

# Outline of the History of a Peculiar People From 1900-1931

## Outline of the History of a Peculiar People from 1900-1931

By Alfred Magowan

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TTT Editor's Note:

The author wrote the following **in the format of a play**.

Initials were used in place of names.

**NOTE: Any names in parentheses have been inserted for clarity by TTT**

These initials match some of the initials of the early workers on the 1905 workers list.

**KEY:** John Long provided a key to the initials which is given at the end, and also in the TTT Photo Gallery.

**PLEASE NOTE: This document is a PLAY (fiction) and is good for illustration purposes but details and quotes within it should not be considered facts.**

**The statements by players within the play are not documented quotes.**

**The headings concern events that took place and most are documented.**

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Some High Points in the Strange History  
Of an Unusual People—Caught Off-Guard  
And by the usual means—become usual.  
The Harsh North Wind of a Religious Spirit  
Blew with Bitter Cold on the Water of Life  
And turned it into Ice—  
Clear as Crystal and as Hard as Stone.

Let those who read be warned  
Against the Closed Mind of the Exactors  
Which requires the dotting of “i’s”  
And the crossing of “t’s.”

And let them also reflect  
That the Loss of the Sense of Humour  
Puts them in the Company of those Serious Persons  
Who cheerfully tormented those who disagreed with them  
To (as they thought) the Glory of God.

If this should fall into the hands of any  
Who have drunk Religious Vinegar  
Thinking it was the Wine of the Truth  
They are hereby encouraged to believe  
That at least part of its Evil Influence  
May be Overcome  
By the use of Spirits of Parable  
Tinctured with a little Imagination.

Thus if they feel inclined to question  
the Form in which this is written  
Or even the Substance of it  
They are given liberty to say to themselves  
“Some of these were Imaginary Men  
Who went for Imaginary Walks  
To enjoy Imaginary talks.”

And they are assured that it will subtract nothing  
 From the Truth of these things  
 The Heights from which some fell  
 Were those of being Human and Christian  
 And the Depths they fell into  
 Were those of becoming Inhuman and Religious.

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### About the Year 1900 A Group of Young Men...The Eldest About 38

**First Young Man:** It is what the World needs.

**Second Young Man:** But the Church will oppose it.

**First Young Man:** It crucified Christ and stoned Stephen.

**Second Young Man:** How far should we go in opposing it?

**First Young Man:** It is not for us to set ourselves against it, but to be true to what is committed to us and if that brings opposition, then let it come.

**Second Young Man:** The early Christians were persecuted and Paul, writing to Timothy, said "All who would live godly in Christ Jesus would suffer persecution."

**First Young Man:** If the Lord plants a tree, He will cause it to grow its own kind of fruit. It is not for us to consider what is to come, but to go forth in His Name and in His way and speak His Truth, and let time reveal the outcome in ourselves and others.

**Second Young Man:** How is the work to be supported? I am prepared to live on little and devote the rest.

**First Young Man:** The work of God does not depend on money support. That has been the course of the Christian ages. Always begging and building and burdening poor people, to support a top heavy system of worship and service. What is needed is men who have been set free from the power of money and property, and who are not afraid to launch out without visible means of support, and prove God's unseen provision.

**Second Young Man:** I have some money.

**First Young Man:** It will be easy to get rid of it.

**Second Young Man:** I am prepared to let it go.

**First Young Man:** That is the first condition of becoming a preacher.

**Third Young Man:** I am a Methodist

**First Young Man:** Were there any Methodist in the Ark, or at the Last Supper?

**Third Young Man:** I have had an experience of Salvation.

**First Young Man:** Satan will give us anything to keep us from following Jesus.

**Third Young Man:** I have been studying for the Methodist Ministry and have done some local preaching.

**First Young Man:** Education has nothing to do with it. Peter became an Apostle in spite of his ignorance, and Paul in spite of his learning.

**Fourth Young Man:** The Church is a very old Institution.

**First Young Man:** You mean the Church of Ireland, but most of the Irish people believe in the Church of Rome. What has one more than the other to comment it to honest men's minds and consciences?

**Fourth Young Man:** I read the lessons on Sunday.

**First Young Man:** So did the Rulers of the Synagogues, in the days of Jesus. What the World needs is not readers of the Scriptures, but doers of what is written in them.

**Fourth Young Man:** Should I give up reading the lessons?

**First Young Man:** Begin to follow Jesus, and you may not have to give up anything—everything may give you up!

**2nd, 3rd & 4th Young Men:** What do you advise?

**First Young Man:** That we get rid of every human encumbrance and go forth to preach Jesus in the way He sent them at the first.

