

11
LOVE — TRUTH — UNITY

Echoes

—From the—

Eighth General Assembly

of the

Churches of God

Held at

CLEVELAND, TENNESSEE

January 7 — 12, 1913.

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

PRICE 25 CENTS

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Evangel



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,

A. J. TOMLINSON, Editor,

2525 GAUT STREET,

Cleveland, Tennessee



The Eighth Annual Assembly.



A. J. Tomlinson, General Overseer.

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PREFATORY NOTES.

In placing this little booklet before the public, it is with a feeling of gratitude to God for His presence during this Eighth Annual Assembly.

His guiding hand was realized from the beginning even unto the end. His wisdom was sought for in all decisions. His love was implanted deeper in the breasts of His true children as they mingled together from day to day.

The fullness of blessings that came from this assembly can only be realized in eternity. Words are inadequate to attempt an expression now. Those in attendance no doubt realize a shortness in expression as they attempt to tell to their friends at home the greatness of this convention.

While we are unable to give a minute description of this wonderful gathering, yet we hope the spirit of the Assembly will lay hold on every reader of this volume as they peruse its pages. If this can really be, then we will feel at least a sense of gratification, knowing that our efforts to bless humanity have not all been in vain.

The faithful service rendered by E. J. Boehmer, M. T. Whidden, Mrs. Flora E. Trim and Mrs. Nora Chambers has made it possible to give to the public this brief account of the Assembly just closed and we feel sure that many will fully appreciate their untiring efforts as they labored day and night.

In describing this assembly there are no exagerations meant. To attempt to exagerate would be useless. But a plain, simple statement of facts and happenings is the only thing intended.

We sincerely commend these pages to every honest, sincere

searcher after truth, and to those who are, or may become interested in the re-establishment of the Bible Church on earth with all her former graces, gifts and glory.

The time for the next General Assembly will be November 4—9 1913.

A. J. Tomlinson, General Overseer.

Cleveland, Tenn.

Eighth Annual Assembly

Of the

Churches of God.

Held at Cleveland, Tenn., January 7-12, 1913.

Introductory.

Quite a number were in attendance at the introductory services held January 6, 1913, at 7 P.M.

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

The sermon that followed, by M. S. Lemons, was gratifying and edifying.

By the time of the conclusion of these discourses all present were very much drawn together, and there was a peculiar blending of spirits that seemed to generate a faith that said, "We will have a glorious and victorious assembly."

Thursday Morning:

January 7, 9-30- A. M.

Wonderful presence of God was manifested in the very beginning.

The congregation sang "Hold to God's unchanging hand."

The General Overseer stressed the necessity of singing unto the Lord and not unto the people.

The representatives from the different states took their places under their respective banners.

INTRODUCTION OF STATES AND THEIR RESPONSE.

As each state was introduced separately by General Overseer they arose and sang a verse of a song of their own selection .

1. Alabama — 12 — O, hallelujah!
2. Colorado — Only state overseer to represent.
3. Florida — 7 — Where He leads me I will follow.
4. Georgia — About 40 — Holiness unto the Lord.
5. Kentucky — 2 — We are passing away.
6. Mississippi — 2 — I'll go all the way with my Savior.
7. North Carolina — 8 -- Rock of Ages.
8. New Mexico -- 4 -- I would not be denied.
9. Tennessee -- About 125 -- The Lome of the soul.
10. Virginia -- Representatives absent. Kind remembrance of them.
11. Bahama Island. -- No representatives, but eight of the band who had been laboring on the Islands came on the platform and sang "To the fields away," in kind remembrance of the brothers and sisters there. Special prayer was offered for these Isles. The Spirit greatly manifested Himself in this part of the service.

Following this was a few minutes of general greeting and fellowship.
10:30.

Scripture lesson (Eph.3.) by General Overseer. Special emphasis was placed on the fellowship of the mystery and what might be known by the church and the glory that will follow.

Prayer by General Overseer for wisdom and His guidance during the Assembly.

General Overseer's Address.

Introduction.

It is not necessarily because of a force of habit that we are here at this time, but rather for the establishment of a foundation upon which we can build a structure that will result in becoming an ornament in the sight of God.

Two reasons might be given for having this address already prepared. The first is that I might not forget anything that ought to be said, and the other is that what I say I wished to have it said without being influenced by the spirit of the as-

sembly. This that I am about to produce was principally prepared at the midnight hour when alone with God that it might not be a second-handed production but purely first-handed.

General Overseer's Annual Address.

As we gather together from the four winds each year it is not merely for pleasure, neither is it for worldly gain, fame or honor; but it is rather for the purpose of reaching a perfection in divine things, after which our hearts are panting, that can never be possessed or realized otherwise.

It is not our purpose to merely make history, but we are really making history. When the older brothers of Joseph took him and roughly threw him into that pit and afterwards lifted him out and sold him to the Ishmaelites for twenty pieces of silver it never occurred to their minds that their treacherous deed would be recorded and read by thousands of people living three thousand six hundred and forty one years later.

When Joshua was on the battlefield fighting with Amelek while Moses, Aaron and Hur were on the top of the hill, and the success or defeat depended upon whether the hands of Moses were up or down, that illustrious warrior had no thought of that battle being recorded on the pages of history and read by men three thousand years later. It was there that day that God gave commandment to write it in a book, thereby setting His approval on the keeping of records and making of history.

The day that Saul, who is also called Paul, was struck down in the road by the power of God, he never thought of his marvelous conversion appearing as history to be read by future

generations for two thousand years.

The thousands of events that are today recorded on the pages of history, both sacred and profane, did not transpire merely for the making of history, but they are now preserved as history just the same. As we enter the business of this assembly we should bear in mind that the eyes of thousands are and will be upon us. What we do and say will be carried abroad whether it is right or wrong. Solomon declares that "A bird of the air shall carry the voice, and that which hath wings shall tell the matter." If we have debates and strivings over questions, and break up in an uproar and demoralization; it will be heralded abroad, and bring disgrace on the worthy cause we love so well and have consecrated our lives to defend. If we continue in perfect fellowship, good will, love and unity, this, too, will be noised abroad; and if Jesus tarries, future generations will hear and read of the good will and blessedness of this convention.

The Assembly of the Churches of God has reached a plain of stupendous immensity. It is no more the tender infant unknown and unknowing as at the time of its birth on the twenty-sixth and twenty-seventh days of January seven years ago. It was born in the midst of a snowstorm in the country home of J. C. Murphy and his faithful wife in Cherokee Co., N. C. with only twenty one attendants in all. At the time of its birth it was not known whether it would live or die; but time and evidences prove that it was destined to live and make its mark in the world. Its weak voice was unheard at the start, but it is now assuming such vast proportions that its voice is echoing around the world. It is not too much to say that every state in the Union will hear the voice of this assembly. Canada, South America, Europe,

Asia, Africa and many of the islands of the sea will hear the sound that goes forth from the platform of this auditorium.

Knowing the far-reaching influence of this the Eighth Annual Assembly of the Churches of God, should make us all the more careful about our thoughts, actions and words. Knowing that we are making history should surely be an incentive to us to do our best. Every subject should be carefully, prayerfully and wisely dealt with. Every decision must be strictly made by the Bible or in harmony with it.

The eyes of the world are upon us. Our adversaries will say, "What do these feeble Jews?" The eyes of our God are upon us also, and we must make our prayer unto Him and continue the work. The rubbish of seventeen hundred years of decay must be removed and the walls rebuilt. His Church shall grow, prosper and conquer! Although prophecies have been made that we would soon end in confusion, and intimidations have been hurled at us, yet we "Do know our God and shall be strong and do exploits."

At the last two assemblies decisions were made and actions taken that have been questioned by some who were not in attendance. Both of those actions should be reconsidered and emphasized or proven a mistake and abandoned. The first is the action regarding the selection of state overseers. The second is the decision a year ago concerning the presbytery to ordain the officers of the Church.

In regard to the first it is claimed that to have the state overseers is unscriptural. Those who were in attendance at that time know that the subject was fully considered and discussed and the decision was made only after much prayer, searching of the Scripture and humility. If our pathway has been illuminated with a more brilliant light since that time, the survey

can be followed better and the corner stones and witness trees can be pointed out still clearer. If there was a mistake it should be pointed out and rectified. If there was no mistake in this important decision, the subject should be reviewed more elaborately until there can be left no place for fair, just or reasonable criticism.

As to the second question—while the decision was practically arrived at during a deluge and overflow of the Holy Ghost as the whiteheated love of God poured over the souls of all present, yet with the passing by of twelve fleeting months there may be some additional proof discovered that might help to show forth God's great plan for us and better satisfy those who seem to hold the decision in question. Besides this, if there should be discovered the least bit of fault as the brighter and more glaring light is turned on, that fault should be removed. God is seeking to and is able to present us faultless before the presence of His glory and this Assembly must not be satisfied with anything short of perfection in every department of Church government.

The government must be perfect for two reasons. First, that we may have God's approval so that the churches can be established in the faith and increased in number daily. (Acts 16 : 5.) Second, that although the enemy may howl, and with tremendous fury dash down upon us, and his artillery belch forth its would-be deadly discharges, yet we may march steadily up the ascent and spike every gun (stop every mouth, Titus 1 : 11.) as we move forward until we have reached the summit of the highest perfection.

“Make everything according to the pattern ” must be our motto.

Besides the reconsideration of the above subjects we will have some other knotty problems to consider and make some

disposition of them.

The divorce and remarriage question has been considered and passed on from one Assembly to another without reaching a final conclusion. Have been waiting for perfect light and perfect understanding. Hope it can be perfectly revealed by the Spirit and Scripture this time.

A perfect understanding of the Bible plan for selecting pastors for the churches, and systematizing the pastoral work is yet to be obtained. We should never content ourselves with a plan "that will do," we must reach the standard. The plan now in vogue has in some instances brought dissatisfaction, divisions and unpleasantness. Such as this ought to be avoided if in God's economy there can be found a plan for such evasion.

There is another subject that has been briefly hinted at for at least three consecutive years, yet its importance has been so little realized that it was passed by almost unnoticed. This is a subject that I feel safe in saying has been butchered up and passed lightly over like that of the baptism with the Holy Ghost and speaking in tongues as the Spirit gives utterance as the evidence. For many years this glorious doctrine has been unknown and unrealized, and today thousands of God's children are as blind to it as are the fish to their surroundings in the mammoth cave in Kentucky. To the members of this Assembly this latter precious doctrine is plain and the wonder now is that it had not been discovered years before the same as justification by faith or water baptism. There may be other things just as precious yet undiscovered, but it is the business and duty of this Assembly to search for everything that ought to be revealed before the return of our Lord.

When I disclose to you the subject to which I refer it may be regarded by all as of little worth, but although I may stand alone, I look upon it as one great subject for careful, prayerful,

clear-headed consideration by this honorable body.

If our beloved country of America that has been justly spoken of as "The land of the free and home of the brave" needed statesmen, such as Daniel Webster, Patrick Henry, Thomas Jefferson and others in its early career and infantile state, how much more does the Church of God need brawny men who have nerves of steel and hearts full of love for the Church, who are capable of handling the most important subjects of the Bible. In the crisis that we are in just now we need men who are willing to sacrifice sleep and pleasure, even the joys of revival glory, and burn midnight oil to search out and put in motion a system that will materialize to that extent that this glorious gospel of the kingdom can fly over this old world at almost lightning speed and usher in the return of our Lord and King.

The subject to which I am referring and wish to emphasize to that extent that it will not be passed lightly by by this noble and honorable body might properly be named The Scriptural money system for the Church. It is not my purpose to discuss the subject here, but I refer to it at length to try, if possible, to make it so impressive that it will not this time be forgotten and neglected.

This is not a convention where we want to spend the time in praying for the sick, getting people converted, sanctified or filled with the Holy Ghost, although all healings and the salvation of souls will be hailed with gladness, but it is rather a convention to dig down into God's Word and discover and uncover and put in motion that which will develop into greater success in our evangelistic work as we go to our respective fields. This is not to be like a camp meeting where we go just

to have a good time getting blest; where we have shouting, leaping and dancing for joy. While brotherly love and the fellowship we enjoy with each other is of untold value and one of the necessary features of this assembly, yet beyond that is a depth that should be recognized by all as sacred, yea more, as was the first continental congress when our forefathers were declaring their freedom and independence. This convention should be regarded by all as sacred, yea more, as was the great convention and assembly in the time of Ezra the scribe when "The people gathered together in the street of the house of God, trembling because of this matter, and for the great rain." They had a great matter pending. They had married strange wives contrary to God's law to them. It was a time of seriousness. It resulted in great lamentation and mourning because it was no easy thing to put away those strange wives. It has not been an easy thing for us to put away our strange notions, theories and opinions. It may not be easy for some of us to divorce from us some strange teaching during this Assembly that has become as near and dear to us as a wife to a husband, but we must do it if we find ourselves married to anything that is contrary to God's laws. "Not self-willed" is one of the required qualifications of an elder. A man who is possessed with wisdom from above is easy to be entreated. We must meet the requirements if it does cause some pain and trembling.

The Church of God is the greatest, wisest and most glorious government that has ever been inaugurated on this earth. To be called upon, as is this honorable body and sacred Assembly, to search out and apply the laws of the greatest, wisest and most glorious government that has ever made its appearance on this earth, should certainly be considered the highest

honor conferred upon man. This convention is not a place for lightness. It is rather a place for seriousness, honesty, trembling at the Word of God, and striving earnestly to apprehend that for which we are apprehended of Christ Jesus—attain to that which God in His great and wise economy has planned for us. No people on earth have been called upon to occupy such an exalted position. Political assemblies, houses of commons, houses of lords, congresses, synods, all fade away in the distance in comparison, as the moon slinks away and hides herself when the mighty sun makes his appearance over the eastern hills. If we can receive it, even our pattern at Jerusalem, where the honorable and illustrious James was moderator and his contemporary Peter was a principle speaker, does not surpass this Assembly in importance and honor. They were discussing questions because Jesus had gone away and left the work and responsibilities upon them. We are discussing questions because of the responsibilities that are upon us in making necessary preparations for His return. They were dealing with subjects to try to prevent apostasy. We are dealing with subjects to bring us back from apostasy. They were commencing the great work; we are to finish it and prepare the Church for presentation to Him without spot or wrinkle.

Our work is of great magnitude; greater, I'm sure, than we can comprehend, but it must be done. And if we cannot and do not stand as a unit, in perfect fellowship, one accord and love, to accomplish the work, He will let us go down in defeat and raise up a people that will do it. But we must do it! We can do it! We will do it by His grace! We must and will quit ourselves like men!

A national government cannot exist without statesmen. What would the United States government ever accomplished without a Washington, Webster, Jefferson, Lincoln, Garfield, McKinley and many others of their equal? Ah! truly, as national governments must have statesmen in order that they may flourish and grow in power and influence, much more must the Church of God have men versed in the art of government. There in the lids of that Book is a system of government that must not lie hidden, unused, and unknown any longer. We stand for the whole Bible rightly divided, but we do not know the whole Bible. But we must know it! The members of the Church of God must not despise government. God's government is not fully understood, but it is high time for us as representatives of His government to know what we represent. We have been cautiously feeling our way along in the twilight, but we must not be of the number who are ever learning and never able to come to the knowledge of the truth.

At this Assembly we should earnestly seek to reinstate and reestablish the government under which banner the brave Apostles and their contemporaries fought, bled and died to sustain. If His government was of such importance as to call forth the blood of its supporters to sustain it, is its importance any the less today? If they gave their lives to sustain it, isn't there a just cause for us to give our lives, if need be, to reestablish it before His return? Bring it back without causing any offence to anyone if possible, but bring it back at any cost!

I humbly and sincerely entreat the members of this Assembly to dispense with all little frivolous questions that would have a tendency to gender strife and division and plunge into the weightier matters. As a great flood overflows and hides the

little branches, brooks, creeks, rivulets and even larger streams, so the weightier matters pertaining to the great government we represent should overflow all selfseeking, jealousies, petty differences that might exist between members, and raise us to such a height of perfection and glory that those things will be forgotten. While soldiers are engaged in battle they have no time for idle and vain talking, disputing, or caviling over questions. It is their business to obey their superior officer and fight. We have one common enemy against which we are arrayed. While we are in the battle it is our duty to obey our Captain and fight.

There are indeed many conquests ahead of us and much land yet to be possessed, and it gives us pleasure to know that our army is constantly increasing, and volunteers and recruits are all the time offering themselves for service.

The States come in with good reports:

1. Alabama — Geo. C. Barron, Overseer.

Number of Churches	21	Increase over last year	8
Number of members	620	Increase over last year	197
Number of Bishops	7	Number of Deacons	43
Number of Evangelists	12	Churches having pastors	15
Churches having Sun. School	8	Average Attendance	273
Approximate value of property owned by the Church. — \$900.00.			

2. Colorado — R. M. Singleton, Overseer.

Number of Churches	1	Have a pastor.
Number of members	10	Have a Sunday School.
Average Attendance		
10.		

3. California —

One Church, but not very strong.

Probably 12 members.

