

Early Workers – George Walker

George Walker

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Revised July 3, 2026

George Walker's Family & Background

George Walker's Family Tree

When the First 3 Workers Came to America, 1903

Notes on George Walker's Early Days

(as related on October 29, 1979) by George Walker

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Early Life History – Sept 6, 1975

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Letter to Ted & Bertha, May 12, 1912–NOT BY USA OVERSEER GEORGE WALKER!!!

George Walker's Family & Background

George Walker was born on February 12, 1877 and died on November 6, 1981, age 104 years, 8 months and 25 days. His middle name is not known. According to the 1905 Workers List, George Walker went into the work in 1899. He was probably the last one of the original group of workers to die.

When George Walker was eleven years old, he came home from Methodist Sunday School to find that his Mother had passed away of tuberculosis (per George Walker at 1971 Bessemer, Alabama Special Meeting). Obviously, George Walker was not being raised in the Two by Two fellowship or he would not have been at Sunday School.

At Tom Patterson's funeral on November 7, 1964, George Walker said, *"My own father said, 'I would rather see you a corpse.' Yet, he was a kind and good father. My Mother died when I was eleven years of age, and my father was both father and mother to us, and I have very kind feelings toward him. He was a religious man, but he didn't understand. He thought from a human standpoint; he didn't have confidence in God..."*

George Walker's parents, John and Jane (Fausett/Fawcett) Walker, were both from Northern Ireland. They had eleven (11) children.

At age 101 years, George Walker wrote his nephew Thomas Howard Walker a letter dated December 21, 1977. He told what he knew about his grandparents: *"All I know is that your grandfather was a soldier in the British Army during the days of Napoleon, at the time of the battle of Waterloo....I was about 6 when he died. I can remember him. He may have inherited or purchased the farm your father and I were born on. He divided (it) between his two sons, my father and our Uncle Tom. There were two houses on it...Later our*

parents bought another small farm that adjoined ours. This gave them about 25 acres, and that didn't bring a large yearly income, but they succeeded to rear 10 children and to give them some education that helped them to make their way in the outside world. We wonder how they did, the land was good for potatoes, and oats and these were wholesome food. We were never without sufficient food."

After his mother died in 1888, George was sent to live with some strangers: "Not long after we had revivals there, and I went up to the front to profess, and I went as far as I could. I meant it then, but I was disappointed because I realized I was not changed. I was just the same as ever. Later on I had to go away and live with strangers. During those ten years, from 11 to 21, I had some very serious thoughts in my mind." (Geo. Walker at Funeral Service for Charlie A. Hughes, August 19, 1972)

Reporting the words of George Walker at the 1910 Crocknacrieve convention: "I remember quite well when I was 11 years of age going down to the church in the village there [meaning Ballinamallard] and going and kneeling at the penitent form, for I was anxious to get converted as ever anybody was. I wanted to be a Christian. I remember kneeling there and seeking to get converted, as that was all I heard about it. I was told I was converted there, but though only 11 years old I remember having a clear feeling that I had got nothing at all. I was told and taught after that I was a Christian, but I knew nothing about it. I remember after that going from Enniskillen to Garvary Church three miles distant.

"I longed to know that I was a Christian. I yearned after it, as I did not want to live the shallow superficial life that I saw around me. There seemed to be some change made on me then, but I could not get away from the Scripture which says 'Deny yourself and take up the cross and follow Me.' I was led to measure myself by other people and to soothe my conscience. I went to sleep saying 'I am as good as other people and surely they all can't be wrong.' I anxiously tried to be a Christian, but could not do so for covetousness, selfishness, and worldliness, and I knew that so long as I was possessed of that spirit I could not go to heaven.

"I went on that way till I was 21 and the only way I thought I was a Christian was by playing into the devil's hands and measuring myself by other people. the wonder was that I ever could have been such a fool as to think I was a Christian in face of what God tells me. As I look around this district and see the impression left by the religious people of the day I am very glad that ever the Lord pointed out to me and enabled me to walk the Jesus way." (Impartial Reporter July 7, 1910)

George Walker was 21 in March, 1898 when he first heard Wm. Irvine preach. He made his choice on April 11, 1898 either going to a train, while on a train or upon leaving a train at a railway station (the accounts differ). He became a full-time worker in 1899. At the funeral service of sister worker, Ida Hawkins in March, 1978, he said, "On Easter Monday I met a man (**Willie Gill**) that told me of his desire to go as the disciples did. I could see that was the right way."

George Walker stated that he remembered "when he was being made a Methodist preacher, a book on theology was put into his hands to study. The word 'theology' meant a discourse about God and he was going to learn about God and instead of learning of Him. That was the way he was being made a Methodist preacher, and HELL WILL BE FULL of these preachers, and I would have been there along with them if my eyes had not been opened to God's true way. I longed and was anxious to become a Methodist preacher, and I would be one tomorrow if I could see one way of hope in the Bible that I could ever get to heaven." (Impartial Reporter, July 14, 1910)

At Charlie Hughes funeral August 19, 1972, George Walker said: "Seventy-four years ago last March, [1898] I went down near Charlie's home, and going to that place changed my whole course of life, and it is the cause of me being here today. Charlie was only 14 then; I was 21. I was being taught to preach to other people. I was living in the city. I happened to be working in the same business, the same department store, as another person connected with Charlie, who belonged to the same denomination as Charlie, and they told about some people who came in and preached to them, and it changed their lives. One was Charlie's older brother. These people had listened to a strange preacher and believed what he said. They couldn't explain it, but a great change had come in their lives. Because I had been taught to preach a little, they thought I could go down and help those people. They were like new starters.

"When I went down, I had no conception of who I would be meeting. I didn't take it very seriously. I just went with another man who was the leader. Before I fell asleep that first night, I heard some things that put thought in my mind....What spoke to me when I went near Charlie's home was a man in his mid-thirties that was a farmer, and had worked very hard to get the best farm in the community...When he was on the farm, the thought came into his mind, 'Suppose the Lord would want me to sell this farm that I have worked so hard to get, and give away the money, and go out and preach the Gospel like the disciples? Would I be willing to do it?' The other man with me, higher up in the denomination and in the business world, said, 'That is a foolish idea...' I had never heard of any doing it, nor any suggesting...Here is the first man in the world that I had heard talk of doing this. He did it. He went out to preach the gospel, scattered the money, and preached to within a few days of his 88th birthday." [the man in his mid-thirties was Willie Gill, who went in the work in 1900]

As George Walker told the story to a group on February 16, 1988: "A woman where he worked lived some miles from the city and told of men coming and preaching in her neighborhood, and of a number of young people leaving the church and following those men. She said some of those young Methodist preachers should go down and get those young folk straightened out and back into the church. So it was planned that one Saturday George and another young man in the church, who also was active, should go to that neighborhood and find out more about this way.

"They took a train and went to the home of one of those young people, a young man who had one of the best farms in that part. They had a visit about the Bible, and this young man named Willie Gill, about 28 years old, told them 'while working around the farm, I thought of Jesus' words to that young man in Luke 18:18 who asked what he should do to have eternal life. Jesus answer: Sell what you have and give it away and come and follow me. I wondered if Jesus should asked me to sell this farm and scatter the money and start out in this ministry as Jesus asked that man, would I be willing for it?"

"The young Methodist with George said, "That is a piece of foolishness. Who ever heard of a man having to sell a farm, or all, and then start out homeless and penniless in his ministry?" George said it struck a tender spot in him as he had quite a sermon on this subject: What Lack I Yet? Times when he preached this, that there is something lacking in your life that cuts you off from heaven, perhaps some secret thing in one's life no one knew of, and they would have to cut it out or they were wrong in some way. George said that often when he preached this some of the members had patted him on the back and said, "You're going to go places in the Methodist church." But now George said, "I felt this was what I had lacked, and it was the true meaning of this passage.

"Willie Gill lived with his mother and trained horses for the gentry to use in hunting with foxes. He would buy a horse for about \$100, train it, and sell it for about \$300; and he would bring \$100 and place it on the table and say, 'Mother, I sold a horse. Here is something for you.' Soon Willie Gill sold that farm; and scattered all and went out in this ministry and continued until his death.

"Willie invited George and his fellow Methodist lay preacher to spend the night, but the Methodist fellow had had enough and he left. George spent the night and on Sunday morning was in a meeting and stayed for dinner. After dinner he had to return to the city. They took him in a 2-wheel jaunting cart to the depot. He got on the train, and sat in one of those compartments like a small room, like they had on the trains at that time. He thought that what he heard was right, but if he went in for this, he would lose all his friends in the Methodist church; but then when he came to die, they could do nothing for you. Some people got on the train, came into his compartment, and did a lot of talking. They had been imbibing something, and that makes people talk a lot.

"Finally, they arrived in the station. George got off the train and was walking across the platform, and said in his heart, "O God, I am willing." There came an assurance of the approval of God right then and there. That was April 11, 1898. It was not long until George began in this ministry in Scotland". (Account of George Walker's Early Days-1988)

George Walker was "a former resident in the Ballinamallard district." (Impartial Reporter, July 7, 1910) Croknacrieve (which is the name of a home) is in the Ballinamallard district, which is a part of Enniskillen. It was probably Edward Cooney who introduced George Walker to William Irvine, as according to the Impartial Reporter, George was employed by Edward Cooney's father. "Mr. George Walker, who used to be a draper's apprentice in Mr. W. R. Cooney's employment, spoke last." (Impartial Reporter July 28, 1910) A draper is a person who deals exclusively in selling clothes, fabric for making clothes, and sewing accessories. A drapery shop is an establishment which sells little else besides clothes, fabric, and sewing materials. Ed Cooney's father, Wm. Rutherford Cooney, was a successful merchant in Enniskillen who owned a drapery shop at No. 4 High Street, Enniskillen.

Perhaps Mr. Cooney also owned a store in Dublin. Reportedly, Geo. Walker worked at a store in Dublin called McBirneys, which closed many years ago; the building now contains the Virgin Megastore. However, the inscription "McBirneys" is engraved in concrete on the building. **[Photo of McBirneys]** When he was 21, Geo. Walker resigned from the store where he worked. He may have been learning the drapery business. Geo. Walker said, "I spent the teen years of my life working in a store. The man I worked for was very religious, but his whole idea of a successful life was making money. Anyone that didn't make money, he called a "straw" man. It was a contemptible expression. He would emphasize money would give one importance." (Hector MN Convention Oct. 1970)

There is a Dublin landmark pointed out today by the friends, as the site where George Walker came to his momentous decision to take a stand with Wm. Irvine and his workers. George Walker was at the Broadstone Railway Train Station when he surrendered his life and said to God, "If this is what it takes, I'm willing for it." He often told this story...while he "was walking across the platform...said in his heart, "O God, I am willing." There came an assurance of the approval of God right then and there. That was April 11, 1898." (Account of George Walker's Early Days-1988)

Broadstone is within walking distance from McBirneys. It was the Broadstone Railway Train Station until mid-1940, when it was converted to a bus depot, and like a lot of other places in Dublin is rumored to be haunted. Tradition has it that the original railway station was built over a cemetery, thereby upsetting the spirits of the dead. Today it is little more than a large overnight parking and servicing facility for Dublin City and Country buses. It is not a station where passengers embark or dis-embark. The address is: Dublin Bus/Provincial Bus, Broadstone Depot, Dublin 7 Ireland.

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"At the morning meeting, which continued for almost three hours, the principal speaker was George Walker, a native of the Co. District of Fermanagh. 'George,' as he is called by everyone—not even the leaders get the courtesy title 'Mister'—is a polished speaker, of refined appearance. As a young man, when in the late Mr. W. R. Cooney's establishment in Enniskillen, he was a good looking youth and he has preserved his good looks. His address was learned, interesting, and full of force. He was in the place once occupied by Wm. Irvine, the pioneer of this great movement, a man of magnetic power, rugged, a strong personality, a forceful speaker, and at one time worshipped as a leader of men and women. George Walker spends most of his time in America, but has not got the American twang. He will shortly visit the Continent. He has a charming manner." (Impartial Reporter, July 9, 1931)

George Walker refers to ten children in his family in the letter quoted below, so presumably one died at an early age, perhaps Ellen. He was the longest living Walker sibling. His obituary stated: *"He was preceded in death by **six sisters and four brothers.** Surviving are two nieces, Dorothy Forsyth of Hollywood, Ireland, and Rebecca Walker of Enniskillen, Ireland, and also grandnieces*

and nephews, all in northern Ireland."

At age 101 years, George Walker wrote his nephew Thomas Howard Walker a letter dated **December 21, 1977**. He told what he knew about his grandparents: *"All I know is that your grandfather was a soldier in the British Army during the days of Napoleon, at the time of the battle of Waterloo....I was about 6 when he died. I can remember him. He may have inherited or purchased the farm your father and I were born on. He divided (it) between his two sons, my father and our Uncle Tom. There were two houses on it...Later our parents bought another small farm that adjoined ours. This gave them about 25 acres, and that didn't bring a large yearly income, but they succeeded to rear **10 children** and to give them some education that helped them to make their way in the outside world. We wonder how they did, the land was good for potatoes, and oats and these were wholesome food. We were never without sufficient food."*

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Photos of George Walker

When the First 3 Workers Came to America, 1903

Notes on George Walker's Early Days

(as related on October 29, 1979) by George Walker

Today was a big and special day. Charles Steffen brought **George Walker** to Kermit and Margaret Bierbaum's. Four Missouri sister workers also came: Olive Sloan, Ruth Sunderland, Susan Peter and Doris Coleman. Susan and Doris are new. Doris just started in the work this afternoon. We all had dinner together and **George told us of his first days in America**. His memory of dates, places and people, and their relatives is most remarkable.

