
HISTORY OF THE TESTIMONY SINCE J. N. DARBY

(UNREVISED)

JT Jr.

So we should write, write things down, get them written in our hearts and write them too, get a book. Do not the brethren keep a book ... if you write something it helps so to get it in ... write down important things, it helps you to retain them. I have had a book for 40 years and write in it yet, I am still writing. I learned that from my father ... A scribe is a great matter with God.

Vol. 13: pp 105-108 (1961)

This document appears to have been compiled by a member of the Hales Branch of the Exclusive Brethren around 1990. The word 'testimony' is not used here in its usual sense of something outgoing. It is rather a history of a secretive, inward-looking branch of Brethrenism, as seen from within.

The document is not offered here for edification or as a reliable source of history. Indeed, many will read parts of it with a measure of disgust and incredulity. It is offered mainly for research into the evolution of high-demand organizations, and their psychology and sociology. Much of it can also be used as an index to Exclusive Brethren printed ministry.

AJG	Alfred John Gardiner (1884 - 1976), UK
AW	A. Wellershaus, UK?
CAC	Charles Andrew Coates (1862 - 1945), UK
DRB	David R. Bill, NZ
FER	Frederick E. Raven (1837 - 1903), UK
JBS	James Butler Stoney (1814 - 1897), UK
JCP	John C. Paynter, South Africa
JEH	Jerry E. Holman, USA
JHS	James H. Symington (1914 - 1987), USA
JND	John Nelson Darby (1800 - 1882), UK
JSH	John S. Hales (1921 - 2002), Australia
JT	James Taylor (1870 - 1953), USA
JT Jr	James Taylor Junior (1900 - 1970), USA
PL	Percy Lyon (1881 - 1966), UK
RJL	Russell J. Langrell, USA

The original version was duplicated with a stencil and was not machine-searchable, so I have used OCR to produce from it this digital version, which is machine-searchable.

I have left the idiosyncratic underlining and most of the spelling errors just as they are, unequal yolks and all.

The column headed "**Serv.**" gives the initials of the minister whose teachings are being described. The probable meanings of these initials are listed in the table above, as far as I can ascertain.

Owing to the extremely litigious habits of the organization, I must remain anonymous.

HISTORY OF THE TESTIMONY SINCE JND'S TIME (MR. J. N. DARBY 1800-1882)

Date		Serv.	Vol.	Pages
1800	JOHN NELSON DARBY born.			
1814	Mr. J. B. Stoney born.			
1827	<u>J.N.D.'s letter to Archbishop of Dublin.</u> (Published 38 years later.) <u>The Revelation of Christ as Head.</u> But the Archbishop's course was ruinous -- really stopped the deliverance from popery of masses, perhaps of all in Ireland; they were leaving from 700-800 a week.	JND	LI	397
1828	<u>J.N.D. left the Established Church.</u> It was not the details of the sacramental and priestly system which drove me from the Establishment, deadly as they are in their nature. It was that I was looking for the body of Christ (which was not there, but perhaps in all the parish not one converted person); and collaterally, <u>because I believed in a divinely appointed ministry.</u> If Paul had come, he could not have preached (he had never been ordained); if a wicked ordained man, he had his title and must be recognised as a minister; the truest minister of Christ unordained could not.		JND's Biography	18
1828	<u>J.N.D.'s paper "Notion of a Clergyman Dispensationally the Sin Against the Holy Ghost.</u> (Published 37 years later.) It was intended to be published at the time; but the printer and publisher shewed it privately to some of the influential clergy before it was published. and I was surrounded and entreated not to publish it and gave way ... that the idea of a clergyman, that is, of a humanly appointed office, taking the place and assuming the authority of the Spirit of God, necessarily involves (in its condemnation of what the Holy Ghost does do) in the sin against the Holy Ghost: and I defy any one to show how it can be otherwise.		Notion of a Clergyman	
1829	<u>Breaking of bread commenced in Dublin</u> (J.N.D. and three others). "Wherever two or three are gathered together in my name, there am I in the midst of them."	AJG	Recovery & Maintenance of the Truth (RMT)	9
1833	Dr. Pusey - Ritualism. A. Wellershaus pamphlet (AW).			
1834	J.B. Stoney left the Established Church and identified himself with those in separation.			
1837	Mr. F. E. RAVEN born.			
1845	<u>J.N.D.'s separation at Plymouth. Refusal of Evil - clericalism.</u> P. hindering any teachers not ready to receive N.'s views (Christ would have needed to be saved as much as we did) coming to P. JND 3 John 9, 10, that was precisely going on at P. The Lord never roused the conscience of the body till I left.	AJG	RMT	67,70 (6-83)
1847	<u>False doctrine of B. W. Newton as to the person of Christ.</u> Mr. Newton of Plymouth...began at a very early period to pursue a course distinct from that of the other brethren. This you may see traced from the beginning in "The Narrative of Facts," by J.N.D., also "Observations" and "Remarks on the Sufferings of the Lord Jesus"	AJG	RMT	11-28
1848	<u>Bethesda neutrality as to the Newtonian heresy</u> - letter of the 10 issued. The object of the paper is to vindicate the conduct			

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1858	<p>of those who signed it in taking a <u>neutral</u> position ... we did not feel it well to be considered as identifying ourselves with either party. (Open Brethren) J.N.D.</p> <p><u>Conflict over J.N.D.'s teaching on the Sufferings of Christ ... the sufferings of Christ fell into three categories:</u></p> <p><u>Atoning sufferings</u> which came upon Him from God ...</p> <p><u>Sufferings which He endured at the hands of men for righteousness' sake</u></p> <p>a) <u>the suffering in spirit ...</u></p> <p>b) the deep anguish occasioned by the anticipation of, and the holy shrinking from, <u>being made sin</u>, and in that position <u>sustaining God's unmitigated judgment</u> of it and</p> <p>c) <u>the suffering in spirit</u> resulting from His voluntarily entering, in the <u>sympathy of love</u>, into the deep exercises of soul which <u>the godly remnant</u> of Israel will yet pass through as they realise, in the days of the great tribulation, <u>God's governmental dealings with them</u> in respect of their <u>rejection of the Messiah.</u></p>	AJG	RMT	84-86
1866	W. H. Dorman - <u>The Sufferings of Christ attacked.</u>	AW		
1870	JAMES TAYLOR born.			
1878-9	Mr. Cluff and his views as to " <u>Dead to Nature</u> " "Dead to nature" is not a scriptural expression ... is legality. We are dead "to sin"... but a new nature in relationship with the Father and with Christ, and in Him, sitting in heavenly places.	AJG	RMT	87-101
1879-81	<p><u>Independence of Judgment - Kelly division.</u></p> <p>(Ryde and Dr. Cronin; Ramsgate and Mr. Wm. Kelly.) ... a general powerlessness to deal with evil. A letter of commendation from Ryde was challenged by Mr. Kelly that the meeting should not be regarded as in fellowship (because of their low state), and should not be received. This attitude was resisted by JND and others, on the ground that the Ryde (Isle of Wight) mtg. had never been disowned by brethren, and therefore a person from that meeting could not be refused on the private judgment of individual brothers. JND - Brethren had got to think of themselves as a body of people, and to say the least, less of Christ and His body. The present struggle is between intelligence and the Spirit.</p>			102-121
1881	Compilation of the Hymn Book by JND.	JSH	19	103
1882	<p>JOHN NELSON DARBY with the Lord. (April 29th, 1882). (Age 82)</p> <p>"Yet it must be! Thy love had not its rest, Were They redeemed not with Thee Fully blest."</p>		JND's Biography	77-8
1883-4	<p>Reading and Montreal (Mr. C.E. Stuart and Mr. F. W. <u>Grant</u> respectively) Though the teachings in question were not identical, they both had the <u>result of setting aside the distinctiveness and heavenly character of Christianity.</u></p> <p>Error: (S) teaching failed to recognise the complete termination judicially, in the cross of Christ, of the first man.</p> <p>Truth: that in Christ, God has introduced manhood of an entirely different and heavenly order, in which believers are</p>	AJG	RMT	122-124

