

LOVE—TRUTH—UNITY

Echoes

From the

General Assembly

Held At

CLEVELAND, TENNESSEE

January 9-14, 1912

"Ye are come . . . to the general assembly and
church of the first born."

PRICE 15 CENTS

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Evangelist



AN Eight Page Semi-monthly Paper, filled with Bible Truth and Fiery Testimonials and experiences, and reports of the Falling of the Latter Rain Over the World.

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ADDRESS

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Cleveland, Tennessee.

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Prefatory Notes.

The wheels of time move so rapidly that the years, as they pass, seem almost like days.

The Seventh Annual and General Assembly of the Churches of God has come and forever gone, and only leaves its tracks behind.

In presenting this little volume to the public it is our purpose to give such an account of the deliberations and discourses as will edify and instruct those who were deprived of the privilege of attending, as well as to preserve the records for future reference.

The General Assembly meets once a year for the purpose of searching the Scriptures and obtaining light and information concerning the Bible Church and its government. This body of Christians is not legislative, nor executive, but judicial only.

It is also for the purpose of more closely uniting those who attend in fellowship and love. This latter feature should not be despised, and every one who possibly can do so should make preparations to attend the annual feast.

It is quite different from a camp meeting, in that there is important business to attend to, and questions to consider and settle, and Bible plans to search out and put in operation that will lead to a more rapid rate of evangelizing the world, and thus prepare the way for the return of our Lord.

We commend these pages to the honest, sincere searcher after truth, and to those who are, or may become interested in the re-establishment of the Bible Church with all of its former graces, gifts and glory.

The time for the next General Assembly will be January 7-12, 1913.

A. J. TOMLINSON, Gen. Overseer,

Cleveland, Tenn.

Seventh Annual Assembly

Of the

Churches of God.

Held at Cleveland, Tenn., January 9-14, 1912.

Introductory.

Quite a number of visitors were present at the introductory services held January 8, 1912, at 7 p. m.

The address of welcome by F. J. Lee was both entertaining and instructive.

The sermon that followed, by George C. Barron, of Alabama City, Ala., was both gratifying and edifying. By the time the two discourses were concluded all present were very much drawn together, and there was a blending of spirits that naturally generated a faith that said, We will have a successful Assembly.

The next morning at 9:30 the songs began to ring out, and with them were mingled prayers and praises.

General Assembly

Opened January 9, 1912, 10 a. m. General reception and greeting.

The General Overseer read a Scripture lesson from 1 Peter 1, and offered prayer to God for guidance and wisdom.

Following this the General Overseer delivered his annual address. When he spoke about the great need of more pastors, and how the wolves were destroying the flocks on account of the absence and shortage of shepherds, the burden became so great that he had to discontinue the discourse for an interval of several minutes, while the hearers prostrated themselves before God in tears, weeping and intercessory prayers with groanings of the Spirit.

During this interval L. R. Guthrie, of Kimberly, Ala., arose and said that although he had been preaching, yet he had just then felt the call to greater usefulness, and was going to leave his position and step out into the work with all the bridges burned behind.

After the address was concluded several brethren arose, one after another, and with tears in their eyes spoke of the need, as they had found it, of pastors; and many earnest prayers for the Lord of the harvest to send forth laborers into the great harvest field ascended to the "Lord of Sabaoth."

Annual Address of the General Overseer of the Churches of God.

It was in the year 1905 that the idea of an Annual Assembly was conceived. There had been some ingathering of souls during the year, and at the same time some perplexing questions had arisen. We had joined ourselves together as churches of God to walk in the light, and at the same time search the Scriptures and earnestly seek for additional light and knowledge.

Near the close of that year the demand for such a gathering had grown to such an extent that the ministers were almost forced to look into the Scriptures to see if there was anything there that would warrant the call of such a convention. We were walking softly, carefully and prayerfully before God, as we have been up to this day, determined to track the Bible, and not go beyond in any of our teachings and practices, and at the same time advance as light was given.

It was very easy to see that Israel had annual gatherings, which continued on until after the manifestation of Christ. The fact of Paul and Barnabas and others going up to Jerusalem to the Apostles and Elders about some questions which had arisen, and the Apostles and Elders coming together to "consider of this matter," made it plain that such a gathering would be in harmony with Scripture.

After some private conference the brethren named January 26 and 27, 1906. The day came, and 21 members representing the different churches were present. About the first business that was transacted was the adoption of the following motto or resolution: "We do not consider ourselves a legislative or executive body, but judicial only." Matters of importance were considered, and much light and knowledge obtained by the discussion of subjects and the searching of the Scriptures.

Before the close of the convention it was thought best to arrange for an annual assembly, at a regular set time, as matters of importance would develop every year that would need attention and adjustment. Accordingly it was finally decided that the month of January would be as good a time as any, as at this time of year it was very difficult to continue evangelistic work, and at the closing out of the old year and the beginning of the new would be an appropriate time.

Five successive assemblies have been held since that time, and we are now happily entering and commencing the sixth, which makes this one the seventh in all.

Each year has brought perplexing questions, and every question has been discussed with a view to settle it in perfect harmony with the Scripture. There has been no self-seeking, no selfish ambitions maintained, or even detected, except it might have been in some who were not members. On the part of all there has been that honest, earnest and sincere desire for truth, light and Scriptural systems.

It has never been our custom to try to bend the Scriptures to suit our conveniences and accommodations, but have always proposed to yield our own views and harmonize everything to suit the Scriptures, which we are obligated to defend.

We always urge that love and unity may have the pre-eminence and prevail among all who attend. If there have been some little crosses or differences during the year we expect that such have all vanished with the old year, and a covering placed over it, so that nothing of the kind can be seen in the placidness of the new year. "Let brotherly love continue" shall be our motto for this convention.

As to my usefulness to the churches the past year, I feel it has been minus.

True, I have held the name of General Overseer, but that is about all. It is said that a hive of bees will not work, but will soon all die if they have no queen. In the absence of a queen apiarists have been known to substitute one made of wax, suspending it on a thread in the hive, in plain view of all the working bees; although the imitation had no life, yet the bees worked faithfully on. I feel that during the past year I have been that lifeless imitation suspended by a thread, for I perceive that the workers on the field have been laboring faithfully, and quite a harvest of souls have been gathered. New churches have been organized, new ministers have been ordained and sent forth bearing the great message of love and power, and new territory has been traversed and occupied.

We would not say that there have been no mistakes, but do venture to say that those who have made the mistakes and the fact has been revealed to them, that it is to-day more embarrassing to them than to any one else, and we believe they will hardly make the same mistakes again. It is not improbable that some mistakes have been made because of a want of knowledge and wisdom; neither is it improbable that some have been made because of a want of the discovery and practice of the perfect Bible system.

It is the purpose of this assembly to exchange views, discover if possible and put in motion the perfect New Testament order. We have no criticism to offer, because no doubt all has been done that could have been done with the light of the past, but light is shining more and more, or brighter and brighter, and will continue to do so until the perfect day. In the dim light of a tallow candle the floor of the room would look nice and clean; but as the brilliant electric light suddenly bursts into the room the busy housewife would grab the broom, and the dogs and cats would fly, as well as the dirt and dust, and not content with that, the mop would be hunted up and soap and water applied until all would look clean in the greater and more dazzling light.

In the dim light of the past the pastoral system has never been discovered and put into perfect operation. During the past year a number of churches have suffered for the want of a shepherd, and father to love and govern them. I have a number of letters from places where they were once flourishing, but are now gradually growing weaker, because of having no one who feels the burden and care for that particular place. I'm sure the Bible provides a perfect system, either in type or antitype, for Paul to the Ephesians says, along with other things: "And some pastors and teachers for the perfecting of the saints," which gives no reason for retrograding. If there is a retrograding it evidently proves we have not yet reached the perfect order. At the beginning of the church age they all continued steadfast and in fellowship. No going back then. Then it is conclusive that we must search for and put into practice the perfect pastoral system, or our evangelistic work will prove demoralizing and discouraging.

There are reasons, also, to conclude that the plan or perfect order for the setting forth and ordaining elders has not been discovered and operated. This is probably the most important part of the church work, and should be guarded the most carefully. In the ministry is vested the very life of the church. A straight ministry, a straight church; a crooked ministry, a crooked church; an unwise ministry, an unwise church. Like priest, like people. A stream can never flow higher than its source. A church can never advance higher than its ministry. All these facts make this subject one of utmost importance. There were false teachers, and deceivers crept in and caused much anxiety, perplexity and trouble in the days of the apostles. Up to this time there has been but little danger of this kind, because of our diminitiveness and unpopularity, but now, as we have grown to more massiveness, and are still growing in favor and slight popularity, we must prepare for watching for the wolves in sheep's clothing. The protection and breastworks should be thrown up be-

fore the battle commences.

We do not recommend the making of rules or laws to govern this work, but we do insist on a careful consideration of this question by this honorable body, and that a search be instituted for the perfect plan that evidently lies outlined in our trustworthy Volume that has given us so much assistance in the past. Only a few short years since such wonderful discoveries have been made that have proved so efficient in the advancement and development of our own experiences, as well as a power to proclaim the truth to the people. Beneath the folds of that Book, somewhere, is the perfect plan for setting forth and ordaining ministers, and if it is not found and put into practice God will let us make a shipwreck, and will raise up others that He can trust with His business. This is a subject of too great weight and importance to be lightly esteemed. Every member of this assembly should humble themselves and earnestly seek God for a special revelation of His Word and will, so that, if mistakes have been made in the past in regard to the plan we have practiced, the correction should be made here and now, and this convention should not be dismissed until the Bible plan is ascertained and preparation made for the practice of it hereafter.

We feel safe in saying that there are no selfish motives nor selfishness in this honorable body. We have gathered here for advice, for instruction, and to arrive at conclusions whereby the government of the church will so perfectly harmonize with the Bible that we will be able not only to court the favor of God, but to expect His approval and blessings.

