

LOVE --- TRUTH --- UNITY

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# MINUTES

OF THE

## 24th Annual Assembly

OF THE

# Church of God

Over Which A. J. Tomlinson is Overseer, by Permission Pending Further Hearing

Held in East Central Ave. Tabernacle

Cleveland, Tennessee

September 11-17, 1929

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*"Ye are come unto Mount Zion . . . and to an innumerable company of angels, to the general assembly and Church of the first born . . . and to the spirits of just men made perfect and to Jesus the mediator of the New Testament."*

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*"Put off thy shoes from off thy feet for the place whereon thou standest is holy ground"*

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PRICE 25 CENTS



## PREFATORY NOTES

The time has now come for the writing of more prefatory notes, but this time they are to be written for the minutes of the Twenty-Fourth Annual Assembly which convened in Cleveland, Tennessee, September 11-17, 1929.

These Assemblies come and go so rapidly as the days, weeks and months rush by, that we scarcely get through with the work of one until another is on hands. Truly this has been the case with the one of 1928 and the one of 1929. And now we are several days on our journey toward the one to come in 1930. How rapidly the days speed by.

We are indebted to the clerks of the Assembly for the information contained in this pamphlet. By their skill and untiring efforts in keeping up with the scenes and acts of this great Assembly, the information contained herein has been made possible. While it is true that much was said by the many speakers, and many things observed by the clerks were not written or noted, yet the business acts were kept accurately so that they can be accepted as an official report of the same. And I wish to again thank the clerks for their assistance and service during the entire Assembly.

Many of the past Assemblies have been called great, and they were truly so, but the last one always seems to surpass the others. This is true with reference to this one. It is impossible to describe it fully. The attempts made to do so are failures. The only way any one can ever know is to be present every moment of time from the beginning to the end.

The attendance this year was greater than last year. The registration books show an attendance from a distance to the amount of 1299, 322 more than registered last year. The total number registered this year reaches the nice sum of 1521. These figures do not include the large numbers that attended the night services. And it is believed, also, that many came and went away who did not register.

We now have the pleasure of sending out this small volume to its many readers and lovers with a heart full of praises to God for giving us His presence and power without which all would have been a failure. But with His presence and the assistance of all who contributed any aid we feel that this Twenty-Fourth Assembly has been a glorious success. I am sure all who had the privilege and pleasure of attending will gladly join me in making this statement.

The time for the next great Annual Feast—The General Assembly of the Churches of God over which A. J. Tomlinson is General Overseer, will be September 10-16, 1930.

A. J. TOMLINSON, General Overseer,  
Cleveland, Tenn., U. S. A.

# MINUTES

## OF THE TWENTY-FOURTH ANNUAL ASSEMBLY OF THE CHURCH OF GOD

Over Which A. J. Tomlinson is Overseer, by Permission Pending Further  
Hearing

HELD AT CLEVELAND, TENN., SEPT. 11-17, 1929

### INTRODUCTORY SERVICE

For several days the people had been coming until there was a good number on hands by Monday. On Tuesday they came in groups on trains, busses, autos, trucks, etc. Happy shouts filled the air as more and more arrived. On Wednesday morning we held the funeral service of our beloved Sister Laura Quinn in the tabernacle. Sister Quinn was quite old and had been a faithful member of the Church for around twenty-five years.

All day Wednesday the throngs increased until by night the big tabernacle and grounds were literally alive with delegates with their happy voices shouting and praising God. All that day witnessed happy greetings as friends met with friends and glad shouts filled the air.

The committees were on their jobs, receiving and housing the delegates as they came. All were full of rejoicing as they were getting ready for the great Assembly. They were anxious to get in on time so they would not miss a minute.

The introductory service was opened on the evening of the eleventh of September, 1929, and the big tabernacle was filled at an early hour.

The music began at 6:15 p.m., furnished by Grace Kinser. The Battle Axe Bill Band also contributed its assistance in making the very first part of the Assembly lively and glorious.