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	<p>given part, in the Spirit.</p> <p>Error: (G) taught that the saints in previous dispensations had life in the Son, and he put forward views which lowered Christianity to the level of those dispensations.</p> <p>JBS: The effort is to spare in some way the first man. Let us begin by insisting that such as the heavenly one, such also are the heavenly ones," and then it is easy to see that there is an entire change of race. I am of the order of the great heavenly ONE - an hence the old order has terminated in judgment on the cross.</p>			
1884	<p>J.T. left Ireland (age 14). Arrived in America 1888 and took up residence in New York in 1889. The following year, 1890, most of the meeting in NY was lost through a brother being allowed into fellowship (although this was opposed by J. Taylor), who undermined the saints as to FER. The bitter feelings of those opposed to FER were shown in their unseemly conduct at the Lord's supper, when <u>Mr. Taylor and those in accord with FER le^t and broke bread in another place</u> ... Mr. Taylor made a vow to the Lord at that time also to commit himself fully to His interests and be responsible for them in NY. He received much help from Mr. Raven.</p>	JT	L2	413
1888	<p><u>The Witney Conference re Eternal Life</u> - not only living eternally in a happy condition of unlimited blessing and everlasting security but it means also being conformed to Christ, who is eternal life ... because I live, ye also shall live. JBS/FER</p>	AW JT Jr.	22 34	71 74
1890	<p><u>Eternal Life</u>. Opposition to F.E.R.'s teaching as to Eternal Life and the Manhood of Christ (Bexhill & Elberfeld (the Lowe Division)).</p> <p>With many, whose minds were not formed by the way the truth is presented in Scripture, eternal life was regarded as no more than the assurance, through faith in Christ, of never coming into condemnation, whereas Scripture presents it, so far as its present aspect is concerned, as a portion entered into, by the Spirit ... It is enjoyed in the circle of the brethren, where love reigns ... Timothy was exhorted to "lay hold of eternal life" in contrast to desiring to be rich.</p>	JT	LI	1
	<p>JBS: <u>Eternal life</u> is not a person, but <u>the power to enjoy what a person is. We enjoy it in Christ and by His Spirit.</u></p>	AJG	RMT	130
	<p>FER: <u>Redemption is according and suitable to His grace. Salvation is according to His mercy</u></p>			
	<p>CAC: <u>Eternal life is according to His love</u>, Mr. Raven sought to encourage the saints to go in for the enjoyment of their portion, and not to be content with title without possession. This is highly important, for otherwise we may be saying that we have eternal life when we are perhaps practically living after the flesh and in the world.</p>		NS12 L2 NS3 L3 10 147	413 269 85 173 327
1890	<p><u>The Manhood of Christ</u> Concurrently with the conflict as to eternal life, considerable controversy took place on the subject of the Person of Christ and His true manhood.</p> <p>JBS - "God manifested in flesh" is Scripture but "perfect God</p>	AJG	RMT	136-1 141-152

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	<p>and perfect Man" is not scripture. Satan's direct opposition is against the Word made flesh -- the "man-child" (Rev.12) from Herod's day down to this. In Christendom the pious Christians think of Christ as God and not as Man, and they read of His miracles ... to prove that He was God ... they are siding with Satan, who will tolerate any measure of religion so that the Man out of heaven is not paramount ... The Son of God became a MAN.</p> <p>Error: The opposers want to have two persons in one, man and God, one time to act as God, and at another to act as man. They really do not see the incarnation ... They would have Him to be a man in flesh and blood, and in a way distinct from His being God.</p> <p>Truth: -- whereas He is God, and He, that same Person, became a Man in flesh and blood, but He came from God, He brought everything with Him. He is a Man out of heaven. He is the Man of God's pleasure for ever; and it is only as you are of His nature and order that you could be united to Him ...</p>			
1897	<p>Mr. J. B. Stoney went to be with the Lord (Age 83)</p> <p>Mr. Raven - my feeling is one without a father ... (JBS) understood the discipline of God, and no one has so much affected and influenced me in my course here, apart, in a sense from the light gained through him.</p>	FER	LI	135
1898	F.E.R.'s first American visit.			
1900	Mr. JAMES TAYLOR, JR. born.			
1902	F.E.R.'s second visit to America.			
1903	<p>Before F.E.R. left America he said to J.T. -- 'No compromise'</p> <p>Mr. F. E. RAVEN went to be with the Lord (Age 66) The Lord took His beloved servant, Frederick Edward Raven to Himself on Lord's day, August 16th, 1903, in his sixty-sixth year. The burial was at Nunhead Cemetery on August 21st, and was attended by nearly 1500 brethren.</p>	JHS	12	89
1903	<p>Mr. F. E. RAVEN went to be with the Lord (Age 66) The Lord took His beloved servant, Frederick Edward Raven to Himself on Lord's day, August 16th, 1903, in his sixty-sixth year. The burial was at Nunhead Cemetery on August 21st, and was attended by nearly 1500 brethren.</p>	FER	LI	Fore-word
1904-5	<p><u>Salvation in the Assembly</u> Chicago meetings. Opposition to J.T.'s teaching of Salvation in the Assembly and as to the Holy Spirit.</p>	JT	NS1	
	<p>In 1905 the importance of the assembly as a sphere of practical salvation from the world was emphasised by J.T., and was, for a time seriously opposed by certain well-known brethren in England.</p>	JT	LI	36,148
	<p>It is so obvious from the early chapters of the Acts that in the early days of Christianity believers found in the assembly, into which they were introduced by faith in Christ and the reception of the Spirit, a sphere in which, in the practical enjoyment of eternal life, complete deliverance from the elements of the world. ... many who refused a subjective line of ministry, including one of the leaders in the opposition, were carried away at the time of the Glanton issue (3 yrs. later)</p>	AJG	RMT	153
	<p>Mr. Boyd ... threatened to break with me for having said at Chicago that salvation was to be found primarily in the house, and only with great reluctance would he admit that the gospel made any reference to the Spirit ... Christ the One</p>	JT	LI	43,61

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	from whom certain things are obtained and how and where they are enjoyed.			
1903	Hymn book was compiled by someone that wasn't really with Mr. Taylor it was a serious matter, and his hymn was deleted from the book later.	JSH	19	103
1906	<u>Scripture</u> : I make a point to rest everything that I believe or say, on Scripture. I am not in the habit of appealing to the writings ...	JT	LI	50
1908	<u>Responsibility of an assembly in a place. Glanton and Alnwick Glanton division</u> served to emphasise the important principle that responsibility to the Lord for the testimony in each city or place attaches to the assembly in that place ... "the assembly of God which is in Corinth ..." Glanton allowed saints from Alnwick, where personal differences caused division, to come and break bread at Glanton. These brethren returned to Alnwick but Glanton said they did what they did in the name of the Lord. Separation became inevitable. ... others supporting them in the position they took up.	AJG	RMT	159-171
1909	<u>Christ in the Midst of the Assembly</u> Error: The suggestion that the Lord has an abiding position in the midst of the assembly whether convened or not. Truth: This tended to obscure the special privilege and blessedness of His coming to His own from time to time, according to John 14:18,23 leading to the highest form of assembly service Godward, and to weaken the sense that this privilege is dependent on suitable conditions, as is clearly indicated in John 14: 15,21,23. It also indirectly tended to obscure the special grace and favour of the abiding presence with us, in the absence of Christ, of the Comforter, the Spirit of truth, in connection with Whose presence the Lord is pleased to come, from time to time, and manifest Himself to His own.	JT	LI	82
	He must have left them in some way in order to come a second time (John 20: 18 and 26).	JT Jr.	34	277
		JSH	13	125
1910	The Spirit of Christ in the Book of Esther - first pointer to J.T.'s distinctiveness in London.	JSH	164	109
1913	... principles of the last beast are working ... the spirit of centralisation & unionism is that ... whether wealth or labour	JT	5	264
1914	MR. JAMES H. SYMINGTON born. Aug.28,1913			
1916-17	<u>Fulfilled Responsibility</u> - Opposition to JT's ministry. Error: ...an effort with some to press the fact that no one has, in fact, fulfilled responsibility absolutely ("we all often offend," James 3:2) to such an extent as practically to destroy the force of Romans 8: 4 Truth: "in order that the righteous requirement of the law should be fulfilled in us, who do not walk according to flesh but according to Spirit." Note: It is not said "who should walk" but "who walk."	AJG	RMT	182-204
		JT	L1	133
		JT Jr.	20	91
1918-	<u>1 Cor. 5 and II Timothy 2: 19-22 Basis for dealing with iniquity</u>	JT	L2	414