Probably it would not be wise to suggest too many themes for our consideration during the few days of our assembly, but the fullness of the times so demands perfection that we cannot afford to meet here for mere fellowship, which is of untold value, but while we enjoy the close fellowship and love of each other, we want to ascertain information and facts that will so lubricate the machinery that all will run more smoothly and perform better service during the year 1912 than any year of the past. The success of 1911 has been such as is worthy of consideration, but we dare not nestle down and be content with the plodding developments of the past. The world is in a rush and a whirl, making gigantic improvements on every line of business. We must not allow the world to surpass us in energy, wisdom and advancement. Within the lids of that sacred Book is a standard marked out for us, and we must not stop short of it. By our untiring efforts we must reach that standard. It will be a shame to allow ourselves to fall below the standard much longer. We who have obtained from Him the One Who is to guide into all truth and reveal the deep things of God must not allow ourselves to dishonor the noble cause we represent by failing to search out and obtain and put into practice that which is given us as a standard. God will hold us accountable for things we can know, if we can know them, and will not.

We merely suggest that God's standard to raise money for the expenses of the church, such as pastor's dues, caring for God's poor and unfortunates, and evangelistic work, should be adopted and brought into use as rapidly as possible. We feel sure that God is not well pleased with our hap-hazard way of securing money for the running expenses. If the standard or perfect system can be discovered and put into practice, surely we would have God's approval, and greater blessings would be showered down upon us, both temporal and spiritual. Many of the churches that are now without a pastor could be supplied, and the little tender starving lambs cared for and fed. The evangelistic work could be prosecuted more vigorously. When God's perfect plan is in full operation those who pay will realize greater liberty and blessings, and the work of the church will be more prosperous.

This is a time when every one that can preach or conduct a prayer meeting ought to be in the field. We speak in the fear of God, from a sincere heart,

when we say that the world ought to be evangelized in our generation, and we should not dare to thrust this responsibility on a future generation. Every State Superintendent ought to make a desperate effort to so conduct an evangelistic campaign in his State that at the close of 1915 he can cry out with Paul and say: "This message has been given to every creature in my State." The fields are before us and white unto harvest. It is time to push out into new territory. Foreign countries should be occupied, and the gospel given to them as rapidly as possible. With a proper money system the work in general could be prosecuted with much greater success.

While there is so much land ahead yet to be possessed that it looks like we had scarcely begun, yet the reports from the different quarters show quite an increase of membership, which is a source of encouragement.

The reports by States are as follows:

Alabama---V. W. Kennedy, Overseer.

Number of Churches	11	Number of Deacons.....	23
Number of members.....	423	Number of Evangelists.....	9
Number of Bishops.....	6	Churches that have Sun. school....	6

Florida---J. A. Giddens, Overseer.

Number of Churches.....	24	Number of Deacons.....	35
Number of members.....	804	Number of Evangelists.....	8
Number of Bishops.....	12	Churches that have Sun. school....	8

Georgia---H. W. McArthur, Overseer.

Number of Churches.....	10	Number of Deacons.....	13
Number of members.....	226	Number of Evangelists.....	1
Number of Bishops.....	2	Churches that have Sun. school....	3

North Carolina---C. R. Curtis, Overseer.

Number of Churches.....	1	Number of Deacons.....	2
Number of members.....	38	Number of Evangelists.....	4
Number of Bishops.....	1	Churches that have Sun. school....	0

Tennessee---W. F. Bryant, Overseer.

Number of Churches.....	14	Number of Deacons.....	14
Number of members.....	680	Number of Evangelists.....	9
Number of Bishops.....	13	Churches that have Sun. school....	4

Virginia---J. J. Lowman, Overseer.

Number of Churches.....	4	Number of Deacons.....	1
Number of members.....	29	Number of Evangelists.....	0
Number of Bishops.....	1	Churches that have Sun. school....	0

Bahama Islands---R. M. Evans, Overseer.

Number of Churches.....	2	Number of Deacons.....	4
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Number of members.....	41	Number of Evangelists.....	1
Number of Bishops.....	0	Churches that have Sun. school....	0

New Mexico.

Number of Churches.....	2	Number of Deacons.....	3
Number of members..	53	Number of Evangelists.....	0
Number of Bishops..	3	Churches that have Sun. school....	2

Recapitulation.

Total number Churches.....	68	Total number Deacons.....	95
Total number members	2,294	Total number Evangelists	32
Total number Bishops.....	38	Total having Sunday school.....	23

1:30 p. m.—Song and prayer. Short talks by State Overseers.

V. W. Kennedy, Alabama.—In regard to the work in Alabama during the year 1911, I will say that very little has been done, but we praise God for the little that has been done, and the close of last year saw 198 new members in five churches in our State.

The light, as it is presented, is generally accepted, and hundreds of church members see the mistakes and failures of the present day creeds. Oh, truly, the field is white unto the harvest, but the laborers are so few. Just the other day we were invited to preach in a community where the "Gospel Trumpet" people were opposing us. I left Saturday night and there were fourteen that had received the Holy Ghost and speaking in tongues. Praise God the fire is still burning, and the more people oppose the larger becomes the blaze, and some day, yea soon, the whole State of Alabama will be swept with the mighty fire that fell on the day of Pentecost.

C. R. Curtis, North Carolina.—The work in North Carolina has been progressing slowly, but surely. We have only reached the edge, because of the opposition.

The Lord led us into one of the worst whisky drinking places of North Carolina, even the church members used it. We now have a church there, with 38 members. The light is shining forth, and there are calls coming from all over the State for the true and only church.

W. F. Bryant, Tennessee.—Although my mission the past year has been chiefly up in the mountains, yet I have visited, or had some one else visit, every church in my State.

I love the mountains because I am a mountain boy. When I look out of my window in the city and see nothing but other people's back yards, and then let my mind wander back to the hills and mountains of Tennessee as they lift up their heads, as it were, in praise to the Almighty; as I, in imagination, once more feel and breathe the clear cool air as it comes bounding down the hills, over the deep gullies, through the dark forests, and then out into the open where it bows to the ground the submissive sage-grass, my heart seems to ache with an inexpressible hunger to once more be there.

I praise God for the increasing interest manifested by the people of Tennessee, and for the new fields that have been broken into. Some time ago I began to slip in and out of Copper Hill. The devil would rage and the mob gather, but only to find me gone. Finally Brother Buckalew came and held a tent meeting here, and we now have a church with 27 members, and the last report I had was that the fire is still burning.

I am encouraged to see the work spreading like it is. I believe the coming year will be the most prosperous in the history of the church. Oh, it's coming, brother, you needn't doubt it. I hear the mighty rumbling of the gospel chariot as it comes sweeping through the land crushing down all opposition, carrying the church into complete and overwhelming victory. God has a man for the place, brother, and if you won't go there are others who will.

At this juncture J. W. Buckalew spoke concerning the work at Copper Hill.

Some may wonder why I didn't write a report of the Copper Hill meeting. The reason was that it was such a big thing I didn't want to tax the minds of the people to read it. There is nothing too hard for God. When He revealed that it was His will for me to go to Copper Hill, I didn't want to go, as I had heard of some of the threats they had made. But God said "Go," and as I saw I wasn't worth very much any way, and that if I got killed it wouldn't make much difference, we packed up and went.

As soon as we got there I didn't waste any time talking, but went off into the broom-sage, where I thought I would be alone. But as you know a holiness preacher can't always pray quietly enough so as not to wake the baby, when I got through and opened my eyes I saw quite a little congregation gathered at the foot of the hill looking up in wonder, not knowing what to make of it. God sweetly kept me, and I didn't get a bit shaky. We preached the Word and God honored it.

God got hold of a Baptist preacher, on top of a rock crusher, and of all the yelling, he did it. They stopped the machinery thinking some one was killed. An old woman rushed out with her hands covered with dough, saying she had a dream that some one was going to be killed and now it had come to pass. When they got to the top of the crusher they found him talking in tongues. Praise God, somebody was killed—a Baptist preacher died to self and sin.

J. J. Lowman, Virginia,—Praise God for what He is doing in Virginia. The devil has tried to run us off, but we have come to stay. The Bible is held up as the way bill from earth to heaven, and you can't buy one of the members of the church. There are cries coming from many places for the Church of God. The light is dispelling the darkness, and we are expecting greater things this year than ever before.

R. M. Evans, Bahama Islands.—Nassau, N. P., Bahama Islands, December 11, 1911. To the General Assembly of the Church of God:

Dear Brethren:—In the name of our Lord and Master I hereby greet you. May grace, mercy and peace abide with you, directing your deliberations. May the Holy Spirit inspire and guide you in all the work of the Assembly.

The Lord called to this field some faithful co-laborers, who were used of the Lord in implanting pentecostal truth in the hearts of the inhabitants of several of the most important islands of the group. A faithful Savior will keep their rewards secure until the final reckoning. Brother A. J. Tomlinson and his party of thirteen in all came in February and staid until April. They did some faithful work for the Lord, and souls were saved, sanctified and baptized with the Holy Ghost. They set in order a Church of God at Clarence Town, on Long Island. I succeeded in getting Brother W. H. Fox to go over there and minister to them after their departure. About this time my health became so wrecked from over-work that the Lord sent Brother W. C. Hockett and wife from Whittier, California, to take charge of the work. They labored very faithfully, and were greatly used of the Lord. I waited upon the Lord for direction, and felt clearly impressed to go home and visit the different pentecostal bands and lay the island work on their hearts. Soon I received a letter from Brother Fox, stating that the Clarence Town church needed a

place of worship, and the brethren gave me about \$30 towards it, but Brother Hockett wrote me that Brother and Sister Barr had gone to Florida, and that himself and wife would start for home in a few days. I knew what discouragements would follow the withdrawal of all Americans, and although unwell, I dropped everything and hastened back. All I have been able to do was to encourage and assist our native workers, except our trip to Abaco Island. Two of our best workers had to go to Florida to hunt a support for their families. The Lord will know where to place the responsibility. We have five regular Sabbath services in Nassau, and I think four or five prayer services. One worker says she has had thirty-two conversions in the last three months. There has been contributed to the work, including the \$30 for the church, \$143.09. I have bought a church lot at Clarence Town, and if we could get \$50 or \$60 we could get a church that would answer the purpose at present. Please unite your earnest prayers with ours that the Lord of the harvest may send forth some strong workers to take charge of and carry forward this work faithfully, until all receive an invitation to the marriage supper of the Lamb. May the Lord give us all the Spirit of Jesus, who made himself of no reputation. Phi. 2:7, 8; Luke 14:11. May the Lord bless and guide in all things. He is giving us some very precious services. R. M. Evans.

