



Thus Saith

Quotations from
Two-by-Two Leaders

Edited by Lloyd Fortt

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Quotations from Two-by-Two Workers

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Illustration on cover: William Irvine (left), Edward Cooney (right)

INTRODUCTION

This book contains material which was compiled by Lloyd Fortt and others over several years. It was originally compiled on a Macintosh computer in HyperCard form and was then converted to Adobe's PDF format for cross-platform electronic distribution.

Many of the short quotations in this book are from a document named "Quotations by Workers" (shown as *QBW* in notations) which was collected by Threshing Floor Ministries. Other sources are as given in their references. Some of the source documents are archived at the University of California at Santa Barbara's Institute for the Study of American Religion, while others reside in collections of the editor, Threshing Floor Ministries, Research and Information Services, Inc., Veterans of Truth, and Telling the Truth.

May the facts about the Workers' version of "TRUTH" never again become difficult to obtain!



PAUL ABENROTH

- ▶ We have no set doctrine. (*QBW*, p. 16)
- ▶ There is no set doctrine in the group. (Walla Walla, Washington, 1982: *QBW* p. 25)
- ▶ In the Truth, one is continually working to make one's salvation secure. There is no level of attainment but a continual need to add to one's salvation. We either fall from steadfastness or grow in grace. (*QBW*, p. 45)

ANDREW ABERNATHY

- ▶ God is so anxious that men and women would understand perfectly what Truth is all about that He sent His Son, and for 33 and a half years He lived to show us what Truth is. (Saginaw, Oregon: *QBW*, p. 7)
- ▶ Do not expect the blood of Christ to cleanse us until we cleanse ourselves. There are four ways in which we can be cleansed. 1–We cleanse ourselves. 2–We are cleansed by the Holy Spirit. 3–We are cleansed by the Word of God. 4–We are cleansed by the precious blood of Jesus. All four are very, very necessary for all of us to make it right to have the right attitude towards sin. (Saginaw, Oregon: *QBW*, pp. 10, 12)
- ▶ God has made provision, that in our own generation, by abiding in Him, we can receive divine life. Morning by morning I can take my life and place it in the midst of the heart of God to draw from the wells of salvation, to receive of His divine spirit, to receive the quickening of divine life, that power that raised Jesus from the dead. We can receive grace that will help us walk in His way, and have a wisdom that is divine. It means nothing less than complete renunciation of all that we are. (Salmon Arm, British Columbia, 1963: *QBW*, p. 13)
- ▶ Whatever we speak for our glory will make us just as wrong as if we began to pass the collection plate around this meeting. (Salmon Arm, B.C., 1963: *QBW*, p. 19)

FRED ALLEN

- ▶ In the world there is the *argument* of the Trinity. The Catholics believe in one person. But Jesus said "That they may be one as we are one." This was a number of people with one heart, mind and spirit to do one thing. There is one mind and heart of Father and Son and Spirit. It is important to have unity of heart and mind and spirit to do the will of God as Jesus to do the Father's will. (Post Falls Convention, 1989: *QBW*, p. 2)
- ▶ Christ had a human nature, too. He was a man. (Post Falls Convention, 1989: *QBW*, p. 4)
- ▶ When Jesus died, the temple wall was rent in two. The way into the holiest was made open for us. In the Old Testament they had to go through the High Priest to get into the presence of God, yet we have a new and living way. We can present our bodies as a living sacrifice. God had arranged this from the very beginning. Now it is revealed through the sacrifice of Jesus on Calvary's cross. He was sealing it and willing to do it. (Post Falls Convention, 1989: *QBW*, p. 4)
- ▶ God is our Father and Jesus is our elder brother. (Post Falls Convention, 1989: *QBW*, p. 4)

CLARENCE ANDERSON

- ▶ There are things that accompany salvation and if they are not there, we will never stand. There must be a true revelation first of all, a revelation of Truth. That this is God's Way. And then there must be gratitude that is welling up in our hearts and humility of spirit and obedience of all that God asks. If these things are lacking, we will never make it, and God wants to help us so that we can have the first fruit. Have those things that accompany salvation in our lives so that we will be able to stand and have His favor and blessing in our lives and the Lord desires to continue to help us all to possess the basis. (Pukekohe, New Zealand, 1986: *QBW*, p. 14)
- ▶ Where there is love there will be sacrifice; if we really love the Lord, there will be sacrifice. You can have sacrifice without love, but you cannot have love without sacrifice. (Post Falls, 1970: *QBW*, p. 21)

- ▶ Behind that message from those messengers there was that voice, 'this is the Way, walk ye in it.' And through the years there has never been a doubt but that this is God's true Way. (Post Falls, 1970: *QBW*, p. 31)
- ▶ He has given to us a more excellent ministry. 2 Cor. 4:1–2 Therefore, seeing we have this ministry as we have received mercy we faint not. We have received this ministry. There are no other people on the face of the earth that have the same ministry we have. They have the Bible, they sing hymns, but they do not have this ministry. The ministry that Jesus established for people – young men and women are voluntarily willing to make themselves poor in order that they can make others rich—leave all. Paul said, in 2 Corinthians 4:5 “we do not preach ourselves, but Christ Jesus.” We preach Jesus the Lord and ourselves our servants for Jesus sake. It goes on also— we which live are all able to enter into death for Jesus sake, that the life also of Jesus Christ might be made manifest in mortal flesh that life might be made within you. If death does not work within us, we cannot produce life. We have the same spirit of faith as it is written. Hebrews 11 tells us so many things that are profitable and that last chapter, “Let brotherly love continue. Be not forgetful to entertain strangers.” That shows they were doing it . . . and we are thankful for those who have been like angels. At Buenos Aires, one of the Friends there was saying, “I have two angels in my house.” Donald Campbell is there from here. (*Pukekohe Convention, New Zealand, 1986: QBW, pp. 37–38*)
- ▶ People ask us often times, “Where did this doctrine start?” It first came to us over 60 years ago. I thought it started in Canada, because of one that brought the gospel to us was from Canada, and I thought it started up there. We had never heard of it before, and we inquired of him, “Where did you hear this?” “We heard it from someone that came from Ireland or Scotland.” We listened to that gospel. “Where did it start?” It started in heaven and we are thankful that this Truth came from heaven that we have accepted today and it tells us, “Being made so much better than the angels He hath by inheritance obtained a more excellent

name than they for unto which of the angels said He at any time, thou art my Son, this day have I begotten thee?" (Pukekohe Convention, New Zealand, 1986: *QBW*, p. 41)

ALAN ASHMORE

- ▶ A seminary is where they bury the Bible. The traditions of men keep them bound and lead them to hell. Most good works are dead works because they are not rooted in faith of God. They expect something in return, (7 December 1966: *QBW*, p. 22)
- ▶ So many would rather wear a cross than to bear a cross. (*QBW*, p. 26)
- ▶ The New is in the Old concealed and the Old is in the New revealed. (15 July 1966: *QBW*, p. 35)

JIM ATCHISON

- ▶ Faith is believing what you do not see. When we first come to meetings, and before faith comes, we must almost like the messengers, or trust them, then faith will come. There are two things to believe in order to come to a position of faith: 1) What Jesus did for us, and 2) That this is the way of God. (Prince George Convention, 1989: L. Fortt, personal notes)

HAAKEN AUSENHUS

- ▶ If God can't improve us, He'll remove us. (Boring, Oregon, 1979: *QBW*, p. 44)



ANN BAILOR

- ▶ Paul said there is one God and one mediator, the man Christ Jesus; Not the Son of God, but the MAN Christ Jesus. Jesus was a man. (Post Falls Convention, 1989: *QBW*, p. 5)

ROSE ELLA BEHREND

- ▶ The price that Jesus paid that He could be one with His Father. This is the price we all must pay. (Olympia, Washington, 1970: *QBW*, p. 13)

REUBEN BENNETT

- ▶ He bore the cross to teach us how we can take up our cross and follow in the footsteps of Him who trod the way before us. (funeral service for Malcolm Graham, Olympia, Washington, 1964: *QBW*, p. 4)
- ▶ Jesus bore the cross to teach us how we can take up our cross and follow in the footsteps of Him who trod the way before us. (funeral service for Malcolm Graham, Olympia, Washington, 1964: *QBW*, p. 5)

JEAN BERGQUIST

- ▶ He will help us if our heart is right. (Constantine Special Meetings, 1983: *QBW*, p. 19)

JOHN BETH

- ▶ Oftentimes we come into contact with people of the world today who feel the blood of Christ is going to make atonement for everything. If all Jesus was to do was shed His blood, He could have done that in a very short time; but He had a work to do even before He shed His blood. He spent something like thirty three and a half years giving His life to make plain and clear to this world once and for all what was Truth, and what was right and acceptable in the sight of God. (1968: *QBW*, p. 9)

PERCY BIRILLIE

- ▶ Blessing always follows obedience, joy follows sacrifice. (Post Falls, 1959: *QBW*, p. 27)

ARNOLD BLONKE

- ▶ Self denial is the part of our service that brings eternal life. (Glen Valley Convention, 4 August 1988: *QBW*, p. 12)
- ▶ I have a list that is growing of friends that are attending hockey games, causing them to worship the idols of this world. (Glen Valley Convention, British Columbia, 4 August 1988: *QBW*, p. 23)
- ▶ We [the Workers] are continuing the work on the foundation. (Glen Valley Convention, 4 August 1988: *QBW*, p. 36)

DALE BORS

- ▶ It depends who we are talking to whether we believe in the Trinity or not. (Sacramento, California, 1979: *QBW*, p. 2)

ARTHUR BOYCE

- ▶ The course of your troubles and disappointments and sorrows can be traced to the lack of sacrifice in your life. Keep the spirit of sacrifice going in your life. (Silverdale, British Columbia, 1961: *QBW*, p. 19)
- ▶ I consider that we are the most privileged people in the world for the simple reason that what we believe and stand for and teach doesn't have its origin with man. You don't go back into the history of the world to find it. You have to go back to the beginning and to God. God had this plan in His heart and mind before the foundation of the world was laid. This way of service is from the beginning. (Silverdale Convention, British Columbia, 1961: *QBW*, p. 42)

PAUL BOYD

- ▶ Jesus prayed harder for His own soul than He did for anyone else for He knew that if He sinned it would spoil His example. Do you think Jesus had faith? He prayed so desperately that it brought great drops of blood. (Boring, Oregon, 1988: *QBW*, p. 5)
- ▶ We must get the full purpose that is intended out of the meeting.

We may be touched by the meeting and yet because of our own short comings miss the purpose. We must get a little glimpse of heaven. Meeting should help us see Jesus more clearly. (Special Meeting, 1956: *QBW*, p. 44)

HARRY BROWNLEE

- ▶ If it could be proven to me in black and white that this church was started by a man I would never preach another word. (Gospel Meetings: *QBW*, p. 41)

WALTER BURKENSCHAW

- ▶ God's servants are interpreters, interpreting God's word into things they can understand. (Glen Valley. 15 August 1988: *QBW*, p. 36)
- ▶ How can Jesus be God, He is the son of God; Is your son you; Who raised Him from the dead? (Conversation, in answer to the question, "Do you believe that Jesus is God?": W. Fortt residence, 1984)

LARRY BUTLER

- ▶ God was and is the Creator. Jesus was and is the re-Creator. Christ is the example of God. (1967: *QBW*, p. 7)

LAWRENCE BYRD

- ▶ There is no easy way into the kingdom. The reason is because God wants a proven people. We are proven under adverse conditions. Don't presume on the mercy and love of God. (Walla Walla, Washington, 25 October 1970: *QBW*, pp. 13, 14)



JOHN T. (JACK) CARROLL – Part 1

John Carroll was one of William Irvine's original group of converts, and one of the first to go into the work. He went on to become Overseer of the western United States and Canada. Typewritten copies of the following list of guidelines continued to be distributed among workers long after Carroll's death in 1957.

NOTES FOR WORKERS

- ▶ We as Workers want to be effective, we want to live our lives to some purpose; we want to aim at something. We recognize now that it would be far better to be effective as a saint than to be a useless Worker, but whether we are in the church or in the work we ought to aim at usefulness; aim at something definite. If I was in the work I would hope to accomplish something. What we aim at is to see Sinners saved, Churches formed and Workers going forth, and if we keep true there is no reason why we should not accomplish something worth while. As I look into the future I am filled with hope. I look back on the past and am not satisfied. I can see that in no Mission I did everything I could for the people. Always by the close of a Mission there have been regrets in my heart. I am satisfied that if we sought to be more in touch with God, and more under the control of the Spirit that He would not only lead us to fields that are ripe, but would bring us into contact with individuals who are ripe for our message, as He did in the N.T. days. Philip was led to the very place where the Ethiopian was hungering after the things of God. We should look for guidance when we are in a district, so that we might be led to the right people at the right time, and be in the condition to deliver them the right message.
- ▶ Don't preach too long. We need to consider each other during Convention and working Missions. A Gospel Meeting should last one hour. There is great danger in us becoming wordy, we need to learn to condense, to say all we have to say in few words. It is a dangerous thing to tell them it all the first time. Keep a little

for the next night. Give them the impression you have a little more to say. I don't know any surer way to kill a Mission, than for a young Preacher to preach too long, or an old one to preach too long. I can preach in thirty minutes now what used to take me sixty. The will is the target we aim at. We want men to get somewhere.

- ▶ Don't get to your point too soon. Keep your point if you have one until the last. Some people give away their point to begin with, and spend the rest of the time taking the point off. Have something to say and say it in such a way that the people will be able to take it home with them. I believe the real essence of preaching is to get people interested; get them to reason, get their confidence, then take a shot at the will. Send them home with the impression "This man wants me to do something, this man wants to get me somewhere." It is possible to go through Missions, and never make a serious effort to get people over the line. Don't leave them astride the fence.
- ▶ Don't fish with a pin, fish with a hook. It is our business to make clear to people that we want them to yield their hearts to God. We want them to confess with their lips Jesus as Lord, and give them an opportunity.
- ▶ How soon should we begin to test Meetings? I have known Workers to work two years and get good crowds, but never test a Meeting once. They were fishing with a pin. You will never land very many if you have no hook. It depends on the condition of the people how soon we should test a Meeting. You will lose ground if you leave it off to the third week when you should have tested it the first week. It is not necessary for a person to know all that is in the Bible before they submit to Jesus as King. One Mission I worked, I tested the meeting the first night. I knew there was a girl there who would decide, so I gave her an opportunity, and got her over the line. I don't think it is wise for us to go on night after night, and week after week, without giving the people an opportunity to decide. I knew a Worker once who went around making friends for himself. Now our business is not to make friends for ourselves, but for God.

- ▶ Don't read too much. Nothing is so miserable in a Meeting as to listen to a poor Reader. I have often seen people nearly put to sleep by a young Worker reading too much.
- ▶ Don't argue with the people unnecessarily. You are safer to let them have their point. We can afford to wait. It is a mistake to argue with people needlessly. It only advertises what you don't want advertised.
- ▶ Don't get entangled with the affairs of this life. I have met lots of Workers who got themselves into no end of trouble by mixing in peoples business affairs. Our business is to put all our thoughts and force into one thing; seeking first God's Kingdom.
- ▶ Don't make too long prayers in a Meeting. Don't be a Pharisee. I find it difficult to pray in a Gospel Meeting. I always want my companion to do the praying.
- ▶ It is a dangerous thing to commit yourself too far to anybody. Safer to keep them a little in the dark, and tell them it little by little, line upon line and precept upon precept.
- ▶ Don't jest too much. I don't think there is any harm in being friendly and sociable and telling a good story, I would not object to it. It is good to give the people a good laugh if the story illustrates the point. We should always keep the serious side of our life to strangers. The foolish talking and jesting we read of in Ephesians has reference to uncleanness. There is a sense in which we can go too far in jesting in things that are clean. I have overstepped the mark myself and lost ground. I would hate to be all the time with a companion who would not take a joke, but the other thing is just as dangerous, and we need to watch lest we be overcome.
- ▶ Don't let them know too much about your past life. It is a mark of weakness when a person wants to give the history of their life to strangers. A man who knows how to hold himself, and not tell his whole story at once will have more weight. You lose influence with people when you talk too much about yourself.
- ▶ Don't let the people become too familiar with you. Familiarity breeds contempt. Keep people at arms length. Have some respect for yourself and encourage others to respect you too.

- ▶ I believe saints have suffered from us not giving them more along the line of their inner life. We have emphathized [sic] unduly the outside. Apart from Christ being revealed in the heart no man can be saved. Their salvation does not consist of walking in the way, of having fellowship with us, but of having Christ governing and ruling their lives from day to day. Did you ever think there was a weakness in our doctrine, too much theory, and too little of the cultivation of the private personal walk with God, getting to know His whisper in the secret depths of our heart. When we emphathize [sic] this side of the truth more our converts will be stronger. There is a lot in the N.T. with regard to the inner life. Christ in the heart. We begin to neglect the inner life; we begin to neglect listening to the voice of God in our hearts, we very soon don't hear the voice of God at all. A good deal of wrongness and rottenness has crept into the testimony through neglect of the inner secret life of the individual.
- ▶ Those who were big on the false way and F.P. failed to recognize the wrongness that was in themselves. That is the reason I believe it is necessary to have a clear knowledge of what the flesh is. What dreadful possibilities there are in the flesh, not only in the man who is a sinner, but the man who is a saint or servant. Any man or woman walking in the flesh, sinner, saint or servant can sink lower in the mire of sin than any beast in the whole of God's creation. It is an awful statement, but is true. The Scriptures show us that some of the best men made shipwreck of their lives through yielding to the flesh. We need to be careful, to fear, to have more of the power of God in our lives, so that our own selfish sinful human nature should be brought into subjection to Him that our lives may be effective for Him. I believe we as Workers would be very much helped by reading Paul's letters to Timothy and Titus. You would be surprised with how much there is in them with regard to the personal life of Paul. Timothy and Titus. How anxious Paul was that Timothy should be a living manifestation of the truth and that he should get victory inwardly and outwardly. He wanted him to war a good warfare. He said "Be thou an example." Our preaching is very little use

apart from our example. Now just as Paul wrote that to Timothy, a young preacher 1900 years ago; it is just as applicable to us today. An example in word in our conversation one with another. The saints are largely what you make them. The example that we give the saints is how we shape their lives. "Example in charity" in love. The kind of love you read about in 1st Cor. 13th 22nd v. 5th chap. Paul says "Keep thy self pure." That is that there should never be allowed in our relationships one with another anything which would hinder that fellowship from being pleasing unto God. Paul himself would never have given his experience to Timothy if he had not thought it was necessary to remind him of seeking to live a pure life in all his relationships with the saints. I could give you a list of Workers, both brothers and sisters who have made terrible shipwreck of their lives during the last five years, and that is the reason that we have passages like this. These Epistles of Paul to Timothy should be read frequently. Read them as a message to your own soul, lest world and flesh and devil should take advantage of you, and you should be overcome. There is a possibility of this in all our lives, so there is need to be careful. There is need for us to watch over each other, to seek to help each other. I believe old Workers are responsible for helping young workers. The help young Workers don't get or do get during the first year makes them or mars them. I would be ashamed of my life if I did not seek to help any young worker who came with me. If you can't do very much in the Mission you can help to develop your companion. It is not that you should rule over one another. Paul did not ignore his companion. We need to be loyal to each other. We are not joined together by law, but by love, and we need to be subject one to another. Nothing more helpful than each one of us as individuals to be loyal, even if it means giving against our own judgment.

- ▶ I believe a lot can be done through faithful visiting. You can talk stronger in the home than in a public meeting. To talk too freely to people before you start your meeting is a weakness.
- ▶ The best subjects to start with. I tell them what kind of men were in the Bible; what saints are; tell them about Jesus as a child, saint

and servant. Tell them Jesus was a saint before He was a servant. Ask them who was the pattern for preachers, and they say Jesus. I sometimes talk to the children when I mean it for the older people. I believe you can give people an awful lot of truth without giving the enemy any occasion to talk. When we are anxious to get people to profess; I don't think it very bad to hammer along the same line for several nights. There is a lot of power in reiteration. When people are ready to make the choice keep after them. People I want to deliver from their old professions I leave to the last. I preach one night on the Ethiopian Eunuch, and ask them why Philip did not speak to him on his way up to Jerusalem. He was going up there for more light. He would not have listened to Philip if he had not been purely disgusted with the [sic]

- ▶ It is a mistake for us to suggest that religious people are hypocrites.
- ▶ To use Cornelius at the right time is wonderful effective. He was a converted man, outside the Roman and outside the Jewish way; yet believed in the God of the Jews, and was worshipping Him up to all the light he had. He was believed on by those inside and outside his home. He knew all about the Jewish way, and the Jesus way, and the difficulty he had was, which was the right way. The Lord heard his cry and answered his prayer and sent His servant Peter. What should have happened to Cornelius if he had not listened to Peter? Lydia is also a good subject.
- ▶ What is the best way to study? It pays to study carefully, not merely to read, but study. Possible to read a chapter a dozen times, and get nothing out of it. Work it up and make some use of it. I generally practice on my companion. We ought to be diligent students of the Bible, not to make us heady, but useful. The better you know the Book, the better able you will be to make use of it. I find the Epistles of Paul very helpful, finding out what he said about his own ministry. What was his financial condition when he reached Corinth? He was broke. He was scared to death in Corinth, and the angel of the Lord was sent to tell him to stick to it. What did he preach? "Christ Jesus as Lord, and ourselves your

servants for Jesus sake.” It is good to have a definite line of thought when studying. Studying the Acts with the Epistles is helpful. You can’t study too much, and when you do study and preach seek to condense, seek to give the truth in such a way that they will be able to grip it. It is not the amount we know or say in a meeting that makes the truth effective. It is the ability to make use of what we know. I am not a bit afraid or ashamed to make use of anything I learn from anybody, if it is anything that will make me more effective and useful.

- ▶ For anyone to be effective as a preacher, he must learn how to separate himself and wait upon God. Most workers have great difficulty in knowing how to think right. Very fact that we have no ability to collect our thoughts makes us ineffective as workers. We need to learn how to control our thought. The best way to get rid of wrong thoughts is, to get right thoughts. Sin originates in the thought. Sow a thought, reap an action, sow an action, reap a habit, sow a habit, reap a character, sow a character, reap a destiny.
- ▶ Very important for workers to know how to take rest. There is nothing so foolish in all the world as to worry, to do as the man who put the motto on the mantle “I am an old man now and have had lots of trouble but most of it never happened.”
- ▶ Is it wise to help in the home where you are stopping? It is alright to help some, but don’t become a slave. Good to keep on the right side of the Lady of the house. I don’t think it is wise for brothers to help inside too much. When the people see your life is engaged, they don’t expect it. We can fill in every hour of the day. No worker need give the impression that they are idlers or loafers. We earn our living just as honestly as any farmer. Make them feel that you have something to live for, and that you are determined to use your time to the very best advantage, and you won’t be very much bothered about their chores.

J.C.

JACK CARROLL – Part 2

Miscellaneous Quotes

- ▶ For the spirit and attitude you assume toward those that have made themselves poor, homeless, and strangers for the gospel's sake will ultimately determine where you will be in eternity. (Manhattan Convention, 4 October 1945: *QBW*, pp. 12, 39)
- ▶ We have fulfilled the conditions that Jesus laid down in the Gospel. No man is justified in living by the Gospel apart from fulfilling these conditions. Our preachers live by the gospel. (*QBW*, p. 44)
- ▶ We make no secret of the fact that we are deliberately and purposefully teaching men and women the world over how to do without the hireling ministry and the public building, to worship God in spirit and in truth as those early Christians did in homes consecrated to God as recorded in the New Testament. (San Diego Convention, 6 October 1951: *QBW*, p. 36)
- ▶ What is the nature of repentance as Christ understood and preached it? The simple meaning of the word "repent" is to change one's mind and purpose. Not merely to repent of or forsake sin but to change one's mind and apprehension regarding it. In Latin the word means to recover one's senses to come to right understanding. A complete change out of a former mode of life to a new and different mode of life. (*QBW*, p. 28)
- ▶ God's people are not a sect or denomination or a creed. God's people are His children, His family. God is our Father; Jesus is our Elder Brother and we are brethren. (Bakersfield Convention, 1933: *QBW*, pp. 29, 33)
- ▶ God doesn't take any into a prepared eternity unless they work to get there. (*QBW*, p. 15)
- ▶ We are neither Catholic nor Protestant. The Catholics broke away from the Truth when men lifted up against the simplicity of Christ's example ministry. Then the Protestants broke away from the Catholics. (*QBW*, p. 26)
- ▶ The only temple in the universe today is the body of man. God

did not want His people building church buildings. (Notes dated 21 November 1954: *QBW*, p. 30)

- ▶ Christianity, first and last, is life. And that life of Christ lived over again in Christians, and no matter what men and women profess, in or out of the Way, there is no more true Christianity in the world this morning than there is of the life of Christ reproduced in mortal lives of those who profess and call themselves Christians. (Silverdale Convention, British Columbia, 11 August 1956: *QBW*, p. 30)
- ▶ You can tell whether a church is a false church or not if it was started by a man or woman. We are the only church on earth that was started by Christ. (*QBW*, pp. 32, 41)
- ▶ Jesus gave Himself as the whole burnt offering to make clear to our minds once and forever what true consecration or true yieldedness to the will of God really meant in human life. (Manhattan, Montana, 1945: *QBW*, p. 5)
- ▶ Salt is a preservative. Our responsibility is to preserve the Way of Truth upon the earth. (Hayden Lake Convention, 25 June 1949: *QBW*, p. 38)
- ▶ God's word must be lived. It can't be captured on paper. The letter killeth. (*QBW*, pp. 25, 35)
- ▶ How long should this ministry be obeyed? Mat 28:18–20, Luk 12:43 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Blessed is that servant, whom his lord when he cometh shall find so doing. (from the handout "The New Testament Ministry", 1950: *QBW*, pp. 35–36)
- ▶ The emblem of the cross is a Catholic tradition. It was not used by the early Christians. They hated the cross. To them it meant suffering and shame. It is a murder weapon. Would any of you ever wear a gun around your neck for a decoration? (*QBW*, p. 26)
- ▶ The harvest is plenteous but the laborers are few. The best and most noble place in this life is the harvest field. (Spokane Special Meeting, 11 December 1949: *QBW*, p. 38)

- ▶ To me, the New Testament definition of Christianity is Christ living His life over again in a Christian. It means Christ within. (San Bernardino, California, February 1956: *QBW*, p. 4)
- ▶ Salvation begins when you are brought into the “FELLOWSHIP” [the Cooneyite church] with Jesus. (Bakersfield, California, 1933: *QBW*, p. 13)
- ▶ Many profess to be Christians and have never understood or realized that the authority of the living Christ over their lives is necessary to salvation. (*QBW*, pp. 13, 15)
- ▶ There is not a hint of physical healing in Luke 4:16–18. (“Kingdom of God Studies” handout: *QBW*, p. 18)
- ▶ The Pharisees were pledged to know the law and to live the law and to preach the law. They attempted to work out their own salvation. It’s not what we do for God that makes us His children, it’s what we allow God to do for us. (Special Meetings, 5 December 1951: *QBW*, p. 21)
- ▶ There are some people inside this family of God who believe that this is a free for all. They feel that they are at liberty to do what their minds and hearts desire. They imagine that there is no discipline, no order, no government inside God’s Kingdom. This is not so. The mark of a good government is that it is not seen until it is needed. Someone said, ‘The less governed, the better governed.’ There is no room in the Family of God for lawless men or women. (Hayden Lake Convention, 26 June 1949, *QBW*, p. 23)
- ▶ There is no record of a hired minister in the New Testament to preach the word of God. No hireling minister has any scriptural right to baptize anybody. Jesus deliberately sought to have the scriptures fulfilled in His life and ministry. (Hayden Lake Convention, 25 June 1949: *QBW*, p. 38)
- ▶ Salt is a preservative. Our responsibility is to preserve the Way of the Truth upon the earth. (Hayden Lake Convention, 25 June 1949: *QBW*, p. 38)

JACK CARROLL – Part 3

Another typewritten handout distributed to workers.

Matthew 13.

There are in the four Gospels twenty-nine parables spoken by the Lord Jesus. Seventeen out of the twenty-nine were spoken in connection with the Kingdom of Heaven, and seven out of the seventeen are recorded in this 13th chapter of Matthew's Gospel. The number seven in itself is suggestive. It is the perfect number. So the fact that we have here a in this chapter seven parables, all of them about the Kingdom of Heaven, suggests that we have here a complete representation of the Kingdom of Heaven on earth. This expression "Kingdom of Heaven" has probably suggested to many of us that place to which the children of God go when they leave this scene, but in these seven parables we have not to do with the Kingdom of Heaven in the eternal sense but rather with the Heavenly Kingdom on earth here and now. There are portions of scripture that have to do entirely with the future, eternal, everlasting and Heavenly Kingdom but these seven parables in Matthew 13 have to do with the Kingdom of Heaven here upon the earth.