He and a couple others arrived in New York harbor Sept. 14, 1903. Having some steerage, they were required to go to **Ellis Island** to go through immigration. **To his knowledge there were no friends or workers in America previous to this.** To wait for questioning at the Island was long. They arrived about 10:00 a.m. and didn't get through until 4:00 p.m. No lunch served. Women with children and elderly people had a very hard day standing and waiting. One of the friends in Ireland had a relative that lived in New York, a young lady, Mrs. McIntire. She and her husband received a letter from this lady in Ireland, asking that they would meet the boat. The McIntires said some time later that they were of the mind not to, but a voice seemed to urge Mrs. McIntire to go, so she and her husband stood calling out the name "George Walker" from behind a fence there at **Ellis Island** until George heard them. **They took them home for the night and later the McIntire's professed — the first of those in America that George knew of.**

It wasn't long until George went up to Bridgeport, Conn. to look up a lady whom he met on the boat. This lady's father was a high class Presbyterian preacher that seemed reluctant in asking George to go along to his fancy church, since George was of questionable financial status, etc., so the man suggested that he go to a nearby tent meeting. George said he preferred that anyway. It was a Holiness group and after the Sunday morning service, George looked up the leader, which he knew to be from Ireland. After they talked awhile, the man asked if George wouldn't like to preach the afternoon service also. George thought this indicated a need for a preacher in this group, which he that day had filled. So his first Sunday in America he spoke to 300 to 400 people.

From Bridgeport, Conn. George went to Springfield, Mass. They were around Springfield for a couple of weeks but only made many friends. Later workers went back and were received by these people and many professed. **Hugh Matthews** was one that went this later time. George said 100 people professed at one time in Hugh's meetings.

George went on to Philadelphia from Springfield, Mass. and got a bed in a Salvation Army place for 15¢. Next morning he saw the company he had been keeping and the bed bugs and decided it might be best to move on. He looked up another man he had met on the boat, who in the course of conversation asked where George spent the night. When he replied, "*The Salvation Army*," the man was horrified and took George to a better place and paid a week's board for him. This man was Mr. McKee. George said he looked him up as a last resort contact because the man had told of plans to become a Baptist minister. Besides that, he reminded George of an old companion of his that had turned back. But this man later professed. George said, "*You just cannot tell whom the Truth will claim.*" Beyond that, Mr. McKee worked for Andrew Abernethy's mother in a mill owned by Andrew's uncle. When George was introduced to Mrs. **Abernethy, Andrew** was a small child, crawling on the floor. This was the day before Christmas, 1903.

From Philadelphia, George went to Pittsburgh, Pa. and was able to have meetings in mission halls and speak for mission groups. It was a common thing in those days for people to preach for a mission group. In May 1904, **Jack Carroll, Sarah Rogers, Jean Weir*, and several others** arrived in this country, and again in Dec. 1904, **a group including Jack Jackson. Willie Weir, Dave Linus (sic – should be Lyness), and others came.**

Willie Weir started out preaching in mission halls as a guest preacher also, and after one meeting the following August, a man expressed great interest in what Willie had said, and asked Willie to finance a place for him to stay the night. Willie had only 14 cents, but gave the man a dime and went on. Willie hadn't eaten all day. Toward evening he found a telephone pole and decided this might be a good place as another to spend the night. He lay down in the grass beneath it and fell asleep, looking up that pole and singing an old hymn,

"I can sleep anywhere with Jesus watching over me"

Verse 1: "Anywhere with Jesus I can safely go,
Anywhere He leads me in this world below,
Anywhere without Him dearest joys would fade,
Anywhere with Jesus I am not afraid.

Chorus: Anywhere! Anywhere! Fear I cannot know;
Anywhere with Jesus I can safely go.

Verse 5: Anywhere with Jesus I can go to sleep,

When the dark'ning shadows 'round about me creep;
Knowing I shall waken, never more to roam,
Anywhere with Jesus will be home, sweet home."

Next day he spent walking and looking about. Willie saw a little boy playing outside a bread store. Since his Scottish pride wouldn't allow him to go in and buy 4 cents worth of bread, he asked this little fellow if he wouldn't buy it for him. The little boy agreed to bring out the merchandise and in a bit presented Willie with 4 penny chocolates. Willie gobbled them down without sharing since it was his first meal in 3 days. That night he was trying to unfasten a gate to go in and sleep in a cornfield. The farmer was obliging enough — he let him go in and sleep in the cornfield.

Next day, feeling very hungry, Willie asked a farmer if he didn't need some help with work. The farmer put him to sorting apples, but first asked if he'd had lunch. Willie replied, "No," so he was given some dinner scraps, which were heartily received. He went to sorting apples, then in the barn, and wrote a penny postcard to **Dave Linus**. Dave upon receiving it, bicycled about 20 miles to look Willie up. Inquiring at the farm house, one knew the apple man's name. Dave went back to the barn and quietly walked up behind Willie and placed his hand on his shoulder. Willie slowly turned around and said, *"I suppose you'll be saying, 'What doest thou here, Elijah?'"*

The first convention in North America was in Toronto, Ont. in 1906. A 15' x 40' tent and a rented house were used. This was the only convention that year. In 1907, the rented house had bed bugs so the women spent only one night there. Dining, meetings, and men's sleeping were all in the tent. **The first convention in Illinois was in Chicago in 1907.** This convention took in all the Midwest. About 60 people attended.

Somewhere later I asked George about the two men which came with him in 1903. They were Irvine Weir and William Irvine. Sadly both men got off on the wrong track. George said that **Irvine Weir** had a weakness for divine healing and later on in life wrote his sister that nothing could hurt him because he served God. Before the letter arrived, he fell off a ladder, rose up and said, *"I'm all right,"* then died. He had said that some of the friends, who got killed couldn't have been doing God's will. George said, *"I have been left alone in many things."*

* * * * *

Excerpt of Letter from Horace Burgess, December, 1981: The McIntires lived in a 4 room apt, they rented another apt for the workers for 2 weeks \$4. They took those workers to their home and fed them, and then to the apt. Mr. McIntire had to take the day off from work to meet them. It was Tom and John Tuft's parents that lived in Bridgeport, Conn. where he went. Mr. Tuft was a staunch Presbyterian. Later Mr. Tuft said, "I have always believed in Jesus as our Saviour." George said, "Your idea of a Presbyterian preacher—Jesus was not that kind of a preacher." Mr. Tuft said, "Why I'm a good Presbyterian." George said, "There is no such thing." It was like hitting him with a hammer.

Mrs. Tuft had professed in Ireland, but was engaged to him, so married him. Later he went to a convention and during testimonies he got to his feet and just said, "I will arise and go to my father." George said that many would not have thought much about those words, but he knew that this man meant that. It was the way he made his choice. They only had two sons, and both went in the work. Tom was killed in an accident in Detroit Dec. 9, 1953, It was quite a story.

That man in Phila. that George met was a Baptist preacher whom he met on the boat coming over. Every night they had preaching, and when George spoke to the crowd some of the Catholics would tackle them, but this Baptist preacher took up for George and gave him his address, and told him if he ever was in Philadelphia to look him up. He was the one who went out and rented a room for George for a week, but I understand it was about two years after he had met him on the boat.

George came to Horace Burgess' home when Horace was about 7 years old.

TTT Editor Note: Per Ellis Island records, May Carroll arrived in the USA on May 16, 1904 with Sarah Rodgers (not Jean Weir who didn't go in the work until 1906.)

Account of George Walker's Early Days (Written February 16, 1988)

George Walker at times, often sitting around the dinner table, told of his early days when he first came to this country, and of his beginning.

George was raised a Methodist. He was born in Enniskillen, Ireland in a two-room house. He said that when he was about 8 years old, on a Sunday Morning, his mother prepared him and his sister to go to Sunday school. She wrote a note to the Sunday school teacher saying she was sorry that she was not able to come that morning. When George and his sister returned home, their mother had died. Some of the neighbor women came in and washed and dressed the body, and laid it out on the bed. That afternoon George sat in the bedroom door looking on his mother's form, cold in death, and wondered if he had died where would his soul be, having a fear of God.

When he was about 13 he joined the Methodist church and later was active in the church. The minister told him that he ought to go into the ministry, that he would not make much money, but there was honor and prestige connected with that profession and he would be called Reverend. He went to work in a large department store. Some of the men he admired there and felt he would like to be like

them, and others he feared not wanting to become like them; but as time passed he saw in himself some of the same marks trying to get in that he despised.

A woman where he worked lived some miles from the city and told of men coming and preaching in her neighborhood, and of a number of young people leaving the church and following those men. She said some of those young Methodist preachers should go down and get those young folk straightened out and back into the church. So it was planned that one Saturday George and another young man in the church, who also was active, should go to that neighborhood and find out more about this way.

They took a train and went to the home of one of those young people, a young man who had one of the best farms in that part. They had a visit about the Bible, and this young man named **Willie Gill**, about 28 years old, told them 'while working around the farm, I thought of Jesus' words to that young man in Luke 18:18 who asked what he should do to have eternal life. Jesus answer: Sell what you have and give it away and come and follow me. I wondered if Jesus should asked me to sell this farm and scatter the money and start out in this ministry as Jesus asked that man, would I be willing for it?'

The young Methodist with George said, "That is a piece of foolishness. Who ever heard of a man having to sell a farm, or all, and then start out homeless and penniless in his ministry?" George said it struck a tender spot in him as he had quite a sermon on this subject: What Lack I Yet? Times when he preached this, that there is something lacking in your life that cuts you off from heaven, perhaps some secret thing in one's life no one knew of, and they would have to cut it out or they were wrong in some way. George said that often when he preached this some of the members had patted him on the back and said, "You're going to go places in the Methodist church." But now George said, "I felt this was what I had lacked, and it was the true meaning of this passage.

Willie Gill lived with his mother and trained horses for the gentry to use in hunting with foxes. He would buy a horse for about \$100, train it, and sell it for about \$300; and he would bring \$100 and place it on the table and say, "Mother, I sold a horse. Here is something for you." Soon Willie Gill sold that farm; and scattered all and went out in this ministry and continued until his death.

Willie invited George and his fellow Methodist lay preacher to spend the night, but the Methodist fellow had had enough and he left. George spent the night and on Sunday morning was in a meeting and stayed for dinner. After dinner he had to return to the city. They took him in a 2-wheel jaunting cart to the depot. He got on the train, and sat in one of those compartments like a small room, like they had on the trains at that time. He thought that what he heard was right, but if he went in for this, he would lose all his friends in the Methodist church; but then when he came to die, they could do nothing for you. Some people got on the train, came into his compartment, and did a lot of talking. They had been imbibing something, and that makes people talk a lot.

Finally, they arrived in the station. George got off the train and was walking across the platform, and said in his heart, "O God, I am willing." There came an assurance of the approval of God right then and there. That was April 11, 1898. It was not long until George began in this ministry in Scotland. (Account of **George Walker's Early Days-1988**)

Lizzie McGregor worked in a mill about 10 hours a day and belonged to a religious group common there then. Their preacher told them, "There are two preachers going to speak on our street corner meeting tonight." It was George's first night in the work. Lizzie said, "I don't remember what was said, but I remember after the meeting our preacher said 'Now we will have to go back to the hall and pray half the night to undo the harm those men have done. Lizzie, will you come back and pray with us?' I told them, 'I can't, I'm going to sleep. I've worked all day in the mill.'"

She never saw nor heard anymore for over a year. Then one day her preacher told them, "There are two of those preachers having meetings in a hall nearby. Take my advice and stay away and treat them with cool contempt." Lizzie replied, "We can go and hear them, but we don't have to swallow their doctrine." Lizzie and some other girls decided to go. The workers were John Doak and his companion. She sat in that meeting and listened and she was assured that this is the Truth, this is right, and I'm coming every chance I get. That was the beginning for Lizzie McGregor.

George told of his coming to this country in the early years of this century. He was in Liverpool, England and three planned to come together. There was first class passage – the most expensive, then there was second class, which was cheaper, and then steerage. The cost of a ticket from Liverpool to New York was \$27.00 and they got three tickets. They left Liverpool on a Friday night and sailed across the Irish Sea to Belfast, where on Saturday they loaded cargo and passengers. About five of them left and sailed out around the north end of Ireland and into the North Atlantic Ocean. The sea was raging and rough. They tried to stay on deck but they were all sick and after awhile they went down into the lower part of the ship where they had been given bunks, and tried to rest. They were sick all day Sunday and Monday. George said, "On Tuesday I felt we have got to get up and walk around or we won't be able to walk off the ship when we get to New York."

There was a large room on ship where preachers and speakers could speak to the crowd. George had an opportunity to speak. Some heckled them, but a Baptist preacher from Philadelphia, PA took George's part. He gave George his address and said, "If you are ever in Philadelphia, look me up and if I can do anything to help you, I will."

Finally it was announced they would be arriving in New York on a Monday morning about 7 o'clock. All prepared to disembark. They let the First Class passengers off first and then the Second Class passengers. The steerage passengers were loaded into boats and

taken to Ellis Island for inspection, so George and his companions went there. There were crowds of people there to meet their relatives. Finally, about 11 o'clock the customs officers had examined them, asking all their questions, and told them they could go.

They approached a steel partition barrier of grillwork, and as they were about to go out the gate, they heard someone calling their name. They did not know a soul, did not know there would be anyone there to meet them, but they found this man and his wife there to greet them. They were not professing, but her sister belonged to what they called, "I believe the brethren." The sister in Ireland had written to her telling her of these three men, strangers, arriving on this boat; and asked her sister in New York to meet them and take care of them.

At first they felt, 'we won't do it' but then she felt 'what will my sister think? We can meet them.' So her husband took off from work, and they rented an apartment for two weeks for these three strangers. They told them, "We will take you to our home and you can have dinner, then we will take you to this apartment since we only have a 4-room apartment and no room to keep you overnight." The name of this couple was George and Edith McIntyre, and they were the first to profess in the workers' meetings. Not long afterward, his brother Dan and wife professed out on Staten Island.

George Walker was born February 12, 1877 and died November 6, 1981 about 6:00 PM near Philadelphia, PA. He was 104 years old.