After the letter was read the assembled saints kneeled down and prayed for the Bahama Islands. The Spirit manifested Himself in a mighty way, and on all sides through the groans and cries could be heard, "If it is Thy will, O God, send me."

When they arose from their knees the Spirit seemed to reveal to each one that prayer without works was useless, and without any request being made \$22.55 was laid on the table for the Bahama Islands.

While the Holy Spirit seemsd to be working on the pocket books, He was also touching the heart of S. E. Guthrie about going. The call seemed definite both by impression and messages in tongues. The saints gathered around him, and with many tears and groans prayed that God might go with him. When a message was given that he should go in the strength of the Lord, and that He would stand by Him, the already full hearts overflowed, and a time of rejoicing followed.

3:00 p. m.

The General Overseer spoke of his visit to the Mountain Assembly in Eastern Kentucky, and how they had offered themselves to the General Assembly of the Churches of God and had appointed messengers to attend this Assembly for the purpose of forming a union. He then introduced John H. Parks, of Emlyn, Ky., who spoke about the Kentucky work, how they had seen the light, and that a number had been excluded from the Baptist church. He then spoke of the growth of the work, and how finally they called themselves the Church of God; and that when they heard of the General Assembly and its work they desired to connect themselves with it, and that they had come for that purpose.

Stephen Bryant was also called to the stand, and gave an interesting talk corroborating the statement of Mr. Parks.

A committee was appointed to confer with the Kentucky brethren about union. Committee—V. W. Kennedy, Ala., M. S. Lemons, Ga., J. J. Lowman, Va.,

J. W. Murray, Fla., S. C. Perry, Ky.

After song and prayer the Assembly was dismissed for the day at 4 p. m.
Testimonies and evangelistic services at night.

Wednesday, January 10, 1912.

9:30 a. m.

After songs and prayers a committee was appointed to receive and arrange subjects and questions to be presented to the Assembly.

Committee—George C. Barron, Ala., George T. Brouayer, Tenn., J. J. Lowman, Va.

Report of committees appointed at last assembly.

First, to locate a place for educational institution. F. J. Lee, Sam. C. Perry, J. W. Buckalew, V. W. Kennedy, George C. Barron. They had not yet been able to locate, and were continued.

Second, the School Board, composed of A. J. Tomlinson, F. J. Lee, Sam C. Perry, H. W. McArthur, George C. Barron, J. B. Ellis, M. S. Lemons.

President—A. J. Tomlinson, Cleveland Tenn.

Vice President—George C. Barron, Alabama City, Ala.

Secretary and Treasurer—F. J. Lee, Cleveland, Tenn.

These were continued without change.

Third, Publishing Committee.

A. J. Lawson spoke about how the paper had started without a single subscriber and not a penny back of it the first of March, 1910, and there are now 2,135 subscribers. January 1, 1912, found the paper in debt \$123.18. He further said that if all the ministers would make a special effort to advertise the paper and urge the people to subscribe they would soon lift the debt and increase the subscription list to 3,000.

After the report was given, J. W. Buckalew suggested that the Assembly make a contribution, which they did, and in a few moments \$31 was contributed, after which a special season of prayer was offered for the paper, and then all arose singing the doxology.

The same committee was retained, consisting of A. J. Tomlinson, T. L. McLain, Flavius J. Lee, M. S. Lemons, Sam. C. Perry, A. J. Lawson, Geo. T. Brouayer.

Only one change was made in the editorial staff. M. S. Lemons takes the place of Julia M. Divine as Corresponding Editor.

11:00 a. m.

The Moderator introduced M. S. Lemons, of Valdosta, Ga., who delivered the following lecture on "Church Government."

I am delighted to be here and study this wonderful subject with you, but we will not confine ourselves entirely to the governmental side of the question. I want this little Bible study to be interesting and tasteful, so that after the close of the Assembly, when you set your spiritual teeth into it, it will seem like a big juicy peach.

Jesus Christ has a church. There might be many different ideas as to where it is and what it is, but the fact remains that He has a church, so let us look up, as the truth is here, and the Holy Ghost is able to guide us into the truth. While the subject may be perplexing to others, to us it may be made perfectly clear, as the Bible settles all questions, let us look at truth for what it is.

Turn with me to Math. 16:18, and we find these words, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." As we look out upon the world and the different religious organizations, and how they rise and fall, we are made to rejoice to know that there is a church against whose walls hell, the eternal enemy of all good, can have no power to control.

Nineteen hundred years have gone by, and the dirt and dust of age and ecclesiasticism has nearly covered the rock, until it is now hard to see. Let us scrape off the dirt, so that we may once more behold it in its glory, and ponder in amazement that its magnitude and power is such that hell with all its forces is not able to overthrow it. Error may seem to be on top for a time, but truth will eventually prune its way and rise far above all falsehood.

If you will now turn to Gen. 28:16-18, you will find that Jacob slept that night with his head on a rock; he hated the Canaanites so much that he laid out all night rather than stay in the house with them. You simply could not get him to affiliate with evil, and God came to him. In the morning when he awoke he poured oil upon the stone and said, "This stone shall * * * be God's house." In Ex. 20:24 it is recorded that wherever God's name is, He will be there Himself. It is no wonder then that the combined forces of hell can do nothing to this rock—this church of God.

I have a cousin who, whenever I go to visit him, takes me around and shows me his farm, and now I want to show you my possessions. I want to show you the construction and upon what it is built, and see if I can interest you.

Turn to Gen. 35:14, 15. After Jacob had stolen away from home and had slept in the open, he finds Laban, goes home with him, and after years of servitude marries his daughters. He then got discouraged, and God let him go back in triumph to Bethel, where he erected an altar to God. This is a type of Jesus, how He came and anointed His church, and then went into a far country. He came the first time and had not where to lay His head, but He is coming the second time in triumph, and is going to anoint and glorify His church that has stood firm and unmovable in all the ages.

Jacob poured a drink offering and then oil on the rock. Jesus poured sanctification and then the baptism with the Holy Ghost upon all the church. There is a type of everything in the New Testament found in the first five books of the Bible.

In Gen. 49:23 we find another type of Jesus; "The archers have sorely grieved him, and shot at him, and hated him." Didn't they do that to Jesus? Wasn't He shot at and hated?

Now notice further it says: "The shepherd is the stone of Israel," and so the Lord is the stone or foundation upon which the church is built. And as the stone upon which Jacob laid his head was kept and handed down from generation to generation, until it found its way into England and is now in the throne room of Westminster Abbey, and the kings are crowned upon it, so has the church come on down through the ages, and like the little stone in Nebuchadnezzar's dream, will one day fill the whole earth.

In Josh. 24:27 we find the account of Joshua telling the people that the stone, around which they had gathered and made their vows to serve God and God only, had heard them. Now we know that a stone could not hear, but he was looking past the material stone, and had his eyes fixed on what the stone represented.

One thought here might be helpful. The government of Israel had no wo-

men judges until it began to be corrupt, and then because God could not find a man He had to take a woman. So in the Church of God. The law of God forbids the women to speak, but in the meeting house she may preach, pray, and do all she can to lead souls to Christ. Not all gatherings are the church. But when they have met with the elders and business is being transacted the women must be quiet, and under no circumstance hold any important office. But if it were not for the women this old world would have gone to pieces long ago. The women need to stay humble and keep in their place and they will move the world. She doesn't need to have a big voice. but just the quiet voice of Jesus.

The other day while digging in the garden I tried to dig up what appeared to be a little stone, but upon investigation it proved to widen out until it was very large, and later I found that same rock occupied a vast space. The Book tells us that Jesus is the chief corner stone, then upon what is the chief corner stone laid? In 1 Sam. 2:2 we find that God is the rock, and in Ps. 18:2, 31, the same thing. The stone is founded upon and is a part of the great rock that is under everything. The everlasting arms are underneath us bearing us unto victory. Hallelujah!

In Math. 21:44 we read: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." The stone that Nebuchadnezzar saw is coming this way, breaking down all images and false churches. We had better fall on it or it will grind us to powder. And notice, it is only one stone, and in Isa. 9:6 it is recorded that the government shall be upon His shoulder, not shoulders, as if there were several. And it is upon Him and He upon God. In the "church in the wilderness" when any perplexing problems were to settle, they went to God, so the church must go to God for all light and truth, and not be as those spoken of in 2 Pet. 2:10, who think they know it all and despise government.

2:00 p. m.

Brother J. W. Buckalew, of Lafayette, Ga., delivered the following address on the subject of Evangelization:

I was glad when Brother Tomlinson asked me to speak on this subject, as this is nearest to my heart. I am anxious for the evangelization of the world to be completed, for I want to see Jesus. I realize when this grand gospel is carried to every nation then Jesus will come. Some day when the last message has been preached and the preacher, perhaps weary in body, lays his Bible down, the sky will burst open and the King of kings come riding in, and I want to do my best to hasten that glad hour.

Mark 16:15 Jesus said: "Go ye into all the world and preach the gospel to every creature." They went, and kept going until they came to you and me. This message is sent to you and me, and I am going. I may never be able to get over all the world, but am going as far as I can, and when I am dead the message will be caught up and hurled on to some one else, and it is going to roll on and on until some morning we will see in the east the coming of all our hopes. Brother, do you want a part in this great work? If so, take up the old sword and go through with Jesus.

He said go, and we can go. He didn't say anything about the money, but just go, and He will stand by us. There has never been a time when men are needed as they are needed now to carry the gospel. Never has there been a time when the fields are so white unto harvest, and yet we are always offering excuses, and saying if we could do so and so we would go. But God is looking for men that will go heedless of the cost, trusting Him to supply all the needs.