The General Overseer, A. J. Tomlinson, gavel in hand, was promptly at his post to preside at the time appointed. The glad free spirit that prevailed made everybody feel at home and happy. The joys of salvation were manifested through the glowing expressions on all faces besides the overflow of shouts and praises to God.

On account of the new made platform many of the ministers seemed to feel a little awkward in getting to their places. But this awkwardness was soon overcome when the General Overseer invited all ministers to take their places on the big newly arranged platform.

The Clerks—L. A. Moxley, Cora L. Randall, J. M. Stratton, Nora Thompson and R. M. Stover.

Registrars—Lillie Duggar, Lucile Allen, Elsie Montgomery, Leona Montgomery.

Book Stall and Postoffice—A. D. Evans, Iris M. Evans, Lucile Allen, Leona Montgomery and others.

Reception—I. D. Bain, G. W. Durham, C. L. Taylor, A. C. McKeown, J. O. Hamilton, Mrs. G. W. Durham, Mrs. C. L. Taylor, Mrs. A. C. McKeown, Mrs. J. O. Hamilton.

Entertainment—A. J. Lawson, L. F. Turner, H. J. Murphy, A. D. Evans, Will H. Brown, H. E. Gray, Raymond Lawson, Raymond Tarpley, Jas. Gibson, Clifford Sample.

Ushers—Will H. Brown, M. A. Tomlinson, Herbert Cate, Bill Parker, C. A. Davis, Carson Barker, C. F. Stewart, Rube Whitlock, Randolph Williams, J. R. Smith, Clifford Sample, Andy Freeman, Hubert Gray, Homer Sample, H. L. Faulkner.

Superintendent of Camp Ground—H. H. Irwin.

The first service was started at 6:15 p.m. with Grace Kinser at piano. At 6:30 Battle Axe Bill joined in the musical program. The song service started at 6:45 p.m. led by Guy Marlow, with Edith Tarpley at piano. The song book used was "Church of God Echoes."

At an interval in the song service a collection was taken for Assembly expenses—the amount contributed was \$18.75.

The prayer service was divided into sections:

1. The song, "Sweet Hour of Prayer," was led by Guy Marlow, while the congregation was in a standing position.

2. At close of song all remained standing and raised one hand while all engaged in one mighty silent prayer to God for His special presence during the entire Assembly. At the sound of Amen, all were seated in perfect quietness.

3. One special prayer by S. O. Gillaspie, of Illinois. This was followed immediately by another prayer by W. M. Lowman, of Virginia.

4. Special song by Lowmoor quartet.

5. Big concert prayer by the great congregation while in a standing position. The sound of the many voices in this mighty prayer was like the falling of many waters.

6. Handkerchief wave in giving thanks to God in advance for answered prayer..

Special song by M. B. Rs. quartet, followed by General Overseer announcing program for the next day.

Introductory address by Pastor H. J. Murphy. This address was given in the sweet spirit of welcome to all. At the close of this discourse the "Busy Bees" Sunday school class of girls sang a welcome song—"Glad Welcome to All."

8:00 p.m.—S. P. Ford came forward with his special song, "Window In the Skies." Then followed spontaneous outbursts of praises to God from full hearts. Many engaged in this overflow service. This program continued for more than thirty minutes.

8:40 p.m.—Music by Battle Axe Bill Band. This music caused the fire to burn brighter and the power fell in a great way and many shouts rang out while the saints were filled with rejoicing and glory.

8:45 p.m.—Five minutes specials were talks by Lettie Muncy, W. Va.; Mamie A. Duggar, Kans.; O. B. Bolton, Tex.; Roy Reeves, S. C. Song by everybody led by Guy Marlow.

9:05 p.m.—Special song, "Didn't It Rain," by little Blanche Edmister.

9:10 p.m.—Exhortation to pray, by Mrs. S. E. Gonia, of Tennessee. This was interspersed with messages in tongues and interpretations. This message was followed by three distinct seasons of mighty concert prayers. These were prompted by the messages which called for deep consecration and more mighty prayers.

9:55 p.m.—Music and songs by Paul Hudson and others.

