nor is it right to abuse the brethren. We could easily send you extracts from the Aberdeen tapes. His supporters at their meetings have descended to the level of worldliness that no "pop" church would think of. Drums have been seen carried into meeting rooms and heard played by neighbours still with us. There is shouting, clapping; toilet rolls used for paper aeroplanes; of course, water pistols. The enemy is there and it would be defiling to go in. All these things with accompanying profane language may not have reached South Africa (but they

will as soon as Deryck Noakes returns.) Accounts of his meetings here are already becoming scandalous. The effect of the "ministry" of people like him and David Davis is to impel those who hear them to seek the light and leave their place with Mr. Taylor.

He has served in the past, he has stood for established principles. But Satan has got in in power and he is leader of what is corrupt. We heard from a brother who is leaving them that they believe that once you accept Mr. Taylor's place you can get the gain of Christ's headship. They preach that they depend on him and not on Jesus to get them into heaven. A sister among them preached in Glasgow.

These are not the things that you or your family believe in; nor do we. Can you not use this present time to save yourself and your family whom you love from this other awful thing? I am sure that you would not have to stand alone in South Africa for more than a few days once it was known that you had judged and left it yourself.

Yours affectionately,
(Signed) Eric C. Burr.

203 Garden Lane,
Colma, California 94015

September 8, 1970.

Beloved brother,

We feel it is due the Lord and our brethren to set out the truth of the position taken in this city (San Francisco) in matters current universally.

We early felt that the wealth of the help furnished the church in temple enquiry by the great ministers of

the revival, where the help of the Spirit was fully sought and found in the opening up and laying down of the principles of the house of God, should be drawn on and govern us if we were to find divine support and direction through this excruciating time.

Initially, in recognition of the need for clarification of the position in New York, we looked to the nearby localities — Passaic and Plainfield — on the principle of proximity (Deut. 21) to make thorough enquiry into facts (Deut. 13:14) in view of the universal report and concern as to matters affecting the assembly and God's testimony (J.T. N.S. Vol. 59, page 93), and waited in confidence on our brethren to arrive at a righteous judgment (John 7:24) according to God, which would carry the conscience of saints universally.

Concurrently, the brethren in Los Angeles, our nearest meeting, had mutually agreed together to work through matters on the same basis, i.e. looking to Passaic Plainfield. Before any conclusion had been reached, a local brother in L.A. challenged the brethren during a preaching on 23rd August 1970, making a man the issue instead of the truth, and subsequently walked out followed by about 20 brethren. No charge of evil was made, or basis shown for turning on brethren who had up to that moment been mutually agreed. The brethren who remained in the room later came together in assembly, and reached the judgment that the walkout was an unprincipled action, and shut up those who had so acted. An appeal was made for them to own their wrong, and return to their brethren. However, those who had walked out commenced meeting in a house immediately, and during that time, localities farther distant than ourselves took the position of identifying with them in fellowship before any conclusive assembly action had been taken in Los Angeles. This constituted the removal "of thy neighbor's landmark"

(Deut. 19:14) in principle, and also ignoring the principle of proximity (Deut. 21). When those who walked out set up a rival table on 30th August, they were withdrawn from on 1st September.

In view of there being two tables in our nearest meeting, and the appeal for fellowship being made to this city by both, it was incumbent on us to come to a judgment as to which position the Lord was supporting (1 Corinth. 11:19, see note 'g'), to which we could extend fellowship.

Careful searching out of facts showed that there was no righteous basis for the walkout by brethren, and that the action was indeed lawless, unprincipled, and in disregard of the true assembly position in Los Angeles which had been owned of God for many years (Romans 16:17). It was manifest that if God had not changed His position in regard of the assembly there, in that evil was being judged, we could not change ours (Acts 11:17).

In S.F. on Saturday, 5th September, the judgment to continue in fellowship with those remaining in the position in L.A. brought out opposition and an unsubstantiated charge of iniquity against his brethren by a local brother. Again, an attempt was made to make a man the issue, but nothing shown that would invalidate the position taken by his local brethren. He walked out of the assembly followed by six others, and all were placed under discipline.

Throughout, it has been continually confirmed to us that the Lord is calling attention to righteous judgments in local assemblies which God would own and support, and the obligation of all that in every place call on the Name of our Lord Jesus Christ (1 Corinth. 1:2) to do likewise.

It has become our conviction that in the fulfilment of obligation to Himself, and to God's Name, the assembly

in Aberdeen, in repudiating the meetings on July 24, 25 & 26, because of vile and blasphemous speaking (Col. 3:8), acted on behalf of the whole assembly. Aberdeen's judgment was upheld by nearby meetings. Peterhead and Laurencekirk, in recognition of God's eternal principles (see J.T. N.S. Vol.7, pg.325). Two local S.F. sisters who were present have borne clear witness to what was said and done in those meetings.

We have therefore concluded in assembly that we fully accept the assembly judgment in Aberdeen regarding those meetings, and would continue to walk in fellowship with the saints in Aberdeen and those in support of this judgment everywhere.