**Second Young Man:** I will dispose of my money.

**Third Young Man:** I will give up my Methodist.

**Fourth Young Man:** I will sell my farm.

**First Young Man:** That is a right beginning.

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### The Year 1904 A Wooden Hall in Belfast Three Men on a Platform

**J.K.:** They are all wrong. They are altogether wrong. They have always been wrong.

**E.C.:** There are some good ones among them.

**W.I.:** The best of them are the worst of them.

**A Voice Outside:** Who are they 'spakin' of?

**Second Voice Outside:** Publicans, I think.

**Third Voice Outside:** No, the 'Clargy!'

**First Voice:** D'ye mane t'say that they are actually discussin' whether our religious laiders are wrong or not?

**Third Voice:** They have settled it that they are all wrong, and that the best of them are the worst of them.

**W.I. (from the platform)**—God made an Angel, and he made himself the devil. God made virgins, and they made themselves harlots. He made men, and the devil made them clergymen.

**First Voice Outside:** We ought to mob them, and burn down their wooden hall. They are insultin' the dacency o'Belfast, and black guardin' our best men.

**Second Voice Outside:** If we burn them out they will have raison t' believe their own words about the Clargy. If we do wrong to prove that the Clargy are right, we will be like the Jews who crucified Christ to prove that the Chief Priests were right.

**Third Voice:** The raison we belave in the Clargy is, because they march with us on the Twelfth!

**W.I. (from the platform):** Wooden halls for worship are an abomination. All Church buildings are an abomination. All religious title and honours are an abomination. All educating of men as preachers is an abomination. And we will be another abomination if we follow the example of the Churches and the Plymouth Brethren either in the matter of money or property.

(A Plymouth Brother at the back can't stand this)

**P. Bro:** Why don't you preach the Gospel?

**W.I.:** When Jesus went to Gadara the devils cried out.

**P. Bro:** You do not preach the Gospel.

**W.I.:** We do not encourage humbugs to hide behind the Cross

**P. Bro:** Preach the Gospel.

**W.I.:** The Gospel includes ALL that was seen in Jesus, and heard from His lips.

**P. Bro:** What He said was for the Jews, and we have no right to anything on the other side of the Cross.

**W.I.:** You mean it does not suit our Flesh or our Selfishness to go by what He said. Only a dishonest man would take the Benefit of His Death and refuse to walk in the Light of His Life.

**P. Bro:** There are two Gospels.

**W.I.:** One for honest, the other for dishonest men!

(Plymouth Brother goes out)

**J. K.:** If the Clergy are wrong and the Plym's are dishonest, what about those with us who made professions among them? If the tree is bad, its fruit cannot be good. God does not use the wrongness of men to bring forth the Righteousness of Christ.

**E.C.** It is not our Line of Descent that should concerning us, but our present heart condition before God.

**J.K.** But we cannot escape Genealogy. Every living thing has an Ancestry. Apostolic Succession means a succession of apostles, and the proof that they are the true succession is, that they bear the original apostolic marks. Sheep succession never runs to goats. Therefore Clergymen could not bring forth Christians, and therefore those of us who professed through them were only deceived by the devil.

**W.I.:** "J.K. is logical. We are what we are today in spite of them, and as we owe nothing to them but blindness, there is no reason why we should give them credit for our eyesight."

**J.K.:** "God began His human creation with Adam. There only needed to be one act of creation. Afterward every man came by natural descent. So with His work of the Gospel."

**W.I.:** "You mean that as there was a Break in the Line of Spiritual descent, it was necessary for God to start a new Line by special act again?"

**J.K.:** "We are here and no thanks to a Worldly System."

**W.I.:** "I see what you mean, but where do I come in?"

July 1907

Crocknacrieve, Ballinamallard, Co. Fermanagh

. A Large Tent With A Platform & Several

Preachers On It. About A Thousand

People Facing It. J. L. Preaching.

**J.L.:** "There was no tobacco in the Ark."

**(Voice of W.I. from behind)**—"John, tell them there were no Clergy in the Ark!"

(The preacher is thrown off his line by this strange interruption and sits down as soon as he can bring his speech to a hasty conclusion.)

**W.I.:** "John was always the Brake on our Progress. When we set out to follow Jesus, he was selling Books and settled as a Methodist. He was convinced that we were right and cast in his lot with us. But he was not convinced that the Clergy were wrong, and there has always been a holding back in him. For years he has been dragging his feet on the ground to hinder our going on, and we have decided to part company with him so that he can go his way and we ours, and let him prove whether God will be with him as He has been with us. All those stand up who believe that J.....W..... is in Hell!!!" (Author's Note; J.W. = John Wesley, founder of

Methodism)

(Nearly all stand up, those who remain seated provoke W.I. to wrath, and he makes uncomplimentary remarks about their quadruped connections!) (One of John's English friends rises and begins to speak).