4. Florida — M. S. Lemons, Overseer.

Number of Churches	31	Increase over last year	6
Number of members	900	Increase over last year	96
Number of Bishops	15	Number of Deacons	33
Number of Evangelists	35	Churches having pastors.....	7
Number having Sun. School	7	Average Attendance	226

Approximate value of property owned by Church. \$1 000. 00

5. Georgia — Geo. T. Brothger, Overseer.

Number of Churches	16	Increase over last year	6
Number of members	413	Increase over last year	183
Number of Bishops	2	Number of Deacons	18
Number of Evangelists	15	Churches having pastors	5
Churches having Sun. School	6	Average Attendance	185

Approximate value of property owned by Church. — \$1 880. 00.

6. Mississippi — Roy C. Miller, Overseer.

Number of Churches	2	Increase over last year	2
Number of members	56	Increase over last year	56
Number of Bishops	0	Number of Deacons	3
Number of Evangelists	0	Churches having pastors	1
Churches having Sun. School....	1	Average Attendance	25

Approximate value of property owned by Church — \$175. 00.

7. North Carolina — R. G. Spurling, Overseer.

Number of Churches	2	Increase over last year	1
Number of members	80	Increase over last year	42
Number of Bishops	1	Number of Deacons	2
Number of Evangelists	5	Churches having pastors	2
Churches having Sun. School....	2	Average Attendance	85

Approximate value of property owned by Church —

8. New Mexico — R. M. Singleton, Overseer.

Number of Churches	5	Increase over last year	3
Number of members	67	Increase over last year	14
Number of Bishops	4	Number of Deacons.....	1

Number of Evangelists.....	5	Churches having pastors	5
Churches having Sun. School ...	3	Average Attendance	83
Approximate value of property owned by church. \$700.00			

9. Tennessee — T. L. McLain, Overseer.

Number of Churches	16	Increase over last year	2
Number of members	752	Increase over last year	72
Number of Bishops	16	Number of Deacons	10
Number of Evangelists	8	Churches having pastors	8
Churches having Sun. School	10	Average Attendance	600
Approximate value of property owned by Church \$5 555.			

10. Virginia — J. J. Lowman, Overseer.

Number of Churches	5	Increase over last year	1
Number of members	86	Increase over last year	57
Number of Bishops	1	Number of Deacons	2
Number of Evangelists	1	Churches having pastors	3
Churches having Sun. School	1	Average Attendance	15
Approximate value of property owned by Church. \$ 650. 00.			

11. Bahama Islands — R. M. Evans, Overseer.

Number of Churches	6	Increase over last year	4
Number of members	60	Increase over last year	31
Number of Bishops	0	Number of Deacons	4
Number of Evangelists	0	Churches having pastors	0
Number having Sun. School	0	Average Attendance	0
Approximate value of property owned by Church. \$75. 00			

Recapitulation.

Total number of churches ...	104	Total increase over last year	36
Total number of members ...	3056	Total increase over last year ...	762
Total number of Bishops ...	46	Total number of Deacons	112
Total number Evangelists ...	61	Total number having pastors	47
Total No. without pastors ..	57	Total having Sunday school	29
Total S. S. Average Att.	1502	Total number without S. S. ...	75
Total Approximate value of property owned by Church \$13 935.00			

Fairly good showing for 1912, but if Jesus tarries we must make great efforts to more than double in number in 1913. We should not rest, either, until every church has a Sunday school and not only every church member in the school, but a large number besides. Our children should have special attention if we expect to increase year by year in number and spirituality. The hope for the future is in the children.

The Macedonian cry is coming from all quarters. While we must press the battle in the states we now occupy there are new states with their doors thrown wide open. Kentucky and West Virginia on the North should be occupied this year. South Carolina on the East should not be worked around and left out any longer. The great state of Texas is stretching forth her pleading hand now and we must not neglect her plaintive cry. Arizona, too, must surely have at least one church this year to bedeck and adorn her sunny brow.

The broad expanse is before us, but the fields already occupied must not be neglected and left for the "wolves and hobgoblins" for the sake of conquest in new fields. The flocks must be shepherded and taken on to perfection as rapidly as possible. We must take time to beseech the Lord of the harvest to send more laborers into His harvest.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalms 2:8.)

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalms 126:5—6.)



Comments:

R. G. Spurling expressed a word of gratitude to God for the way He had prospered the church.

M. S. Lemons referring to the prosperity of the work said, God has started us and God will take us through.

George C. Barron expressed himself as having great joy because he had found the Church of God after years of dissatisfaction and research.

W. G. Anderson spoke of how he had been out for a number of years in search of truth and right and was now convinced that he had found the true church, and expressed a desire to be prayed for that he might receive the Holy Ghost and talk in tongues.

George Haslop in a few words said he was glad he could find fellowship in the Church of God

J. L. Scott — I am glad I am living in these days, because of the power of God being poured out.

NOON.

1:30 P. M.

Songs and prayer.

Short talks by state overseers.

Alabama. George C. Barron.

Beloved people: It is not with any degree of reluctance, but with the greatest of pleasure that I stand before this people as a representative of the state of Alabama. We ought to be very much elated with the progress when we take into consideration the surrounding circumstances. I speak the sentiment of all representatives of Alabama when I say we are glad of the work accomplished in our state. Our gains have not been much, but numbers have been converted, sanctified and filled with the Holy Ghost who have not connected themselves with us in church relationship.

We commenced the work last Spring under adverse circumstances, but have done exceedingly well. We had six Bishops in the beginning of the year. Two soon departed to evangelize in other states and two returned to farming to keep free from debt. This left the work on brother M. S. Haynes and myself, although visited and assisted by brother

Buckalew and a few others.

The need of evangelistic work in Alabama is exceedingly great, and new fields are all the time opening up. Many calls have come in, but notwithstanding these urgent calls we deem it necessary to care for the work already established. We have had some opposition, but God has given us the victory.

Colorado, R. M. Singleton Overseer.

In Colorado we have a cosmopolitan crowd — languages representing many nations. This is the place for the Church of God — a place of opportunity. We have had the pleasure of witnessing the power of the Holy Ghost in giving out messages which men heard and understood in their own tongues wherein they were born.

Colorado has been very much opposed to Holiness, but within the last two years God's ministers have succeeded in opening many new homes. Brother and sister Juillerat have done some faithful work in Colorado Springs. When they decided to leave on account of division which had crept in among God's people we spoke a word of encouragement regarding God healing this wound. They remained a while longer and now great love and unity prevails. Colorado gained for God would be a great gain as it is the gate-way into the great South-West.

Florida, M. S. Lemons.

The General Overseer introduced him as follows:

He that represents Florida is a native of Tennessee. We feel exceedingly gratified for him, but instead of staying with us and wading the mud of Tennessee he has been trampling Florida's sand.

Brother Lemons began by saying:

Brothers and sisters: I am glad of this privilege of speaking to you. The Lord is with us and will stay. I have been in the land of flowers, but we have met with some thorns and thistles along the way.

Our first meeting was in Jacksonville, then to Ft. Myers where the Lord met with us. From Ft. Myers we went to the great "Pleasant Grove Campmeeting." Here we witnessed the great power of God confirming His Word with signs, 5000 people present. About twenty-five baptized with the Holy

Ghost. God was with us at Ozona. Baptized seven in the Gulf of Mexico where there was much water. We preached forty-nine nights in the wicked city of Tampa. Twenty-three received the Holy Ghost. Among the number recently baptized in Tampa are some Cubans.

We spent some time in Key West and enjoyed the fellowship of the saints. Our tour led us around to Cocoanut Grove. I have visited many bands of saints in my state and witnessed 128 receive the Holy Ghost during the year.

I have had a glad happy year. Beloved, let us work and cry more. Amen.

Georgia: G. T. Brouayer.

My soul is delighted to think over the work. I started from Chattanoga as soon as the weather would permit. At Chattsworth the Lord gave us victory and success in the face of a hard battle. From there we visited other points throughout the state.

We met brother Tomlinson at Too Nigh where God displayed His wonderful power. Crowds came to the altar and were saved. We had a large band of workers, but God wonderfully supplied our needs. We next went to Spring Place where the Lord gave us victory. We visited Augusta next. Here we found a small band of Saints struggling under difficulties. We left them on higher ground.

I can say that while I do not see such great visible results, I have the pleasure of feeling I have done my best. I was in the work constantly during the year. I am delighted with the thought of being a stone in the great building.

Mississippi : Roy C. Miller.

I am truly glad to speak for the state of Miss. While we do not have many churches in Mississippi, yet there is a field for work. Brother Tomlinson, Brother Haynes and wife

were with us at first. After their departure we opened up new places and had good success. We visited Charleston and did some work for God, yet opposition hindered some. There are eighty counties in the state and only three that have had the full gospel.

North Carolina : R. G. Spurling.

I feel about North Carolina something like Jesus did about Jerusalem when He looked down on the city from the Western slope of the Mount of Olives when He said, O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. This is a needy field and strong men are needed for the work.

New Mexico: R. M. Singleton.

We have one English church and three Mexican churches. We need help in the West. Great opportunities await us there. One Mexican preacher can speak five languages. I believe God is going to push him out into the work.

Tennessee: T. L. Mc Lain.

I have been where God has been working. I am really gratified to tell you of the work and of the church in which I glory.

We visited a number of places during the year, among which was Waldrons Ridge. God worked wonders there. In a Baptist church after a lecture on the real Bible church the entire membership, pastor and all came in.

At Benton where we run a tent meeting, the Lord let us have some new experiences, but gave us the victory. 14 were baptized in water, the jailor's wife got sanctified at home and afterwards came to the meeting and received the Holy Ghost. The meeting at Solway was great on account of God's power. The Lord worked wonders there. A number were converted, sanctified and filled with the Holy Ghost.

At 3 P. M. Tuesday F. J. Lee was introduced to the assembly to speak on the following subject:

CONFIRMATION OF ACTIONS OF PAST ASSEMBLIES.

F. J. Lee's Address.

The subject, as you have already heard stated by brother Tomlinson, is "Confirmation of the actions of the Assembly."

Now I will not try to notice all the subjects or actions of last Assembly, but one thing I do want to notice a little while, and that is the subject of General and State Overseers.

First, for a starting point I want to turn to the 43rd. chapter of Ezek. and the 10: 11: 12 verses. It reads like this, "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern." While God has spoken to Ezekiel, he says, "Thou son of man"—It is just as applicable to us to-day to show the house to the house.

You say this had reference to Israel; sure, it did, but Israel is a type of spiritual Israel, or the church. Paul said, "These things happened for ensamples to us upon whom the ends of the world are come. 1 Cor. 10:11. Marginal reading says, types.

Now in order to show the house a little plainer I want to use this black-board, and I hope it will be made so plain that if there are any here that have been fighting the church, they will, as the eleventh verse hinted at, be ashamed of themselves. I believe I will read that verse. Notice he says, "And if they be ashamed of all they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the ordinances thereof, and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and do them." That is, show them how they get in the house, show them how they get out of the house. Paul taught to turn those out that walked disorderly. Paul praised the Corinthian brethren that they remembered him and kept the ordinances as he delivered them. So if we would have the praise of Paul let us keep the laws and ordinances as he has given them. Jesus first gave them, but Paul picked them up and says, "Follow me as I follow Christ."

I want to notice again in Ezek. 43: 11, the statement, "if they be ashamed." You know we can't get people sanctified and baptized with the Holy Ghost until they become ashamed of their narrow and short experience, ashamed of their life, ashamed that they can't pray, testify and not much else for the Lord; so they cry out to God for help and receive

the fullness of God, just because they became ashamed. The people that see the house with its form, law and ordinances, are those that have become ashamed of their own little preconceived ideas concerning 'no-organization, no-law' etc., and have "humbled themselves under the mighty hand of God" and listened to His Spirit, and have become the people whom Paul praised that they remembered him in all things. 1 Cor. 11:2.

Now I want to look at Ezek. 43:12. "This is the law of the house; Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold this is the law of the house." Now I will draw a mountain here on the black-board. You remember in Gen.19:17, the angel told Lot to escape to the mountain and not to dwell in all the plain. But Lot stopped down at Zoar. Zoar means little. That is the experience of many people today. God said, "Go to the mountain top," but they have stopped down at little Zoar of conversion and failed to go to the mount of God's holiness. This 12th. verse says that holy, or holiness is the law of the house and its on top of the mountain.

We notice that Paul addressed the brethren and said that he praised them for remembering him in all things and for keeping the ordinances. As "The church of God, to them that are sanctified," 1 Cor. 1:1,2. one might be holy down on the side of the mountain, but on top of the mountain and the limits around about are most holy. There was where Paul was praising the brethren for remembering him in all things.

Now if any are not yet ashamed of their iniquities in fighting the house of God, and have not yet been able to see the house, or Church of God, I would advise you to get down on your knees in order that you may steady your spiritual nerves, and raise the telescope of God's Word to the top of the mountain of God's holiness, then I believe you can see the house as plain as the noonday sun still standing upon the rock on which Jesus placed it. At Isaiah 42:11, the prophet says, "Let the inhabitants of the rock sing, let them shout from the top of the mountains" of God's holiness. Ps.48:1. Good spiritual singing in the church that's on the rock.

At Isaiah 56: 6, 7 God says, "I will bring the strangers (gentiles) to my holy mountain, and make them joyful in my house of prayer, * * my house shall be called a house of prayer for all nations." Now I want to look at Haggai 1:10, "Therefore the heavens over you is stayed from dew, and the earth is stayed from her fruit." And in verse 11,

“And I called for a drouth upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil.” Corn, wine and oil are types of justification, sanctification and the Holy Ghost. What was the cause of these experiences failing? It was because of the dew failing. What was the cause of the dew failing? He says, “Therefore the heaven is stayed from dew.” Therefore (for this reason). Let us look for the reason. See verse 9: “Because of mine house that is waste, and ye run every man unto his own house.”

What shall we do to get the corn, wine and oil experiences back to the church? See verse 8: “Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.” So we are to go into the mountain of God’s holiness and get material and build. We are God’s builders — His workmen, instruments and material. So as we build let us go to the top of the mountain and look for the pattern on the rock and measure the pattern and build accordingly.

In the pattern they had material that was sanctified; they also spoke in tongues, cast out devils, interpreted, prophesied, had gifts of healing, immersion, feet-washing, sacrament, bishops and deacons. Let’s measure the pattern. Paul said, “Let all things be done decently and in order.” No man believed in order more than Paul. And he truly received his inspiration and instructions from God the author of system and order. Without order this world with other planets would long since have been destroyed. But God in His great wisdom has created a system of worlds. Oh, what a God of order and system with Whom we have to do!

But a thought here; Jesus did not die in order to create worlds, but He did die to create the church which he loved dearer than his own life; then could we suppose He would turn her loose without any system or order? Never!

From the very fact that there are hundreds of organized churches, so called, in the world, counterfeiting the true church, shows that there is a true church patterned after the church on the rock on the mountain.

Paul says, “I praise you that you remember me in all things,” and he was surely a believer in order. I Cor. 11: 34, “And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.” Right there they had gotten out of order concerning one of the ordinances, also, the goings out spoken of in our text, and Paul was determined to get things back in

order. Notice, there he said, "When I come," showing his authority.

Now I want to turn to Col. 2:5. "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." Paul was at Rome, about a thousand miles from Colosse, but in the spirit he was beholding their order. If Paul could behold the order of the Colossians one thousand miles away why not look down the line and see the order of the church today? He said also at Col. 2:1 that he had a great conflict for as many as have not seen his face in the flesh, went on to say in 2nd. verse, that their hearts be knit together in love. So if we are knit together in love; organized into perfect order with a steadfastness of faith, surely Paul's prayer is being answered in us.

Some will say that Israel in the wilderness was the Church of God in the wilderness. It was, after being organized and receiving the law. We see perfect order and system in Israel, or the church in the wilderness. God told Moses to make the tabernacle and worship and service according to the pattern shown in the mount. So here is the tabernacle with the tribe of Gad on the North, Juda on the East, Ephraim on the West, and Reuben on the South, with their respective banners. Then the other tribes divided two in a place were located with the four tribes above mentioned, making three tribes on each side. Then at the sound of a certain bugal call they were to march. Perfect order. No wonder they could go out and defeat the enemy on every hand; and did so long as they obeyed on every line.

Another thought: It is said from a historical standpoint that those ensigns that the four tribes used on their banners were a man's head, a lion's head, a calf and a flying eagle. These correspond with the four living creatures in Rev. 4. The question is, Who were these living creatures? Rev. 5 says they sang a song how that they had been redeemed by the blood out of every kindred, tongue and nation. That shows without a doubt that those living creatures are saved people from this earth granted close relation to the throne and special favors. The ensign to the church in the wilderness represented this order, and that was the type, so we see the antitype culminated around the throne with special favors.

Now we will turn to Neh. 10: 39. We noticed awhile ago in Hag. 1: 11

that there had been a drought of corn and wine and oil, but now in Neh. 10:39 we see the call for corn, wine and oil to be brought back "unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers; and we will not forsake the house of our God." The house is returning with all her officers and spiritual blessings that she had before the drought. This can be easily detected by any honest-hearted man; that is, if he had an opportunity to hear.

Please notice that the corn, now wine and oil was not to come into just one place or chamber, but into the chambers—every department of the house. Right in with the priest, porters and singers. No wonder Isaiah said, "Let the inhabitants of the rock sing." He expected them to be filled with the Spirit.