It isn't a matter of education, for if we have the eternal truth burning in

our souls we can stand up and defy every D. D. and L. L. D. in the world. I would rather see souls saved and have what I have to-day than be any kind of a L. L. D. When I was a boy and father said go, I never asked why, but went, and when my heavenly Father said go, I went. I was comfortably settled in Alabama and expecting a good time, but God stirred up my little nest and said go. Somehow our pleasant home slipped away, and Sister Buckalew and I have been going ever since I loved my home, my occupation, but I love souls best. If the great assembly should take place tomorrow I want souls to be there from different parts of the world and be glad that I went. Some say every one can't go, but you can. If you can not go, you can give of your means and send some one who can go. When we think of how the disciples obeyed the command, without any railroads or modern conveniences like we have to-day, it seems that we are so slow to go and preach the gospel to every creature. Will we go? There is not an excuse that we can offer.

Some say, "If I had the means I would go." God owns the cattle on a thousand hills, and if He wants you to go He will open the way so that you can go. It is not a matter of means. We want men and women who will get on their faces until they get a vision of a lost world and realize the meaning of lost souls. Some will not go unless there is a sack of money tied to the end of their call. The fact that Jesus says go means that we can go or send some one. Will you go? I want this truth to ring through every avenue of your souls.

Sometimes the devil might say that we have done wrong when our homes and all we own is gone, and we have only heaven for a future home, but let us be true to God. There was a girl not so very long ago in this State, the only child of rich parents, who came to the altar at one of the holiness meetings. Her father informed her if she ever went again he would disown her. The truth had done its work, and that night she went again and was saved. Next morning her father commanded her to leave home, and with a little bundle under her arm she passed through the hall, down the steps, out into the yard, which was fragrant with flowers, pausing at the end of the long driveway that led to the home that was once hers, she turned around and looked at the beautiful home on the hill top, then her mind leaped beyond the home, beyond the hills right into the eternal home that would make the one she was leaving look like a hut. Finding her way to Nashville, she came in contact with kind friends, who assisted her in a good school, and in a short time became a missionary in the foreign field. The question is, friends, will we let that girl outdo us in zeal, or will we shoulder the old gospel sword and march on to victory. Jesus said go, and go regardless of cost.

An altar call was made for those who were willing to go through with Jesus at any cost, and if they could not go themselves to send some one else. The altar was filled with broken hearted men and women who had received a glimpse of the lost world. As they arose from their knees the Spirit descended in a wonderful way, and in the midst of the rejoicing an old man, about sixty years of age, who had been seeking for his baptism, came leaping over the benches like a sixteen year old boy, talking in tongues.

The Assembly dismissed for the day at 4:00 p. m.

J. J. Lowman conducted evangelistic services at night.

Thursday, January 11, 1912.

9:30 a. m.. Worship—M. S. Haynes, Kimberly, Ala.

10:00 a. m. Business—The business session lasted all day, from 10:00 a. m. to 6:00 p. m., except recess for noon. The committee appointed to look into the subject of ordination remained until about two o'clock the next morning.

The business session was opened by reading a letter from Elder R. G. Spurling, who was unable to attend. He wrote to the Assembly, and gave some good advice.

A letter from R. M. Singleton, of New Mexico, was read. The portion referring to Sunday School literature was considered. The Assembly highly favored the the preparation and publication of Sunday School literature, specially on pentecostal lines, for the Sunday schools of the churches of God, but thought the time for such an undertaking was rather premature under the present circumstances. The General Overseer was authorized to answer the letter and show Brother Singleton kind regards and appreciation.

The following group of questions were offered for consideration and answering:

“What are the Bible qualifications for a Bishop, and who has the right to ordain, and can a man be a Bishop who has a living wife and cannot live with her?”

After some little consideration the Assembly selected M. S. Lemons to address them on the above theme.

The General Overseer called for special prayer that God would give Brother Lemons special wisdom and divine guidance as he discoursed upon the subject, and that he might be able to go beyond all expectations in imparting truth and knowledge.

In introducing Brother Lemons to the audience the Moderator said that the form of church government was not democratic, that is government by the people by a majority vote, neither was it republican in form, that is governed by the people by representatives selected by them, but it was theocratic in form, a government by the immediate direction of God, and therefore the church should not guess at things, but should know them, and if she does not know she should go to God who does know.

Brother Lemons then took the stand, and in answering the question turned to 1 Tim. 3, and read the answer, and also to Titus 1, emphasizing the need of sticking close to the directions at all times. He insisted that the church could not be held responsible for the mistakes of even innocent men. “The Bible,” said he “tells us that a Bishop must be the husband of one wife, and if he can't live with her he can not be a husband to her.” It was finally decided that a man could not hold the office of Bishop if he had a wife and could not live with her, but that in some cases such a person might be granted evangelist's license.

The question was not fully settled, although discussed by several. At length the Assembly asked the General Overseer to say something on the subject.

Upon acquiescing to the demands of the Assembly, he began by saying:

It has not been the custom for the moderator to take part in the discussions in the assemblies of the past, but at your request, and by your consent, I'll speak. This subject has been on my mind for more than a year, and is even now burning in my bones, and the words are struggling for egress. If you will all turn to Paul's letter to the Ephesians, the 4th chapter and 11th verse, you will find these words, "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." We have acknowledged the pastors and teachers, etc., but we have failed to acknowledge the apostles. The reason has probably been because of erroneous statements of tradition, and probably because of prejudice incited by the innumerable failures of those who have called themselves apostles. We have about come to the conclusion that there will be no apostles in the latter days, but in spite of the numerous failures and prejudices that may exist, this office is in the Bible. And although we may be short in understanding, yet the time has come that we must be filled with the Holy Ghost and wisdom and come to the full acknowledgement of the truth, for we cannot harmonize the Scriptures without taking all, and we can never have a complete church until we acknowledge and have a complete gospel ministry.

We cannot apply the truth in one point without taking the whole; but in the absence of those who measure up to the standard, as I do not see any one who could fill that office, we must do the best we can; but the knowledge is coming, and we must point in that direction.

Some of these times the signs of an apostle will show, and he will not only speak as the oracles of God, but they will be in him and then the dead will be raised.

This subject was on my heart at the last assembly one year ago, but not quite so well matured as it is now. I have kept it to myself because the people have been saying that I wanted to make myself a king or pope, but I can keep still no longer, people or no people, for it is in God's Word, and I am seeking to please God and not men. I am not seeking for position, nor honor from men, I am zealous for God's truth and the Lord's church. The fact is, brethren, we will continue to make blunders until we acknowledge the entire Bible.

The apostles is the highest order of ministers outlined in the Bible, and although we are not yet able to see them, we must keep low before God and point in that direction. A man has to see his work in his mind before he can complete it. When the painter steps back from his finished picture he says, "That is the finished picture I have had in my mind for some time." So we must expect God to reveal His perfect plan to our minds, which will soon after be finished and in perfect working order.

We learn by types and shadows, so let us see if we cannot find a picture. Little folks have to be taught by pictures, and as we are little folks we must be taught in this way.

Where do we get a picture, or what is the type of the church of God? Answer: The church in the wilderness—the tabernacle service. The tabernacle was enclosed by four walls. The court, an open square surrounded by curtains, could be entered by all. The tabernacle itself was a tent forty-five feet long, fifteen feet wide. This was divided into two apartments, the Holy place and the most Holy. Into the first went the priests accomplishing the service of God, but into the Holy of Holies the high priest only could enter, and that only once a year. He had to wear a special robe, with the golden bells and pomegranates as a fringe at the bottom. His robe was more beautiful than the others, and he had to go through an extra cleansing of his person, and he

represents the apostles of the church of God in a sense. The golden bells had to make a noise lest he die. Such a position is hardly desirable, as there is danger if he should go into the holy of holies without having on the robe of cleanliness.

Some may say "I know now what you are aiming at, you want to organize a body like the Catholic Church;" but no, we are leaving the type and getting to the real. Where did the priests get their authority? Moses gave it to them. Moses is a type of Christ.

When Titus was left in Crete to ordain elders in every city, can you find any place where Paul, who was not a whit behind the chiefest apostles, ever instructed him to give those he ordained authority to ordain others? Then the authority was only vested in the apostles. Have we made a mistake in the past? Most assuredly, but it was because we did not have the light. The light has now come, and we must walk in it and change our customs about ordination.

We have no apostles yet, but by the help of God we can do something that will answer for the present need.

During this discourse the power of God fell so forcibly that every one felt God was in it, and light shined so brilliantly that the Assembly unanimously agreed that a change in our system of ordination be made at once.

A committee was appointed to consider the subject and draft a plan to recommend to the Assembly.

Committee—A. J. Tomlinson, F. J. Lee, M. S. Lemons, Sam C. Perry, Geo. C. Barron.

The power continued to fall, and the Spirit led all to fall on their knees, and with much groaning and crying, earnest petitions went up to God to reveal His true and perfect plan. The session adjourned at 6:00 p. m., but some of the brethren continued before God exercised by His mighty Spirit, and one remained prostrated on the floor before God for about five hours.

The night service was powerful, conducted by M. S. Lemons.

Friday, January 12, 1912.

9:30 a. m. Worship—Conducted by Jonah L. Shelton, of Emlyn, Ky.

Business meeting commenced with reading the report of the committee appointed to investigate the subject of ordination.

We, the committee, have concluded that in the absence of apostles the authority to ordain should be in the Assembly, and those to whom said Assembly invest such authority. It is further agreed that, for the present need, the State Overseers act as a presbytery in co-operation with the General Overseer. Each Overseer acting in his State.

This report was accepted by the Assembly without a dissenting voice.

NOTE AND EXPLANATION.