As humbly accepting our part in the public breakdown of the church, in its current sorrowful bearing amongst us, we have proven the reality of the Lord's presence, as, in His grace, we have been helped to act according to clearly established divine principles (2 Timothy 2:19-22 and Matt. 18:20), that there might be provided a suitable dwelling place for our God (Acts 7:49).

With faithful love, your brothers in our Lord Jesus Christ,
W.K. Rosenberry J.N. Castle A.F. Widtfeldt.

143 Vale Avenue,
Brighton BN1 8YF

Mr. J.H. Symington,
Neches.

September 9, 1970.

Dear Jim,

Strictly speaking I should not be writing you now, but having heard through Herbert McGregor of New York that you had expressed puzzlement to him that Robert Stott had turned against J.T.Jr., I plead of you

on the basis of John 7:51 to please read on.

Until that awful day, July 26 I had stood firm by J.T.Jr. and had promulgated his teaching. I was with James 3 at the 3-day meetings at Farnham, and when he was mysteriously whisked away to Aberdeen he left the Lord's Day meeting in my hand. And on that day I suggested for the reading at Farnham Isa. 63:8-14, and was boosting up J.T.Jr. throughout the day to my final preaching at Guildford. That same night I heard the dreadful news from Aberdeen, having spoken with accredited witnesses, and that was the end for me.

This crisis had nothing then to do with the truth or the tenets of the faith. I had up to this time followed this man blindly. Suddenly there was a yawning gulf, I could not follow him one inch further in the demoralizing and degrading conduct (think here of green books such as "Practical application of the truth") that he has introduced into the assembly of God. 1 Timothy 3:14,15. The issue was starkly outlined against a backcloth of "that light unstained" that represents the pure line of the truth in our day through J.N.D. to J.T.Senr. Yet the issue was clear and simple, "that he may run that readeth it," Hab.2:2. It was either right or wrong, it was either black or white, it was either good or evil. Where now was the faith once delivered to the saints? The answer was clear, "This is Wickedness", read Zech.4:6-8, a woman, a plate of lead! Could anything be more clear?

The priestly side may say, "rend not your clothes lest ye die and wrath come upon the whole assembly", but what we had to face was "but your brethren, the whole house of Israel shall bewail the burning which Jehovah has kindled." We had set up 'an absolutely pure man' in the house of God which has provoked Him to jealousy. He absolutely forbids any creature being set up in comparison with Christ. Through shibboleths and

formulae such as, 'mystery', 'the Hebrew language' 'ambush' '100% behind J.T. Jr.', 'the Lord will not let His servant down in the end', the devil has succeeded in drawing the veil over the hearts of latter day saints even as he did in an earlier dispensation. Why did we let him? Why, oh why dear Jim are you still deceived?

On Thursday July 30 in this city John Ralston asserted publicly that unlike you or me, the man of God, J.T. Jr., is so pure and holy that he can have another man's wife in bed with him any time he wishes. (John's sister said she would count it a privilege to make herself available in this way.) He also said that the only way to arrive at a judgment is to go into the presence of God without any facts and the answer will come. I had on the previous evening stated the full facts of what transpired at Aberdeen to the whole of the brethren in this City, and it was refused by the majority. This was the end for me and 160 others. Iniquity had come into the holy place and was being condoned. We stood apart on July 30 from this iniquity that is an outrage to the pure line of the recovery.

I have in my possession one of the original tapes of the Aberdeen meetings, and contrary to report they have not been faked or tampered with in any way. They are de-filing to listen to.

I enclose for your perusal transcript of the Saturday Reading at Aberdeen (afternoon). Before God I assure you these are the actual words used. The background of noise and vulgarity has to be heard to be believed. If you agree that this language of the gutter is suitable for the assembly of God, then you are not the man I have taken you to be. The crude obscenity and filthy suggestive language is bad enough in truth, but what exceeds all is the descent into blasphemy as witness the oft repeated play on the words, hell, and El, a name of God.

Can you answer why those in fellowship with you have tried to blanket out every attempt to place the truth as to these things before the brethren? Why did J.T.Senr. go personally to Newcastle in 1926 to establish facts upon which a sound judgment could be based? Thank God the assembly conscience has been aroused in New York. This is the finger of God to transfer to his local city on the basis of irrefutable evidence the same character of corruption as was revealed (but refused by the many) in Aberdeen. Is it not plain that God is still in His heaven, and the Lord is on the throne? Thank God there is now a righteous judgment in New York, we rejoice in the many who are keeping a clean place in that City where the Lord can come.

I enclose some newspaper cuttings not because they are edifying but because they exhibit the depths to which the Lord's Name has been dragged thus causing further reproach to the testimony. Is this nothing to you?

I have loved and revered James Taylor Jr. I owe much to him and value much of the ministry that the Lord has been pleased to give through him. I enjoyed his hospitality in New York as lately as April this year. This does not blind me to the fact that my erstwhile idol has feet of clay. Could you too be saved before "only the fish-stump is left to him," 1 Samuel 5:4?