Now I want to look at the different Spirit filled departments of this house. First look at the singers. In 42:11 he says, "And the singers sang loud with Jezrahiah their overseer." I see perfect order in that—a large choir with an overseer. No choir can make good music unless they be trained and organized, then have a good overseer or chorister as we call him.

Music is made up of three elements: Rhythms, Melodies and dynamics. These are God-given principles which cannot be dispensed with. One part of the choir may sing too fast while the other is too slow, but the overseer regulates them by marking time for them. And so with different disorders of the choir, he, as a good overseer can regulate them. How complete this pictures the church!

We notice in that 39th verse of the 10th chapter of Neh. about the porters and priests. The porters seemed to have the business or secular part of the work, while the priests had the spiritual part. The porters correspond with the deacons and the priests with the ministers or bishops. We also find priests and high priests, showing, no doubt, that there are different degrees or ranks in the offices of the ministry.

Now we look again at chapter 11, verse 12: "And their brethren that did the work of the house were eight hundred and twenty and two." That was a pretty good church membership. Verse 14 says that Zabdiel was their overseer. Zabdiel means—gift of God. His name represents a Spirit-filled pastor overseeing the church; hence, that statement of Paul: "Take heed therefore unto yourselves, and to all the flock, over the

which the Holy Ghost hath made you overseers”

Now here are the singers and chorister, deacons and pastors, but where are the general and state overseers? Well, look back here a little to verse 9, “And Joel the son of Ziehi was their overseer: and Judah the son of Senuah was second over the city.” While Joel was general overseer of the city, no doubt he was over the whole country. Jesus wept over Jerusalem, but yet not over Jerusalem alone; he meant the whole nation, for Jerusalem was only a representative of the nation, for they had cast lots for one man in ten from all the cities in Judea to live in Jerusalem. While Joel was over the city the city was over all; then there was Judah the second overseer, under him.

Now I to turn to Acts 15:13 and see if the New Testament teachings corroborate that. “And after they had held their peace, James answered, saying, ‘Men and brethren, hearken unto me.’” There had been some false teaching around among the churches where Paul had been, concerning circumcision; so Paul would not undertake to settle it there, for he was not general overseer nor even state overseer, so he had to go back to head-quarters. So the church sends a delegation to Jerusalem to settle the matter. I see them as they gather at Jerusalem with greetings and love to one another. Then the Assembly was called in session. I see the moderator, James, sitting quietly listening to the speeches made by the brethren — such men as Peter, Paul and Simon, after which James gave in his sentence which proved satisfactory to the Assembly.

Some have said that the church received their instruction from the apostles, that they were the last overseers. Let us look at the 22nd. verse of the same chapter. “Then pleased it the apostles and elders, with the whole church:” Then verse 28, “It seemed good to the Holy Ghost, and to us.” Was it the apostles alone controlling the church? No, it wasn’t enough to say, It pleased the Apostles — but also the elders, and that was not quite satisfactory and so he said the “whole church.” Then he also recognized the Holy Ghost as leading.

What was the whole church? The Apostles and elders belonged to the church, also, many there at Jerusalem that has not been mentioned, then the delegates that came with Paul were counted in the number as the whole church, with James as the general overseer.

See chapter 16:4,5. “And as they went through the cities, they de-

livered them the decrees for to keep. * * And so were the churches established in the faith." Why were they so established? They had received and settled down on the things from the General Assembly. Notice he said the churches — not just the church at Antioch; showing that the sentence passed by James was to effect every church, bringing him in then as a general overseer, or having the care of all the churches.

James was finally beheaded in the year 44. Now what will we do? Sixteen years later I hear Paul cry out that "I have the care of all the churches." I don't know how long he had had the care of all the churches, perhaps ever since James went out; any way we see him ever after that exercising authority which he did not do before, as we see at Acts 15 concerning the trouble at Antioch.

You say that Paul did not want to build on other men's foundations. So he didn't, but that was while he was in the more active evangelistic work. He didn't want to go in where other men were preaching, but wanted to open up work in new fields. There came a time, however, when he had to be stationed more and do a great deal of writing. There was a time he had to take on him the care of these very churches that he refused to go to and declare he had care of all the churches.

Now, I want to notice something of his care for the churches. Turn to Acts 20:17 "And from Miletus he sent * * and called the elders of the church." Paul, what do you mean in calling those elders fifty miles across the country? Seems as though you are exercising a great deal of authority. I imagine I would hear Paul say, 'I have the right to call them for I have the care of all the churches.

Now at 18th. and 20th. verses he brought to their minds how he had dealt with them from the first day that he had come to Asia, and had kept back nothing that was profitable for them. Then verse 25 he says, "And now, behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. This shows that it was not only the Ephesian church he was interested in, but "ye all."

At Acts 19:26 the Ephesians acknowledged that Paul had turned almost all Asia to the Lord, so Paul in Acts 20:28 admonishes the elders to take heed to yourselves and to the flock over which the Holy Ghost hath made you overseers. The elders were men that were to feed the church of God or the flock. They were pastors, of course not all pastors of the church

at Ephesus, but they were "of ye all among whom I have gone," that is, through all Asia; at least they were representatives or delegates to that Assembly at Miletus. Now, in this he is showing his care for the churches.

Now I want to turn to I Cor. 4: 16, 17 and see something of his authority. "Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." Paul had some ways that he especially wanted the people to know of, and his ways must be taught in every church; so he was sending Timothy for that purpose. As Paul was the General Overseer, Timothy became a second overseer under Paul in a certain locality.

You say that Timothy was sent to the Corinthian church and, therefore, corresponded to a pastor. Well, I don't know so much about that. That letter was not addressed to the church of God at Corinth alone. Look at the heading—"Paul * * * unto the church of God at Corinth, to them that are sanctified * * * with all that in every place call on the name of Jesus * * * both theirs and ours."

Now Timothy not only had the oversight of the church of God at Corinth, but also them that are sanctified, with all that call on the name of Jesus in every place. It would seem, then, that Timothy's territory was the province in which Corinth was located. For further proof see heading of second letter: "Paul * * * unto the church of God at Corinth, with all the saints which are in all Achaia." Achaia was the province or state in which Corinth was located. So Paul had sent Timothy as state overseer to that country in which the great Corinthian church was located.

Some might think that it was saints of Achaia that were sending greetings, but no, it was Paul and Timothy writing to all the saints in Achaia, but especially Corinth, for Paul was at Rome about 600 miles away from Achaia. Now that ought to settle it that Timothy was state overseer in the first writing, but in the second he was somewhere else.

We find at Philip 2: 19 "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state." etc. Now I see first, in this, that the general overseer cares for the state of the church in every line; then the state overseer must be a man like minded with him. In that way the state overseer becomes the

connecting link between the churches and the assembly — the general overseer acting for the assembly in the absence of the assembly.

Now I want to look at some verses in 2 Cor. 8:1 etc.: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia." Paul knew about the churches of Macedonia — was interested about them, also was pleased with them. They were churches in fine order, both in spirituality and financing. Then, again, they were obedient, for in verse 5 he says they had given themselves to the Lord, and to us by the will of God. It is the will of God that the churches be obedient to the General Overseer. This obedience and advancement on every line created in the General Overseer a great desire that Titus would, as he had begun, finish the same grace in the Corinthian brethren also.

Now read the 16th. verse: "But thanks be to God, which put the same earnest care into the heart of Titus for you." From the reading of these Scriptures, what office would you decide that Titus held? I would say that he had taken Timothy's place as state overseer over Achaia and the Corinthian church. And he was a man likeminded with Paul. See verse 23: "Whether any do enquire of Titus, he is my partner and fellowhelper concerning you." Concerning who? See chapter 1:1. Church of God at Corinth, with all the saints which are in all Achaia.

Two years later we find Titus at another place. Paul had left him to take care of an island. Listen, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city." Titus 1:5. So after Titus had staid about three years in Crete, Paul wrote him that he would send either Artemas or Tychicus unto him and for him (Titus) to be diligent to come to Nicopolis where Paul was aiming to winter.

Now, with all these Scriptures it does seem to me that any one ought to see the General and state Overseers, and see that they are partners concerning you, that is, the churches; and they are to be of like mind in the work. That is, they are to work in harmony one with the other. The General and state Overseers form a presbytery. While Titus did the ordaining alone at Crete, yet Paul gave him orders for it to be done. Paul and Barnabas did some ordaining at one place which shows that a presbytery can be composed of just two men.

There is a verse of Scripture in I Cor. 7: 17 like this: "But as God hath dis-

tributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches." Now, God alone could ordain that we should have gifts. Paul had no right or power to grant gifts, but he could ordain in a formal way, while God could ordain in reality. Paul could not ordain in all the churches, but he could have it done, like it was said of Jesus that he made and baptized more disciples than John, yet baptized he not, but his disciples.

With these Scriptures before you I will leave the subject with you. Only one thing more I want to speak of. Some will say that it looks as though it was all right to have General and state Overseers, and that they form the presbytery for ordaining ministers, but the trouble is, so many young ministers ought to be liberated, and it takes so long for the state Overseers to get around, and also to confer with the General Overseer that it makes the work get on a drag. In answer to that objection I would only refer you to I Tim. 3: 6 - 10. "Not a novice lest being lifted up with pride" etc. Let these also first be proved." "Also," that means deacons just like the bishops. How long must they be proved? I don't know, but he says, "Lay hands suddenly on no man." You say it is out of reason for a man to preach two or three years without being ordained. How long did Paul and Barnabas preach without it? Paul preached nine years and Barnabas eleven. They didn't ask for it then, but the Holy Ghost said "Separate" and so they separated or set them apart by laying on hands.

At the close of the address the whole Assembly lifted up their voices together in concert prayer, after which was the song, "To the fields away."

Committees appointed:

First: To receive questions and subjects for consideration by the Assembly and prepare them for presentation.

1. M. S. Lemons, chairman.

2. M. S. Haynes. 3. J. S. Llewellyn.

Second: To recommend Bible plan for the selection of General and state Overseers.

1. R. M. Singleton, Chairman.

2. W. F. Bryant, 3. J. B. Ellis, 4. W. R. Haddock,
5. F. J. Lee.

Doxology and close at 5 P. M.

Tuesday night.

Testimonies and evangelistic services. Altar filled with seekers with no preaching. Four baptized with the Holy Ghost. Five during the whole day.

Wednesday.

Jan. 8 9:30 A. M.

Songs and prayers for the sick.

Reports of Committees.

1. School committee:

The committee on location had not decided on a location.

J. W. Buckalew among other things said: "I will give ten acres, and my brother-in-law will give the same adjoining, making 20 acres upon which to build a school. This land is 30 miles from Chattanooga on the T. A. & G. R.R. Four acres more has been given for a camp ground and people are already erecting cottages.

The school matter was deferred until later.

2. Committee to receive questions and subjects for consideration handed in their report.

3. Committee to recommend Bible plan for selecting General and state overseers reports as follows:

To the 8th. annual Assembly of the Churches of God:

The Committee on plan to select General and state Overseers, report that we can find no better plan than that found in the Word: That the General Overseer be selected by the entire body as represented at the Annual Assembly by acclamation, and that the State Overseers be appointed by the General Overseer.

We further recommend that if at any time there comes a need by disability from any cause, and the office of General Overseer should be declared vacant, a General Overseer be selected by the State Overseers to

fill the office until the next annual assembly.

We also recommend that the message of F.J. Lee as delivered on Tuesday afternoon Jan. 7 - 1913, be printed in tract form for free distribution to all the churches.

R. M. Singleton, Chairman.

The report was accepted and recommended as given.

4. Publishing committee:

Treasurer's report by A. J. Lawson who said; The paper started without one penny back of it, and as we print no advertisements we are entirely dependent upon the subscription price to meet its obligations. The paper is now in debt \$ 331. 61.

Several made mention of the great blessings that had been derived from reading the paper. M. S. Haynes told of the paper causing a revival in Alabama.

The Editor suggested that the Assembly select some others as editor and business manager who could probably keep the paper out of debt. He would be glad they would do so. It was the voice of the Assembly that the same committee, editor and business manager be retained.

After some preliminary remarks by several of the brethren favoring an offering for the paper, it was decided that the Assembly make a free-will offering to liquidate the debt of \$331. 61 on the paper.

The whole Assembly knelt down before the Lord in silent prayer, after which many came forward with cheerful hearts and shouts of praises to God and laid their offerings of money or pledges on the table until the amount as counted was \$334.00 As the announcement was made that the whole amount was raised a great rejoicing followed and shouts of victory and praises went up to God as all knelt before Him to render unto Him thanksgiving and praise for the victory that was won.



Wednesday.

1:30 P. M.

Songs and prayer.

J. B. Ellis of Alabama City Ala. was introduced to address the Assembly on The value of the Sunday - school.

Address.

I can truthfully say that I am glad I have the privilege of speaking a few words in behalf of Sunday school work. I have studied the nature of children as I have been engaged as a teacher in literary schools. I have always loved the Sunday school and children. There is nothing more wonderful than the training of the child's mind. We as christians, are overlooking the need of the Sunday school work in the Church of God. It pained my heart as I listened to the reports and noticed so many churches without Sunday schools.

I am talking about the need of Sunday schools having spiritual life and power and not mere formal schools.

The lack of the training and disciplining the children has been the cause of so much lawlessness. The Sunday school has been a great factor in maintaining principle and character, but there is usually less restraint on children on Sunday than any other day. We've got to call a halt to our children going on in a "harum-scarum" way. If we do not take care of the little ones God has given us, the wolves will poison them till they will never be a blessing to us.

We find in the Sunday school material for the Church of God. The Sunday school is to the Church what the nursery is to horticulture. Without the Sunday school training we will have scrubs for the church. Take care of the young or there will never be a future generation to measure up to the standard.

Let us establish Sunday schools when we go home and move up on this line or we will reap the results of our carelessness. The children need disciplining while their minds are tender to develop them in things pertaining to the Church of God. To let your children go means ruin in the home and church. Let us discipline them in the home first and then in the Sunday school. Let us have a report come to the Assembly next year

that we have a Sunday school in every church even if we can have but two or three scholars.

(Shouts of Amen and Amen!)

Address by J. S. Llewellyn.

SUNDAY SCHOOL IN EVERY LOCAL CHURCH.

I must say from the fact that I realize that this is a great subject that concerns every person, we must get to the bottom of it. We don't want it to be all talk, but practical work. We want to put our shoulders to the wheel and push this work of the Sunday school. We must gather the precious little ones in as the other churches have given us opportunity on account of neglect. We are, under God, marching on. We each have an important place. I would rather fill my place than to walk on brussels carpet and preach in high-steepled churches. We have a great mission and only a short time in which to do it. We are not here altogether for fellowship, but for work.

Recently God gave us a great revival and among the number who received the Holy Ghost were several of our Sunday school children. We must get settled down in the Word of God. It is the duty of every worker to see that there is a Sunday school in every church.

We must prepare for the worst and the best for we are on the verge of the greatest days the world has ever known. Everywhere they are teaching the children not to believe this gospel and we must teach them to believe it. I would not have a child of mine to go in most of the Sunday schools of today to have their minds poisoned against the truth. There is a tremendous responsibility resting upon each of us. They say in our country, that they will not get rid of this till all the older ones die out, but if we teach the children it will not die out then. Our teaching must be put into the minds of the children.

The opposition is great, but God is back of us and will enable, honor and crown our efforts with success. It will be left for the rising generation to carry on this great work. May God bless and help us to gather the precious little ones in, for the precious young hearts are waiting for

some one to kindly and lovingly gather them in. Let's go after these neglected ones for God will save, sanctify and fill them with the Holy Ghost.

Jesus is coming and we want to go with Him and take our little ones with us.

At the close of the above discourse several arose to their feet as a vow that they would try to have a Sunday school in every church. Then a call to prayer. Touching prayers and cries for the children and Sunday school work. After these cries and prayers a lady touchingly begged us to pray for a Sunday school to be started in her community, after which we were again called to prayer and wept and prayed for the hundreds of other communities in this country.

Remarks by the General Overseer:

No Sunday school can run successfully without literature and cards for the children. Some have used none because they could not get pentecostal literature. The best we have been able to do thus far has been to use the David C. Cook literature, but this does not give perfect satisfaction. If there could be any way for the Assembly to arrange so we could publish our own literature I'm sure it would be the best thing to do.

There was a short discussion about buying a printing plant for the church and arrange to do all our work. This subject was left for more thought and further consideration.

General Overseer introduced R. G. Spurling by saying:

I was searching for the truth. I knew there must be some plan yet undiscovered for the government of God's people. It was in God's providence that I met brother Spurling who explained to me his vision of God's Church as he saw it in the Word. He showed me that we were received into the church by covenanting with each other to obey the laws of Christ. In one sense I look upon him as my father.

The first year I was in this church it went by the name of Holiness Church at Camp Creek. After searching the Scripture we a little later called it the Church of God.

(Brother Spurling's address was given by the use of a chart

which makes it difficult to reproduce. The first showed the heavenly Jerusalem. The second was the woman sitting on the beast which had seven heads and ten horns, with a golden cup in her hand. The third was the heavenly railroad with the two golden rails with the heavenly engine on the track, which about the third century developed into several side tracks, narrow guage, representing the creeds.)

THE ADDRESS.