One of the thoughts I would like to pass on this morning is this: That it is possible to enter the Kingdom of Heaven here on earth, and if we do not enter the Kingdom of Heaven here on earth there is no possibility of ever entering that Kingdom when we leave this earth. That is one of the reasons why these parables spoken by the Lord Jesus should be of great interest to all of us. These seven parables spoken by the Lord Jesus should be of great interest to all of us. These seven parables in Matt. 13 answer very important questions and answer these questions in the words of the Lord Jesus Himself, who "spake as never man spake." Many times, perhaps there has arisen in our minds and hearts questions such as "What is this Kingdom of Heaven like?" "What are we to understand by this expression 'Kingdom of Heaven'?" "Has it got to do with some future state or has it to do with our present lives in this world?" I would like to encourage you after this meeting to read over the 13th chap. of Matt with this thought firmly fixed [sic] in your minds, that

this parable has to do particularly with the present, not the future, (sic – future) and that (sic – that) it explains to us in the words of the Lord Jesus Himself just exactly what the Kingdom of Heaven is like here and now in this world.

I might say that reading over the Gospels some of us have probably noticed that expression “Kingdom of Heaven” is peculiar to Matthew’s Gospel. It does not occur in Mark, Luke or John. The expression “Kingdom of Heaven” occurs (sic – occurs) only in Matthew’s Gospel. That very naturally causes a question to arise in our minds, “why (sic – Why) does Matthew over thirty times in twenty-eight chapters of his Gospel use the expression “Kingdom of Heaven?” “Why does he seem to insist that this Kingdom which Jesus established was a Kingdom of Heaven?” I think the answer to this question lies on the very surface if we read over the Gospel carefully.

Matthew wrote for those who were familiar with Old Testament Scriptures. That is the reason there are so many Old Testament prophecies quoted in this Gospel. He wrote for those who had been brought up in the Jewish faith and way and who had been taught from earliest infancy by the rabbis of the Jewish church to expect very soon the coming of the Kingdom of Heaven, but their conception of that Kingdom of Heaven was an outward, material Kingdom, a Kingdom that was for the Jew particularly, if not only, and that would lift us and exalt the Jewish nation and Jewish people and make them the greatest people and nation in the whole world. Where Jesus came, the minds of people everywhere were filled with this utterly false conception of the Kingdom; they were looking: for, expecting, praying for; and desired an earthly Kingdom: a kingdom like the kingdoms of this world, a kingdom that could result in the power of the Roman government being destroyed and the Roman expelled from Palestine; a kingdom that would lift us, the Jewish people and nation and make them the greatest people and nation in the whole world, with Jerusalem its capital and with the leaders of the nation not merely leaders of the Jewish nation, but recognized leaders of the whole world.

In reading over Matthew’s Gospel, and, in fact, the four Gospels,

it is well for us to keep clear in our minds that when Jesus came men and women were expecting a kingdom, but they were expecting an earthly kingdom, an outward kingdom, a material kingdom, a kingdom which was to satisfy their carnal desires, to feed their own selfish human natures and lift them up and exalt them and make them a great, people and a great nation. When Matthew was writing this Gospel, right from the very beginning to the end, he put the emphasis upon this fact, that the Kingdom Jesus came to establish was not to be an earthly kingdom. It was a Heavenly Kingdom, a Kingdom from Heaven, and that is the reason why in the Lord's prayer in Matthew 6 we read, "Our Father which art in Heaven, hallowed be Thy name. Thy Kingdom come, Thy will be done in earth, as etc."

So Jesus came to establish a Kingdom on earth where the will of God would be done by men even as that will is being done in Heaven. In other words, the Kingdom He came to establish was not to be an outward, material kingdom, but was to be an inward and spiritual Kingdom the rule and reign of God in the hearts of men. So that from the very beginning of his ministry to the close, the establishing of this Kingdom was the one passion of His life, was the theme of every sermon: wherever He went He had just one desire and purpose, "To seek first the Kingdom of God and His righteousness," and He sought to put this same passion and purpose into the minds and hearts of others so that they, too, would seek first the Kingdom of God and make the extension of that Kingdom and one all absorbing and consuming passion of their lives. I feel perhaps that there are some of us (if not all of us) who have not had that real love, purpose and passion in our hearts that would move us under all circumstances and conditions to seek first the Kingdom of God and His righteousness. So that here in this Gospel of Matthew, the first book of the new Testament, it is made (sic) clear and plain to our minds and hearts that this Kingdom of God is not something that will exalt us but will humble us; not something that will satisfy our selfishness, but will encourage us to live for Him to be unselfish; not something that will feed the natural pride of our hearts, but will move us to true humility and lowliness.

It will not encourage us to live for ourselves, but to live for others so that we may “lay up treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves (sic) do not break through nor steal.”

In reading over this 13th chap. of Matt. We note the question that was asked by the, disciples, “Why do you speak to the people in parables?” It would seem there came a turning point in the ministry of Jesus. He didn’t speak in parables at the beginning of His ministry. It seems He only began to speak in parables at the end of two years. Jesus got into a boat, pushed out a little from shore, and spoke first the parable of the sower, and afterwards the disciples asked Him, “Why do you speak in parables?” A parable is what we might call a story with two meanings; a meaning on the surface, and a meaning below the surface; a meaning that some of those who were listening could only understand from a purely human or natural viewpoint, but which others who were listening could understand its spiritual meaning and spiritual significance, and Jesus said in answer to this question, “Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.

There were numbers of people who listened to Jesus and all they heard was the story, and all they understood was the surface meaning, but there were others of that company who not only understood the surface meaning, but they could understand the real spiritual meaning that Jesus was seeking to convey to their minds, the lesson He was anxious for them to learn. At the close of this chap, after He had spoken all the parables, He asked those disciples, “Have you understood all these things?” They said, “Yes, Lord, we have understood,” and then He said, “Therefore, every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.” “Now that ye have understood these things, now that the mysteries of the Kingdom of Heaven have been made clear to your minds, you are responsible, having been instructed, to bring out of this treasure house things that are new and things that are old.

I think what He meant to convey was this; Now that they had been helped to a clearer understanding of the Kingdom of Heaven, that was like a treasure which was now enriching them, and they were henceforth responsible for taking out of that treasure things that were new and things that were old, things fresh to their minds, and things the Holy Spirit might bring to their remembrance that God had taught them in other days. I would like this morning, if I could, to fasten upon every child of God, every saint and servant of God, the serious responsibility that rests upon them after they have been instructed in the things of the Kingdom of Heaven, to see to it that they pass these things on to others, and if we do that, instead of impoverishing ourselves, by passing on to others treasures out of God's truth we will be enriching ourselves, for to everyone, said Jesus, "that hath shall be given, and from him that hath not shall be taken."

I wish this morning I could help you to understand these parables a little better, and that I myself could get help to understand them a little better. As I have said, they give to us in the very words of Jesus, a complete representation of the Kingdom of Heaven here on earth, the Heavenly Kingdom in this present evil world.

There are seven of these parables. There is the Parable of the sower, the parable of the tares, of the mustard seed, of the leaven, hid treasure, pearl of great price, and then the parable of the dragnet. It would seem that the first six are joined together. The parables of the sower and tares seem to go together, also the parables of the mustard seed and the leaven, and the hid treasure and pearl of great price.

I have written opposite these different parables in my Bible a word or two which when I turn over to this chapter suggest to me at once the main lesson which these parables were intended to teach. I have sometimes thought we make a mistake in trying to read too much into any parable, There is usually but one little thought, one main lesson, which Jesus was anxious to teach in His parables, so that when we begin to read our own thoughts into every little detail of these different parables we often miss the mark altogether.

were willing to let them sink down into their hearts and germinate, were those who became “new creatures in Christ Jesus,” their lives were changed and they were delivered from the power of darkness and translated into the Kingdom of God’s dear Son.

So that the preaching of the Gospel is the sowing of the seed. That is what we are trying to do today. This company of men and women is to me what a field is to the farmer. He goes out and scatters seed. Much may be wasted, but there is a hope that some will fall into hearts ready and prepared, responsive hearts, with one desire and purpose, to know God’s mind and will and willing to do it whatever it means or costs. When “the word of the Kingdom” falls into such hearts, whether inside or outside, that seed will spring up and bear fruit, thirty, sixty, and an hundred fold.

The next parable suggests opposition of the enemy, the adversary of God and of man. It is true that opposition is suggested in the first parable. Wayside — hardness of heart, permitting birds of the air to pick up the seed and take it away. Opposition from our own flesh in the parable of the stony ground, unwilling to suffer and be reproached; and in the thorny ground were the thorns springing up and choking the word — the cares of this life, etc. while there is some growth for a little while, there is deep down in the hearts of such men and women an unwillingness to be broken, to have the thorns removed, and even though they may stagger on for a while, in the hour of testing and trial it will become manifest that the seed did not take root.

In this parable of the tares we read of the Son of man sowing good seed in His field, and while men slept the enemy came and sowed evil seed. Both sprang up and seemingly there was little difference for a while, but later on it became manifest. It was suggested that it might be well to dig the tares up, but the owner said, “No, lest while ye gather up the tares, ye root up also the wheat with them. Let them both grow together until the harvest, Etc.”

The first two of these parables were interpreted by Jesus Himself, so that there can be no doubt in any mind about the meaning of them. The sower is the Son of man. The good seed are “the children of the Kingdom,” but the evil seed are “the children of

Speculation is not interpretation, reading our own thoughts into the Scriptures is not interpreting them. I have written thus:

- The parable of the sower -----“beginning”
- The parable of the tares-----“opposition”
- The parable of the mustard seed -----“outward growth”
- The parable of the leaven -----“inward working”
- The parable of the hid treasure-----“finding”
- The parable of the pearl of great price----- “seeking”
- The parable of the dragnet-----“separation”

These will help us to understand the real meaning of every parable and to grasp more clearly the real meaning of every parable and to grasp more clearly the real purpose in the mind of Jesus when He spoke these seven parables—beginning, opposition, outward growth, inward working, finding, seeking, separation—ultimate and eternal.

How does the Kingdom of God begin in the human heart, in the human life? Jesus tells in this first parable that it begins by the sowing of seed. He says that seed is “the word of the Kingdom.” Be Himself was the Sower, the Pattern Sower, and the seed which He sowed was “the word of the Kingdom.” The soil was the hearts of men. There were four different kinds of soil, hut only one kind producing a harvest; three, parts of the seed seemingly was wasted, one part only produced a harvest, and that a harvest in proportion to the depth of the soil, thirty, sixty and one hundred fold.

Jesus was the Pattern Sower. He called out and separated unto Himself others who would be willing to follow Him in the sowing, and would just as gladly and heartily give their lives in service true to God and man as He was giving His. The seed was the word of the Kingdom. I was meditating a little on this and asked myself the question, “What were these words of the Kingdom which Jesus spoke?” We can rightly think about. them being “the word of the Kingdom,” the seed of God which, sown in the hearts of men, would produce a harvest. What He said to Nicodemus in John 3 and what He spoke to different individuals was “the word of the Kingdom,” and those who heard these words and gave them serious thought and consideration, were not ashamed of them, and

the wicked one." The evil seed are the tares. It was a kind of seed that was much the wheat. One could almost need to be an expert to know the difference. When these two seeds were sown, one by the Son of Man, the other by the adversary, the devil, they were very much like each other, It was very difficult sometimes to distinguish between the two; to some it would seem to be altogether impossible, and that difference was not in evidence until the harvest was approaching.

What Jesus meant to say here was that the devils purpose all through the ages has been to counterfeit the work of God in order that he might deceive men. This explains to me all the different false systems of religion in the world. This explains to me the many different kinds of false professors of religion that are in the world. Sometimes it is very difficult to distinguish between what is true and what is false, but the difference will be made manifest sooner or later, and that difference leads to ultimate and eternal separation.

Some of us spent a little while in Los Angeles this winter, and I think if there is any city in the world where Satan has his seat it is in that city in Southern Calif (sic). I think it is the city where the word "Babylon" suggests the actual religious condition that exists there. I think every known religion is represented in Los Angeles, both heathen and Christian, and I have run across some who were very like the Truth, but their very likeness to God's true Way made them all the more deceptive.

I ran across some people who were very busy in seeking to form a New Testament church. They had left a number of other churches and had untied (sic) together, and now they were busy, exceedingly busy and exceedingly aggressive in seeking to found a New Testament church right there in the city of L.A. One of their leaders came across one of our brothers an elder of a church, and this elder had a very interesting conversation with him. They talked together for quite awhile, and this brother convinced him the early Christians never spent a dollar in erecting a building for the worship of God, but met together in small groups in consecrated homes and there sought to worship God in Spirit and Truth.

These people got so stirred up that they rushed to their N.T.'s

and discovered to their surprise that what this brother said was true, that there were no church buildings erected by the true people of God, there were buildings, but the people of God were put out of them and did not worship in them. They met in homes consecrated to God in small groups. When they saw according to the letter of the word that the proper course was for God's children not to meet in public buildings on the first day of the week, but in homes, they said, "We will do that too; we will sell our tabernacle." Previous to this they had gotten their members to invest their money in a lot and buildings. Now they got to see that this was wrong and they were going to sell this tabernacle and give back the money. They said, "Now we are going to have a N.T. church and meet in homes."

I also spent a while with one of the leaders, and I was trying to bring home to him this fact: You can't have a N.T. church without the N.T. ministry. The N.T. ministry was the foundation of the N.T. church, and this leader was asked this question, "Have you one single individual in your fellowship who has obeyed the teaching of Jesus, 'Sell all ye have etc.' and has made himself poor, homeless for His sake, preaches the Gospel without money and without price?" This man had to say, "No, we have not."

They had what they thought to be a N.T. church. It was just another branch of these tares which the adversary of God and man was seeking to sow in the world, so that men and women might be deceived and that God's true children might sometimes be discouraged. When they were brought face to face with the very foundation of the N.T. church they said, "No, we don't have it; we don't want it."

I wonder do you value the ministry? Do you value having a ministry that has the true marks of Christ? Do you value having in your fellowship men and women who have actually fulfilled these conditions, sold all, made themselves poor, homeless for His sake, preach the Gospel without money and without price, who would scorn the very thought of making merchandise of the word of God, and are just as gladly and heartily giving their lives in true service as those we read of in the N.T.? Don't be discouraged if some of the tares are very like the wheat, See to it that you are true and loyal to

the ambassadors of the King, the sowers of the seed, and do your little part in seeking to promote that unity of the Spirit in the bond of peace which gladdens the heart of God and brings blessing to men.

The next parables are the parables of the mustard (sic) seed and the leaven. In this parable of the mustard seed, Jesus said that a man took it and sowed it in his garden. It grew and became a great shrub, it never became a cedar, a redwood, or an oak—just a shrub. It might be noticed in a garden, but it would be absolutely unnoticed in the forest. Jesus said the Kingdom of Heaven is like that. It was one of the smallest seeds. If you had a grain of mustard seed in your hand you would find it hard to see it. It was a very small seed and away back in those days when they wanted to suggest or talk about something very insignificant they used the expression, “As small as a mustard seed.” This mustard seed sown in the garden would spring up, not into a might tree of the forest, but into a shrub that we might take notice of in the garden; but it would be unnoticed in the forest. What does it mean?

I remember a couple of years ago I got some of this Palestine mustard seed and I gave it to a few of the friends and encouraged them to sow it in hope some of them would be able later on to produce a real mustard tree or shrub. Some of them tried very hard, and most of them failed altogether. This mustard seed was very small and when it was sown it was a long time coming up. Some thought it would never come up, hut finally they noticed it was just beginning to show over the soil, a tiny hair, and it remained like that for weeks. They kept nursing it along and it began to grow, and later they and (sic – had) a fair plant.

One sister got this plant growing so well that it got a little too big for the inside of the home and she thought she would take it out and plant it in the yard, so very carefully she put it into the ground. It grew into a shrub and she wrote me, “Why, the Scriptures are being fulfilled right in my yard. The bires (sic – birds) of the air have come and lodged in the branches of the mustard tree.” I was very anxious to see one of these mustard trees, I expected to see something really worth looking at; something I would admire. I was hoping the blossoms would Be very nice to look at, but when I saw that

mustard tree I was disappointed and almost ashamed of it. It wasn't worth looking at; the blossom was anything but pleasing.

What Jesus meant to convey that day to those disciples was that they need never expect this Kingdom of Heaven in the world to be very much to look at.

There are some of us who are disappointed that we are not being recognized as a great people. Sometimes, perhaps, you feel like saying, "Why don't we put a little advertisement in the paper and tell what we are and how wonderful we are, and get the world to look at us?" Jesus said that when we look at Babylon, the mother of harlots, we are filled with a "great admiration" "how great." Then we think of a little mustard shrub that there is nothing to it at all, and yet that is what the Kingdom of Heaven is like in the world, according to the teaching of Jesus.

How easy it is to be identified with the great trees of the forest. Sometimes we are ashamed to say that instead (sic – instead) of being associated with these, we are associated with the little mustard shrub that there is nothing to it at all, and yet that is what the Kingdom of Heaven is like in the world, according to the teaching of Jesus.

How easy it is to be identified with the great trees of the forest. Sometimes we are ashamed to say that instead of being associated with these, we are associated with the little mustard shrub which, as far as the world is concerned, is "mean, unnoticed and unknown." Is there not something in this to make you rejoice you are mean, unnoticed and unknown? The world does not recognize us and best of all, we do not desire it. We are glad to be "outside the camp," bearing His reproach, and wish to remain there unnoticed and unknown. The mustard tree will grow in spite of the opposition of Satan, but will never become a mighty tree of the forest. It will ever remain just a mustard tree. The world knows us not. If we were recognized by the world, if the world was making room for us, it would bring home to our hearts that we had departed from the faith and that the Lord had forsaken His people.

The next parable is that of the leaven. "The Kingdom of Heaven is like leaven." If there are any religious cranks in this mtg.(sic) I am

going to get into trouble right now, because there has been more discussion and argument about this parable than about any other, but I am not going to worry about it. Jesus said, "The Kingdom of Heaven is like leaven," and that's enough for me. (Leaven does not always mean evil. See Lev.7:13;23:17) The mustard tree had to do with the Kingdom as a whole and the "children of the Kingdom" as a whole, and it makes clear that their growth in the world would never be much or bring any recognition from the world.

Jesus said, "The Kingdom is like leaven which a woman took and hid in 3 measures of meal till the whole was leavened." Some people say that the 3 measures of meal mean the whole world, but Jesus didn't have this in His mind. If the parable of the, mustard seed has to do with the Kingdom as a whole, this parable has to do with the individual child of God. It has to do with the individual man or woman who was willing for the word of the Kingdom, through the Gospel, to be sown in their hearts, and as they gave that word the place in their hearts it would have, it would affect their whole lives. See 1 Thess. 5:23. I think Paul had this leaven in his mind when he wrote this particular verse. Do you believe in being wholly sanctified? "Oh," you say "I don't believe in sanctification at all." If you don't believe in sanctification you are not in the Kingdom, are not yet a child in the Kingdom.

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I remember some years ago over in Michigan we were havving [sic] mtgs. (sic – meetings) in mid-winter. Before going to the mtg.(sic), the woman where we stayed would get some flour, water and yeast and mix the whole together. Then we we (sic) came back from the mtg.(sic) she would have a look at it, and before she went to bed she would put it on the oven door and put some blankets over it. In the morning, if everything went all right, the dough was ready to be made into loaves and put into the oven to be baked. What is it that discourages leaven from working (Sometimes it would be down flat in the morning) What would cause it to cease working? A

lower temperature, coldness. What would encourage it to work? A little warmth. Sometimes it would get too hot and spread all over the floor. That fs [sic] fanaticism. When it works normally it brings practical results.

I wonder, as an individual child of God, if you are willing for “this word of the Kingdom,” this “truth as in Jesus” to work in yr. (sic – your) heart and in yr. (sic – your) life, to affect your whole body, soul and spirit so that you will be more fully separated unto God; affecting your home and business life, your religious life; every detail of your life. hi (sic – This) is what Jesus had in His mind. The woman is typical of the Holy Spirit. The leaven is typical of the “word of the Kingdom,” the “truth as in Jesus,” the three measures of meal are typical of what we are as individuals, body, soul and spirit. That leaven is the truth of God hidden in our hearts by the Holy Spirit, which, little by little, noiselessly and ceaselessly, will affect every part of our lives until the whole is leavened.

WILLIAM CARROLL

- ▶ William Carroll stated that “they were God’s interpreters and the devil deludes people into talking about being saved by the blood of Jesus the wide world over, when they have no right to even mention his name.” (see: *Impartial Reporter and Farmers’ Journal*, 12 August 1909; *QBW*, p. 38 and *The Secret Sect* by Doug and Helen Parker, p. 105.)
- ▶ The devil has deluded people all over the world into believing they are saved by the blood when they have no right to even mention His name. (Crochnacrieve, 12 August 1909, *QBW*, p. 10.)

CALVIN CASTLEMAN

- ▶ We don’t want to grieve God’s Spirit. If we go into the world His Spirit won’t go with us. His Spirit has borders. (Boring Convention 1988, *QBW*, p. 2.)
- ▶ There is nothing to discuss. Truth is Truth. It is just a matter of being willing. (Glen Valley, 15 August 1988, *QBW*, p. 26.)

UDO CHAPMAN

- ▶ The natural things are not important. Spiritual things are the only things that matter. Our only hope is in constantly being broken. We must be willing to make corrections or we will not see salvation and we may take other people down with us. (Boring, Oregon 1988, *QBW*, pp. 15, 25.)

JILL CHRISTIANSEN

- ▶ As near as I can figure, since there are no church records in recent times, the TRUTH came from England at the turn of the century. (Santee Convention, 1980, *The Founding of the Christian Convention Church*, p. 1.)

GARTH COOK

- ▶ Reconciled by His death, saved by His life. (Ronan Convention, Montana June 1973, *QBW*, p. 14.)

JOHN COOK

- ▶ What is salvation? To begin with, it is God's deliverance in our lives. It is God giving us victory in our own hearts over ourselves. Again salvation is the continuation of the destruction of sin in yourself. Maybe when a person first heard the gospel he made a great attempt to destroy sin within himself. He may not be doing just as much at it now. If we destroy sin in ourselves, nothing around us can destroy us. Nothing can master a person, who, by the grace of God is mastering himself. This is salvation – being able to master ourselves. That means being the master of yourself in all things. Do not be discouraged by the fact that not many people are willing to go in for this salvation. (Boston, Massachusetts 1957, *QBW*, p. 15.)

EDWARD COONEY – Part 1

From material written by E. Cooney:

Edward Cooney's Testimony

Forasmuch as many took in hand to draw up a narration concerning the matters which have been fully believed among us as

they delivered them to us they having been eye witnesses and attendants of the word, it seemed good also to me having been acquainted from the first with all things, accurately with method to thee to write, most excellent Theophilus, that thou mightest know the certainty of the things concerning which thou was instructed.

There was in the days gone by, a certain man called William Irvine, upon whose heart God's spirit worked to raise him up like the judges of old, to lead back those in Christendom to the truth as it is in Jesus. In fact he bore some resemblance to Samson. He was a strong man and warred with Spiritual Philistines effectually 'till Delilah so influenced him that he put her before God. He has died recently in Jerusalem. Let us hope that in his declining days, like Solomon, he discovered that to fear God and keep his commandments is the whole duty of man.

Some years ago he wrote the writer to come and work with him in Jerusalem. The reply the writer gave was that when his hair grew again, as it was when first he met him, he would be glad to work with him, but not 'till then. The long hair of Samson seems to speak of revelation from God direct; not clipped, to suit his flesh, or the flesh of others. When Delilah clipped his hair to suit her flesh and the flesh of the Philistines who feared Samson, knowing that God was with him, Samson, altho' he shook himself not knowing that God had left him, found that Jehovah had departed from him, and that he was weak like any other man. 'Tis so with all God's servants who depart from revelation from God direct, and confer with flesh and blood.

In the year 1914 when we became aware of William's defeat the writer was moved to go to see him personally and try and help him who had been such a help to him and others and now needed help himself. This desire he had was discouraged by his fellow workers but as he got to see he should obey God, and not man, he went to Scotland to see the man of God who had lost the power he once had. The writer is glad ever since that he did this, and believes he was of some help to his erring brother. At this time the writer got to see that he should return to God as Jeremiah was exhorted by God to return to him; see Jer. 15 & 19, so that he might again stand before God and

in the light of his countenance separate between the precious and the vile; from what he had learned thro' William, from God, and what he had accepted from him which was not from God. Jeremiah seems to have been influenced by flesh and blood revelation and mixing it with God's revelation to him direct, found his pain perpetual, and his wound incurable, refusing to be healed. In this condition he said to God: "Wilt thou indeed be unto me as a deceitful brook, as waters that fail!" The only remedy was to return to God and cease mixing God's revelation with that which proceeded from flesh and blood. This the writer has sought to do with profit. William had been partially persuaded by Joe Kerr to accept the heresy that no one could be born again without meeting a living witness. Others held that that witness must be a sent preacher who had heard William or some preacher who had heard him.

The writer got to see this flesh and blood revelation to be vile and gave it up in 1914, returning to the true gospel preached by himself and William for four years after they met, which recognized John 20:30 to be true, and Paul's dialogue in Romans 10:14–18 answered by Psalm 19, where it shows God speaking thro' nature as he did to the magi thro' the law (which is perfect converting the soul,) and finally thro' the preacher, the words of whose mouth and meditation of whose heart is acceptable in God's sight. The Lord knoweth them that are his and the writer's business is to depart from iniquity himself and exhort all who profess to be his to do so likewise; Iniquity meaning Not Equity—Equity being Jesus; Iniquity meaning all that is not like Jesus. Peter at the day of Pentecost tho't that unless a man was circumcised by a living witness and kept the law, he could not be saved; but God showed him, as he showed me, this was not so, and God used him more after he got clear on this point—see Acts 10 and 11, also Gal. 2:11–21. Paul was a great help to Peter in this respect, and has also been a great help to the writer.

An attempt has been made to give an account of God's dealings with us ignoring William Irvine. This is not honest. William Irvine was born again when a Presbyterian, thro' hearing John McNeill preach the gospel in Motherwell town hall, and I have in my

possession a letter from him to me, claiming this to be so, written from Jerusalem before he died. He afterwards joined the Faith Mission denomination and was Pilgrim Irvine when I first met him in Bonnosokane, Co. Tipperrary, Eire.

In 1914 when all of military age were required to register, Andy Robb registered himself as Independent Faith Mission. I registered myself as Christian, and advised Willie Gill to council [sic] all to do likewise, but he said "Let us take the name we call ourselves by 'The Testimony of Jesus'." At that time I am sorry to say I used to go contrary to my conscience, to avoid differing from my fellow workers. I gave in to Willie in this respect and so erred, but have confessed my sin to God, and God has forgiven me. We have committed the same sin in the U.S.A. in calling ourselves "Christian Conventions". We should repent and take the consequences.

Twenty years ago the writer declared to George Walker in Samuel Charlton's presence in Edgar Hawkin's home that it was his purpose to cut out of his life all that contradicted the scriptures. George refused, and excluded him from the fellowship of his brothers and sisters in the territory over which he claimed oversight. John Carroll had previously excluded him in his territory. James Jardine acquiesces in his territory, and the exclusion has spread to British Isles. He still goes on conscious that he has not been excluded by the One who prunes the vine. So the writer, after the way they call heresy, so worships the God of his fathers, believing all things written in the law and the prophets, and signs himself Edward, which is the English for witness. His course is nearly run, but he hopes and purposes to go on. (Parker and Parker, *The Secret Sect*, pp. 115-117)

I was born anew in the city of Armagh, Ireland, some time during 1884. After that, a number of us who had been through the same experience met in a room from time to time, to encourage one another to follow Jesus, still attending the denominations we belonged to. After a few years I got to see I should be a continuing disciple of Jesus. I ceased to belong to any denomination, and with progressive light pressed on in the path of discipleship, preached in

the open air and in the synagogues when permitted. Some got won to Christ, during this my ministry in Enniskillen, my native town, we met in a Presbyterian man's home Sunday afternoons and preached in the slums, in a school house granted the use of by the Methodists.

I traveled for my father's business and preached inside and outside as occasion offered, with some persecution. And whilst doing so, met William Irvine through whom George Walker, Jack Carroll, William Carroll, Willie Gill, and a number of the present leaders professed, including James Jardine. He and I were drawn together as brothers in Christ, each claiming the liberty to follow Jesus as we received progressive light from God by the Spirit. He was at that time, Pilgrim Irvine, a preacher in a denomination called the Faith Mission, into which May Carroll entered and in which she preached for some time after being won to Christ by William Irvine.

At this time we believed that all who were born anew including ourselves, in the denominations were children of God, needing to become continuing disciples. Two heresies arose amongst us at this time, started largely by Joseph Kerr who said no one could be saved who had not met William Irvine, or some of those in fellowship with him. Others held that only through sister or brother workers could any be saved and that these workers must be William Irvine's associates. In 1914, I declared that I returned to the gospel. William Irvine and I, with others, preached for some four years before these heresies were introduced. (Edward Cooney in a personal letter to Alice Flett, *QBW*, pp. 42, 43.)