**Englishman:** "It is not for us to discover the present whereabouts of the souls of men who are dead. They may not be where we think they are, and what we say about them can neither injure them nor help us. It is for us to look to ourselves that we may not come to where we say they are."

**W.I.:** "John can go and take his friends with him."

(They go out)

(**E.C.** gets up to answer some things John had said, or to make some points clear, and W.I. slips out of the Tent, by the platform. While E.C. is still speaking, W.I. slips in again with a piece of paper in his hand. His imperious manner makes itself felt immediately. He begins to tear the paper, and to speak as he tears it into very small pieces, which he drops one by one – – dramatically.)

**W.I.:** "That is paper, and that is paper, and that is paper. And that also is paper. It is all paper!"

(This is his way of correcting E.C.'s manner of speech, and all the people sit awed by his commanding presence, and cutting words. E. C. now seated, straightens himself, and looks straight ahead. W.I. goes on speaking, and soon the people are leaning forward to hear, as he opens up the Scriptures. Nobody can hold their attention like him; and he is so full of energy and wit that hours follow one another, and still he goes on – and still they listen eagerly.)

(Some hours later two visitors go for a walk, and talk together.)

**First Visitor:** "What do you think of it?"

**Second Visitor:** "You mean what do I think of HIM!"

**First Visitor:** "I suppose so. It seems to be him, and he seems to be it, and the people seem satisfied to have it so. There is something strange about it."

**Second Visitor:** "Is it a weakness in them?"

**First Visitor:** "No, it seems to be a power in him. He has a strong personality, and they like it. "

**Second Visitor:** "Did you see how they looked after him when he walked across the court yard?"

**First Visitor:** "I would like to come back a few years from now, and see how this work grows."

**Second Visitor:** "They will not worship him long. He has been set on a Pinnacle on the Temple, and no man can remain there long without a fall."

**First Visitor:** "He seems to be a man of strong will."

**Second Visitor:** "Strong-willed men very often are weak in the presence of temptation. When he falls, it will be a heavy fall."

**First Visitor:** "But if he does not fall."

**Second Visitor:** "It has always been so, and God has had to turn His back on His people for their good."

**First Visitor:** "Did you notice how easily he disposed of the man called **John**? It was like sending him into Outer Darkness. Excommunication has been the Great Weapon and the Chief Weakness of Organised Religious Bodies."

**Second Visitor:** "If human families were as brittle as Religious Societies, a man would hardly know from one day to the next, where he was. Still there has been such a thing as Fellowship which survived Threats, Torture and Death."

**First Visitor:** "There is more of the family spirit here than in the Churches."

**Second Visitor:** "I hope it lasts, even grows, but there's much against it. The strong-willed man would dispose of others as he disposed of **John** and nobody would raise a voice against it."

**First Visitor:** "They are afraid of him and still they like him. It is a pity there is no check on him, or that they cannot control their love, and keep it from becoming worship."

**Second Visitor:** "I heard it said that in letters they use a capital "H" when they mention him. They do it unconsciously, not knowing that they are thereby declaring their idolatry."

**First Visitor:** "They speak of him as a man raised up."

**Second Visitor:** "They will trace their Spiritual Genealogy to him."

**First Visitor:** "I hear they are doing it now, and many have already given up what they call their old profession, and refer to him as the beginning of a new order, as Adam was the beginning of human descent."

**Second Visitor:** "What fools these mortals be!"

(They return to the courtyard.)

### Crocknacrieve, in 1911

**W.I.:** "We are growing rapidly. Ten years ago we were a very small number. Now we are spread over the English speaking world. We have Conventions in most American States, in New Zealand, Australia, South Africa, Canada, and here in the British Isles. Last year thousands of pounds were spent on Conventions." (A murmur of delighted surprise from the audience)

**W.I.:** "There are several hundred Workers in the Field, and at every Convention, there are volunteers ready to go forth. Also the Truth is clearer than ever, and we have proved that we can do without the Clergy at births, marriages and deaths."

**Voice Outside:** "There is a Black Pope!"

**Second Voice:** "Why do you say that?"

**First Voice:** "There are a thousand people in the tent and not one of them dare resist his will. The men on the platform nod to everything he says, whether they like it or not, and when he turns to them for approval, they draw their faces into the appearance of a smile, knowing that their lives as preachers depend on his favor."