I quote from a demand dated August 27, 1970 on J.T.Jr. notepaper written from his house, directed to me as Trustee of Stow Hill Depot, a demand for "1 Million Pounds Sterling for manuscripts Volumes 1 to 126. Payment by September 5, 1970." My reply to this (written on September 6 and posted to him) was as follows:

*"A million pounds? How blind thou art, deceived...
What hast thou, thou thyself hast not received???
How wilt thou stand, when in the final count
The Judge demands from thee the full amount???"*

I need only comment that it is the first time in the annals of Stow Hill, which is a charitable institution, that there has ever been a request for royalties on ministry.

What anguish might have been saved had James 3 accepted what we all know to be the case that J.T.Jr. is a very sick man. Yet the purge is an absolute necessity in the government of God.

Look at the July list of 3-day meetings. Why have men that we revered gone down like ninepins? Because the Lord was angry with a so-called levitical system full of men who could not even discern between right and wrong.

Save yourself dear Jim, from this untoward generation while time remains. If the Lord enables you to do this please send on this evidence to Tony McLachlan of Winnipeg.

Faithfully yours in the Lord Jesus.

(Signed) Robert Stott.

741 East 22nd Street,
Brooklyn, New York 11210.

Mr. Robert Stott,
Brighton.

September 16th, 1970.

Beloved Brother:

This is sent with a desire to make clear facts as to the recent events involving the assembly here.

On August 22nd, James Taylor Jr. was withdrawn from, the Lord having mercifully opened the eyes of many remaining in ignorance as to the facts of evil in our midst. It was established that Mr. Taylor's scandalous conduct had been purposely made public to the press. Unseemly conduct (1 Cor. 7:1) towards sisters invited to his home was established in the mouth of witnesses. Attempts to destroy

the testimony since have failed.

As to ministry, his blasphemy and filthy speaking were named as defiling and dishonoring to the holiness of God's house. Witness from Aberdeen as to this was fully accepted, also.

The spirit of lying has marked our brother's evil conduct. The statement at the August 1st care meeting was deliberately phrased: "There is a tape of filthy conversation which is not my voice. It's a fake." But the original tape of the Aberdeen meetings, now in Mr. Parker's possession, is Mr. Taylor's voice without any doubt. There is no evidence that any false tape exists. Further, when charged at the care meeting with using the expression S.O.B. (spelled out), he shouted, "You're a liar." Witness then established that he had admitted doing so. The tape shows he used the term no less than twenty times. His claims "I'm a pure man", and "The Lord told me to do it", are part of a story which has been unquestioningly accepted by many responsible persons. *The spirit of lying* was named by Mr. James Taylor Senior over thirty years ago in precisely the same context in this city. Lying and purity are not compatible.

The collective sin in preventing testimony from being presented on August 1st was also owned. The travesty in the withdrawal from Messrs. Parker, Hoyte and Pfingst was confessed.

The brethren continue to break bread counting on the Lord to support the determination to remain free of any evil, and we have happily resumed fellowship with those wrongfully withdrawn from on August 1st. A full scale schedule of meetings is being followed in houses, the Supper commencing at 6 a.m.

Our earnest hope is that our brother Mr. Taylor may be granted repentance and also the many who have been darkened, and who may remain in a measure of ignorance

as to the current evil so sorrowfully widespread.

Faithfully yours in our Lord Jesus,
(Signed) William T. Petersen, Alison Petersen.

Plainfield, NJ

Mr. J.A. Gardiner,
Aberdeen.

September 17th, 1970.

Beloved Brother,

On August 22nd, an overt act of evil, fully witnessed to was brought before the brethren in New York. The perpetrator, Mr. James Taylor Jr., refused to acknowledge or judge the evil, and walked out of the meeting, followed by a considerable number of brethren. Those that remained, about one hundred, desirous of maintaining a holy place for the Lord, acted as in assembly and withdrew from the guilty person, 2 Tim. 2:19.

The next Lord's Day, August 23rd, an announcement, privately prearranged by a few brothers in this city of Plainfield, given out at the commencement of the assembly time, linked the brethren here with the evildoer and those prepared to go on with him in New York. Thus precedence was given to following a man instead of maintaining allegiance to Christ and the principles which govern the house of God. This forced those who desired to maintain the truth to immediately act in the light of 2 Tim. 2:19. Therefore, 24 brethren protested the announcement and withdrew, refusing to be linked with unjudged evil. "But let a man prove himself, and thus eat of the bread and drink of the cup," 1 Cor. 11:28.

Very soon after having withdrawn from the evil, the Lord very graciously opened our eyes to see that the prime issue in His mind was not the overt act in New

York, serious and condemning as this was, but what occurred during the course of the meetings in Aberdeen on July 24 & 25. The witness of those attending these meetings and the tapes, part of which some of us have listened to, bear out conclusively that serious evil was current. Blasphemous speaking (irreverent and jocular use of God's name "EL") and vile language was extensively used. Leviticus 24:15-16 and Colossians 3:8. This is abhorrent to God and must be completely rejected by every lover of the truth.