George Walker's Testimony
Excerpt from Sermon at McCordsville, Indiana
September 6, 1975

I grew up in that false religion...[the Methodist Church]. When I was 11 years of age, there were deep impressions made on my mind by my mother's death, and I had many serious thoughts at that age. Most of all was the thought of where would I be if I died? I had learned enough then that I wasn't fit for heaven. I went up and professed in one of the revivals in that church, and it was an awful disappointment to realize that I am not any different. Some young ones who stand up in convention and don't have an understanding from the Lord are in a difficult position. When I was 15, they had revivals. I thought the last time, "I didn't get anything, but I am determined to get something now," and for awhile I did seem to have something, but inside of a year, when I was 16 and before I was 17, I was terribly troubled along two different lines.

I read the New Testament, the words of Jesus, and this great denomination that was so proud of its numbers and wealth, it is not like this that I read, and I searched for those that were more like the New Testament, and there were some that didn't do as others, but what hindered me was they were just as greedy and covetous. When I was 21, I suffered to know if there was nothing like the New Testament preachers; the preachers were living in fine homes. But what worried me most was about myself—I didn't have what I read either; I didn't have the love of God, that love for other people. I realized the older I was getting, the more I was getting to love the world. They encouraged me along that line, actually two lines. A man who was a great preacher became the Lord Mayor of London, and they told me if you would do that, you could be like him.

During that time they got me to be a preacher, then a lay preacher, and they showed me the advantages. They said, "If you become a preacher in this denomination, you may not make as much money, but look at the high position you will have! You would be called Reverend, you know." Somehow that didn't appeal to me for I had read so much about Peter and Paul, so when I was 21, the Lord in His providence and mercy brought me in touch with people.

I was supposed to preach to these people, but I learned something from them that made me feel I don't want to preach to them. They told me how they became saved. The man I spent the night with said, "I was working on my farm today and the thought came to my mind, if the Lord wanted me to sell this farm and give away the money and preach like the apostles did, would I be willing to do it?" He didn't say that he would be willing. The man who was with me, "Well that is foolishness. I never heard of such a thing as that!" That made an impression on me.

Well, we had to make up sermons in the **Methodist Church**. I had one on the rich young ruler, and I would get some compliments from that sermon. But when I was alone, there was a voice saying, "You are not telling all." I never heard of anybody doing that. I emphasized one thing that I liked—the love of God. But when it came to "sell all," I never heard of anyone doing it. Would that be possible that would be the right way?

I came back later and got a good deal more the second time alone and I left that home on Easter Monday, 77 years ago, and sat on that train alone and there was a voice speaking. The compartments were filled with other passengers, and it being a holiday, they were noisy, but I was not hearing anything others were saying. Here I was professing to be a Christian for five years or more, and I am more swallowed up with what is in the world, and when I come to the close of life, how will I meet God?

I thought of what would bring great popularity. And my own father was doing a little preaching himself and what a disappointment to him! I thought of the business I was in, some things not exactly straight...It would bring trouble with your closest relatives; it would make you a very odd person. Some things were getting clearer. It would be hard to fall out with my natural father who had been so good to me, but on the Judgment Day, if he would be living, he could do nothing for me. I didn't like the thought of facing God like that. I saw the hard side—losing your job maybe, and no popularity—the hardness. But it was the thought of eternity that was upon me.

There was another world. No matter how long you live in this world, there is another world, and **amongst that crowd on that holiday, there was in my heart, "I will surrender to Thee and trust You for whatever it means." I don't know what it means,**

but I am willing and I will trust You to give me the strength." I had the feeling, "Will I feel different the next morning about it?" I had the greatest joy, there was a desire to do the Lord's will. One love killed the other.

I don't say I was perfect after that, but before this century came, and away back 76 years ago I was fighting a battle of making another decision. That was to go out and live as the apostles lived. I listened to a man speaking of Peter in a small meeting and thought maybe I could be like Peter. I wasn't filled with the thought that I could be as perfect as Jesus, but like those who followed Him. I told the Lord I was willing 76 years ago.

When I told my father and others, they said, "it was crazy; it couldn't be done; you will die of starvation; you couldn't preach without a salary." I have been trying it for 76 years. What Jesus said, it can be done. He has supplied the temporal needs and given me the strength to continue. Wouldn't that help you to trust the future? It wasn't long until the old Serpent was saying, "you will never be much a preacher," but another little voice said, "Even if that is true, if you live as you have begun now, you will have proved to honest people that know you that God's Word can be depended upon, no matter how few they are."

I want to be buried at the least possible expense at the nearest convenient place, and I don't want anyone speaking a eulogy; all I want you to say is, *"The one lying there believed in Jesus and put Him to the test, and the Lord enabled him to keep on."* You can say that, but not glorify me humanly.

NOTE: 77 years ago was the year 1898; Easter Sunday was April 2, when he professed, age 21.
76 Years ago was 1899, when he entered the work, age 22.

GEORGE WALKER
1965 York, Nebraska Convention

William has mentioned two of the things that were on my mind to say in this meeting, and it would be better for me to do as our brother, Sandy Dougal [Alexander "Sandy" Dougal] did in the last meeting he was ever in – he listened to all that took part and it came to Sam to say something. He said "I endorse all that was said tonight." We have had good days so far and we hope it will continue unto the end.

This truth should be affecting our mind and conduct. What was on my mind was like words of warning. We have had a lot of comfort and encouragement. Six weeks ago we were at a convention in Pennsylvania and some of us slept in a cabin in a cornfield. As I looked at the corn, it was sad because of the drought, it didn't look like ears were coming on. It reminded me of the "Holiness prayer." "We need rain, not a drizzle-drazzle, but a root-soaker and a gully washer." It needed a rain that would get down to the roots. The showers we had did make the grass look better. One man said, "This rain might even do some harm, the roots are so hungry for moisture they might be drawing up nearer the surface rather than going down." Would it be possible for our Conventions to have the same effect on people as a "little rain"? It would not get down to the roots and not affect them in days to come – that we would have a happy feeling and enjoy the hymns, etc., but then it not getting down to the roots and the roots not having been dealt with.

I was thinking about the roots that need to be pulled up if this is to be a good convention. When we look back at it, the worst root of all is the root of bitterness. I sometimes think that would be something in the spirit. Jesus spoke about roots too – the good seed of the Kingdom could be sown, probably in good soil, but it didn't produce anything because there were thorns and briars that grew up, they were never dealt with at all. They choked the good seed – they brought no fruit to perfection. Maybe they had great possibilities, but it amounted to nothing. Jesus said the parable meant that people could listen to the word of the Kingdom, the seed could be sown in their hearts, but the cares of this life and the love of riches could choke it. We have to face and deal with these things. I could have the kind of heart that could produce good fruits, but I am not making an honest effort to get these roots out. The roots of bitterness can choke it, but the cares of this life can also choke it.

People that have work or business or a family to care for, these could be as cares. It hinders any good thing being produced – "I have too little time to read and pray or meditate," and these good things could be destroyed. It's hard for me to have hope for anyone amongst us that I see has a love for riches. I see they are a great success in business – they are spreading out more and more – more than they need to. They love the riches and the glory and I can't think they will leave a good testimony behind. The saddest thing is one who makes a good success in his business life, and fails in their home life. In eternity we will not get any satisfaction from what we did in business.

We have a friend in South Carolina. He served the country during the last war. The Government gave him a lot of training and now he manages a big estate for a very wealthy man. He was a kind of recluse but he took a liking to our friend. He saw this was an honest man that was thinking of his interests, and he began to confide in him. He told him how he made his first million- how he invested, etc., but sometimes he was on a different note. He said, "All this brings no satisfaction. I have no satisfaction in life – this castle and servants waiting on me don't bring it." He felt, "I am a failure; I haven't been the husband or father I should be when my children were small. I was so engrossed in making this money I had no time for them. My children would come in and want a little time with me, and I'd say 'Go off and play, take this money and go to the movies,' " and he was telling of his faults. Then he told our friend about his dream, "I dreamed I was dead and had got to the pearly gates – the gates were not open for me, he waved for me to go on-on. I could see in the dark distance, it was an awful place he was sending me to. Of course I know it was only a dream, nevertheless, (the tears were running down his face) the next time it won't be a dream."

And the next time wasn't very long. The next time I heard from him the man was gone. It's an awful feeling to feel that "I have gotten absorbed with this (love of money.)" It isn't the money that is the root of all evil – it is the love of money; it's the root of all evil because it has pulled down those that have had it – it caused them to take bribes, etc. If we don't deal with these roots, we can fail. This root of

bitterness is like unforgiveness. You know if I come here and I have something in my heart against a brother or sister or an enemy, and I don't do what God has shown me to do, I am guilty. We beg God to forgive our sins, but He won't if we don't in our heart.

How would you like to have your children come begging something and you have told them the terms under which they could get that, but they don't do that and come begging anyway. What's the good of asking God to forgive our sins if you don't forgive. If we carry away that same spirit of unforgiveness, how can we ask Him to forgive us?

Then we ask for cleansing through the Blood. He told us how to get it. We don't need to cut ourselves like some in the Old Testament we read about. I'll tell you how to get it – if you walk in the Light – the Light of the teaching of Jesus and the willingness to obey the teaching of Jesus, then the Blood of Jesus almost automatically cleanses you. If you are willing to walk in a stream, then the water will cleanse you – if I am not willing for the marks of a preacher, how could I ask God to cleanse me? Can you ask God to cleanse you when God has told you that [if] you hate your brother you will not be in the light? Walking in the light does have a side of worshipping God, as Jesus taught but we can't forget this, either. Maybe we are not too careful about letting things in our minds that produces hatred for our brother.

When the ground is moistened by the rain, it is easier to pull the weeds out in a garden. Now if God has been sending – as we believe He has, there has been a softening influence, it is a good time to get the roots of bitterness out. A person in this convention can purpose before God that "I take nothing home like a root of bitterness. I forgive anyone that has wronged me." I have been in countries where there were gully-washing rains. The rubbish that had been thrown in the gully, I have watched it roll out to the ocean because of the strength behind it. Wouldn't it be wonderful if the love of God would be the strength that rushes that out?

Tennyson wrote "

*Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.*

*Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.*

It was the custom of the old country at the end of the old year to ring bells. Then he spoke of the things he longed to see rung out with the old year- those forms of injustice, wars and strife, and all the things that is in the human family. Then "Ring in redress of all mankind- the nobler modes of life," etc. That is the vision of the outside world – but that won't be accomplished until Jesus comes back. But what concerns us is not the outside world, but the children of God. "Ring out wild bells" if we don't deal with the roots, there will be no fruit. God never made a human heart that was big enough for both things – you can't love the world and the Kingdom of God at the same time. "You love mammon – you have proved your covetousness, you want to add and add to what you have." That is why money is called "filthy lucre" in the Bible, because it can ruin your life.

Tom Patterson used to tell us of a woman in Oklahoma; she had a bitter feeling toward another woman. He tried to impress on her that there was no hope of God's forgiveness if she didn't make it right. She said, "I believe I have the victory, in a measure but," she says, "I do hope that the Lord doesn't feel toward me the way I still feel toward that woman." He respects an honest effort. We could help ourselves to get the victory.

"You are choked....by coveting riches.. they just bring on things that will torture them and be drowned in perdition. If you deal with the roots and put first things first from here on, and be a business failure if necessary, you can be a heavenly success. "I am dealing with the roots that choke the word."

There is the love of pleasure – living just to please themselves. Then there are the other roots also. Our emotions make a perceptible difference in our appearance. You can't get mad without it showing on your face. Our emotions and feelings are important, but they are passing – our roots will persist. You are going to be true to God when you are down in the valley or on the mountain top. "They that swear to their own hurt and change not.. would abide. He knew why the gospel would not help some people. The devil would come to some and take it out of their heart – "They have no root in themselves." What are the roots in our life? Roots of purpose is one, that something, of what they are before God, that God sees in your own heart and you won't be affected if the year brings awful disappointments.

Job said, "I have the root of the matter in me, I will hold fast my integrity, I will come out as gold tried in the fire." Job had a little ray of light. Every child of God will have that experience and we will prove our roots. We are glad we have this soil for our roots to be in. There is a great difference in lumber that comes from trees. One board would be very heavy lumber and another is light – you can easily throw it up in the air. What makes the difference? The soil they grow in that their roots have been in. Those truths have been mentioned a good many times in these meetings. It is Jesus, and God – that is the good soil for our roots. It is not cunningly-devised fables, our roots are in Christ, in God, the Father. We are

The devil is today making his bid to shake people's confidence about these roots in Jesus: that Jesus was with the Father before He came down to this world and left that behind Him, because that is emphasised, that our roots are in Jesus and in obeying Him. The one thing that will hold you fast in the cyclones and tornadoes is: "I am rooted in Christ." "I believe all He taught." We need not mention all the subtlety of the devil at the present time in drawing the nominal Christian world away and putting in doubts, to do away

with the very centre of this Bible – anything to cloud their vision of Jesus as the Son of God. We have good soil for our roots – we dwell deeply in that.

We were glad when we heard this message. We were not taken up with the personality of the preachers – I didn't even hear a preacher when I made my choice. The saint I met was only professing five months, but he told me enough for me to see that this is according to the Scriptures. I had been very active in religious work for five or six years; joined the church when I was 11 years of age – from 16 to 21 we had been trying to be very religious, preaching to other people, and I had been coaxed to become a clergyman. What hindered us from that?

Well, we had started to study a little in this Book – as we read, we could see, this would be opposite of Jesus – I would have a title to my name. I would be looked up to and that troubled me terribly and kept me in confusion for those five years. But I was trying to be right with God and what spoke to me about that saint was one of the first things he said to me as I was in his home. He was talking to us and my companion was not anxious to listen or hear it but he was anxious to tell us more – but he just mentioned one thing that sort of registered on me. It was in March and he had a good farm and he said the thought came to him that day as he was out on the farm, "If the Lord wanted me to sell this farm and scatter the money and go out to preach, would I be willing?" I had never heard anything like that before – my companion said this was not practical.