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20	J.S. Giles asked "Which scripture do we use?" J.T. said "Both". (JSG went out of fellowship.) I think the principle of withdrawal is what holds ... That is the ground to take: you cannot go on with evil ... Mr. Darby separated, and so altered his position as regards the others, and those with him ... Would naming the name of the Lord be simply profession? That is what it is but everyone that does it proves his genuineness by separating from evil. (Extracts from "Righteousness and the Pursuit of it" Rochester, May 1918 Reading with J.T.)	JT Jr. AJG	N1 RMT	28 211-224
1920	Ministry regarding the " <u>Covenant</u> ". Opposed by JSG. Error: Mr. G. "the covenant is entirely subjective -- the work of God." Truth: J.T. "Not entirely. There is forgiveness of sins, that is objective, and though it is God who works, you must allow for the persons' exercise." J.T. "Mr. Higgins' letter to me was very strong; indeed, it was such a letter as one would write only to a heretic."	JT	LI	173
1921	MR. JOHN HALES born.			
1921	<u>Indianapolis meetings: "a cross-current to what God was doing ... you should see where the Spirit is guiding, through whomsoever it may be; then continue in that for if you bring in something of your own, it is really against the thought of co-ordination."</u>	JT Jr.	39	289-290
1925	<u>London, England: boundary</u> Opposition to Forest Hill coming into London. J.T. said had he lived in F.H., they would have withdrawn from him, the meeting being under the control of _____		L3 L5	95 177
1928-40	<u>God acting against the apostasy</u> Whatever form the opposition takes in a meeting, it has the character of apostasy, whereas you would not say that persons are apostate. The character of what they are doing is that and therefore divine wisdom acts against it.	J.T.	35	205-207
1929-33	<u>The Sonship of Christ.</u> ... the term "Son" here is employed by the Spirit to designate the Person who had then become Man ... But whilst the title "Son" refers to Him as Man; it is generally intended to indicate His deity rather than His humanity (1922) The relationship of Son, or Son of God, in a man is enough to denote His Person (a Person I can know and love) but what He is in the Deity is beyond my range. He dwells in light unapproachable, whom no man has seen nor can see. What I fear is the danger of undertaking to define the Lord's relationships before He became Man.	JT JT Jr. JT	NS LI 12 LI	29 190 274 264,340
	In Hebrews 1: 4 He inherits a name, and verse 5 shows that it is the name of Son. He could not be said to "inherit" a name which belonged to His essential Being as in Deity ...			399 254 269
1930's	<u>Partisan Activity.</u> Persons got together before a meeting to decide the way the thing was going to conclude. J.T. couldn't have it.	JHS	45	74

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1930-47	<p>"the Hill of God" I Sam.10:5 I am afraid that some think it a little too much to have an extra meeting through the week ... the whole assembly in one place is greater than one subdivision ... more power</p>	JT	32 51 60	85 261-2 496
1931-2	<p><u>Columbus, U.S.A.: Interference in another locality ...</u> brethren late of Michigan City moved to Columbus, made known their purpose to their brethren, including Chicago, thus violating no scriptural principle, the brethren in <u>Chicago</u>, by telephoning to Columbus to prevent the breaking of bread there ... have disregarded Scripture, <u>having interfered with matters beyond their local responsibility.</u></p>	JT	L1	312 (293-317)
<p>The Glanton matter was never really gone through in the West and I have no doubt the Lord wishes to enforce the principles then maintained. (Responsibility of an Assembly in a Place (1908)).</p>				304, 378
1932	<p><u>World Depression - New York's monthly readings first published. Subject "Food"</u></p>	JT	NS16	
1932	<p>Council Bluffs - <u>collusion.</u> Involved Winnipeg.</p>	JHS	78 115	105 294
1932	<p>Hymn Book revision ... it wasn't altogether the approved way either.</p>	JSH	19	103
1932-35	<p><u>China matter.</u> Many thought (Nee's address) more than wonderful, but the doctrine distressed me. It was on deliverance ... a teaching of his own ... the whole position in China is most precarious, as Nee is by far the most influential ...</p>	JT	LI	404-405
<p>he broke bread with the S____ family, and some others ... he made no admission of violation of principles ... The whole matter has grave importance, for the ignoring of Nee's principles in the ardent appreciation of his personality and ability opens the door to the enemy to lead some to think lightly, if not favourably, of principles that would subvert what we now hold so dear -- the precious fellowship of God's Son, of His body and blood and of the Spirit. The many with you in China are just emerging from heathen darkness and cannot be regarded as seeing all things clearly. They deserve therefore the tenderest consideration. But there is this important difference between the brethren now and those in Great Britain and other countries 100 years ago ... What you (Faithful Luke) mention ... in allowing persons to break bread -- some for eight years -- who retained their links with the "churches" is certainly not in accord with 2 Tim.2 ... they have not ceased to do evil. Others on the Pacific Coast have printed notes of W.N's gospel address at Vancouver (1934). This is distressing for general reasons and also because of some very unscriptural statements. Nee is marked by duplicity. July 1935 London can no longer have fellowship with brethren at Shanghai.</p>				427-428 434 460
1932	<p><u>Newcastle</u> - letter signed by 14 brothers demanding that N.Y. deal with J.T. for interfering with their administration (see also 1936)</p>	JHS	LI 116	368 182
1935	<p><u>Eastleigh reading.</u> The Father not the ultimate in worship. The worship of God Himself. The great thought is God; that is the word the Spirit of God uses to convey the Deity. "The</p>	JT	68	94-111

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	Father is a term of relationship into which He has brought us that we may know Him more intimately ... progressive ... more liberty to speak to God.	JT Jr.	25 68	253 99
		JSH	176	36
1935	<u>Knoxville/Miami': local assembly must be respected.</u> The Miami matter is also clearing. I regretted NY did not seek an adjustment on the basis of ____'s first withdrawal. ____ has now gone deeper and I believe ... that NY will accept. The charges by NY that Knoxville acted independently and that threw them into confusion, are not sustained by facts.	JT	L2	4
1933	Is not teaching in the assembly for all ... It is better than what is to be had in the Sunday school; in the assembly you get the very best.		37	301
1935-9	<u>Westfield - trying to stop a man's service.</u> A proud presumption to know as much as anybody else or a little more. (FL)		125 L1	3-8 64
		JHS	10	89
1936	<u>A climax in JT's ministry:...climax</u> of things about what God had in mind, that is, David & Solomon. The next thing was this great upheaval amongst the nations in which everything was put out of working order; and the devil meant that, to break up assembly action and function.	JT Jr.	26	50-51
1932 - 1936	<u>Newcastle-upon-Tyne, The Local Assembly.</u> ... as soon as there is any evidence of overcoming in the place affected, this must be recognised as morally the point of recovery. The Lord is in charge, as it were ... and the moral rights of His people in the city in question, must be observed. Under these circumstances it is manifestly wrong for a nearby meeting (Wallsend) to assume an administrative control. The overcomer or overcomers in the city in question have morally the same status as meetings elsewhere. Resulted in the Newcastle meeting being inactive for a considerable time.	JT	NS40	
			LI	368-372
		JT Jr	L2 132	22-23 91
1936	<u>'Round the table', business, NY: interference in other localities</u>	JTJr.	102 128 N9	73 216 139
1939- 45	<u>The public testimony to conscience before God. Military Service, 1914-1918 and 1939-1945.</u> Hence while conscience requires him not to take human life, it requires him to do many other things because the authorities order him to do them. (JT)	AJG	RMT	296
1938	<u>Ministry as to unionism "Bondman of God"</u> I believe this matter of refusing unionism, even at the cost of suffering is a public testimony to our loyalty to Christ ... no trade unionist can have a harp of God, Rev. 15:2	JT	142	
		JT	L2	254
1939	<u>Bicester: supposed revelation</u> ... how quickly things in 1939 just diverted to one man, and he was supposed to be the man. One brother told another brother he had a revelation, and the other brother believed him ... get the right kind of doctor to see him.	JT Jr.	102	77-79
1939	<u>Bicester: saying wife must go through husband to God.</u> Truth: ... you are related to Christ first, not to your husband. Sisters need to get their own direct links with Christ.	JT Jr.	26	258

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1942	<u>Eph.1:22,23</u> Truth: Christ as Man, is Head over all things to the assembly" Error: which does not convey the idea that He was given to the assembly.	JT	L2	268, 274-6
1941	<u>"Divine Names" 12 readings.</u>	JT	NS50	147
1942	It is morally impossible that I could have made the changes that I find in the new edition.		L2	180-1 282
1942-54	<u>Conflict regarding altering J.T.'s ministry and J.N.D.'s work.</u> J.T. "I regard the tampering with J.N.D.'s work the most serious of all."	JT	LI	201-300 168- 299
1942	Numbers 21 Rise up, well! sing unto it."...refers to the Spirit. I regretted that you omitted some reference to Numbers 21.		L2	269,277-
1942-5	<u>Conflict about addressing the Holy Spirit.</u> (see page 5) J.T.'s ministry as to the Holy Spirit being viewed objectively. The enemy had in mind to scuttle the whole thing.	JT JT Jr.	L2 3	270 27 257
1945	<u>Kalispell</u> There is evidence that assembly conditions existed at K. and the Lord is jealous of these and resents disregard of them.	JT	L2	382
1945	The Father not the ultimate in Eph. 3.	JT Jr.	22	17
1945	C. A. Coates with the Lord. (Age 83)			
1945-7	Australasia: 'son of the soil'. J.T.'s prophetic ministry as to a rival line in those readings at Brisbane in 1947 ... this rival line of things in the selection of what is territorial to rival what God raises up universally and spiritually. Do you not think that the isolation of the saints geographically, if it is not met Spiritually by moving with the truth universally, lays them open to territorial rival selections (PL)? Yes ... any intrusion to what is national, is not right. There is a desire with some to overthrow 1947 judgment as to WJH & others.		40 LI	293 199
1946	<u>Miami - interference by a Boston, U.S.A., brother</u> ... it appears that you have a dual local setting; Boston and then Miami. I can understand your going to Miami to minister ... but do not understand how you can enter into the administration of things in the Miami meeting ... it is evident to me that you were functioning there as a local brother ...	JT Jr.	LI	10 14
1947	<u>Ministry re addressing the Holy Spirit.</u> Newcastle, N.S.W.	JT	NS64	510
1942-48	There was a tremendous deliverance when we first addressed the Spirit. And you see, as we allow our minds to think practically, positively, what to relate and take directly to the Spirit to be helped by it, -- the Lord would improve us in our discernment and capacity to move intelligently in our links with divine Persons.	JHS	142	9
1948	The Holy Spirit worshipped, prayed to and spoken to. (Detroit)	JT	184 L2	416