If the position in Aberdeen was to be protected and maintained according to divine principles it became necessary for those walking in the light of the assembly to immediately meet this thrust of the enemy. The faithful in Aberdeen rose to it, and in assembly repudiated these meetings. This judgment was ratified by the assembly in Peterhead, which is your nearest meeting. This action should have then been endorsed in every assembly universally, if we had carried out the truth laid down at the time of the Glanton issue.

The brethren in this city, who have withdrawn from unjudged evil, have expressed our full support, in assembly, of the action taken in Aberdeen pertaining to these meetings. Therefore, as lovers of Christ and desirous of holding things for Him, we have commenced breaking bread declaring ourselves as in fellowship with you and others taking similar ground. "But if we walk in the light ... we have fellowship with one another". 1 John 1:7.

We are supplicating God that the consciences of the brethren universally might be aroused as to what has come in and in fidelity to Christ take a stand against it.

Affectionately in the Lord Jesus Christ,

(Signed) P.W.Coombes, Keith Adamson,
Cyril F. Dadd, Robert Dadd
Gunnar Hesterman

129 Goldstone Crescent,
Hove, Sussex, England.

Miss R. Mathews,
Adeiaide.

17th September, 1970.

Dear Miss Mathews,

I must in faithfulness say that your letters appear to me to be an attack on christianity and therefore apostate in character. The over-riding error in them is that you are using Old Testament scriptures to justify behaviour and language which is clearly and specifically forbidden by Paul. A few examples of what I mean:

1. "But fornication and all uncleanness or unbridled lust, let it not be even named among you, as it becomes saints; and filthiness and foolish talking, or jesting, which are not convenient; but rather thanksgiving" (Ephesians 5:3,4). According to J.N.D.'s note, "foolish talking, or jesting" could be rendered "indecent talking, or buffoonery." There could be no more accurate description of Aberdeen than that.

2. "But now, put off, ye also, all these things, wrath, anger, malice, blasphemy, vile language out of your mouth" (Colossians 3:8). This was the scripture used by the beloved brethren in Aberdeen when they repudiated the meetings with J.T.Junr. and referred the matter to New York. It was an assembly judgment righteously arrived at on the basis of scripture and it is binding on all who seek to walk in the truth.

3. "... giving no manner of offence in anything, that the ministry be not blamed; but in everything commending ourselves as God's ministers. ..." (2 Corinthians 6:3,4.) A clear and simple injunction to servants which was flatly disobeyed in Aberdeen.

4. "Let no one despise thy youth, but be a model of the believers, in word, in conduct, in love, in faith, in

purity." (1 Timothy 4:12.)

These are not typical scriptures which would need to be taken "in their setting" but direct injunctions to the church and to individuals, needing no qualification or interpretation whatever. As beloved J.T. said, Paul's ministry is the christian's distinctive light. Miss Mathews, I beg of you, allow these scriptures to have their weight in your soul. Forget the ingenious and corrupting attempts to justify wickedness which are current and be recovered, through the penetrating edge of the word of God to your original link with the Lord Jesus. The use of the Old Testament against the New is of the devil. On this subject J.T. said: ". . . the early converts began with the apostles, not with Moses. . . Doctrine must be tested first by the apostles teaching and then by the Old Testament, if necessary. . . . We have had examples of that, the Old Testament being put forward as the means to judge a matter which was really a New Testament matter . . . If the Old Testament is necessary as an adjunct in the matter, good and well; of course, it is right to look into it; but the New first. The apostles first in all cases." (J.T. N.S.76 243,244.)

You quote some of Paul's stronger expressions such as "son of the devil" (Acts 13:10). Paul had the right to speak strongly and he exercised that right -- but he exercised it sparingly and with discrimination. The same could be said of J.N.D., F.E.R. and J.T. This has been part of the protection of the testimony and I thank God for it. What was judged at Aberdeen was something wholly different. It was a flood of indiscriminate abuse directed at almost anyone who spoke; foolish, violent and confused.

I repudiate strongly your strange suggestion that my grandfather, Hugh Wasson, would have supported all this wickedness, I feel sure that in your heart you know

that this is not true.

I cannot explain how it is that one who has unquestionably ministered in the power of the anointing could now descend to such filth and corruption, but I do know that Paul allowed for the possibility of breakdown even in his own, unique apostleship: "But I buffet my body, and lead it captive, lest after having preached to others I should be myself rejected" (1 Corinthians 9:27.) How lowly he was! and it may be that the Spirit of God indited that scripture specifically for this grievous failure in the last days. I cannot explain either why so many persons that I love and respect should remain in communion with this evil. I have seen quite a number of letters from those rejecting Aberdeen's judgment and I have read them eagerly, hoping to find something that would explain why so many have failed to act on divine principles. Every letter (including your own) has failed to face the facts squarely, has hidden behind the established reputation of J.T.Junr. and used arguments and reasoning which are twisted and dark.