▶ **Warning:** There are differences between Ms. Roberts' quote of the same letter to Alice Fleet given below, and Threshing Floors' quote of the letter to Alice Flett above. I also give evidence that on page 34 of Ms. Roberts' book there is a large section of quotation taken from *The Impartial Reporter*, in which I have observed no less than 10 inaccuracies – which would indicate more than typographical errors. Therefore, one might do well to be cautious of Ms. Roberts' accuracy in quoting. – L. Fortt

.....
I was born anew in the city of Armagh, Ireland, some time

during 1884. After that, a number of us who had been through the same experience met in a room from time to time, to encourage one another to follow Jesus, still attending the denominations we belonged to. After a few years I got to see I should be a continuing disciple of Jesus. I ceased to belong to any denomination, and with progressive light pressed on in the path of discipleship, preached in the open air and in the synagogues when permitted. Some got won to Christ, during this my ministry in Enniskillen, my native town, we met in a Presbyterian man's home Sunday afternoons and preached in the slums, in a school house granted the use of by the Methodists.

I travelled for my father's business and preached inside and outside as occasion offered, with some persecution. And while doing so. I met William Irvine (through whom Willie Gill, George Walker, Jack Carroll, William Carroll, James Jardine and a number of the present leaders professed). He and I were drawn together as brothers in Christ. each claiming the liberty to follow Jesus as we received progressive light from God by the Spirit. William was at that time, Pilgrim Irvine, a preacher in the Faith Mission. (Edward Cooney's letter to Alice Fleet 1930: *The Life and Ministry of Edward Cooney*, p. 10.)

Undoubtedly, God called us and separated us to be his people in the beginning; and most prominent and most used in this calling out of a people for God's name was William Irvine who, at the time of his being sent forth to be a prophet, saw more clearly than any of us that the revelation of Christ from the Father to each individual child of His is the Rock alone on which Christ builds his Church, and that the gates of Hades shall not prevail against it. (May 1930, Edward Cooney in a letter to 'a sister in the way': *The Life and Ministry of Edward Cooney*, p. 22.)

EDWARD COONEY – Part 2

- ▶ All that God begins is right. And over again in considering the Truth of God, it is a great help to know that things began with

God. So how did God begin to manifest his church in these latter days? I think of how God gave Adam a wife (Adam is a type of Christ). God caused a deep sleep to fall on Adam. Out of Adam's side he took a rib, and out of that rib he builded a woman. What was the deep sleep? It was typical of surrender. How did God always get his church? Surrender of the Christ to God. God got a rib out of Christ. William Irvine was part of that rib, and others were part of that rib too. I believe I was part of it and Tom Betty and others also. And out of that rib God builded his church, and so we became (part of) the Bride of Christ in the early days. Why I like that is, it gives no glory to man, The bride and the Bridegroom become one and become a reality. (Notes 1929–30, *The Life and Ministry of Edward Cooney*, p. 23.)

- ▶ The divine life of Christ was manifested in Jesus 1909 years ago, but remember Christ was in the world before that. When the Roman Catholics say that Mary was the mother of God, they blaspheme, and you Roman Catholics never say that again. Mary was not the mother of God, for God never had a mother, unless you Roman Catholics say that God had a mother and that Mary brought forth God, you blaspheme! Mary is never called the mother of God in the Protestant or the Roman Catholic testament. She was not the mother of Christ, but she was the mother of Jesus, and Jesus had human nature. Jesus had divine nature before Mary was ever thought of. (Crocknacrieve Convention, Ballinamallard August 1909, *QBW*, p. 7.)
- ▶ To get the blood of Christ you must first pour out your own blood and have it replaced little by little. (*QBW*, p. 9.)
- ▶ Mostly all denominations and religions knew what sin was and had believed Jesus had died for sin. But the devil had deceived men and women on this point all along the years. (Crocknacrieve Ireland 1908, *QBW*, p. 28.)
- ▶ The interpretation of the scriptures was and is alone entrusted by Jesus to his destitute sent ones, primarily, and in a secondary sense to those in fellowship with them. (1907, *QBW*, p. 39.)

Quotes from Ms. Roberts' book *The Life and Ministry of Edward Cooney*:

- ▶ Jeering, mocking and scoffing is the motto of Newtownards. But any man who wants to follow Jesus must be prepared to meet that. Few have ever tried the narrow way that leads to life, but many are on the broad road that leads to destruction. Jesus said, 'I am the Way,' but his way is not popular in Newtownards. The majority of people here are full of pride. When I came here and saw the flounces, the cuffs, and the frock coats, I was glad to know I was in such a place to strike a blow at that pride. Sam Kelly was mobbed last night. Was that honourable? He was mobbed because he kept company with me; and I am considered to be bad company by many of the people in Newtownards. But, never mind; for in the days of Jesus, it seemed right to be with the majority and wrong to be with the few. And it has been that way ever since. Those of you who have received Jesus and walk in His Way have your sins forgiven. But as I look around, I can see that some of the rest of you are good advertisements for the devil. (see: *Newtownards Chronicle*, June 1904. Note that the ,ateroa; from the cited article was put into direct speech by the author. *The Life and Ministry of Edward Cooney*, p. 39.)
- ▶ I am not breaking the law or causing an obstruction, and I don't see why I should be interfered with. I am doing my Master's will and I am ready to shed my blood for him.* This was put into direct speech by the author. (*Newtownards Chronicle*, June 1904, *The Life and Ministry of Edward Cooney*, p. 41.)
- ▶ Jesus was wounded because he was not afraid of men. He did not go about asking this man or that man what he thought but went straight through the land and pleased God. And because he did that, he displeased everyone else. The District Inspector has told me it is dangerous for me to be in the square tonight; and I have told him I am willing to shed my blood. My death would mean more than all the works I have done. Stephen was put to death and his blood did more good than the most eloquent sermon ever

preached. Some of you have howled and booed at me. You have called me a liar, a hypocrite, a blasphemer, a fanatic, a false prophet. I wonder what next. I must be an awful character; but you can't lay a charge against me or bring me to court. This howling mob might put me to death; but I do not fear them, nor care a snap of my fingers for their threats. The drums were out beating; but it is the Devil who was in those who were beating them. Beating drums won't help much at their dying hour. The powers of the Devil himself cannot overthrow me, for I have stood up for Jesus; and if I didn't believe in him, I wouldn't be here tonight. Jesus preached without a salary and poured out his life for all. I, Edward Cooney, stand a conqueror in Newtownards, and the forces of darkness in the hostile crowd can do nothing to me. They could not draw my blood unless it was God's will. The devils in Newtownards have not the courage to draw my blood; I haven't got cut yet. I have enjoyed the battle against the Devil in Newtownards more than Lord Roberts enjoyed the battle against the Boers.* (*Newtownards Chronicle*, June 1904. Note: This address was put into direct speech by the author. *The Life and Ministry of Edward Cooney*, pp. 41, 42.)

- ▶ If any of you want a line to get you 'out' of a situation, come to Cooney and he'll give it you. If I could get you a good situation, you might join us. Perhaps it would be as much as your job is worth to be associated with Cooney and the people who assemble in Sam Kelly's hall. But the victory is with us and not with the worldlings. And you will have to acknowledge that there is an unseen power behind us. (*Newtownards Chronicle*, June 1904 quoted in *The Life and Ministry of Edward Cooney*, p. 43.)
- ▶ What brought so many of you here! Curiosity? Yes, and I thank God for that curiosity as it enables me to speak to you about your eternal salvation. John baptised our Lord in the river Jordan; therefore, our Lord's disciples must confess his name and be baptised in the same manner as all baptisms recorded in the New Testament were carried out. You must be baptised, not as the Archbishop of Canterbury said, nor by the manner prescribed by the Moderator of the General Assembly, or the President of the

Methodist Conference, but by the example of Jesus of Nazareth. And he has commanded me, not only to disciple all nations but to baptise (sic) them in his Name. I warn you scoffers and jesters not to make light of baptism. You should not scoff at what Jesus himself passed through. It will make your hearts harder and deaden them to good influences. And I will thank any of you to show me from the Bible where we are not acting up to the scriptural method of baptism. (*Impartial Reporter*, 29 September 1904. Note: This address was put into direct speech by the author. *The Life and Ministry of Edward Cooney*, pp. 47, 48.)

- ▶ There was a time when I would have been ashamed to stand on the Diamond of my native town and declare that I belonged to Christ. But now, thank God, I am not ashamed. For I have been saved and have given the members of my body for the eternal purposes of Christ. It is not fashionable to speak of Jesus in Enniskillen. You can talk of Joe Chamberlain, of Balfour, or some such people, but the moment Jesus is mentioned, it is looked upon with shame. Yes with shame. Thank God I have come to see the difference and to realise [sic] that Jesus is my Saviour – the Saviour who will brighten things for me in the great world beyond. My friends, come to Christ, to the loving Saviour who will give you salvation. Be saved as I have been and give the members of your body to the eternal purposes of Jesus. I thank God I am saved. And because I am saved, I have received a new nature, new ambitions, new aspirations. This is how I have been for some time now.

I implore you who may think you have glorified Jesus to go to Burgess rooms and learn how you can be saved. If you follow the dictates of this world, you will be satisfied here below. But remember there is a great world beyond, and remember Christ is willing to love all who come to him. Love him, believe him, follow his example, and go to heaven. There is not a single person in Enniskillen who does not believe he is going to heaven. There was a time when I thought so too. But God showed me that if I were to go to heaven, I would have to have a new nature. Thank God I have that now. The Devil wants all he can get for purposes

best known to himself. All who are saved are free from that. If you are saved and you should die tonight you need have no fear. For you will know as I know there are brighter worlds beyond. I ask you all to come to Burgess rooms where you will be welcome and learn how to get saved. (*Impartial Reporter* 15 December 1904). Note : The above address has been put into direct speech by the author. *The Life and Ministry of Edward Cooney*, pp. 51, 52.)

- ▶ Why do Roman Catholics go in such crowds to penance? Because the Spirit of God is dealing with their hearts making them long to be right; and the spirit of the devil is speaking to their hearts at the same time showing them how to be right in the wrong way. If God moves in the hearts of men making them desire to be right, the devil is just as active to persuade them that there is some other way to act right than that laid down in Scripture. (*Impartial Reporter*, 23 July 1908 quoted in *The Life and Ministry of Edward Cooney*, p. 70.)
- ▶ Who gets the foremost seats in the Methodist Church? Those who have the money bags. Who gets them in the Presbyterian Church and the Church of Ireland? Those who have the money bags. Those are the men who are exalted in the churches. In the Salvation Army they say, "God bless you" if you put 1 sovereign in their cap. They have a silver "God bless you" and a copper one too. The rich man is always made a church warden or a select vestryman. And he who is poor is put in the shade. (*Impartial Reporter*, 23 July 1908 quoted in *The Life and Ministry of Edward Cooney*, p. 70.)
- ▶ Some people imagine that the Devil is horrible to look upon, quite an ugly character. Not at all. The Devil always comes in the most attractive form he can possibly assume. Probably he would put on a clerical collar and assume the holiest possible tone of voice. People wonder why we say that Spurgeon, Moody, and Wesley are not in heaven. I hold that if anyone could prove to me that Wesley went to heaven the same way as Jesus taught, I would follow Wesley. If anyone could prove to me that General Booth would go to heaven the same way as Jesus taught I would follow General Booth and become General Cooney!! We say

these men are not in heaven because they did not walk the way Jesus walked. (*Impartial Reporter*, 23 July 1908 quoted in *The Life and Ministry of Edward Cooney*, p. 71.)

- ▶ And so it is good to begin at the beginning. The first words you read in the Bible are, 'In the beginning, God, etc.' So if you are perplexed as to what truth is, you should go back to the beginning and go to God. Your perplexity would then vanish and the light of God would shine in your hearts. I appeal to you all to take Jesus for your pattern, to walk in his way, and follow his teachings as they are found in the New Testament. (*Impartial Reporter*, 23 July 1908 quoted in *The Life and Ministry of Edward Cooney*, p. 71.)
- ▶ While in New York, I have been a good deal among synagogue people. And since we know our Master sought to help such, why should not we? If we could go amongst these people anointed with the Holy Spirit, though the enemy should come in like a flood, the Spirit of the Lord would lift up his standard against him. If we could go amongst them as Priscilla and Aquila went, we might find one like Apollos who might become as he became – a sent one of the Lord. (11 January 1952, quoted in *The Life and Ministry of Edward Cooney*, p. 215.)
- ▶ But I tell you friends, he went on, if you are wise you will seek with your own hearts and find out what I found out some years ago. You will find out something of what God's standard is. We don't want you to shut your eyes and open your mouth and drink in all we say before searching the Scriptures to see if these things be so.

I have never met a man or woman yet, he said, who honestly searched the Scriptures who didn't cast their lot in with us. So if you, Roman Catholics and Protestants who are here today, honestly search the Scriptures, the result will be that you will cast your lot in with us, because we have cast in ours with Jesus.

Some people say that we tramp preachers are very presumptuous. They say we believe most Catholics and Protestants are going to hell, and that only a very few are going to heaven. But you know, we are not all going to heaven either, for

there are some hypocrites among the tramp preachers too. Judas was a hypocrite and professed to be in fellowship with Jesus. (*The Life and Ministry of Edward Cooney*, p. 91.)

- ▶ You ask me, 'Is it possible that there is only a little flock going to heaven?' I say, 'Yes.' In Bible times there never went a big crowd. In the days of Noah there were only 8 people. In Elijah's day, there was only a handful.

Elijah sat on Mount Carmel with the prophets of Baal – 850 reverend gentlemen with nice homes, nice families, and the patronage of the king and queen. Which side would you have been on? Be honest now! We'll suppose you were a cattle dealer, a big draper or a grocer in that country, and here's this Elijah, a man without a salary and with a far hotter tongue than Cooney, a man who called a spade a spade, a hypocrite a hypocrite, a fraud a fraud. He got into hot water, of course, as we sometimes do. But I have never suffered anything like what Elijah suffered. Elijah came to the place where he had nothing to eat, neither breakfast nor supper, nor would the people give him work. They boycotted him. I suppose you know what that means in Ireland. Which side would you have been on?

Elijah said to the people: 'why halt ye between two opinions?' After all there are only two opinions in Fermanagh. We don't believe there are 20: there are just two. Some say we are right; the majority say we are wrong, and if they don't say it, they act it. There were just two opinions in Elijah's day; there were just two opinions in Noah's day; there were just two opinions in our Lord's day; there are just two opinions in our own day; and there will be just two at the Day of Judgment. The sheep, those who believe in God's way, will be on the right. But the goats, those who believed they could get saved in another way than God's way, will be on the left. (*The Life and Ministry of Edward Cooney*, p. 93.)

- ▶ Why are we so much persecuted, and why have we such a bad name? Because we believe as Abel did, as Noah did, as Elijah did, and as Jesus did. We believe, as they did, that there are only two opinions, and that God's way is right and every other opinion is

wrong and of the Devil. Jesus preached in God's way instead of becoming a 'clergyman.' He gave up his home and became a destitute wanderer on the face of the earth, dependent only on God. They say that the way that Jesus went to preach would not suit today – all right in his day, maybe, but we must now have salaries, incomes, superannuation funds.

Every man who climbs up in the world in the name of Jesus is going to hell. Jesus came down, John the Baptist came down, Peter came down; Judas tried to climb up and went to hell. If you are on the side of the climb-up preachers, you are on the side of the greatest hypocrites in the world; and you will go to the hypocrites' hell unless you repent.

Do you think if I didn't love the people that I would have taken a step some years ago that left a gulf fixed between my family and me – my father, my mother, sisters and brothers whom I dearly love? Do you think that if I had loved the world I would have turned my back on it to live a life contrary to my own human nature? If I went by my own judgment I would go to hell. I am what I am in spite of my Cooney judgment, in spite of my own intellectual knowledge and personal tastes. I am what I am because of what Jesus was. I follow Him and He was right. And if you fight against that, you fight against God. Though you are looked upon as the most religious man in Enniskillen by Catholics and Protestants, every man who fights against God goes to hell. Do you know that the life that suits you will land you in hell? Every man who does what suits himself goes to hell; and every man who does what suits God goes to heaven. Jesus did not please himself. And he said: 'You must take up your cross and deny yourself if you are to be my disciple.' (*The Life and Ministry of Edward Cooney*, pp. 94–95

- ▶ "Hope we shall discern the signs of the times. The nations are tumultuously assembling and imagine they can get peace by agreeing to agree to flesh and blood revelation, instead of accepting the light which shines from the life of him who was God manifest in the flesh, crucified through weakness, yet liveth by the power of God. This weakness of God is stronger than man.

So let us follow Paul's example, and be willing to be weak in Christ; thus proving that not by might nor by power but by God's Spirit will the ruined temple of God be rebuilt." (15 March 1947, *The Life and Ministry of Edward Cooney*, p. 206.)

EDDIE CORNOCK

- ▶ We aren't saved only by Christ's redemption. There is one thing we must do. We must present our own bodies as a sacrifice. Some of us may leave a big question mark in God's eyes. (Hayden Lake 1949, *QBW*, pp. 13, 16.)
- ▶ There is a price to pay. May God help us to be willing to pay the price. (Denver Colorado 1965, *QBW*, pp. 15, 27.)
- ▶ That which makes us different from other people is not that we are religious or other things like that, but that God is with His people. Other people lack this. We should be different from all religious people, this is necessary as being different from the people of the world. [Olympia Washington 28 March 1943, *QBW*, p. 32.)

CARSON COWAN

- ▶ We get saved by getting in; we keep saved by fitting in. (Saginaw Oregon 1969, *QBW*, p. 14.)



SHIRLEY DOLITTLE

- ▶ The gospel is the medium to introduce THE CHRIST to lost souls. (Gilroy Convention, California 1981, *QBW*, p. 19.)

WILLIE DONALDSON

- ▶ Forget the past, for it is under the blood. The future is under the grace of God. (Olympia Washington 1979, *QBW*, p. 9.)
- ▶ “Hallelujah, Praise the Lord!” is empty service, without meaning or expression when said in churches. (Olympia Convention 1, Washington 24 August 1979, *QBW*, p. 17.)
- ▶ A person belonging to a church today would never get anything out of it. They build themselves a building and ask for payments for loans. Would God be 1 million dollars in debt? (Boring Convention, Oregon 31 August 1979, *QBW*, p. 30.)
- ▶ What makes us different from other people in the world is that we have God with us. [Olympia Convention 26 August 1979, *QBW*, p. 32.)
- ▶ God keeps judgment in His hands. He gave His servants the keys of the kingdom but He keeps the keys of death and hell. (*QBW*, p. 37.)

BOBDYE

- ▶ To be born again means to receive Christ which means receiving the messenger, the message, and receiving the Spirit of God equals obedience to the will of God. (2 August 1966, *QBW*, p. 12.)
- ▶ The only way to get to know God is to be introduced to Him by someone that knows Him. (7 December 1966, *QBW*, p. 34.)



DENNIS EINBODEN

- ▶ God created this world and it wasn't fit to live in so He is going to re-create it. He created man but they weren't fit so He must re-create them. (Glen Valley Convention Baptism 4 August 1988, *QBW*, p. 9.)
- ▶ When did this way begin? It's nice that we can go back to God – the same things are happening today that happened in the New Testament. (Glen Valley Convention 1988, quoted in *Has the Truth Set You Free?*, p. 231.)

MURIEL ERICKSON

- ▶ Our price is submission so he can cleanse us from sin. (Boring, Oregon 1 September 1979, *QBW*, pp. 21, 26.)



VELMA FILENER

- ▶ God wants us to be satisfied with being a servant. The condition of a servant is obedience and willingness. (Boring, Oregon 1988, *QBW*, p. 27.)

DON FISHER

- ▶ God knew that Christ would have a divine body and be the King over the house of Israel and the Kingdom. (Post Falls 1957, *QBW*, p. 4.)
- ▶ If we are willing to sacrifice the present we will have an inheritance in the future. (*QBW*, p. 20.)

PERCY FLETCHER

- ▶ People have said that we have all the marks for the New Testament ministry, but why haven't we the other side – why can't we cast out devils, why can't we heal the body? I think I can give people an answer to such a question. When Jesus came He started to work miracles, to raise the dead, give sight to the blind, cleanse the lepers, heal the sick. Did He do this in the latter part of His ministry? When those disciples were sent forth they also were given this power, but did they use this very long? Just a little while. Some say, "Why don't you speak in tongues as the disciples did?" The day of Pentecost, God came down and everyone heard his own tongue, this wonderful gospel. On one of Paul's journeys, I think the last journey of all, Paul was given this authority. Acts 28: 1–6. Those people were convinced when they saw this miracle. To my mind, God has some spectacular, wonderful means of establishing His covenant in every age, and special miracles have been performed. But most have been set aside after the covenant was established. (Olympia, Washington 1957, *QBW*, p. 18.)
- ▶ If we do not suffer with Him, we shall not reign with Him. (Olympia Convention 1957, *QBW*, p. 19.)

- ▶ Sacrifice comes first, then light is seen. (Olympia Convention 1957, *QBW*, p. 20.)
- ▶ Sometimes we say that in God's Kingdom there are no rules, no regulations, no forms or traditions, but if we have a proper understanding of God's Kingdom, we will find to our advantage and benefit, that God hasn't left us without some guiding influences to govern and to guide our lives. If this were not true, where would we be? Everyone would go by his own thinking. God gave us this new nature first of all, then an understanding that made us want to be under the new rule. The point is, are we willing to walk according to this rule? (Olympia Convention 1957, *QBW*, p. 24.)
- ▶ Some of us who have tried to help people have suffered because we haven't tried to help people in the right order. We have been more concerned about an open decision than in preparing people for the new birth ... The sacrifice comes first, then the light is seen.

JACK FORBES

- ▶ The blood of Jesus can only cleanse us when we offer our bodies as a whole burnt offering. What did he do with the blood? Poured it out at the base of the altar. The difference between God's interpretation of the blood and the Pharisee interpretation which I was taught is that I thought that we had nothing to do but believe upon Christ hanging on the cross. The older I get the more I value the blood of Christ, but we shouldn't fool ourselves because the blood of Jesus can only cleanse us when we offer our bodies as a whole burnt offering. (Milltown, Washington 1952, *QBW*, pp. 9, 10, 16.)



WILLIE GILL

(from a newspaper article)

- ▶ Willy Gill prefaced his address by remarking that many of them had attended the convention for mere curiosity's sake, to hear the clergy getting a raking up by Eddie Cooney, and I don't vary, he continued, one iota from what Eddie has said about them, for I never expect to see any clergyman in heaven, nor anyone who supports them. There's any amount of curiosity hunters in Fermanagh, he added, for the county of Fermanagh is cursed by such people, who try to make light of the truth, and it is set aside by the great majority of the people, and if you see a man or woman bearing in the body any of the marks of Jesus you look down upon them and despise them. The churches are deceiving you people, but the Methodist Church with its nice holy way is the most deceitful of all, as most of you know what the Roman Catholic and Episcopalian churches are, and therefore they are not so deceitful. The man that was being deceived by the clergy was the man who was saving up his money and putting it in the bank and paying 20¢ in the £, and who was honest in all his dealings. The clergy got none out of such a man. My mother, he continued, refused to send her children to Sunday School, because she believed that their teaching lay in her own hands. The clergymen, however, prevailed with her, and got her to send us, and from the first time I ever went to the Sunday School and to church I never could respect the way the things of God were being abused by the clergy. My father used to preach to me to be honest, and get on well in my business, but my mother was all inclined towards the religious side. The world wants nice preachers, with good salaries, a nice gospel and a nice house for worshipping (sic) God; and you would rather have the 'well done' of the clergymen and the praise and applause of the *Impartial Reporter* than follow Jesus here and hear his 'well done' in heaven. (*Impartial Reporter*, 19 August 1909.)

MOLCOLM GRAHAM

- ▶ The Son of God is the example of God in His Son. (funeral of Jack Carroll, Milltown Washington 1957, *QBW*, p. 8.)

LARRY GREENAWAY

- ▶ One is either living and growing or he is dead or dying. (1980, *QBW*, p. 45.)

JENNITH HAMON

- ▶ Jesus is not God. (August 1984, *QBW*, p. 4.)

HAZEL HANSON

- ▶ The Holy Spirit cannot dwell in a heart where there is no peace. (1961, *QBW*, p. 2.)

DICK HARE

(note: Dick Hare is an Elder, not a Worker)

- ▶ You can only receive saving grace through the works that you do throughout your life and become a true professing person through the Workers. If you've proven yourself a faithful servant then you may be received. (31 March 1985 Millbury, Massachusetts Fellowship Meeting, *QBW*, p. 18.)
- ▶ You must attend all meetings. This is part of our gospel. You can only hear the gospel through the spoken word of our workers. Perhaps then you can be saved. (Massachusetts Fellowship Meeting, 17 February 1985, *QBW*, p. 18.)



SHARON HARGREAVES

- ▶ Trust God. Don't allow any reasoning in your own hearts to disturb your faith. We are not in the hands of one who is experimenting. We are in the hands of God. (Boring, Oregon 1988, *QBW*, pp. 26, 27.)

MARY ELLEN HARVEY

- ▶ A broken spirit is a pleasing spirit to God. (Olympia Washington 1970, *QBW*, p. 20.)

RUTH HENDERSON

- ▶ In these meetings we will be hearing the same teaching the same doctrine that Jesus taught. (Boring, Oregon 1988, *QBW*, p. 25.)

DAN HILTON – Part 1

Transcript: 1984

We are often asked who started this church? Heb 12:2 "Looking unto Jesus the author and finisher of our faith..." Jesus gave us God's eternal plan of salvation in it's fullness. He is both the author and finisher. Jesus being the finisher there is no more room for anyone else to add anything.

Then, we are sometimes asked, "Why don't you speak of older ministers of the faith of Jesus in past generations." God's answer to this question is found in 2 Co 4:5, "for we preach not ourselves, but Christ Jesus the Lord and ourselves your servants for Jesus sake." So, it is not the will of God for us to be preaching about ministers of past generations. We preach Christ.

Also we are sometimes asked about the period between the first and second coming of Christ but especially the period if time between the first century and the twentieth century. We have no written records on earth of God's work in the world during this period. God's records are written in heaven. Mal 3:16. Luk 10:20. Rev 20:12. Any who would suggest a written genealogy record is necessary between the first and twentieth century would fall into

the category of 1 Tim 1:3,4. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do."

We shall consider three illustrations. First, Gen 1:12. . wheat seed. Wheat has always been wheat. If you were a wheat farmer and I was a wheat seed merchant and you came to me to obtain a truckload of wheat seed it would not be necessary for me to put into your hand a historical brochure with a written record of when and where that wheat has been grown in past years in several states and countries of Europe and the near East and back to the garden of Eden for that wheat seed to grow wheat. Every wheat seed a is a living historical brochure of wheat clear back to Gen 1:12. And so the spiritual lesson is: Jesus said in Luk 8:11, "The seed is the word of God," The word of God has always been the same seed. Whether anyone believes and receives the seed of the word of God makes no difference in this respect for God's truth is God's truth if no body believes and receives it or a few do or many do. As with wheat seed, there could have been times in the centuries of time there may have been no wheat seed planted, but it was still wheat seed. And if farmers took wheat out of the granary and planted it again there would be wheat growing and harvested again in the world. So it may have been there were times in centuries past if there was no one in the earth believing and receiving the seed of the word of God for a time and then God was able to raise up true ministers like Jesus established to sow the seed of the word of God then there would be the godly harvest in the world again. It is just that simple and certain.

Second. A pattern. You make a suit of cloths by the pattern and follow the pattern closely then the suit will be like the pattern. If you make ten suits or a hundred suits or a thousand suits and follow the pattern closely then they will all be like the pattern and like each other. And so in the spiritual. Jesus is our pattern. Rom 8:29, "Be conformed to the image of Jesus." The word image here comes from a word that meant "pattern". So anyone in any century going back

to Jesus the pattern and following the pattern closely will have the ministry and salvation and church like Jesus.

However if anyone was to make a suit of cloths by the pattern and then put the pattern away in the drawer and then use suit number one as some of the pattern for suit number two and then suit number two as some of the pattern for suit number three and then suit number three as some of the pattern for suit number four and continue to use this method in making nineteen suits of cloths the last one would not even resemble the pattern or the first suit of cloths that had been made by the first pattern. And there is the answer for all the confusion in the world today that is so different than Jesus the original pattern and the first century ministry and church that was made by the first pattern. If nineteen suits of cloths were made by this last method how would suit number twenty be made like suit number one. Answer: Set all the other suits aside and go back and get the original pattern out of the draw and then make suit number twenty by the first pattern and then suit number twenty will be like the first pattern and the first suit made by the first pattern. Also, spiritually. In this twentieth century we go back to Jesus the first pattern and his ministry and faith and spirit and love and teaching and example and everything and then we will have all this is in Jesus and him who is the first pattern and also we will have in the ministry and church everything the same as the first century church that was made by Jesus the first pattern. I hope there were people did this in the centuries between the first century and twentieth century but we have no records and we do not know. God knows. . Whether they did or did not does not make bit of difference to our salvation. The pattern in Jesus was always there waiting for the sincere and honest to go back to.