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1947	<u>"Ability to Take on Change."</u> Do you think there was sort of a definite change in 1947 when the Spirit was getting His proper place? Yes.	JT	174	234
		JHS	N16	130
1947	<u>Sovereignty in kingship.</u> King, he is born to occupy that place.	JHS	14	206-7
1948	<u>2 Corinthians 11:5, wrong footnote</u> - source is not J.N.D.'s.	JT Jr	L1	40
1949	<u>Unions</u> We have to take a definite stand in regard to those remaining in unions, & must deal with all such very soon.		L1	46
1949	<u>Birmingham meetings: attempt to prove J.T. wrong</u> ... my father was confused in that meeting by an opposer. The point was that the opposers were making my father say that the Father was the ultimate finally, and my father said that, and when he read what he said he could not believe he had said it. He said then, 'That is not right'. He put it right. It was not I that put it right; they accused me of changing his ministry. I could not change him when he knew what was right, certainly not; you could not change him!	JT Jr	81	109-110
1949	<u>Bristol - ministry as to sisters being at the three day meetings.</u>	JT	180	
			L2	417
1950	<u>Toronto - ministry as to sisters being at the care meeting.</u>		L2	417
1950-59	<u>Non-recognition of sovereignty.</u> It was there all the time. Something else was preferred. Rejection of what's elect. The link wasn't broken from '53 to '59; the true link was there. It was a little bit overshadowed and ignored and slighted and everything else, but it was there. It was the service of a prophet that made the thing clear and delivered the brethren out of the world. He provided the deliverance anyway!	JT Jr. JHS	N11 73	207 59
		JHS	18	95-96
1951	Hymn book revision. J.T. had to say to every hymn as it came up for consideration (JSH 19:103)	JT	L2	417
		JT	L1	85
		JT Jr.	L5	246
1952-	<u>Auckland:</u> wrongful withdrawal and interference by other meetings. Luke 17: 3 and 4 applies ... withdrawal was unscriptural and one of the worst things that has happened amongst us since the recovery of the truth.	JT Jr.	L1 L2	106 19-88
1952	Edition of New Translation: Note on Phillipians 3:3 omitted	JT Jr	L2	25,30
1953	Mr. James Taylor went to be with the Lord March 29, 1953. (Age 83) Burial.	JT	NS76	
1953	<u>The Father's place.</u> The attempt was made to make the Father the ultimate ... the Father has His place in supremacy.	JT Jr.	32	125
	I would say that from what I gathered from him in conversation he had not changed his mind, only that more recently in regard to speaking to God as the great ultimate, he has mentioned also the three persons -- Father Son & Holy Spirit.		L1	166
	What has helped me is that remark of JND "where all are God, all one God, God all three" & that the Lord never ceased to be what He was by what He became. The difficulty is with a few leaders -- the mass of the brethren are in the truth.		L1	166, 186
1953	<u>Merton address, saying the Lord is not God to us.</u> He has, I understand, withdrawn the address with the bad doctrine, but		L1	192-193

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			because it offended the brethren. He has not condemned the bad doctrine. I have not heard so ... Father makes it clear in Vol. 180 (Rev. 21) that the Lord is God to us.
1955		LI	230
		4	8,118
1953			<u>Unions/associations/professional associations</u> Discipleship implies severity. The commercial element will come in through assoc. of any kind.
			<u>Attempt to justify altering J.T.'s ministry</u> ... that came forcibly to mind after J.T. was taken when that brother tried to say that he had allowed those corrections, but he (JT) "yet speaks".
		LI	187
			Refusal by some of the truth as to the worship of God Himself.
1956		25	255
		L1	350
			<u>Auckland schism</u> . A cable from Auckland says after confused care meeting last Saturday & sympathizers were not out to b/b, but that 10 meetings felt supported in the service.
1956		3	257
			<u>Attack on addressing the Spirit; sisters at care meetings; worship of God Himself:</u> "My father fought for you, and endangered his life, and delivered you out of the hand of Midian; but ye are risen up against my father's house this day ... but the enemy is coming in to ruin what his father had done. In a certain way you can liken it to current attacks against the truth as to the Spirit and attacks against the service of God. The enemy had in mind to scuttle the whole thing.
1956-7	JHS	28	3,133
			<u>Rejection of J.T.Jr.'s expressions in ministry</u> . It was publicly declared that it's so choppy and disjointed that you can't make anything out of it ... it didn't suit the palate of the Anglican! ... it couldn't be prepared for circulation.
1957	JT Jr.	L2	44
			<u>Unequal yokes</u> G.A.'s, secretaries-part of corporate body, officers & directors.
1957	JT Jr.	L2	13
			<u>Auckland; renewed attempt to justify 1952 withdrawal</u> . A hard unrelenting and unforgiving spirit is there in some.
1957		60	28
		138	162
			<u>London, word on Ezekiel 8</u> ... and the address by Mr. H. in London on Ezekiel a few years ago was very prophetic as to the conditions amongst us -- what was going on behind the scenes ... if the brethren had listened they would not have gone astray.
1958		60	56
			<u>London address on separation</u> . (J.T. Jr. sick, not present.) Yet the prophet had to say what he was told to say, though they did not take it from him. He weakened his word afterwards; he would not stand by what God had made him say. That is not ministry, but it is history.
		20	173
			So later he casts a stumbling-block, and that is what happens. He put stumbling blocks around on his trip round here. Keep the radio in a separate room ...
1958		10	23
			<u>Christ's first place, and the worship of the Spirit</u> Is there a link in His filling all things and His having the first place in all things. (AJG). not the Spirit. Christ is the One who has gone down into the depths.
1958		6	37
			<u>Cities merging</u> : Need to be fluid. See how God takes account of places.
1958	JT Jr.	L2	151
			<u>The Way Everlasting</u> ... I assume that "Arthur" and "Uncle John" are fictitious. I object to this form of dissemination of ministry as

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	not being in keeping with the current mind of the Spirit. Conversational ministry ... is the immediate means of the Spirit conveying His mind. This format you have used is novel.			
1958	<u>Rival ministry - 'lovely meetings'</u> (GRC) I remember the meeting in Central Hall in 1958. A suggestion was 'Features of Finality and Glory in Paul's Ministry'. 'We'll go to glory'. O well, somebody brought us back to earth; it was a bit of a thump!	JHS	5	89
1958-60	<u>Occupations: Diverse yokes</u> Company Secretaries ... an unequal yolk in its very title. If a person did not register, he is not in the body corporate, if he did, he is in the body corporate by his own act; architects, banks, chemists, dentists, doctors, opticians, solicitors.		L2	128,255 321,327
	<u>Membership:</u> Where consent is required for the deduction from salary for contribution to a mutual fund ... we had better be free of it.		L3	12,15,28
	<u>Boards:</u> I think if the government appoints them there is no diverse yoke. If the members are elected without being appointed, I would think there is a yoke.		L4	59
	<u>Officership and Directorship:</u> - withdrawal, secret resentment.		L3	93,279
			L3	321
			L3	87
			L2	97
1959	<u>Isaiah 52:12 compromise</u> (GRC) Error: "Not to go out with haste" re associations. Truth: If there are such obligations, and they cannot be met immediately, the persons in them are unfit for Christian fellowship; Rev. 22:14. The Lord's commandments do not permit one to be in the assembly and in diverse yokes at the same time.	AJG	RMT	320-322
	JT Jr. as to this 'roared like a lion' It was said the brethren were doing the best they could. JT Jr. said that he could not accept that; it would allow modification where the truth has been set out.	JT Jr	L2	245
			10	122
			12	254
			140	146
	<u>The Man who came up quickly and fell.</u> I mean, 1959 involved that, a man that came up quickly, but then he fell "how are the mighty fallen!"	JHS	6	138
	And the aim at popularity from a place called Hornchurch.		62	88
	Present conflict is the intrusion of the natural mind, natural ability into the things of God.	JT Jr.	L2	209
1959	Mr. Louis E. Samuels went to be with the Lord. (JHS 85:207)		L2	251
1960	<u>Ministry as to separation 2 Tim.2 - Eating Involves Fellowship</u> I could not be minded to go and eat with such persons, because what is involved, to be practical, is that people smoke, people use bad language, and people are apt to introduce defiling things into the conversation ... persons in system would disqualify them to begin with, because of what JND wrote, "The Notion of a Clergyman Dispensationally the Sin against the Holy Ghost." ... It is the clerical system they are in. I did not expect the lord would move so quickly using the "eating issue" to clear out from us the "opens" and "Laodiceans." The number "walking out" is increasing.		5	81
			6	346
			L3	81
1962	<u>Hymn book revision.</u> I think we should use the hymn book until		L3	22,112