**Second Voice:** "How did he get this power over them?"

**First Voice:** "He is a strong man by nature, and used to be a mine boss, and never allowed his will to be resisted. He brought the same spirit into this work, and uses the same methods in dealing with these people."

**Second Voice:** "Do you think they will ever rebel, and throw off his yoke?"

**First Voice:** "They are inwardly rebelling now, especially those who sit on the platform with him, but at the present time they can do nothing, because he is master of the situation in every way. He has something to say, and a way of saying it that appeals to the people. The others are only poor echoes of his voice, and in his presence are not able to throw off the incubus of fear that almost paralyzes them."

**Second Voice:** "I wonder how so strange a movement will end?"

**First Voice:** "It will go the way of all that has been before it. Prosperity and Establishment change the views of men, and many have set out to break idols, who have ended up worshippers of Baal or Moloch."

**Second Voice:** "Do you think this work would end if this man should die?"

**First Voice:** "Not likely. Where people have been taught obedience and to look upon their own Will and Desire as evil, and where they have given up all to do the Will of God, as these have done, the death of a man would not mean the death of the movement. They might follow Peter's example and go fishing, but not for long. The thing is too real to them to be given up completely. It is their very life."

**Second Voice:** "They are unlike all other religious people."

**First Voice:** "They are honest to the point of loss. A man would not sell a farm and give away the money to go preaching unless there was something unusual in him."

**Second Voice:** "But our religious people don't like them."

**First Voice:** "There are several reasons for that. The Moabites did not like the Hebrews, and Balak wanted Balaam to curse them. The High Priest and those with him did not like Stephen, and had him stoned to death as a blasphemer, even though his face shone as the face of an angel. You have to consider that the Establishment, as a shopkeeper, who finds it hard enough to live, does not like a competitor setting up shop beside him. If these Pilgrims gain favor with most of the people, the Churches and their Clergy will lose influence, and possibly be superseded altogether."

**Second Voice:** "Why do these men speak so much about the Clergy and their Establishments?"

**First Voice:** "Because they believe that, while the Churches have a good moral influence, they deceive the people spiritually. What we think about the Catholics, they think about us. They consider that spiritual immorality consists in using the Name of Jesus contrary to what was seen in His own Life, or in the Walk and Work of the Apostles after Him. And what makes it worse, in their opinion, is that men take pay for Devotion to Him – or rather for professed devotion to Him. This, they call spiritual harlotry."

**Voice of William Irvine (inside):** "Harlot hearted hireling hypocrites! They take pay where He gave His Life. They are Reverend where He was despised. They climb up where He humbled Himself. They are the friends of the world that crucified Him. Harlot hearted hireling hypocrites!"

### Crocknacrieve, in 1914

(Gloominess on men's faces. Expressions between doubt and incredulity. Looks and whispers. Signs of a storm among the Overseers. Innocence on the part of the people. William Irvine himself – not himself The old lordliness gone, or going. The note of authority has become husky. Looks a little like Napoleon after Waterloo. Still some signs of the old devotion on the part of some of his old Marshals. But he seems to know the game is up, and St. Helena is being made ready for him. No desire to preach, but wants to work at machinery, or wells, or anything – to escape from Something! Certain Overseers are drawn or driven together. They go for walks in pairs. Their looks are troubled as if they had come to a Time and Place of Decision, and fear takes hold of them.)

**First Overseer:** "What do you think of it?"

**Second Overseer:** "I cannot take it in."

**First Overseer:** "But for years there have been signs."

**Second Overseer:** "I have doubted the sight of my own eyes."

**First Overseer:** "There were many things I wondered at."

**Second Overseer:** "He was hard on others and easy on Himself."

**First Overseer:** "Do you remember how he used to preach against the Flesh and make us all tremble?"

**Second Overseer:** "I used to go to bed at night wondering where I was, and if I had ever been Right at all. His preaching kept me constantly on the anxious seat, and when he scrutinized my face, I was afraid he would see my soul!"

**First Overseer:** "I was tempted at times to wear smoked glasses! "

**Second Overseer:** "What do you think we ought to do?"

**First Overseer:** "I think he is now like King Uzziah when the Leprosy rose in his forehead. He will be only too ready to go out of the Temple and seek the Shelter of a Separate House."



**Second Overseer:** "To tell you the truth, I feel a bit relieved."

**First Overseer:** "His rule was provoking rebellion in me."

**Second Overseer:** "It was sort of a one man show, and we were like Punch and Judy in his hands. Everybody seemed to know that we were only puppets to speak and act at his command."