Thirdly, in the old testament there were two ministries. First the Levite and priesthood of Aaron ministry and secondly the prophet ministry. (Jeremiah and Ezekiel were both priests and prophets) There was an unbroken chain of ministry from Aaron to Christ but there were missing links in the prophet ministry during this same period of time from Moses and Aaron to Christ. Transferring that as an object lesson over to the period of time between Christ and now

there was an unbroken continuance of the priesthood ministry of Christ in heaven from the first century to the twentieth century. Heb 7:25, "He ever liveth to make intercession to God..." However we have no written record on earth concerning the new testament ministry that was established by Christ during the period between the first century and the twentieth century. Whether there were or may not have been broken periods and if so when, God knows and that is sufficient.

Mat 16:16–18 – if people receive true revelation from the Father that is the rock foundation of salvation of Christ and not having any need of an apostolic succession of recorded history. (Transcript of Dan Hilton's speech at Burlington, Washington 1 January 1984.)

DAN HILTON – Part 2

- ▶ The word Trinity is not found in the Bible. It is a Catholic doctrine that wasn't even mentioned by the early Christians. It wasn't heard of until the second century. (Washington 1985, *QBW*, p. 2.)
- ▶ Christ is the imported standard from heaven. (Moscow Idaho 1971, *QBW*, p. 6.)
- ▶ Parents, don't sacrifice your children on the altar of education. (1979, *QBW*, p. 22.)
- ▶ The Everlasting life is given by the everlasting ministry, ordained by God. (Post Falls, Idaho 1957, *QBW*, p. 34.)
- ▶ God's True Ministry can meet the needs of all the people all the time! (Olympia Convention 26 August 1979, *QBW*, p. 38.)
- ▶ The Way is like a seed, like the wheat seed, it was created at the beginning of the world. (*QBW*, p. 41.)

DON HOLLAND

- ▶ The only way we could be like Him when He appears, is to be like Him as we are here upon the earth. (1970, *QBW*, p. 21.)

HARRY HOLLAND

- ▶ Jesus was God's last message to the world. (*QBW*, p. 6.)
- ▶ It takes a very short time to be baptised but it takes a lifetime to live out what baptism means. Because we believed and received the gospel we became candidates for baptism but it doesn't make us a Christian. (Walla Walla, Washington 1959, *QBW*, p. 9.)

- ▶ Our salvation is founded on the life of Christ, that inner life working in every member. (*QBW*, p. 13.)
- ▶ If you are going to come to God by Him, you will have to come by this ministry, His baptism, and His Fellowship. It is The Fellowship of God the Father and His Son Jesus Christ. 1 John 1: 3. If you come to God through Christ, you can't come through something that He hasn't established. God didn't fill the world with confusion. (Silverdale Convention 1959, *QBW*, p. 29.)

KATHLEEN HOLLAND

- ▶ If anyone ever asks about Eddie you tell them that no such man ever lived! (March 1982 conversation, California, *QBW*, p. 34.)

SYDNEY HOLT

- ▶ The Trinity is one in purpose, but not in essence. (1980, *QBW*, p. 2.)
- ▶ The Holy Spirit is not God [1980] Quotes By Workers P.3
- ▶ Jesus may be God but the Holy Spirit is not God. (California 1980, *QBW*. p. 4.)
- ▶ No matter how hard we work, we will never reach perfection. We trust the blood to cover the rest. (conversation notes, *QBW*, p. 12.)
- ▶ When we plan to make a journey to another place, the first thing we need to do is make a reservation. When we do this, a price must be paid. You know the day and hour and your destination, but that isn't enough. On the day you are leaving, you must confirm your reservation. You confirm it by your presence, being there ready to make your journey. In a spiritual sense, we make our reservation for heaven when we hear and obey the gospel. Our sister did this 51 years ago. The price isn't paid all at once, but day by day throughout life in obedience to the will of God. (funeral service for Grace Dresler 5 December 1977, *QBW*, p. 26.)
- ▶ God has planned a person must hear through one sent by God who is living Truth as well as speaking Truth. (*QBW*, p. 31.)

MERLIN HOWLETT

- ▶ We are the only people in the world that believe in the resurrection or will be resurrected. (Milltown Convention 28 August 1988, *QBW*, pp. 13, 29.)

- ▶ It's by sacrifice that God understands how really grateful we are. (Devon, Montana 1977, *QBW*, p. 22.)
- ▶ There are more Workers preaching the gospel to more places and more people than at any time (Milltown Convention 28 August 1988, *QBW*, p. 36.)
- ▶ In just the past 88 years we have had the privilege of convention. 88 years ago there wasn't one convention on this earth. Now there are 126 conventions. (Milltown Convention 28 August 1988, *QBW*, p. 41.)

MARK HUDDLE

- ▶ Jesus was both God and man in one body. (Walla Walla, Washington 1982, *QBW*, p. 4 —One might wonder how long Mr. Huddle preached such biblical fact and was allowed to remain a Worker – comment of L. Fortt)

GARRETT HUGHES

- ▶ Your sins are not forgiven just by a preacher. (Florida Special Meeting 1987, *QBW*, p. 28.)

BOB INGRAM

- ▶ Holy Spirit in original language is in the feminine gender. It is like a mother to us. (Post Falls Convention 1972, *QBW*, p. 3.)
- ▶ Jesus was not a priest or a servant but just a man doing God's will. (Post Falls Convention 1959, *QBW*, p. 7.)
- ▶ Salvation is the work of God in our lives. (Hayden Lake 1953, *QBW*, p. 16.)
- ▶ Keep His words. Not only the Bible's words but also what is spoken when He feeds us through His ministry. (Post Falls 1972, *QBW*, p. 36.)

WILLIAM IRVINE

from a newspaper article

- ▶ If a man wants to rise more than another he has only to tell lies, to boss the rest, and the Devil will get him a shilling a week more. The aristocracy of heaven are the people who dress cheapest: and the finest linen and the silk handkerchief is the mark of the man who is going to hell: if you see a man with fine dress and fine gold he is going to hell. Like Dives, the people who are dressing in purple and fine linen are qualifying for hell. The man who gets rich in this world is very likely to burn in the next. The man who can enjoy the social party, and not the prayer meeting is going to hell. That is the sort of preaching is wanted to-day. But, it does not pay to speak the truth. However, there is a day coming when the people here will be exposed before the whole world. Everyone who lifts his voice or pen against Jesus Christ or against his messengers – and I am one of them – has to answer his God. It is awful if a man dares to lift his finger against God. Jesus is in Enniskillen. I am not the Saviour, but Jesus Christ is in town, just as sure as the devil is in the town, and I know he is here when he gets men to speak and act for him. If you make a God of gold you are an idolater, and this town is pretty filled with idolaters. (*Impartial Reporter*, 22 January 1903, p.1.)

WILLIAM IRVINE

(from books)

- ▶ God doesn't want your money. He wants you, Edward. (Quoted by Irvine Weir in transcript of personal interview, 21 November 1954, Parker and Parker, *The Secret Sect*, p. 7.)
- ▶ I send my reports to headquarters. (Quoted by I. Weir, personal communication, 21 February 1956, Parker and Parker, *The Secret Sect*, p. 3.)
- ▶ The work of God does not depend on money support. That has been the curse 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. Where they found men worshipping in a building put up for that purpose, that was devilry. That was what was filling hell...he did not believe in men paid for preaching... The Devil's work was the building of churches with stone and lime throughout the world's history. And every church was a monument to the power of the Devil over the hearts and lives of men... It was the clergymen who were filling hell... No one could believe in a clergyman and get to Heaven... All educating of men as preachers is an abomination. And we will be an abomination if we follow the example of the Churches and the Plymouth Brethren either in the matter of money or property. (see *Impartial Reporter* 23 June 1908; A. Magowan, *Outline of the History of a Peculiar People from 1900–1931*, pp. 3, 6; Parker and Parker, *The Secret Sect*, p. 7.)
- ▶ Everyone who lifts the voice or pen against Jesus Christ or His messengers – and I am one of them – has to answer to God. (*Impartial Reporter*, 22 January 1903; Parker and Parker, *The Secret Sect*, p. 8.)
- ▶ 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! 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. I will give blood to my enemies to drink. I will rule them with an iron flail. (Parker and Parker, *The Secret Sect*, p. 113.)

- ▶ A person may be born again through a living witness, without one—never. (Roberts, *The Life and Ministry of Edward Cooney*, p. 58.)
- ▶ What is the good of a man being a preacher if God can save souls without him? (Roberts, *The Life and Ministry of Edward Cooney*, p. 58.)
- ▶ One cannot be born again through reading the Bible. (Roberts, *The Life and Ministry of Edward Cooney*, p. 58.)
- ▶ Men say, 'Do you mean to say there is only a handful of people saved'? Yes only a handful, perhaps in some generations none because there was no man willing to let God work in his heart to do his will. Thus nations, generations of men have perished. (Roberts, *The Life and Ministry of Edward Cooney*, p. 58.)
- ▶ Some people have often asked why we have no organization. We have none because organization is of the Devil. Why no secretaries, no directors in the Lord's work? Why no leaders? Because they are all of the Devil. Jesus alone is our captain and guide. He is the bishop of every church formed. He removes those unfaithful to him and he encourages those who are faithful. (see: *Impartial Reporter*, 25 July 1907; Roberts, *The Life and Ministry of Edward Cooney*, p. 62.)
- ▶ Where you see the clergyman, there you see Rome. Where you see collections, there you see Rome. Where you find men worshipping a building put up for that purpose, that is devilry. Why is it that I don't believe in paid preachers? Because Christ, Moses, Elijah were not men like that. Why do I not believe in making collections? Because Jesus never did so. Whenever that is done, it is, the Devil who does it ... Some of you question our right to speak against the clergy ... I will give you my head if I can't prove that there is not the slightest chance of a clergyman being

in heaven by the way set forth in the Bible. You say these are strong words. They are not half so strong as the occasion demands God's message to clericalism is the same as it was when Jesus said to them: 'Ye generation of vipers, how can ye escape the damnation of hell.' Any man capable of courting the patronage of the clergy is inviting a pat of the Devil on his shoulder on the way to hell. (see: *Impartial Reporter*, 23 July 1908; Roberts, *The Life and Ministry of Edward Cooney*, p. 72.)

- ▶ If there was anything pure in the human family it was a little baby, and nothing makes me so mad as to hear people speak of it being born in original sin. (Croknacrieve Convention, *QBW*, p. 27.)
- ▶ God made me the first head of the family. He did the calling by me and now these past seven years He is doing the choosing, for many are called, few chosen. (17 August 1921, *QBW*, p. 42.)

WILLIAM IRVINE

(from very old notes)

CONVENTION NOTES 1910–1917; (A printed copy of hand written notes)

Jesus preached until Mary broke the box of alabaster ointment. Judas turned up his nose at this. Jesus wants hungry, thirsty, halfclad preachers to show himself strong in them.

Tobiah – Jehovah is good. Sanballat – Moon gives life.

Pharisee always gives moonlight, promising to give life. Imitation light. Moon shine means Clergy reading the Bible. Moon stands for reflected light. Clearest & coldest theology is the Presbyterian. Moonlight clear and cold. Sunshine has heat, light & chemical effect. Dead man cold & stiff a man alive has heat. Heat stands for love, if a man has God dwelling in him will make him zealous for the things God was zealous for. Chemical effect taking the things that conforms us to the world out of us. Tobiah preached God is love, perhaps we would think that was not the place to build the wall because Tobiah & Sanballat was there to hinder every place you go to preach you will find either of those two there with the moonshine. Tobiah saying God is love, too good to send us to hell.

Tell you about how good God is to him. If you wait until they get out of the way there will be no building done. Tobiah will be in the world until Jesus comes to reign. Nehemiah told Sanballat the God of heaven will help us in spite of you. The testimony of Jesus has been destroyed the same as the walls of Jerusalem. Lots of rubbish to get through. The wall to be built so it will fit in according to the old foundation pattern. It was always sacrifice, labor of love. Some too good and too big to work. If your hand is too nice & good to scratch your body what would you do with it. Every member of the body is controlled by the head Christ. God honors them that Honor Him. Nothing worth fighting more for than getting victory over selfishness & bringing all into subjection to God to let Him work through you. Sanballat or Clergy got indignant because they were building the wall. Many a stone looks alright but it may be cracks in it and where you begin to shape it & chisel, it falls to pieces.

The power that built synagogues & put Jesus to death, put chief priests in the palace. As you describe the beast kingdom so you can describe the human unregenerate. It takes the power of the Devil to do violence to human nature. Cain put Abel to death because he was possessed of the devil. Hatred can't control the heart of the children of God because the love of God is there.

Matt 11. The colt is a type of the kind of people we should seek out for. The colt tied at the door where two ways met, and often people in the same place not taken in the synagogue, as the colt was when the servants came to take the colt there was some there to hinder, asking what are you loosing the colt for. the answer was the Lord has need of him and those servants didn't rest satisfied until the colt was at the disposal of Jesus & He had full control of the reins.

Mark 9th ch. 29v. Means the same as meat being put in oven and cooked by the fire with salt in the meat. No wonder Peter's mother in law took sick when Peter was going out to preach & her daughter's hopes were blighted: laid & sick of fever. Jesus took her by the hand, got her to do the right thing. Luke 44 26v. If not willing to be dead to your own human relatives cannot by (sic – be) my disciple. If you don't start that they will soon pile up difficulties. Its a tug of war and its for you to see which is going to get the victory,

whether God or man. A man's foes shall be they of his own household. God's battles can't be fought & a tower can't be built and a testimony can't be raised up if you are going to please them who love you best. Fight the battle to receive a crown & don't build a tower to be crucified on. All our earthly relationships ceases at the grave.

Mark 9. Jesus climbed the mount, only those of the disciples was willing to go with Him. Leaven of the Pharisees is they think the way where there is no opposition is the best way. Jesus felt need of salt climbed the mount & prayed & getting the victory, the other three was so much overcome by the opposition & conscious of all the discouragements & so could do nothing but sleep. the other nine down the mount didn't feel as if prayer, an half hour praying would be much good to them. And didn't have power to help the lunatic boy. If you don't have salt you will have the spirit of the lunatic boy.

The Elder son same as Esau and the elder over the prodigal son means all that makes us a man in human nature and the younger means born naturally and born again.

1 Peter 3ch 19. Speaks about the resurrection. The spirit of Jesus preached unto the spirits in person and Christ in Noah preached to the spirits in person and Christ in you today preach to the spirits in person.

Psalm 68. Moses was away in the wilderness not learning how to lead but how to be led. Its what we keep back that gives trouble not what we give. Let God arise if he goes before then we will be alright. In the camp the children of Israel was to be looking in & keeping eye on the cloud, and see God moving.

Always confusion where God doesn't move, the whole key is, Let God arise, & you'll find those who hate God not willing to be God's friends driven away. Many called few are chosen, many gets the will of God made known to them but only those who are true to the call are chosen. Judas always looking to please himself, selfishness.

Peter made mistakes and very impetuous but was always seeking to do the right thing in pleasing God. Idolatry is allowing your own flesh to work in you and put the name of Jesus on you. Hebrews 1 ch. as it was necessary to follow Moses so the more necessary to follow Jesus, not enough to be born again but to live like Jesus and he was heir so will we be heir by allowing him to live in us. Jesus is above all Angels & men, And everything else is blotted out in the 1st ch. Jesus the perfect pattern to whom we have to look to and revealing in Jesus all that man needs to be fit to enter the kingdom. 2nd ch. A Christian is a Christ man. A Clergy takes a Bible or a College bred man, and a monkey takes a news paper and the monkey is more interested in the part that touched candy than any other part.

And the College bred man is more interested in the Goldly (sic) part which makes it easy & nice for Him than any other part. Take the salary from him and he wouldn't read it, belongs to the God of this world. 3ch. Publican means a man who makes it his business in getting & looking for a living first thing. Holy means a whole purpose not divided, or whole hearted. As Adam is the head of human, Christ head of family of God. To believe in Christ is to let Him live in you. No good what God says unless its lived out. What God said to Abraham & Noah they did it. Jesus was perfected not only to manifest God but to sympathize with us so he can succor. 9ch. Two sides of testimony God's side & man's side. Bread table – candle stick Aaron's rod budding bringing forth fruit without any earthly root. Covenant written on our hearts. God gave men the law to show them what they were.

10ch. Superiority of the sacrifice that Jesus made. We can honor every part of it today if we are willing for it. 16v. If you don't get the blessing of God through the gospel of God, you will get cursing through despising the Gospel. Pharaoh feared the consequences but still held on to his own way, so God sent the plagues. 11ch.30. They were believing God but never had seen the outward manifested. We have the pattern (Jesus) they did not have. Those

who have had least privileges get the best results. Great privileges always tends to harden unless there is an honest heart. A ruler means the Clergyman. The man who was the ruling elder in a synagogue.

12ch. As in Noah's time the only hope the people had was in Noah, the same in the time Moses, and today the only hope is in us.

The sin which so easily beset us or that which is admired by many, and that is our own selfishness, sin that appeals to the blood that flows in our own veins, hinders us from denying ourselves. If we give into to (sic) our own selves we have lost the battle.

Luke 16. If we don't use the privilege that God gives us, or what he has loaned us we can't expect to receive the Kingdom which should be our own. Fool against us as human, so spiritual. A fool in the spiritual sense is one that doesn't use his mind as God would have him. Does not take the wisdom that come down from above. If we don't value Gods privileges & live them is a fool.

Prov.5-1. The sacrifice of fools is say & do not. Prov.10-2. A fools heart at his left, always taking up for those and for that which is against him. And the wise man's heart is always taken up for that which is for his help.

2 Kings 2-23. The children there just brings on what was trained in them of their parents, to speak against the true servants of God, couldn't hide it because they hadn't the guile to do it being children. Shows people the danger of speaking against those who show the marks of Jesus in men & women's lives. People can understand the value of healing but don't seem to understand the value of being born again. Leprosy is the pride of human nature. The healing was always to teach them spiritual truth. If people so act in a wrong way and cause God to suffer, they may get suffering in the human sense. These people here were wrong spiritually. Psalm 14-1. Corrupt always doing the thing that will work death. No man naturally would do good to eternal life v.13 Man that lives for today thinks his immortality is for today.

The children of Israel were the same as a man taking a handful of grass out of the field & they were a sample of what God would do with His people, they were the seed of Abraham in the human, but

those who got born again were saved. No forgiveness to a man until he becomes a child of God.

Leviticus 1ch. If we give ourselves to Him He gives us of His spirit. Offerings – The truth of the gospel can be compared to these: First offering is ourselves a whole burnt offering, as all comes from God so all should return to God.

3ch. Lev. Peace offerings shows that as the inward parts of the offerings were to be taken away so our own human desires & natures, will not be acceptable to have peace with God.

Mark 12. 42. Shows her perfect love by giving in all she had, though it was little it was more than the others giving out of their abundance, attention to the little things is acceptable, and whereby we may be sure God will be able to work, it is not how much we give but it is with what heart we give. The kingdom of Israel was as a joke among the nations. Don't measure anything by the scriptures.

All sects & denominations prove their points from the scriptures. We measure them by Jesus. Either to take or get salary shows a man to be the servant of the God of this world. No man can battle with a child of God who has Jesus as the pattern.

Gates of Hell – No power of religion in the world will have power to overthrow the work of God in a human heart. Naaman went from a great kingdom to a small one in order to get cleansed.

True Prophet always gets on best when he is giving most. Jordan dirty never compared with other rivers.

Matt 31–13. The mustard seed. The truth of God, the smallest paltriest thing in the eyes of the world, (sic – world) but it produces the greatest results in human life.

If you will miss God's blessings and let it go by, some day you will wake up to find it is gone forever. If you have no human hope you are more likely to put your hope in God. God will breathe death over every bit of fleshly influence we exert over men. Many a time the only hope for a man getting blessing is to get him to close his mouth & open his ear.

Some are as fond of prating about religious words as what others are of talking football. We can run a lunatic asylum if we

want. Put folly on the horse and give him the rein and you will have it. Jesus said to the woman give me to drink.

This work is necessary in a preacher, it was the beginning of an eternal friendship.

Son of the Shumamite – a type of a young worker, how many are like him, in a short time they cry “My head, my head” and you have to take them to their mother. One of the clearest proofs that we are led of God is that we have the spirit of discernment to see where people are. Where the carcass is there the eagles be gathered.

Means where there is spiritual death there will be judgment of God be hovering over. Two “one taken the other left,” one hears God’s warning voice and the flees from the wrath to come, the other fails to do so and is left to perish. It is God & not gold that is lacking in the testimony.

Matt 10. without God’s seal will make you a mad man. You can have dens instead of churches and tombs & snares instead of open houses as a result of your work.

Psalms 137-v9. “Dash their little ones against the stones” means destroy your enemies, world, flesh, & devil while they are weak and little, else they get strong & get power over you & take you into captivity.

He give His beloved sleep. Beloved means well pleasing. Sleep means His peace & rest. Seek to be well pleasing to Him if you want His rest in your soul.

Leah had “tender eyes,” did not see as God sees & so lived a loveless life. We can have the harlot or bride spirit. The harlot spirit professes to love the Lord but does not do His will. Is marriage a failure? Yes, especially in the spiritual sense, when men’s hearts are joined to any other than God. All that is human & earthly will perish, therefore be born again & inherit the spiritual.

Where there is a true heart no matter where you find it things will improve, but where there is an untrue heart no matter how promising the conditions it will bring shame.

Moses broke the tables of stone. In his zeal for God he got angry & forgot everything and broke then the laws of God & man.

Slum preachers are always bum preachers. The honest working middle class are always the most hopeful. The highest & lowest in social scale are the most hopeless. The Apostles were from the middle class.

The worst treated person in all the world is God, that is the reason He values so much the friendship of those who are true to Him. "It shall be given to them for whom it is prepared." God gives it to those who allow him to prepare them. Tribes, there are tribes in the testimony, the head of a tribe was responsible to judge his tribe and to save them from their follies.

I am certain that no one will get more solid satisfaction than in pouring out their lives for God.

Samson was tempted many times but was never overcome till his vow was broken which typifies the purpose of His heart toward God. God did not make the devil. He made an angel of light who became the devil because he would not obey the truth. Some hypocrites will not laugh now, or crack a joke, nor get angry but they would kill Jesus. There are no perfect preachers in the world and never have been except Jesus, & He was the most found fault with of any man.

God's way is right, perfect even though all who walk in are imperfect. If we all turn aside God's way is still the same & is right & perfect. Sacrifices, meat offerings and drink offerings etc. typifies the service we offer to God that satisfies Him. It must be such as is well pleasing to Him. There is a difference between sins of ignorance & sins of presumption, a man who does wrong knowing that the Lord is displeased, God overlooks the former but not the latter. If a man is wrong he is utterly incapable of (sic) judging himself. If you will not be blessed and made a blessing to others you will be cursed and made a cursing.

Choose ye today, The most difficult kingdom to reign over is in our own spirit. King Edward reigned over the British Nation but

found it hard to reign over his own spirit, The most deadly results follow as the consequence of a man putting his own will to reign instead of allowing God to reign. The priests work was to attend to the killing of the sacrifice & burning them on the altar. This is true in reference to our work regarding the sacrificing of our own lives & others.

The Levites were responsible for the erecting of the tabernacle & having it in a condition that God could dwell in it. They were also to bear the iniquity of the tabernacle that is they were to be responsible for what was wrong in it. God will despise every other than a broken & contrite heart. If you had a gold mine it would not be a thousandth part as valuable as the fountain of living water that can flow from the life of every child of God. Jesus seeks to bring all things into subjection to himself. So does the devil. 1 Tim 1–20. Means that Paul put them outside because they blasphemed & spake against. Regarding the 7th day it is Gods day of rest for the unsaved, but the 1st day on which Jesus rose is the day for those who believe on Him. The “true & the false” and “our ways and thoughts.” Brains is flesh beware of it, it is what enables the Clergy to preach without God. Saul fell on his own sword, so will all who won’t allow the sword of God in their lives. Nothing except your own selfish nature can deprive you of the privilege of having your heart right with God. You ought to learn to see God’s hand in providence every day. The privilege of getting men & women born again is great, all the colleges & clergy in the world and all the armies & navies put together could not accomplish it yet this is your privilege, don’t despise it. The question is not what do you do, but why do you do it? What is your motive? Don’t talk about your human relationships, it is the channel through which the Devil has worked in all ages, talk about your relationship in Christ. Our human nature is but the clothing that our spirit wears, we soon put it off forever. Some are too high spiritually others too low.

John says every valley shall be exalted, & every mountain brought low. “The scriptures must be fulfilled” means the same things take place now that took place then. “I know no man after the

flesh” means I refuse to recognize the fleshly relationships. You must give yourself to the Lord if you want Him to give Himself to you. You must satisfy His thirst if you want Him to satisfy yours. I don’t know how long I may continue in the path, but if I ever turn aside it is not because the way is wrong but because the pride or selfishness of my own heart would not allow me to continue in it any longer.

It is by dying to the human that we live unto the divine even our bodies are sustained by the death of the animal and animal by the vegetable. (Irish Convention July 1910) (Convention 1910–1917)



JACK JACKSON

- ▶ I am very thankful for the blood of Christ that brought about the reconciliation and that cleanses me every day I walk in the Way. (Milltown, Washington 1924, *QBW*, pp. 10, 11, 12, 56.)

ELISABETH JAMEISON

- ▶ In 1920, Mable Pryor and I went to Vancouver Island. At that time, there were no Friends north of Victoria. Here we discovered a man of the Plymouth Brethren sect who was going from house to house, influencing people against us. His favorite salutation when he met anyone was, "Are you saved?" He accused me of being a Cooneyite. I pretended I didn't know what he meant, letting on that the only coney I knew about was the little animal spoken about in the book of Proverbs. And of course, he was against women preachers. (Hayward, California 1969, personal reminiscences, *QBW*, p. 43.)

RAY JAMEISON

- ▶ God's mercy is giving Jesus as our pattern. (Spokane, Washington gospel meeting 1974, *QBW*, pp. 4, 6.)

WILLIE JAMEISON

- ▶ Two Lords, Jesus and God. But they are not one God. Jesus had a sinful nature but did not sin. His blood came from Mary, the seed of David. Jesus was not baptised to make Him God's Son, He was already God's Son. He wanted to give to the world the example of being dead to the world and himself and all false religions. When we believe in Jesus we are believing in God's standard. (Walla Walla, Washington 1960, *QBW*, p. 7.)
- ▶ Jesus never made one single mistake, a marvelous example. (*QBW*, p. 8.)
- ▶ We must walk to the altar and lay ourselves on it every day. (*QBW*, p. 21.)
- ▶ You rich professing people will have to learn to keep your hands

out of your pockets and you educated people have to learn to keep your mouths shut! (Chelan Convention 1954, *QBW*, p. 22.)

- ▶ The ministry has been the most important part of God's plan in every age. (Walla Walla, Washington 1960, *QBW*, pp. 35, 37.)
- ▶ Thousands of years before the world was ever made, this was God's plan. What you and I enjoy is what has been in the mind and will of God for countless ages of eternity before this world was ever made and will be the plan of God through the countless ages of eternity. (funeral of Jack Carroll, Milltown Washington 30 March 1957, *QBW*, p. 31.)
- ▶ We aren't believing a religion. We are believing in a life. The life of God and His Son. Satan is trying to fill them full of religious ideas and actions. Everything that is false has a definite origin. A man who started it. Wesley started the Methodists, Joseph Smith started the Mormons, Mary Baker Eddy started the Christian Scientists. This is the only Way that was started by Christ. (Post Falls Convention 1957, *QBW*, p. 43.)

DAVID JENNINGS

- ▶ The life of Jesus remained pure, even though He was carrying the contamination of many other little streams. (Devon, Montana, *QBW*, p. 6.)
- ▶ It is a miracle when men, women, boys, and girls are brought to the place of dependency, in this age of independency. That is what brings people time after time to listen to the gospel, (the workers' message) and it finally brings them to the place of letting God do what they could never do for themselves. (Devon, Montana Convention, *QBW*, p. 19.)