10:15 p.m.—Announcements, benediction, prayers for sick.

THURSDAY, SEPTEMBER 12

5:30 a.m.—Sunrise prayer meeting conducted by W. R. Sexton, Florida. Songs, prayers, praises. Subject for talk and prayer, "The King's Business Requires Haste." Good spiritual prayer feast.

8:00 a.m.—Music by Edith Tarpley.

8:25 a.m.—Song service led by J. O. Hamilton, Edna Mae Sample at piano. Prayer by R. M. Stover.

9:00 a.m.—Opening of Assembly by General Overseer. Scripture reading Acts 15:6-29. Congregation stood with bowed heads while General Overseer offered the opening prayer. General Overseer announced that the Assembly is now open for business.

9:15 a.m.—Music by Paul Hudson and others while state overseers were getting ready for their marches and reports.

9:25 a.m.—Appointment of committees:

No. 1. Questions and Subjects—C. H. Randall, S. O. Gillaspie, W. M. Lowman, D. R. Holcomb, J. R. Smith.

No. 2. Watchmen—W. R. Sexton, Tom Pentecost, Geo. D. Wilson.

No. 3. Adjustment—G. W. Durham, C. L. Taylor, S. P. Ford, F. J. Crowder, J. A. West.

No. 4. Ways and Means—H. R. Jacobs, E. C. Rider, Guy Marlow, L. A. Moxley, Randolph Williams.

No. 5. Missionary—H. A. Tomlinson, J. O. Hamilton, J. B. Baney, R. M. Stover, E. T. Fowler.

No. 6. Sunday School—J. D. Price, W. T. Holland, J. W. Abbott, D. H. Clower, J. R. Kinsler.

No. 7. Assembly Expense—I. D. Bain, V. R. Sherrill, J. R. Moxley, J. N. Hurley, J. T. Huddleston.

9:30 a.m.—Call of states and their response with music, songs, banners, marches and reports. Trumpet was sounded as notice for all to be ready.

Alabama—L. A. Moxley, overseer. Eighty-eight representatives. Songs and music, talk by overseer, marched, carried banner.

Arkansas—J. T. Huddleston, overseer. Ten representatives. Songs and music, talk by overseer, marched and carried banner.

Bahamas—Stanley R. Ferguson, overseer. Two representatives, short talk by overseer, message and interpretation, song, "You Can Count On Me." Music, marched, carried banner.

Colorado—J. L. Talley, overseer. No representatives.

Florida—J. O. Hamilton, overseer. Thirty-five representatives. Short talks, music, marched, carried banner.

Georgia—J. F. Curry, overseer. Two hundred and seventy-eight representatives. Little banners "Georgia for Jesus," music, talk by overseer, songs, marched and carried banners.

Illinois—Guy Marlow, overseer. Seven representatives. Music, marched, carried banner. Told of having oldest man at Assembly in the person of Jerry Miller.

Indiana—S. O. Gillaspie, overseer. Seven representatives. Songs, music, marched, carried banner. Talks by overseer and another representative.

Kansas—C. W. Risner, overseer not present. Two representatives. Music, song, marched, talk by D. R. Holcomb.

Kentucky—C. H. Randall, overseer. One hundred and eighty-eight representatives, short talks, songs, music, marched, carried banner.

12:15 p.m.—Noon.

Note—At closing for noon the great audience filed out in sections and a

large group picture was made in front of tabernacle.

1:15 p.m. Louisiana—J. R. Moxley, overseer. Six representatives. Short talks, song, music, marched, carried banner.

Maryland—W. M. Lowman, overseer. The overseer and some workers marched, sang, carried banner, made talks, but no representatives from the state present.

Michigan—No overseer. Nine representatives.

Minnesota—J. W. Barker, overseer. No representatives.

Mississippi—E. C. Rider, overseer. Thirty-nine representatives. Song, short talk by overseer, music, marched, carried banner.

Missouri—D. R. Holcomb, overseer. Nineteen representatives. Music, songs, talk by overseer, marched, carried banner.