It is understood that all bishops, deacons and evangelists can set churches in order so far as to administering the obligation and joining them together by the right hand of fellowship. Such churches thus organized can recommend who in their judgment are fitted or qualified for bishops, deacons or evangel-

ists and report the same to the State Overseer, who in turn will take up the matter with the General Overseer, and plans will be arranged for examinations and ordinations. It is not expected that the General Overseer do all the ordaining, but none to be done without conferring with him either in person or by letter, if such has to be done before the General Assembly meets.

It is also advised that the presbytery fast before laying hands on in ordination. Acts 13:3, 14:23; 1 Tim. 4:14.

Later report of the school locating committee:

Sam C. Perry stated that he had received a letter from his sister at Elhanon, N. C., and she suggested that the Assembly send a committee to confer with her about a union of Elhanon Institute with the churches of God for the school and orphanage. The following committee was selected:

A. J. Tomlinson, J. B. Mitchell, Sam C. Perry.

The committee was advised to go Monday, January 15, 1912.

Jonah L. Shelton, editor of the Mountain Evangel, offered his subscription list to the Church of God Evangel, and he would lend his influence to the latter, and have one paper instead of two. The proposition was accepted, both by the publishing committee and the Assembly.

Question. If a man or woman has been married and divorced one or more times, as the case may be, before he or she is saved, would the Church of God be justifiable in receiving such as members?

In answer to the question the minutes of the Assembly of 1911 on that point were read and accepted.

January 10, 1908.

Question. Is any one having two or more living husbands or wives, with or without a divorce, eligible to membership in the Lord's church?

"After hours of discussion and searching of the Scripture and extra session that lasted until after midnight besides, a real decision was never reached, but it was finally agreed to extend the subject another year. However it was decided that there was only one cause granted for a divorce that would leave either party innocent and at liberty to marry again, and that was fornication or adultery. It was advised that it was really the safest for all parties to remain unmarried who were divorced for any cause. It was further decided that none who are divorced and married again are eligible to membership in the Lord's Church except the innocent party of Matthew 5:32, or perchance it might be the woman who is the innocent party. And these were the controverted points that were extended for further consideration. It was recommended by the Assembly that this subject have due attention in receiving members into the church.

January 8, 1909, 9:45 a. m.

Session opened with songs and prayer.

The minute of the Assembly of 1908, referring to marriage and divorce was read, and the subject duly discussed and considered. The sentence of the Assembly therefore is to let the minute of 1908 remain unchanged, but in addition to insert the following clause, viz.: In case of a man who has two living wives wishing to connect himself with the church, also in case of a woman having two living husbands desiring the same we recommend that the church to which they wish to unite, appoint a committee to investigate the case, and for the church then to act according to the advice given by the Assembly, the best

light and knowledge obtained by the church and guidance of the Holy Spirit.

Question. If a man or woman be engaged to marry the second time when they get saved, would it be lawful, according to God's Word, to break the engagement, or would they be considered as already married?

Answer. They would not be considered married until the ceremony was performed according to the laws of the country, and the engagement could be severed.

Question. Which would be the proper emblem to use at the Lord's Supper, water, grape juice, or fermented wine?

Answer. Pure grape juice. Math. 26:26.

Question. In observing the ordinance of feet washing, should one foot be washed or both feet?

Answer. Both feet. John 3:10-14.

Question. Is water baptism obligatory when one is freed from all evil habits and sanctified?

Answer. Yes, all should be baptized, even if they have been baptized with the Holy Ghost before they were baptized with water. Acts 10:47, 48.

Question. Can the Church of God fellowship one who has not taken on the Lord in baptism?

Answer. Water baptism is not a door into the church, and is an act of obedience after one has been converted, hence the fellowship is unbroken, provided such a one will be baptized at the first opportunity, and not reject the ordinance.

Question. Should not a pastor in the Church of God be as blameless as a bishop?

Answer. Bishops are to be the pastors. If for any reason any other person should act as a pastor his life should be very pure and upright. 1 Tim. 4:12.

Question. What about selling tobacco and rolling cigars when their bread and meat depends on this labor?

Answer. You might do such work a little while, until you can have time to change your vocation, but to continue it you will soon get under a cloud of condemnation.

It was advised by the Assembly to insert here a clause of the 1911 minutes referring to tobacco.

The Assembly then continued to consider the list of teachings, and there was some time spent in discussing the subject of tobacco, which resulted in the reading of the minute already made by the First Assembly, which is as follows: "A discourse on the use of tobacco, delivered by Evangelist M. S. Lemons, and discussed by others. After due consideration this Assembly agrees to stand, with one accord, in opposition to its use. It is offensive to those who do not use it; weakens and impairs the mind and nervous system; is a near relative to drunkenness; bad influence and example to the young, useless expense, the money for which ought to be used to clothe the poor, spread the gospel or make the homes of our country more comfortable; and last, we believe its use to be contrary to the teaching of Scripture, and as Christ is our example, we cannot believe that He would use it in any form or under any circumstances."

Advice was finally given by the General Overseer that ministers who are receiving persons as members into the Lord's Church should tenderly and lovingly advise those who might be eligible to membership not to present themselves for membership if they use tobacco in any form, unless they in that

self same moment decide to renounce the habit, and by the grace of God declare themselves total abstainers hereafter.

A committee was appointed to select names for the State Overseers, and present them to the Assembly.

Committee—M. S. Haynes, Ala., J. W. Murray, Fla., F. J. Lee, Tenn.

Assembly adjourned at 4:30 p. m.

V. W. Kennedy conducted the evangelistic services at night.

Saturday, January 13, 1912.

9:30 a. m. Worship—Conducted by Geo. T. Brouayer.

The committee appointed to confer with the Kentucky brethren about union made their report, and a letter was written embracing the terms of union, which they accepted, and is as follows:

The General Assembly of the Churches of God, held January 9-14, 1912, at Cleveland, Tenn.

To the Mountain Assembly of the Churches of God:

Greeting in the name of Jesus, our great law-giver.

Your kind greetings by letter and in person at the hands of your honorable representatives or messengers, John A. Parks, Stephen Bryant, Jonah L. Shelton, Wm. Hicks and J. M. Thomas, are received with gratitude and appreciation, unanimously; and your worthy messengers are granted a place with us in our Assembly. In spirit they are received at once.

In conference we, the General Assembly of the Churches of God have arranged as a basis of union the following, to wit:

First, that we receive your Assembly as a whole.

Second, that we receive those of your ministers and deacons in their respective positions who are free from the use of tobacco and have the experience of the baptism with the Holy Ghost evidenced by the speaking in other tongues as the Spirit gave utterance, and have but one living wife.

That your ministers receive credentials from the Church of God.

Your worthy messengers agreed to, and have accepted the above proposition and terms of union, and in concurrence with the same we have formally and openly received you all into fellowship with us, by giving to your honorable messengers the right hand of fellowship.

These, your worthy messengers, will tell you the same by word of mouth, and how the Spirit also witnessed and endorsed the union by the manifestation of His presence.

The General Assembly will expect you to hold your annual assemblies if you desire to do so, but require you to recognize the General Assembly as the Supreme Assembly and council.

The General Assembly further invites you to receive and recognize the State Overseers for Kentucky and Tennessee, as they will be some assistance to you in the adjustment of affairs and the further perfection of the union; and time will be given you for adjustment on all lines.

We further heartily wish you to feel that we are now all united in full fellowship and love, and that the tie be so strong that it will remain unbroken until the return of our Lord and Christ.

Yours for oneness and love,

THE ASSEMBLY.

After the brethren representing the churches of the Mountain Assembly accepted the conditions of union they were asked by the Moderator to come forward and take their places on the rostrum, while the members of the Assembly stood to show them honor. Then, with their right hands lifted to God, all began to pour out their souls to Him in prayer and praise. Suddenly the Spirit began to manifest His presence, and approved of the union in such a remarkable manner that all were forced to drop on their knees, and with full hearts offered up praise and thanksgiving for the answering of the Savior's prayer, "That they all may be one."

After the tide of joy seemed to abate the whole body of churches of the Mountain Assembly were formally received by the General Overseer giving to the Mountain Assembly's messengers the right hand of fellowship, as the whole Assembly were in a standing position. The Holy Ghost manifested His delight and pleasure in tongues and other manifestations.

All the Bishops then passed around in order and gave to the brethren the right hand of fellowship, then the deacons, then the evangelists, then all the Assembly, both men and women. Such a spirit of love and unity was manifested that many were pressed to say, "Oh, how they love each other!"

The Assembly while standing began singing, "Old time religion," and shaking hands. Tears were in almost all eyes, and under the white heat of God's love, all present were melted into one solid mass of love and fellowship. All then knelt down and were led in prayer by Jonah L. Shelton. "Behold how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1.

Noon.

1:30 p. m. Worship.

The Assembly authorized the General Overseer to write a letter of recognition and greeting to R. M. Singleton, of Raton, New Mexico.

Report of committee to present names for State Overseers:

Alabama—George C. Barron, Alabama City, Alabama.

Florida—M. S. Lemons, Valdosta, Georgia.

Georgia—George T. Brouayer, Valdosta, Georgia.

Kentucky—Sam C. Perry, London, Kentucky.

Tennessee—T. L. McLain, Cleveland, Tennessee.

Virginia—J. J. Lowman, Hiwassee, Virginia.

Bahama Islands—R. M. Evans, Nassau, N. P., Bahamas.

The report was accepted, and after a few thrilling remarks by Barron, McLain and Brouayer they fell on their faces in the altar, while the saints gathered around them, and amid tears and prayers laid their hands upon them, and asked God's blessing upon them, and that He would make them efficient workers in their respective fields.

The Assembly selected A. J. Tomlinson as General Overseer for the year 1912, by acclamation.

\$13.65 was contributed by the Assembly to help pay railroad fare of committee to Elhanon, and \$335 was pledged to the school if the union was formed and the money needed.

3:30 p. m. F. J. Lee was introduced and delivered the following address on

“DEMONOLOGY.”

This subject has attracted the attention of the thinking people of all ages, and numerous theories have been advanced as to the cause of demon possession, and while I haven't studied this great subject as much as I should have done, yet it has been forced upon me ever since I received the baptism with the Holy Ghost.