The only way that I could have stayed in fellowship with those who condoned this thing would have been to force myself to go against my conscience and the scriptures and allow a man to become a test of fellowship. To swallow Aberdeen I would have had to believe in a God who was devious, cunning and cruel. Over against this I rejoice in the clear and simple words of John: "And this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all."

I do not know what report you have heard of events in New York following August 22 but no doubt there has been distortion in it. The fact is that over 80 brethren in that city are now in fellowship with us on the basis of the Aberdeen judgment which they have examined and

confirmed. I don't know how the "defection" of men like A.B.P., E.E.H., and E.T.M. is being explained away; possibly they are regarded as "religious old fogeys" (although this is pretty mild language by Aberdeen standards) but we know that these are the direct products of J.T.'s ministry and manner of life and that they have loyally supported J.T.Junr. as far as it was righteously possible to do so. A.B.P. told us on the phone that in his judgment anything worse than the last reading at Aberdeen (he has a set of original tapes) would have to come "direct from hell."

But in all this there has been food for our souls despite the deep sorrow and great pressure of the conflict.

Those of us who withdrew from evil in this city on July 30 found that it took us a little time to discover how deeply engulfed we were. Now we are re-discovering the lowly Saviour, learning from Him and finding "rest to our souls." He has been very gracious with us but He has not minimised the extent of the failure we have had our part in. He has made it clear that we contributed to a system that was arrogant and presumptuous but He is teaching us now His own "blest ways." We have found that one clear judicial action (terrible though it was at the time) has done more to raise the state of the saints than a hundred adjustments of practical detail could have done. We pray constantly that more may be saved from the wreckage (my fear is that those — especially young people who pursue this evil line further will be so disillusioned when it does crash finally, that they will go straight out into the world.) May there be many saved in Australasia;

*"If you linger in the darkness
You will surely miss your way."*

Faithfully in Christ,

(Signed) Roger M. Stott.

69 Fitzroy Ave.,
Birmingham B17 8RH

Mr. G.R. Deck,
Wellington, N.Z.

25th September, 1970.

Dear Mr. Deck,

I regard your letter of 1st September 1970 to John Railton with gravity in that you are prepared to set aside assembly judgments so as to justify a servant who has fallen into sin of which he will not repent. You dismiss these as "the attack upon the Lord's servant" and justify the wicked language used by Mr. Taylor as "method" then say there was no issue as to the truth. Is there no issue when a person uses vile language expressly forbidden by Scripture? Col.3:8. There is witnessed and written evidence of his corrupt speaking without the need to repeat it here. Certainly the Lord brought out a state in Aberdeen, a sad state in the man who was serving. He has since brought out a sorrowful state in people like you who are prepared to justify an unrepentant sinner and to set aside the necessity of a believer separating from iniquity when it appears. You dismiss the New York assembly action when they dealt with the immoral conduct of J.T.Jr. and of lying by the latter as "P's divisive action in N.Y." and ignore the way the assembly was overridden by Mr. Taylor when he withdrew (unjustly) from Mr. Parker.

Your error is easily explained; you have started from the premise that it is impossible for Mr. Taylor to sin, presumably because of his past usefulness in service. Scripture says, "When I say to the righteous that he shall certainly live, and he trusteth to his righteousness and doeth what is wrong, none of his righteous acts shall be remembered; but in his unrighteousness which he hath done, in it he shall die" (Ezek 33:13).

God is no respecter of persons (Rom.2:11.Col.3:25,

Deut.1:17). You know as well as I that to judge righteously you must for the time forget the person and say:

1. What are the principles?
2. What are the facts?
3. Is the person repentant?

In any other person than Mr. Taylor I believe you would have said it would be necessary to exercise discipline because of the seriousness of the charges, but because it is Mr. Taylor who has been much used in the past, you call sins something else. Scripture says, "Woe unto them who call evil good and good evil; who put darkness for light and light for darkness. (Isa. 5:20.)

You say "the Lord has justified His servant." In what way? Is the justification in hundreds of righteous persons being forced to withdraw from iniquity? You cannot prove your statement. You only reveal your biased approach. You quote Romans 14:4. If you read the context it applies to one weak in the faith and is concerning what is eaten or the keeping of days. In any case in your own service you do not appear, from your letter, to be getting directions from your Master, but from Mr. Taylor, as to whether or not to visit England to serve.

The conduct of Mr. Taylor is revealed by himself to the Press (photographed by them with his arm around another woman) and television, is described by people of this country as "wicked". But you try to delude the saints that it is "pure" and "holy" and the product of a "heavenly-minded man."

Mr. Deck we pray that God may grant you repentance to acknowledgment of the truth.

Yours faithfully in the Lord,

(Signed) F. David Waterfall.

15. Rosstowney Park,
Londonderry,
N. Ireland.

Mr. G.R. Deck,
Wellington, N.Z.