We used to have sermons made up and I thought I had a great sermon on the "rich young ruler. Sometimes after I had preached about him I would go away and get on my knees – I knew I was not like that myself, and when that man spoke about that, it brought my mind to my own sermon.

I went back again and spent more time with him, and it was then that I made my decision of Christ. It was the pleasantest experience of my life, it didn't take over a minute. **It was in 1898 on an Easter morning; it was on a railroad platform. I had gotten on the platform (that man had brought me to the train).** Easter was a great holiday in our country. There was a crowd of people but I didn't hear what they were saying: I was having an awful talk with myself. I was measuring up life: "Here I am 21- working hard at being a Christian." I had been making new starts and not getting anywhere, and here I have met people that after 5 or 6 months I see they have something. I can see what they are telling me is according to the Scriptures."

A lot of things came before my mind as I sat there. I could see what this was going to cost in this world – it would affect all my business prospects, and the religious people I was associating with, my own sisters and brothers and father, and the social life, My old companion and relatives. Could I face that? What will my father think? He would have given anything in the world to make me a Methodist preacher. I thought If I am more concerned about pleasing my earthly father and not my Heavenly Father, there will come a time when my earthly father can't do anything for me, but I will be facing my Heavenly Father. How can I face Him then and what will I have then?

I thought of it in the light of eternity. After weighing it up I came to the conclusion: It would be better to be very unpopular in this world. Anything would be better than having to face eternity without having made that decision. Next thing, the thought came to me: "You couldn't live it." **Being brought up in the Methodist** I had seen back sliding etc. "Then you would have made a fool out of yourself" if I failed.

I remember the train stopped in the terminal and the crowd got out – it was full of holiday people. I looked up and said, "Lord, if you will give me the power to live it, I will be willing to live it. If you will give me the power I am willing. I will trust you. You have done it for others and you can do it for me." There came in my heart the peace you talk about. I felt that I got my feet in the road that leads to Heaven. I had had an awful dread in my teens of looking back and seeing that I had missed the road. It brought peace and rest to my heart. Then it brought another thing: The Bible opened up to me – here I used to preach to others, and now the Bible was speaking to me, It was water for cleansing; and prayer was different. I could not boast of any great change outwardly, and I could not get them to understand the great change that had come inside. The rest of heart, peace with God and the willingness to do His Will. I had an awful dread of losing it again.

When you are working in a business, there are tests. I was working next to the head man of the department. We had advertised something we did not have – customers brought in the Ad and I knew we never had that. The something we said was all wool – I knew there were a few threads of cotton in it. The American tourists used to like to buy the Irish-manufactured stuff and our company fixed it up to deceive the people in New York. Not long after that we sold them a lot of stuff and they said we would fix things up to deceive the United States Government. "Oh," I told the head man, "No, I can't do that." If I lost the approval of God I would lose the peace etc., so I thought it would be better to lose my job. I was rooming with those that drank and swore, etc., and when I had to face another day, I asked God in my heart to help me.

A week or so later I was to go and preach in one of the churches. My memory was good enough to preach a sermon from memory and the thought came "Are you going to preach one of those cut and dried sermons? Could I do that? I had been reading the Bible and it was speaking to me – it was where Jesus went up in the Mount and others came after Him. "Now what will I do – shall I give the old sermon, or shall I tell the people what I have been enjoying from that chapter?"

There was a deep conviction came to me: If you give in now, the devil will defeat you another time. I was awful glad that I didn't give in to them, I stood up and told them a little about this chapter and it sounded very strange to them; it was so different. I believe it was one of the tests of my life, but it gave me confidence that if I am willing for what He wants me to speak, He will help me. In my early days in the harvest field, I got the reputation of being an "ugly preacher." Some thought that and I wasn't ambitious for that, but like we were hearing about Amos yesterday, I would like always to be willing for to say what is pleasing Him. It's the vitamins of God's word that gets in their hearts and helps them to get the victory.

What do you think about the soil your roots are in? In II Cor.11, some were trying to get them away from the true Jesus and taken up with another Jesus. Paul wasn't boasting when he said he hath laid the foundation. Suppose a man said about a business, "I don't take the credit for this business, there was another who supplied the capital and the funds, etc. – that is the kind of boaster Paul was: "By the grace of God I am what I am." If I ever spoke a word to help anybody, it was the Lord that helped me. It's a great thing that we have someone to glory in. A foundation is what holds up the house. We talk a lot about faith – when it says "faith in Jesus" – it is our salvation. That is what gets you to Heaven. It's great to have faith. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God"? We have someone to believe in: Jesus, who was from all eternity. We have faith in Him in all aspects of life. His Blood made atonement and gave us a clean sheet and He is interceding at God's right hand and we have faith in Him, as an example.

I got an awful disappointment a little while ago – it was from a woman who talked with a woman I knew. Some people do not talk wisely, saying things to only weaken faith. The one that wrote was a very true person and the other had been telling her that myself and a few others started this. Well, that would be a poor start, wouldn't it? It is a part of human nature to kind of make a person a hero. What we did was to encourage people to believe in this Gospel and that this Book could be lived. No one ever encouraged me to go out and live like the disciples. When I was in the false way I used to feel that all they had was not like the New Testament. **I will value the person that helped me to believe that this Truth could be lived.**

We don't need to tell people that we have some special kind of revelation: that we dug it up out of the earth. We don't depend on things like that, but we have something that corresponds with the Bible. If it doesn't correspond with the Bible, it doesn't mean anything. In the New Testament there is all that Jesus spoke and lived – isn't that your confidence? You are not just taken up with the human. Some we knew failed afterwards themselves.

After we have been out in the harvest field we can understand what Paul said, "I keep under my body and bring it into subjection lest... I myself should be a castaway." I am glad I had the wholesome fear in my heart. One thing that would make him a castaway was that, "I didn't control my body, these appetites – the earthly nature asserting itself and I could not be used anymore." It might not mean that I go to a lost eternity, but I could not speak like this anymore.

The devil has not given up hope of getting you yet – he is an angel of light, the cunning one. Jesus knew him as a real person "The prince of this world comes but he has nothing in me." He always tries to work in something that is wrong. I recognized that if I didn't get victory over the human, I could be a castaway. **Some people got exalted because God used them** and that was what Jesus was warning His disciples about. He said "... you rejoice rather because your names are written in the Lamb's Book of Life." There's no place for heroes in God's testimony or personalities.

The communist speak about personalities – sometimes they get rid of them with a bullet. God doesn't do that, but He has a way of putting them in the background. If I get the impression that I am something, I am finished. David used to say "I am a worm and no man... like a sparrow on a housetop." When David went out and spoke to that giant, he said, "The Lord will deliver you into my hand... I want to prove that there is a God in Israel."

When I was only a few weeks out in the harvest field, the devil said, "there's no use to think that I could help anybody very much!" The thought came to me, "If I could live whatever years I have and live this, just as I have begun, I would have proved to people anyway that God's word could be relied on that you can go out and your temporal needs will be supplied without a salary or an organization at your back. I could prove that God's love can so possess a human heart that it kills the love for anything the world can give you – its wealth, honour etc. We are not boasting, but we can say "Hitherto hath the Lord helped us."

It is 66 years since we started out in the Harvest Field [1899]—we have nothing to boast about, we are glad for the way God undertook for all our needs, not only our temporal needs. When we were helpless and made mistakes, how God over ruled it is all known of Him. At funerals, don't be talking about any great sacrifice we made, or goodness, but you can say this one is there because they believed in Jesus – they proved the promises of God.

Money doesn't count very much in the Lord's work. Some years ago we went to some meetings in Chicago. They carried on, had great meetings. but later in the meeting they said "Well now we want to spread this, and all we need is money." That finished me, I knew it wasn't according to the Bible. We don't make money at the conventions. No collection is taken up. When we do things in God's way, everything falls into its right place.

I tried to help one man, but he said "Oh you are smart; you are a good salesman." Well that is the very opposite to what I was. Haven't we a right to believe in the Lord that we read of in this Book, putting it to the test? It has never failed – haven't we a right to encourage other people, even those of you in your home and in your business? If you will do your best in the light of Jesus, put first things first, He will take care of you. We can encourage others. We can give no encouragement to those that won't obey.

Through the years I have had a great dread of standing up in meetings and not saying what the Lord would want me to say. Paul said he wanted to please Him who sent him. We have sought to pour out what we have proved ourselves. We say, Have faith in Jesus – He will never fail you, and don't make any fuss about the human, we won't be here very long anyway. One man was making a big row that this began with some of us a few years ago, instead of beginning with Jesus. But it began back in the garden of Eden – only God has not had many that would fall in line with it. I have talked to men that said when they read the Scriptures they have thought that it should have been lived like that, but they never met anyone that would be willing to do it. We are glad we have met some like that. You have good soil for your roots, but take care of your life; the tests will come. If you have this relationship and fellowship with Him and a purpose to be true, you need not fear. I hope we can be true to the end of our days.

**Excerpt from Funeral Service for
Charlie A. Hughes, August 19, 1972
at
Downings, Virginia Convention Grounds
(Items in parenthesis added)**

George Walker: *"He being dead yet speaketh."* You all know who that was. He died as a martyr at the hands of his own brother... You know what is spoken in other parts of the Scripture. It says, *"The blood of Jesus speaks better things than the blood of Abel."* Jesus' blood speaks of the atonement for our sins. Abel's blood was the result of the jealousy of his brother because Abel worshipped God in the way he had been taught by his parents, the same as his brother had been. But Cain had other thoughts about it. He brought the fruit of the ground which is typical of us thinking we can do something of ourselves. We can't pay our way. We can't work our way. When Abel sacrificed that lamb, it was proof that he knew of the Lamb of God that would come to take away the sin of the world.

I don't know that it is necessary to say any more about our brother, Charlie. I can endorse all our brothers have said. Sixty-five years ago we met in Toronto, Canada. **During those years we have been closely associated. Seventy-four years ago last March, (1898) I went down near Charlie's home, and going to that place changed my whole course of life, and it is the cause of me being here today.** Charlie was only 14 then; I was 21.

I was being taught to preach to other people. I was living in the city. I happened to be working in the same business, the same department store, as another person (**Edward Cooney?**) connected with Charlie, who belonged to the same denomination as Charlie, and they told about some people; who came in and preached to them and it changed their lives. One was Charlie's older brother... These people had listened to a strange preacher (**William Irvine?**) and believed what he said. They couldn't explain it, but a great change had come in their lives. Because I had been taught to preach a little, they thought I could go down and help those people. They were like new starters. When I went down I had no conception of who I would be meeting. I didn't take it very seriously. I just went with another man who was the leader. Before I fell asleep that first night, I heard some things that put thoughts in my mind.

When I was eleven, my mother died. I was away at Sunday School when she died. I said *"good-bye"* before I went. She was very low with T.B., and we realized that. She told us what to tell the teacher. When we came back a couple of hours later, she was gone. That was the first time that deep, serious questions arose in my mind. I was blamed before my mother's death that I didn't have as many feelings as my older brother and sister did, but it became very strong that Sunday afternoon—serious thoughts came. I remember where the body was laid out and I sat in the doorway where I could see her face still in death. I remembered times when I had caused her sorrow and grief, and I was pretty sorry about that, but above all those questions was one, *"Where would I be myself if I had died?"* I had learned enough to know there had to be some change to go to Heaven. I knew I wasn't fit to go to Heaven. I learned there was one place where you would be happy and the other where there would be torment. I had very serious thoughts.

Not long after we had revivals there, and I went up to the front to profess, and I went as far as I could. I meant it then, but I was disappointed because I realized I was not changed. I was just the same as ever. Later on I had to go away and live with strangers. During those ten years, from 11 to 21, I had some very serious thoughts in my mind. I tried to be satisfied with the religion I was in. As I grew older, I couldn't shut my eyes from seeing that that I had was not like what I read in the New Testament. For a good few years before I went to Charlie's home part, I was often terribly troubled that I was in fellowship with something not like the New Testament, not like Jesus and the Apostles. Others thought I was living such a good life outwardly that I should become a preacher. Even then, I would be troubled about it.

One special friend, the preacher, was trying to influence me to be a fulltime, preacher, getting ordained. He said, *"It is not likely you will make as much money as you would in the business you are in, but it will be a much higher social standard; you will have the title before your name, and letters after your name."* But what he was telling me was turning me against it. I told him that I didn't feel called for that. As I read of Jesus and the Apostles, they had no social standing. They were despised, as Paul said, the *"offscouring."* They didn't have high social position. Those I was associated with had the best home and the best salary. And with all my preaching to others, I felt I did not have what those men of the New Testament had. I did not have that love that constrained Jesus to give His life for nothing in this world.

What spoke to me when I went near Charlie's home was a man in his mid-thirties that was a farmer (**Willie Gill? Footnote 1**) and had worked very hard to get the best farm in the community, but before he let us go to sleep, he told us a little of his thoughts. When he was working on the farm, the thought came into his mind, *"Suppose the Lord would want me to sell this farm that I have worked so hard to get, and give away the money, and go out and preach the Gospel like the disciples?"* Would I be willing to do it?

The other man with me, higher up in the denomination and in the business world, said, *"That is a foolish idea to sell his farm, and give away the money and go out to preach."* You know why it didn't look so ridiculous to me? I had a great sermon on the rich young ruler that I got a lot of compliments on. They did not know that when I would go away and get down on my knees a voice would come and say, *"You are not telling all that is in that."* Something was telling me that it meant more than that. I had never heard of any doing it, nor any suggesting it. When it came to the word *"sell"*, I would say *"give up your tobacco."* I listened to the greatest preachers in this world, from this country even, and I never heard anyone explain that. They could explain the Bible—but not that.

Before I went to bed, it was the memory of what I preached myself that brought it home. Here is the first man in the world that I had heard talk of doing this. He did it. (**Willie Gill?**) He went out to preach the gospel, scattered the money, and preached to within a few

days of his 88th birthday, exhorting others that had decided through him. He was taken sick in a Sunday morning meeting, and before the next Sunday his body was in the grave.