One day I went to the pool to see several people baptized, and while there a little boy was suddenly taken sick. The saints gathered around him, and as I had never seen any one pray for the sick, also there was something peculiar about the sickness, I remained in the back-ground and watched, but as they prayed a power came upon me, surging through my body, making me feel as if I wanted to get hold of the child and pull something off of it. This was a strange and new sensation, something I had never felt before, and as the mystery was past my solution, I went to Brother Lemons, who told me it was the Spirit resisting the devil. Since that time I have seen and felt several such manifestations.

In a little while the people heard about it, and began to ridicule the idea of rebuking the devil in tongues, calling it fanaticism, and said that a little child could not be possessed with a devil; it put me to thinking, and I began to worry, and went to the Bible to see if I could find it, and now I know we can find it there

Now I cannot tell where the devil came from, because I don't know all about him, but to be able to properly and thoroughly understand all we can, let us go back a little. David in Psalm 19:1 said, “The heavens declare the glory of God, and firmament showeth His handywork.” As men step out of doors on a clear night and look up at the heavens as they are exuberantly studded with stars, and then think that science tells us there are over seventeen hundred million suns, and many of them larger than our own sun, we begin to understand what David meant when he said, “The heavens declare the glory of God.” What a God! a great God that we have! Oh, what a greatness of God's creation! As I think about it I feel like crawling away and hiding.

After looking at all these planets, would we think that ours is the only one inhabited? According to God's Word and science, I say no. In Rev. 4:1 John said that he saw a door open in heaven. Notice, he doesn't say in the heavens, but puts it in the singular, and says heaven. By studying the Bible we find three heavens pictured, viz.: the atmosphere heaven, the starry heaven, and the heaven of heavens—the place where God is. And in Eph. 4:10 Paul said that Jesus ascended up far above all the heavens. He went on and on far above the world, past the atmosphere, past all those wonderful planets, and on and on until he reached the heaven of heavens. We can get a little idea of where we are going. I expect to look in every direction when I go on my journey. Hallelujah! I am so glad that Jesus has taught a little on this line, we needn't be afraid of it, it is in the Word

David said in Psalm 89:11, “The heavens are thine, the earth also is thine.” Notice, the heavens and the earth; he evidently has reference to the planets, and would you believe that the Lord would speak about them if they were not inhabited? Turn to Psalm 8:3 we find where God made all these things. Some day the Lord himself will tell us more about this wonderful subject; some day when we see things more perfectly we will go from planet to planet, and then understand all things. In 1 Chron. 16:31 we find, “Let the heavens be glad, and let the earth rejoice.” What does God mean when He said, “Let the earth rejoice?” Does He mean the ground? You will at once say no, He meant the inhabitants, therefore if He meant that while speaking about the earth, why doesn't He also mean that speaking about the heavens? In a

building that has a gallery, and you want the congregation to praise the Lord, you say, "Let the gallery praise the Lord," and so God said, "Let the heavens be glad." He has created these millions of planets that they might praise Him. See Psalm 148:1. "Praise ye the Lord from the heavens." One more Scripture on this point I think will be sufficient. Gen. 2:1, "Then the heavens and the earth were finished, and all the host of them." Notice, it doesn't say only the host of earth, but the host of heaven, proving without a shadow of a doubt that the other planets are populated.

After the Roman government had cast St. John on the isle of Patmos and left him there to starve, God came down and began to show him wonderful things concerning the church age, the tribulation, and how the saints were to be caught up in the air to the marriage supper of the Lamb. It is generally understood that the devil was at one time in heaven, and one of the chief Scriptures that believers of this theory have is found in Rev. 12:7 to 9, but if you will turn to the first chapter and first verse you will find that the Book of Revelation concerns things which must "shortly come to pass," and then after taking us through the different steps or periods of the church, found in Rev. 2 and 3, John, as the type of the triumphant saints, who will arise at the close of the Laodicean age, was caught up into the heaven, notice it is not the heaven of heavens, but the place in mid-air where the supper will take place, and was shown things that must be hereafter. Therefore we have two proofs that the 12th chapter of Revelations cannot be applied to the devil being cast out of heaven, and whenever we interpret it that way we do away with the other two Scriptures.

Let us look further; notice the woman gave birth to the man child. Now if that child was Jesus, as most people interpret it, then we have Jesus the product of the church instead of the church being the product of Jesus. If you will notice carefully you will also find that there is a wonder, or a sign, as the margin reads, and also that the man child is a full new-comer. Who are the full new-comers? The Pentecostal people. You will remember that when the disciples returned from their evangelistical tour and were telling the Master about it, He said, "I see Satan as lightning fall down from heaven," not as if he had already fallen, but going to fall. Paul also talks about the devils in heavenly places, and in Job 15:15 we find where the heavens are not clean in His sight. Now by this time we are beginning to receive some light. The heavens are not clean, for the devil is there, and it is in the air, or heavens, that the marriage supper of the Lamb is to take place, and we see it could not be possible for the supper to take place while the devil was there, so the war spoken of in Rev. 12:7 takes place, and Satan is cast down and the heavens cleaned. So we do not yet place the devil in heaven, or the place where God is, and if you will turn to Jude 6 you will find that the "angels which kept not their first estate, but left their own habitation," were cast down. Notice, it was their own estate, and their own habitation, and in Job 4:18 he charges the angels with folly, and as we have already seen that the other worlds are inhabited we can now clearly see where the angels were cast down from, and that it was not from God's throne.

Let us notice a few of the names that are given to the devil. First, devil, meaning slanderer; he slandered God's name when he instilled doubt in Eve's mind in the Garden of Eden. Next, accuser; he is continually accusing the saints, and Job tells us he even found him accusing him before God, and at his fall, in Rev. 12, there is great rejoicing among the saints.

Next he is called Lucifer. Let us turn to Isaiah 14; here we have a picture of the antichrist. Isaiah had in a prophetic vision seen Babylon, and in the midst of the prophecy began to speak about the wonderful being called Lucifer, who was trying to climb to the heights of God, and sit as a God, and in Revelation we have a picture of this antichrist as he sits in spiritual Babylon.

Suddenly the fall comes, and as Isaiah views this fallen monarch he cries out, "How art thou fallen," as if he was viewing the heights upon which he once stood, and then the depths into which he was now hurled. He is called Law Giver, Son of the Morning. Wouldn't that signify that his abode was once one of the stars?

There was a time that I used to think there was one big devil and he was everywhere, but such is not the case. Satan is not omnipresent, he cannot create anything, and has not power to be in more than one place at a time, and when the word devil is mentioned in the Bible it should be demons, as there is only one devil, but millions of demons. We don't know where the devil is to-day, but he is somewhere, and is ordering his forces like a general of an army.

Another name for the devil is Beelzebub, meaning lord of his own house. He is a great king, and has had over six thousand years of practice, and knows just where to place his numerous forces. If we could have our spiritual eyes opened we could see the air full of demons of all shapes and sizes.

The question might be asked, Why do people worship idols? As the heathen bows down to the idol he does not worship the image in front of him, it is the spirit that is behind the image. Idolatry in its true sense only exists among the poorer and most ignorant classes. A priest upon being asked why they worshipped a stone replied that they did not worship the stone, but the spirit that is in the stone. In Deut. 3:17 we have this fact recorded, God looked past the image and on to the devil that was behind it, and said they "sacrificed unto devils," and this same truth is found in the New Testament in 1st Cor. 10:20, and Rev. 9:20. Truly he is lord of his house, and knows how to order it. Some day the type, as that is all that present day idolatry is, will culminate in the anti Christ, and the image that will be erected, and all the world will bow down and pay it homage.

Another meaning for Beelzebub is, "Lord of the fly." If you will all turn to Psalm 78:45 you will find this: "He sent divers sorts of flies among them, which devoured them." Now the terrible plague which came upon the Egyptians was only a type of the demons that were bothering them. The fly was a demon, you say. How do I know? Well, look at the 49th verse of the same chapter, and you will find he calls them "evil angels," and then the devil is the lord or the fly.

Now let us turn to Eccles. 10:1, where we find that "dead flies cause the ointment of the apothecary to send forth a stinking savour," and in the margin it reads, "Flies of death," so the flies of death cause all this trouble. In Ex. 30:35, then 25, you will find that the apothecary is the one that perfumes the ointment, and the ointment is a kind of a sweet smelling oil. Now then, oil is the type of the Holy Ghost, and the apothecary is Jesus, who sends the oil; so then whenever you have trouble with your Christian experience it is because the fly is there; keep them away and you will have no trouble; the ointment will continue to send forth a sweet smell. After twelve hundred years from the time that the flies plagued Egypt God said that He is going to hiss for them, Isa. 7:18, and the fly that brings the sleeping sickness in South Africa is only a foretaste of the fly of death that is going to be turned loose during the tribulation period.

In Judges 3 a list of the nations that were left to prove Israel is given. They had come into their inheritance, but God saw fit to leave the nations to prove them, and if they needed that, much more do we need it. That is just what they are here for, to try us, try us by afflictions, etc. These trials are good for us, they drive us further out into God.

The learned people make fun of the statement that demons caused disease, but the man that had that insane devil, had so many of these demons that when they were cast out they made two thousand hogs so crazy that they ran

into the sea. Well, you will say that the devil makes people crazy, but he surely hasn't anything to do with sickness. If you will turn to Luke 4:38 you will find where Simeon's wife's mother had fever; what did He do? Why He rebuked the fever, and it left her. We find in Mark 9:17 where He rebuked epilepsy, in Matt. 12:22 blindness, in Matt. 9:32 a man possessed with a dumb devil. Then in Acts 16:16 we find a young girl following Paul who was possessed with a spirit of divination. You will all remember the woman who was all drawn down with rheumatism, how Jesus rebuked the devil and she recovered.

Let us get the dead flies out, and the ointment will send forth a sweet smell.

Assembly dismissed at 4:30 p. m.

Evangelistic services conducted at night by J. W. Buckalew.

Sunday, January 14, 1912.

9:30 a. m. A model Sunday school and how to conduct it, demonstrated—A. J. Lawson.