3rd October, 1970.

Dear Ron,

I refer to your published letter of September 1st, 1970. You say there was no issue as to the truth at the Aberdeen meetings. The supreme issue of truth concerns God Himself and the reverence due to His Name. The blasphemous use of a divine Name violated this. A further issue of truth is the conduct suitable to God's house, which the vile, corrupt and abusive language violated, see Eph. 4:29. Brethren felt frightened, revolted and defiled by the servant's language, behaviour and gestures (e.g. mocking a brother while he prayed), see Eph. 5:3-4. To refuse to judge of these things would be a condonement of corruption in the temple. The meetings at Preston in October 1969 were condemned for lewdness, yet hundreds of witnesses testify to much worse at Preston and Aberdeen in July 1970. Is no protest to be raised through respect of persons?

As to words used, where does Scripture support such references to the holy brethren as "sons of bitches", "damned fools", "bastards", "go to hell", etc.? Such debauched language might be expected in a gambling saloon, but occurring in the assembly it is an insult to the presence and person of the Spirit of God. To equate this conduct with that of a heavenly-minded man is a novel and surprising interpretation (out of character with you, Ron) of the pure line of teaching and example of our former great leaders.

Method personal to a servant is invalid if not under the anointing, see 1 Cor. 2:13. One cannot do evil that

good may come, Rom. 3:8. Whatever the intent of such carnal methods was, the reaction in the saints was a holy resentment against defilement of the temple and the degrading of communications, see Isa. 6:3—7. The divine nature in the brethren rose up in righteous refusal of such an injection of depravity amongst saints. The Spirit of God thus raised a banner against the flood of vulgar speaking now flowing amongst those in these Islands who have rejected the judgment of what occurred in Aberdeen. Far from being personal to the servant, the methods have been fully imitated, so that even young children have taken on the swear words. (I do not dwell on the house incidents, which, through Press interviews and the television appearance by the principal, has become a public scandal which has brought much reproach on the Lord's Name).

Unconstitutional action by Aberdeen has never been shown. They were bound to judge what happened in their midst and to transmit the evidence to the perpetrator's local meeting, but the recipient in N.Y. was prevented from presenting the testimony to the assembly, 3 John 9,10. Aberdeen itself was excommunicated, not by its nearest meeting, but by a remote, arbitrary and illegal act of dictatorship. Vide J.N.D. Eccles. Vol.1 p.351.

"The recovery" to which you refer is not an ecclesiastical position centring in a man, but a moral condition of persons who avail themselves of the opened door of 2 Tim. 2 and are committed to the truth of the gospel and the assembly. The truth is the bond of this recovery and mere allegiance to a personality could never substitute for this. The unprecedented nature of the prominent servant has been a difficulty for many to get past. But even Paul had to buffet his body and lead it captive lest after having preached to others he should be himself rejected. 1 Cor. 9:27. We have to face the un-

palatable facts currently. The leaders in the past were preserved because they kept judging themselves, humble and unpretentious, ever retaining respect for the dignity of the saints they served.

Yours in Christ,

(Signed) W.R. Mason.

741 East 22nd Street,
Brooklyn, New York 11210

Mr. Robert Stott,
Brighton.

October 5, 1970.

Beloved Brother,

It should be made clear to brethren that Mr. James Taylor Jr.'s conduct in Aberdeen was no "one time" matter.

During the week preceding the assembly action in New York, filthy and blasphemous speaking proceeded in the assembly almost daily.

On Lord's Day, August 16th, Mr. Taylor's preachings went from one excess to another:

- "If Mr. P. doesn't like what I've said, The El with him!"
- (As to the woman of John 4:) "Press the button (belly button), she would say, Come in, any man would do!"
- "... the place lower down, we can't mention it, where the babies come out. You older sisters have one too!"

At the prayer meeting, in reference to the toilet facilities, Mr. Taylor prayed that the C.W's would be removed from the meeting. There was laughter, and another prayer that thanked God for the merriment.

At the ministry meeting, Mr. Taylor appeared bare foot, sat alternately clowning and dozing during the hymn, prayer and words. During the prayer he crossed himself in the manner of a Roman Catholic.

A brother from Cape Town was asked to serve at the City Reading. Mr. Ker and Mrs. Taylor were present; Mr. Taylor and Mrs. Madeline Ker were at home alone. The Cape Town brother proceeded by saying, "We have been drinking for three days" (at the Taylor's home.) "My belly is bigger than yours" (to Mr. Alan Ker.) "I could make an Abishag warm!" He then spoke of his relations with his wife after a period of abstinence. It was remarked that "The Lord kissed the woman of John 4." The Cape Town brother replied: "He did more than that!". It was said that Mary was told, "Touch me not", because she was accustomed to handling the Lord's body freely.