People make a great mistake by thinking they get into the church when they get into the kingdom. Every soul that enters the kingdom comes by way of the cross.

On the day of pentecost He laid the foundation of the church and it is still in process of construction.

(Here he pointed to the chart and explained about the city, the gates, the river of life, the tree of life, etc. bringing in the construction of Solomon's temple, to show the minute directions as to the construction of Christ's Church on His own law and government without an interference by man's creeds or laws.)

We next want to show the church pure as it came from the hand of God and how it departed from the original power and glory.

(Here he points to the second chart.)

This beautiful virgin became a harlot. The church from its state of virginity drifted into Roman Catholicism. No church stood on God's law and government during the dark ages.

The seven heads of this great beast are the nations in which Romanism prevailed during the beginning of the dark ages. God's government is God's church. Ezek. 16 will explain this great harlot.

(Here he displayed the third chart.)

From the reformation at different periods of time we find the truth gradually unfolding, and as men caught glimpses of truth they made creeds which these different small railroads represent. But the great engine of the Church of God can not travel these side tracks because they are narrow guage.

As different creeds were formed and light unfolded, we are now able to

catch a glimpse of the two golden rails which have been covered by creeds and men-made laws.

John was the civil engineer who went before and blazed the way and drove the three stakes of repentance, faith and baptism, and said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I * * *. He shall baptize you with the Holy Ghost and with fire." This Jesus of whom John spake said, "Upon this rock I will build my church and the gates of hell shall not prevail against it."

One of these golden rails represents the law, "Thou shalt love the Lord thy God with all thy heart." and the other, "Thou shalt love thy neighbor as thy self."

Now the great engine is on the track and the people on board when Death steps up and claims the passengers. Then Jesus gave his life to pay the debt and buy the right of way from earth to glory.

(Pointing to the engine he says,) There she stands all ready to go but no power until the day of pentecost when down came the Holy Ghost and three thousand boarded the train and off she goes.

Satan now sees that at that rate he would soon be left with no people so he set about a plan to derail the engine.

About 320 A. D. Alexander and Tiranus two great leaders met at Constantinople and formed a creed from which the many different man-made creeds have had their origin.

Here in this division they left the golden rails of the law of love and made their own rails of wood upon which the heavenly train could not run as they were narrow guage.

There had been so much rubbish piled upon these golden rails through fifteen centuries of time that I have spent many sleepless nights trying to remove the rubbish and uncover these same beautiful golden rails.

The Apostles did not assume the right to form government for the church, so God forbid that I should make a law to govern the people of God. Let us stick to God's government.

Now the Church is a people ruled by Jesus and His laws. It is good not to be tied to the shore but have your boat out on the great sea of God's love.

At the close of this address while the choir sang, "The

heavenly railroad” and “The meeting in the air,” all came forward in regular order with shouts of joy and tears of gratitude and gave brother Spurling a good hand-shaking.

After this was over brother Spurling sang the following verses amid shouts and cheers:

Jesus our Lord from glory came
To make our minds and hearts the same ;
His gospel, law and government,
Unto His children he has sent.

No more the Gentile and the Jew,
But one new man made of the two ;
The lines of strife no more to lay,
But walk in love from day to day.

The law of love He did command,
That by it we should understand ;
And by it all His children know,
For out of it no strife can grow.

Alas! where is this law to-day,
From which the Church is gone astray?
The law of Christ we have denied,
By human laws they are supplied.

Will you contrary to His will
Be led by laws of human skill?
Oh, then return unto His laws,
And cease to build with wood and straws.

Oh, brethren for the sake of Christ,
 Leave off these laws that gender strife.
 Be by His Spirit ever led,
 He is the Church's only head.

Following this song the power fell and all were on their feet with uplifted hands, dancing and shouting the praises of God. One played the organ under the power of the Spirit. Then all who were not members and who had fallen in love with the Church and wished to become members were asked to stand up, and about twelve arose.

Selection of General Overseer.

Report of committee to recommend a plan to select General and state overseers re-read and as it became the duty of the Gen. Overseer to select and appoint the state overseers it was thought best to select the general overseer at this time.

The Holy Ghost set His seal upon the suggestion that the same one should retain his position, and that he was the one chosen of God for General Overseer. The power fell on some and the Spirit gave a message which was interpreted as follows; "The smile of the Lord is upon him." This so deeply touched brother Tomlinson that he fell upon his face weeping mightily. The entire Assembly fell upon their faces with weeping and prayers of thanksgivings to God for making the selection in such a marked supernatural way.

Then all arose and marched around and gave him their hand amid tears and shouts while the choir sang, "Like a mighty host with the Holy Ghost"

Address of Acceptance.

I feel like you are all my children, but I feel it was too much honor conferred upon me for you to give me your hands. I know you will all pray for me, especially on account of having the responsibility of appointing the state overseers. I shall walk before God with fear and trembling.

I have grown with the work, having held this position from the beginning; but it is so much greater now. I used to ask God for the gifts of healings, miracles etc. but more recently I have been specially praying for wisdom and knowledge. I said, "Lord, the wisest man on earth asked wisdom and you gave it to him, and by his wisdom he was able to direct the affairs pertaining to the kingdom of Israel, and as the Church of God is so much greater how much more do I need wisdom!" We must have it to direct the affairs of the Church of God. Think of Peter and James and John and Paul. We must have men as capable as they. They were commencing the great work and we are to finish it. The responsibility resting upon us is even greater. It is the Church of God that is to evangelize this world if it is ever done. 886 million in the world today without any knowledge of Christ. You can surely see what we have to do. God give us wisdom! God give me wisdom! It seems too much beloved— (There he was siezed with a spell of weeping.) It seemed last year that I had gotten used to this, but this year the responsibility seems greater and I can hardly hold up under it.

I may make mistakes— I am only a man. If I should make mistakes won't you bear with me and tell me of them and not the other fellow? I am determined by the help of God to do my best.

You are going out from this assembly and the world is going to hear from you. I appreciate your love and honor, but it gets bigger when I see the Holy Ghost has made the selection. In making the selection of the man to conduct one of the great camp meetings at Durant Fla. they wrote me that the Holy Ghost had named me as the man. This is greater than a campmeeting. If God has set His approval upon this it is a more exalted position than occupied by Roosevelt, Wilson, Taft, King George of England or any other great leaders or rulers. Although they have more people under their jurisdiction, yet this is a government and position under God, for the Holy Ghost has placed me in it as you all know.

I believe I love the Church well enough to die for it. I believe I love the people enough to give my life for them. I believe I love my Savior well enough to die for Him. I feel sometimes that I would like to give

my life and be led to the stake, or crucified or slain for Him.

While you pray for me don't forget to pray for my little wife. We go along together. (Weeping again.) She is not so selfish, but that she is willing to sacrifice her husband for you. I believe she would be willing to see him led to the stake or crucified for our Savior. That is how good my wife loves Jesus, the Church and the cause of Christ. (Sobs and weeping all over the house.)

I was away from home once so long that my little children ran away from me thinking I was a stranger. If my children were not filled with the Holy Ghost, and my family in subjection and in order I would not accept this position, but with all humility and submission I see no way out of it.

At the midnight hour I have oftentimes looked out on the broad expanse and thought of you all and your children unsaved and heaved a sigh. When you are in the distance I can look upon you through the Spirit and love you. If you feel queer at times and hardly know what is the matter with you, remember your humble servant may be praying for you and trying to send you a blessing.

I want you to know that while I am carrying the Church upon my shoulders, yet the burden is not so heavy as Jesus is carrying it for me.

At this juncture the General Overseer kneeled down and requested brother Spurling to lay his hands upon his head and pray for him, which he did.

The service concluded about 5 P. M.

Evangelistic service at 7 P. M. Sallie O. Lee brought the message. Several received the Holy Ghost.



THURSDAY,

9:30 A. M.

Referring to the money that was contributed at the last Assembly for the Bahama Islands, the General Overseer in whose hands it was left explained, that when brother S. F. Guthrie left Cleveland soon after the close of the Assembly, he told said Guthrie that when he was fully ready to start for the Bahamas and was sure he was going to communicate the information to him and he would send him the money at once. Not being able to hear from brother G. and after making diligent search for him by mail and otherwise, he (Gen. Overseer) carried the money until June, when, with a feeling that the saints at Clarendon, Long island needed the money to assist them in building their house for worship, and remembering that the first five dollars that was contributed mention was made that it was given to help build the house, he sent the full amount of \$22.55 to R. M. Evans for the Island work.

After full discussion of the matter and referring to the last year's minutes about the same, the Assembly ratified and endorsed the decision and action of the General Overseer regarding this matter.

The Assembly wishing to show courtesy to brother Guthrie, heal up any wound that might have resulted, and to stop further talk and agitation about the matter appointed M. S. Lemons and H. B. Simmons to talk with brother G. and explain things to him and ask him to refrain from further talk about the matter.

It was advised after a suggestion by M. S. Lemons that the General Overseer's address be printed in the paper and put in tract form as well as to be put in the minutes of the Assembly.

Attention was called to the matter of changing the date of Assembly from the usual time in January, and it was decided to have the time changed to Autumn, the exact date to be fixed by the church at Cleveland.

Model plan for evangelizing by states or provinces. R. M. Singleton.

INTRODUCTION BY GENERAL OVERSEER.

God runs His universe in a systematic way. A machine must be perfectly adjusted to thresh out grain. We have been doing this pentecostal

work in a kind of haphazard way. If it was run wholly in God's way we might win 3,000 souls in one day. I believe when we get the machinery adjusted perfectly and run in God's way we will have apostolic results. This world must be evangelized. I felt the need of system, this was my reason for selecting this subject. God turns the light on gradually. He has a plan and we must search it out and put it in practice.

THE ADDRESS.

Model, means example for imitation or a standard. So let us go to the pattern and find the plan for evangelization. God's ministers should be persistent. God gave us a method of serving one another, not coming together specially for a good time and fellowship. But we give God a chance to serve us that we may be able to serve others, and that our work may be done thoroughly. If you do not do the works of God you are not sent.

As we go out into the fields of labor we sometimes find a hungry starving man. Give him some food and then talk to him regarding his life and the salvation of his soul. We notice that Jesus fed the multitudes. Jesus left an example that he had rather serve than be served. The Church of God must fall in line and do the works that Jesus did. Prove to the world that we are their friends—that we are willing to serve them.

Unless we do we are a failure. To the extent that we fall short of the works that Jesus did, to this extent we are a failure. John 14:11,12. The works that I do shall ye do also. Now he says we shall do these things if we believe Him. The thing to do is to believe and be obedient. Eph. 1:22,23, God gave Him to be the head over all things to the church which is His body. When His life abides we will manifest the Christ life. Our lives will be subdued. The power of God will be demonstrated in us. All things are possible to him that believeth.

(At this juncture the Spirit in an interpreted message set His approval on the discourse.)

You can't preach Christ unless you preach Him as living and abiding in the Church. The divine life that is doing things today is Christ to the extent that He is recognized in the Church. He abides in the body. No wonder He can say unto His people, "The works that I do shall ye do also." By lifting up Jesus, the works that He did we can do, and draw all men unto Him.

The Pastor is a great factor in the Church. He is not only to be an example and give out the Word, but also a servant of the Church. So are the people individually. Many go to be served instead of serving.

When we lose our humility we lose our influence as an effectual worker. 'Tis the works of Christ which only can be produced by an humble Christlike life that brings results.

When we find hungry souls let us be hungry with them or feed them. Be one with them. The work of Christ is hinged on sympathy, helping the needy. Our work must be systematized in order to bring the best results. Bishops, deacons, state and general overseers should keep in touch with each other.

God has a mighty system in the solar system of the universe, which works in perfect order and harmony. It should be so with us in the Church of God. Our reports should begin with individual churches to state overseers and they report to the general overseer. Let us institute the one perfect system which God's Word recommends. We should keep in touch with the body as a whole by reports, that all sections may sympathize with each other. How are we to prosper? We are made strong by doing the things He would have us do.

(At this juncture the Spirit gave the following message: "If my people would go and do what I would have them do and push their way through I will be with them. All things work together for good to them that love God. Ye shall eat the good of the land if you will obey me. Ye shall be gathered together unto me and reap what you sow.")

All arose with uplifted hands and praised God. (The Spirit then sang, "Obey me and ye shall eat the good of the land.")

The dearest thing to God is the Church of God that bears about His body. Some do not believe in set rules, but if we take them out of the Bible we will have a small Bible.

(Another message as follows: "I set my Word before thee. It is all you need. Do not go by imaginations, visions and dreams. Follow me.")



NOON.

1:30 P. M. Songs and prayer.

Address by M. S. Lemons.

GOVERNMENT THE PRINCIPAL OF THE CHURCH.

Introduction by Gen. Overseer.

Ever since the reformation under Martin Luther men have been seeking for the real government of God, but have failed to find it. Thus have sprung up the different denominations. There is only one true government and that is the Church of God. There are many different opinions, and there is much confusion as to what is the real government of God. But we are on the climb for the real thing. God's is a theocratic form of government. The Church is His Church, the government is His, so we should submit ourselves to His government and thus fulfill prophecy and nations will tremble.

Herod trembled and sought to destroy Jesus when he understood He was born king of the Jews, but not until He had instilled His government and laws in the hearts of twelve men were they able to put him to death.

You know it was the Church of God that Saul of Tarsus sought to waste and destroy before his conversion, so we see that real opposition will be brought against God's government, the Church. Those who have some insight see that God's government is the government for the people. We must hurry to it for God's people are destroyed for lack of knowledge. We must get our minds wide open to the truth. Not only should we get heart religion, but mind religion as well. We are coming to a time that our minds should cease from making mistakes. Men's and women's minds are so possessed with opinions and traditions that they are unable to do what they ought. If we submit to God's government there will be no cause for division. And such harmony and unity will prevail that the outside world will look at us and say, See how they love one another.

We know of no one more able to speak to us on this important subject than brother Lemons.

The moderator called the Assembly to prayer to invoke God's blessing on the speaker.

THE ADDRESS.

I want to quote Isaiah 9: 6 as a pretext. "For unto us a child is born, unto us a son is given; and the government shall be on his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end." Other things will stop, but I'm sure this will never end. I am confident that the Church of God is this government that will have no end. Jesus said, Upon this rock I'll build my church and the gates of hell shall not prevail against it.

There is a way that seemeth right unto a man, but the end thereof are the ways of death. Jesus said, I am the way the truth and the life. I'm glad I'm in the way.

(Message and interpretation: "Upon the rising generation I will place great things. The night is past and the day is beginning to shine. Walk in the light.")

The subject before us is Church government. There are many principles in the Bible, but the principal thing is government.

There is a story told of how they carried the Apostle John to church when he became old and feeble and his last message to them was, Little children love one another.

The Church of God is the pillar and ground of the truth. Jesus said I am the truth. The Church of God is the pillar and ground that holds up all the truth and nothing but the truth. God requires us to hold up nothing but the truth.

You will find my text in Acts 7:38 "This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina. and with our fathers: who received the lively oracles to give unto us."

This was Jesus who was in the church in the wilderness. God called it the church in the wilderness and gave the kind of structure, and the laws with it. Moses was to make every thing according to the pattern he had seen in the mount.

There are many forms of governments. Theocratic, government by God, Democratic, government by the people, Anarchistic, those who do not believe in government, but every one goes his own way. He is our counsellor, His kingdom has actually commenced.

Government is the principal, which Webster says means the chief head, the most important, but I say it's all important. We would not have a real church without government. It is government that makes the church. Turn with me to Exodus and we have the law given to the church in the wilderness more than one thousand years before Jesus came. This was given to a company of 600,000 people who came out of Egypt. This great company marched out harnessed up, which means five abreast, in perfect system and order. They went a three days journey and made an offering and afterward came to mount Sinai where they met God and there they received the law. Then they became the church in the wilderness.

God gave Moses counsel. The church in the wilderness had rulers. Wisdom is what is needed in the Church of God. God showed Moses the pattern and said, Build by the pattern. It is an easy thing to build by a pattern. Beloved, if we do not go by the pattern we will be the losers. Patterns have all the preeminence. The church in the wilderness is a pattern for the Church of God.

God told Moses to build Him a sanctuary in which to dwell. So God is to dwell in you as He did in the sanctuary. He also told him to make seven candlesticks. In Rev. 1,20 we see the candlesticks are the churches. They are to radiate the light.

In Numbers 10 we see God told Moses to make two trumpets that he might use them for the calling of the assembly, and for the journeying of the camps. This is a type of the gospel ministers who are going out today sounding the gospel trumpet and thus gathering the people together into the Church of God to prepare them for His coming again.

In Numbers 11, we find where God told Moses to get seventy elders and he would put upon them the same spirit that was upon him. Moses stands as a type of Jesus. And the same Spirit that was upon Jesus He sends down upon His disciples. God does not want us to be divided, but all work under one head. In Heb. 13:17 we are commanded to obey them that have the rule over us. If we obey God we are going to have such victory as we never had before. God will make us to excel. God is going to have a company in this world with one heart and one mind that will sweep the world for Him. Beloved, run every thing according

to the Word. He has set up the church, and government is the principal of the Church of God. We are going to have it exactly like the apostles had it. The pattern was in the old testament but we have the real in the new.