New York—H. A. Tomlinson, overseer. Four representatives. Music, songs, short talks by overseer and Wm. Schneidmueller. Marched, carried banners.

North Carolina—C. L. Taylor, overseer. Fifty-two representatives. Music, song, talk by overseer. Marched, carried banner.

North Dakota—J. W. Barker, overseer. No representatives.

Ohio—S. O. Gillaspie, overseer. Seven representatives. Talk by overseer, music, songs, marched, carried banner.

Oklahoma—Jesse A. Cook, overseer. Nine representatives. Talk by Brother Nelson. Song. The overseer came later.

Pennsylvania—V. R. Sherrill, overseer. Three representatives. Music, song, talk by overseer, marched, carried banner.

South Carolina—C. L. Taylor, overseer. Four representatives. Music, songs, talk by overseer, marched, carried banner.

Tennessee—I. D. Bain, overseer. Six hundred and twenty-six representatives. Music, songs, talks, marched, carried banners.

Texas—J. N. Hurley, Overseer. Seventeen representatives. Song, music, short talks, marched, carried banner.

Virginia—W. M. Lowman, overseer. Eighty-seven representatives. Music, songs, talk by overseer, marched, carried banner.

West Virginia—F. J. Crowder, overseer. Twenty-two representatives. Music, songs, talks, marched, carried banner.

Note—Almost one continuous outburst of joy, happiness, dancing, shouting and glorious outpourings the whole day through. One thousand five hundred and twenty-one representatives from twenty-two states and the Bahama Islands. The Assembly agreed to make the counts from the registration books. There were not quite so many in a few of the marches, but this way of counting is considered more accurate for the representation. The demonstrations of happiness and of the power of the Holy Spirit were beyond description. Indeed it was a wonderful day.

5:35 p.m.—Trumpet sounded the adjournment. All stood with uplifted hands and praised the Lord. Benediction and adjournment at 5:45 p.m.

6:15 p.m.—Music by Blanche Longwith while ushers seated congregation.

6:30 p.m.—Music by Battle Axe Bill Band.

6:55 p.m.—Song service led by V. R. Sherrill, Georgia Riggs at piano. Prayer by W. K. Gibson, Tennessee. Announcements concerning program for next day.

Two special songs by colored quartet from Chattanooga.

7:15 p.m.—Collection for Assembly expenses by C. H. Randall—amount \$23.82. M. B. Rs. quartet sang while collection was taken.

7:30 p.m.—Clear experience of getting saved, sanctified, baptized with the Holy Ghost, W. K. Gibson.

7:45 p.m.—Song, "Victory Is Mine," Clara, Beulah and Damie. Power fell in great showers. Beulah played piano under the power. Psalm 150 read by Clara Miller. Music by band, all stood and clapped hands, great rejoicing and manifestations of the Spirit, dancing, talking in tongues, power fell wonderfully.

8:20 p.m.—Special song by M. B. Rs. quartet.

8:30 p.m.—The message was delivered by E. C. Rider, of Mississippi, on the subject, "Receiving the Holy Ghost a Privilege and Command."

9:15 p.m.—Exhortation and altar service by J. P. Sullivan. Good, interesting altar service.

#### FRIDAY, SEPTEMBER 13

\* 5:30 a.m.—Sunrise prayer meeting was conducted by Perry C. Bridges, of Georgia. Songs and prayers were fine. Scripture lesson 1 Tim. 2. Much interest in prayer. Many testified. Great rejoicing at times and many good things were spoken.

8:45 a.m.—Music by Grace Kinser. Many friendly greetings.

9:15 a.m.—Song service led by J. O. Hamilton with Nell Thomas at piano. Prayer by J. R. Moxley, Louisiana.

9:45 a.m.—Special songs by M. B. Rs. quartet.

10:00 a.m.—General Overseer's Annual Address.