**First Overseer:** "And they were more nearly right than we cared to admit. I could neither think nor speak from within when he was on the platform. "

**Second Overseer:** "I used to take myself to task for being more conscious of his presence, and more concerned about his approval than the Lord's."

**First Overseer:** "People even gave their testimonies for the sake of his 'Amen'."

**Second Overseer:** "They studied him to know what pleased him."

**First Overseer:** "And he did not see through them."

**Second Overseer:** "That was because they played to his vanity."

**First to Second Overseer:** "Here comes So and So."

**First Overseer:** "I have wondered if there might be Hail with Thunder! The air has a strange chill in it, and yet it is oppressive!"

**Second Overseer:** "The lightning used to strike hereabouts often! "

**So and So:** "July is the month of storms in Fermanagh."

**First Overseer:** "This one will be heard and felt in the uttermost ends of the earth. The ——are distant thunder now."

**Second Overseer:** "I thought I felt the Earth shake!"

**First Overseer:** "Let us go inside." .

### . California ... in 1917 (Three Overseers in serious mood)

**First Overseer:** "I did not come here to waste my time."

**Second Overseer:** "Do you think we ought to encourage him?"

**Third Overseer:** "There are many things to be considered.

How would we explain to the young converts?"

**First Overseer:** "His coming back would be full of complications and contradictions, and in a little while we could be on the front benches like little boys again."

**Second Overseer:** "We have been like free men since he ceased to Lord it over us. For my own part, I do not intend going back to the former condition and position – as his porter! "

**Third Overseer:** "He made us what we are. Except for him I might still be what and where I was when he discovered me."

**First Overseer:** "It is going to upset our Family Tree."

**Second Overseer:** "You mean uproot it! Perhaps we made too much of him as our Father in the Gospel. I begin to think I was right before I met him...."

**Third Overseer:** "Fathers sometimes go wrong without ceasing to be fathers."

**First Overseer:** "Yes! but spiritual fathers are different. When they fall away, they carry away the whole ground of relationship with them."

**Second Overseer:** "Do you think then that we should give up the Foundation of Teaching because he is not what he used to be."

**First Overseer:** "We can still refer to the time we met him, and the necessity of Genealogy, without committing ourself any farther."

**Third Overseer:** "But supposing somebody asks us who our spiritual Father was, and WHERE he is now?"

**Second Overseer:** "In that case it would be wise to change the subject!"

**First Overseer:** "I am wasting my time here. He seems to think he still has the rule over us, and keeps us waiting while he mends a car."

**Third Overseer:** "I cannot forget the early days, when he was himself and when his words were our meat and drink. How thou art fallen from heaven O Lucifer, Son of the Morning! Sometimes I wish he was back again. All of us together have not the force he had. And the older people mourn for the powers and the glory of the first days."

**First Overseer:** "But we cannot afford to lose the place we have gained by his fall."

**Second Overseer:** "I do not like to put it that way."

**Third Overseer:** "His unfaithfulness gave opportunity and occasion to our faithfulness."

**First Overseer:** "That sounds better."

(They go off arm-in-arm)

### The Year 1928 ... Convention On a Man's Farm in New Zealand . (Little Groups of "Saints" between Meetings talking things over.)

**First Saint:** "That was a great sermon on Charity."

**Second Saint:** "Do you think there is as much love amongst us as there used to be?"

**First Saint:** "Twenty five years ago we were more like a family, but then there were not so many of us."

**Second Saint:** "Do you think we are on the decline, and that we are likely to go in the way of the early Church, until we become like Rome?"

**First Saint:** "I have a great faith in our leaders, and I do not think God would let them err from the Truth when so many are looking to them for guidance."

**Second Saint:** "But he let the early Church go wrong, because it desired an Easier Way than at the first. He allowed His people in the Old Testament to have what they craved in the way of Flesh."

**First Saint:** "But they were only His National People, and we are His Spiritual People."

**Second Saint:** "We are not more Spiritual than the Church at Jerusalem in the days of the Apostles, and it was only a little while after the Blessing at Pentecost that trouble threatened to come in and divide them."

**First Saint:** "I have heard some talk of a division amongst us, but our leaders make little of it, as if it was only a few rebellious men, who desired to rule or ruin, and they are now where they belong – outside the Testimony."

**Second Saint:** "It has often puzzled me how we came to speak of being '**in the Testimony**.' I have not read anything in the Bible about that. Do you know where we got the name from, or how it came to be a denominational distinction? Some speak of being '**in the Truth**,' as if it was some sort of Religious Order."