There are many people who are converted, sanctified and filled with the Holy Ghost, but do not submit to government. In Deut. 5 is recorded where the Lord made a covenant with the church in Horeb, but we are talking about the new covenant—the real thing in the hearts of the people of which the old was the pattern. Beloved, we must have God's government. Anything but His is wrong. We must make it according to His pattern.

The Church of God contains the laws of Jesus—the government of God, Joshua carried out the laws that Moses gave him. Read Joshua 1:7-9. Back in the Old Testament times they had God-given plans, so must we. We have them in the New Testament. Joshua had a perfect order of things, so had the Apostles. (A message and the interpretation: See that you make all things according to the pattern. Do in all things what I say.)

In the 17th. Chapter of St. John Jesus said six times that he wanted those who believed in Him to be ONE. In verse 21 that the world might believe that Thou hast sent me. In verse 23 that the world might know that Thou hast sent me.

god commanded Joshua to be of good courage. Beloved, let us be of good courage and so stand in favor of God. Let us be willing to go any where God wants us to go, for He has promised to go with us and stand by us.

(Message and interpretation: Have your eyes fixed upon God and not on yourselves. I am giving you the truth through my servant. The meek and lowly ones will I give understanding in my Word. I'm dealing out my Word to thee, take it to heart and do what I say.)

Here the speaker referred at length to the book of Joshua showing the rest, inheritance and theocratic form of government, and finally says, Brethren, why can't we all go together?

(A hearty response from the audience, By the grace of

God we will!)

He further showed the important position the women are to occupy, although she is to have no part in the business and government.

At the close of the discourse R. G. Spurling favored the Assembly with the following song:

1. How I came to reach these moments
Is to me a great surprise,
And while I tell my little story
Tears of grief doth fill my eyes.
Before the days I can remember
Death took me in its cold dark grasp;
With closed eyes and folded members,
Behind death's curtains I did pass.
2. Like Moses in his ark of rushes,
God did not suffer me to stay;
But raised me up to fill His purpose,
And show his saints the Gospel way.
Like Israel in Egyptian bondage,
Under Pharaoh's cruel hand;
God has heard our cries and groanings,
In those churches made by man.
3. Though I've had to flee to Egypt,
And return at God's command;
God is bringing out his people
With a strong and mighty hand.
With the shining cloud before us
We will cross the parted sea, .

And though Pharaoh tries to follow
He'll get drowned in the sea.

4. They now see the cloud between us,
That to us now shines so bright;
But to them it is all darkness,
It is no wonder that they fight.
While at Marah's bitter waters,
Or upon the thirsty plain;
Many hearts turn back to Egypt,
To their church of wealth and fame.
5. But if you should reach Mt. Sion,
And of God's Holy law partake;
You will no more long for Egypt,
Nor the laws that men can make.
We have some like good old Caleb,
And we've some like Joshua,
Who once brought the fruits of Canaan,
And thus proved up what they say.
6. I fear there is like old Achan,
Who so loved the wedge of gold;
And for a goodly garment,
Have their precious blessings sold.
They may cause defeat at Ai,
And make the Church of God ashamed;
But we'll search the camp and cleanse it
Then victory will come again.
7. And when we reach those mighty cities,
All walled in like Jericho;

Then we'll march around and round them,
 And the gospel trumpet blow.
 Shout until the walls come tumbling,
 And the victory is complete;
 Then we'll give to God the glory,
 When we bow at Jesus' feet.

8. And now my song is nearly ended,
 And I trust you all have seen
 That the places of our bondage
 Is in sects of men-made creeds.
 In the Book of Revelation
 We read of Babylon the great;
 Come out of her, He says, my people,
 For her sins are very great.

(Loud cheering and shouts of praises to God.)

Conclusive Remarks by Gen. Overseer.

The tabernacle of witness is a type of the early church. The temple of Solomon which was much greater in size and much more beautiful is a type of the church of the last days. Prophecy must be fulfilled. We must do as great things and even greater than did the early church. We must submit to God's plans, submit to Elders and one another and to Jesus.

Closed about 5 P. M.

Evangelistic services at night. J. A. Davis brought the message.

FRIDAY.

9:30 A. M.

Songs and prayer.

Reference to Annual Address—Gen. Overseer.

I am going to refer briefly to the Annual Address delivered the first day of this convention. Partly because some were not here, then, too, I feel it is important for us all to hear it again.

This was largely prepared during the midnight hours, when away from the influence of men, and alone with God. I notice from experience that when with people we are likely to be unconsciously influenced by them, but when we get alone with God and in humble submission to Him we can get His mind better.

God is doing wonders for us. We want to continue in His will so He can continue revealing His will to us. We have just started, but thank God we have started to go through, and we must stay within bounds of the Bible. The part I wish to refer to is this: (Reads from page 10 to page 12, last paragraph.) The purpose of this convention is not so much for the healing of bodies, seeking for the baptism with the Holy Ghost, shouting and dancing, though this must not be neglected, but a time to dig down into God's Word until we are recognized by Him as a perfect man. The time has come, beloved, that, like the great men of God, we must fear Him, hide away, put our hands over our mouths and see the workings of God.

It is time for us to begin to attune our vocal organs to the heavenly instruments and use them for the glory of God.

Talk is cheap. We must learn to endure hardness as good soldiers of Jesus Christ. One of the main duties is to rule our own spirits and not talk so much. He that ruleth his own spirit is greater than he that taketh a city.

Divisions are caused by somebody's tongue being too long. All the division that has come during this convention has been caused by too much talk in private conversation. Our own ministers are guilty of this thing. One of Paul and another of Apollos. Some of our ministers have gone forth and fought bravely for the Lord, but have been followed by some who have brought in division by discussing subjects of no importance. Some of our ministers have been opposing work established by others. We want to get so established that we can work in such harmony that, like Paul and Apollos, one can plant and another water the tender plants until God can give the increase.

Paul's exhortation was that there be no division, saying, Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

We should have salvation for our minds. Men have said that we can never become like minded as long as we live. But, beloved, God has mind religion for us. We will be soldiers! A real brave soldier is one that takes a stand against his own self-will and puts his hand over his mouth as did old brother Job. "Once have I spoken, but I will not answer; yea, twice, but I will proceed no further."

These divisions germinate in lightness and frivolous conversation around the fireside and while walking with each-

other along the street. We want to agitate, but we must agitate the right thing. Let us agitate something that will push forward the work of God and that which will keep men and women from hell. Be zealous for the truth, but we need to learn to speak wisely as men of God and at the proper time. Paul said, All things are lawful unto me, but all things are not expedient. Our minds should be filled up with things that will advance the kingdom of Christ and not to bring division among the people of God.

Division is caused by a failure to see alike. When two men are divided one or the other is wrong or perhaps both. To cavil over things and disagree is a proof of ignorance. All who are right will agree. If we love our brother who is at fault we will say little about him and simply love him. The best way for a thing to die is to stop talking about it.

This is the greatest body I know of though small in number. (About 400 in attendance.) I can not conceive the full import of it, but am getting deeper into it every day. It is far beyond my comprehension.

I think of the division brought in by Arius about the third century. How it played havoc with the early church! Because of it and other divisions that followed the religious world was plunged into what is known as the dark ages. We have no need to fear. They went away, but we are going back. We can not afford to let division come in among us. We must have oneness--a real love for the truth. If we can not see things alike let us humble ourselves before God and see who is right. Some rise up and say, "I'm going to fight the thing to the bitter end." But you had better lie on your face before God. The one who raises his bristles first is generally in the wrong, and liable to be a thousand miles behind the other fellow.

The judgment is now on. The great Judge is on His throne. By and by Jesus is going to reveal all things and we may be nearer His coming than we think. What we need to do is to get so high up the mountain that we can not see the other fellow. The one behind sees these above him, and the first thing he knows his eyes will be caught away from Jesus by their wabbles. We must fasten our eyes on the Son of God. While searching for truth let us see that we keep our eyes on the meek and lowly Jesus. Say, like Jesus in the garden, Not my will, but thine be done. Let us have His will if it does hurt.

In the time of Nehemiah they had to put away their strange wives. It is time for us to put away our strange ideas and opinions and get God's mind. When Jesus stood before Pilate His judgment was taken away in His humiliation and He was dumb. At times it would be better for us not to open our mouths. What is the use to cavil over small matters?

The ministers who engage in criticizing and picking flaws with one another in private conversation, make me think they have quit the fight against the one great enemy. What is the use to cavil over small matters of small importance such as coffee, meats etc.? Let us deal with weightier things! Let us notice the government of Jesus! Paul did not depend on visions and interpretations, but on the Word of God. It is God's plan for the younger to submit to the Elder, but one is not an Elder who is not humble and submissive.

The little streams and divisions must all be covered up with the flood tide of greater things. We must stand together. No division over coffee, meats etc. Look at the more important things that will save souls. Judge not in meats and drinks. I have no time to bother with such little things. God knows my heart is in this thing.

Remember that in F. J. Lee's address he spoke about Paul sending men likeminded with himself who were to teach the things that he taught and nothing more. "My people are destroyed for lack of knowledge" is true today. If you want to show your ignorance just begin to cavil about things.

There are a kind of stiff-necked people today like those in the time of Moses where God said, Let me alone that I may destroy them for they are a stiff necked people, but Moses fell on his face before God instead of caviling with them, and staid there until God granted his request. A

set of strong men are needed today who will fall on their faces before God rather than strive and cavil over questions of no value. Let us get emptied of our own wisdom and get God's wisdom.

A lot of things have not been going on as smoothly as we would like, but we are here to heat up our irons and so apply them that all the wrinkles may be taken out. Help us Lord! Help us Lord! Help us Lord!

(With great feeling and emotion.)

We are going out to battle and by His grace and help we are going to do better this year than we have done in the past. These little raspings and hitchings in private conversation or in public discourses ought not to be. If you can't get such as this out of the ministry, how do you expect to get it out of the lay members and the women and children? I'm not scolding you or pointing out any one, but we must rid ourselves of these things.

It is wonderful what God has done for us in the past year with these imperfections, but if we can get them out of the way untold results will follow and a flood tide of glory will roll over our work.

In conclusion I wish to repeat, That ye all speak the same thing and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment until it can be said in these last days, They are one heart and one soul, so that we can say with confidence, Lord stretch forth Thy hand to heal and grant that signs and wonders may be done in the name of Thy holy child Jesus. There are more important things for us to do than to elbow one another. Help us Lord for Jesus sake!

You have all prayed much for me, I want you all to kneel, I feel like praying for you.

Substance of the prayer:—

God help us to be one heart and one soul and become as golden grain with all the chaff and straw taken away, so when the Husbandman comes He can gather us into His garner. (A great time of melting and crying all over the house. The Spirit did not seem to be satisfied so all fell before God again and gave up to weeping and prayer. Then all arose and sang, "To the fields away.")



Publishing Committee:

The same publishing committee were retained and two more, R. M. Singleton and J. L. Scott, were added to the number.

General Overseer stated to the Assembly that brother Shriner is a printer and he and brother Latimer have about decided to install a printing plant here in the city of Cleveland so as to do all our own printing, provided the Assembly endorses the action. He thinks he can print the paper for the subscription price. The contract with the present printer expires March 1, 1913.

The matter was left in the hands of the committee for further investigation and decision.

SCRIPTURAL MONEY SYSTEM FOR THE CHURCH.

. BY A. J. LAWSON.

Introduction by Gen. Overseer.

We see the need of a systematic plan for the support of God's work. If the Bible gives a plan I'm sure this is what we are looking for. If we can discover a system that has proven good in the past, and the one outlined by the Bible, I'm sure it will be a great blessing to the church. I looked in many faces to find some one to address the Assembly on this subject and finally could see no one but brother Lawson. I hesitated a little because he had not been baptized with the Holy Ghost, but as he received his baptism a few nights ago I am now delighted to present to you a man full of the Holy Ghost and wisdom.

THE ADDRESS.

It is with a great deal of embarrassment that I enter this subject. For the last few weeks my soul has been burdened for myself because of earnestly seeking for the baptism until I have been unable to prepare the subject as I should, but I am glad to say that I received the Holy Ghost Tuesday night.

This body ought to find a systematic plan of giving. In the first place I'll ask if the church can be run without money? (Sounds of No! No! went up from the audience.) Then what should be the plan to keep money in the church, and who should have the disposition of it?

Some people seem to think that tithing was a commandment under

the law and had its origin there, but Abraham paid tithes 420 years before the law was given. The law compelled men to pay tithes, but under the new covenant we have the law of liberty. There is nothing that shows Abraham was compelled or even asked to pay tithes, but it was a voluntary act on his part and Melchisedec blessed him. At Gen. 28:11,22 we find nothing to compel Jacob to pay tithes, but the Spirit of God surely impressed it in his heart.

The children of Israel represent the church. They brought their tithes into the store house. The children of Israel paid their tithes to the Levites and a tenth of that was given to the priest and the remainder was used for the general expense of the tabernacle.

Our system here at the Cleveland church is to have a tithing box on the pulpit as a receptacle for tithes and offerings. Out of this we give a tenth to the state overseer and he in turn tithes what he receives and gives it to the general overseer, and the remainder is used to pay the pastor, caring for the poor, and general expenses of the church.

When you decide that you should pay tithes and you place it in the box then your responsibility ceases and it is then up to the deacons. If we as a church will practice the tithing system others will rise up and call us blessed. Mal. 3:8,13, teaches that if we bring all our tithes into the store house God will pour us out such a blessing that there will not be room to receive it. There is a promise here also of temporal blessings.

In other churches each member is assessed so much, but that would not be the law of liberty. Some people say the New Testament does not teach tithing; but in Math. 23:23 we see that Jesus sets his approval on it. Jesus said ye ought to wash one anothers feet, He did not say you have it to do; He also said you ought to pay tithes. So if you wash feet because Jesus said you ought to do it, you should pay tithes because Jesus said you ought to do it in order to keep the whole Word of God. It was all right to pay a tenth under the law, but I think now even more is required of us.

In I Cor. 16:2, Paul exhorted them to lay by them in store on the first day of the week as God had prospered them, and II Tim. 3:16 says that all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect throughly furnished unto all good works.

The New Testament certainly teaches tithing, then it is a good work and ought to be put in practice by every member of the Church of God. The Lord requires us to walk in all of His ways.

Every one should keep a strict account of all income and ten cents out of every dollar is the Lord's. Then the giving or freewill offerings are aside from this.

If you start in to pay tithes of all, be sure to keep it up and do not lie to the Holy Ghost as did Annanias and Sapphira who held back part of the price.

God wants deacons who are full of the Holy Ghost and wisdom to look after the finances and not burden the preachers with this. The ministers ought to be able to give their time to prayer and the ministry of the Word. The reason that those who handle the money should be filled with the Holy Ghost is that they might be directed by the Spirit where to place every dollar. Let us all come to this system of giving and all will go on well.

NOON.

1:30 P. M. Songs and prayer.

The question of whether the plans for ordaining all ministers as outlined in last years minutes should be adhered to or whether a new plan should be adopted was considered at some length. It was discovered that some evangelists had been granted certificates the past year without following the order given by the assembly of 1912. It was finally decided that the plans outlined in the minutes of 1912 be adhered to in all ordinations and licensing.

After rereading the minutes of last Assembly on this point and careful consideration of the subject the Assembly now recommends the following plan for all ordinations:

The local church of which each applicant for the ministry is a member, whether it be for Bishop, Deacon or Evangelist, shall take action in regular order in recommending such applicant. The notice of such action shall be given to the state overseer who in turn will take up the matter with the general overseer. The state and general overseers are to compose the presbytery for examinations and ordinations. Each state overseer acting in his own state. In case of ordinations in states or territory where no state overseer has been appointed the General overseer has au-

thority in such cases.

It is not expected that the Gen. overseer do all the ordaining or licensing, but none to be done with out conferring with him either in person or by letter. It was also recommended that the Gen. overseer sign all certificates.

In the case of those who had been granted credentials improperly during the past year it was recommended that private conference be held with Gen. overseer regarding each one and satisfactory adjustments made.

The school subject was again referred to and after some consideration it was decided to release the committee, trustees and school board as the time for starting a school is yet premature.

ADDRESS.

A MOURNING FOR PASTORS.

J. W. Buckalew.

Introduction by General overseer.

One of the great needs today is pastors to keep the wolves out of the flock and feed the sheep. We do need good men for pastors, so we surely need to pray the Lord of the harvest to send forth laborers into His harvest.

This afternoon we have a peculiar subject before us, but in many places in Scripture we are exhorted to mourn and weep when in need of special help.

THE ADDRESS.

When I looked at the program and saw the subject upon which I was to speak, I tried several times to get out of it. The Lord has called me to go to the ends of the earth and I am going. Often sister Buckalew and myself have gone to places and maybe go back in a year or two, and find sickly lambs and sheep which has caused our hearts to bleed. Thus it has been for fourteen years.

We find lambs starving to death every where for the sincere milk of the Word. The greatest need today in the Church of God is pastors. I tried to be a pastor a few months, but my calling is out in the field to blaze the way for some one else to come on and feed and nourish the little lambs. God wants some body to nurse the sheep.