The next two days, Mrs. Taylor gave much information as to Mr. Taylor's conduct to several brethren. Because her public remarks since have been used to offset facts, what she revealed is given *in part* as follows:

During Mrs. Ker's visit to New York the conduct between Mr. Taylor and Mrs. Ker was fully and extensively resumed, as in Aberdeen. Mrs. Taylor felt "torn" as to this; when the interviews, taping and photographing by the Press took place she remained secluded. Mr. Taylor said he was Paul, and had rights to "my women" as Paul, rights which others did not have. Mrs. Taylor "obeyed" Mr. Taylor by approaching certain of these by telephone. Her attitude in all this was to be transparent with her husband, and to try to "see" things in the light of scripture.

As to his drinking, she had promised never to reveal again his rate of alcoholic consumption since his hospitalization in July 1965. Currently he had no

thought of accepting supervision medically.

From all the foregoing the so-called "spiritual mystery" and "special humanity" was but the cloak of the enemy. A mind sickened by excess was his device to introduce corruption into the assembly. Vile practice, being defended, was to become *doctrine*. The insanity was now collective, and spreading. With a disunited family, indecisiveness with Mrs. Taylor, it was impossible to restrain the person. The Press, sought out by Mr. Taylor, was making his conduct a public scandal, involving the Lord's Name.

An attempt to see Mr. Taylor was refused; he named certain others he would not see also. The assembly was appealed to on Saturday morning, the 22nd August. Rather than submit to priestly care, Mr. Taylor "withdrew" from a brother without witness and led his party from the room. The continuance of armour bearing meant a prolongation of the sorrow affecting so many around the world. An assembly action, taken in the light in faith, and as governed by right principles will find the Lord's support.

Faithfully in our Lord Jesus,

(Signed) William T. Petersen

The foregoing is fully established. Brethren in this city are prepared to witness to those concerned according to God.

Edgar T. Maynard.

"IF WE WALK IN THE LIGHT . . . "

In the weeks following Aberdeen hundreds of brethren all over the world were forced, under threat of withdrawal, to declare "100% support for J.T.Jr." and only a small proportion of these had any clear idea of what they were supporting. Most of the leaders (either wittingly or under duress) joined in a conspiracy to distort or suppress the facts. There were, however, over 400 witnesses present at the Aberdeen meetings and almost all of these have cleared themselves from the evil by withdrawing from iniquity.

Fearing further exposures G.R. Maynard said in a recent Alan Price publication (Readings at Nostrand Avenue and other Ministry No.2, September 1970) "Whatever you may hear or whatever may occur now or in the future, whatever may come in remember that upper garment, because you will need it, I believe, more and more in the coming weeks and months to cover the position related to the Lord's servant." In the same publication E.W. Storr absolutely forbade any enquiry as to what had been happening. He said, "When these matters come up are you going to try and find out what the truth is? Are you going to question 'What is truth?' You had better do what you have been told...You had better listen to what is said here and not try to investigate for yourself." Thus the precious truths of 2 Timothy 2 were openly abandoned, and the flood gates opened to the worst forms of evil.

Over against this darkness are the words of J.N. Darby. "The principle therefore of individual faithfulness, of individual responsibility to God, is established, and set above all other considerations; for it has to do with the nature of God Himself, and His own authority over the

conscience of the individual... The direction is plain, and precious when we find ourselves in similar circumstances. Individual responsibility can never cease." J.N.D. Synopsis 5:140/141.

It must be clearly stated that those who condoned the degrading and depraved conduct of the Aberdeen meetings have forsaken the pure line of the faith once delivered to the saints. The necessity for separation from evil thus exposed carries its own sorrow. In facing the same exercises as to the publishing of evil, J.N.D. said in 'The Narrative of the Facts' that "it is a very serious thing indeed to separate from Christians, and indeed the saints *have* in some sort, a right to know why it has been done. It may be very humbling to the saints concerned; but I do not think this is an evil. The strongest motive by far — the one which weighed with me — was the dislike of publishing evil. I never should have done it, but left it to the Lord, had the trouble occasioned by it stopped the activity of the evil. What overcame this motive with me was, that there was just as much activity as before in the evil, and the same unblushing unscrupulousness as to truth."

Prominent men who supported James Taylor Jr. were well aware of the untruths that have been the order of the day. The discrepancies between J.T. Jr.'s account of the events in J.A. Gardiner's house and the account of the woman concerned, are well known. His public denial of the use of the phrase, 'son of a bitch' at the Aberdeen meetings is disproved by the evidence of the tapes, which show that the expression was used over twenty times in one reading. Those who have handled J.T. Jr. tapes for the past few years know that the charge of the Aberdeen tapes having been faked is certainly not true. Besides, there are over 400 witnesses to the accuracy of these tapes.