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			138,280
			revised -- which it ought to be. I trust the number of hymns will be reduced ... we should wait for a universal start.
			... our beloved had personally to do with it.
1961	JSH	19	103
		L25	215
		L3	183-184
1961			<u>London boundary.</u> I am fully persuaded that the Postal Area you are thinking of going by is of the Lord. Having His mind is no doubt Ephesians and the application of the boundary (Postal area) Romans (ch.13). (re-read JT letters Vol.2 49/50.
1961	JHS	L	45
			'take eat'. No doubt, the sovereign side of the truth has been stressed and now the Lord is raising the matter of responsibility with us.
	JT Jr.	13	16,17, 77
			Israel's children were all in fellowship right from the beginning. "Give ye them to eat: Matt.14:16, "Take eat." Matt. 26:26. (See 1967 - weaning of the child.)
1961-3	JT Jr.	29	45
			<u>Baptism and Matthew 28: :Bicester.</u> -- the formula as to baptism. Some are saying that baptism to the name of the Lord Jesus is enough. If they go by the Acts, that is all it is, so you could not say it is evil to do that, or to say it. But we need to go by the Scriptures altogether, ... Matthew 28 is Scripture, and we go by all Scripture. We want these brethren to be helped, but we do not want to put them out of fellowship. I think we will get help too.
		L4	59
			In 1920, when the issue was raised as to the formula for dealing with evil, J.T. answered JSG's question as to which scripture was to be used, by saying "both". It is in Corinthians that we have household baptism. It is in Eph. that we have the ultimate -- God (Father, Son and Holy Spirit), Eph. 3:20.
1962		29	263
		L3	259
1961		12	74-76
			<u>My God my God why has thou forsaken me? The abandonment was complete.</u> The link remained it could not be broken. Some brethren have had to abandon their sons because of their wickedness.
1962/2		L3	259-260
			<u>Leprous house</u> ... those who have reached the responsible age (as the world would view it and Scripture generally follows this); it is for them to separate from the house that is leprous. These are serious issues, but II Tim. covers them and as persons involved are convicted by the truth they will act accordingly, the Lord thus helping them.
		14	212-
1962/4		17	103-105
			<u>Southampton "Second Family"</u> <u>"How God Presents His Testimony"</u> . (Calgary) The Lord was forsaken, and He was forsaken because He was made sin, and that should help anybody that has to do with any relative, if sin is on them they should be abandoned ... with a person under discipline that is their position, sin is on them. It is a solemn matter to connect Christ with that. This is severe, He was forsaken. The relationship was still there but communion was broken absolutely.
1962		L3	284
			We all should go to the <u>NEAREST meeting</u> either by time or distance, whichever is the shortest. If we consider our <u>roots</u> to be in a certain place, we should stay there and not get into a place that takes us away from these roots.

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1962	Not to receive a husband or wife if one is in a diverse yoke or unclean conditions. (see JHS Vol.113,p.13)		L3	354
1962	<u>Business: Closing Saturday.</u>		L5	34
1962	If I could not use a thing I could not sell it.			112
			17	21
1962	<u>Pets: No breaking of bread the <u>house is unclean.</u></u>		28	60
1963	Boundaries, <u>Merging.</u>		14	36
1963	Lord's Day meetings (9,12,3)		21	174
1963	<u>Hotels out</u> for three day meetings. Use brethren's homes.		22	215
1963	<u>Wills</u> - brethren to be your executors and witnesses.	JT Jr.	24	239
1963	<u>Meeting every night</u>		29	235
1963	<u>Loaf</u> - have it ready and make it yourself. Make it holy by his own holiness.		31	206
			43	18
1963	<u>Restaurants:</u> You mean you would not go into a restaurant for a meal? JT Jr."No."		29	284
1964	<u>Going to meeting from our home,</u> not our business, for there is no glory in business, but there is in our homes.		L4	97
1964	<u>Business not at home.</u> Leave your business at your business.		35	164
1964	<u>Dorking:</u> They tried to push JT Jr. into the abstract re John 6, v.57. JT Jr. remained with v.56.	JHS	48	104
	5th Reading (BWH)*	JT Jr.	34	370
	Error: Paul equivalent to Christ. "We have not tried to imitate the man ... family ... business ..." (BWH)			
	Truth: "We have been speaking about the actual condition in Christ, His flesh and blood; no one can be like that."			394
	Dorking where it got by that Paul was equivalent to Christ, Well, you cannot say that, so that protection of divine Persons is to be ever with us. At the same time what representation is comes that close that it tests you, it tests you to carry it in a balanced way.	JHS	76	203
	I (JHS) was there. And there was very wicked elements outside, there were lawless persons that would have clawed our beloved (JT Jr.) to bits if they could have. You know what he said? It's gone through my mind a dozen times in the last 24 hours. He said he wasn't worried so much by what's outside, but what's inside. (Christchurch 1977)		48	267
	*5th reading later repudiated by the depot. (see p.5)			
1964	<u>Testimony made by JT Jr. to M.P.'s and newspapers as to separation</u>	JTJR.	L4	110,120 125,129 150
1964	The <u>essential meeting</u> gives you <u>orders</u> for the week.		34 129	52 35
1965	<u>Ministry meeting every week.</u>		37	129
1965	<u>Proposed Family Preservation Bill</u> under consideration in England that says you cannot teach anything that will interfere with the expression of affections in families or that you can't teach that husband and wife should be separate.		L4	110-11

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	Gresham Cooke has withdrawn his Bill. God has not allowed the enemy to interfere with the free use of the Word of God.		L4	217
1965-6	Error of " <u>Commerce in the assembly</u> " exposed by J.T.Jr. ... matters that have distressed the brethren could only be settled in the meeting for such a serious issue ...	JT Jr.	39 41 L4 40 41	127,138- 343 252 27 213
1965	<u>Young children</u> to have the <u>Lord's supper</u> before they go to school.		39	157 451
1965	<u>Testimony in cities</u> not farms.		39	173
1965	<u>Marriages and Wills</u> to be witnessed by the brethren. Make out your Will especially concerning your body. (see 1963 re Wills)		39 L5	422,424 63
*1965	<u>Depot withdrew Dorking Reading No. 5.</u>		39	436
1965	<u>Mixed living conditions.</u> Involved with other people in living quarters.		41	270
1965	<u>Mr. John S. Hales withdrawn from (wrongly).</u> **			
1966	<u>P.L. with the Lord.</u> I think all the way from Mr. Raven to beloved Mr. Symington, P.L. was a very, very special vessel. I doubt it if we understood it too much, the labour he put into this country (NZ) and our country.	JSH	4	92
1966	<u>Baptism and Matthew 28</u> error revived.	JT Jr.	60	48
1966	<u>Beards:</u> If you have something in the area who does not shave, he is bringing out something devilish, and you need to judge that.		53	138
1966	<u>Vindictiveness</u> re 1965 error of "Commerce in the Assembly". Ignorance not sin.		L5	39
	Vindictiveness which was worse, but the Lord sought to help us as to the <u>spirit of the new covenant</u> through this.		55 N15	117 41
1966	<u>Mr. John Hales restored</u> (wrongly withdrawn from). JT Jr. met it with ministry. Error: I Cor. 5 used wrongly. Truth: John 8: 7-11 applies. See "Inward Leadership". Spirit of the new covenant.	JHS	48	28 35 85 43
1966	London boundary. I understand they are going by the educational area.	JT Jr.	25	215
1966	<u>Missing J.T.'s ministry</u> in this part of the world for years. (Sydney, Australia)		48	40
1966	<u>"Take eat".</u> It is a directive. (see 1961, 1967)		L4	306
1967	So you could not expect a sixteen-seventeen-month-old child to worship, nor to remember, they take account of the bread & cup ... But we should get on to the weaning of the child. Hannah's matter ...	JT Jr	108	15
1967	<u>Sabbath</u> - sisters keep out of the shops.	JT Jr.	72	64
1967	<u>Addresses by three instead-of one.</u> (I Cor.14) ... that is the principle.		76	8