**First Saint:** "I never question anything our leaders say or do. My confidence causes me to rest my case in their hands, believing that my salvation depends on submitting to those that have the rule over us, as it is written in the Hebrews."

**Second Saint:** "Do you think it is wrong for us to doubt or question, especially when what we see and hear is different from what we read?"

**First Saint:** "I believe that rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. I would no more doubt or question our leaders than I would the stars in their courses. "

**Second Saint:** "I often wish I was like you, but doubts come in spite of me, and sometimes I wonder where I am at, or where any of us are at. Some of our oldest men who suffered many things at the first are not among us now, and when we ask about them we get vague answers."

**First Saint:** "You may be sure they went badly wrong or they would not be Outside now."

**Second Saint:** "If they gave up their Faith and Hope and went back into the World again I could understand it, but when I hear that they still believe and live as they did at the first, it puzzles me greatly."

**First Saint:** "There are many things beyond our Comprehension, but our confidence in our leaders should enable us to let them rest there."

**Second Saint:** "Maybe so, but I would like to see some of the old faces and hear the old voices again. There have been no days like the Early Days in every way. Love did not need to be dissected and defined then, for it was like a fire, and we all sat and were warmed by it."

**First Saint:** "Some people live in the past, and measure everything by what they call the Early Days. For my own part, I live in the present and trust the future to our leaders – in whom I have every confidence."

**Second Saint:** "I sometimes think we have substituted confidence in men for faith in God, and that is why we are so unsettled in heart."

**First Saint:** "I was never more settled in every way than I am now."

**Second Saint:** "There are too many of us too well settled in the world to be much disturbed about our souls. I think our trouble began at the same place as in the 11th of Genesis."

**First Saint:** "What trouble was that?"

**Second Saint:** "They were Journeymen at first, and then they found a Plain, and settled there and Built and made them a Name and became Confused."

**First Saint:** "Do you think we are confused?"

**Second Saint:** "Well, there are some Inside and some Outside and they don't understand one another's speech. They walk in the same way, and do the same work, and speak about the same Person, but have no fellowship together."

**First Saint:** "Those who do not walk with us, do not walk in the True Way. Those who are not one with us are not in the One Body. 'They went out from us, because they were not of us.' "

**Second Saint:** "The Clergy used to say the same to persuade themselves that they were right, when we were very few, but we persuaded ourselves that we were right BECAUSE we were few. We got encouragement from the words of Jesus about the Gate being Strait, and The Way being Narrow, and few there were that found it."

**First Saint:** "Here comes two Overseers!"

(They go separate ways!)

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**Near the end of the world**  
**(A group of Middle Aged Men on some urgent business.**  
**They seem to be divided, with the majority on one side.**  
**Several act as spokesman in turn.)**

**Spokesman:** (Any of 10 Workers speaking in turn) "We ought to be alike, and speak with one Voice. There is sure to be Confusion if one is different from the rest. We have come together to agree on unity in word and act, and there is only one note of discord in our harmony; or, to put it another way, we have all a common centre, but one, and that makes him eccentric."

**Eccentric:** (Eddie Cooney) "I claim the liberty I had at the first. We all professed to be Christ-centered then, and our unity was the result of that."

**Spokesman:** "Where your liberty works uncertainty, and even confusion among the people, it ought to be restrained. We only want you to agree not to go where others have been, and to teach there something different from what has been taught by other Workers."

**Eccentric:** "Unity is not uniformity, and God does not build with Brick of uniform shape and size, but with Stones of various shapes and sizes. I am getting to be an old man now and cannot find it in my mind or heart to change from what I was, and how I worked, at the first."

**Spokesman:** "There is an understanding amongst the rest of us, and we can depend on one another not to make any break in speech that would compromise us as a whole."

**Eccentric:** "I know I am not very reliable that way, and very often say things on impulse that prudence would have restrained. But Impulse might be more trustworthy than Prudence. Had we been prudent at the beginning we would not have gone forth as we did. It was our readiness to let go and launch forth without reserve to do His will that made us different from others. We gave up where they held on and we proved God's leading and providing as we could not have done if we had acted according to our human wisdom and prudence."

**Spokesman:** "There are considerations now which did not exist then. Thousands of people have professed through the Workers all over the world and they all have been uniformly taught, and you are not in line with the teaching at some points."