## GENERAL OVERSEER'S ANNUAL ADDRESS BEFORE TWENTY-FOURTH ANNUAL ASSEMBLY

### of the CHURCHES OF GOD

#### Introductory

We are now passing the twenty-fourth milestone in the history of these big annual feasts. It may not be out of place to state here that the first one was held in Cherokee county, North Carolina, January 26 and 27, 1906. They were held in January until 1913, when the time was changed to November, and with a strong feeling prevailing that it would be too long to wait seventeen months for another it was decided to have the next one in the following November of the same year, 1913. Then they were continued in November until 1923 when September was selected. Since that time they have been held in September in this tabernacle.

The question might be raised as to how this could be the twenty-

fourth Assembly when there were two held in 1913. The explanation of this is that in 1918 there was no Assembly on account of the "flu" epidemic that year. By these two incidents or providences balancing against each other the years come out even with the number of Assemblies held.

There may be a number in this presence today, who have only recently joined with us in this institution. Perhaps some of them have not had the opportunity of reading the history of these Assemblies. For this reason, and to the glory of God, I feel that it might be in order to state that your humble servant who is now speaking has been blest with health, strength, and God's providences to preside at every one of these annual



feasts. And I think with only two or three exceptions I have held the gavel at every regular session. Once or twice at night I felt forced to attend to some important office work and once I was requested to meet with one of the committees during the afternoon. I feel like praising the Lord now for His wonderful care in preserving my health and life so I could attend all of these wonderful feasts. And I suppose I am the only one in this presence that has had this wonderful privilege.

It might be well to mention another thing here that may be of interest to many. And that is, in regard to the way I got in this position and have been kept in it so long. First of all I will honor God and His providences for it. But going back to the beginning it came about in the following manner:

When the first Assembly was called I was pastor of the local church where it was held. Being pastor I felt it was my duty to call the house to order and open the service. This I did, and when the time came to select a chairman I was unanimously agreed upon. And was unanimously chosen from year to year until the ninth in 1913. When the time came for the selection of General Overseer that year the Holy Ghost seemed to wrest it out of the hands of the Assembly and took such complete charge of affairs until it was believed by perhaps all present that the Overseer had been selected by the Holy Ghost and anointed for the position. Then the next year the Holy Spirit took such powerful possession of the meeting and selection and made it so clear that the selection was final that I was afraid to mention it any more for fear I would grieve the Holy Ghost. And the

whole Assembly seemed to feel the same way.

Well, I have only touched briefly upon this subject, but enough to show that I did not put myself in the position. And it cannot be truthfully said that I am a self-styled leader and holding this place for selfish motives. A careful reading of the history of the previous Assemblies will show this. But after it was conceded that the Holy Ghost placed me in this office it was not in me to retreat, or rebel against God. But like Paul I have tried to "magnify mine office" (Rom. 11:13), and be an honor to God and the Church of God. And many things have occurred to make me know my calling the same as I know God called me to the ministry. And all of the ministers in this presence today know without the shadow of a doubt that the Lord has called you to preach. Isn't that the truth? I would be afraid to back down. You would be afraid to back down. In fact, I feel about as Paul expressed it, "Woe is unto me, if I preach not the gospel." (1 Cor. 9:16). And doubtless every one of you ministers felt it that way before you gave up to God and said with Isaiah, "Yes, I'll go, Send me." And, beloved, I am going to humbly acknowledge today that I feel the weight of the call to the position I have held for these years even stronger than I felt the calling to preach at the first. And the anointing, O the anointing is indescribable. This anointing has carried me far beyond the natural. Over and over I have said, It is God, He did it. Indeed, had it not been for the unbounded faith in the call, doubtless I would have backed down and given up in despair when the battle got so hot six and seven years ago. But no, God held me up and

kept me through it all. And I know far better now than ever before that God has raised me up for this very purpose as many of you could gladly acknowledge this day.