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1967	Meals - read, sing, pray and eat.		74	209
	I think you start the day with the gospels, then the Proverbs at noon, and then the Psalms at evening. But the Proverbs are good for midday, because you have spent half a day and you have half a day to think of what you are doing, and when you read a verse in Proverbs it just makes you feel as if you ought to be in prison. And by the time that is finished you are free again -- so the Psalms at night lift your heart up and you thank God you are free again ... and the third time, read, sing, pray & eat.		98	351-2
1967	<u>Preachers - three at a time.</u> So you will not be able to say that you have not a chance to preach; for you will have three.		78	22
	He's ordered so that a certain variety in mutuality comes into expression in three.	JHS	110	201
1967	<u>Lord's supper, young ones,</u> "if they reach out for it give it to them."	JT Jr.	81	61
1967	<u>Cameras- mirrors.</u> Not part of the tabernacle, we cannot photograph a new man.		96	115
1967	I think we can <u>rent</u> from worldly people, provided we control the premises but it is not right to rent to worldly people. (see 1962)		L5	64
1967	<u>6:00 Breaking of Bread</u> (Vancouver - Dec. 10,1967)			65
1967	<u>"God Acting in One Man"</u> . Portland.		100	8 on.
1967	Don't keep a meeting going with artificial respiration. (Nanaimo)			5,73
1968	<u>Attendance and Sleeping Officers:</u> All these officers are in your meeting so that you get going up, because these other things are drags.		121	135
1968	<u>Be at our own ministry meeting.</u>		L5	68
1968	<u>Hamilton, Scotland:</u> vindictiveness, not accepting witness		108	408
1968	<u>Be at our own care meeting.</u>		L5	108
1968	If a man is right, the house is right but if a man is wrong the house is wrong.		107	122
1968	<u>Vietnam</u> - the young men there the direct representatives of God.		110	20
1968	<u>Corner of a housetop</u> - reference to christendom. If the house is not right change your position by separation.	JT Jr.	111	66,67
			116	61
1968	<u>Manchester/Ashford:</u> Priesthood to act where there is only one witness. Well the balance of the sanctuary has to come into this.		121	137-8
			125	157
1968	<u>You cannot come into the assembly from an unclean place.</u>		112	12
	The assembly must be protected. Protect your house and children from any source of evil.		113	59
1968	<u>You baptise the child in eight days.</u>			86
	Baptisms and marriages - come right to the assembly.		117	98
1968	<u>English language.</u> You had better learn that language, because that is the language in which the recovery has been made.		112	145
1968	THREE HOURS STUDY A DAY - a directive.		115	77

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1968	<u>First day of the week.</u> Get up ten minutes to four - region of things where you eat unleavened bread.		117	131
1968	<u>Persons come to the assembly to stay.</u>			143
1968	We are at <u>enforcement and compliance, that is our time.</u>		N17	157
1969	<u>Os1o: Matthew 18:17 violated.</u> Oslo made a wrong judgment. The enemy had in mind to overthrow that little meeting.		135	89
1969	<u>Preston meetings repudiated.</u> (DM)		L5	178
1969	<u>Moustache.</u> Get rid of that moustache ... do it everyday ... get down to Leviticus.		133	15
1969	<u>Notice Boards.</u> JT Jr. said the time had come for it to be expressed in the brethren.		127	199
1969	If the <u>Communists are coming in - get out,</u> no proper testimony under them.		130	51
1969	<u>Lord's Supper.</u> Box on the table, with a distance maintained from the bread and cup ... the absence of the loaf and cup as we sat round the table last Lord's day ... the Lord is absent.		L3	61
	We know there is a difference between the bread and cup and the basket. But it is on the same level ... the level is alright because you are in accord with the Lord's love.		133	27-8
1969	<u>Headship.</u> Toronto (JHS). <u>Who understand headship?</u> Tell me who does? Who does? ... That's the deception of the enemy to prevent us from getting the gain of Christ's headship.	JHS	172	5
1969	<u>Deliver yourself! Something is ahead.</u> The enemy is active to divert us ... depend on your ability, your personality ... <u>prevent us from petting the gain of Christ's headship.</u>			5
1969	<u>Lord's supper:</u> cast the money in do not hold it back.	JT Jr.	108	120
1970 (1)	<u>London 1959:</u> Goodness they'd have thrown everything at me ... I would not had a 1% vote in that meeting but I came through unscathed. Not one of them could hit me, not one of them!		140	146
1970	<u>Mystery in a woman's hair.</u> Long hair - unlimited affection for Christ.		134	251,259
			140	146
1970	<u>Hair to be usable.</u> (Feb & March)		134	292
			138	185,129
1970	<u>Hair and eyes related to mystery.</u> (March)		134	282
			147	259
1970	<u>Hair down and scarves.</u> (April) Just one of those handkerchiefs you put over your head.		138	193
			N2	80
1970	<u>We are the church.</u>		144	38
1970	<u>Sisters - keep your mouth shut</u> unless you are invited to speak.			25
	- your cancer is your tongue.			158
1970	<u>Bristol "All the way with me".</u>			70
1970	Bristol - " <u>You know I love you Jim</u> (Symington).			75
1970	Tom Smith's address at Bristol. <u>Political manoeuvres to get</u>			142

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			<u>rid of a person whom God is using.</u>
1970			<u>Re: Ireland.</u> "I can take your temperature from over here." 164
1970		N11	<u>Sisters should not be in a dictatorial position in employment.</u> 155
1970		144	<u>Lord's death.</u> Remarks as to the Lord's death during the final year of his life. " Father, into thy hands I commit my spirit." 172-9
			abandonment did not apply to that. Still the link was broken when He died, :My God, my God ... refers to the fact that He was abandoned. 309-310
		147	293-359
		138	54,131--
			So the <u>Sonship</u> , while it was broken as to communion, still remained; He was the Son yet, even as dead. ... communion broken but the link is there.
1970		N11	<u>Marriage officer.</u> We have got two brothers here that perform marriages. 126
1970	JEH	169	<u>Mrs. Symington said that when word came of beloved Mr. Jim's death. Mr. Symington just trembled.</u> She said he just stood and shook. I think that's someone who understood a critical time, but there was no thought of letting down the standard. 327
		84	145
1970	JHS	170	Dublin - <u>I think the revival will finish with the continuation of what's distinctive in commission.</u> 29
1971		165	<u>Elect vessel.</u> You'd never set another over against an elect vessel ... equally qualified ... but who the Lord means to use is the deciding factor ... could not be a pause on the divine side ... 93
1971		171	Nottingham. Portrayal, portrayed, portrait ... Jesus Christ has been portrayed, crucified among you. 213
			... that the Lord moved from this country after F.E.R.'s death (Mr. James Taylor). He moved to America ... we included with that that the devil moved to America also. (SM) 221
1971		N7	<u>Bristol.</u> Continue in the course of the recovery of the truth, in the father's name. No alternative for thorough self-judgment and formation in the divine nature. 1,4,106
1971		170	Yeovil. It's within the range of the Spirit's work to have the <u>moral thing finished.</u> Aberdeen caught persons who were themselves impure. 180
1972		10	<u>Circumcision:</u> ... my earliest impression of Mr. Jim was that he was a circumcised person. 548
1972		153	It took place in Sydney before Aberdeen ... receive me as a fool. 8
1972		1	<u>Pause - of the devil.</u> 334
		28	168
1972		159	North Ireland, Belfast - just professional. Refusal to stand by and practise JT Sr.'s ministry in assembly discipline ... there was agreement among certain persons that's just partisan. 215
1972		172	Orange. <u>JND set the truth out, FER clarified it, JT put it in an assembly connection and Mr. Jim insisted on it.</u> 13
1972		9	Separation is to be moral, physical and legal. (see JHS 185

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		Vol.113,13)	
1972		JHS re JT Jr. A note of praise from one who had something laid on him to fulfil; the one who took the brethren out of the world, unions, associations, secretaryships; the one who prevented widespread decline in the insistence of the new covenant; the one whom the Lord used to set an ambush that overthrew - at least broke through – that great religious build-up and they were scattered (Aberdeen).	76 23
1973		Brisbane - Whether you prefer 'the son of the soil'. That headed up the second time. The issue involved an elect vessel ...	12 43 16 29
1973		<u>Detroit</u> - get rid of the rubbish and that's the Angel and Pretty Bobby	12 111
1973		<u>What couldn't be absorbed in the divine family.</u>	13 101
1973		<u>Universal position:</u> One of the greatest things is that God elected to work universally in a broken day, and the other thing is that God has protected His own work in a broken day. The adversary was from within not from without.	12 31
1973		JSH Receiving the <u>blessing</u> inc. accepting the correction? JHS ... you were in NY time and again ... need to be there 3 min. to get his blessing.	173 34
1973	JHS	<u>Review of everything in my life, even in unconverted days.</u>	81 74
1973		Mostly we have a review laid on us that involves defection characteristically.	81 293
1973		We've come to a point in the recovery that is EXTRA DEMANDING and EXCEEDINGLY PENETRATING.	83 110
1973		<u>JHS re JT Jr. prior to Aberdeen.</u> 'The Lord told me what to do, but He hasn't told me how to do it.' 'Jim you're not going fast enough.' 'Well, I said, to the Lord, it's too drastic'. But he did it. He carried the ambush through.	15 178
1973	JSH	Hymn Book edition - a few hymns added with JHS's authority	19 103
1974	JHS	NOTHING IS ACCIDENTAL, I THINK, NOTHING.	166 29
1974		... the Lord is demanding, among other things, that we SEARCH OUT THE CHARACTER OF OUR CONSTITUTION. St. Etienne - June)	172 49
1974		Secrecy oath.	22 74 24 42-
1974		<u>Empire Midlands:</u> Why should we leave any place out when we think of the organized attempt to establish an empire in the face of what the Lord was doing in the truth	22 55
1974		<u>Andover tragedy.</u> Anglicans bitterly despised and opposed to the idea of priestly function - shutting up to draw out reality.	17 177 37 155
1974		<u>JHS at Mr. Bert Frost's burial.</u> If He rules over me in my life, He will rule over me in my death and the enemy will not be able to interfere with that.	83 209
1973-5		<u>Taperecorder.</u> If We can't have a radio, well we want a tape recorder. Then we want drugstore tapes to play in the van while we're engaged so that we're wonderfully appeased in	28 193 83 301