I find in Eph. 4:11--13 mention made of five orders of ministers. These five orders were given for the greatest purpose that could be men-

tioned. If the early church had these orders we need to lie on our faces before God until they are restored to the church today. And until this is done we will hear the bleating of the lambs. We are not awakened enough on this subject.

We go from place to place and have revivals, set the Church of God in order, leave them with shining faces and then after some time go back and find them divided and the little lambs torn and bleeding for the lack of some man of God to feed and care for them. This causes me to go down before God and weep over them.

Oh, that we might weep and pray and get hold of the horns of the altar until God raises up pastors to take care of the flocks. O, God, what are we going to do about it? Will we go hither and thither and bring them into the fold and then fool around while the work goes to rack? Oh, brother, if there ever was a time we needed to be aroused out of our sleep it is this afternoon.

If we could send out the five orders of ministers mentioned in my text from this Assembly, then when we come back to the next Assembly we would not have so many pale, sickly, torn, bleeding lambs, and could report the work in better condition than ever before. My heart was pained the other morning when I listened to the reports which showed so many churches without pastors. He gave pastors to the early church and we need them today.

What does it mean to be a pastor? It means to take care of the flock, it means to keep out the poisonous plants which means death to the sheep if they partake of them. Many of our little lambs are poisoned and dying by degrees. We need pastors who will teach them how to be strong and cure them with New Testament remedies.

Brethren, I am going to preach my convictions this afternoon if I am rode out of town on a rail. I have been to places where the pastors have not kept out the poison for fear of hurting some one. When a hog has the cholera they sometimes kill it and burn it rather than have the whole drove destroyed. We are too tender-footed. We are afraid of hurting some body. We have been in places where the pastors have neglected the little fellows until they were pale and sad. God give us a vision of things! We had better get a bad one out of the way than to have the little fellows all destroyed. One rotten potato in the hill will ruin all

the rest.

We have some who say, Let them chew a little tobacco they will grow out of it. You remember Jesus said, Feed my sheep. (From the audience, But He did not say feed them on tobacco.) We need pastors with backbones as big as mill-posts who will take a stand against everything that is in the way.

When I was a child I had a carbuncle on the back of my neck. Mother wanted to take me to the doctor and have it lanced. I did not want to go because I knew it would hurt. Finally I went and mother held me down over the back of a chair and when it was lanced it hurt, but I went home feeling good because the corruption was gone. We must get the corruption out of the church if it does hurt.

(Message and interpretation: Trim up, take out, clean up and the church will prosper.)

You as pastors are responsible for your flocks.

I went to a camp meeting and found a lot of sickly sheep and lambs caused by pride. The Lord laid it on my heart to preach against pride. Next day the precious girls came back with another story or two on their dresses and had laid aside their jewelry and about fifty of them fell into the altar and confessed their pride and the Lord wonderfully healed their backslidings. Preach the Word and have no respect of persons. Let the Gospel cut its way if it does hurt and you will have a lot of fat sheep ready for market. Some say that Buckalew preaches too hard but I must be true to God and souls.

(Message and interpretation: My children remember the Word I have spoken to you. Submit to my Word. Stand by it. Be of good courage and I will bless thee. Go forth! Go forth! Preach my Word in its fullness. I died on Calvary's cross that you might go the clean way.)

Hosea 4:6, "My people are destroyed for lack of knowledge." It is not the sheeps fault, they would do better if they knew how. Pastors should raise the standard.

(Message and interpretation: God wants us to weep and talk to Him a-while. All fell before the Lord with much weeping and prayer.)

My people are destroyed for lack of knowledge. Some think they don't know enough to go, but you don't know how much you do know until you put yourself in God's hands. I am not in this battle for a dress pa-

rade, but to fight against sin. We need men who will sacrifice and not expect to go through easy. It is not only necessary for us to lay on our faces and weep, but also get up and do. We need to do something. Loss of property by fire and tornadoes does not effect me, but when I see God's people perishing for lack of knowledge there is sadness in my heart.

If ministers would get their messages from the skies they would be in better condition to feed the flock. God's people must be fed. I mean to preach against the things that sap the life out of the flock.

Churches are ruined by pastors not holding up the standard. It must be held up no matter who it hurts.

(Message and interpretation: Give ear to my word. I am inspiring my servant. Obey and go forward. Do the things I say because I am leading thee.)

Be true to God and we will scale the mountain sides and gather in the little lambs that have gone astray. When I get to heaven I'll be repaid for all my heartaches. It will not be long until I'll look God in the face, and while I am down here I want to clear myself of the blood of souls. He will hold us responsible for the way we teach and preach. I am glad God has made His law so plain that if we hold it up and educate the lambs it will make them fat.

Jer. 3;15. I will give you pastors according to my own heart. God is going to have pastors after His own heart who will feed the flock. If we don't measure up God will give the job to some one else. I can't afford to lower the standard to suit some man's pocket-book. When Jesus put forth His sheep He went before them and we must go before the flock and teach the sheep right and they will come right along and be fat and healthy instead of poor and sickly.

Conclusion by Gen. Overseer.

We are going to pray God to give us strong pastors who will not misconstrue the Word and poison the flock. Thank God for those he has given.

All went down weeping and in prayer before God.



Questions and Answers.

Q. Can a man hold an office in the Church of God who has not been baptized with the Holy Ghost?

A. Referring to Bishops, Deacons and Evangelists, No. One without the baptism could serve as Clerk, merely for the keeping of records, if otherwise suitable.

Q. Should children who have the Holy Ghost be allowed to go to school where their parents are persecuted?

A. If the children are able to bear such without being overcome it will make them stronger, but the parents will have to look into such matters and decide for themselves.

Q. How may we discern interpretations?

A. By being in close touch with the Lord yourself, and being assured that the interpreter is clean and pure in every sense.

Q. What must be done with a member who has the Holy Ghost and "must have just a little bit of tobacco"?

A. This question gave rise to considerable discussion and careful consideration of the tobacco subject. The sentiment of the Assembly was finally obtained and a decision made.

All of our ministers and local churches are to refuse to accept any into the church under any circumstances who use tobacco. Those who are already in the church who use it are to be dealt with in love, given ample time, only a few weeks, and if they fail to abstain they are to be disfellowshipped.

Q. Can any one belonging to a lodge or secret order be received into the Church of God?

A. This question has been amply dealt with in the past and the answer is emphatically, No!

Q. Can any one belonging to the United Coal Miners' Association be received into the Church of God?

A. The question might cover labor unions of all kinds. This matter

has been looked into and studied carefully from every view point. The time will come when we cannot buy nor sell unless we have the mark of the beast in hand or forehead. It is a matter of bread and butter, but we do not dare to compromise and be bound by an order to bestow a favor upon a member of such order in preference to a brother of the household of faith. The question has been answered before with a positive, No!

Q. Is any one having more than one husband or wife, with or without divorce eligible to membership in the Church of God?

A. This question has been answered over and over from year to year as far as it has been decided by the assembly. We can do no better than to refer all inquirers to page 18 of 1912 minutes. It is recommended that none who have been divorced and remarried should present themselves for membership. If any of this class wish to join they should speak privately to the minister and investigation and answer will be given. This subject should have ample attention given it in receiving members into the church.

This question was submitted to five men for further investigation until next Assembly. Each one is instructed to write out his convictions during his search and at the next Assembly they are to compare notes and the Assembly will expect to reach a final conclusion pertaining to all points in connection with the subject.

The Committee is composed of:

M. S. Lemons. F. J. Lee.
R. M. Singleton. S. W. Latimer.
J. B. Ellis.

Q. Can we afford to adorn our bodies with gold or pearls or costly array? (See Tim. 2:9, I. Peter 3:3)

A. Unnecessary jewelry, such as finger rings, bracelets, carbobs, lockets, and other kinds for mere adornment should not be worn. Gold teeth, gold rimmed spectacles, watch cases and things specially useful are left for the individual to decide.

Dismissed about 5 P. M.

7:00 P. M.

Evangelistic service. J. A. Davis brought the message.

SATURDAY.

9:30 A. M. — Songs and prayer.

Remarks by General Overseer.

We have come to the last day of the business part of the Assembly and God has been blessing us. The only thing I know that has not been satisfactory is that some have not had the privilege of talking as much as they wished to and others have been stopped, but only for a lack of time, so good feeling prevails.

I am delighted with the submission that has been shown during this Assembly. If we continue submitting to each other and to God and His government, Scripture prophecy will be fulfilled and we will have a part in the fulfillment.

John said, I am the voice of one crying in the wilderness, and surely we are in the wilderness of sin and we want to be the voice of ONE crying out to this lost world. If we can get our voices attuned until we can all speak the same thing the world will be amazed and in wonder enquiring, What meaneth this?

If two of you brethren find you cannot agree you had better shout for you can all agree on that.

(At this juncture the power of God thrilled through the whole congregation and some shouted, some danced, some played the organ under the power, some wrote under the power, and this continued for several minutes. All were exercised in some way.

Q. Is it a sin to drink coffee, eat meat etc. and wear collars and ties?

A. Some have gotten into erroneous ideas because they do not see the weightier things and the reason of this is for a lack of knowledge. It might be well to speak of coffee occasionally in private conversation regarding its stimulating effect as it gives some people the headache to do without it. I believe our folks would be better off without it, but we cannot bring it in the church as a doctrine. We should be careful about saying harsh, rasping things about it that would wound the feelings of our brothers and sisters.

Pork may not be good for some people and we might all be better off if we did not use it, but if one wants to eat it and another does

not there should be no fault-finding with each other about it. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

As to collars and ties, it is easy to get under bondage about such things. When the tabernacle and the temple were being constructed things were made for glory and beauty. It is good for people to appear neat in dress, and in many places you would have no influence with the people for good if you did not wear a collar and perhaps a tie. People sometimes become as proud in going slouchy as others in their vain dress.

Paul, as far as custom was concerned, became all things to all men that he might win some. Wear your collars, and ties if you want to, or if you do not want to wear a tie let the man alone that does. Such things are too trivial to mention when we have so much more important things for consideration.

Q. Can any one be received into the church in the absence of the pastor?

A. It is expected that all churches have pastors, but as all have not, we will have to do the best we can. In case a church has a pastor he should be looked to to administer the obligation and receive applicants. In case a church has no pastor all ministers, Bishops, Deacons and Evangelists are granted the privilege of receiving people into the church. In extreme cases it might do for lay members to receive members after having obtained authority from some Bishop by correspondence or otherwise. This should not be done though except in extreme cases where it is not possible for a minister to visit them for a long time.

Q. What is the appointed deacon for, to rule the ordained deacon or to assist him?

A. Men are sometimes appointed deacons that they might prove themselves for ordination later. It is not expected that he exercise authority over an ordained deacon, in fact neither should rule the other, but should work together harmoniously in all things and assist one another.

Q. When a brother trespasses against you go to him and if he will not hear you then take one or two more and if he will not hear them tell it to the church. Then is he to have

the privilege of hearing the discussion concerning his case in the church?

A. He certainly has the right to hear the church if he wants to. It is the duty of the church to try to reconcile and restore him and nothing should be said that could not be said in his presence.

Q. Do all speak with tongues when they receive the Holy Ghost?

A. Yes. John 15:26, Acts 2:4, Acts 10:46.

Q. Should we as the Church of God allow our ministers to teach that a person is not born of God until he is sanctified?

A. There need be no division on this question. The all important thing is to get souls saved, sanctified and filled with the Holy Ghost, and somewhere they will be born again. We can all agree on conversion, and sanctification as a definite work of grace, and speaking in tongues as the evidence of being baptized with the Holy Ghost. As for the teaching it should not be taught either in public or private. We must not cavil over trivial questions. The discussion of this subject is premature and I ask the assembly to please defer it for the present.

At this juncture J. W. Buckalew arose and gave as his advice that now would be a good time to discuss and settle the question. When he took his seat F. J. Lee arose and gave as his judgment that a discussion of the subject was premature and he advised that the matter be deferred until another time. As brother Lee sat down a short message was given in tongues and the interpretation followed which corroborated the statements of the Gen. overseer.

The whole Assembly fell upon their faces in weeping and prayer before God. At the close of this season of weeping and prayer the Gen. overseer said: I feel like saying with Job, I have spoken once, yea twice, but I will proceed no further; I will lay my hand upon my mouth. I would rather be in God's order than to settle things ourselves. A brother who had never been in our meetings before said: I would not take a million dollars for this; to see how the Holy Ghost settles things. Another, I never saw the Holy Ghost settle things in this way.

Q. Who are members of the church? Explain that people are not members simply because they are converted, sanctifi-

ed and filled with the Holy Ghost.

A. To say that every christian is a member of the Church of God is a delusion. They are not members until they accept God's covenant, and the government of Jesus and received into fellowship by covenant.

Q. Why are not the Deacons and Evangelists granted the privilege of solemnizing the rite of matrimony?

A. This subject was discussed at some length. The final answer was given thus: At some previous time it was decided that some could occupy the position of Deacon or Evangelist who for lack of wisdom and experience might not have the ability to solemnize the rite of matrimony in the sacred way in which it should be done. In addition it was decided that when one becomes fully able for this solemn duty he would usually be eligible to be ordained a Bishop.

All seemed perfectly satisfied that only Bishops be granted the privilege of solemnizing the rite of matrimony in legal marriage.

Q. Please explain I Cor. 12:13.

A. Jesus baptizes with the Holy Ghost and nowhere in Scripture does it teach that the Holy Ghost baptizes with Himself. This cannot refer to the experience obtained evidenced by speaking in tongues. But this experience puts both Jews and Gentiles into one body. Paul in finishing up the chapter shows that this body into which both Jews and Gentiles are baptized is the Church. Then at Acts 2:47, we read that the Lord added to the church daily. Now what is the difference in adding to the church Acts 2:47, set in the church I Cor. 12:28 and baptized into the body (the church) I Cor. 12:13? Verse 14—For the body is not one member, but many, gives the reason for the statement in verse 13. Verse 18 puts the final conclusion clear when he says, but now hath God set the members every one of them in the body as it hath pleased Him. Baptized them into one body, one church. Set them into one body—one church.

When you were baptized the minister put you into the water. Every man who submits wholly to the Holy Ghost will be put, set, added, or baptized into the Lord's church which is His body. Eph. 1:22, 23, Col. 1:18, 24 shows that the body and the church are the same.

The publication known as The Messenger of the Church of God published by R. M. Singleton at Raton, New Mexico is recommended by the Assembly as a contemporary publication with the Church of God Evangel as an organ of the Church of God.

The date for the general Assembly was fixed for the first Tuesday of November.

Appointment of State Overseers:

General Overseer: We have come to the most solemn part of this Assembly. This honorable body has selected me Gen. Overseer again, and I suppose I feel the weight of it more than any one else. You have placed on me the great responsibility of appointing the state overseers. I came to the final decision at one o'clock last night.

I looked over the fields and over the material and felt that no one was seeking the position, also, that every one was willing to say, "Thy will be done." There is no wire working in the Church of God.

If any should refuse to accept the positions allotted them, or if I have made any mistakes I do not see now that I could make any changes.

I want to satisfy this Assembly and place every one where they can work best and want you to be pleased with your respective fields of labor. We are not going to force you to go to these places, but if you can be satisfied yourselves to go I believe it is God's order.

I make this announcement with fear and trembling before God and this Assembly.

STATE OVERSEERS.

- | | |
|--------------------------------|-----------------------------------|
| Alabama, J. B. Ellis. | Florida, T. L. Mc Lain. |
| Georgia, Geo. C. Barron. | Kentucky, J. S. Llewellyn. |
| Mississippi, Z. D. Simpson. | North Carolina, Geo. T. Brouayer. |
| S. Carolina, H. B. Simmons. | Tennessee, F. J. Lee. |
| Virginia, J. J. Lowman. | West Virginia, W. H. Rogers. |
| New Mexico | } R. M. Singleton. |
| Colorado | |
| Arizona | |
| California | |
| Bahama Islands, C. M. Padgett. | |

Assistant Gen. Overseer:

As I look over the field and saw the great need, I thought

of Paul and Timothy. I also saw the need this year for the General Overseer to be stationed principally in one place. I ask you therefore to give me brother M. S. Lemons to assist me and take upon himself most of the traveling from state to state and hold the conventions camp-meetings etc.

A voice was heard saying: It seemeth good to the Holy Ghost and us that all these men be appointed.

NOON.

1.30 P. M. Song and prayer.

ENDORSEMENT BLANKS AND EXAMINATION CERTIFICATE.

Gen. Overseer:

Things are going on so good that I cannot refrain from making mention of it. We are learning government and order fast. I feel like we are good scholars.

On account of feeling a necessity for it, I have prepared blanks for the recommendation and examination of those who are worthy for the ministry.

The name of this one (holding up before audience) is Church and Pastor's endorsement. This blank consists of a few questions to be answered and filled out by the church and pastor of which the applicant is a member. The clerk of said church is to send this endorsement to the state overseer who is to examine and forward the same to General Overseer.

On the reception of this endorsement blank filled out by the church, we have prepared a list of questions for the examination of the applicant. This certificate (holds up before audience) contains a list of 83 questions which the applicant is to answer and it is then to go before the presbytery for final decision as to eligibility for ordination. I now ask this assembly whether you can endorse and recommend the using of these blanks.