JIM JENNINGS

Jim Jennings – November 1927

- ▶ The need of asking to bring joy to the heart of God. God is looking for something that can refresh His heart and bring joy to Him. He had a home in Heaven. God's purpose, fight (sic – right) from the creation, was that He might find a dwelling place on earth. God had built already a house of clay, that He might make a dwelling place there. This body of ours was the house. The time, God told

Noah, to build the ark when (sic – ark when) all flesh had corrupted God's way on the earth, the people were men of renown, and were busy with their own interests and forgot what God had desired. He desired these bodies to become a dwelling place for Him. Jesus, tired and weary, said to the woman, "Give me to drink." He was thirsty, and desiring a little of that woman. The eyes of God are running to and fro through the earth, that He might find out those whose hearts are honest, that He might find a resting place. When we think of Noah, what God could find in him, a man that He could impress with the desires of His own heart. God could tell Noah to build the ark, while most, in that day, were so much taken up with themselves and the world; they were so busy to ever think of what God longed for. Noah was willing to give God what He required. He built three stories in the ark – type of the kind of a life that God desires. The ark – type of Jesus – that perfect life – the temple or tabernacle where God felt so much at home. First story – the animals, second story – Noah and his family; third story – God was there. There should be a place in our life for the people and family of God. Jesus, the carpenter, His life was three parts; the every day life; the place for the people of God and the place for God. God desires to have first place. (If) He is not getting the place He should, then other things are not kept in place. If the cattle began to rush over the ark and Noah (was) not in the place where he could control (this thought was not completed). Abel compared with Cain – a great contrast. Those two men brought an offering to God. God was pleased with one, but had to reject the other. Abel brought a little lamb. Lamb speaks that the Spirit of God was teaching him and Abel had made room in his heart and life to be used of God and the lamb was proof of the offering that God could accept. The right offering is always proof that a person is right; it was seen in the kind of offering that Abel gave. Cain brought the fruits of the ground – a great difference. Cain offered the results of (his) own labor – the fruits of the ground. Abel was a keeper of sheep. First thing, he received the lamb of God nature; when he opened his heart to God and allowed His spirit to dwell there. He recognized

the precious value of the gift and kept that secure. Cain realized he was his brother's keeper. We give time for God and hold back the very thing that God desires – our life. When Abel offered that little lamb, he did not think that he was giving God much Cain offered only a substitute, something else than the thing God desired and could accept. The great people in the Bible, and what great people consists of and what they done for God, and in every case, it never amounted to much, in men's eyes. Mary broke the box, etc., and thought she did not much, but Jesus said, John 12:7-8". [sic] When the poor widow cast in two mites she gave her all. There is a woman spoken of in the O.T., a great woman. When Elijah went to the brook, was fed by ravens and when the brook dried, he was sent to that widow, she had not much, but helped the servant of God. When Elisha went to Shumen, there was a great woman [2 Kings 2:8] she said to her husband, "Let us make a little chamber, etc. . , for Elisha." When Elisha passed by, he turned in and lay there. It was because, in their hearts, God had found room – a resting place and had made their bodies His temple, then it was easy to make room in their hearts for others. What true fellowship means in the church: "God is faithful by whom ye are called into fellowship, with His Son, Jesus Christ." As we look back in our lives to the first time we heard the call of God, God has been calling us into fellowship with His Son, Jesus. Jesus came in order that God might be able to so live in Jesus of Nazareth, that as others could look at His life, they could see what it meant for God to control a life. Zech. 9 – "Rejoice O daughter of Zion, behold Thy King cometh." He is just and having salvation, lowly and riding upon an ass, etc." (sic) In the margin it says, "He is just and saving Himself." What was it that spoke to others when they met Jesus? It was that faithful witness. There is a life that is kept for God and He is just. He is saving Himself. Paul said [when speaking of himself and others], "Because our testimony was spoken among you, etc." They could see that he too was having salvation and saving himself. "Meek and Lowly" Some think to be a Christian means to be honored in the world; but Christ, the King, He is just etc.

Salvation is within our reach; Christ, the corner stone. God is trying to bring us to the corner stone. Jesus said, "He that falleth on this stone shall be broken." It seems one of the first steps necessary, being able to break us. In Isaiah it says, "Heaven is My throne, earth is My footstool, what house will ye build me? Where is the place of my rest? To this man will I look even to him that is poor, and of a contrite spirit, etc. [ch 66]. God, who is in Heaven, is willing to come and dwell among men, and make your life and mine His Tabernacle. When Paul preached and that woman in Phillipi, listened to the words of Paul, she began to realize what God desired of her. They had been worshipping (sic) by the river, praying etc., and when Paul preached God opened Lydia's heart and she attended unto the things that were spoken of Paul. Lydia said, "If ye have judged me to be faithful to the Lord, come to my house." First God opened her heart and she made a choice too; she began to realize God was softening her heart to receive and accept and respond to the truth. She looked at Paul's life and say, (sic – said) there's one God is dwelling in. She believed that witness and made her choice, because she said later, "If ye have judged me faithful, etc." she was faithful in making the choice – the heart opened – life and home opened. Jesus said, "He that loveth me shall be loved of My Father and we will come and make our abode with him." What makes a life look beautiful in the eyes of God today? Christ living in that life – that sacrifice made for Christ to come in and dwell there, by His Spirit. In Psalms it says, "Other Lords have dominion over us." In Rev. it says, Some overcome by the blood and the word of their testimony." (sic) The one who gave that testimony would be that life, that witness to the world, that Christ is living there and making it His home. Before God made life He made provision so that life would be separated – the same spiritually. "Faithful is He that calleth thee, who also will do it." (from sermon notes)

ALMA JOHNSON

- ▶ We are never safe until we have finished our journey with Christ. (QBW, p. 16.)

ROSE JOHNSON

- ▶ Miracles were for the Jewish people, not for Gentiles. (1979, *QBW*, p. 18.)
- ▶ The life makes the sacrifice acceptable. (Post Falls, Idaho 1972, *QBW*, pp. 20, 21.)

IRIS JONES

- ▶ We will lose out if we don't go to the sanctuary. God's Way is in the sanctuary (place of prayer). (Oklahoma Special Meeting 1976, *QBW*, p. 44.)

NEILS JORGENSEN

- ▶ It is done one stitch at a time and as you work on it the pattern takes shape. We have to work on our salvation daily and one bit at a time. Unless we work on it, it won't get done. (Walla Walla, Washington 1970, *QBW*, p. 14.)
- ▶ We are only going to stand beneath the altar of the living God by sacrifice – the altar of sacrifice, living for God. The thing that will keep our lives upon the altar of sacrifice is the love of God. If we lose the love of God we will have the spirit of rebellion. (*QBW*, p. 20.)
- ▶ These days are like the days of Jeremiah and the other prophets. They listened to the servants but would not do what they advised. (1960, *QBW*, p. 37.)



FRED KELLER

- ▶ Every meeting should be a gospel meeting where the gospel or doctrine of Christ is taught. (Saginaw, Oregon Convention 1962, *QBW*, p. 19.)
- ▶ Some people feel, "I could never live the life of Christ." I cannot either, but I can open my heart and let Christ come into my heart and life and let Him live out His life in me. (Saginaw Convention 1962, *QBW*, p. 38.)

ANTON KOUTSOURELIS

- ▶ The step of baptism is how they remember their covenant and promise to God to put to death the previous life and to strengthen the new life; the life of Christ. (Chelan, Washington Convention 1981, *QBW*, p. 9.)



FRANCES LAYDEN

- ▶ The process by which an object is placed into an oyster to begin the creation of a pearl is an illustration of the pain one must undergo in order for the work of the gospel to take place in one's life. The people listen to the gospel, a portion of the life of Christ is planted within them. Apart from this we could not possess the life and nature of Christ. (Convention 1960, *QBW*, p. 20.)
- ▶ God is using pure lives (the workers) to gather pearls for His kingdom. Paul said to Timothy, 'Keep thyself pure.' We must possess the purity of Christ, in our own lives, if we are going to be helpful in making others pure. (*QBW*, p. 28.)
- ▶ When people listen to the gospel, a portion of the life of Christ is implanted within them. Apart from this we could not possess the life and nature of Christ. It comes from no other source. When this new seed has been planted in the heart of the oyster, it is again placed back in the basket. There it is restricted. It cannot go where it pleases. It is confined in this place where it can be cared for and protected. How different this is from the popular evangelist (Billy Graham) who says to his converts, 'Attend the church of your choice.' (*QBW*, pp. 31, 32.)

SANYONG LEE

- ▶ God wants people to love God. He doesn't want us to love the temporary world. I know that potatoes and gravy and cherry pie is not so bad. But the problem with the world is that it is just temporary. It is not our house. The flesh will always lead us wrong. We need to be careful, what feeds our flesh and what feeds our spirit. We often speak of convention like it's a feast. It's a feast for our soul, but a fast for our flesh. [Georgetown Convention, Weir county, Texas] from the *Sunday Sun*, 14 July 1991.)

SYDNEY LEE

- ▶ We are an especially chosen and especially blessed, an appointed

people. There is no other source of light in this dark world. No blessing of God outside of the Way of God. (Ronan, Montana 14 June 1973, *QBW*, p. 29.)

- ▶ When people reject the word of the ministers, that's it! When they receive their word, God Himself gives revelation. (Ronan Convention, Montana 1973, *QBW*, p. 39.)

WILLIAM LEWIS

Newspaper Article

"Public worship on private property"

That's how church minister William Lewis describes the convention, [Reporter, Brad Stutzman's words]

Lewis says they are not in the business of actively seeking converts.[Reporter's words]

"We don't do that so much," he says. "People have been taken so much...you know...the televangelists. We're here to be strangers because Jesus himself was a stranger. We depend on our own people. It's like a family."

You will hear them preach against worldly goods, but among the hundreds of cars on Klepzig's land you will notice some sharp looking travel trailers, as well as at least one Cadillac, Lincoln, Mercedes and Corvette Stingray. [Reporter's words]

"Everyone here has to live like every other human. Most of the people here have good homes. We pay taxes on these buildings. there's not a tax-exempt building here."

The church without a name frowns on dancing, drinking and television or movie watching, according to some tracts published by former members who have left the fold.

"Our people don't go for those things," Lewis says. "We find our satisfaction in the quiet life."

"We go out together, two men or two women," Lewis says, noting that ministers are allowed to marry but most choose not to. (Georgetown Convention, Weir County Texas, *Sunday Sun*, 14 July 1991.)

- ▶ **Note:** The "*noting that ministers are allowed to marry but most choose not to*" above is an unabashed lie; Fred Miller "left the work to marry;" then was harassed until he left the church, on account of

his marriage! This same tale is told over and over again by many other former workers. Yet the reporter implied later in his article, that those of us who have lived within the so called “church without a name,” and who know very well about it, are somehow in error; based upon a “few hours” of pampered chatter and lunch with the church brass! His words follow below. (L. Fortt)

Conclusions of Brad Stutzman, Staff writer, Sunday Sun

Not everyone likes the church without a name.

Some former members have published books and tracts stating that the ministers try to have too much sway in the personal lives of church members.

The Christian Research Institute, based in San Juan Capistrano, California, seems especially hostile. It puts church membership at 600,000 worldwide, while acknowledging that hard data is hard to come by, simply because of the church’s relatively loose-knit nature

One CRI tract states: “The Cooneyites are extremely exclusive. They believe that they are alone are the true disciples of Christ... They boldly state that there are no true servants of Christ in any other church and that they are all false prophets.”

That, for whatever it is worth, did not seem to be the case after a few hours went with church members Thursday.

‣ **Note:** Mr Stutzman fails to notice that the books written by former members and statements written by CRI all give testimony to the fact that *no one* can learn of the actual beliefs of the group by spending “a few hours” among them—it takes a lifetime of regular meeting attendance to figure out just exactly what is being taught and believed by the group. But the reporter did get a free lunch and guided tour by the head Worker—and several obvious discrepancies of story from the group. (comment by L. Fortt)

DALLAS LINAMAN

‣ Jesus means the Savior. Jesus manifested Christ and it was Christ in Jesus that made Jesus the Savior. Paul labored according to the Christ that was in him. Jesus manifested the Christ within Him. Jesus was a mortal body for the “Forever Christ”. Christ is only

known in the place of obedience. It's obedience to the voice of God that gives life. Col.1:27–29. (Turlock, California Special Meetings 1982, *QBW*, p. 3.)

- ▶ Heb11 is the faith chapter. This tells us what these people did through faith. It was what they DID about their faith that saved them. Faith without works is dead. It is through our works by which we are saved. (Gilroy, California 1981, *QBW*, p. 15.)
- ▶ Jesus means Savior. Jesus manifested Christ and it was Christ in Jesus that made Jesus Savior. Jesus was a mortal body for the forever Christ. Jesus became obedient so He could manifest Christ. (Turlock Special Meeting 1982, *Has the Truth Set You Free?*, p. 136.)

LENNIE LINK

- ▶ The love of God is wrapped in human packages...His ministry. (Ronan Convention 14 June 1973, *QBW*, p. 38.)

JOHN LONG

- ▶ I continued in their fellowship till 1907, when I was constrained to leave them owing to a development which I could not accept as true. A young evangelist, named Joseph Kerr, preached that no clergymen were born again because they did not live and preach as Jesus did. At first Cooney opposed this but afterwards accepted it and preached it. This led to the 'unchristenizing' of all others outside their fellowship and to refusing too to worship with them. (John Long's Journal quoted in *The Life and Ministry of Edward Cooney*, pp. 62, 63.)



COLIN MACNICOL

- ▶ If only God's people would remember the necessity of having the right marks of preserving their testimony. They would be able to show whose they are and whom they serve. Satan would have no claim on them. God's people are to be known in the streets, among the multitudes of men. There should be sufficient evidence about us, about our attire, about our spirit, about our walk to show that we are the Lord's, that we are known of Him and chosen of Him. (Portland Special Meeting, *QBW*, p. 24.)

WILLIE MARTIN

- ▶ George Walker preached that Jesus was a created being. (*QBW*, p. 5.)

JOHN MASTIN

- ▶ One thing necessary for the kingdom to be preserved is for us to be willing for sacrifice and self denial. If God can't find people willing to deny self, it won't work. (Devon, Montana 1977, *QBW*, p. 21.)
- ▶ In every age God has been fulfilling Truth in the ministry. (Moscow, Idaho 1970, *QBW*, p. 38.)

CYNTHIA MATSON

- ▶ As the gospel is preached by those that line up with Christ; that is how people get saved. It was the plan of God to use His servants who are in line with the Prophets and Apostles, by those who are sent. The conditions are to forsake all and preach the gospel freely according to Matthew 10. (Atwater, California 1987, *QBW*, p. 18.)

NATHAN McCARTHY

- ▶ Jesus said, "man shall not live by bread alone but by every word of God," and He established a ministry in the world according to God's word. (Olympia, Washington 1977, *QBW*, p. 36.)
- ▶ The body and the blood cannot be separated; we are justified by

blood and saved by life. (II Glen Valley, *Forward Press*, Spring 1993.)

WILSON McCLUNG

- ▶ Our mission was started by William Irvine, a Scotchman, seven or eight years ago. Others followed him. The mission has grown gradually. Fifty men and women are now carrying the word to the unenlightened in eight countries in England, etc. (*Impartial Reporter*, Ireland 21 June 1906; *QBW*, p. 42.)

JUDY McINTYRE

- ▶ The Holy Spirit is like a mother in the home. The mother in our family is the Holy Spirit. (Boring Convention 1988, *QBW*, p. 3.)

ALFRED McLEOD

- ▶ No man or woman anywhere in any age of the world can have the marks of sanctification who is of this world. (Trail, British Columbia Special Meetings 1953, *QBW*, p. 25.)

JACKIE MEEKS

- ▶ Jesus had a sinful nature and the potential is there for us to overcome our flesh if we walk in His Way. He learned obedience through suffering, We can do the same. Obedience resulted in Jesus being made perfect. Our salvation results in obedience to the Father. (Post Falls Convention 1972, *QBW*, pp. 8, 15.)

DICK MIDDLETON

- ▶ Grace only can help people in a moment. Grace to help in time of need. God can't help someone unless he is trying himself. God helps those that help themselves. (Devon, Montana 1977, *QBW*, p. 17.)

CLEON MOC

- ▶ Our hearts need to be right so God can respect our prayers. (Constantine Special Meetings 1983, *QBW*, p. 19.)

HOWARD MOONEY

- ▶ He is the true vine. The true preacher is like the branches. He gives his life solely for others. He is just the medium by which the

life of the wine may flow into the fruit. The little clusters of grapes on the vine are like God's people; the most important part. We are gathered here today like little clusters of grapes. All these good things have been planted for us. The most important thing we can do is hang on. It is wonderful to be able to hang on to something that can give us life. (Oregon Special Meetings 1954, *QBW*, p. 5.)

- ▶ We believe in the divinity of Christ but we believe also that the Way He represented is the true Way from earth to heaven. Believe this and be willing to separate from all else and adhere to that Way. We have life through believing in His name. (Saginaw, Oregon 1981, *QBW*, p. 5.)
- ▶ It is the life, not the blood that, saves you. (Salmon Arm 1966, *QBW*, p. 10.)
- ▶ The separation comes first, then the washing of the blood of the Lord. You could not have access to the efficiency of that blood without first of all being willing for the separation. (Bozeman, Montana funeral of Annie Lyness 3 June 1970, *QBW*, p. 11.)
- ▶ The stain of sin cannot be removed, whether it's not so bad or whether it's the very worst kind except by the blood of Jesus. God, for His name's sake, can take care of the sin question for all who place the government of their lives on His shoulders. (Saginaw, Oregon August 1981, *QBW*, p. 11.)
- ▶ The city of the living God embodies all that the church stands for. The walls of salvation protects us from the enemies without. (Tacoma, Washington 6 December 1950, *QBW*, p. 12.)
- ▶ We purchase the Truth at our own expense. We purchase His mind by giving up our mind. (Santee 1980, *QBW*, p. 15.)
- ▶ It says of the grace of Christ; "Of all His fullness have we received, and grace for grace." Everything that God has placed at the disposal of His Son Jesus, He has placed at the disposal of you and me; and through that medium we are able to follow in the footsteps of Jesus. When we talk to the world [especially Christians] about following Jesus, and God's plan for us to do so, they say it is impossible; He was the Son of God. And we are just creatures of the dust. Well, we might be a creature of the dust to

start with, but you put your trust in the Lord, you rejoice in the Lord, you commit your way to the Lord, and God will place at your disposal everything He placed at the disposal of His Son Jesus Christ. We are heirs of God, joint heirs with Christ, and have close fellowship with Him as we walk along the way. (Santee, California, *QBW*, p. 17.)

- ▶ God has placed a very responsible work in the hands of His servants. On our shoulders rests the care of the Lord's people. We are responsible to see that people understand Truth and fit into Truth. We cannot be grateful enough for the Workers who brought us the Truth and the Workers whose health is practically shattered because they put more into this than they were able for our sakes. (Tacoma, Washington, *QBW*, p. 17.)
- ▶ God has placed a very responsible work in the hands of His servants, the Workers. On our shoulders rests the care of the Lord's people. We are responsible to serve those people, understand the Truth and fit into the Truth. (Tacoma, Washington 1950, *QBW*, p. 39.)
- ▶ God never intended that men and women would go through the heartaches that average people go through. (1977, *QBW*, p. 19.)
- ▶ I can count on the fingers of both hands the number of gospel meetings I was in before I went into the Work. What I am going to tell you, I am telling you in all sincerity. I don't believe there ever was a greener person went into the work than I was. I firmly believe the reason why God has preserved me in the work is just to make me a monument of the grace of God, and assure anyone, if a person with as little to start with as I had can make it, then anyone can make it. (Santee, California Convention, *QBW*, p. 22.)
- ▶ We don't set down a list of rules or regulations and tell them what they can and cannot do. They are satisfied in Jesus. (1977, *QBW*, p. 23.)
- ▶ An unrighteous person is one who doesn't worship God in the right way or think right thoughts. (Walla Walla Convention 1959, *QBW*, p. 28.)
- ▶ The Way is a lamp and a life. (Hayden Lake Convention 24 June 1949, *QBW*, p. 30.)

- ▶ This is the only Fellowship in the world where elders and ministry work together. All others have a battle going on. (Eugene, Oregon Elder's meeting March 1980, *QBW*, p. 30.)
- ▶ Separation is the salvation of this land. Rev. 22:15 Without are dogs and sorcerers and whoremongers and murderers and idolaters and whosoever loveth and maketh a lie. This describes the people outside the Fellowship of God's people. They will be outside the city through all eternity. (Orick Convention 1969, *QBW*, p. 32.)
- ▶ The words that came from the lips of Jesus in His youth expressed the purpose for which He had come into the world. He had come that He might reveal the one mind of God, the Heavenly Father and the one Way to His Heavenly Father. Everything that Jesus did spoke of that One Fellowship. (Medford, Oregon funeral of Joe Brown 1978, *QBW*, p. 6.)
- ▶ When God planned His Way in the beginning, He planned the kind of Fellowship that He would have upon the earth and the love that would hold that Fellowship together and the kind of ministry that would bring people into that Fellowship. This was all planned before the world began. God measures our faithfulness by the way in which we keep true to that original plan. (Medford, Oregon funeral service of Joe Brown 6 March 1978, *QBW*, pp. 30, 31.)
- ▶ Sometimes the question arises, 'Will The Truth ever change?' It could never happen because God has placed it in the hands of angels who never change! Jesus spoke of His church as something the gates of hell would never prevail against. Mat. 16:13 Peter remembered this. Later on he passed on that same assurance to the Christians, reminding them that our inheritance in The Truth cannot be defiled, cannot be corrupted, cannot fade, and cannot be taken from us. (Tacoma, Washington 6 December 1950, *QBW*, p. 31.)
- ▶ The Lord's servants have always ruled by feeding. The feeders of God's people have always been the leaders of God's people just as the shepherd who feeds his flock is able to control and lead the flock. (Medford, Oregon Joe Brown funeral 1978, *QBW*, p. 35.)

- ▶ The great satisfaction she got out of life was in knowing that she stood between God and man and had shared with them the things God had shared with her. (funeral service for Nellie Williams 13 August 1983, *QBW*, p. 38.)
- ▶ Isn't it wonderful that if we keep true to God, in the center of His pathway, this will be ours forever? (Edgewood, New Mexico 1965, *QBW*, p. 44.)

ROSE MOONEY

- ▶ There is one thing that made this meeting possible. That is tears. Tears speak to us of life and growth. Little children shed many tears. We must learn submission. (Hayden Lake Convention, *QBW*, pp. 20, 21.)
- ▶ The gift of Divine life begins when we believe. The divine life is what feeds us, gives hope, evaluates profitable things. It is easily lost because of misuse or because someone didn't value it. (Spokane Special Meeting November 1971, *QBW*, p. 44.)

RETA MOORE

- ▶ Submission brings peace. If there are rebellions, doubts, questions, the peace is disturbed. (Boring, Oregon 1971, *QBW*, p. 20.)

HARRY MOORIDIAN

- ▶ The Holy Spirit could not come to earth until Jesus left. I could see it wasn't a matter of dogma or religion, that, well, it's this way and there's nothing else. I saw it was a Spirit I had that had to be changed. Then when the Spirit got changed everything else got to be different. (Santee Convention, California 1980, *QBW*, p. 3.)
- ▶ I only have one life on earth and all eternity depends on how I spend that one life. (Santee, California 1980, *QBW*, p. 12.)
- ▶ We purchase the Truth at our own personal expense or as a result of our own investment into it. (1980, *QBW*, p. 21.)
- ▶ It is a marvelous thing to me that in this generation almost 2000 years after Jesus died we are still in the same fellowship. Well, some people say there are other fellowships that can be alright. No, there can't be, because there is only one body that Jesus had. (Santee Convention 1980, *QBW*, p. 42.)

HARRY MORGAN

- ▶ We purchase the Truth at our own personal expense or as a result of our own investment into it. (Santee, California 1980, *QBW*, p. 27.)
- ▶ I can purchase with this life of mine everything that any servant of God had in the Bible days, there's not one thing that He's put at their disposal in Bible days that I can't purchase today for myself. (Santee, California 1980, *QBW*, p. 39.)

JEANETTE MUNN

- ▶ God made Jesus as a man not able of himself to refuse the evil tempter. He had the heart of God from the very beginning. (Boring, Oregon 1979, *QBW*, p. 6.)

VERNON MYERS

- ▶ A carcass radiates a death that the living cannot stand. We do not want to be associated with anyone or anything that could bring spiritual death. (Boring, Oregon 1979, *QBW*, pp. 44–45.)



CLARENCE NELSON

- ▶ Believing is not enough. It isn't a mental conception but works and faith. Happiness is in doing works. (Post Falls 1971, *QBW*, p. 15.)

ERNEST NELSON

- ▶ Sacrifice was the foundation of The Truth. Absence (not going to meeting) can rob us of what sacrifice can bring us. (Olympia Convention 24 August 1979, *QBW*, p. 20.)
- ▶ We need to remember God doesn't just give us things, He expects something from us in return. (Post Falls 1967, *QBW*, p. 21.)

WALTER NELSON

- ▶ Every true minister is an apostle and prophet sent from God with a message from God. (Post Falls Convention 1967, *QBW*, p. 36.)
- ▶ No new birth without the human agency of the ministry. The ministry has a Master Key. (Boring, Oregon 1967, *QBW*, p. 39.)

ROSETHA NEWMAN

- ▶ The seed is only possessed by the True ministry. It is not sown by anyone else. The seed sown by false prophets is tares. (*QBW*, p. 35.)

EARLE NEWMILLER

- ▶ We must suffer with Him to reign with Him. When we belong to the King, there is a restriction and self denial necessary but we also enjoy the riches of the kingdom. We must be responsible to live by the standard. (Constantine Special Meetings 1983, *QBW*, p. 19.)

LLOYD NJOS

- ▶ Christ suffered for us, leaving us an example that ye should follow His steps. Jesus left those steps marking God's perfect highway and today we are not looking for anything else. (Medford, Oregon 1978, *QBW*, p. 32.)

HAZEL NORMAN

- ▶ The Testimony is not said, it's lived. (Ronan, Montana 1973, *QBW*, p.35.)



RUSSELL OSBOURNE

- ▶ Certain steps, if we don't take them mean death to the Christ child. [Post Falls 1979] QBW P.4

KEN PAGINTON

- ▶ Jesus does not look for sinless perfection but He does look for love and our heart's affection. (Olympia, Washington 1977, *QBW*, p. 4.)
- ▶ Before Jesus was born He was in eternity but He lived and was laid in the tomb and then went into eternity again. (Olympia, Washington 1977, *QBW*, p. 5.)
- ▶ The only ministry recognized in eternity is the ministry prepared to go out into the world as Jesus did; poor, a stranger in the world. And we can never thank God sufficiently enough for this. (Olympia, Washington 1977, *QBW*, p. 39.)

AMY PATTERSON

- ▶ We need to learn how to take on godliness. We learn by the lives of others. We would not know how to grope our way if God didn't soften our way by the servants of God speaking the Word and other lives living it out. (Walla Walla, Washington 1959, *QBW*, p. 34.)

VIRGIL PATTON

- ▶ We are God's only light that can shine for others in this world. (Oklahoma 1976, *QBW*, p. 31.)

STEVEN PEIRSON

- ▶ I've never seen Jesus Christ come in the flesh until I met this way. I've heard a lot of preaching before but I never saw Him manifested in the flesh in men and women until I met this. (Sacramento, California 1979 Tape Transcription, *Has The Truth Set You Free?*, p. 136.)

SANDRA PERRY

- ▶ We are thankful we are in this place. God wants to fill us again. We came here empty. That's the way God wants us. We come to meeting and know God wants to fill us. (Glen Valley, British Columbia 4 August 1988, *QBW*, p. 26.)

LYNN PETERSON

- ▶ We could lose our salvation. (Boring, Oregon 1979, *QBW*, p. 45.)

BERNIECE PIEPER

- ▶ Titus 2:14 He redeemed us from all iniquity...His blood had to flow to redeem us and cleanse us from human thinking. (1970, *QBW*, p.11.)

WALTER POLLOCK

- ▶ Jesus, God and Holy Spirit are one Being but not one God. (*QBW*, p. 7.)
- ▶ Trusting in the Blood is the wrong thing. It will only bring disillusionment. (Spokane, Washington 1983, *QBW*, p. 10.)
- ▶ Burn anything that is not signed. Get rid of it, notes that do not have signatures, the FBI article in particular. (1983, *QBW*, p. 33.)
- ▶ The Word made flesh is the saints and workers in the Way who truly live and walk in it. (Spokane 1985, *QBW*, p. 35.)
- ▶ The Word made flesh is the saints and workers in the Way who truly live and walk in it. (Spokane 1985, *Has the Truth Set You Free*, p. 136.)
- ▶ We know that it began with a group of men in the British Isles around the turn of the century. That's as far as we have been able to trace it. (Spokane, Washington 1982, *QBW*, p. 43.)

WILLIE POLLOCK

- ▶ There is no salvation without separation. (Glen Valley Convention 4 August 1988, *QBW*, p. 13.)
- ▶ Our doctrine is on file in Havana, Cuba because we were investigated because the Cuban government could not understand how or why this was held together. And God's work may have to go underground again. But today there is a tree of fellowship. (Glen Valley, British Columbia 4 August 1988, *QBW*, pp. 25, 26.)
- ▶ I don't want to drop a bombshell. But there has not been continuity from Jesus' time until now but we feel there was a stump left somewhere but today there is a tree. Job 14: 7. (Glen Valley 4 August 1988, *QBW*, p. 31.)

- ▶ When people start to listen to the gospel, they gradually see differences in organized religion but they go on listening until they see, they are convinced, that this is God's way and these are God's servants. This is revelation – they have been illuminated. They have had a revelation of truth. (Glen Valley Convention 1988, *Has the Truth Set You Free?*, p. 125.)
- ▶ Those who leave the way and say this isn't the only way can't be renewed again. (Glen Valley Convention 1988, *Has the Truth Set You Free?*, p. 168.)
- ▶ It is a dangerous thing to contradict the workers. (Glen Valley Convention 1988, *Has the Truth Set You Free?*, p. 211.)