In the midst of the school a sister was suddenly attacked by the enemy; the saints gathered round her and prayed, and the Spirit manifested Himself in mighty rebuking power. A Sunday school should always be ready to stop any part of its service to aid or relieve the suffering.

Model Sunday School Demonstrated.

Song service.

Prayer by one of the younger members.

Responsive reading, all standing.

The classes took their places and quietly waited. When all were seated the Superintendent tapped the bell, and all bowed their heads in a short season of quiet prayer, after which the teachers took charge of their classes and taught the lesson.

The Secretary went quietly to each class and received the offering, keeping account of the amount that each class gave.

The Assistant Superintendent busied himself in looking after the interests of each class. Lesson picture cards were given to the children, while to the smallest ones were given memory verses printed on a slip of card board.

A little Sunday school paper was given to each member of the school.

Tap of the bell—classes get quiet.

Tap of the bell—Song, while the classes of smaller children marched and took their places ready for review. The Superintendent explained that the object in the march was that during the lesson period the children become tired of being quiet, so a little exercise was restful to them, so they could sit quiet and wide awake during the review and closing exercises.

Tap of bell, and the review and recitation of memory texts.

Secretary's report, giving number in each class, amount of collection by classes, teachers present or absent, whole amount of collection, whole number present.

Song. Dismissed by prayer.

11:00 a. m. Discourse by A. J. Lawson, Cleveland, Tenn.—An Ideal Sunday

school, and how to conduct it.

I am glad to be able to be here and give this little talk, for of all people we are the most negligent concerning this department of the church, the Sunday school.

I will commence by asking a question. What relation has the Sunday school to the church? It is the nursery of the church. I never realized the need of a nursery until I visited one in a large florist establishment. The gentleman in charge of it told me that they take any kind of seed, just so it has a kernel, and plant it. They depend upon the budding for the fruit. I have since thought that we ought to bring into the Sunday school all the material we can find, no matter what they are, and see if we can't raise sturdy men and women, with clean, pure characters for Christ. In a few years the church will look for new members from the ranks of the Sunday school.

There is not enough attention given by the teachers to the salvation of their pupils. It is thought that just so long as a class has some one standing in front of it, and the children do not misbehave too much, it is all right, but that is a shallow idea. The teacher has in his or her hands the lives of boys and girls who will one day become the very ones who will sit in the seats of authority, and the after life depends largely on the training in Sunday school.

If there is any place where consecrated men and women are needed it is in the Sunday school. Of course the Sunday school cannot be a revival, but it ought to be conducted in such a manner as to lead to the salvation of the pupils.

The most important points ought to be impressed upon the minds and hearts of the children, while the teachers should do their best to show that religion is something that will help in every day life.

It is estimated that there are fifteen million boys in the Sunday schools of America, and eighty-five per cent of them are not converted; while, since the year 1900, eleven million children have left the Sunday schools of North America without making a definite decision for Christ. And it is the teachers that are largely to blame. Let us try to lead them to the altar.

One mistake that most Sunday schools make is trying to put old heads on young shoulders. Take the school out once in a while for recreation, where they can play and have a good time. Have them sing, and do your best to win their hearts. Of course you must see that there is a sufficient number of teachers present to keep them out of mischief.

In the school room keep the classes as far apart as possible, do not put classes of the same age close together, as they are liable to pay more attention to each other than the teacher.

Let the motto of the school be Harmony, Help, Humility. See that the school is in harmony, that each one helps the other, and that all stay humble.

2:00 p. m. Worship.

2:30 p. m. Sermon—"The Deeper Life," by Sam C. Perry, of London, Ky.

To be able to properly handle the subject of a deeper life I will take for a starting point John 10:10: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

At the start of this afternoon's service we will do well to remember that life, whether little or much, comes directly from Jesus, and the Word tells us that in God we move and have our being, and so the moment we cease to obey, in Him that moment we cease to live. No one is a branch unless they abide in the vine, Jesus, and there is no life flowing through us except that which comes from our close adhesion to the vine.

Then, notice again that every branch that is in the vine bears fruit, and He "purgeth it that it might bring forth more fruit," and so whenever a branch ceases to bear fruit it ceases to be a branch, just becomes a lifeless piece of wood. Whenever we see a Christian bearing fruit it is because he is in touch with Jesus.

One of the greatest mysteries that the world has ever had is that Jesus Christ came into the world and became flesh, and how that by sacrificing His life, salvation was purchased; so great a mystery is it that angels desired to look into it. But the greatest mystery is how, although risen, He can now transmit His life to the whole human race.

There are three steps which we will have to take before we can reach the deeper life, and the reason so many people do not progress more rapidly is because they are trying to live the life without going up to it.

The first step is regeneration, which means separation from all sin. A saved man does not sin, and we can not palm ourselves off to the world as Christians if we are doing the things contrary to the Christian life. When God pardons us He gives us power to live according to His Word. What a mockery to say that God will pardon a man knowing that he has no power to stay pardoned. He has not only to turn away from everything unchristianlike, but he must throw away everything that is unlike God.

The next step is sanctification—the entire washing or cleansing away of all sin by the blood. When this is done, and only when this is done, are we ready for the next step—the baptism with the Holy Ghost. The other two steps are only preparatory to the final touch; the vessel has been cleansed and made empty, ready for the heavenly guest. The idea of thinking that the Holy Ghost is coming into a dirty vessel! Why, we want our own vessels clean before we use them. Then if that applies to us, how about the Holy Ghost? Now when the Holy Ghost came the fullness of the truth came. Some people are always wishing that they could have lived when Jesus was upon the earth, but the disciples knew more after Jesus had gone than before.

The most prevalent idea is that after receiving the baptism there is nothing more to learn, but such is not the case, for if you will turn to Eph. 1:16, 17 you will find Paul writing to the Ephesians, after they had received the Holy Ghost, and telling them that he was praying God to give unto them a spirit of wisdom and revelation in the knowledge of God. There is still much land ahead yet to be possessed. The pentecostal people must go forward. Here were Holy Ghost people, but Paul saw they had not yet got it all; in fact he was praying that they might get more.

We are not only called to salvation, sanctification and the baptism of the Holy Ghost, but there are greater things ahead—the fullness of Jesus Christ; it is far beyond the baptism of the Holy Ghost. As little children like to wade and paddle around the sea shore, so we like to enjoy the little blessings, when a little beyond there is the deep water where the great billows of glory continually roll over the soul. Oh God, open our eyes and let us see our possibilities! God has given me visions of the power that is yet to come, and I rejoice in it, and am going to do anything to get it. "And this I pray that your love may abound more and more." Phil. 1:9.

This wonderful truth will begin to widen out as you study the Word, and after a while we will become amazed at the magnitude of this life that we were leaving behind. When God turns this love into our hearts all other things vanish, and we are made ready to suffer anything for Him. The noonday light of God's knowledge is shed around us, and we cease to stumble as we walk.

If you will turn to 2 Peter 1:4 you will find when this light begins to stream over us. "Partakers of the divine nature." We can be in such close contact with Him that His nature becomes a part of us; but notice, it is only upon the condition that we escape the corruption that is in the world. God is not

throwing His nature around promiscuously, but only imparts it to those who go the Bible route.

Verse five tells us to give all diligence. When a man is careful and tries to do his work correctly, and gives diligence to do it correctly, we think he is one who can be relied upon, but Peter said, give ALL diligence. I don't know how much that is, but we have to do it or miss getting His fullness.

Then, faith, this is the connecting link to greater things. All things are done by faith. It is our faith that keeps us saved, not our experiences or manifestations. Some people think that faith is a dry thing. They say, I take salvation by faith, meaning of course that they haven't got it. Let me tell you, brother, when faith gets hold of God something happens; the lightning flashes and the thunder begins to roll. By faith some have escaped the edge of the sword, and countries have been swayed, all done by faith. I tell you, beloved, faith is not dry.

Notice it says, "Add to your faith." Just as long as there is faith something is going to be added to it. Faith is never idle. It is always grasping after greater things. Add to your faith virtue. I used to think virtue meant right living or moral excellence, but I have since found it means "excel in righteousness," or the state of being subject to Jesus. People are continually making blunders, but we can have them all taken out and greater things added to our faith. Praise God. To virtue, knowledge, which means to get hold of the truth, and when we do, we will know it. There are lots of people who are always guessing, but we can know.

Patience, that power to be able to move along steadily. I have ridden on little side lines where the track was uneven. The train would puff and make a frightful noise, as if going at the rate of one hundred miles an hour. The coaches swayed and rocked, and it looked as if any moment it would jump the track, but when we got on the main line much greater space was covered and in less time, while the train moved steadily along. God wants us to be on the main line.

Godliness, I used to wonder why this was placed so far down the line. I have found out that we have to have all the others before godliness comes. Jesus is our pattern, so let us be as much like him as possible.

Brotherly kindness, we have to become Godlike before we can have the love one for another. And after all these, and only after all these have been added, does love come. And if all these things be in us and abound we will neither be barren nor unfruitful.

Turn back with me to Phil. 1:11. "Being filled with the fruits of righteousness." Everybody is expected to have this fullness. Not all can be preachers, neither can all pray in public, but all are called to have the same fellowship in Jesus. We may not be able to sway the multitudes, but we must have it in our souls. God looks into the depth of the soul and expects to find the image of His Son. All Christians can go into the Holy of Holies and be filled with righteousness. I would rather be filled with God and not be able to express the desires of the heart than to be able to move mountains and not have the sweet knowledge that Jesus abides within.

Rom. 15:18: "For I will not dare to speak of any of those things which Christ hath not wrought by me." This shows that Paul could not have preached unless followed by the mighty signs of the Holy Ghost. It would be better for the world if more preachers would go home and stay there till the Holy Ghost thrust them out.

In Acts 9 we find a description of the church in its normal state. Peter healed the sick, and raised the dead, and we look at it as something wonderful. It is only the church in her normal state. If we are ready to die to all things on top of the earth and have the life of Jesus, then that will be the starting point of the signs and wonders.