M. S. Lemons and R. M. Singleton who had previously examined these blanks openly endorsed them, whereupon the Assembly openly endorsed and recommended the using of these blanks so as to have our

work done in systematic order.

TRANSFER BLANK.

General Overseer reminded the assembly of transfer blanks which should be used in transfer of membership from one local church to another, at the same time holding one up before the audience.

FINANCIAL SYSTEM

General Overseer: I would like to speak a little more regarding the financial system. I wish to refer to the type as outlined by brothers Lee and Lemons in their discourses.

It is true we have been getting along some way and God has provided for us at times in miraculous ways. It is good for us ministers to get in hard places and trust God and see Him work to help us out, but there are some good things that we must not withhold from the lay members. While God has blessed us we don't want to forget the sheep and neglect to teach them the things that will bring a blessing to them. We should not become too much elated over the fact that some have been supplied in miraculous ways. We must have a systematic plan in order for all to receive the greatest blessings.

We have been running our financial business in a haphazard way. Our ministers go to places and hold meetings and public collections are taken up to meet necessary expenses, but this does not bring the blessings to the givers as they give because of necessity rather than because they love God.

While in Virginia I was giving some instructions on God's money system and I was elated with a thought expressed by a brother there as soon as he saw the point. He said, Our ministers are working for God and when we have the money in God's treasury, placed there according to His system we will let God pay them instead of having to take up collections.

We are not under law, but under grace. I do not see that Abram gave to Melchisedec because he was forced or from necessity, but he did it voluntarily, and received the blessing. Melchisedec is a type of Christ. Now if you give your tithes to ministers they will die, but Abram gave tithes to Him of whom it is witnessed that He liveth. People will die, but the Church of God liveth. We must give to the Church that liveth in order to obtain the greatest blessing. I give to the church because I

want to give to Jesus and the church is His body. Ministers will go through without this system, but the members will miss the blessing. It has been hard for me to receive money when it was given because they knew I had to have it to meet expenses. Not from bounty, but from necessity. I lost the blessing and they did, too.

Under the law men were forced to pay their tithes, but we want to so fall in love with our Christ and His plan that we will give because we love Him and not from necessity.

When you see every member in every church bring all the tithes into the store house in systematic order until there is meat in the Lord's house according to Mal. we will see God's windows fly open and down will come the blessings so thick and fast that there will not be room enough to receive them. Talk about signs and wonders—the bestowment of the gifts to the church; they will all be abundantly bestowed when we all get into God's perfect order and system.

HOW SELECT PASTORS.

Brief reference was made to the Bible plan for selecting pastors. The way pastors have been selected in the past has not given satisfaction. For pastors to be selected by the churches themselves by a majority vote is unscriptural, and besides, for the church to choose her own pastor is too much like children in a family choosing who shall be their father.

Some different plans were briefly given, but the subject was left for consideration another year.

STATE OVERSEERS INSTRUCTED AND INSTALLED.

The appointed State Overseers were asked to take their place on the front seats and the Gen. Overseer addressed them as follows:

As I look in the faces of these men of God I consider it, from a worldly standpoint, an honor. I see in these, men of honesty, men of purpose, those who have had a record in the past; men who have stood the trials of past years. I look upon you as fathers. We have ten-thousand instructors, but not many fathers. No doubt you fail to fully comprehend the responsibility, not as state overseers, but as fathers. As I look into your faces, it is a look of love and I know you love me. There is a mutual agreement between us and our hearts beat as one.

Beloved as you go forth it is my desire that you humble yourselves and try to feel that you are fathers. Learn not to be partial and self-seeking.

This is what destroyed the prestige of the early church. Paul said, Them (the elders) that sin rebuke before all that others may fear. I suppose from a Scriptural standpoint you occupy the same position as our brother Timothy. I am expecting by the help from the prayers of this precious people to be to you what Paul was to Timothy. If you can be to me what Timothy was to Paul and I can be to you what Paul was to Timothy I'm sure the Church will roll on as never before.

We should not fail to keep in touch with one another. Paul said to Philemon, Without thy mind would I do nothing.

I know that you feel a great responsibility, but if I knew any of you would become exalted I would release you now. No wonder Paul said, Ten-thousand instructors, but not many fathers.

This Assembly has not submitted to the advice of the General Overseer because of fear, but for love. We must put ourselves in a position that we can gain the love and respect of people. I wish I could flash on a canvas for one minute the magnitude of your position. No doubt you could hardly bear it, but would cry out, God help us. You want to gain the love and respect of your ministers in your states. If you find any who are selfwilled report them to me, and if I can do no more I'll pray for them.

That which gives prestige to a government is not number, but order, organization, discipline and obedience. A story is told of two armies meeting preparatory to battle. One a large army, the other a small one. The generals met before the battle to see if arrangements could be made for peace without blood-shed. The general over the large army undertook to persuade the other to surrender to him because his army was so large that he would soon swallow up the other's little squad of men. Without a word the general over the small army beckoned to one of his men who was instantly by his side. He said, Cast yourself over yonder precipice. Without a word he obeyed. He beckoned to a second soldier; he was as quickly by his side. Fall upon this sword was the command. Instantly he obeyed. A third soldier was beckoned to his side. Take this pistol and place it against your temple and fire. He did as commanded. Without a word he looked at the general who had sneeringly asked him to surrender, who asked him saying, How many men do you have that are as perfectly trained to obey you as these three men? Every

one of them, sir. Then here is my hand, said the first, and here is my sword. I surrender to you without a word.

When the Church of God is in perfect order and as obedient to those that have the rule over them as these three men were to their general, the host of darkness will soon be conquered and this world evangelized.

Brother Ellis, as I look at you it is with a look of love which shall remain with you all the year. The broad expanse reaches out before you and as to how your work will be systematized you can arrange later. Then when your years work is ended and finally when our life's work is ended we will come in together bringing our sheaves with us.

Brother Brouayer, as you are appointed to North Carolina I can see you climb those mountains and I feel sure you will do your best as you did in Georgia. I'm quite sure that by your labors North Carolina will be better represented in the next assembly.

Brother Llewellyn, as you go to Kentucky where you may not be wanted, I feel sure that you will preach and work in such a way that they will get hungry for God. We turn you into the entire state and it remains for you to take advantage of every opportunity which I feel sure you will do.

Brother Barron, as you go to Georgia where they are in some places advocating false teaching I'm sure that, with that smooth tone and meek and quiet spirit of yours, you can command their respect and win souls for God. And where ever you go I am there in spirit.

Brother Rogers, I'm not only going to believe that you will carry the gospel to West Va., but that you will establish the Church of God. Many cries have come from that state—Come over and help us,

Brother Lee, As I look in your pleasant face I feel assured that you will work efficiently any place, no matter where you go. You have from the mountains of East Tennessee to the bank of the river on the West. No matter where you go you have my spirit in the work with you.

Brother Mc Lain, as I looked upon the sands of Fla. I could think of no one else I could place there but you. You have already won the respect and favor of the people there as we have fought so many battles there together. I can not help but think they will all love you. I feel quite sure that you will be able to so labor that Fla. will keep climbing up from where brother Lemons left it.

Brother Singleton, I visited the West and found a broad needy field. I know of no one who can fill this place as well as yourself. You are already in touch with the work and know the fields. God bless you as you have a broad field and much opposition.

Brother Simmons, It may seem hard to pull you out of Fla. and send you to S. C., but she has said Come! and we must go. As to how to organize and systematize God will give you wisdom.

As brothers Lowman, Padgett and Simpson were absent a special prayer was offered for them.

The state overseers took their places in two rows on the platform and the whole congregation stood and looked at them while many tears were shed and some loud weeping and sobs were heard.

Then as each overseer was presented to his respective state the representatives from that state came forward in regular order and gave him a hearty hand-shake and welcome.

Another prayer was offered for the three absent ones which showed they were specially remembered in every act.

Brother M. S. Lemons upon whom falls the responsibility of assisting the General Overseer was called to the platform and all gave him a hearty greeting and hand-shake.

J. W. BUCKALEW'S TENT:

J. W. Buckalew came forward and in a few words of explanation of how he felt that as the members of the church had given him the money with which to purchase his new tent he wished to present it to the Church of God to own as its property, so that if at any time and for any cause he should cease to use it, it could be controlled by the Church.

WHO TEACH IN CHURCHES:

An enquiry was made about outside people teaching in our churches.

We want to close our doors to false teaching. As a general thing it is not best to allow people who are not recognized by the Church of God to teach in our churches, but advice given not to be too radical in every instance.

Closed about 5 P. M.

7: P. M. Evangelistic service. J. C. Underwood delivered the message.



SUNDAY.

9:30 A. M. Sunday School. 228 attendance.

11:00 A. M. Sermon, R. M. Singleton.

2:30 P. M. Sermon, J. S. Llewellyn.

6:30 P. M. Young people's meeting, Roy Miller and M. T. Whidden.

8:00 P. M. Sermon, Geo. C. Barron.

ATTENDANCE EIGHTH ANNUAL ASSEMBLY.



Adair, I. E. Dora, Ala.	Austin, B. W. Chattanooga, Tenn.
Adia, Clint , ,	Austin, N. J. , ,
Anderson, W. G. Johnson City, Tenn.	Austin, T. R. , ,
Atkins, Ida La Fayette, Ga.	Austin, Mrs. T. R. , ,
Atkins, Lea , ,	Austin, Cleo , ,
Barron, Geo. C. Alabama City, Ala.	Brawner, A. C. Maitland, Fla.
Bell, Thomas La Fayette, Ga.	Brouayer, Geo. T. Chattanooga, Tenn.
Bell, Maggie , ,	Brouayer, Delia E. , ,
Bell, Mack , ,	Brown, F. A. Ridgedale, Tenn.
Bell, Carrie , ,	Bryant, T. F. Chattanooga, Tenn.
Bell, Cauly , ,	Bryant, May , ,
Bell, Henry , ,	Buckalew, J. W. La Fayette, Ga.
Boehmer, E. J. Culberson, N. C.	Buckalew, Mattie , ,
Boehmer, Millie , ,	Burk, John Chattanooga, Tenn.
Brackett, R. L. Blairsville, Ga.	Burk Mrs. John , ,
Caddell, E. C. Kimberly, Ala.	Chandler, Grace Trion, Ga.
Canady, Columbus Morris, , ,	Cotnam, R. L. Chattanooga, Tenn.
Chambers, F. G. Culberson, N. C.	Cotnam, Mrs. R. L. , ,
Chambers, Nora , ,	Cotton, Lorena J. Kimberly, Ala.
Chancey, H. F. Copperhill, Tenn.	Cox, W. M. Woodstock, Ga.
Davis, J. A. Hayesville, N. C.	De Cumbee, J. C. R. D. 3. Cleveland, Tenn.
Davis, Cora La Fayette, Ga.	De Cumbee Mrs. J. C. , ,
Davis, Orie , ,	Dukes, Robert Warrior, Ala.

Elliott, J. R. Wauchula, Fla.	Epperson, T. J. Hyatt, Tenn.
Elliott, Mattie " "	Epps, B. W. Greenville, S. C.
Ellis, J. B. Alabama City, Ala.	Evans, Thomas Pittsburg, Ga.
Elrod, T. N. Turtletown, Tenn.	Evans, Bennie " "
Entrekin, T. L. Alabama City, Ala.	Evans, Mrs. H. D. Chattanooga, Tenn.
Fletcher J. N. La Fayette, Ga.	
Gentry, W.S. R.D. 9, Cleveland, Tenn.	Goings, Wm. Augusta, Ga.
Goodwin, J.S. Mc Donald, Tenn.	Green, A. D. " "
Goodwin, Mrs. J. S. " "	
Goodwin, Finley " "	
Hadsock, W. R. Plant City, Fla.	Hensley, Mrs. Joseph Jacksboro, Tenn.
Hartline, J. N. Sulphur Springs, Ga.	Hicks, Wm. " "
Haslop, George Raton, N. Mex.	Hicks, Mrs. Wm. " "
Haynes, M.S. Kimberly, Ala.	How, Ethelda A. Raton, N. Mex.
Haynes, Mrs. M.S. " "	Howell, Joseph Ridgehall, Tenn.
Haynes, Efford Birmingham, Ala.	Howell, Dancy " "
Haynes, Clyde " "	Hughes, H.D. " "
Heise, Wilhelmina Amsterdam, N. Y.	Hughes, Haley O. " "
Inglet, Mamie Augusta, Ga.	
Johnson, W. T. Springville, Ala.	Jones, Carl Spring Place, Ga.
Jones, Amanda Chattanooga, Tenn.	Jones, Lee, " "
Kelly, J. C. Concord, Tenn.	Kinsey, Alice Trion, Ga.
Kerr, Hull Spring Place, Ga.	Kinsey, N. M. " "
Kimlin, Perry " "	Koonce, Bettie " "
Latimer, S. W. Spring Place, Ga.	Lanons, M. S. Durant, Fla.
Lawhorn, Callie Chattanooga, Tenn.	Letsinger, Wesley Byington, Tenn
Lawson, Nancy J. Charleston, Tenn.	Lively, W. H. Dayton, " "
Lawson, Elick " "	Llewellyn, J. S. Byington, Tenn.
Lawson, Mrs. Elick " "	Llewellyn, Mrs. J. S. " "
Lee, Sally O. Augusta, Ga.	
Mc Cleasky, J. D. Boaz, Ala.	Mulkey, N. E. Trion, Ga.
Mc Cune, T. S. Dalton, Ga.	Murphy, Wm. Parks, " "
Mc Glamery, J. R. BLAIRSVILLE, Ga.	Murphy, Naomi " "
Mc Pherson, J. W. Chattanooga, Tenn.	Murray, J. W. Valdosta, " "
Middleton, J. W. Edgemore, Tenn.	

O'Neal, Alex Chattanooga, Tenn.	Owens, A.D. Armuchee, Ga.
O'Neal, Louise ,,	Owens, Mrs. A.D. ,,
Owen, Drucilla McDonald, Tenn.	
Palmer, John R.D.10 Cleveland ,,	Pettitt, Mrs. Ridgedale, Tenn.
Parks, E. L. Savoy, Ky.	Pettitt, Tom. ,,
Perry, Sam. C. Elhanan, N. C.	Pettitt, Nellie ,,
Perry, M. R. Monroe, ,,	Pettitt, Lillian ,,
Ray, J. H. LaFayette, Ga.	Roper, Jane R.D.9, Cleveland, Tenn.
Robinson, R. S. Springville, Ala.	Rymer, S.A. Benton, ,,
Rogers, W. H. Augusta, Ga.	
Sanders, S.T. E. Chattanooga, Tenn.	Singleton, Mary E. Raton, N. Mex.
Sanders, Mrs. S. T. ,, ,,	Snead, J. E. Boaz, Ala.
Scott, J. L. East Lake, Tenn.	Spearman, Julia Chattanooga, Tenn.
Scott, Mary M. ,,	Spurling, R.G. Turtletown, Tenn.
Shelton, Jonah L. Harlan, Ky.	Spurling, Mrs. R. G. ,,
Shriner, C. H. Spring Place, Ga.	Steel, Mrs. Chattanooga, Tenn.
Simmons, H. B. Durant, Fla.	Stephens, J. L. Statenville, Ga.
Singleton, R. M. Raton, N. Mex.	Stevison, Frank Charleston, Tenn.
Tanner, F. M. Copperhill, Tenn.	Terrance, J. M. Dalton, Ga.
Tanner, Callie ,,	Thomas, Josiah M. Redash, Ky.
Tarpley, A. L. Hyatt ,,	Thomas, John Warrior, Ala.
Tarpley, Bettie ,, ,,	Trim, H.L. —
Tarpley, W. ,, ,,	Trim, Flora E. —
Underwood, J. C. Canton, Ga.	
Walker, Mamie Augusta, Ga.	Whidden, M. T. Wauchula, Fla.
Walker, W. A. Chattanooga, Tenn.	White, J. W. La Fayette, Ga.
Way, W. H. Ridgedale, ,,	Winsett, R. E. Hot Springs, Ark.
Way, Nettie ,, ,,	
Yarbrough, R. T. Lewisburg, Ala.	Young, Foster East Lake, Tenn.

CHURCHES IN ALABAMA.

PLACE.	CLERK.	ADDRESS.
Alabama City	L. S. Vickery	Alabama City Ala.
Antioch	L. B. Strickland	Buhl Ala.
Alverson	C. B. Murray	Springville Ala.
Berry Ellis' House	Berry Ellis	Oneonto Ala.
Bethel	Etter Trotter	Arkadelphia Ala.
Coalburg	—	—
Corinth	H. M. Taylor	Kennedy Ala.
Creeltown	F. A. Mc Brayer	Empire Ala.
Dora	Robert Butler	Dora Ala.
Fulton Spring	—	—
Gintown	—	—
Helicon	—	—
Indio	Johnson Smedly	Morris Ala.
Japs Chapel	M. D. Simpson	Ethelsville Ala.
Kimberly	May Doss	Kimberly Ala.
Mountaian view	—	—
Mulgy	—	—
Pirl's Chapel	C. P. Conner	Mill Port Ala.
Russellville	—	—
Shiloh	Cora Phillips	Dora Ala.
Thomas Creel's	Pearl Creel	Warrior Ala.

CHURCHES IN CALIFORNIA.