JOHN PORTERFIELD – Part 1

Funeral for Nelson G. Printz

(Worker is said to have died of AIDS)

- ▶ Born: October 3, 1943 in Chili, South America to Leslie & Lydia Printz
- ▶ Died: July 17, 1993
- ▶ Funeral on July 21, 1993 in Bakersfield, California
- ▶ Speakers: Walter Pollock and John Porterfield
- ▶ Singers: Allen McGee and Mark McGee
- ▶ Song: Be Still My Soul (not in book)

- ▶ 1st Speaker: Walter Pollock:

Gives obituary. Walter spoke about his talking with Nelson the week before. The subject was repentance.

- ▶ 2nd Speaker: John Porterfield:

I am very grateful for the privilege of being here this morning. Not that I have anything to offer, it is not that at all, but it's because of what God does for me on occasions like this. And as our brother has already quoted to us that verse that "it's better for us to go to the house of mourning than to the house of feasting", then this is one of the better days of life. We are glad for the better days in life that brings us close to our maker and that we see things in a different light than we often see it. We recognize that God has been very merciful to us, and we would like to in turn, uh, to be merciful to

him. He won't make his entrance into your life nor mine until we invite him. We would be the ones that would make that advance and come to him and wish that he would be our god.

Uh, I feel grateful for this privilege of speaking at Nelson's service. He was with me this first year in the work and I will always remember that year that we had together. But I am sure of this, that if Nelson was here today, he'd be saying something more like this "Don't speak about anything good that I have been doing or otherwise, but just bring them a message from God to their, to our own hearts." And that's what I would like to do; is just to bring you a message from the heart of God to your heart and mine (mind?). In Hebrews we have recorded a little, I'll just like to read a little bit of the first verse, the first chapter.

Beginning the first verse, it says "God who in sundry times and divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesties on high; Being made so much better than the angels, as he hath by an inheritance obtained a more excellent name than they. For which of the angels said he at any time, Thou art my Son, this day have I begotten thee. And again I will be to him a Father, and he shall be to me, a Son."

God appreciated his son; he trusted him with the kingdom of God and he was never disappointed. He opened heaven on at least 2 occasions and he spoke these words: "this is my beloved son in whom I am well pleased" ...pleased. And the last time he said that, he added these words: "hear ye him". That's what we have gathered here for is to hear ye him. We want to hear Christ; we want to hear him. And if we hear Christ, it's going to be the best day of our life here, if we respond to his dealings with us. I like how it says that "God who at sundry times (that word sundry means various times), and the it says divers (that means different manners, different occasions). Why, he spoke in times past to the fathers, by the

prophets. Back in the Old Testament as before the Old Testament, God had his prophets. They were from the beginning, as the Scriptures tells us. And he sent those prophets from himself with a message to give to his people. A prophet is one that brings a message from God to his people. A priest is one that takes a message from the people to God. And there were those in the Bible that were both a prophet and a priest. Jesus was a prophet and a priest. He brought a message to us from God and he's taken a message back to God from us. And he is interceding at God's right hand for us and I hope that we'll be conscious of this great effort that he is putting forth. All the efforts of God himself, from the beginning of time to this our time today, has been spent for you and for me. Sometimes we think that God isn't, he's just up there waitin' till that he can pounce on us sometime. No, that isn't the case. No, he is working continually, yes, not just every day, but every day and night his efforts is for you and for me. Uh, he would like for us on occasions like this, uh, to be able to draw near to him so he can really speak unto us. And we can take a message from this place that will be eternal; that will profit us every day in the future of our life and fit us to dwell eternally with God. He's wanting to have that privilege of changing the picture for us.

Jesus kinever [sic] he came, he came not to do his will. He had a will. But, no, he put his own will to death. Just the same as you and I; we have a will, when we come to this world with our own will. But we have the privilege of putting this will that we have of our own to death in order that God and his son can work a work of redemption in our lives that will fit us to dwell eternally with him.

And so this is the message, this is the reason that we are here it's that we will allow God who at sundry times and divers manners spoke in times past, by the prophets, to the people, uh, we will allow that God to speak a message to you and to me. I am grateful for the few times in life that God has been able to reach my heart; change my course in life and set my feet on a sure foundation and that foundation is Christ; is Christ. And he came as he said "the words that I speak they are not my words, but they are the words of him that sent me". There was a restraining power in his life that

restrained him from speaking anything of self. And then there was the constraining power that constrained him to speak only the words that his father had given him. So you and I can be sure whenever we read of those words that Jesus spoke that, uh, this is a message from God; this is a message from God. I think of those words that he spoke in John's gospel the last night of his life. He says that "if a man will love me, he'll keep my words, my commandments, and my father will love him and we will come and take up our abode with him." Whenever we hear the words of Christ, we are very conscious this is God speaking. This is a message from him. And, if we will keep those truths that Jesus brought us, we have the promise of Christ and God coming and dwelling within us. And enable us to, do what we cannot do; enable us to, uh, be reconciled to God so that he can, uh, do this work of redemption in our lives the rest of our life. No, the work of redemption doesn't begin when we first hear the voice of God to our hearts. (It does begin, I should put it that way). But that's not the end of it. That's just the beginning of it. Every day he is seeking to continue this work of redemption in our lives and it comes in that very simple way of us hearing the words of Jesus and keeping them in our lives and then that power of God being within us to enable us to finish with honor this work that he has begun. It's not a work that we have begun, it's a work that we have allowed God to work in us. And then the work will be completed in a way that it needs to be completed.

He said here of Jesus, he says "who was the brightness of his glory and the express image of his person and upholding all things by the word of his power, when he had by himself purged our sins he sat down at the right hand of the majesty of God." He was the express image of God. Sometimes we hear this expression. There might be a little girl in the home, and she looks like her Mother and you, we think of her being the express image of her Mother. We think of a boy, and he looks like his father and we think of him being the express image of his father. But we wouldn't make the mistake to think that, uh, that little girl was his....her Mother. No we wouldn't make the mistake of thinking that little boy was his father. No, two separate individuals. But Christ was the express image of

God. He was the express image of God. HE WASN'T GOD. HE DIDN'T CLAIM TO BE HIM. He was in this sense the same as what you and I. The Scripture tells us that "ye are gods". There are some things about us that is that way. The fact that we live forever; whether it is in a saved eternity or a lost eternity, it'll go on forever. But nevertheless, we recognize that God is the one that is the Father. He's our Father. Jesus taught us to pray and he says you pray "Our Father which art in heaven, our Father which is in heaven, hallowed be thy name, thy will be done on earth just like it's done in heaven". Jesus when he came here, he knew how God's will was done in heaven and all His time was spent in showing to you and me how we can live God's way for us here upon this earth like it's done in heaven. God has a mighty work to do and he's willing to do it and he's willing to complete it. So that we can come to the end of the journey and he can speak thy will be done, thy will be done, and we can speak God's will be done in our lives. We'll just want a place to serve, not a place for others to serve us, but just a place to serve. Jesus in this lifetime, he just sought a place to serve. He gave and gave until he had given all on the cross of Calvary. He didn't, uh, he didn't shun in this way of giving. He couldn't have given more and he never gave less. He never gave less. But God is wanting to work a work in your life and mine so that we might become his sons and daughters. And we just have a lot of work to do, that is, we've got to let the Lord work within us. We cannot do it ourselves, there is no way, no way, we can do this ourselves. But, the Bible tells us is, "work out your own salvation in fear and trembling, for it's God that worketh in you both to will and to do of His good pleasures." All that we have to do is just let God work, uh, don't make any resistance within our own lives to his advances to us. No, our life is his and whatever he chooses, that's the way of obedience. Like Job, you remember when all was taken away from him, he says, the Lord has given; the Lord has taken away, blessed be the name of the Lord. No, he wasn't disappointed in his calling. He wasn't disappointed. No, he was glad for what God was seeking to do. And his life turned out a blessing. So I hope that as a result of our little time here, that, uh, our time here won't be in vain. But God will be able to speak a

message to us, that will enable him to continue this work of redemption in our lives, which is so necessary and then we won't have anything to regret at the end of time.

- ▶ Song: Precious Thought My Father Knoweth

Note: The above is a transcript of the message given by John Porterfield from a tape of the 1993 funeral of Nelson Printz. Copies of the tape are available. Walter Pollock's message has not yet been transcribed.

JOHN PORTERFIELD – Part 2

- ▶ We enter the kingdom of God by taking it by force or diligence. (1955, *QBW*, p. 15.)
- ▶ If we are faithful in our part, we need not worry about the Lord's part. (24 November 1957, *QBW*, p. 40.)

EDNA POWELL

- ▶ Christ has shown us how to conform ourselves to the image of God. We try to conform ourselves to the image of God. (Glen Valley Convention 15 August 1988, *QBW*, p. 8.)

CHARLES PRESTON

- ▶ Jesus had two natures to begin with. He was born with human nature, born of flesh. He also had the Divine nature. He never needed to be born again. He was born with the spirit of His Father. The Divine Life was from the beginning. Jesus did have to fight in order to win. (Twin Bridges Special Meetings Montana 3 December 1972, *QBW*, pp. 6, 7.)

JACK PRICE

(Letter written by Price to other workers)

January 16, 1984

Dear Staff:

There is a matter we feel we must bring to your attention so that you will be aware of what has recently taken place. This is concerning

_____ who will no longer be working in this area. In regard to this change we would encourage everyone to say nothing to those who do not ask and just as little as possible to those who do. The less said the quicker things will settle down. However, when necessary, you can tell people that the older workers have arranged that _____ will not return to Manitoba to labor in the work, but they have suggested to him that he remain with his ailing parents until convention time, at which time further consideration will be given by the ministry regarding _____ feelings and purposes about remaining in the work in Alberta.

Your brother in Christ

Jack Price (*QBW*, p. 33.)

RASMUS PRIP

- ▶ Jesus sits at the right hand of God expecting something of me. He has only His people in the world to battle the enemy. (Hayden Lake Convention, *QBW*, p. 21.)

WILLIS PROPP

- ▶ God, Jesus and Spirit are one in that they are united but not one in single personality. (Devon 1977, *QBW*, p. 2.)
- ▶ The Holy Spirit is the connector we can have with the Father and Son in heaven. The Holy Spirit figured in creation. The Spirit of God moved over the face of the earth, it was there from the beginning. (Devon 1977, *QBW*, p. 3.)
- ▶ Jesus came as a prophet to bring the message of God to man, and as a priest who takes the message of the people to God. (Devon 1977, *QBW*, p. 7.)
- ▶ One body, one spirit, one hope of calling, one Lord Jesus, one faith, one baptism, one God, the Father above, through all and in all. (Devon 1977, *QBW*, p. 7.)
- ▶ Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. This was and is the order of the ministry and how thankful we are for those who are willing for the dying life today, that eternal hope through Christ may be brought to needy souls. (letter dated 22 November 1971 quoted in *QBW*, pp. 17, 38.)

- ▶ Irish feet have touched the soil of every continent, bringing the gospel. (Silverdale Convention 1981, *QBW*, p. 36.)
- ▶ God's servants are the understanding Authority of the word of God. (Olympia Convention 26 August 1979, *QBW*, pp. 38, 41.)
- ▶ Jesus is united with God but is not God. I don't see that Jesus is God in the scripture. (Post Falls, Idaho 1985, *Has the Truth Set You Free?*, p. 136.)

GUSSIE PUCKETT

- ▶ My mission is submission. (Saginaw Convention September 1969, *QBW*, p. 20.)



JIM RATCLIFF

- ▶ He had in His nature that which would have shunned the cross but He said, Father, not my will but thine be done. Submission was blooming that night. (San Diego, California 1956, *QBW*, p. 8.)

GARY RATHBUN

- ▶ The example of real poverty is when Jesus left all in heaven to come to earth. It cost Him to take on a human nature, cost Him to live and to die to human nature, cost Him to go through Calvary. (Devon, Montana 1977, *QBW*, p. 6.)
- ▶ There are two different prices to be paid. The price paid by someone else for us and the price we must pay. (Devon, Montana 1977, *QBW*, p. 20.)

JEFF REID

- ▶ People say if you don't say Jesus is God you are a cult. Jesus is deity in that He was Godlike. He is the Son of God and has the character of His Father. (1984, *QBW*, p. 7.)
- ▶ All these religious people think it is under the blood. (October 1983, *QBW*, p. 11.)
- ▶ It takes a new nature to be born again. (1983, *QBW*, p. 15.)

BONNIE ROBINSON

- ▶ The only key that will open the gate to heaven is the key of submission. (1959, *QBW*, pp. 15, 27.)



HOWARD SAVY
MILLTOWN CONVENTION
September 25, 1943

There is a verse in Deut. 30 that has been in my mind. It is a verse where the God of Heaven was speaking to His people and it seemed to me that He was trying to give them a vision, so to speak. The last while I have enjoyed looking up a number of places where God's people were given visions of what God desired them to see and to understand. In the 19th vs. of the 30th ch. of Deut. Moses in speaking to the people at this time, said, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and they (sic [same in copy] – thy) seed may live." He was seeking to uphold before them two possibilities. I have thought of this from the human standpoint. When it is a matter of life and death, we put forth a great deal of effort. When a person goes to some physician and he tells that person that there are conditions in their life that will mean death and there is only one possibility – perhaps an operation and you ask that person if they are willing for that. They would be willing, if they have confidence in that doctor, to pass through things they feel will give them life, that otherwise they would never think of passing through. If this is true naturally speaking, how much more it should be true spiritually speaking. God would desire at this time to lift up before us these two possibilities, because I believe the people of God in this our day are no different from the people of God who lived in days past. We need to have eyes lifted up to behold these two possibilities.

Satan, the adversary of God and man, has the power of death. It is he that causes death in the lives of men and women, that is spiritual death. Heb. 2:14 "that through death he might destroy him that had the power of death, that is, the devil." 1 Cor. 15:21 "For since by man came death, by man came also the resurrection of the dead." In James we read that the end of sin is death. Paul in writing

to the Romans, 6 ch. and 23 vs., said, "For the wages of sin is death." It is good to remember that these things are contained in the one that has power of death.

When we think of all that is against us, I believe God would like to uphold before us the other way – life. It is He that hath the power of life, God Himself, to give and preserve life. We read in Romans that "the gift of God is eternal life through Jesus Christ our Lord." It comes by making Jesus the Lord of our lives. It also says that just as by man death came into the world, by another man, Jesus Christ, life came and we have life through Him. We have hope in that life because of God's power being manifest in Him when He raised Him from the dead. It tells us, too, that Christ will destroy death. 1 Cor. 15:26 "The last enemy that shall be destroyed is death."

The thought came to me as my mind went back to this time when God spoke to His people and set before them these two possibilities – life and death – that it tells us in the chapters before the condition they were in and God had to say of them that they had not a heart to receive, earto (sic – ear to) hear, eyes to see. Deut. 29:4 "Yet the Lord (sic – LORD) hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." I believe that this is a very necessary thing, having hearts to understand God's mind and will for us in this world; having eyes to see not only the death side of it but also seeing the one who can give life. Moses told them that he would no longer be able to go in and out before them. He wanted them to see these two possibilities. In connection with this I enjoyed looking up some references which tell us of this one that is able. We have already heard that word mentioned and what God is able to do. Sometime ago I valued studying some of the places where we find this word mentioned. It says in Eph. 3:20 it says, "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, etc." (sic) Another thought came to me. The devil is able. He is able to overcome us. This was proven in the beginning when our first parents were created and put in this world with a perfect human nature. They proved that they were not able to resist the enemy of God and man. That is a good thought to keep in mind that Satan is able to

overcome us, but on the other hand, God is able to do exceeding abundantly above all we ask or think. It tells us in Phil. that He is able to subdue all things unto Himself. We were singing in the hymn this morning, "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (Hymn #225 – 1951 version of "Hymns Old & New – written by S. Jones – not a Worker) There are a number of places in the book of Hebrews that this is also mentioned. Heb. 2:18 "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." It also speaks of God being able to save to the uttermost. It says of Abraham that when God proved him and he offered his son that he (sic) "Accounting that God was able to raise him up, even from the dead." We think of God's Son, the One who was raised from the dead, the One who was seen by others, and we have the testimony of others that He was raised from the dead. In Jude we read, "Now unto Him that is able to keep you from falling, and to preserve (sic) you faultless before the presence of His glory with exceeding joy, etc." (sic) I thought of this expression, "to preserve you faultless". God promised His people that if they would obey Him they would not have sickness – spiritually speaking. As we have that spiritual life, God desires that we would be faultless or that we would have no sickness in our spiritual life. As I thought of this and the two possibilities – life and death – it brought to my mind some of the things that would make this possible. God is able . We might ask ourselves what is going to hinder this from taking place. What is going to make it possible for you to have this life? There are two things that we have often heard are necessary – willingness and submission. Willingness to obey Him, willingness to submit to Him. This enables that life to grow and enables God to present us faultless. Isa. 50:7. Not only is it necessary that there would be that willingness and submission but very often there is that necessity of that same thing we have in our pattern, Christ, setting our face as flint. Our face is what others see. It is the part others see most. It spoke to me that that part others see should be as flint. You cannot bend flint, but you can break it. I have thought of it in this way that God desires that there would be that

steadfastness [sic] of purpose in our lives. It is possible and was seen in the life of Christ. Never at any time was there a turning from or bending, as it were, from God's purpose for His life. This is something that will make it possible for us to have that life that God sets before us. As I thought of this there caused a desire to be deepened in my heart that there would be the marks that would enable the God who is able to do so much to live and dwell in my heart and life.

DALE SCHULTZ

- ▶ The Spirit gives us access to His presence. (Silverdale Convention 1981, *QBW*, p. 3.)

PAUL SHARP

- ▶ None of us will enter heaven unless we take something with us that will glorify Him through eternity. We can't walk here below unless we have something that will glorify His name. (Ronan Convention Montana June 1973, *QBW*, p. 14.)
- ▶ I don't like to see trends of some things amongst God's people; such as make up, jewelry and games. We don't want to see law have to be used. We need clean homes, not videos. You folks will have to decide whether we have to use the rod. (Glen Valley Convention 4 August 1988, *QBW*, p. 24.)
- ▶ We are running out of Workers. (1988, *QBW*, p. 35.)
- ▶ If you want to know true Christianity, it's those that follow Jesus. Jesus is the way, He left only one set of footsteps. (Silverdale Convention August 1968, notes of M. Fortt.)

MABLE SILL

- ▶ We enter this heavenly family here on earth by adoption. The people who adopt naturally choose the child. In the spiritual family WE make the choice. (Post Falls, Idaho Convention, *QBW*, p. 32.)

RALPH SINES

- ▶ Professing doesn't mean you are saved and ready for Heaven, it means you are learning of Christ or from Him, being willing to do His will. (Wednesday evening meeting 12 January 1966, *QBW*, p. 12.)

- ▶ God will only accept a living sacrifice. (10 January 1966, QBW, p. 19.)

LEO STANCLIFF – Part 1

The Oneness of God (written by Stancliff)

This is a subject that we have been asked about often. There is this doctrine that teaches that God the Father and Jesus the Son are just one person in stead of two. That is false.

The foundation for their teaching they take from one verse, John 10: 30 I and my Father are one. They take this verse to mean that they are one person. If a person takes any certain verse and none other with it he might get some strange doctrines but we need to test every verse with the rest of the scriptures to see if it holds true. If God the Father and the Son are just one person consider this, that in Jesus telling us there were two this would be a lie. Jesus prayed to the Father and if they are one person then his prayer was hypocrisy. He taught us to pray to the Father and that too would be hypocrisy. We are told that Jesus stood at the right hand of God but if this is true it would be impossible to be just one person. Jesus said he was sent by the Father but if he is the Father then this is also pretense and not true. Jesus said it takes two to be a legal witness and he said that he and his Father were the legal witnesses. Read John 8: 17, It is written in your law, that the testimony of two men is true. :18, I am one that bear witness of myself, and the Father that sent me beareth witness of me. So this says in other words that we are two persons. If this is not true then Jesus told and untrue thing. Now let us turn to another scripture that is used by these people to teach that Christ the Son and God the Father are just one person. John 14: 6–10, Here they say Jesus says that in seeing him they have seen the Father. They fail to see what this means. The Father and Son are that much alike that if you have seen one you have seen the other. Identical twins are this way, if you have seen the one you have seen the other. An old saying, they are just as alike as two peas in a pod. In both cases the identical twins and the peas in the pod are alike but they are two and not just one. It is all because they have the same nature and if a person might like the same personality but not the same person as they are two.

Now let us take verse :10 Jesus said, "I am in the Father and the Father in me." Now they say this proves that they are just one person. If so be let us look at verse :20–, and ye in me and I in you. In this case Christ the Son and we should be just one person too but this we know is not so. Let us take Colossians 1: 27, 28 and these back up the thot (sic) Christ in us :27, and we in Christ :28. Now then we might ask a question, would it be possible to have it this way we in God and God in us? Sometimes in bringing this question up they say no that is not possible. Lets turn to John 4: 15, Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. This then says God in us and we in God, but this does not make God the Father and ourselves one person but rather this makes us children of God. The next verse tells us the same thing over again, :16, And we have known and believe the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God and God in him. Now let us examine the kind of oneness we have in Christ and God the Father. This oneness is not that of being one person but of having the same spirit, the same nature and even the same personality tho (sic) we be many persons. John 17: 11, Notice the last phrase of this verse—"that they may be one as we are one." He did not expect that his disciples would be one person but people in harmony because of the spirit and nature of Christ being in them. This is the oneness that is all important in God's way. To back this up notice John 17: 21, 22, 23, :21, That they all may be one; as thou, Father, art in me and I in thee that they also may be one in us: that the world may believe that thou hast sent me. :22, And the glory which thou gavest me I have given them; that they may be one even as we are one. :23, I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Now how does a person become a child of God in the first place? It is by receiving the spirit and nature of Christ into our hearts even as Jesus said in John 6: 63, It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. The disciples received this spiritual life in hearing and accepting the teaching of Jesus into their hearts. This change takes place by virtue or the

power of the nature of the spirit of Christ received into our heart. It is the law of the spirit, just like the law of the nature of a coconut tree makes it grow from the coconut and it could not in any way grow anything else as its the nature in the seed that does it. So Romans 8:2 says, For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. So we see the law of the spirit of God or of Christ is the law in us that makes us like him so that in nature and spirit we become one with God, not one person but one personality, one nature, one purpose. We have another nice verse, 2 Pet. 1: 4, Whereby are given unto us Exceeding great and precious promises; that by these ye might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust.... So we can see that God and his people are made one by a nature that changes the whole picture. God the Father and Christ are one, but not one person.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: These were the words of Jesus. Mat. 28:19. Some say today that we are not supposed to baptize in the name of the Father and the Holy Ghost but only in the name of Jesus. Who is the authority on this and who do we follow? Who sets the standard? The New Testament or New Covenant is not the testimony of Peter or Andrew, James or John or Paul but it is the testimony of Jesus and his words his deeds his spirit makes up the testimony. Let us look at what the Bible says in prophesy. Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: So it would be the words of Jesus that would be final. Again in Isaiah we have Christ spoken of as the "covenant," meaning he is the "covenant." He is the last word. Is. 42: 6, I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a "covenant" of the people, for a light of the Gentiles. :7 To open the blind eyes, to bring out the prisoners from prison, and them that sit in darkness out of the prison house. Again let us look at another place that tells us of Jesus the "covenant", Isaiah 59: 20,—the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. : 21 As for me, this is my

“covenant” with them, saith the Lord; My spirit that is upon thee, and my words which I have put in they [sic] mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and forever. So we see his words are the “covenant.” The “covenant” was dedicated with blood, his blood. Zechariah 9: 9, Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem: behold thy King cometh unto thee: he is Just and having salvation; lowly and riding upon an ass and upon a colt the foal of an ass. : 11, As for thee also by blood of thy “covenant” I have sent forth thy prisoners out of the pit wherein is no water. Jesus dedicated his “covenant” with his blood read, Mat. 26:28,—this is my blood of the “New Testament,” which is shed for many for the remission of sins. After Jesus death and burial he confirmed his testament Mat 28:19, 20, Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: : 20, Teaching them to observe “all things” whatsoever I have commanded you and lo, I am with you always, even to the end of the world. How important was that testament? Heb. 10:26, For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, :27, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. :28, He that despised Moses’ law died without mercy under two or three witnesses: :29, of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the “covenant,” wherewith he is sanctified, and unholy thing, and hath done despite unto the Spirit of grace? Now even if some others did omit or do differently it gives us no excuse or reason to do it differently than what Jesus said when he commanded his disciples. It is his testament that stands firm. We must always go back to the original plan given and we have no reason to change or alter what Jesus said in any way. His word is final. In the name of the Father the Son and the Holy Ghost. We do not know why or how others might have changed but time causes people to change but we must always go back to the original pattern.

This we must realize, the testimony of Jesus is our “Testament.” Rev. 1:2 Who bare record of the word of God, and of the testimony of Jesus Christ –. Rev. 12:17, And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the “testimony of Jesus Christ.” Rev. 19:10, And I fell at his feet to worship him. and he said unto me, see thou do it not:: I am thy fellow servant, and of thy brethren that have the “Testimony of Jesus:” worship God: for the “Testimony of Jesus” is the spirit of prophesy. Here we can see that the testimony of Jesus is our testament for today. We must continually return to the testament. We must not drift away. We go back to the words of Jesus, in the name of the Father, the Son and the Holy Ghost.

By Leo Stancliff

1991

LEO STANCLIFF – Part 2

A History of the Church According to the Two-by-Twos

- ▶ **Note:** In the transcript of Leo Stancliff below, I have taken care to enter the exact copy, word for word, from the typed transcription printed for distribution by the Two-by-Twos. In it you will come across some errors of typographical nature: these are the transcriber’s. In the following, you will find Mr. Stancliff’s reference to an article in the *National Geographic Magazine*. He mentions the Appian Way. I looked for that article, since it would date Mr. Stancliff’s talk. There is an article about the Appian Way in the June 1981 issue of that magazine; which date fits Mr. Stancliff’s mention of “a recent issue just this summer.” Mr. Stancliff uses this article to segue into relating his version of “What Calistas did”; which leads the listener, or reader to believe that Mr. Stancliff’s information about Calistas comes from scholarly sources. Be it known to the viewer of this transcript, that the article in the *National Geographic* of June 1981 made absolutely no mention of Calistas. –L. Fortt

LEOSTANCLIFF

Well, basically speaking, a lot of times people don't understand what the history of Christianity is and it leaves a gap and a mystery and all, but the Lord doesn't intend for us to suffer along with this gap. But a lot of people have and they walk by faith and that's wonderful. But basically, if we go back to Christianity and its beginning; you know, and I know, what Jesus gave the world and that's the MINISTRY. Now the ministry is the foundation of Christianity. Paul said, "other foundation can no man lay than that is laid which is Jesus Christ." and what Jesus Christ was was the pattern minister and pattern preacher and He gave the New Testament ministry to us. And He outlined that very clearly.

Now then, the next thing of real importance, you might say, two things on which the Truth of God rests: Jesus gave us the ministry and a way of fellowship. These two things and these are very very important to us.

Now, a person might wonder, how did these things get changed in the world so that there are so many other religions and so many ways of worship in the world? Well, a person can find the foundation for how some of this came about in the Bible. Let us say this first, that by the year 300 there were 90 different denominations in the world. 90 different denominations. That's a lot of denominations!

All right! Let's back up and see how those Christian, so to speak, denominational, nominal Christians got started. Now these all had to come out of the TRUTH or break off from the TRUTH. Now there's two ways that this got started. It got started by there being those preachers that were false preachers; that departed from the true ministry and started preaching their own way and doing just what they wanted to do. Now we have examples and patterns for this. You take in II Corinthians chapter 11 verses 13 and 14 it tells us, "such are false apostles, deceitful workers, transforming themselves into the apostles of Christ and no wonder, no marvel for Satan himself is transformed into an angel of light." So that there were those that got started in the days of the New Testament. It didn't have to be very long after Christ that there were those that

departed from the ministry of Christ to preach it their own way.

Well, there is another way that false religions got started and that's by false elders. Now in the third epistle of John and the 9th verse it tells us about a false elder. "I wrote unto the church but Diotrophes who loveth to have the preiminance receiveth us not. Wherefore, if I come I will remember his deeds which he doeth prating against us with malicious words and not content therewith neither doth he himself receive the brethren and he forbiddeth them that would and he casteth them out of the church."

Now, here's a man. It's evident that he must be an elder and has meeting in his home and he will not receive one of the apostles. How did he word it? He loves to have the preeminance among them and he says that he receiveth us not. Now this is John the Apostle writing and he does not receive us, he won't accept us.

So that a person can get the picture now, that there were those that broke off and wanted to get ahold of the authority of this thing and run this thing that weren't preachers at all. They were just those that were elders. And it could be in an area where the apostles did not get around too often and so they got the upper hand. They got the authority and took it away from the apostles.

Sometimes it could be because phariseeism crept inside and they were competitive in their ways and instead of them being willing to submit to the advice and council and the simplicity on the matter and the humility and the way of Christ they wanted to make it a fancier way, you might say, and make it more pleasing to the flesh. They didn't like the apostles telling them how to do things. They wanted to do it their own way. So, they just wouldn't receive the apostles into their homes and any person that did receive them they cast out of the church. They wouldn't have them in their fellowship anymore. There is another way it got started.