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			our enjoyment of a link with the world, huh? It's dreadful. That's not Arabia ...
1975		27	<u>Professional employment.</u> Set ourselves to overcome everything professional. That's doctors, lawyers, school teachers and nurses.
1975		33	<u>Ken Symington's death.</u>
		34	
		78	
		88	
1975			Claim <u>to feminine distinctiveness.</u> Would you put Philippians ahead of Ephesians? Philippians where the women were - Ephesians is manhood - I'm not denying for a moment the importance of motherhood.
		36	Error: Claim to distinctiveness in a certain place on a feminine line the line of motherhood ... the devil was in it.
1976			<u>Mr. John S. Hales</u> withdrawn from (wrongly - see White Booklet #516 p.21)
1977		49	<u>Interchange:</u> How has a simple exchange been taken on? In no time flat it's been turned into something glorified like the old fellowship meeting that didn't do what the Lord meant it to do.
1976-7		42	Crises. Practically all England deceived. England only satisfied with an Englishman (HM) ... beautifully trained voice ...
		53	responsibility in Bristol. It either had to be real spiritual or a damn fake.
		43	
1977		49	<u>Press:</u> NZ press & TV were at us like a mob bitter people setting the whole thing off ... newspaper in NZ attacking JND & JT
1977		50	<u>Interchange</u> - extend it to the Lord's Day.
		44	
		48	
1977	JHS	48	TV: In the very current of the life of this country, TV programmes, horrible, horrible! We could stop it if we gave God a basis to.
1978	JHS	54	<u>UK rates issue on meeting rooms.</u>
		113	
1978		52	<u>Computers:</u> Pretension to be equal to handling computers without being affected by them. The stupidity of it. And years later it sticks out like a sore thumb.
		15	
		58	
		83	
1978		59	JT: The whisperings that took place in Britain when JT was old, ... J.T. was a warhorse. He wasn't a racehorse! He smelled the battle from afar.
1978		53	USA and Canada.
1977-78		51	<u>Interchange:</u> The Lord's in the interchange to promote mutuality ... entering into covenant by sacrifice.
		46	
1978		54	<u>World Wars.</u> No dictator can survive in the dispensation of the Spirit of God. That's why both wars went the way

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			they did.
1978		57	106
			Wills - couldn't include a Moabitish connection in my will if they're not in fellowship; and still it's the natural family which requires some consideration ... try and dispose of the thing before it's left with an administrator.
1978		59	174
			<u>Insurance</u> ; third party, -- to extend it to cover big business enterprise, I don't agree with it, because the just shall live by faith, not by an insurance policy.
1978		57	265
			You can't go through bankruptcy and stay in fellowship.
1978		57	246
			<u>JT said he would not employ union members.</u> A challenge We will have to meet)
1978		55	2
		58	85
			Australia - <u>build-up against brethren</u> , direct point of contact with the legal thrust in Westfield ... synagogue of Satan. Court saying no person in fellowship with us is qualified to raise their own children.
1979		67	11
			If God has blessed you with any <u>means</u> be sure and leave it in support of the holy fellowship not lawless Moabites.
1979		69	174
		86	78
			<u>Respirator</u> - It's necessary to be so careful where God might communicate something before death. Would you withdraw the means of continuing life ...
1979		70	93
			<u>I.R.S.</u> agent's effort to prove JHS served for wages ... the Federal Government cleared him of any fraud.
1979		70	87,112
			<u>Mr. John S. Hales</u> withdrawn from (wrongly - see White Book #516,p.22)
1979			<u>Australia - vicious attempt to overthrow divine sovereignty</u> Appleton)
1980		85	79
			Hi! I can't stand that expression. Hi! -- to any old body. No ... not me.
1980		79	200
			Marlow (East Germany)
1980		75	88
			<u>The devil meant his agents to take as many three-day meetings as possible, to run the recovery down the drain.</u> That is a drastic judgment ... it is true.
1980		73	111
			<u>I bear in my body the brands of doctors' treatments.</u> The rottenest treatment imaginable in my judgment. JHS - medical mistake...the ways of God...would I be embittered?
1980	JHS	75	238
			Pray for the preservation of a collective position UNIVERSALLY
1980		77	79
			<u>Every Minute of every meeting is critical.</u>
1981		87	169
			The dose of cortisone they gave me, eight tablets, all in one dose ... I nearly died before the next morning from the reaction ... went to the meeting ...
1979-81		88	303
			<u>Administrative correction of matters smoothed over.</u>
1981		93	46
		87	199
			<u>World Wars:</u> JT If these great forces didn't destroy one another there'd be no way through for the testimony.
1981		95	11
			The notion has carried generally that when the fire has done its work, it's finished ... That doesn't meet <u>the administration.</u> It meets the state of the person ... I have come to it that the

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			only thing that will meet it is the <u>assembly-cycle, which is the assembly week.</u>
1981		95	152 <u>Day is come for the iniquity of the land to be fully taken care of in view of the rapture.</u>
1981		90	2 <u>Melbourne court judgment</u> (38 pages) - teaching of Christ and His apostles is intolerable to society ...
1981		92	111 <u>Third party insurance</u> - I won't reap personally but I won't find myself in a position that I couldn't meet ...
1981		89	81,138, 274 <u>Crises. Divine sovereignty.</u> Ambitious place seekers to establish self as an elect vessel.
1981		87	417 <u>Gospel Trust:</u> It should be clear why I prayed so frequently for the Gospel Trust ... They're going to have a job finding trustees in Britain ... the devil is trying to stop that service, and it's needful the <u>immediacy of communication is needful for the universal prep. of the Church.</u>
1982		102	73,74 <u>GET SUITABLE NOW.</u> It will never change then ... humbling thing to be relegated to a distant place in relation to the centre of things up there. Well, you didn't serve me right down there. You just step back a ways please ... I don't think it's fanciful at all ... maybe startling.
1982		105	130 <u>Advertising paid in part by supplier and a brother.</u> I don't agree with. Life Insurance - designate beneficiary (p.133), booth - company and you pay part (p.135), telex - company pays part of exposure, bank credit cards - fee to participate (p.138).
1982		105	2 <u>Communication system</u> - get the truth into every place without delay. ... it helps prevent the promotion of what has been rival, proved rival.
1982		106	25,47, 11 <u>Crises in South America</u> - should not have a single prayer without touching it in some priestly way. I don't think we have been quite bold enough in our prayers for the British empire.
1982		107	56,61 I think the <u>man of sin</u> will coordinate the developments of science, including nuclear power. Does Christianity belong hand in hand with scientific research? ... or the teaching that is according to piety? Now whether persons baptised unto Christ's death and buried with Him in baptism should be caught up in these things ... I mean short-wave length radios, business computers ... for material gain. It's number, six, six, six. The true number is five, it means human weakness. And when that's accepted it makes the difference.
1982		114	29,118, 13? <u>CAC's Outlines</u> - presumption to dispose of them completely.
1982	JHS	108	196 <u>Rejection of belt beepers</u> ... The trouble's been in the wall, building the wall.
1982		109	34 <u>Scientific developments militates against the function of the renewed mind.</u>