You can see that Charlie's life has memories way back to me. I don't know that I could say I saw him then, but he saw me. He was taking our number as we came down from the city. Light years later I saw him again. He had made his choice for the Lord and later went forth to preach. He started out over sixty-six years ago, preaching in Scotland. **(1906)**

Footnote 1: The farmer was probably WILLIE GILL. Willie Gill professed through Wm. Irvine. He and Wm. Irvine were the oldest of the workers and both were born in 1863. Willie was reported to be a wealthy landowner, or stood to inherit a large farm, and his going into the Work in 1900 made quite an impact on his community. He was the elder worker in the British Isles from 1914 until his death in 1951 at the age of 88. He is listed as starting in the work in 1900 and two other Gills, Jennie and Emma are also shown as starting that year. (Accounts of the Early Days Footnote 8, author unknown) Jack Jackson stated at Willie Gill's funeral on June 5, 1951, that by his calculations, it was 53 years and 8 months since Willie and some others at Rathmolyon made their choice saying, "Lord what will Thou have me to do?" This dates back to October, 1897.

NOTE: 1951 (the year of Willie's death) minus 88 years the farmer in this Account lived =1963, which was Willie Gill's birth date.

George Walker
Special Meeting – Brooklyn, New York
March 18, 1973

When I came to America, I spent my first night at Erie Basin [Brooklyn, NY]. It wasn't like it is now. These people didn't have a great apartment. These people had a heart. It was in my heart to come to America, but we didn't have more than five dollars at the time and knew that was not enough. We decided that if it was meant for us to come the Lord would see to it, and He did.

We had no organization to sponsor us. We were asked by the Ellis Island officials what we intended to do. We explained our work, and that we gave our service free. The official said, "We need you." We were just trying to decide where to get a room when I heard my name called. Here was a family who heard we were coming. They had said amongst themselves that they didn't want to identify themselves with us. They knew how we lived and preached. They had a position now in a religious sect and were up in the world, but the man said he heard a little voice telling him to come and meet us.

... I'm glad I made my choice **seventy-five years ago. I was on a train** with other people there, but I didn't hear what they were saying, I was talking to myself, *"If I make my choice, I won't be popular in this life, I'll lose the fellowship of my sisters, it will destroy my social life, I'll disappoint my father."* Then the thought came to me that someday it will all end and what will I have? I came to the conclusion it would be better to make my choice and be with the Lord. When I got off the train I walked down that platform and I made my choice in my heart, *"I don't understand it all, but I'm willing."* There was a feeling of peace that came into my heart but I thought what will I feel like in the morning? I thought it would be like all the other experiences. The next morning I still had that peace inside.

George Walker
Newry, Pennsylvania Convention
1975
Why He Went in the Work
There are Three in the Trinity

My thoughts have been on the 12th chapter of Revelation. And my mind has been going back to the first time I came to Western Pennsylvania, seventy years ago next month. The previous summer, two Ulster workers had been here to Philadelphia (Sara Rogers & Mary Carl?). And, when the fall had come, two brothers had come. They say first impressions are lasting. And maybe I had better not tell you the first impression I got of people in this part of the world. Some of them were good impressions, and some were not.

The first home I came to in Western Pennsylvania was south of Pittsburgh, on the Monongahela. A man and his wife had just professed a few weeks previous. They had come from Scotland to work in the mines. He was an agnostic type of man living a very rough life. His wife had not gone along with that. They had a bright little girl who caught on to what the sister workers were talking about. There is something about Jesus that appeals to the child's mind that is not spoiled. She got all taken up with it and one night, she climbed up on her father's knee, and she looked up at him and said, "Papa, could you tell me something about Jesus?" What could he say to her? He could not tell her, "Oh! I don't believe in that." That arrow went through his heart. That man might have listened to the greatest theological sermons and not been moved, but this broke him down, and he started going to the gospel meetings.

That man and his wife got a great love for the Truth. He got the idea he could go away to Illinois and work there in the mines, and be a help to the workers, so they could get started there. Maybe these two sisters could help people in Illinois. But it was not very long until he got a bad back injury and he could not work. Those two sisters found him in that condition. He hardly had enough for his family, but they managed. The sister workers labored and it produced great fruit for the Lord. So, I had reason to get some poor first impressions. There was another home in Western PA, where the lady grew frail enough in her olden days that she had to carry a stick, but she never used it to hit anybody. Many of you would remember her as Mrs. Dudley.

There was another experience that wasn't quite so good. Those sisters had labored in another mining village and left a few souls friendly. Hugh Matthews and I thought we would go and try to help them—some that had professed before. We tried to help them, but we got disappointed. You folk would hardly realize what a miner's life was like in Western PA seventy years ago. If you could have seen the condition of those company houses, three or four joined together, with no conveniences, and not famed for cleanliness. The family we tried to help could not keep the other families out of their own part of the house. As soon as the lights went out, the roaches were all over the tables, and there was no button to press. When you struck a match to light the lamp, you would see the huge scampering. They did not like the light. It was poverty.

Hugh could get stale bread for one or two cents a loaf. But the saddest thing was the spirit we began to see manifested. Before the man of the house went to work that morning, we heard him using language toward his wife, and we thought, "Would it be possible to try to place a meeting in this home?" We thought of other people and we held on, but before it came to the end of the week, it came stronger to us that we would have to leave. I went away in one direction Saturday A.M. on my bicycle and Hugh in another direction. I did find someone that was willing to take me in. We had a few meetings there and a few seeds were sown.

There has been a good deal of labor in this western part of Pennsylvania in the past seventy years. And there has been a big change. Some people may ask us, "What have you accomplished?" They see no great organization, no church buildings. But there has been something else that brings a lot of joy to us. I like to think of that illustration, "Go ye into all the world and preach the gospel to every creature." Make no distinction. Jesus knew that they wouldn't ALL get saved. He had told them, "Few there be that find it." He tried to get His disciples to see that they would be hated by all men. "Rejoice that ye are like the true prophets that lived long ago and try not to be like the false prophets."

I like to hear that hymn sung that we just sang. Seventy-six years ago, that hymn made a great impression on me. There are three words in that last verse, "Despised, Defamed, Unknown". Do you know why that appealed to me then? I realized that if I had that experience in this world, it would show that I was a little bit like my Master. Who is He? The carpenter of Nazareth, despised, defamed, unknown, as far as the world was concerned. How do we expect them to know us?

That hymn helped me to know whether I have really left my first love or not. The hymn that I loved when I first made my choice to serve God, and my choice to go out to preach the gospel, the truths that I first loved, I still love them. It encourages me. That is why I enjoy hearing that hymn sung. We haven't put up any great buildings. Nothing that the world would take note of. But I like the illustration that when we went out to preach the gospel, it is like someone showing us a heap of stuff that looks like rubbish. But in that pile, there are little pieces of most valuable metal in the world. If we will just keep turning it over and over, with that strong magnet in your hand, it will draw these little pieces of metal that are most valuable. Isn't the whole world like that? Amongst all the rubble, there are a few honest hearted souls, if only we are willing to go. The metal will come to me. I have to keep turning it over and over and holding the magnet to it.

Jesus is the Great Magnet. "If I be lifted up, I will draw a1l men unto me." Keep Jesus increasing. John the Baptist saw the need of decreasing in himself that Jesus might increase. One soul is more valuable than the whole world. "What shall a man give in exchange for his soul?" "If anyone offend one of these little ones, it were better for him that a millstone be hanged about his neck." You people know how to behave in the church of God.

If I paid a big price for something and then saw others using it roughly, how would I feel? It is very valuable to him, those little pieces of metal. The great reward will be hearing, "Well done." But I thought in addition to that, it could be that I would meet people in eternity that I had helped to get to Heaven. Someone comes up to us and says, "You helped me to get to meetings and encouraged me when I was almost giving up." The worst experience in a lost eternity would be for someone to come up to us and say, "You helped me get here. I could have been in Heaven, if it hadn't been for you!"

I heard about two men in the YMCA. One asked, "Did you ever hear of a certain man in a certain town?" "Every time I think of him, I swear and curse his name because that one man was the means of starting me on the wrong path." All of these things that you might get down here, the praise of men, etc., that all amounts to nothing, but the ones that you have helped to get to Heaven, that will be true praise. Paul wrote to the Thessalonians and said they were his crown of joy. My ability to help God's children to keep true and others to begin would all depend upon how much I become like the image of His son, inside and outside. That is why we wanted to go and preach like He did. "The Son of man hath no place to lay His head." First of all, we must be living outwardly the pattern of Jesus and letting his Holy Spirit work within, loving my enemies.

I saw a poem written by someone in the world and each verse ended. "What do people call the evidence of Christianity?" How they glory in their seminaries and cathedrals. But each verse ended like that. "We have these great cathedrals, but where have we any that resembles that lowly Man of Galilee?" So there are some people in the outside world, men in high positions in the world, yet saying, "Where have we anyone like Jesus?" The whole creation is groaning, waiting for the manifestation of the sons of God. There are people in each country, waiting to see someone manifesting Jesus. People that are good metal are not hard to draw.

We are glad to see big gatherings like we have here today, but we don't put stock in that. Most people would regard little Sunday and Wednesday night meetings too small for them. God is very much interested in individuals. John 3:16 doesn't just mean vegetation when, it says, "the world," but human beings. There have been little pieces of precious metal found. There have been saints who have lived in their homes that left and went to their reward, and they proved themselves to be the valuable metal.

I had a letter from a woman in Tennessee lately. Her husband was an old companion of mine. Their first child wasn't just normal. I never knew for him to smile or to say a word. I saw him when he was thirteen and he was the size of six or nine year olds. Now, his

mother was writing to me and this boy is thirty three years of age and he is just the same size, no change. Eighteen years ago, I got the fear that mother would not last long. She got no sleep, but God has given her strength to keep on.

Some chapters in Revelation have been impressing me lately. It gives me a clear will for God's people, living in the world since the days of Adam and Eve. There were a few people in the days of Noah. We read of Enoch walking with God. Revelation 12:2, "And there appeared a great wonder in Heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Look now at the third verse, "And there appeared another wonder in Heavens and behold, a great red dragon." That great red dragon was waiting to devour the child. This is a picture of what was going to happen in Jesus' day.

Later on, it tells us there was a war in Heaven. It tells the leaders of the two contending armies. There is a little difference in Satan and the Devil. Peter speaks of the Devil as a roaring lion trying to put cowardice and fear into the hearts of God's people. We have been told that the lion paralyzes his victims in the forest by a terrible roar. When deer hear that, they cannot move. In Paul's day, he dealt more upon Satan deceiving as an angel of light, not frightening you, but making you look upon something that isn't right, but making you think it is. Michael and his angels overcame the dragon and cast him to earth and there was great Rejoicing in Heaven. The Accuser was cast out. "But woe unto those who dwell on the earth."

Satan knows his time is growing short. It tells how the ones in Heaven won that battle. Take every verse in this 12th chapter of Revelation. It is a wonderful chapter. Jesus was born on the earth as a man-child, and He is going to rule the nations with a rod of iron. That doesn't mean cruelty or injustice. The man who was resident of this country seventy years ago often spoke about ruling with an iron hand covered with a velvet glove. This man-child was brought forth.

You know how all of this was fulfilled when Jesus was born in the manger in Bethlehem. There was a great delegation that came down from Heaven to celebrate His birth. They were with the shepherds, rejoicing, but the old dragon was there, too. Herod was his agent then. Those wise men were called "star-gazers" because they gave their lives to study the stars. You know the story. They went to Herod and asked him, "Where is He that is born king of the Jews?" Herod tried to make sure that He would not live because Herod wanted his own son to be king after him. The dragon killed every little baby under two years of age. See how cruel he was. Jesus had a foster father. He had something in him that is the most valuable possession that human beings can ever have, and that is that he could understand messages from Heaven.

There are all kinds of noises in this world, radios going all the time, but we don't want that. We have no receiving apparatus. It is a pitiable thing to be a child of God, and you don't get a communication from Heaven. In times of trouble and decision, we need a guiding Voice. God speaks to us through His Word, not audibly, but when God brings a verse to your mind that will answer every problem and question, you need His Holy Spirit to receive it. But if you are grieving the Holy Spirit, you can't have this.

Joseph got a message from Heaven. He was more than a match for all the king and his armies. He was an overcomer of all. All of the time that Jesus was on earth, the old dragon was on his track. They said, "We will put that deceiver to death and roll a stone to it." But God raised Him up. He is coming again to rule over all. It is interesting for us to know what happened in Heaven. Job was making a liar of that old serpent by serving God, not just for selfish reasons. "Woe unto those that are dwellers on the earth." Think of the suffering and trouble all the years since Adam. In a sense, we are in the world, but we are not of the world. We are in heavenly places in Christ Jesus. People in the world are aware of an evil spirit upon the earth. When he could not get the man-child, then his enmity was against the woman.

There are three in the Trinity. God, the Father to us. Jesus, the Elder Brother, and the Holy Spirit suggests the part that a mother does in the human family. She comforts and cares for the child. Jesus taught that.

The disciples thought they would be helpless when He went out of the world. "We have no strength in ourselves." But Jesus told them, "There is Another coming and He will dwell in you and comfort you and bring to your remembrance all things whatsoever I have told you." This Comforter was to be testifying of Him, so when you hear a person preaching about Jesus, you know that it is the Holy Spirit prompting them. Jesus is the manifestation of God.

When the Devil could not get the child because he was caught up in Heaven, then he tried to drown an eagle. You could turn on the faucet but the eagle would fly away. The street might be full of water from a hydrant, but the eagle would just rise above that. In Isaiah 40, we read of those who would rise or mount up with wings as eagles.