Why, don't you think that if God could stir up the heart of a heathen king, as He did in the person of Cyrus to make a proclamation to build a house at Jerusalem, to fulfill the prophecy of Jeremiah, that He could stir up the heart of one of His humble followers in these days to fulfill many of the prophecies written in our Bible? In fact, that is all we are doing, just fulfilling prophecy. I did not know it when I started in this institution on the thirteenth day of June, 1903. But later on it became clear that this very movement—this very institution that we all love so well today, and for which we are so zealous, is rising and moving as it is this day in fulfillment of prophecy just as truly as John the Baptist was the voice of one crying in the wilderness. O, I become deeply affected and enthused when I strike this chord. And it causes a vibration in the heart strings of every one that is tuned up to the same key or pitch.

Doubtless many of you would have retreated or withdrawn from the battle field long ago as the shot and shell flew thick and fast about you, but you remembered that you were truly in the institution that is fulfilling prophecy in the last days and that knowledge heartened you up so powerfully that nothing could move you from your steadfastness, because of the revelation God had given you at some previous time. And I tell you this now at this Twenty-Fourth Annual Assembly, that God is still going to let enough oppositions, and shakings, and difficulties, and quakes like earthquakes, come upon us that

will shake out everybody that can be shaken out. He is looking to get an army of soldiers that know so well that we are right that nothing at all will ever be strong enough to make us doubt. I believe this with all my heart. But those who are ever shaken out hereafter will surely need to be pitied, for I doubt if they can ever be recovered. I do not make this statement without some backing or signification from God's Word.

"Yet once more I shake not the earth only, but also heaven.

"And this word, Yet once more, signifieth the REMOVING of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." (Heb. 12:26, 27).

No, I did not start this institution. I was not its founder. Its founder was the man that spake as never man spake—He that said, "upon this rock I will build my church." I only found that which had already been built many centuries before. Others were also engaged with me in the search. Its rules and laws were discovered written in the Bible. The only thing we had to do was to apply them to ourselves and submit to them, which we did. And additional light and knowledge have been imparted to us year after year until many of us feel that the sun is now almost at high noon, because the view is so clear and beautiful.

Those who started with me, and whom I believed to be ahead of me in the search, well where are they now? But I drop the curtain and pass on. It is a source of happiness to me to be here today surrounded with the hundreds of my brethren, sisters and fellow-laborers upon whom I can depend. I can scarcely refrain from quoting a few words from one of the prophecies that evi-

dently point us out just as we are now situated at this hour. Whether this prophecy does actually mean us or not, it is a good comparison and fits us well.

"The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

"Then shalt thou say in thine heart, Who hath begotten me these seeing I have lost my children?" (Isa. 49:20, 21).

Those of you who were with me in the 1919 Assembly when we were packed together like sardines, and so tight that collections could not be taken, but the money was handed over the heads from one to another until it reached the platform, will more readily understand the meaning of this Scripture and our comparison. The house was too small. The people were packed, and I mean PACKED. And they said "this house is too small for us, we must have larger quarters for our Assembly." And we got a larger place the very next year and lost it three years later with many of those who had traveled with me for years. Now read the prophecy carefully and see how well it applies—surely it must mean us.

"The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell."

Call attention to the word "again." This means that it had been said at some previous time, and there has been such an increase since the others were lost, that now we are packed and jammed again. Isn't it true that we regret that this tabernacle is not larger? And, in fact, this very thing has been said by many, "The place is too strait for

me"—this tabernacle is too small for us. Why, isn't it clear that we are fulfilling prophecy? And of course not only this one, but many that can be pointed out. And knowing this so well is what makes us so happy, and to every impossibility that springs up before us we cry it shall be done and take even longer strides and shout as we go forward, All things are possible with God, and all things are possible to him that believeth.

And I am just as happy with the children I have now as I was with those I lost, and in fact, it seems that I am much happier, because by losing the others and now having all of these, and hearing them say AGAIN as I heard the others say, this house is too small, makes me know so well that we are in harmony with Scripture that I can scarcely contain myself or keep in bounds. I don't believe anybody knows how I do feel. And then when I know so well that God has done all of this that He might work all things after the counsel of His own will, and even without my knowing it, it seems almost unbelievable. And when it comes before us so plain, how can any one be a doubter about whether God knows His business or not, and whether He is able to attend to it or not? Yea, every line, every sentence and every verse and prophecy in that Book has to come out on regular schedule time without one one-thousandth part of a second's variation.