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1982	<u>Interchange</u> - too much effort - failing to enter into a covenant by sacrifice.		110	171
1982	<u>Legal Separation:</u> Other person refuses to sign document (un-righteous person) ... Is the honest person to go on till death un-released because the other person refuses to sign. It's not right.		113	13
1983	<u>Witness:</u> I've had to do with a meeting in England just now in a critical connection, ... four meetings were involved besides them. And the leaders in the place were refusing to accept witness.		118	5
1983	<u>JHS in hospital</u> -'in the house of your prison, and intensified greatly if you can't see your way around:'		116	15
1983	<u>JHS in Vancouver</u> - drew near to death at the 3 day meetings.		118	171-
1983	<u>JHS - I'm conscious personally of the Lord having to do with me directly in His discipline and in His government.</u>		121	19
1983	<u>JHS - my current condition</u> - just abject weakness. My blood pressure down around a 100. It's precarious. (July 17, 1983)		122	87
	<u>JHS just came out of surgery</u> (Dec.17/83) - asked for a hymn book and sang through a hymn.		129	363
1983	<u>Mr. John Hales recovered</u> (wrongly withdrawn from 1979 & wife 1981 and not acknowledged until Oct. 1981 - White Booklet #516, pp21,22).			
1984	Greedy desire to run the world, all over again from Western Australia.		131	86
	<u>I've been in the circumstance of being cross-questioned</u> ... Who has the right to interrogate anyone that the Lord has laid his hand on		132	190
1984	RJL re RAF Its not altogether unlike Uzziah, presuming the priesthood.	RJL	131	160
1984	Liberation of our brethren from East Germany.	JHS	130	150
1984	Re JHS When he was with us a few times, it was evident that he was in no shape to go out to the meeting, and we'd say. Are you sure your able? <u>We'll, I'm not able but the Lord would have an issue with me if I didn't.</u>		135	415
1984	<u>Honeymoons and engagement rings out.</u> Much better to go by Paul's counsel than the world's idea of the things that they think are proper to marriage.	RJL	139	34
1984	JHS distinguished between <u>the service rendered in the emblems</u> was done on behalf of all, but then pointed up that <u>each would contribute in approach to God in praise.</u>	JSH	139	425
1985	<u>JHS I don't know when I have been more glad to see anybody than I was when I saw John Hales recovered</u> (wrongly withdrawn from). Don't know that I heard the High Priest last night. Very profound statement - directly linked with Vancouver.	JHS	140	122
1985	<u>JSH re JHS</u> Think of what He has currently. Think of the submissiveness of it ... <u>the spirits of just men made perfect.</u>	JSH	141	440
1985	re JHS. He is feeling <u>it's not</u> the Lord's mind to close the <u>position in Bombay.</u>		144	142
1985	JHS at the Lord's Supper ... that our impressions and our		145	142

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	assurance could be fresh, and a consciousness of <u>always having said right things.</u>			
1985	<u>We have charged ourselves with the care of each other. (JHS)</u>	JSH	146	211
1985	Sept. 1st <u>JHS sick in Minneapolis in hospital re shunt blockage.</u> JSH present.	JSH	148	10
1986	<u>Mr. Symington's afflictions.</u> It would be a serious reflection if we missed the gain of the sign that is current amongst us. Why is our brother so afflicted? I mean he has diabetes which I suppose is the pancreas. Then he has kidney failure. Then he has blindness. The blood has to be purified -- you think of what the blood is. And then on top of all that, afflicted in his breathing, the intake of oxygen. There must be something potent in it for us.	JSH	152	197
	<u>JHS's link early with what was distinctive.</u> Ground held by the truth of what he took in out of <u>JT's books.</u> JT was never in Neche. But his books were here, and <u>he was represented in that young man that knew those books.</u>		152	200-1
	<u>JHS re JT Jr.</u> One of the things that settled JHS about Aberdeen, he knew the kind of man JT Jr. was. JT Jr. gave an address in Winnipeg " <u>How shall a young man cleanse his path</u> " Psalm 119:9 <u>with tears rolling down his cheeks.</u> JHS, I knew a man who had been through that at such cost could never have done the things they accused him of.	JCP	152	377
1986	<u>Think of the sufferings of the prophets. (Jan.) JHS in hospital in Minneapolis with oxygen tube in his neck and pneumonia.</u>		152	172
	<u>Face death:</u> Go into the secrecy of your own closet, and <u>the Lord's put His hand on something, pointed something up, and you face death in the thing.</u> It's life through death; that's the principle of Christianity.	JSH	152	194
1986	<u>JHS's afflictions:</u> Humanly speaking, he wouldn't be with us these two years. And now this added thing limiting his speech, difficult breathing, a ... lung infection ... Ezekiel just points it up.	RJL	153	24
1986	<u>Re JHS stop and consider ... it's just member after member.</u> I don't think I've ever witnessed pressure like our brother's. I mean persons can go into a coma and be unconscious. But to be perfectly conscious, and you can't move your hands, you can't see, you can't speak, you can't swallow. You can hardly take it in ...		153	102,196
1986	<u>Sept 16 and 18. JHS's amputations below and above the knee.</u>			
1986	<u>Unutterable satisfaction in the presence of the glory (JHS)</u>	DRB	155	344
1986	<u>What is vicarious</u> entering into the present time ... our beloved brother especially ... how extended the suffering is at the present time ... nothing that should affect us more.	LRP	161	33
1986	God is honouring His people in the open-air preaching ... JT said that <u>what'll mark the end will be an irrepressible spirit of evangelisation.</u> That's alongside the severity of the separation.	JSH	162	213
1986	<u>Caring for persons that are not always that easy to care for</u> ... simple services, brotherly spirit, and safe	JSH	162	248

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			places.
1986	JSH	164	<u>I'd rather suffer than sin.</u> 17
1986	JSH	164	<u>Administration's safe in the hands of heart-broken men.</u> 77
1986	JSH	164	<u>We're in the presence of a life spent, utterly spent.</u> (Oct) 126
1986	JSH	164	THE CONSEQUENCES OF WHAT WE DO TODAY, THEY'RE ETERNAL. That's why I say it's critical, it's momentous. 139
1986	JSH	164	Re JHS ... <u>I don't Suppose we've ever had on view such an example of submissiveness and extreme weakness.</u> (Oct 15) 189
1986	JSH	164	Re JHS ... tomorrow morning at about eight o'clock, perhaps for an hour before he goes on the run, he'll be there, - what? – <u>caring for the detail of God's people.</u> And as soon as he comes off the run, same thing. Is that going to leave me unaffected in the care of my fifty? (Oct). 353
1987		168	Re JHS. But the continuing sufferings to fill up the measure of the sufferings of Christ. That's what's current. 158
1987			<u>JHS - very low in Minneapolis, respirator goes on as soon as the breathing stops.</u>
1987		168	<u>Re JHS. Every moment of anguish and suffering. But he's held the ground uncompromisingly.</u> (March 3) 214
1987			<u>Mr. James H. Symington with the Lord</u> April 23, 1987. (Age 73) (Brethren on the way to Barbados for meetings with xxxxx)
1987	JSH	176	<u>If you have to do with a brother who's in delinquency, well, you can fix on the good, and then suitably approach and deal with the evil. Can I justify him?</u> 160
1987		176	It's not just another sectarian position. Our position is <u>we are saints by divine calling, and we cannot give it up.</u> 163
1987		176	<u>Homes, business, families, kept to a certain simple, obscure, hidden small restricted way of life.</u> 243
1987		176	<u>Telephone is for emergency.</u> 267
1987		177	<u>If I don't keep my Sabbaths my effectiveness will wane.</u> 25
1987		177	<u>The man of sin is going to be a journalist.</u> 222
1/88 & 2/88		4	<u>Where I thought persons were my friends and all the time they were working behind my back in hatred.</u> Now, that's a strong statement, but I could prove it ... 224
		5	There's a scripture that says, I'd rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness, and I can tell you, beloved, I've said, <u>I'd rather be a doormat,</u> if I could just be a doormat at the doorway, and let the brethren walk over me as I got in, I'd be satisfied. Ever felt like that? You say, well that's an extreme thing to say ... it's the truth anyhow. 22
		4	... this thing in <u>Timaru is a deliberate malicious thrust of the Anglican system against the recovery ... Andover.</u> 115
9/88	JSH	12	What the Spirit says to the assemblies at each stage of the history of the assembly, from the beginning to the end of it. RCR And here's a man having the audacity to twist the scripture in the minds of what he thinks are unestablished persons so as they'll think that <u>there's nothing been said</u> 171

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<p><u>since the Lord spoke.</u> And, you see, that's part of this delusion, this falsehood, this ERROR ... I've got no principles to go by, because there's no current voice.</p>			
<p>There was a matter before the courts on the other side of the world in view of a sister getting free, and normal legal processes involving considerable time, but when the officer of the court was apprised of the seriousness of the matter related to being able to keep the holy communion, as it was expressed, he answered the request and expedited the whole matter, -- very remarkable. I think <u>if we insist on the Lord's supper,</u> I think the Lord will come in for us, that's how I see it.</p>		13	260
<p>Jamaica - We know the God who is the author of the hurricane. As He's turning men, He's really dealing with men. His people He's shielding them ... He's speaking to men to hold up the tide of evil.</p>		15	292
<p>1990 Amendment of the Hymn Book (June 3rd)</p>			