We can't have great hopes of people finishing well unless they take time to wait upon the Lord and pray and have this communication with Heaven. They wouldn't even have to ask the workers about it. These thoughts I am tempted to say, this envy in my heart-the Holy Spirit will teach us all things. We are the temple of the Holy Spirit. "When the Holy Spirit comes, He will convict them of sin." When people are convicted of sin that they didn't realize was sin until they knew what it was to trust in Jesus, when they yield, they will be made like a rock. A true servant of God knows that they could never have accomplished anything if the Holy Spirit had not been working.

We are glad that we know about people living in other countries when they are not allowed to have a meeting or to sing a hymn, but they say, "You cannot take that from me which I have in my heart, a love for the Truth, and God and Jesus." Isn't it a wonderful thing that individuals can have that no matter what comes into the world? 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." When he couldn't destroy the child or the woman, he went to make war with the seed and that is us. That is what we are. Our Elder Brother is caught up into Heaven.

Do you want to know what is causing you a lot of trouble? Doubts and fears. There is no discharge (no armistice), no terms of peace in this warfare. The real quarrel is between Jesus and the serpent. We are not going to speculate as to how the war started in Heaven. Did the Lord make a devil? No, He made an angel that turned into a devil. In Ezekiel, we read of a rivalry that must have come between Satan and Jesus. Jesus is greater than the angels. Satan is making this war against those that believe in Jesus. The angels have gotten the victory over him by the blood of the Lamb and by the word of their testimony and they loved not their lives unto the death. We have an army like that behind us.

Rev. 12:17 speaks of the “Blood of the Lamb.” Jesus had not been slain on the cross, yet when this war was in Heaven, but He was slain from the foundation of the world. He shed His precious blood on Calvary’s cross, and He is the propitiation, and when I honor Him, that blood of Jesus atones for me. By the word of their testimony—this means I am not ashamed of Him where I work, not ashamed to confess Him. I love His life more than my natural life. Maybe I could become a martyr, but am I willing to put Jesus first in all my choices? “No man can be my disciple unless he hates father and mother and sister and brother, yea and his own life also.”

God and His servants have a hope when you become a disciple that you will eventually become part of the Bride of Christ. It would be a very queer kind of man that would marry a girl, knowing that she would be more concerned about her parents than about him. He wants her to be more concerned about him than anybody else. I can think of a woman in Canada, and I knew her husband when he was a little boy. She told me of one time when she apologized to this unsaved husband for some trifling thing she had done. He never tried to hinder her from serving God. When she apologized, he said, “You don’t need to apologize to me. The one thing that I am most concerned about is that I have the first place in your affections and I am sure I have that.”

None of us will ever be able to be part of the bride of Christ if we are more concerned about pleasing our relatives or ourselves. It means dying daily. You needn’t expect any place from Satan. He is going to spend all that he has against the true church and to persecute and to make it hard for them.

Lately, I have had the thought that Eve showed up much better in the garden than did Adam. She answered the Lord differently. Adam’s answer was cowardly. “Thou gavest me—the woman Thou gavest me,” almost blaming the Lord. Eve saw now where she was. “The serpent beguiled me.”

Isn’t it wonderful to see people realize that Satan is more than a match for us? He was created an angel and that is above me. The Lord was able to give Eve a great promise, although it was to cause a lot of suffering to come into the female life, nevertheless, she would be the one to bring forth the One that would be more than a match for Satan and would crush his head, the place where the poison comes out. The serpent would bruise His heel. We need Heavenly wisdom that we would not take any poison that comes out of his mouth, but he still has power to bruise the heel, the part that touches the earth. Don’t imagine when you get old that he will cease trying.

In youth, Satan will try to get you into a high place or into fleshly appetites and desires. In middle life, he will get you in other ways. It is a sad tragedy to read in this book of people that in their early days did so well. Solomon was one who before the end of his life, let others influence him and he made idols. He brought more disaster on Israel than any other king because he was the cause of their being split in two. If we seek to keep Jesus as the Only One we worship, God will not allow us to be split up into factions. But if we allow other things to take first place, God will not stand by us. We must all keep Jesus as ours, individually, and then we can all live together.

In the 19th chapter of Revelation, the seed is now called the wife, the Bride, and she is making herself ready for the marriage feast. This is getting nearer to the time when Jesus is coming back because the 20th chapter tells us about the millennium. There are clothes for the bride to wear to the marriage feast, clothes made of fine linen. Some of us who grew up in the country where they make this fine linen is made from flax can understand what this means. The flax that makes the fine white linen has to be pulled up by the roots and soaked in water and taken out and dried and scutched and broken in two.

In some ways you could take a picture of what He did to provide the fine white linen for us. He went through death for us. It is the righteousness of the saints and the same as the wedding garment. One mark is they will never fight about how good they are, naturally. Sometimes, that word “self-righteous” is wrongly implied. Never use that word “self-righteous” in the sense when somebody is more careful about little things than you are. When people try to make themselves righteous without the precious blood, and feel that it is their own righteousness, that is self-righteousness. That is what Cain did because he was of that Evil One.

True children of God realize they would be nowhere except for the precious blood that was shed, and they are willing to give the word of their testimony, and they love not their lives unto the death. “I am willing to lose my job for it.” They were arrayed in fine white linen. We will be misunderstood now.

Rev. 17:1 gives a description of the organized religions of the world today. This woman was a type of it, but it was really a great city. Compare these two women, mentioned in 17:1 and 17:7. The one is arrayed in fine white linen. The other is in the wilderness arrayed in purple and scarlet, also pretending to be the Bride of Christ. Purple and scarlet are different from fine white raiment. She is sitting on a beast that is clothed the same as herself. John wondered, “What does she mean?” That great city of religion organization. Babylon suggests to us, the Tower of Babel, and they were as much as saying, “We don’t care if He sends a flood, we are building a tower that reaches to Heaven. Just like false religion in the world today. They don’t agree on anything, just a babel and noise. Babylon speaks of that. Who is this beast? That is a manifestation of the old dragon again.

In my early years, I grew up in an organization that believed in getting mixed up in the political world of eighty years ago. Preaching to us about Christian Endeavor and they got me into working for it. But I had read too much in the New Testament to be satisfied with it. I

was troubled about the fellowship I was in because it did not correspond with the New Testament. The denomination I was in was very proud of its history and place and politics in the world.

Somehow I could not get satisfied and when they were trying to get me to go on to be a full time preacher in that, I just could not. I tried to explain that God wasn't calling me. They tried to convince me that times had changed. I was troubled for a number of years from sixteen to twenty one with the awful feeling that the fellowship I was in was not like what the disciples had nor the church in the New Testament. They gloried in outward success and organization, but I knew what was going on inside the church, and I was even more troubled about what was going on in myself. I knew that I did not have that love for God that God put into the hearts of Paul and Peter. Yet, I could not explain it to them. That was what made me glad when I met people that said they believed that it was possible for people to go forth as Jesus taught. I am very glad I made a decision seventy seven years ago, that if the Lord would help me, I would be willing for anything that I could do.

The worst wars in this world have been brought about by the religious people trying to control the secular government. The woman sitting on the beast, both wearing the same kind of clothes, of one mind. About 300 years after the death of Jesus and the Day of Pentecost, a Roman emperor, Constantine, put in his lot with the Christians living in his day. The Christians living then thought that was a wonderful thing that they could control the government in Rome and Constantinople. This emperor thought he could get them all inside because he was going to take the cross of Christ as his standard.

Numbers had increased greatly. There is always danger in increased numbers for the serpent to bring in those that would not be true Christians. A prominent lawyer led them, and one man had enough knowledge and courage, and he stood up and gave his testimony, "No Christian can be an emperor, and no emperor can be a Christian." This lawyer got all the elders of churches to come together and proposed a resolution that from then on, they would not submit to these preachers guiding the church. That was a long stride. Honesty weighs this question, "Is this fellowship more like the woman arrayed in fine, white linen or is it more like this great Babylon?"

God's servants do not claim to be infallible. Don't imagine that they are free from temptation. The Lord planned that all those that are giving all their time to His work would be in a better position for God to guide them, than as if they were concerned about a salary, had a home and family to worry about, etc. In this way, his true servants have more free time to give to him. And his saints should do more effective praying for the servants because they do have temptations. America is getting into trouble because of taking advice from great religious leaders. Trouble in Vietnam is blamed on advice of Cardinal Spellman. Jesus came to get a Bride for himself. We don't know how near His return is, but it might not be far away when there will be a great falling out between the woman and the beast. Right now, the woman is riding and controlling the beast.

The Lord is going to change things. If the Lord would put it into the heart of one of the kings to rebel, it might be nearer than we think. Fifty six years ago in Russia, the Catholic church controlled the government. An old monk was doing it all, but something raised up against it and turned their cathedrals into stables and museums. The 17th chapter of Revelations shows the destruction of the woman. The 18th chapter shows the destruction of the city, Babylon. In the Vatican halls are different gifts sent to the Pope, even by Mohammedan leaders, like the hireling harlot.

When we cease meeting in the home and cease to be what preachers should be, with no certain dwelling place, it will grow into this organized religion. "Nevertheless, when the Son of man cometh, will He find faith on the earth?" That wasn't a very optimistic picture of thinking that the whole earth is going to be saved. Will He find people that are really obeying him? The woman who went to the unjust judge just kept at him, and Jesus said, "How much more shall God avenge His own elect that cry unto him day and night?" Could you measure that? That woman had an unjust judge, but you have a loving Father. You are going to your husband, the Bridegroom.

You should be crying all day and night to him about the pressure on your life, the old serpent planting doubts and unbelief in your mind drives you to cry day and night. If we don't pray, we will perish. Nobody has ever perished who has faithfully prayed and fulfilled the conditions that their prayer could be answered. We need to pray that all of us will have the wedding garment. The Bride was making herself ready with more marks of Christ, becoming more and more like Him. We hope that we will be going in that direction.

Excerpts From Horace Burgess' Letter

Dec. 1981

The McIntire's lived in a 4-room apt. so went and rented another 4-room apt. for the workers for two weeks @ \$4.00. They took the workers to their home and fed them, and then to the (——?). Mr. McIntire had to take the day off from work to meet them. It was Tom and John Tuft's parents that lived in Bridgeport, Conn. where he went. Mr. Tuft was a staunch Presbyterian. Later Mr. Tuft said, "*I have always believed in Jesus as our Saviour.*" George said, "Your idea of a Presbyterian preacher, Jesus was not that kind of a preacher." Mr. Tuft said, "*Why, I'm a good Presbyterian.*" George said, "*There is no such thing.*" It was like hitting him with a hammer. Mrs. Tuft had professed in Ireland, but was engaged to him, so married him. Later, he went to a convention and during testimonies he got to his feet and just said, "*I will arise and go to my Father.*" George said that many would not have thought much about those few words, but he knew that this man meant that. It was the way he made his choice. They only had two sons, both went in the work, and Tom was killed in an accident in Detroit, Dec. 9, 1953. It is quite a story.

The man in Philadelphia that George met was a Baptist preacher, whom he met on the boat coming over. Every night they had preaching, and when George spoke to the crowd, some of the Catholics would heckle them, but this Baptist preacher took up for George and gave him his address, and told him if he was ever in Philadelphia to look him up. He was the one who went out and rented a room for George for a week, but I understand it was about two years after he had met him on the boat.

George came to Horace Burgess' home when Horace was about 7 years old.

**George Walker's 1942 Statement to the U.S. Selective Service
(Typed Transcript)**

[Click Here to view an original copy of George Walker's Statement.](#)

Page 1 of 3:

"In accordance with the suggestion made to us at our recent interview in the Office of the Director of Selective Service, Washington, D.C. that a further statement be submitted outlining, in greater detail than has heretofore been given, certain facts regarding the foundation, belief and activities of the Church we represented, as Ministers – this for the purpose of enabling the Local Draft Boards to correctly classify Ministers of this Church throughout the United States who are subject to the Selective Service Laws.

"We take this opportunity to state that during the closing years of the last century and the first years of this century a number of people in the British Isles and in America were exercised in heart and mind, through their study of the Scriptures, in regard to the methods of preaching and worship in the several churches of which they were then members. They were deeply concerned about spiritual things, and became fully convinced that there should be a return to the methods and purposes taught and carried out by Christ and His first disciples. This conviction led to frequent earnest conversations and studies on the subject, which in turn led to religious meetings, and in due time a number of these people went forth to devote their lives to the preaching of the Gospel according to the teaching and example of Christ as given in the New Testament, i.e., "Two by Two" and without salary or making appeals for financial assistance, putting implicit trust in God and His promise that as they "sought first the Kingdom of God" their natural needs of food and raiment "would be added to them".

"As a result of this step, many people expressed their desire to be in fellowship with such preachers and this led to regular gatherings together of small assemblies in homes for worship and study of God's word. The reason for meeting in homes was primarily because it is scriptural, the Christians during

Page 2 of 3

the first centuries of the Christian era met regularly for worship in homes, which fact is also borne out and supported by church history. Thus after serious consideration, the leaders were confident that in their efforts to follow the early Christians they should form church gatherings in homes; therefore no church property or real estate has been acquired by purchase or otherwise, and for this reason incorporation and registration under a denominational name has not been necessary. The meetings continue to the present time in homes and are under the guidance of local Elders. Baptism by immersion and the weekly observance of the Lord's Supper is taught and practiced.

"In the year 1903 Ministers of this Christian body began their labors in the United States and in the year 1904 in Canada. In these and subsequent years through the preaching of the Gospel, assemblies were formed in homes as already described. In the year 1906 the first annual conventions were held in North America, and from this beginning the number of Ministers in North America has grown to over nine hundred – about equally divided between men and women; the assemblies for regular worship to over three thousand; and the annual conventions to over one hundred.

"One Minister in each field is the Overseer for that field – to whom the other Ministers look for counsel and from whom they accept guidance. In most instances a State constitutes a field.