In 2 Cor. 12:9, 10 we find how Paul got this power, and when we are ready to go the way Paul went, get to the end of ourselves and glory in our weakness, then we will get to the place where Paul was. People think they have to beg and fast and pray to induce God to once more to give His children the gifts, but all we have to do is to get to the place where they can be given us, and we will get them. God help us to get down and let Him use us. The trouble with us now is that we have more light than we have walked in. We are crying for light and have a supply on hand now, more than we can use. May the Lord help each of us to see our inheritance.

Duties of State Overseers.

Each overseer is to have the oversight of his State, and as much as possible conduct or order a general evangelistic campaign over his State during the year. To see that every church is supplied with a pastor as much as lies in his power.

To secure the names and addresses of every Bishop, Deacon and Evangelist located in his State, and keep a record of the same, so he can report the same to the General Overseer at the close of the year.

To secure the location of every church in the State, and keep a record of the same, so as to report this also to the General Overseer at the close of the year.

When a new organization is effected anywhere in the State the information should be sent to the Overseer of that State, who should make a record of the same, giving date of same, names of officers, etc.

Each Overseer should be able to know at any time the name and address of every minister located in his State. He should also know the number of members in his State, keeping a record of the increase, as well as the decrease, so information can be obtained each year as to the total membership. This can be done by keeping in touch with the clerks of the churches.

Every minister and every clerk should take an interest in imparting this information to the Overseer of their State.

In co-operation with the General Overseer they will form the Presbytery in their respective States.

The End.

Attendance Seventh Annual Assembly.

Names and addresses of those from a distance who attended the Seventh Annual Assembly at Cleveland, Tenn., from a distance:

Austin, T. R., Chattanooga, Tenn.	Hicks, E. J., " "
Boutwell, J. M., Boaz, Ala.	Hoghn, S. L., Ridgedale, Tenn.
Barron, Geo. C., Alabama City, Ala.	Hoghn, Mrs. S. L., " "
Bryan, Stephen, Jellico, Tenn.	Jones Amanda, Trion, Ga.
Brouayer, G. T., Chattanooga, Tenn.	Koon, M. H., Byington, Tenn.
Brouayer, Mrs. G. T., " "	Kennedy, V. W., Empire, Ala.
Buckalew, J. W., Lafayette, Ga.	Lowman, J. J., Hiwassee, Va.
Buckalew, Mrs. J. W., " "	Lively, W. H., Dayton, Tenn.
Burks, John, Chattanooga, Tenn.	Llewellyn, J. S., Byington, Tenn.
Curtis, C. R., Hayesville, N. C.	Lemons, M. S. Valdosta, Ga.
Cooper, R. L., Coosa, Ga.	Letsinger, M. W., Byington, Tenn.
Chambers, F. G., Culberson, N. C.	Lewis, L. V., Amoy, China.
Chambers, Mrs. Nora, " "	Latimer, S. W., Spring Place, Ga.
Coleman, W. M., Tellico Plains, Tenn.	Murray, J. W., Jacksonville, Fla.
Cotton, Mrs. Lorena, Kimberly, Ala.	Mostetler, L. B., Hayesville, N. C.
Davis, J. A.; Copper Hill, Tenn.	Mostetler, H. E., Cumberland, Wyo- oming.
Davis, Cora, Trion, Ga.	Mitchell, J. B., Jellico, Tenn.
DeCumbe, Mr., formerly Cleveland, Ohio.	McPherson, J. W., Chattanooga, Tenn.
DeCumbe, Mrs., formerly Cleveland, Ohio.	Owens, A. D., Armuchee, Ga.
Entrikin, T. L., Alabama City, Ala.	Parks, John H., Emlyn, Ky.
Entrikin, Mrs. T. L., " "	Perry, Sam. C., London, Ky.
Free, L. J., Waynesville, N. C.	Russell, J. A., Tellico Plains, Tenn.
Frees, Wm., Byington, Tenn.	Shelton, Jonah L., Emlyn, Ky.
Guthrie, L. R., Kimberly, Ala.	Shriner, Chas. H., Spring Place, Ga.
Guthrie, S. F., Nashville, Ga.	Scott, J. L., Ridgedale, Tenn.
Gantt, J. E., Jacksonville, Fla.	Scott, Mrs. Mary, " "
Gable, Mrs. Carrie, Tallapoosa, Ga.	Treadway, J. T., Coosa, Ga.
Haynes, Geneva, Kimberly, Ala.	Thomas, Josiah M., Jellico, Tenn.
Haynes, M. S., " "	White, J. W., Lafayette, Ga.
Hicks, Wm., Jacksboro, Tenn.	

Teaching.

The Church of God

Stands for the whole Bible rightly divided. The New Testament is the only rule for government and discipline. Below is given some of the teaching that is made prominent:

1. Repentance—Mark 1:15, Luke 13:3, Acts 3:19.
2. Justification—Rom. 5:1, Titus 3:7.
3. Regeneration—Titus 3:5.
4. New Birth—John 3:3, 1 Peter 1:23, 1 John 3:9.
5. Sanctification subsequent to Justification—Rom. 5:2, 1 Cor. 1:30, 1 Thes. 4:3, Heb. 13:12.

6. Holiness—Luke 1:75, 1 Thes. 4:7, Heb. 12:14.

7. Water Baptism—Matt. 28:19, Mark 1:9, 10, John 3:22, 23, Acts 8:36-38.

8. Baptism with the Holy Ghost subsequent to cleansing. The endowment of power for service; Matt. 3:11, Luke 24:49-53, Acts 1:4-8.

9. The speaking in tongues as the evidence of the baptism with the Holy Ghost—John 15:26, Acts 2:4, Acts 10:44-46, Acts 19:1-7.

10. The full restoration of the gifts to the church—1 Cor. 12:1, 7, 10, 28, 31, 1 Cor. 14:1.

11. Signs following believers—Mark 16:17-20, Rom. 15:18, 19, Heb. 2:4.

Fruits of the Spirit - Rom. 6:22, Gal. 5:22, 23, Eph. 5:9, Phil. 1:11.

13. Divine healing provided for all in the atonement—Ps. 103:3, Isa. 53:4, 5, Matt. 8:17, Jas. 5:14-16, 1 Pet. 2:24.

14. The Lord's Supper—Luke 22:17-20, 1 Cor. 11:23-26.

15. Washing the saints feet—John 13:4-17, 1 Tim. 5:9, 10.

16. Tithing and giving—Gen. 14:18-20, Gen. 28:20-22, Mal. 3:10, Luke 11:42, 1 Cor. 16:2, 2 Cor. 9:6-9, Heb. 7:1-21.

17. Restitution where possible—Matt. 3:8, Luke 19:8, 9.

18. Pre-millennial second coming of Jesus.

First to resurrect the dead saints and to catch away the living saints to meet him in the air. Matt. 24:27, 28, 1 Cor. 15:51, 52, 1 Thes. 4:15-17.

Second to reign on the earth a thousand years. Zech. 14:4, 1 Thes. 4:14, 2 Thes. 1:7-10, Jude 1:14, 15, Rev. 5:10, Rev. 19:11-21, Rev. 20:4-6.

19. Resurrection—John 5:28, 29, Acts 24:15, Rev. 20:5, 6.

20. Eternal life for the righteous.—Matt. 25:46, Luke 18:30, John 10:28, Rom. 6:22, 1 John 5:11-13.

21. Eternal punishment for the wicked. No liberation nor annihilation—Matt. 25:41-46, Mark 3:29, 2 Thes. 1:8, 9, Rev. 20:10-15, Rev. 21:8.

22. Total abstinence from all liquor or strong drinks.—Prov. 20:1, Prov. 23:29-32, Isa. 28:7, 1 Cor. 5:11, 1 Cor. 6:10, Gal. 5:21.

23. Against the use of tobacco in any form, opium, morphine, etc.—Isa. 55:2, 1 Cor. 10:31, 32, 2 Cor. 7:1, Eph. 5:3-8, Jas. 1:21.

24. Meats and drinks—Rom. 14:2, 3, 17, 1 Cor. 8:8, 1 Tim. 4:1-5.

25. The Sabbath—Hosea 2:12, Rom. 14:5-6, Col. 2:16, 17, Rom. 13:1, 2.

Contents.

	Page
Prefatory Notes.....	2
Introductory.....	3
Opening of Assembly.....	3
Overseer's Annual Address.....	4
Short Talks by State Overseers.....	8
Letter from R. M. Evans.....	9
Messengers from Mountain Assembly.....	10
Committee Appointed to Confer with Them.....	10
Wednesday, January 10, 1912.....	11
Committee to Receive Questions.....	11
School Location Committee.....	11
School Board.....	11
Publishing Committee.....	11
Church Government—M. S. Lemons.....	11
Evangelization—J. W. Buckalew.....	13
Thursday, January 11, 1912.....	15
Bible Qualifications of a Bishop, etc.....	15
Introducing M. S. Lemons.....	15
M. S. Lemons' Discourse.....	15
General Overseer's Discourse.....	16
Falling of the Power.....	17
Committee Appointed to Consider Ordination.....	17
Power Continued to Fall.....	17
Friday, January 12, 1912.....	17
Report of Committee to Consider Ordination.....	17
Note and Explanation.....	17
Committee to Visit Elhanon.....	18
Jonah L. Shelton, Editor.....	18
Divorce and Marriage.....	18
Engaged to Marry.....	19
Emblem at Lord's Supper.....	19
Feet Washing.....	19
Water Baptism.....	19
Pastor be Blameless.....	19
Tobacco and Cigars.....	19
Committee to Select State Overseers.....	20
Letter to Mountain Assembly.....	20
Reception of Mountain Assembly.....	20
State Overseers.....	21
Prayer for State Overseers.....	21
General Overseer Selected.....	21
Demonology—F. J. Lee.....	22
Model Sunday School.....	25
Idea! Sunday School—A. J. Lawson.....	25
The Deeper Life—Sam. C. Perry.....	26
Duties of State Overseers.....	29
Teaching.....	31