I am a believer in God's Bible and I am exceedingly happy because God is putting me through my part in its fulfillment. I am on the stage—you are on the stage in this drama. Knowing this is enough to make us happy as we are this day. How could we afford to stifle or smother our shouts of praise to God? Talk about happi-

ness, who could be happier than the man that suddenly awakes to the fact that he is actually a chosen vessel in God's great drama of the universe? O, I wish I could put it out to you just as I see it. But only God Himself can reveal it to you so you will know it perfectly. O God, let Thy revealing power be intensified and

amplified here among us this day we pray!

"With this blessed hope before us,  
Let no harp remain unstrung,

Let the mighty heavenly chorus  
Onward roll from tongue to tongue:

Christ is coming!

Come, Thou blessed Prince of peace."

### Mastering Constructive Problems

One year ago we decided that our reconstructive work had been so faithfully done, and that the reconstruction specifications had been so well followed to the end, that there was no need of continuing that line of work any longer. The next thing was to inaugurate a constructive program, which we did, under the title of "Our Big Business Program." True to the nature of things and people, some problems have presented themselves to be solved. It is not always easy to direct the water of a river into a new channel. It some times forces its way through the embankment and plunges into the old channel again at times when the rise reaches flood stage. But the skill of man is hard to conquer and engineers are not the men who give up when difficult tasks arise before them. If the first attempt does not succeed they soon inaugurate some improved plans and start at it again.

The history of the construction of the Panama canal is quite lengthy and of more or less interest to the American people and to the world. That was a colossal work and the difficulties met in its construction were almost insuperable. The project of joining the two great oceans had existed for centuries. But not until the year 1882 did the plan take tangible form and the work actually started. The company failed and

went into the hands of a receiver in 1889. Five years later the receiver resumed the work and continued until 1904 when the United States government undertook to complete it. After ten years of work and the expenditure of over three hundred millions of dollars, the work was completed and opened for traffic. By mastering the constructive problems in connection with the construction of this gigantic water way has not only lessened the distance from the Atlantic to the Pacific, but doubtless has cheated the tempests about Cape Horn out of thousands of lives. Until the Panama canal was constructed many vessels and lives were lost in the furious tempests that beat about Cape Horn by mariners undertaking to go around the Horn which was the only route from the Atlantic to the Pacific. By mastering the many constructive problems in connection therewith shipping from ocean to ocean in that part of the world has become much safer. And in one year alone from June 30, 1918 to June 30, 1919, two thousand three hundred and ninety-six ships with a total tonnage of seven million one hundred and twenty-eight thousand passed through that canal.

Many and varied examples of mastering constructive problems could be given. But this one may be sufficient to illustrate what I

want to here. We have some constructive problems before us, but since we know of others mastering their problems, it gives us courage to believe we can master ours. And, in fact, we feel that ours are of more importance since we are dealing with eternal matters. Why shouldn't they be, when we have been chosen by the providences of God to act for Him in a certain course so near the end of the world? And I suppose we feel just as responsible in our sphere as the contractors did who were doing their part in the construction of that gigantic canal.

It is well to mention here that while the construction of that canal was actually in progress, great slides of earth and sand would occasionally swamp the workmen until they would be compelled to cease for a time and make preparations to prevent the same thing occurring again. But the United States government was behind the project and the work was forced on. No matter how gloomy the way looked to the workmen as they battled away against the slides and obstructions, it had to be done. There was no give up by the engineers and those who were overseeing or superintending the work. Nothing but success was expected by the government authorities. They were sure to win at any cost, and they did. But it took an outlay of millions of money and ten years of hard labor to accomplish the task.