"Those who enter this Ministry must first establish very definitely their religious character and have fulfilled the other qualifications considered necessary. They must be upright and of high principle – having proven their ability to earn their living in an honorable way – and must have taken an active part in the Church meetings regularly attended. If and when they are considered to have qualified, they are then appointed and assist an experienced Minister in an evangelistic work and in ministering to assemblies of Christians. From the time of appointment, Ministers devote their entire time and talents to the work of the Ministry. If for sufficient reason anyone thus accepted later proves to be unworthy or unfit he cannot continue in this Ministry.

Page 3 of 3:

"At the annual Christian Conventions arranged at suitable times of the year in each State – and which practically one hundred percent of the members are present, all matters pertaining to methods of work, doctrine, discipline of members, local elders, ministry, etc., are fully considered and settled.

"Definite fields of labor within each State are arranged for all Ministers by the Overseers to whom the Ministers are responsible. Names, addresses, and fields of labor in the Gospel of all Overseers and Ministers are available at any time.

"Overseers, who over a long period of years have devoted all their time to Evangelistic, Pastoral and other activities of Christian service, exercise – in fellowship with each other – a general supervision over the Ministry and membership in the United States.

"The undersigned is one of such Overseers, and would be glad to furnish any further information regarding the foregoing which may be considered to be helpful or desirable.

Signed:

"George Walker"

Confirm George Walker's signature.**George Walker's Statement re: Colorado**

Dec.1, 1938

For a length of time in the **state of Colorado** conditions have existed which have occasioned great trouble and sorrow amongst the Christians and those who are preaching the gospel. A number of workers met near Denver to consider possibilities for the removal of the afore-mentioned trouble, and the whole situation was freely discussed. Disturbance of true fellowship had come about and **George Walker** agrees that he assume responsibility and blame for this unwise attitude and action. He also acknowledges that he is responsible for those who with him took part in this sad disturbance in fellowship which has brought so great pain and confusion amongst the people of the Lord. **George Walker** asks forgiveness for having erred in this matter and manner. **George Walker** further agrees to do all in his power to right the wrong that has been done; and to correct wrong and misleading impressions which have found place in the minds of God's people because of things told to them. It is understood that workers associated with **George** will confess their error in having part in this matter, make amends and apologies and take the position of endeavoring to promote unity amongst saints and workers.

On the part of workers in Colorado, **E. Cornock**, who has the care of the work in the state, wishes to acknowledge that between the workers in Colorado and those in other fields, a lack of close co-operation has existed. **E. Cornock** accepts some blame for the part he has had in this and asks forgiveness for the same, wherein any way the Colorado workers have failed to keep as closely in line with other workers as they should. It is their wish and purpose to correct this.

Be it further understood that in the case of future trouble either party may have the opportunity and privilege of appealing to other older workers believed to be impartial who could make necessary decisions.

May every child of God remember that even in New Testament times serious difficulties crept in amongst God's people, but that the wise souls held firm in faith through dark and bright, and it is the sincere prayer of the undersigned that forgiveness and grace may prevail and that the admonition of Barnabas may be followed. He exhorted them with purpose of heart they would cleave unto the Lord. Acts 11:23.

P.S. It should be understood that this statement is only intended for those who have been affected by the above matter and it is not intended that it should be put into the hands of those who have no knowledge of the trouble.

Signed—

John Hardie	George Walker
James Jardine	E.J. Cornock
John S. Jackson	Wm. Wilkie
	Hugh R. Matthews

6704 Leeds St.
Philadelphia, 31, Pa.
November 10, 1950.

Dear Brother,

From an interview with a government representative in Indiana today, relative to the income tax of workers, this information was obtained for the guidance of those who have already received tax bills.

Those who have not signed the form sent to them, nor returned it, should go to their own regional office of the Internal Revenue Bureau, in about one week, taking their form with them. In this office a protest can be made concerning the unjust addition of the \$547.50 and to state that the original amount submitted included days receiving hospitality.

It can also be stated that Mr. Walker did not agree to the addition of the sum, but did agree to the charge of \$1.50 per day for the number of days when receiving cost of health hospitality.

Each worker appearing may expect to be very closely questioned regarding all money received and number of days receiving hospitality; therefore it will be wise to have clear in mind the facts that can stand investigation. Avoid making any statement that would be weak or only partially true. If you tell your story simply, honestly and clearly, no travel should develop for you.

Those who signed and return the form will receive a bill which they should take, with their duplicate return and proceed to protest according to the foregoing advice.

The Indiana office will send to your local office all information given them against us and it is on these charges you will be questioned.

If you desire further information, write Andrew Abernethy, Box 76, Morrow, Ohio.

Your Brother in Jesus,

George Walker

.Dead at 104; Long-time Gospel Preacher George Walker

November 8, 1981

North Penn Reporter

Lansdale, Pennsylvania

Services will be Tuesday afternoon for George Walker, 104, of White Oak Road, North Wales. He died Friday at North Penn Hospital, Lansdale, where he had been a patient the past week. Born in County Fermanagh, Ireland, he was the son of the late John and Jane Walker.

Mr. Walker came to Philadelphia in the fall of 1903 and was a non-denominational gospel preacher. He made many friends in Philadelphia and Pennsylvania, and also across the U.S., Canada and other countries. He never married or maintained his own home, staying all his life in the homes of his numerous friends. In more recent years, he made his home with Mr. and Mrs. George F. Morris, of the White Oak road address.

He was preceded in death by six sisters and four brothers. Surviving are two nieces, Dorothy Forsyth of Hollywood, Ireland, and Rebecca Walker of Enniskillen, Ireland, and also grandnieces and nephews, all in northern Ireland.

The R.L. Williams Jr. Funeral Home, Skippack, is in Charge of Arrangements.

The Reporter

Lansdale, Pennsylvania

November 7, 1981

George Walker, 104 of North Wales died Friday at North Penn Hospital, Lansdale. George was born in County Fermanagh, Ireland. He was the son of the late John and Jane Walker. Mr. Walker came to Philadelphia in the fall of 1903 and was a non-denominational gospel preacher. He made many friends in Philadelphia and Pennsylvania, and also across the U. S., Canada and other countries. He never married or maintained his own home, staying all of his life in the homes of his numerous friends.

He was preceded in death by six sisters and four brothers. Surviving are two nieces and a nephew.

R.L Williams, Jr. Funeral Home, Skippack, is in charge of arrangements.

Published in *The Reporter* , Lansdale, Pennsylvania, November 7, 1981.

<https://www.findagrave.com/memorial/188119017/george-walker>

TTT Editor's Notes: The two nieces, Dorothy Forsyth of Hollywood, Ireland, and Rebecca Walker of Enniskillen, Ireland, were daughters of George Walker's brother John and wife Mary Ann (Gracey) Walker.

George Walker

Account of Last Days, Death and Funeral

George was born Feb. 12, 1877, and died Nov. 6, 1981. Age 104 years, 8 months and 25 days.

George was in fairly good health and active until the Quakertown conv. In early August, 1980. Immediately after the convention there was a noticeable decline in his physical strength and mental capacity. It was a gradual decline for about a year, but became more pronounced about the end of Sept. '81. At that time he was in the hosp. 18 days, then back to the Fred Morris residence where he was cared for by the brother workers until Oct. 30th, when he was again taken to the North Penn Hospital at Lansdale with congestive heart failure and other complications. On Mon. Nov. 2 he had a bad turn and was critical until he died at 6 P.M. Fri., Nov. 6. Three of the brother workers took turns staying with him at the hosp. and were allowed to spend the nights in the room with him. The staff in the hospital seemed to treat him as someone "special" and gave him tender loving care.

The funeral was Tues. 2 P.M. with a viewing from 1 till 2 at the R. L. Williams funeral home about 10 miles from No. Wales. The undertaker estimated there were more that 400 at the funeral, including 42 workers: All the Pennsylvania staff except Julia Brown who is attending conventions in the Caribbean, plus Irvine Pearson (Ireland), Norman Henderson (England), Andrew Abernethy, Murray Keene, Earle Newmiller, Sherman Farrar, Harry Johnson, Carson Cowan, Howard Nussbaum, Don Reynolds, Philip Anderson, Robert Flippo, Edward Beasley, George Alaprandi, Bessie Hawkins, Louise Woods, Janette Graves, Christine Gordon, Adele Naef, Florene Clark, Virgie Wheeland, Betsy McEachron, Judy O'Connel, Sandra Shaw, Lilly Sweatt, Sarah Meade and Cynthia Morgan.

The service started with all the workers singing 333 "When life is ended", then Norman Henderson prayed. Arnold Brown read an open letter entitled "My Wish" that George had written about ten years ago expressing how he would like his funeral conducted, hopin

all would be kept simple and inexpensive and nothing said that would glorify the human, but that the glory would go to the One who had enabled him to be what he was. Arnold also read a verse that George had often quoted: Luke 6:38 and made a few remarks about how well that had worked in George's life and experience.

Murray Keene spoke of his long association with George, and what his counsel and letters had meant to him. He still has several letters in his possession, the oldest one dates back to 1936.

Irvine Pearson: II Thess. 2:16, *"Now our Lord Jesus Christ, and God our Father, sho hath given us everlasting consolation"*. The world can't claim him, but he is our God. Irvine spoke of George's early days in the ministry and the beginning of the Work.

Andrew Abernethy spoke of George coming to Philadelphia 78 years ago this month, and having his first mission near Independence Hall and the Liberty Bell. Said the gospel he and his companion preached promised liberty and independence from the bondage of sin, false religion and wrong doctrine.

All the workers sang number 28 *"Faintly the Shadows,"* and Carson Cowan closed in prayer. Pall Bearers were: Earle Newmiller, Sherman Faffaf, Willie Jones, Tom Nussbaum, Clinton Goff and Leigh Bledsoe.

Burial in North Wales cemetery in the Fred Morris family lot where Earle Newmiller read I Thess. 4 verses 15 to 18 and prayed.

George Walker's Last Wishes & Will

— My Wish —

It is my desire that when I am called home my body will be buried in the nearest convenient place to where I have left it; with the least possible expense and that my friends (workers and saints) will not come long distances to the funeral. I have the hope that during the years I have been in the harvest field the words the Lord has given me to say to others and the example He has enabled me to give has made an impression on their hearts and they will not need to look at the body after I have left it, or even have a photograph to have me in their minds and I wish that those who will conduct the funeral will not say any thing calculated to glorify the human for all I am and all the help I have been to others has been through His indwelling presence and I would desire the glory to go where it belongs. *"In my flesh dwells no good thing."*

Any money that may be in my possession was given for the spread of the gospel and I wish the workers to use it for this purpose

Signed: **George Walker**

No Date Given

Funeral Service of George Walker

The funeral service of our beloved brother, George Walker, was conducted in Williams Funeral Home at Skippack, Pa. Interment was at Green Lawn Cemetery, N. Wales, Pa., Nov. 10, 1981. (He was born Feb. 12, 1877 in Co. Fermanagh, Ireland.) There were 42 workers present and a large number of friends.

The service began by all the workers singing Hymn No. 333, "When Life is Ended."

Norman Henderson prayed. **Arnold Brown** spoke briefly. He read a letter written by George about ten years ago, expressing his wishes that when he was called "Home", he would desire to be laid away with the least possible expense, at the nearest convenient place and not to glorify himself but glorify the Lord. He spoke of Luke 6:38. This is not for eternal reward, but this means what is fulfilled in this life. As we give of our best now we'll receive abundance even in this life as the love and care was bestowed upon George.

Murray Keene: It is a privilege to be present today. George is not here. This is just the tabernacle in which he dwelt. "The memory of the just is blessed" and is precious to us. I received a letter in 1936 from George. He mentioned a brother who had died and said, "He has not lived in vain – because his testimony and counsel will help many in dark days." Also he wrote a letter to our family after a death, and said, "The infirmities in this body help us to value the new body." When George was 70 years old, he said, "When strength fails and is not what it used to be, use it where it is needed most." He said he was now living on borrowed time. One is careful with anything they borrow and use it as should be. All credit should be given to that indwelling presence and no credit to self. The parents in a home had cared for an invalid child. Someone said that it was a tragedy, but George said, "Look what it has done for the parents."

Irving Pierson: II Thess. 2:16. He mentioned receiving news in Ireland of George's death. **Norman Henderson** and I felt grateful it was arranged to come to show our appreciation and esteem. We never remember a time when there wasn't a George Walker. When we were young, we valued him at our conventions. **He went to Dublin as a young man and received a revelation of the right way in 1898. Then in 99 he put his life on the altar and went forth to preach the Gospel. In a few years, 72 others also went forth to preach, scattering to America, Canada, Australia and other countries. In 1903, George was amongst the first to come to this country.** That verse Heb. 12:29, "Our God is a consuming fire." It may refer to all that is false and already crumbling in the world. But the Lord kindled many little fires in hearts – the spirit of life, love and zeal. Nothing could stop it. We look upon one spent, consumed for over 80 years. We cannot help esteeming, honoring and remembering him for his work's sake. Worldly people know there is a God in the universe, but don't know our God, nor our Father, nor our Lord Jesus. (II Thess. 2:16). Paul spoke of the whole family in Heaven and earth – Eph. 3:14, 15. We learn things in this family that the Father approves or disapproves of which help to

develop the sense of values. George has gone into the eternal realm, asleep in Jesus – not like the natural sleep, but resting under the altar, conscious of the Lord's presence. Rev. 6:9, 10, 11. This seems too wonderful to explain but the zeal of the Lord of Hosts will perform it. In old age the weak body may hinder us from being able to do, but we can be kind, gentle, humble and meek.

Andrew Abernethy: It is 78 years since George came to this area not far from Liberty Bell and Independence Hall and brought the Gospel. They knew no one, none knew they were coming. They preached a different Gospel – no college, no salary, no home. Some came, believed and trusted (amongst whom was one of my family) and as liberty was brought to our country, they were set free from false religion and the bondage of sin. I thought of Mordecai – Esther 10:3, “..... accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed,” and that was like George. Jehoiada was 130 when he died – II Chron. 24:16. He was buried amongst kings, like George who was laid among kings in our hearts. All points us to Jesus who was laid in another man's tomb. I asked some men what they thought was the outstanding memory of George. One said George often spoke from Psalms. Felt he knew what they meant – both sides of David's experience – sorrow and joy. Another expressed that George emphasized need to keep the secret life right – most vital. He often showed me where I was wrong when I thought I was right and I appreciated that. Let us take up the torch which he was forced to lay down.