Now then, before a person goes too far, it is good to know a little bit about what the Bible says about changing things and altering things. In the last chapter of Revelation it says, For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things God shall add unto him the plagues that are written in this book. If any man shall take away

words from this prophecy God shall take away his part from the Book of life and from the Holy City and from the things that are written in this book. Now he is saying, if anybody adds to or takes from we are not supposed to add to or take from the truth of God. The TRUTH of God is supposed to remain the same right down through the ages, it is supposed to be that same way.

Now there is no doubt in my mind that the Truth, so to speak in God's Way has always gone in cycles. In the Old Testament it did. Now one of the nicest books to read in the Old Testament to get this point clear is the book of Judges. The chapter to read in Judges is the second chapter. It gives you the way the cycle works. Now for instance, it tells you about God's people and then about them going after strange gods and God selling them to the heathen and then worshipping the strange gods and then they were in bondage to the heathen and deeper and deeper in bondage until finally they cried out in their need and God raised up a deliverer.

And that's the way the cycle went. Then that deliverer would deliver them from the heathen and they would have maybe 10, 20 years sometimes 80 years of good going and then again they would go after the heathen gods and go into a period of darkness and they would be in bondage and slavery and then in their bondage and slavery after a time after years they would raise a cry to the Lord and He would raise up a deliverer to deliver them. And that's the way it worked in the Old Testament days. And I am convinced that this is the way that it has worked down through the ages. Now in the Old Testament days the difference was this; God was delivering them as a nation and making it possible for them to come back a natural nation in the world as long as they would keep His law and do what was right. In a natural way, the legal part of it. The reason God wanted the law kept, the legal side of it was because the gospel preached by the prophets could prosper in that framework, you might say. Where the law was kept in a legal way, whereas in a heathen country under heathen laws and the corruption of heathenism it was very hard for the prophets to work, for things to go as they should.

And salvation has always been preached by the prophets, that is

in the Old Testament. In the New Testament Jesus gave us, you might say, the same form of ministry as the prophets of the Old Testament but its more perfect, more right in the New Testament it was given by revelation to them and it was given by the Son of God in the New Testament. That's the difference.

Alright, Now let's come up to the New Testament. Coming up to the New Testament we see how it was that people did depart from the New Testament way of doing things. And even John speaks of them in one place in I John 2: 19. He says this, "They went out from us because they were not of us." It does not mean that those people went out and had nothing to do with anything religiously speaking. They went out to do it their own way and God wasn't in it at all.

Now then, some of the best history is preserved in the vatican. And there have been certain writers that have published some of those stories that have come out of the vatican. The vatican doesn't like or allow anything that comes out of there to be published if they can stop it. They have retained the history of the world in the vatican but they don't allow anyone to read it except Catholic priests. And sometimes Catholic priests who have access to it have begun to realize what the Catholic church did and how they were born you might say and they saw the corruption and rottenness of it so they decided to publish it. And in publishing it, generally speaking, they have been excommunicated and ostracized and they lost their place in the Catholic church as priests and even as members of the church. Well, some of these writers have given a clear record of how the Catholic church got started.

Now the Catholic Church actually didn't get started until along around the second century. And in the year 189 there was a man rose up. It says the little churches met in the homes of the poorer people in the foreign section of town. But in the year 189 there was a man rose up by the name of Victor. And its evident that he must have been an elder in one of the little churches. And its evident, also, that the churches of Rome must have been spiritually sick and they were willing to follow the elder rather than to follow the apostles and so it tells us that he raised himself up and declared himself as the Bishop of the Bishops of Rome and its evident that others followed. And he

kept his place and ruled over the church in the city of Rome. Now there's only one thing that this man did in taking over the authority. He threw the ministry out. He threw the authority of the apostles out and in throwing the authority of the apostles out he threw the foundation out. The very foundation.

This is the foundation of Christianity. So in one sense of the word he still had the name of Christianity still with him but the real foundation of Christianity he threw out. He didn't have it anymore. Then he died in the year 198. And in the year 198 a man by the name of Zacharimus took over. And he ruled over the church until the year 217 and he didn't change anything in the church. He simply followed in the steps of Victor. And they did not have the ministry. The meetings were still in the home and it was still a matter of people testifying one by one still in the same order. But you can imagine without the guidance of the apostles it would have become a kind of complaining, murmuring fellowship where they were glorying in the fact that they didn't have to follow the apostles anymore and they could do what they wanted, And the way that they wanted.

Well, this man died in the year 217 and then there came a man into authority whose name was Calistas. This man was determined that he was going to make some changes. He made the statement: What the church needed was a beautification project. He said it had to be beautified in order to be more attractive to the heathen. Otherwise it would never grow. One of the things that he did was take to himself the title Pope which means father in the Latin. Then he bought a little tavern and he turned this into a basilica which is just a little church where all the people would sit facing him. And then he gave them a ceremony. Then he made a change that altered the thing inasmuch as he threw out now the matter of them all giving their testimonies. I should interject here just what our little testimonies amount to. It's sharing just a little bit of the bread of life that God has given us. Now you may just have a few crumbs to share but that's the bread of life. And we're sharing the very bread of life one with another and this has life giving power. Now there's another part of the meeting is very very important and that is the

breaking the bread and the partaking of the cup. We must remember the breaking of the bread and the partaking of the cup is ceremony. There are two ceremonies in the New Testament one is baptism and another is the breaking of bread. We are to examine ourselves and remember the Lord and what He did for us; his death on Calvary's cross all of this that He gave Himself for us. This is the breaking of bread, the communion. The other is the sharing of the bread of life. Now I hope we can understand the difference.

Now we are supposed to break bread and each time we do we are to remember the Lord's death until He comes again. Now that's important! But when we're sharing the bread it is the bread of life, we are feeding on the living Bread. Now what Calistas did was throw out the sharing of the living Bread, that's the ceremony of giving testimonies. And he took this ceremony and he enlarged it, magnified it and made it fill the whole service and he called it the mesaph, which is the what is known as the MASS today. And this really consists of taking of the bread and the wine and its made a beautiful, elaborate ceremony in the Catholic church. And if you go to the Catholic church today whether it be to a marriage, or a funeral or a regular mass on Sunday morning or Saturday morning. They do have both Saturday or Sunday morning Mass today. They have made it so that they are competing with both the Catholic and Protestant churches in whatever day you want to worship that is perfectly alright with them. They'll give it to you whatever day you want.

I remember a woman that came one time to our gospel meetings in the Phillipine Islands. She made the remark one time about the Catholic service. "Oh! she said it's just so beautiful, its so beautiful it makes me feel like I'm in the presence of God." Well, its just ceremony. Thats all it is, and its empty ceremony because God isn't there! They don't have anything else to go with it. If they don't have the ministry and they don't have the testimonies then its just an empty ceremony. There's no life or power or inspiration in it because its just all false. Well, this is what Calistas did.

Another thing that Calistas did is he bought a piece of acreage on the Appian Way. The Appian Way was a road that went through

Italy. He turned this acreage into a cemetery. Now I don't know if you noticed in the National Geographic Magazine lately, I was reading an article in a recent issue just this summer. What Calistas did was set something in motion. When he died, in order for the church to use this property they had to incorporate. They were a property owning corporation now. This church would never have become important or mighty except for its location in the capital city. There were other denominations that were bigger and far wider spread and the amount of money they took in was far greater.

Now in the year 300 the Catholic church made a few more additions. They added the liberty to pray for the dead and they gave them the sign of the cross. You will oft times see a Catholic person make the sign of the cross if they get a fright or a scare or even when they start to go down a flight of stairs.

In the Phillipines we lived across the street from a house of prostitution and we saw those women make the sign of the cross whenever they left the house and when they went up the stairs and down the stairs. They were faithful in going to Mass every Sunday.

By the year 300 there were 90 different denominations in the world. Manmade organizations. In the year 306 Constantius, the father of Constantine died. Constantius was the emperor of the Roman empire and at this time the Romans ruled over the British Isles, all western Europe and everything surrounding the Mediterranean ocean. They were the rulers of the western world. It took Constantine about six years to figure out what to do. He wanted to be sole ruler. His mother was a Catholic, his father had been pagan. He had noticed something. He had noticed that Christianity had started out unpopular and unknown but now it was up here and popular. He could see that heathenism was going down and denominational Christianity was going up. He claimed that he had seen a banner in the sky and on the banner was a cross with the words with the words *hoc signo vinci* which means by this sign you will conquer. So he took this to the people as a sign that they were to conquer the whole nation for Christianity. So he made a decree that all denominations were to merge with the Catholics and there would be just one church and with one church they were

going to stamp out everything that was pagan.

Well, when you try to conquer with swords you will have bloodshed of course. And you will have people surrendering to the new power whether they are willing or not simply to save their lives. So they will continue to be heathen in silence. So in twelve years he conquered the nation for himself saying that it was for Christianity. But in doing this he had done more for the Catholic church than he realized. In a few years it would be the people who would rule the empire.

In the year 325 Constantine called the Nicene Counsel which added to the holy days the day of Easter. They accepted this now into Christianity with its bunny rabbits and eggs because it was a celebration of fertility. And that's the way things got added into Christianity.

This man Constantine, before his reign was over had to flee from Rome for his life to Turkey to establish his capital in Constantinople. He died in the year 337 at the age of 65 years.

The next thing of importance happened in the year 354. Paganism was not stamped out. It was underground. There were many ways that this was manifest. They worshipped the sun. Solar Sun. They said that December 25th was the birthday of the Sun. Pope Liberius had noticed that heathens who claimed to be Catholic would bow to the Sun before entering the church. Liberius got the idea if he could transfer the pagans allegiance to the Sun to the Son of God. It says in the Catholic encyclopedia that no one knew when Christ was born. But Liberius decided to declare that December 25th was the birth of Christ and made a decree that anyone who wanted to celebrate the birth of the Sun could celebrate the birth of Christ and bring along all of their traditions such as Christmas trees and all that went with it. And that's where all these things came from. They were not from a Christian source, they were a heathen source.

In the year 370 something else was added. Pope Domicus saw that people were not spiritual. They were natural, materialistic people. So what he did was issue a decree that they should make pictures of Jesus, Mary and the apostles. Remember, this was in

Rome, not in Palestines. All the pictures were done in Roman style, not in Jewish style. The only reason a Jewish man would have long hair was if he took a vow as a Nazarite. But remember, Jesus was not a Nazarite, he was a Nazarine. Those disciples of his were not Nazarites, they were Nazarinnes. And their hair was not long. But Romans made those pictures in the style of the Romans.

When I was in school taking art I remember learning about the picture of the Lord's Supper. The artist used a very handsome man as the model for Christ. Then he spent several years painting the other apostles. When he tried to find a model for Judas Isacariot he looked for a long time to find someone evil, and finally found a man who was very dissipated from a life of wickedness. When he began painting him he found that it was the same man he had used as a model for the picture of Christ. So this goes into the story of those pictures being painted.

Okay that was the year 370. Let's move up in history a ways. We've got pictures now, and images added to Christianity. In the year 600 there was something happening that was very interesting. They issued the order over the empire that the Mass must be said in the Latin language because they said it was the language of the angels that would be spoken in heaven. Now you can see how narrow minded and short sighted they were they didn't realize that other people's language seemed just as important to them as their language did. Let me use a little illustration that might help you understand. When I went to the Phillipine Islands 40 years ago we got a man to help us learn the language whose name was Arillio Alvaro. He was a purist in Tagallo and he loved the Tagallo language. However, he could speak both Japanese and English fluently. But Tagallo was his first love. He said, "You know, Tagallo is the most beautiful language in all the world. There's no language in the world that sounds just like what it means. But when you talk Tagallo it sounds just like what it means." To him it did but to me it didn't make any sense at all. But that's the way it was for the Romans in those days. They thought their language was the most beautiful language in all the world. And they made it the language of the church whether people understood it or not. That decree stayed on

the books until 1960.

Anyway, let's come down to the year 788. They made the decree that liberated the people to worship the images and pictures and relics now that they had of Christ. Some people tell us that there were so many relics of the cross that if it had been put together it would have made a mountain. It was just a matter of selling stuff, selling something. With the purpose of making money. In the year 800 the fishermen went to the Pope and asked for help because their business was going on the rocks because people had become more meateaters, eating beef and pork and other things. So the Pope made a decree that people all had to eat fish on Friday. That's where it all got started and it stayed on the books until 1900 and something too.

They felt that they could rule over people in ignorance better than if they were educated. They forbade education and this is what ushered the whole of western Europe into the dark ages. And it was an age of ignorance where the people weren't allowed to get an education. This went on hundreds of years until the Reformation.

In the year 1000 holy water was added. In the year 1090 the rosary was added. Rosary was a matter of coming to the place where they all had memorized prayer and the rosary consists of a chain of beads of 50 small beads and 5 large beads, interdispersed. Every 10 beads is a large one. And they pray; when they say an Ave Maria it is a small bead or a Hail Mary. For a large bead they say the Lord's prayer. They had these memorized, they count their beads, one for Mary, one for the Father. The rosary is actually copied from the heathen and it is still in use today. The heathen also have their beads and their prayers to the heathen gods. So its the same old system ushered into Christianity.

In the year 1215, they brought in the confessional which meant that the people were supposed to confess every week before they were to partake of the Mass. That is to partake of the emblems. They were to confess all their sins to the priest. Every person in the church had to do this. There was something else added in the year 1209. It was the law of the Inquisition which made it so that they began investigating into the lives of all the people to see if they were

worshipping in any other way than the Catholic system. For instance, if they were worshipping in their homes they would take them out and put them to death. They had many ways of putting them to death. One of them was to put them on a cross and then to build a fire under them and slowly roast them to death. This was one of the worst systems. Hundreds of thousands of people were put to death.

And again, all these records were kept by Catholic priests. One man was given the job of keeping these records during the Inquisition and it became so horrible to him that he decided he would publish it because it was too terrible that the Catholic church had done these atrocities. And he himself became excommunicated and he became a fugitive and had to flee from Paris to Madrid and back again. Finally he died, just being hounded to death.

Well, we come to the year 1439 the teaching of Purgatory was introduced. It is just a scheme for getting people's money. Everybody goes to a place of burning fire where they have to pay for their sins. Now that's the teaching of Purgatory. If this teaching were true, it would mean this: It tells us in the Bible that Jesus went to the cross to die for our sins, to pay for our sins. And if Jesus paid for our sins then they are already paid for but if we go to pay for them again, then they never were paid for. It's a contradictory teaching. And it was only used to make money. And what they do, they say, "now, your husband or your wife is in Purgatory and you have to pay money for us to pray for her to get out." And they sap people down until they get all the money they've got. And this is what Jesus said about the Pharisees "woe unto you scribes and pharisees for you devour widows houses and for pretence make long prayers." The reason for the long prayers is to get the husband out of torment. The Catholics adopted the same system.

Now then, the Catholic church had become so rotten, so foul it was repulsive. There came a practice of selling indulgences. This meant the priest would go around and people could say that they intended to commit some sin. It could be thievery, adultery, anything and the priest would tell him the price he had to pay. So he could pay the price ahead of committing the sin. That was the

practice of selling indulgence.

Now when a power gets so much money involved it becomes corrupt. You see it in politics or any system that gets money. We could have this happen among us too, if we ever get too much money, we could become corrupt. Because of this corruption, there were those who saw it and hated it and this is when the Reformation came in. One of the Catholic priests who saw this was Martin Luther. Martin Luther was born 1483 and live until the year 1546. He was a German catholic priest. There was another man John Calvin born in the year 1509 and lived until 1564. He was a Frenchman and a lawyer. Another man, John Knox born in the year 1515 and lived until the year 1572. He was a Catholic priest also. These men met in Switzerland. They wanted to take the Catholic church back to the days of the Bible. They were honest men. We will give them that much. They wanted to clean up the Catholic church and take it back to the days when the Catholic church was young. They only knew the Catholic church, the church without a proper ministry and without the church in the home with the testimony. They did not go back far enough. They did not go back to Christ. The Catholic church was like a tree cut down to the ground but its roots were still alive, the root of bitterness.

Luther started the Lutheran church. John Calvin started the Hugonots and the Puritans. Something a little this side of the Catholic church. And what John Knox started in 1560 was the Presbyterian church.

Now then the mistake they made was that they did not go back to Christ. The people who did people a real favor are the ones who took man back to Christ. . . .

It's a long chain of human beings. If I take a piece of wood one foot long; a one by two. I tell you to cut ten thousand pieces just like that. You cut a piece of wood and throw away the pattern and use the next piece for the pattern and you keep on cutting ten thousand pieces, always using the last piece for a pattern. The last piece will be 14 feet long because you have used the last piece for the pattern instead of using the original pattern.

You must be sure that we use the pattern of Christ for the

ministry. That makes all the difference in the world. We may not know where God's people were in all ages but that doesn't matter. If God has raised up in our day a prophet that has gone back to Christ that's all that's important. We must keep that firmly in our minds. (Undated transcript distributed to Two-by-Twos, 1981?)

LEO STANCLIFF – Part 3

- ▶ My hope of salvation is the blood of Christ. But I would like to explain to you what it means. The blood of Christ is the ministry and the church in the home. Without the New Testament ministry you don't have the blood of Christ which includes the church in the home. The forgiveness of sins is a fringe benefit. (1981, *QBW*, p. 10.)
- ▶ Jesus Christ was the pattern minister and He gave the New Testament ministry to us. (1980, *QBW*, p. 4.)
- ▶ There are two things upon which the Truth of God rests, Jesus gave us the ministry and a way of fellowship. Now the ministry is the foundation of Christianity. (Sacramento, California 1980, *QBW*, p. 37.)

RICHARD SULLIVAN

- ▶ Without sacrifice there is no true worship. (Post Falls, Idaho 1971, *QBW*, p. 21.)
- ▶ We believe we have existed since Jesus sent forth the 70 disciples two by two. (1943, *QBW*, p. 39, 41.)

EVERETT SWANSON

- ▶ People are confused about what God's mercy is. It isn't just a kindness, God's mercy is in giving us time to repent. (Kelso, Washington 1970, *QBW*, p. 6.)
- ▶ Except ye be converted and be as a little child there is no hope of being saved until you become desperate and humble and begging for assistance. (Ronan, Montana 1973, *QBW*, p. 14.)
- ▶ If I have never been right before, I want to be right now. What matters the price I must pay? The Lord has the covenant sealed. (Moscow, Idaho Special Meeting, *QBW*, p. 14.)
- ▶ If we love God and His people and His Way we have the surety of being saved. (1976, *QBW*, p. 14.)

- ▶ Christianity is the continuance of the life and teachings of Christ. Anything else is a departure from taking all the words of Christ. (1976, *QBW*, p. 29.)
- ▶ Sacrifice is an investment. God won't accept our sacrifice unless it is spotless. It must be our best. (1971, *QBW*, p. 21.)
- ▶ This Way did not start with William Irvine. It was started by a group of men who received a revelation from God. (1988, *QBW*, p. 31.)
- ▶ I would rather that you did not record what is said in meeting. If you need to remember what is said in this meeting the Holy Spirit will bring it to your remembrance. There are people who are trying to collect information about what we believe. (Olympia, Washington Convention, *QBW*, pp. 33, 34.)
- ▶ Scripture is not the Word of God until it is spoken by a Worker. (1969, *QBW*, p. 35.)
- ▶ We can always judge the state of a person's salvation by his attitude towards the Workers. (1985, *QBW*, p. 39.)

MAY SYLVESTER

- ▶ The information in that book [*The Secret Sect*] is just that man's theory about how the TRUTH began. (September 1989, *The Founding of the Christian Convention Church*, p. 1.)

THAROLD SYLVESTER

- ▶ Different churches have different ideas of what the word Trinity means. Be sure to ask them what they mean by the word Trinity. (Washington, *QBW*, p. 2.)
- ▶ Christ died a shameful death. Men put Him through all of that suffering but the third day God raised Him from the dead. Why? Not only to declare the power of the gospel, but to say that this is the kind of a gospel He wanted to predominate and be glorified in the world. (Oakland, California funeral of Vera Colman 1974, *QBW*, p. 6.)
- ▶ We do not believe in original sin. (*QBW*, p. 8.)
- ▶ Baptism is a type of burial. When someone dies he is covered with earth, not sprinkled with a little dirt. (*QBW*, p. 9.)
- ▶ They have got to come in. They have to be inside. When people

are brought inside of the family of God they know the shelter and protection of His blood and they can eat of that lamb. They were to eat the lamb with their shoes on their feet and their loins girded and a staff in their hands. God wanted them to be ready and willing to walk. The world today teaches that all that is necessary to save people is that the blood of Christ be shed for them. They take the blood outside, but the blood of Christ only avails for those inside. 1 John 1:7 Will that blood cleanse you if you are not walking in the light? There is no evidence in the scripture that it will. It is conditional and that is why the blood of the bullock offering was taken inside but the body was taken outside and burned. Wouldn't it take a pretty good fire to burn it? Wouldn't it cast quite a light? We are trying to get people to walk in the light of Christ's sacrifice. The body was taken outside. What the world needs to hear is what Jesus lived and taught and manifested. And when they accept that, the blood of Christ will cleanse them. That is the difference between the false gospel and the true gospel. (Parma, Idaho 1960, *QBW*, p. 11.)

- ▶ The religious world puts emphasis on (the) death of Christ. God would have allowed Jesus to be slain by Herod as a baby if that were true. The Lord wanted to show us His life, how to live, to serve, to love, invest time. (Devon, Montana 25 June 1978, *QBW*, p. 12.)
- ▶ The Lord is praised by the obedient lives of His faithful few. (*QBW*, p. 17.)
- ▶ Grace is the ability God gives us to do His will. (*QBW*, p. 18.)
- ▶ God wants faith, not facts. We aren't saved by what we believe, we are saved by having the right SPIRIT. (*QBW*, p. 16.)
- ▶ God allows sorrows into our lives so that we will draw closer to Him. (*QBW*, p. 19.)
- ▶ The amount of joy one has is directly related to the amount of sacrifice and willingness. (*QBW*, p. 19.)
- ▶ It took 40 years in the back side of the desert to get the education of Egypt out of Moses. (*QBW*, p. 22.)
- ▶ Ornamental rings are superfluous and are among the ornaments that should be put off. There is a reason for this. The end toward

which the Lord has always labored is to make His people different. We are intended to be different in spirit, different in appearance, different in our manner of life. This is what makes us a light in the world around us. If we were like the world, which is living in darkness, there would be no light. Our only hope of being a light is by being different. (*QBW*, p. 23.)

- ▶ God has provided His Way that we can experience a small measure of Heaven here. (Bakersfield, California 1969, *QBW*, p. 31.)
- ▶ God has given us a better Way, a perfect Way. (Ronan Convention 1973, *QBW*, p. 32.)
- ▶ An apostle stands between God and sinful men. (1957, *QBW*, p. 34.)
- ▶ When the messenger is right, the message is right and the method is right, God can bless it. (Milltown, Washington funeral for Jack Carroll 30 March 1957, *QBW*, p. 36.)
- ▶ The Millennium is a spiritual reign of Christ. (*QBW*, p. 40.)
- ▶ We don't deny it when asked if historical account of our founding was true. (Skagit Herald 18 August 1983, *QBW*, p. 43.)
- ▶ We are not following some way founded in the early 1900s but it goes clear back to Christ. (16 November 1983, *QBW*, p. 43.)

Note: *So much for Mr. Sylvester's regard for truth!* Notice that the two above statements are made less than three months apart, and totally oppose each other. –L. Fortt

ELDON TENNISWOOD

- ▶ Some feel pride and some feel doubt at their baptism but it is an action which must take place to be more accepted. Baptism is a serious step and not to be taken lightly. It means making a commitment for life. (*QBW*, p. 9.)
- ▶ Until people are willing to lay aside all former teaching, become as a little child, they never will understand the Truth as taught by Jesus in word and deed. (17 January 1971, *QBW*, pp. 20, 27, 32.)
- ▶ 1 Timothy 2: 8–9 We know that this is a trial. There are certain streaks of vanity in women. The thing that attracts people the most to God's Way is to have a good conscience towards God. Diamond rings are costly array. Humble people will always obey. (Milltown Convention 28 August 1988, *QBW*, p. 23.)
- ▶ We are running a race. What is hindering us? Satan causing unbelief, doubt, lack of confidence in those that preach the gospel. (*QBW*, p. 26.)
- ▶ I hope you have made an inward surrender to the Lord so that you can accept the teachings as they are given through the Holy Spirit from His servants. There is a necessity for us to lay aside all our thoughts and our reasonings and accept what God teaches us through His Spirit. (letter dated 1971, *QBW*, pp. 27, 32.)
- ▶ All the denominations of the world have come from man's brain as to what suits God. (Milltown Convention 28 August 1988, *QBW*, p. 29.)
- ▶ You wouldn't think anyone would despise a Worker! Let no one despise thy youth. (Milltown Convention 28 August 1988, *QBW*, p. 36.)
- ▶ If the ministry does not keep the pattern Jesus laid down, it does not love Him and cannot have the Father dwelling in it. (*QBW*, p. 37.)
- ▶ There is only one way to show the love of Christ. Do what I can for fellow servants. (Ronan Convention, Montana 15 June 1973, *QBW*, p. 40.)

MARY THOMPSON

- ▶ Jesus had victory over His own will right to the end. This is where God's blessing lies, victory over our own will. (letter written by Mary, Scotland 1980, *QBW*, p. 8.)

WILL THOMPSON

- ▶ Without controversy, great is the mystery of godliness; God was manifested in the flesh. The thing that gave me confidence was what I saw manifested in the lives of those that brought the message and those that had a background—parents who were seeking to do the will of God. (Monaghan Convention, Ireland 1957, *QBW*, pp. 3–4.)
- ▶ Justified in the Spirit. Here is a little verse that came to me as I thought of being justified in the Spirit. “Hereby know ye the Spirit of God. Every Spirit that confesseth that Jesus Christ is come in the flesh is from God.” John did not mean that we have a mental belief that Christ came and was born of the virgin Mary and suffered at the hands of Pontius Pilate—it means more than that. John had in mind that the Spirit of Christ would be manifested in mortal flesh. As we look on the world today, we see quite a sprinkling of religious life, much sacrifice and much going on outwardly, but we don't see too much of what John wrote here – of the Spirit of Christ being manifested in human flesh. (Monaghan Convention, Ireland 1957, *QBW*, p. 35.)

MIKE THORSTEINSON

- ▶ What's the difference whether the Holy Spirit is called “it” or “He”? (letter 1983, *QBW*, p. 2.)
- ▶ We do not deny the deity of Christ. We may differ slightly on His humanity but I'm not sure what “true humanity” and “true Deity” entail. We believe in the virgin birth by which two natures came to be in Christ Jesus. (1983, *QBW*, p. 5.)
- ▶ Salvation by total grace implies that man need do nothing before or after. (1983, *QBW*, p. 17.)

JUDY TINKLEPAUGH

- ▶ Jesus knew that His flesh could keep Him from going to Calvary. (Anchorage, Alaska 1970, *QBW*, p. 8.)

ARCHIE TURNER

- ▶ Then there is the best cleansing of all. The provision made in the precious blood of Christ. This is the heavenly provision made that we might be cleansed from what we ourselves could never cleanse ourselves from, so that we might be able to stand spotless before the Lord. His blood will cleanse us from all sin. (Chelan Convention 1961, *QBW*, p. 10.)