PLACE.	CLERK.	ADDRESS.
Whittier	—	—

CHURCHES IN Colorado.

PLACE.	CLERK.	ADDRESS.
Colorado Springs	C. A. Benton	Colorado Springs Colo.

CHURCHES IN FLORIDA.

PLACE.	CLERK.	ADDRESS.
Alva	J. A. Williams	Alva Fla.
Anona	—	—
Antioch	W. D. Rogers	Wimauma Fla.
Arcadia	C. B. Myer	Arcadia Fla.
Bassenger	—	—
Cocoanut Grove	J. W. Carey	Cocoanut Grove Fla.
Cocoanut Grove	J. P. Brookins	Cocoanut Grove Fla.
Crewsville	Geo. G. Budd	Crewsville Fla.
Durant	D. W. Haworth	Durant Fla.
Ft. Green	—	—
Jacksonville	C. F. Bright	Jacksonville Fla.
Jasper	W. A. Sullivan	Jasper Fla.
Key West	Chas. Higgs	Key West Fla.
Kissimmee	—	—
Largo	Horace Kilgore	Largo Fla.
Lithia	—	—
Lulu	L. F. Smith	Lulu Fla.
Miami	C. N. Padgett	Miami Fla.
Miami 2nd.	David La Flour	Miami Fla.
Midway	—	—
Parish	H. L. Gilletti	Parish Fla.
Perry	B. F. Cash	Perry Fla.
Pine Grove	—	—
Tampa	J. E. Webb	Ybor City Fla.
Venus	—	—

Wauchula	W. A. Baxter	Wauchula Fla.
Webster	—	—

Churches in Georgia.

PLACE.	CLERK.	ADDRESS.
Augusta	W. H. Johnson	Langley S. C.
Chickamauga	—	—
Dahlonega	Sister Fry	Dahlonega Ga.
Jones	Will Tarpley	Hyatt Tenn.
La Fayette	J. W. White	La Fayette Ga.
Lake Park	J. F. Culpepper	Lake Park Ga.
Rome	D. M. Loggins	Rome Ga.
Spring Place	Tom Mc Cune	Dalton Ga.
Statenville	B. F. Duke	Statenville Ga.
Texas Valley	A. D. Owens	Armuchee Ga.
Trion	—	—
Valdosta	R. F. Waldrep	Valdosta Ga.
Villinow	—	—
Whitestone	Mrs. Anna Mc Gee	Whitestone Ga.
Woodstock	W. M. Cox	Woodstock Ga.
Young Cane	J. R. McGlamery	Blairsville Ga.

Churches in Mississippi.

Place.	CLERK.	ADDRESS.
Friendship	J. C. Cox	Enid Miss.
Pilgrim Rest	—	—

Churches in North Carolina.

PLACE.	CLERK.	ADDRESS.
Gastonia	J. W. Walker	Gastonia N. C.
Tusquittee	L. B. Mosteller	Haysville N. C.

Churches in New Mexico.

PLACE.	CLERK.	ADDRESS.
Albuquerque	Mrs. Sedillo	Albuquerque N. M.
Corumpa	T. Padilla	Corumpa N. M.
Raton	Owen R. Rouse	Raton N. M.
Raton (SPANISH)	Mrs. T. F. Chavez	Raton N. M.

Churches in Tennessee.

PLACE.	CLERK.	ADDRESS.
Athens	Andy Rue	Athens Tenn.
Betsytown	Mary E. Sutton	Hamble Tenn.
Betsytown 2nd.	Margaret Collier	Pardue Tenn.
Cedar Hill	J. J. Whitehead	Talbot Tenn.
Chandler's View	W. M. Freels	Byington Tenn.
Cleveland	Iris M. Tomlinson	Cleveland Tenn.
Copper Hill	T. J. Epperson	Hyatt Tenn.
Dayton	W. H. Lively	Dayton Tenn.
Dunn's Tabernacle	—	—
Hillview	Jesse Coleman	Tellico Plains Tenn.
Mt. Pleasant	A. N. Smith	Soddy Tenn.
Oakland	—	—
Ridgedale	Frank Brown	Ridgedale Tenn.
Soddy	J. E. Dyke	Soddy Tenn.
Union Grove	—	—
Whiteoak Mt.	—	—

CHURCHES IN VIRGINIA.

PLACE.	CLERK.	ADDRESS.
Foster Falls	M. A. Smythers	Foster Falls Va.
Hiwassee	W. M. Lowman	Hiwassee Va.
Monarat	E. M. Hanks	Monarat Va.

Shorts Creek	C. C. Frazier	Shorts Creek Va.
Snowville	Nina C. Tolbert	Radford Va.

CHURCHES IN THE BAHAMAS.

Nassau 1st.	
Nassau 2nd.	
Nassau 3rd.	
Green Turtle Cay	Abaco Island.
The Current	Eleuthera Island.
Clarence Town	Long Island.

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.

To visit every church and look after the interest in every way as a pastor over a large circuit.

When a new organization is affected anywhere in the State the information should be sent 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 General Overseer they will form the Presbytery in their respective States.

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 enduement 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 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.
12. 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 Lords 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.

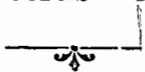
22 Total abstinence from all liquor or strong drinks— Prov. 20;1, Prov. 23-29-32, Isa 28;7, 1 Cor. 5;11, 1 Cor. 6;10, Gal. 5;21.

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;11, Rom. 14;5,6, Col. 2;16,17, Rom. 13;1,2.

MINISTERS — BISHOPS.



NAME AND HOME ADDRESS:—

Anderson, Wm. G.	Austin, Thos. R. Chattanooga, Tenn.
Johnson City, Tenn.	Barron, Geo. C. Alabama City, Ala.
Barr, Edmond S. Miami, Fla.	Barnett, E. M. Arcadia, Fla.
Bryant, W. F. Cleveland, Tenn.	Brouayer, Geo. T. Cleveland, Tenn.
Buckalew, J. W. La Fayette, Ga.	Caruthers, W. S. Durant, Fla.
Chavez, T. F. Raton, N. M.	Clark, Jesse Cleveland, Tenn.
Curtis, C. R. Hayesville, N. C.	Ellis, J. B. Alabama City, Ala.
Evans, R. M. Durant, Fla.	Giddens, J. A. Clearwater, Fla.
Haslop, George Raton, N. Mex.	Haynes, M. S. Kimberly, Ala.
Hockett, W. C. Phoenix, Ariz.	Juillerat, Howard
Kennedy, V. W. Helicon, Ala.	Colorado Springs, Colo.
Koon, M. A. Byington, Tenn.	Lee, F. J. Cleveland, Tenn.
Llewellyn, J. S. "	Lemons, M. S. "
Lowman, J. J. Allisonia, Va.	Mc Arthor, H. W. Gainsville, Ga.
Mc Lain, T. L. Cleveland, Tenn.	Ogle, J. W. Ocala, Fla.
Padgett, Milton, Miami, Fla.	Padilla, Juan Corumpa, N. Mex.
Padgett, C. M. Miami, Fla.	
Patterson, S. W. Sobel, Tenn.	Payne, T. S. Cleveland, Tenn.
Perry, Sam. C. Elhanan, N. C.	Robinson, R. S. Springville, Ala.
Rogers, W. H. Augusta, Ga.	Rouse, Owen R. Raton, N. Mex.
Scott, J. L. East Lake, Tenn.	Simmons, E. E. Boyett, Fla.
Simmons, H. B. Durant, Fla.	Simpson, Z. D. Ethelsville, Ala.
Singleton, R. M. Raton, N. Mex.	Spurling, R. G. Turtletown, Tenn.
Talley, P. G. Hamble, Tenn.	Tharp, Tully Turkey Creek, Fla.
Tomlinson, A. J. Cleveland, Tenn.	Underwood, J. C. Canton, Ga.
Waldron, F. M. Arcadia, Fla.	Wall, D. O. Jacksonville, Fla.



MINISTERS — DEACONS,

Aaron, John Empire, Ala.	Allen, Mc	Kennedy, Ala.
Allison, J. E. Warrior, Ala.	Atkins, W. A.	Mill Port, Ala.
Austin, W. M. Barcah, Fla.	Barney, Walter	Foster Falls, Va
Barnett, O. L. Springville, Ala.	Barrett, I. C.	Cleveland, Tenn.
Barton, Henry Clarksville, Tenn.	Bell, Thomas	Lafayette, Ga.
Berry, J. R. Durant, Fla.	Blankinship, C. L.	Mayhew, Miss.
Blanton, J. S. Largo, Fla.	Brackett, R. L.	Blairsville, Ga.
Brawner, W. A. Maitland, Fla.	Brewer, J. G.	Ft. Meade, Fla.
Bright, C. F. Jacksonville, ,,	Brooksher, F. M.	White Stone, Ga.
Browning, Cleve, Dora, Ala.	Budd, Geo. C.	Crewsville, Fla.
Byars, Julas Gastonia, N. C.	Caddell, E. L.	Kimderly, Ala.
Canady, Columbus Morris, Ala.	Carey, J. W.	Cocoanut Grove, Fla.
Caruth, Oscar Deliah, Fla.	Chambers, F. G.	Cleveland, Tenn.
Clark, James Empire, Ala.	Coleman, J. M.	Telico Plains, Tenn.
Conner, C. P. Mill Port, Ala.	Coleman, W. M.	" "
Cornutt, J. P. Alabama City, Ala.	Creel, Thomas	Warrior, Ala.
Cornutt, W. H. ,, ,,	Cecl, Ira	" "
Cross, J. F. Arcadia, Fla.	Crowder, F. J.	Shorts Creek, Va.
Cullpepper, I. F. Lake Park, Ga.	Culpepper, C. A.	Statenville, Ga.
Cursey, Elijah Ybor City, Fla.	Davis, W. E.	Lewisburg, Ala.
Durance, D. J. Crewsville, Fla.	Eaves, William	Nassau, Bahamas.
Ellis, Berry Oneonto, Ala.	Elliott, J. R.	Wauchula, ,,
Encas, W. V. Nassau, Bahamas.	Freels, W. M.	Byington, Tenn.
Fox, Wm. H. ,,	Freeman, John	Durant, Fla.
Freeman, C. A. Lithia, Fla.	Frow, John W.	Cocoanut Grove, ,,
Giddens, J. A. Webster, ,,	Gillett, H. S.	Parish, ,,
Guthrie, Frank Lewisburg Ala.	Haworth, D. W.	Durant, ,,
Guthrie, L. R. Kimberly, ,,	Hopkins, A. J.	Talbott, Tenn.
Ingram, John Miami, Fla.	Johnson, W. T.	Springville, Ala.
Jones, Lee Spring place, Ga.	Jones, Monroe	Maxwell, N. Mex.
Kilgore, J. B. Largo, Fla.	Keith, A. J.	Cleveland, Tenn.

Lawson, A. J. Cleveland, Tenn.	Lett, W. M.	Buhl, Ala.
Lee, S. R. ,, ,,	Liner, Corbin	Rossville, Ga.
Loggins, D. M. East Rome, Ga.	Lowe, Jas. E.	Nassau Bahamas.
Manly, W. T. Ridgedale, Tenn.	Martin, Henry	Empire, Ala.
Mc Glamery, J. R. Blairsville, Ga.	Mc Murry, Wm.	Cocoanut Grove, Fla.
Miller, Dave —	Moncrief, R. M.	Empire, Ala.
Moore, Jack Warrior, Ala.	Mosteller, L. B.	Hayesville, N. C.
Murray, J. R. Alabama City, Ala.	Nermith, Will	Dora, Ala.
Owens, A. D. Armuchee, Ga.	Olford, Whit	,, ,,
Palmer, John Cleveland, Tenn.	Petitt, Tom.	Ridgedale, Tenn.
Plemons, R. J. East Rome, Ga.	Ransone, R. E.	Durant, Fla.
Rice, Lambert, Dora, Ala.	Roach, A.	Kimberly, Ala.
Roberts, Geo. L.	Rogers, D. W.	Wimauma, Fla.
Cocoanut Grove, Fla.	Sauls, W. T.	Ethelsville, Ala.
Seltzer, W. T. Woodstock. Ga.	Simpson, Vanhook	Ethelsville, Ala.
Smith, John —	Smith, F. L.	Tampa, Fla.
Smith. — Nassua, Bahamas.	Stewart, J. W.	Alabama City, Ala.
Tarpley, Gus. Copperhill, Tenn.	Taylor, George	Kennedy, Ala.
Thompson, W. H. Artesia, Miss.	Taylor, H. M.	,,
Townsend, W. R. Wauchula, Fla.	Trotter, Albert	Arkadelphia, Ala.
Turner, Tildon Mayhew, Miss.	Waldron, H. B.	St. Catherine, Fla.
Wall, A. R. Jacksonville, Fla.	Way, Wm.	Ridgedale, Tenn.
Webster, Oscar —	Wells, J. W.	Knoxville, Tenn.
Whidden, W. R. Crewsville, Fla.	Whitton, Cal.	Ethelsville, Ala.
Williams, J. A. Alva, Fla.	Winters, J. S.	Mill Port, Ala.
York, Oscar Empire, Ala.		

~~Ed~~ The address of A. J. Keith should be Maxwell, N. Mex. Monroe Jones' should be Arkadelphia, Ala.

MINISTERS — EVANGELISTS.

Akins, E. S. Webster, Fla.	Alderman, Leon Ft. Green, Fla.
Barr, Rebecca Miami, Fla.	Boehmer, E. J. Culberson, N. C.
Brawner, A. C. Maitland, Fla.	Brawner, Edith Maitland, Fla.
Brouayer, Delia Cleveland, Tenn.	Buckalew, Mattie La Fayette, Ga.
Butler, Julia —	Campbell, Reeda Helicon, Ala.
Chambers, Mrs. Nora	Cotton, Lorena Kimberly, Tenn.
Cleveland, Tenn.	Crews, Tom Venus, Fla.
Culpepper, J. W. Lake Park, Ga.	Davis, J. A. Haysville, N. C.

Davis, R. A. Spring Place, Ga.	Dover, J. F. East Lake, Tenn.
Driggers, Julian Arcadia, Fla.	Ellard, Claud M. Birmingham, Ala.
Elliott, Mattie Wauchula, Fla.	Entrekin, T. L. Alabama City, Ala.
Entrekin, Lela Alabama City, Ala.	Epps, B. W. Greenville, S. C.
Everate, Samuel —	—
Ford, Louis Brownsville, Fla.	Frazier, J. H. Monarat, Va.
Fritz, P. F. Ft. Myers, Fla.	Fritz, Mrs. P. F. Ft. Myers, Fla.
Fulghum, Elma Raton, N. Mex.	Furleson, Z. Cocoonut Grove, Fla.
Gentry, Will Cleveland, Tenn.	Glatt, Emil Tampa, Fla.
Goins, W. M. Augusta, Ga.	
Green, Lizzie Cocoonut Grove, Fla.	Guthrie, Sam F. Nashville, Ga.
Guthrie, W. E. Birmingham, Ala.	Hadsock, W. R. Plant City, Fla.
Hadsock, Martha Plant City, Fla.	Harrison, Bertie Abilene, Texas.
Haynes, Efford Cleveland, Tenn.	Haynes, Clyde Cleveland, Tenn.
Henry, Fate Ft. Green, Fla.	Hubbel, Mrs. E. S. Oconto, Wis.
Inglett, Mamie Augusta, Ga.	Latimer, S. W. Spring Place, Ga.
Lawery, Andy Empire, Ala.	Lee, Sallie O. Augusta, Ga.
Lively, W. H. Dayton, Tenn.	Miller, Roy C. Cleveland Tenn.
Moncrief, Robert Empire Ala.	Moody, O. M. St. Catherine, Fla.
Morrison, Anna —	Murphy, Rosa Tampa, Fla.
Muphy, W. M. Chattanooga, Tenn.	Murry, J. W. Valdosta, Ga.
Murry, Mrs. J. W. Valdosta, Ga.	Newman, Etta Kennedy, Ala.
Padgett, Eva Miami, Fla.	Padgett, J. C. Lake Park, Ga.
Powell, Will Soddy, Tenn.	Rawlerson, C. G. Ft. Meade, Fla.
Rawlerson, Cora Ft. Meade, Fla.	Rogers, Mrs. W. H. Augusta, Ga.
Rousseau, Talmage Clearwater, Ga.	Russel, John Tellico Plains, Tenn.
Scott, David Miami, Fla.	Sedillo, Cashimiro
Self, J. A. Durant, Fla.	Albuquerque, N. Mex.
Shelton, Jonah L. Harlan, Ky.	Simmons, Ella Boyett, Fla.
Simmons, Florence Durant, Fla.	Singleton, Mary E. Raton, N. Mex.
Smith, Thomas Miami, Fla.	Soper, F. C. Clearwater, Fla.
Tallent, W. M. Charleston, Tenn.	Townsend, B. D. Stuart, Fla.
Trim, H. L. Cleveland, Tenn.	Trim, Flora E. Cleveland, Tenn.
Tuman, Edward Key West, Fla.	Underwood, Emma Canton, Ga.
Walker, C. C. Gastonia, N. C.	Walker, W. A. Chattanooga, Tenn.
Whidden, M. T. Wauchula, Fla.	White, Thurman Blairsville, Ga.
Wright, L. J. Kimberly, Ala.	