The charge that the brethren in Aberdeen acted un-

constitutionally is rebutted clearly by the letters published here. They have acted in a way that is entirely consistent with Scripture and with the truth of the recovery. The facts as to the happenings in Aberdeen relating to J.T.Jr. were placed by the Aberdeen brethren in New York, where they belonged. On the other hand J.T.Jr. and those who supported him violated almost every principle governing assembly action in an attempt to prevent the true facts from reaching the brethren. Witnesses were withdrawn from to prevent their being heard, whole local companies were declared out of fellowship when the nearest meeting had endorsed their action. Persons who have raised any questions as to these matters were summarily withdrawn from, in some instances over the telephone and in car-parks. The inquisition was "Are you 100% with J.T.Jr."?, thus making a man a test of fellowship and a standard of moral behaviour. In Brighton when J.T.Senr. was quoted as having said that principles and not persons are invariably the issue, there were loud cries of "Rubbish, rubbish, J.T.Jr. is the issue."

The behaviour with the woman in question was in direct violation of Paul's ministry. The language in the Aberdeen meetings was abusive, blasphemous and corrupt and the gestures unclean. Paul's ministry condemns this conduct in at least twenty passages. The Lord put into New York evidence which had been refused by many as to Aberdeen, and subsequent events in New York proved the utter shamelessness of this course of evil. The alerting of the consciences of many of the brethren in that City furnished a basis for a righteous judgment in New York to be arrived at, on the principle that separation from evil is God's great principle of unity. Those who supported J.T.Jr. justify his behaviour on the ground that the man of God is pure and can do things which would be corrupt for us to do. This comes very near to an old heresy, anti-

nomianism, the assumption that a christian is not bound by the moral law. As to making a difference for the man of God, F.E.R. has a firm answer. "The principle on which the apostle walked is the principle on which we have to walk, and there is no other true principle. God had not one rule for the apostle and another for us." When Paul wrote to Timothy (the only man in the New Testament called a 'man of God') he said,... Be a model of the believers, in word, in conduct, in love, in faith, in purity."

Nor is this all. The departure from the influence of the headship of Christ led to the recognition of an earthly head whose directions were regarded as 'law'. And so a system developed which looked for its sanctions and restrictions to J.T.Jr., without whom none could lift up hand or foot in the whole world. This in turn gave place to the bold assertion, that "we are the church." In regard of this J.N.D. says, "If any Christians now set up to be the church, or did any formal act which pretended to it, I should leave them, as being a false pretension, and denying the very testimony to the state of ruin which God has called us to render.....I think it of the last importance that this pretension of any body should be kept down; I could not own it a moment, because it is not the truth". He adds, "If, on the contrary, the Spirit of God does not sanction the body, he who leaves it will get into the power and liberty of the Spirit by following Him. That is the real way to look at it.....If the Spirit of God, by any faithful person, moves in this, and the evil is not put away, but persisted in; is the Spirit of God with those who continue in the evil, or with him who will not? Or is the doctrine of the unity of the body to be made a cover for evil? That is precisely the delusion of Satan in Popery, and the worst form of evil

under the sun."

This is the snare from which those who have judged the J.T.Jr. system and separated from it have sought to escape. "I would not have stayed in it" says J.N.D., speaking of an earlier system, "if I were to walk alone and have no church at all to the end of my days. But God has ordered it otherwise, and given exceeding peace and quietness to those who have through grace delivered their souls from it. I have no doubt a direct power and delusion of the enemy was there, from which we have been rescued by the Lord's goodness, and are in the blessing and liberty of the Spirit of God, though poor and feeble.....This has been one of the happy features, the subdued, happy gracious spirit of those who have left: we are in another world as to our minds."

Thus history repeats itself, and 1970 has become the year of release from a system where man had replaced Christ, where persons took precedence over principles, and where conscience had become valueless. This produced the narrowest of sectarian outlooks: that only those who actually break bread with them are represented in the loaf at the Lord's Supper. Let J.T. administer here the needed rebuke, "We certainly include in our affections every saint. The apostle does here in principle in saying, — 'The Lord knows those that are his.' We include all the saints in our hearts in the breaking of bread. The others are just as precious to Christ as we are. The sorrow is that they are not available to us. You go on with those that are available." (From "Righteousness and the Pursuit of it.") J.T. N.S. Vol. 9 p. 505.

Much has been said about 'leaving a right position', or 'the pure line from J.N.D.' In days of breakdown the only 'position' that the Spirit of God recognises is a moral one, based on 2 Timothy 2:19 "Let everyone who

names the name of the Lord withdraw from iniquity." Thus in establishing the righteous assembly judgments at Aberdeen and New York in the consciences of brethren in many parts, the Spirit of God has ensured the continuity of the pure line of the truth. This has not been the establishment of a 'separate table' but the preservation of the basic principles of the recovery as represented in the three great ministries of J.N.D., F.E.R. and J.T.

Nevertheless, amongst those delivered, there is the remembrance of the clarion call as to separation from the world in 1959 and the many other subsequent matters on which the anointing has been clearly evident. Honour is not withheld where due. This but highlights the tragedy of what has happened. The recent death is a sorrowful reminder that "God is not mocked".

Those to whom the Lord has mercifully granted sight feel that this calls for a walking softly and humbly and dependently, for the rest of their days.

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