UNNAMED

- ▶ Don't pray too long, long prayers are for the secret place; pray in such a way that all can hear, understand, and be edified. (Convention notes 1910–1917 P. 63)
- ▶ Don't read too much: when you hear a person read a lot its proof they haven't anything from God, one or two words spoken from the heart are better and more helpful. (Convention notes 1910–1917 P. 64)
- ▶ Don't have meetings in a home where children are not under control. Those who have the privilege of having meetings in their Homes are responsible for exercising Authority over their children, so there is no romping around or disturbance while God's people are in the Meeting. (Convention notes 1910–1917 P. 65)
- ▶ Don't forget you have the same responsibility as workers to get people saved, this thought should save us from drifting. If you live in the world as you should, you would help to get them saved. Two ways of living in the world, one way to live in it for what you can get out of it. The true Love, live in it for what you can give it – "The Truth." (Convention notes 1910–1917 P. 66)
- ▶ Don't be afraid to love each other with the true love of God, look up the passages in New Testament that speak of loving each other, you may love all the workers from the least to the greatest, but that is not the whole testimony, the real test as to whether you are in God's testimony or not, do you love all the Saints even the weakest, who seemingly gets the least victory, and the ugly ones too? Love with the spirit of give and take—Live and let live. (Convention notes 1910–1917 P. 67)
- ▶
- ▶ Every morning we want our life refilled with the Holy Spirit. [Sister Workers letter to Friends November 1982] QBW P.2
- ▶
- ▶ The Holy Spirit is like a dove. It can be frightened away. QBW P.3
- ▶

- ▶ We gain by trading the Human spirit for the Divine Spirit. [Japan convention 1987] QBW P.3
- ▶
- ▶ Jesus is more like us, therefore, we should pray to our Heavenly Father rather than to Jesus. [Special Meetings Boston MA April 21 1985, senior brother worker] QBW P.4
- ▶
- ▶ To those who are willing to receive Him as their Savior King, He becomes Emmanuel, “God with us”. In Him we see what God is like. QBW P.7
- ▶ God put His seal of approval on the life of Jesus by raising Him from the dead. [gospel meeting Hazelton] QBW P.8
- ▶ The authority to baptise was given only to one type of ministry. The ones to who Jesus gave this authority. No minister can bring you into anything more than what he has. The wrong kind of minister even though he might baptise you by immersion can only bring you into the church he is a part of. On the other hand, when one is baptised by a minister who is in fellowship with Jesus, he shares with him the same pure fellowship that he is enjoying. QBW P.9
- ▶ I wouldn’t depend on the blood of Christ to save me. It takes more than that. [sister worker 1988] QBW P.10
- ▶ We shun all publicity for any written material could get into the wrong hands. We must protect ourselves. [April 21 1985 Special Meeting, Boston Massachusetts] QBW P.33
- ▶ We must never seek publicity, keep ourselves hidden and apart from the corrupt world. [March 10 1985 Los Angeles Special Meeting] QBW P.33
- ▶
- ▶ You can only profess through our group. You cannot know our Heavenly Father through the traditional church. [Seniorbrother worker Los Angeles CA Special Meetings Mar. 10 1985] QBW P.12
- ▶
- ▶ You must receive the Lord and you do this through the power of one of us. [Seniorbrother worker Los Angeles CA Special Meetings Mar. 10 1985] QBW P.12

- ▶ Were not the Apostles saved without blood? [Rhodesian worker 1927, 1924?] QBW P.11, 15
- ▶ There is no written material on our doctrine. We stand alone on the King James version. That is our only written word. [Mar 26 1985, conversation in Putnam, Connecticut, brother worker.] QBW P.17
- ▶ No one can reach heaven unless they enter as beggars. [Walla Walla Conv. 1987] QBW P.15
- ▶ Frankly, I don't know what the doctrine is. [brother worker, Kelso, WA, 1978] QBW P.16
- ▶ We should not associate with anyone outside our group for they are influenced by evil power. That may even include your natural family. We are your real family. [elder brother Worker, March 10, Los Angeles, CA] QBW P.25
- ▶ My family grew up in a Bible believing church. We didn't know the true, narrow way until we denounced the traditional church and heard The Truth from one of our beloved workers. We realized that the Bible church people were no different from the Mormons. We are the True Way. My cousins are Moody Bible Institute Missionaries and those poor souls are going to hell because they don't know The Truth. [An elder, Jan, 1985, Worcester Massachusetts] QBW P.29
- ▶ First, God's purpose is to give light. We received light before Christ came to dwell in our hearts but did not have the fullness of light. Second, after He had given light to us, He begins to draw us unto Himself. Third, as God separated the dry land from the sea, we are no longer submerged and swallowed up in worldliness. It is then that fruit can begin to appear. Fourth, God created the sun, moon and stars in the beginning of the fourth day to shine forth in the day and the night. After the first three steps of re-creation, the real separations have taken place in our lives and we begin to become fruitful, it is then Christ, the Son of Righteousness, can begin to shine in our lives. Fifth, the fishes, animals and fowls of the sea and winged fowls of the earth were created. When Christ rules and shines forth in our lives, then we are in a position to face and fight the world, flesh and devil. Sixth,

the animals of the earth and man were made. The animals of the earth and man living under God's control. QBW P.28

- ▶ We are God's chosen people. Our main objectives are to serve the workers, attend gospel meetings and conventions and honor The Truth. [Los Angeles Special Meeting, March 10 1985] QBW P.29
- ▶ One woman said she was so grateful to hear the Truth from us. She had gone forward several times in her church and recommitted her life but it never took hold. Only when she found us did she find The Truth. [Los Angeles CA Special Meeting March 10 1985] QBW P.30
- ▶
- ▶ Most of our converts come from the traditional church. That clearly shows us how lacking the Church is and it is up to us to show them the true Narrow Way. Our gospel is a way of life. [senior worker, Los Angeles CA March 10, 1985 Special Meeting] QBW P.30
- ▶
- ▶ Traditional Christianity is perverted religion. [May 12 1985 Millbury, Massachusetts] QBW P.30
- ▶
- ▶ We must not associate with anyone outside our Fellowship. We are servants to God and our workers. We denounce all churches and Pastors to be Satanic and corrupt. Our workers are near the level of Jesus. Some are at His level. Jesus is very human and our example. [elder, Fellowship Meeting Boston Massachusetts May 5 1985] QBW P.30
- ▶
- ▶ Billy Graham is representing the false gospel and is doing it to become a millionaire. We must shun this so called gospel. We must be very careful here in the New England area since this false prophet is coming to Hartford. We will reach the world before he does! We estimate our numbers to be about 450,000 for the United States and 600,000 to 700,000 worldwide. [conversation with senior workers May 12 1985] QBW P.30
- ▶ We should never use any guidebook but the true King James version. All other books are not allowed. [Special Meeting Los Angeles CA March 10 1985] QBW P.34

- ▶ Billy Graham is our enemy and is a false prophet. Ted Armstrong is in the same group as the Mormons, Baptists or Catholics. [April 21, 1985, Special Meeting, senior brother Worker, Boston Massachusetts] QBW P.36
- ▶ God has always chosen to convey His message through living epistles, the Workers [Convention Gems] QBW P.39
- ▶ This ministry came before the church and the church was built around the ministry. No salvation for any, apart from the ministry as given in the scriptures. [Olympia Convention 1957] QBW P.39
- ▶ I can't resist! This one is not easy to pass without comment. The very first sentence could not be more true; but the common member of the cult is hearing "first century" in this statement, while the Worker was giving accurate information about the founding of the cult in 1897. There were no church members at first, only preachers. The so called "church" was indeed formed around the preachers, for those preachers found it rather convenient to have homes to live in instead of the streets. In the second sentence, the Worker was claiming to be God, the giver of salvation, but I would like to have asked which verses of scripture gave such authority to the ministers!
- ▶ This same Jesus shall return. He will still uphold the same ministry, the same fellowship, the same worship, the same baptism. [gospel meeting, Hazelton] QBW P.40
- ▶ This church was not started by William Irvine. It was started by a group of people in the early 1900s [Sister Worker, 1988] QBW P.41
- ▶ Backsliding starts with ignoring our husband or family then ignoring elders, Workers, God and the Bible. It's all downhill and leads to immorality and hatred. [Special Meeting 1976] QBW P.45

Tp

LYLE VAN KEUREN

- ▶ Jesus suffered for us that we should follow His steps. [Ronan Montana 1973] QBW P.6
- ▶ Every spirit that confesseth Jesus Christ is come in the flesh is of God. The reason that we are always being brought to death is that we might manifest the life of Christ in our mortal flesh. [Special Meetings 1958] QBW P.6

BRUCE WADDELL

- ▶ Faith cometh by hearing, not reading. No one can receive salvation simply by reading the Bible. (Glen Valley Convention 4 August 1988, *QBW*, p. 12.)
- ▶ Tom Turner went into the work in 1898 and went to Australia in 1905. (Glen Valley 4 August 1988, *QBW*, p. 36.)

WARREN WAINWRIGHT

- ▶ We do believe in the blood of Christ. It has not been talked about enough in the past. The blood is part of the gospel but reconciliation is through this ministry. The workers are the mediators. (Boring, Oregon 1988, *QBW*, p. 5.)

GEORGE WALKER

- ▶ We might ask you to profess to be saved and yet you could go to hell. Being saved means “right about face”, turning your back on that which leads you wrong. (Crocnacrieve Convention 1910, *QBW*, p. 13.)
- ▶ Because of sin entering, God’s plan was changed. When man sinned God planned re-Creation’s plan. (*QBW*, p. 28.)

STANLEY WATCHORN

- ▶ What actually brings salvation to us is what we allow the Lord to do in our hearts. (Post Falls June 1955, *QBW*, p. 13.)

SUSAN WEICHERT

- ▶ God is our Father and Jesus is our elder brother. God is supreme. He and the Son planned Jesus’ coming. If just the blood was all that was needed, then Jesus could have died as a baby. It is the manner of His life that we need to see. The Lord has given the perfect way. His Spirit is like the road signs. It will guide us. (Spokane, Washington 1981, *QBW*, pp. 5, 8.)

GLADYS WEIR

- ▶ We cannot possess until the Price is paid, which is our all. The more it costs us the more it is valued. (Hayden Lake Convention 25 June 1949, *QBW*, p. 21.)

IDA WEST

- ▶ The doctrine of the living witness came about as a result of the very able preaching of William Irvine and others, of their exposition of the Scriptures in the clear light that had been revealed to them, and of the power (i.e., power from on high) they experienced in surrendering their lives unreservedly and unconditionally to Christ by going to preach in the same manner as he sent the Twelve and Seventy, first to Israel and then to the world. They thought that the effect thus produced had to be explained in this way. (letter dated 14 May 1981 to Mary Ann Shoeff, *The Life and Ministry of Edward Cooney*, p. 57.)
- ▶ There is no doubt the Holy Spirit moved, and these young men gave their lives without reserve and unconditionally set their gaze and affection on Jesus and the apostles in going forth to do what they did. God provided their needs and gave them souls for Christ Jesus the Lord, which made heaven rejoice. They turned many to righteousness. But in their fervour and zeal they failed to see that their emphasis on what they were doing was slowly taking over from what Jesus did in respect to his expiation (Rom 3:21–28). Satan's strongest weapon is to deny the effect of the blood of the Lamb of God. (letter dated 2 August 1982 to Patricia Roberts, *The Life and Ministry of Edward Cooney*, p. 58.)
- ▶ Their statements re living witness were a great mistake . . . By stating and restating that all before them, who named the name of Jesus, were in hell, Irvine, Cooney, Gill and others tried to show up the vile only but neglected to grant justice to those they accused. This side would have shown love, mercy, truth, and correct judgment – the weightier matters of the law. (letter dated 2 August 1983.)
- ▶ When we expose error, we must exceed in righteousness. (*The Life and Ministry of Edward Cooney*, p. 64.)

EVERETT WILCOX

- ▶ There would be many saved people if the written word could give life, but it takes the Living Word (the scripture being lived by a worker) to produce Life that is eternal. (letter from 1984, *QBW*, p. 34.)

GORDON WINKLER

The “Gospel” According to Gordon Winkler

RECORDED AT GLEN VALLEY B.C. AUG.12 1990 by L. Fortt

It was about the sixth hour and there was darkness over the earth until the ninth hour. The sun was darkened and the veil of the temple was rent in the – in the midst. And when Jesus had cried with a loud voice, he said Father, into thy hands I commend my spirit; and having thus said, he gave up the ghost.

Same chapter that Shaun (Buckley) just gave about. I’m sure that all of us are aware tonight that ah this is the last convention in Canada. This is the last convention in British Columbia. This is the last meeting of our convention. This is the last hour of our convention. Almost half of the hour is gone. We only have about thirty minutes left of our conventions in Canada. Was mentioning it to somebody last night and they said, “Well, you have the privilege of closing the door. I hope that none of us feel that just because we come to the close of a convention that the door is closed. The convention’s opened to us a view that we’ve never had before and God has shown us the things that pertain to his kingdom, because the windows of heaven have been opened to us and we have been able to see Jesus again in all his beauty. If you folks are like I am, I just find it hard to (interpret?) the feeling in my own heart. But it—it’s positive. I want to do this, I want to be this, I want to have that, I want to do this, and I’m grateful for this kind of inexpressible feeling that rises up in my own heart.

These are the last words that Jesus uttered this side of the grave, “Father, into thy hands I commend my spirit.” There’s something very vital about the last words that people tell us before they enter into eternity. A few weeks ago Calvin and I had the privilege of

going to a hospital. We visited a man who came to several of our meetings and little by little we saw that the spirit of God was changing that man's attitude and outlook. We'd like to tell you that he made an open confession of Christ that he didn't, and we would just like to leave that in the hands of God. We came to the room that he was in and the poor man was on oxygen, and was panting for breath. And he – he motioned for me to come close to him and I thought he said these words, but I wasn't sure, so I got close to his mouth and he said, "Gordon, how are the words of the Lord?" I was shocked, I was surprised at that man saying those words, "How are the words of the Lord?" And those were the last words that we heard that man utter this side of eternity. We had the privilege of having a little part in his service. We were glad to be able to tell those people that that man's heart was turned toward God. We took him out to the cemetery and after the little service, one of his relatives came to us and he said, "I'm so surprised; I didn't know he was dabbling with the Lord." Dabbling with the Lord! Well, that's all it meant to that man. But when that man that afternoon, when he was panting for breath, he said, "How is the word of the Lord?: it was – it was serious; it was serious. There's something about this matter of death and the last part of life, and the life of Jesus and the last part of his life that's going to make all the difference in eternity for you and for me. In the example of Jesus, when he had finished the work that his Father had given him, he said, "It is finished." ; and the last words he uttered was, "Father, into thy hands I commend my spirit."

I wonder where our commitment is today. It's just so easy for us while we have health and strength and years on our side, and we're young and we're able and the future is great to us, that – well – maybe my commitment can be a little bit later a little bit later. And, I've got so many plans and there's so much in the future. The old must die, but the young may die. One of the reasons why this little vital thought was so real to me was that one of the spirits that we faced a few months ago in our field: there's a particular person there that's come to the island. We appreciated their coming amongst us. We made arrangements for them to be at meetings. They missed

meetings. They missed gospel meetings! We had a little visit with that particular person and they said to us, "We're just far too busy. We just have too many commitments with our work." And he said (more than that?), "I just don't have time for Wednesday night meeting either." And I must say that I just – I didn't have anything to say! "I have too many other commitments." he said, "Never have time for Wednesday night meeting either." So what do we say to a person who has made a choice like that? The next Sunday one of our young Friends came to gospel meeting and on his way out I shook his hand and I said, "How do you have time to come to gospel meetings?" And he's up there getting courses in university and Wednesday night and Sunday morning, "How do you have time to come to Wednesday night meetings?" And he looked me eye to eye and he said, "Dedication." That is all he said; he left with the rest of the Friends. But that was a wonderful expression of what that young man had in his heart. He had to face a course in university. He has lots of commitments as far as his education is concerned. But when it comes to Wednesday night meeting and Sunday morning meeting and the gospel meeting, he's there. Not because he has to be, but because of that simple little word that he said, "Dedication." That's where his commitment is, that's where his commitment is. And he's just a young man. He has lots of aspirations and lots of hopes and lots of plans for the future like everyone else has. But when it comes to this serious thing about the Bible, about eternal life and about death and the will of God, it's just one thing, and that's dedication.

I just appreciated thinking about a little verse that we read in – in the Acts of the Apostles. Do you remember about the time that ah Pau – ah – Peter and John went up to the temple? They – they helped that – that lame man? And ah they helped him to walk? And isn't it a strange thing that people didn't rejoice with them? But they wanted to find fault with these two men: Peter and John. And ah they thought they were unlearned and ignorant men. But they had to confess that these two men had been with Jesus. Twice this afternoon in prayer ah we heard that it would be wonderful if when we leave this convention, that people could see that we have been

with Jesus. That's a wonderful thing. That there's something that is radiating from our lives. It's just like a – an influence that radiates from our lives that people see; we've been with Jesus. One of our older sisters; she's gone into eternity a number of years ago, Alice [Caulder?], when she came home to visit us a few years ago, she talked about a certain valley in Switzerland. And she said when people lived on – that people that lived on the other side of the valley and they came into the – into the town, they always knew what route they had taken. And she said when you went near those people you knew what valley they had come through; she said they came through the valley of roses because the smell of roses was on their cloths. And wouldn't it be wonderful if when we leave this place this evening in just a few minutes, and wherever we go, whether it's to the work place or to school, or wherever it is, and just in the home life, if those who are near and dear to us, and those who don't know very much about us, they can see that we have been with Jesus?

Peter and John were – they were servants of god. They were preaching this wonderful gospel and some of us have the privilege of telling men and women about. And ah they weren't doing it because they had to; it wasn't because they were being paid for it, or because they had failed at business and they decided, well we better be preachers. There's something greater than that. And the reason that they were preaching this g– glorious gospel was because God had called them into the ministry. And they were fully committed to the welfare of God's kingdom; welfare of God's kingdom. There are people – there are mothers and fathers who love their children and they love their bodies. They educate them. They cloth them. They feed them, and all these other things. But how many mothers and fathers love the souls of their children? I told this story before, and if you old folks will forgive me, I'll tell it to you again. One of my relatives, an aunt of mine who we're grateful has passed into eternity and the last few years of her life were spent inside of God's kingdom, but for many years she – she idolized her children. She [informed?] them they were super children. She educated them very well. She dressed them well. They were talented children and

they were just outstanding athletes. There wasn't anything they couldn't do. Their name was famous. They were in the headlines. The oldest son (killed himself?); second son, approached the army and advanced as he became an addict: drug addict. Got out of the army. Took to alcohol, and then life just became a ruin to him. And one day on his way home he stopped a certain place, and it wasn't for a Coke either. He came home and found his mother in the kitchen getting ready for supper, and he said to his mother, "I'm going to kill you." And of course his mother was absolutely in desperation. Here her son was holding a gun to her and said, "I'm going to kill you." And she said, "Well, a—a—I educated you and ah I fed you and ah I did all these things for you; why do you want to do that?" Absolutely terrified. He couldn't speak very well because he had kind of a thick tongue, but he said, "Yes, you educated us and you did all these things, but you didn't teach us about God. You didn't tell us about God." It's a wonderful thing to see parents love their children to the extent where they – they care for their bodies. They're educating them; they're feeding them and they're dressing them, but O my, what's more important than the body is the soul side; it's the spirit. And that's what these two men, the servants of God were doing. They were out to help men and women and boys and girls to know the will of God for their own lives. They weren't just preaching this gospel and telling people now you do this and you do that, but the very life that they lived manifested that they were living with Jesus; that Jesus was with them. And they were doing the will of God.

Sometimes people think that what we're telling them is kind of far off; kind of off in left field and doesn't mean very much, and they can't quite understand it. And that's true, that's true. God's truth – when Jesus preached the gospel, he very often talked about – talked in parables. And he was kind of ah – kind of vague to people; talking about seed, and talking about making bread and ah – all these different things. And people would say, "Well, what's that got to do with the price of tea in China, and (–) heaven?" They couldn't understand that, and they just listened and left. But there were some people who followed Jesus, and they said, "What does this mean

anyway? What does this mean?" As much as to say "Well, this story that you've been telling us and these words that you've been telling us, what connection is that with me, and salvation, and – and creation and all these things?" And then Jesus told them about these things. In the second chapter of John's gospel, it tells about a time that Jesus went to a feast, and then he did some mir— a miracle there. And people just said that they believed on him, but it says that Jesus did not commit himself to men because he knew what was in man. Wouldn't you think that at a time like that when Jesus had such a captivated a— audience, that he would tell them all the secrets of God's kingdom?; and allow them to make their choice?; and they'd just all have eternal life? It would have been wonderful, but God's way does not work like that. Words that years invented prove that's true. But God deals with us and speaks to us as individuals. And we enter God's kingdom as an individual. And we continue in God's kingdom as an individual. And I was going to tell you a little while ago, that if anyone is dedicated to the kingdom, and the leaders of God's kingdom, that's something that we must do ourselves. Nobody can dedicate my life for me, except myself. And the only way that – that I can commit myself into the hands of God, is when I do that myself. And that's the responsibility that God puts squarely on the shoulders of boys and girls and men and women who listen to this gospel.

God's kingdom – God's kingdom is a mystery, and God's kingdom is a secret; it's a secret. Maybe some people will feel that God isn't really fair in hiding things like that, but God protects his kingdom; he protects his kingdom. And he only wants a certain class of people in his kingdom. If we're willing to become what God wants us to become. then we have a part in this wonderful kingdom of God. Do you remember one time that Jesus, when he prayed to his Father, he said, "I thank thee Lord of heaven and earth, that thou hast hid these things from the wise and the prudent, and hast revealed them unto babes, for so it seemed good in thy sight." And that's the – that's the way that God planned it. And Jesus thanked his Father for doing this; for doing this! That's why in every country, and every land, every race, from the beginning of time until the end

of time, there's only going to be one class of people in the family of God. It's going to be men and women and boys and girls who in their heart become like a child. I shouldn't tell this story on this poor man time and time again, but it seems to – it seems to kind of compound the thought. We had gospel meetings in a certain area one time, and ah we talked to this particular man, and he said ahm – ahm – “I don't like this idea of God's kingdom.” he said, “God gave us brains so that we could use them.” And we said, “Yes, God gave us brains so that we would become a little child.” He said, “I don't want to become a little child.” It's just as simple as that, “I don't want to become a little child.” And if we don't become like a child, then the windows of heaven are closed to us, and the door is closed; and when we look on, we think it's just a complete mystery, and we don't know anything about it. And that's true, that's true.

Peter and John, when they were telling the gospel story, they were living the gospel first of all. They were men who like Jesus, had given up everything that they had; given it to the poor, and had gone out As homeless, stranger preachers for the gospel's sake. And I just love to think of this – these basic truths that are so vital in our salvation, and have stayed the same from the beginning of time. There's no other way, there's no other way. In the end people had seen that they had been with Jesus. And they were ministers of the gospel, just like Jesus. The people could see that, they could see that. They didn't have a home of their own. Remember that Jesus said that the foxes have holes, and the birds of the air have nests, but I the Son of man have nowhere to lay my head. He was a homeless preacher for the gospel's sake.

And here Peter and John were following in the footsteps of Jesus, as preachers of the gospel. And God gave them the privilege and authority to tell this gospel that, “ Is hidden from the wise and prudent, and revealed unto babes.” This man that they helped that was at the temple gates, the poor man was lame from birth. And they took him – took him by their hand, (—) grabbed ahold of his hand and God did something to his ankle bones and the man walked for the first time in his life; first time in his life! That's what the gospel does. It helps men and women to walk in the way of

Jesus. None of us, no man, no woman, no boy, no girl, in their own strength can follow the teachings of Jesus; it's utterly impossible. And if God doesn't put strength in our ankle bones spiritually we can't walk in the way of Jesus. The reason for the gospel is not so that you and I would have a rosy life, or that we can just throw everything to the wind and say, "Well, from now on I've got salvation. We had the privilege of visiting with an older man over in Victoria just recently, and ah he wrote Calvin and I several pages of – of his ideas to prove that we were wrong. We didn't – we didn't argue with him. One day I visited him and he said, ahm – I just happened to say, "Do you happen to feel that once saved always saved?" And he said, "Of course I do," he said, "don't you?" I said, "No I don't." "Well," he said, "Young man, you'd better get down on your knees and pray because once saved always saved." No, that's not true, that's not true. There's no promise of that. Now this glorious gospel that Jesus was telling about, and the disciples were telling about, the purpose for the gospel was that the souls of men and women could be saved. That's the purpose of it, the soul, the spirit.

In Psalm 31 in about verse 5, David I believe was the writer of the Psalm, he said, "Into thy hands I commit my spirit, for thou hast redeemed me O Lord God of truth." And I just appreciated that verse when I found it today. Here was a man – David was a king, and he had lots of authority, that he could have cracked the whip just where-ever he wanted to. But – but David was a man that was basically honest before God, and his trust wasn't in men, and his trust wasn't in horses, but his trust was in God. And he said, "Into thy hands I commit my spirit, for thou hast redeemed me O Lord God of truth." And that's a wonderful commitment, just to – to pour our whole spirit and our keeping into the hands of God. Our elder brother, Ernie (—), when he was with us a few years ago at Duncan, he opened up his heart to us and – and I just appreciated that very much, and he said to us – he said, "Every morning – every morning that I live, that I purpose in my heart to commit my body, and my soul, and my spirit into the keeping of God's hands." There was a strong able bodied man with lots on his – on his side, but he

said, "Every morning I purpose to commit the keeping of my body and my soul and my spirit unto God."

Do you remember the time that ah in the Acts of the Apostles there's a man by the name of Stephen, or Steven, he was preaching the gospel and people hated him? And so they – they took some stones and they – they fired at him. And in the last words that he uttered he said, "Father, receive my spirit.", receive my spirit. Then it says he cried with a loud voice and he said, "Lay not this ch— not this sin to their charge." Those are the last words of that man who was stoned to death. And he was stoned to death because of the gospel. This man's fears; this man's hurts; they – they prick me in my own soul because I wonder what I'd be like if I was faced like that. If I was faced with a mob and because we were preaching the gospel and they had threw stones at u— at us – at me. Could I really say that? Could I really say that; Father don't lay this sin to their charge, they don't understand what they are doing? And then my last breath I would say – I would commit the keeping of my soul and my spirit unto God; Father, receive my spirit. And after all, that's the most important part of our being, it's our spirit.

Do you remember that little verse in ah Solomon's writings? And I think he talked about the silver cord that is broken and the cistern b— the pitcher at the – the pitcher by the cistern that's broken and then he said, "Then the dust shall return to the earth as it was and the spirit shall go back to God who gave it." And that's the last chapter; that's the last. All these opportunities, the silver cord is snapped, the pitcher a— at the cistern is broken, and the wheels have stopped turning and then the dust returns to the earth. I don't think I ever really noticed that before! I thought it was the body returns to the earth, which m— of course means the same, but after all, we're just dust, that's what we are. And do you remember the words that in Isaiah that says, "The people is grass." I used to think that – that the people are like grass, but it says the people is grass. That's all we are, we're just grass.

And then Solomon said "The dust shall return to the earth as it was from the beginning, and the spirit shall return to God who gave it." And that's – that's the last. I wonder if I'll be the same really

when life comes to the end and all the possibilities are gone, hopes are gone and possibilities are gone, and strength is gone, money doesn't mean anything, real estate doesn't mean anything, it's all gone then will I be the same? Is the last words the same? Jesus said to his Father after he was – after he had completed his purpose of being here as a wonderful example for us, so that we could have life and eternal life and we could have forgiveness and we get cleansing and in the last breath he said, "Father, into thy hands I commit my spirit." That's a wonderful thing. And I felt that when I thought of this convention and as it progressed, that's what I want in my own heart more than anything else. Getting older is a wonderful experience in spite of aches and pains; in spite of them, because we see a little clearer the purpose of life. And all these things that seem to be so wonderful were only getting less in value; we're looking for something that's real. The last words that my father uttered were in a hospital in Saskatoon; that's hundreds of miles away from (England?). My mother said to him ah "Dad, don't you want to go home?" And he said, "No," he said, "I'm going home." And that was the last words he ever said; just like the dust is going to the earth as it was, and the spirit goes back to God who gave it.

I hope that our convention, gathering together and listening to the word of God, will touch our hearts, and we'll want to give God the very best. And when life's little day is done and we get to the end of the last chapter of our life, we can have the spirit that – that Steven had towards others, we can commit the keeping of our soul to God; and we can, like Jesus said, "Father, into thy hands I commit my spirit."

Would you like to turn to a hymn now in closing? Hymn two hundred and ninety. And when we get to the third verse would it be possible that there be some amongst us as they listened to the story of Jesus, and ah the gospel, and God has touched their heart, if they would like to express in their hearts just what this hymn says; there might be some amongst us who would like to – maybe they have had some difficulties in life and they would like to rededicate their life, rededicate their life. When we get to the third verse, and you've been singing the first verse and the second verse and in your heart

this is the purpose of your heart, would you like to stand in the third verse to inform persons who are close to him, to give an expression to those around about y— about you and to God himself that you want to give your spirit, you want to commit your body and your soul and your spirit into his keeping so that you can have eternal life, so that you can have forgiveness, so that you have cleansing, then you can have the promise of eternal life. We'll sing this hymn two ninety together.

I will travel on with Jesus, other voices bid me stay
But I cannot bear the parting, I am going all the way.
What is in the world to charm me, Why should I my Lord betray?
Precious is His love and friendship; I am going all the way.
We will travel on together, naught shall tempt my feet to stray;
His compassion faileth never; I am going all the way.
Stronger grows the bond of union, As I follow and obey;
There's no parting from my Saviour; I am going all the way.

GORDON WINKLER

- ▶ I yearn to be basically honest before God. (II Glen Valley, *Forward Press*, Spring 1993)

DON WOLFENDEN

- ▶ We need to put out effort to do our part so He will do His. (Glen Valley, British Columbia Convention 4 August 1988, *QBW*, p. 15.)
- ▶ When did this start? Some said 100 or 200 years ago. But this was in the heart of God from the beginning. God's Way is in the Bible. Jesus the same, yesterday, today and forever. This is God's Way and we are in it. [Visiting from Pakistan at Glen Valley 4 August 1988, *QBW*, p. 31.)

FRED WOOD

- ▶ The words revealed to me through Jesus through Eddie Cooney to me. 'I will help you more when I am gone,' (1985, *QBW*, p. 34.)

LOUISE WOOD

- ▶ If Jesus was a cult, then we are a cult. (Indiana, *Forward Press* Spring 1993.)

C. WRIGHT

- ▶ Jesus will beget new life in us through the gospel. It refreshes us. God gives this spirit to people when their lives are prepared by the gospel. Then we have cleansing when we are willing to walk in this light or this covenant. If we have received Christ into our lives. (Post Falls Convention, *QBW*, p. 13.)



George Walker and William Irvine, 1910