**Eccentric:** "I stand where I did at the first!"

**Spokesman:** "But we have moved forward."

**Eccentric:** "Motion is not always Progress. We cut adrift from all that was of the World, with its Worship and Service, that we might give a better testimony to Jesus. Part of the Revelation we got was that we should not possess Religious Property, and that we should not become an Organised People. We saw that the Family was God's Purpose from the Beginning, and the only Bond of Fellowship that of his love shed abroad in each of their hearts. I used Wooden Halls until I saw that they were the thin end of the Property Wedge. And there have been times when I was constrained by my devotion to my fellow Workers to go against my own convictions, but I repented, and believe the Lord forgave me."

**Spokesman:** "When our numbers were small we were under the sort of control you speak about, but thousands cannot be controlled like tens, and we have been constrained by the very necessity of the case to do what we are doing. You speak against tents and Convention Provision, not stopping to consider that there are places in the World where the Gospel could not be preached, and where the Workers could not survive apart from tents, and many of the converts all over the World were reached through them."

**Eccentric:** "It is not that I want to be different, but I cannot sanction what I withstood before."

**Spokesman:** "All we want you to do is agree not to go into other Workers' Fields, and speak and act there otherwise than they have done."

**Eccentric:** "What fields are left where I might go, and speak and act as I did at first?"

**Spokesman:** "It is not for us to discover a Field for you, but to keep you from bringing in confusion in the Fields of others."

**Eccentric:** "What confusion?"

**Spokesman:** "You undertook the healing of a sick girl, contrary to the Testimony."

**Eccentric:** "Was it contrary to the Scriptures? You do not need to reproach me with that. If she was not healed, that was sufficient reproach. God's rebukes never leave the sting that men's rebukes nearly always carry. What other confusion did I bring in?"

**Spokesman:** "You spoke from a tent platform condemning tents, thereby causing Workers to wonder and make Saints to doubt."

**Eccentric:** "I spoke without pre-meditation, and afterwards on being taken to task about it, saw that it was not wise or prudent, and offered to explain at the next meeting."

**Spokesman:** "That is the sore spot with us. We never speak without considering the effects of what we say, and therefore we do not compromise one another. You are carried away on waves of enthusiasm, and only realise afterwards that you have made a break. It is because we cannot rely on you that we are here today."

**Eccentric:** "I admit all that you say without coming to your conclusion. You have known me for nearly thirty years, and my nature is no new revelation to you. I was taken at the first on the same terms as I gave, and we walked together many years as brothers. Is it because I cannot change from being myself that you contemplate cutting me off from your fellowship?"

**Spokesman:** "We would have acted long ago, but desired to give you every chance to change. Any change we have seen has been for the worse, and we have decided there is no hope."

**Eccentric:** "It grieves me that I come so far short of your expectations, but you would not want me to do what I could not do from my heart?"

**Spokesman:** "Are you ready to agree not to go into others' Fields, and not to speak or act there contrary to them?"

**Eccentric:** "I claim the liberty I had at the first."

**Spokesman:** (Getting up and preparing to leave the room.) "I will have no more fellowship with him." The others get up and move to go after him, except one, who has recovered enough from his bewilderment to protest against the whole procedure.)

**Protester:** "You have not made a case against him, and as I am not convinced of wrong in him, I am prepared to stand with him."

(They all leave the room.)



**The year 1931**  
**A house in Jaffa, Palestine**  
**(An Old Man Broadcasting)**

**Old Man:** "There is only one Overcomer. I AM the seven times Overcomer of the Seven Churches! I AM One of the Two Witnesses! I AM the Man-Child! I am the Prophet Moses wrote about! I AM the Anti-type of all the types, and I will rule the nations with a rod of iron! I WILL Plague all who resist MY WILL! There is no Salvation for anybody apart from ME!"

(A Group of Men in California are Listening In and  
 their faces beam as they hear these great words.)

**First Listener:** "He Founded the Testimony by himself, and of the people there was none with him."

**Second Listener:** "He trod the wine press alone."

**Third Listener:** "He brought the Alpha Message and none but he can speak the Omega word."

**First Listener:** "We used to be very ignorant of the Truth. Do you remember the time we thought Peter in the 3rd of Acts was preaching about Jesus?"

**Second Listener:** "We were blinded by Testimony tradition."

**Third Listener:** "But the True Light is shining now, and it will not be long until our enemies drink blood."

**First Listener:** "I was reading in the paper this morning about Great Heat in some places, and snow on Mount Baldy."

**Second Listener:** "Everything proves that He is the man."

**Third Listener:** "There was an Earthquake a few days ago in Chile and the President has been forced out and is in flight to Argentina."