Hymn 28. **Carson Cowan** prayed.

At the grave **Earle Newmiller** read a portion of scripture and prayed.

Newspaper Coverage of George Walker's Death and Funeral :
1981, Nov 8, Evening Bulletin (Philadelphia, Pennsylvania)
1981, Nov 9, Philadelphia Inquirer (Philadelphia, Pennsylvania)
1981, Nov 8/9, North Penn Reporter (Lansdale, Pennsylvania)
George Walker Dead at 104; Long-time Gospel Preacher

Rebuttal To Accusation that He “and a Few Others Started This” By George Walker

TTT Editor's Note: The following is reportedly a statement made by George Walker, provided to TTT by an anonymous non-verified source to TTT. A hard copy sent to TTT of the document this was taken from would be very much appreciated.

“I got an awful disappointment a little while ago. It was from a woman who talked with a woman I knew. Some people do not talk wisely, saying things to only weaken faith. The one that wrote was a very true person, and the other had been telling her **that myself and a few others started this**. Well, that would be a poor start, wouldn't it?

It is a part of human nature to kind of make a person a hero. What we did was to encourage people to believe in this Gospel and that this Book could be lived. No one ever encouraged me to go out and live like the disciples. When I was in the false way I used to feel that all they had was not like the New Testament. I will value the person that helped me to believe that this Truth could be lived. We don't need to tell people that we have some special kind of revelation; that we dug it up out of the earth. We don't depend on things like that, but we have something that corresponds with the Bible. If it doesn't correspond with the Bible, it doesn't mean anything. In the New Testament, there is all that Jesus spoke and lived – isn't that your confidence? You are not just taken up with the human side.

Some we new failed afterwards themselves. After we have been out in the harvest field, we can understand what Paul said, “I keep under my body and bring it into subjection lest...I myself should be a castaway.” I am glad I had the wholesome fear in my heart. One thing that would make him a castaway was that, “I didn't control my body. These appetites – the earthly nature asserting itself and I could not be used anymore.” It might not mean that I go to a lost eternity, but I could not speak like this anymore.

The devil has not given up hope of getting you yet—he is an angel of light, the cunning one. Jesus knew him as a real person. “The prince of this world comes but he has nothing in me.” He always tries to work in something that is wrong. I recognized that if I didn't get victory over the human I could be a castaway. Some people got exalted because God used them, and that was what Jesus was warning His disciples about. He said, “...you rejoice rather because your names are written in heaven...”.

Meeting at West Hanney, England July 19-21, 1930

TTT Editor's Notes: Statements about this meeting differ in the location where the meeting was held. Some state that it was at West Hanney; and others state (including *The Secret Sect*) that it was in W. Haney's home. West Hanney, England is the nearest town to the convention. Regardless, the statement circulated about the event quotes what *The Secret Sect* printed, and the list of individuals present is identical in both statements.

The meeting was called regarding the rift between George Walker and Jack Carroll, co-overseers of the USA and Canada.

The Secret Sect book states at the beginning of Chapter 8: “The need for a determined and united policy was discussed at a conference held at W. Haney's home in England, 19-21 July, 1930. An attempt also was made to settle the strained relations between

Walker and Carroll, but as no preacher emerged as outright leader, it became apparent that overseers retained and strengthened their right to exercise authority within their territories. Repetition of former policy was reflected in the statement issued by the seven senior workers after the meeting: July 20, 1930."

**Statement Regarding Meeting at West Hanney, England
July 19-20, 1930**

"For a number of years past, difficulties have existed in the U.S.A. between some of the elder workers, which in recent years became more acute, because of these difficulties it was decided that a number of the elder workers from various countries should come together in England and enquire into the reasons for the trouble and seek to find some basis for a better understanding.

"During the days we (the undersigned) were gathered together, full opportunity was given to all to express their minds and to offer any suggestions that would be helpful. After considering the matter from every viewpoint, we are happy to say that those who were most concerned in this trouble expressed their deep regret for any offence at which they had been guilty and apologised to each other, and undertook to do all in their power to dispel the existing difficulties and promote the spirit of unity and fellowship amongst the Lord's people, particularly in the fields which were most affected by the trouble.

"It was unanimously agreed by all present that the past should be buried , and that in the future, all would use their influence to discourage anything that would disturb the peace in God's family, adhering to the teaching and example of Jesus. It was further agreed that should any violation or supposed violation occur, that no decision should be arrived at or circulated until the matter had been placed before a number of brethren from various countries."

Signed by the following:

W. J. Gill (Willie) 1900
G. Walker (George) 1899
J. T. Carroll (Jack) 1904
J. Hardie (John) 1900
A. Dougal (Alex)
H. R. Matthews (Hugh) 1904
J. Twamley
J. Doak (John) 1903
W. Jamieson (Willie) 1905
A. Scott (S.)
J. Jardine (James) 1904
J. S. Jackson (Jack) 1901
A. Pearce/Pierce 1904
W. Weir (Willie) 1903
W. Reid (Wilson) 1904
J. Forbes (Jack)

TTT Editor's Note: The most famous line of the West Hanney Statement is:

"It was unanimously agreed by all present that the past should be buried..."

This line is often taken out of context to mean that the workers agreed to bury William Irvine's role in founding the Two by Two movement. To be fair, please read this statement again, very carefully. Notice the purpose for which the worldwide workers meeting was called at West Hanney. It was because " *difficulties have existed in the U.S.A. between some of the elder workers...*" The difficulty was the strained relationship between the two U.S.A. overseer workers, Jack Carroll and George Walker. "The past" had nothing to do with hiding or burying the history of the Two by Two group. "The past" was the offenses or feud that existed between these two men. When two people "make up," it is often the case that they agree to "let by-gones be by-gones," and let the past go. The West Hanney statement was saying the same thing—that as far as these two men, "the past should be buried."

George Walker's Letter about Black Stockings

2350 East Susquehanna Ave.
Philadelphia, Pennsylvania 25

Dear Friends;

A Letter, containing a misleading statement concerning What I said in a workers' mtg. regarding black stockings, having been circulated amongst my friends I feel I should write the following:

Over seventeen years ago, a man who did not profess and with whom I was not acquainted came to me at a special mtg, and complained that his wife, who had recently professed, was wearing black stockings at the advice of the sister Worker she had professed through. Previous to this I had given little thought to the color of hosiery worn by our sisters. I knew when long dresses were worn it was considered all right to wear different colors.

I talked with some of the older sister workers that I had cause to have a great deal of confidence in. They believe it would be better for all to wear black. At Conventions that year I asked this question: *"IF all sisters were satisfied in there (sic) minds that their wearing black was pleasing to the lord, Would their doing so hurt the Lord's work?"* I expressed my opinion that It would not.

I favored black because it was furthestmost from the flesh color that many of us believed was unbecoming to "women professing godliness." At no time did I say black was the only modest color. I spoke against the wearing of it being a **Condition of Fellowship**. I did not, and I do not, believe using pressure on people, to make them go beyond what is in their heart, or to do what they are not convinced in their minds they should do, is profitable to them or to The Lord's work.

I am personally acquainted with a number of sister's workers and saints who believe it is pleasing to the Lord for them to continue wearing the black they have always worn. I appreciate their willingness to bear reproach for being true to their convictions. I have seen other qualities in them that causes me to **"esteem them highly."** I am acquainted with other sisters who believe their wearing other modest colors is pleasing to the Lord. I have no reason to doubt their tureens (sic) and sincerity. I have seen in them manifestation of the Spirit of Christ that causes me to "esteem" them highly."

There are other parts of a woman's attire that it may be needful to mention. Is the wearing of a dress that does not come to a reasonable length below the knees, when she is seated, becoming to a "woman professing Godliness"? The scriptures speak expressly about outward adorning, wearing of gold, plaiting of hair. We are sometime grieved to see some of our sisters wearing large showy broaches, and we fear the wrist watch, when worn as an adornment especially a gold one, with gold band, is not in keeping with the instructions given in Peters Epistle. We fear the tendency some of our sisters have to follow the latest fads in arranging their hair does not add weight to their testimony.

During the past few years, we have not said much in conventions or other meetings about the outward appearance. We have had a strong desire to so speak and act that Love would be increased amongst us. If we have in our Hearts unfeigned Love for the Lord, we will so Love His work and people that we will be very careful not to hurt His work or cause the weakest amongst His people to stumble by what we wear or do or say.

We will be anxious to excel in Graces and virtues that are mentioned so many times in both Old and New Testament , the forgiving Spirit that enables us to forgive from the heart everyone who has wronged us or in anyway hurt our feelings. The compassion, the sympathy, the brotherly Love, that enables us to forbear and be patient with all and that causes our Fellowship to be profitable and pleasant. If we lack these things we cannot *"adorn the Doctrine."* Though our outward appearance is correct according to the Scriptures. Seeing that the Holy Spirit inspired Paul and Peter to mention these things, we should not consider the outward unimportant. Our unwillingness to *"Obey"* in this may indicate a rebellious Spirit that prevents the Lord working in us and us having the condition of Heart and Spirit that in the *"sight of God"* is of great price.

Recently I have been impressed with the word Servant as used by Paul. In RV Version it is translated Slave. We know a slave has little to say regarding what he will do or say or how he will act towards others. I would like in the future to be more like a faithful slave.

With love and good wishes to all who Love His Name and Way,

Your Servant for Christ's sake.

George Walker

NOTE: letter was not dated.

Copy of Letter from Uncle George Walker (101) received on 3rd January, 1978

By Thomas Howard Walker (George's nephew)
Tregair Street, Ipswich, Qld 4305 Australia 3.1.78
Philadelphia 79151
December 21 1977

Dear Howard and Eileen

Dorothy sent me your Australian add so I will try and write you a few lines. I hope you are finding the climate and people of Aust pleasant and congenial, it is nice you can be near your children nice for you and for them.

In your last letter to me you asked about our grandparents. All I know is that our grandfather was a soldier in the British Army during the days of Napoleon, at the time of the battle of Waterloo. He may have inherited or purchased the farm your father and I were born on he divided between his two sons, my father and our uncle Tom. There were two houses on it. I was about 6 when he died. I can remember him.

Later our parents bought another small farm that adjoined ours this gave them about 25 acres, and that didn't bring a large yearly income, but they succeeded to rear 10 children, and to give them some education that helped them to make their way in the outside world. We wonder how they did, the land was good for potatoes, and oats, and these were wholesome food. We were never without sufficient food.

I hope all of you enjoy good health, my health keeps good but sight gets worse. I very dim see where or what I am writing, and I can't read what I write. I only write to a very few close friends, and I hope that in spite of all the errors they can read and understand what I mean. Others answer the many other letters I receive and the friends I stay with are very kind and considerate.

You will remember that Jesus in Luke 6 told his Disciples that if they would give freely, as he had given freely to them men would give back to them more than they needed. He gave them the Gospel freely and gave them love and true service. We can rely on his assurances I am proving it is true.

Now you will excuse briefness.

love and good wishes to all

Your Uncle,

Geo Walker

101 White Oak Rd.
No. Wales, Pa. 19454
Nov. 27, 1979

Dear Mrs. Schoeff, (owner of Threshing Floor Ministries aka TFM)

This is in answer to your letter I received last week. I am not answering these questions because I don't believe to do so would profit you. 9- years ago I decided to go forth and preach as Jesus sent the Apostles. The religious people I was associated with then assured me this would mean starvation, no one could do that.

I trusted in the words of Jesus to "Seek first the Kingdom of God and all the temporal needs would be supplied: Luke 12:31. During all these years I have proved what Jesus said to Peter in Luke 18:29, "There is no man that hath let house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

I have been associated with a good few other brothers and sisters who have gone forth in the same way I did and have finished their days in this world and their bodies are laid to rest in many countries. They proved the same as I have. It is said of these in Heb. 11, "Of whom the world is not worthy".

There were many preachers in the days of Jesus, Rabbis, Pharisees and Scribes, these said some right things but didn't do these things. Jesus began to do and teach, he was doing first, was a living example of all he taught.

I find it more profitable to exercise my mind to seek to abide in Jesus as said in John 15, rather than tracing the origin of the little streams that made up the river which we have enjoyed travelling on.

If the Lord sees in your heart a true purpose to do His will, he will reveal all these truths that are profitable for you to know.

Sincerely yours,

George Walker

Fictitious Letter **purported** to be by George Walker, Eastern US Overseer
Haystack Bay, Ontario
May 12, 1912

Dear Ted and Bertha,

I received your letter a few days ago with great pleasure. I am glad that you and your family are healthy and that the others in the church are content and happy in the Way of Life. You wrote about a serious decision that you would like me to make on your behalf. I am sorry to have to tell you that I cannot make such a decision for you and yours or any other saints in God's family. I will try to explain....

NOTE: This letter was NOT written by George Walker, Overseer of Eastern US.

It was composed by author Raymond Reid who printed it in his fiction novel on pages 391-393, *The Gate Seldom Found*.

Nor was it composed by the married worker George Walker who entered the work in 1919

Walker, George & Margaret "Maggie" (nee Dane of Enniskillen, Ireland)

They started in the work in 1919 after being married a few years.

Remained in work in Eastern Canada til their death.

Maggie was sister of Mollie Dane, and cousin to Rebecca Dane, both in the work.

1926-27 Workers in North & South America in the Maritime Provinces, Canada

No Children

Died: Maggie in 1960; George: _____

TTT Editor's Note: Read Accounts of how and where George Walker professed and how he arrived at the decision to become a worker. The friends in Dublin often point out to visitors the railway station where George Walker came to his

decision, which eventually had a great effect on many lives.