**Second Listener:** "Everything is happening just as he said it would."

**Fourth Listener (quoting):** "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved."

**First Listener to Second:** "How are you getting on with the message?"

**Second Listener:** "They like it at first, but seem to soon tire of it."

**First Listener:** "It is strange about that, for the more we hear, the more we want to hear."

(An Outsider comes in and they ask him what he thinks of the times.)

**First Questioner:** "There are strange things coming to pass in these times. What do you think of them?"

**Outsider:** "I hardly know what to make of them, but it seems to me that the world is about to end. "

**First Questioner:** "We are glad to hear you say that, but there is Provision made for the Day of Trouble and we do not need to be disturbed."

**Outsider:** "I believe that the Lord will protect those who are His and make them strong to stand."

**First Questioner:** "There is Provision only in the Prophet, and apart from that, there is nothing but Plagues."

**Outsider:** "I know that we are safe in Him, but sometimes I wonder if I can claim that safety, for I am not very sure of myself as a Christian."

**First Questioner:** "Who do you mean by Him?"

**Outsider:** "Jesus Christ Himself. There is no other."

**First Questioner:** "Many people today say they believe in Jesus, as the people in His day said they believed in Moses, but it is not our professed belief in dead prophets, we must believe in a living one."

**Outsider:** "Chr'st' sal'Ve, or our faith is vain."

**First Questioner:** "But He is not the Prophet spoken of by Peter in Acts 3:22. "

(Outsider nearly falls off his seat, but manages to control himself.)

**Outsider:** "Do you mean to say that Peter was preaching somebody else?"

**First Questioner:** "Certainly. We can prove it to you."

**Outsider:** "How?"

**First Questioner:** "Jesus did not come from among His brethren, and those who did not believe Him were not cut off from among the people."

**Outsider:** "What happened then between His death and the destruction of Jerusalem 37 years later? If that was not cutting-off, there never was one. "

**First Questioner:** "You are right in saying there never was one. it is yet to come, and it will come on all who do not believe the Prophet. "

**Outsider:** "Do you mean that there is a living man somewhere in the world now, who is to be a test for all of us?"

**First Questioner:** "There is a man at the present time in Jaffa Palestine, who founded the Testimony, and was rejected by his brethren, and he is to be One of the Two Prophets spoken of in the 11th of Revelation."

**Outsider:** "Who is the other one?"

**First Questioner:** "John himself. It says at the end of the 11th chapter that he must prophesy again before many peoples, and nations and tongues and kings. He is coming back, and this other prophet is going to join him in witnessing, and afterwards they are to be killed, and rise and ascend to heaven in a cloud."

**Outsider:** "What is the Testimony you speak of that was founded by your prophet?"

**First Questioner:** "It went wrong after rejecting him and now is 75% Pharisee."

**Outsider:** "Why did it reject him?"

**First Questioner:** "It was only 25 percent Christian and looked on what it called Sin through Pharisee eyes."

**Outsider:** "But I thought it became 75% on rejecting him?"

**Second Questioner:** "The point is whether you are to believe him, or get blood for water when you go to the tap."

**Outsider:** "Are you trying to intimidate me?"

**Second Questioner:** We are trying to get you into the only safe place.

**Outsider:** The only safe place I ever heard of is the Secret Place of the Most High, and that I am sure is Christ Himself.

**Second Questioner:** You will drink blood if you reject the prophet.

**Outsider:** I hope to be prepared to shed my blood in being true to the Only Name under heaven given among men whereby we must be saved. .

(He goes out)

(They all gather round to listen-in on Jaffa)

**Old Man Broadcasting:** I am the Ho-man of Isaiah 55. I am the Reader of Revelation. I am the Lamb on the Mount Sion. I am the Angel who spoke to John, (They sit enraptured). I will rule them with an iron flail.

**(They all speak together)** There is none like him! He gave the Alpha Message, and He only can speak the Omega Word!

Printed for A.M. on behalf of the Elect,  
by G. S. 20 Batty St., Rozelle, Sydney, N.S.W., Australia.

NOTE: John Long wrote in the back of a copy of the above booklet the names for the abbreviations.

**Click Here** to view this handwritten list. It reads:

J.K. – Joe Kerr

E.C. – Ed Cooney

W.I. – W Irvine

J. L. – J Long

J.W. – John Wesley

John's English friend – J. Goodall

1st Visitor – Alf Magowan

2nd Visitor – Sam King

#### **Overseers:**

Geo Walker

E. Weir (Irvine Weir)

J. Kelly

Albert Quinn

Wm Gill

Jack & Bill Carrol

Eccentric: Ed Cooney

**[Click Here to read more about Alfred Magowan](#)**