Under our constructive program we have labored but one year. Many problems have sprung up to be solved and mastered. Not all have been mastered yet, but give us time and see what the results will be. Our program calls for the gospel of the kingdom to be put into every county in every state where we have churches, and in every state in our

United States of America and in every country of the world. In order to assist in carrying out this program the Victory Leaders Bands for the young people, the Womens Missionary Bands and the State Overseers Pay Association were inaugurated. These were all started or authorized at our last Assembly a year ago. They were to be recognized as helps along with the Sunday schools and the White Wing Messenger. Well, we are sure some progress has been made, but not without some slides and hindrances occurring to delay the work. Some of the churches went right to work to put the machinery into operation, and have worked faithfully on through the year. Some have been hindered by not having skilled workmen and the progress has been slow. I have been told of a few of the churches raising the question as to whether it was according to the Bible to have these inside organizations or not and have spent most of the year in doubting, and thus have done nothing. But the overseers have been patient and worked on the best they could without the full-hearted, whole-soul support in some respects that should have been given them.

These are some of the problems to be mastered, and I feel that they must be mastered. Our workmen are to be trained until they can be recognized as skilled workmen. The Assembly will assist in the training of these unskilled workmen provided the workmen themselves will give attention and be apt scholars and try to learn. As for those who have spent the year in doubting, I am afraid they are far in the rear. As to whether they will ever catch up or not will wholly depend upon themselves. If they lose interest to that extent that they will not mind stay-

ing at the foot of the class I am afraid they will soon drop out entirely and others will take their place. But if they accept and act upon the admonition of our great leader of the Church the Apostle Paul, and study to show themselves approved unto God, workmen that will not be ashamed, they may yet succeed.

The purpose of the Victory Leaders Bands is to make the meetings a kind of training school for the young, so that they may be trained in the work of the Church and at the same time keep up their spirituality. The original intention was to train them until they may become skilled workmen so they will soon become so well qualified that they can fill responsible positions. One thing that prevents a more rapid growth is the lack of skilled and well qualified workmen. This is a problem that must be mastered. And even if there are occasional slides that block the progress, the slides must be shoveled out of the way, so the construction work may continue at a rapid rate of speed.

The Womens Missionary Bands are for the purpose of propagating the interests of missionary work. Their principle work is to raise means to increase the Missionary offerings on the second Sunday of each month. It is the business of the different local bands to work out plans and methods to get the money. Some of these bands have already done good work. Not only have they been the means of increasing the regular second Sunday collections, but they have prepared bedding and clothing to assist the orphanage, and gathered up second hand clothing and sent to the Bahama Islands to help the poor. The interest among the women in this respect has increased rapidly

during the past year. And many of them within my own knowledge are happy in the service. But there are also constructive problems within the Womens Missionary Bands to master. Not only should they continue their work, but I feel that some of the hindrances must be entirely wiped out so that they can do more effective work and a greater work in a less period of time. And the obstructions that have prevented an organization to be effected in every local church should be rooted up and cast into the sea. Mastering constructive problems should be the slogan for the next year. The work for one year has given evidence of good success. It only needs to be encouraged and prosecuted more vigorously to make it show its strength and importance. In fact now, at this early period in its existence, I doubt very much if we would be able to keep our missionaries on the field if their work should cease. But we do not expect it to cease. By the help of the Lord we shall master every problem and continue our Big Business Program—constructive work.

In order to assist in the propagation of this yet to be mighty institution, and to more fully complete the organization, I am going to recommend that this Assembly make provisions for the appointment of a woman missionary secretary as an assistant to the General Overseer, whose duties shall be to keep in touch with every band leader by correspondence, and assist and encourage the work of the local bands in a general way, and to write inspirational messages pertaining to the band work to be published in the White Wing Messenger, and also to get the band work started in local churches where there are none. The messages and

general work to always be subject to the approval of the General Overseer.

I confess I am considerably enthused over the promising future for this sublime and magnificent institution. I think I can see the time coming when it will become as indispensable as an auxiliary of the Church as the Sunday school and our publications are now. And I believe a capable woman to act in the capacity as mentioned will not only add inspiration, but by her efforts will accomplish much good in putting over the activities that properly come under the jurisdiction of the band work. I believe this move will be one of the aids in mastering our missionary constructive problems and probably the most important of any. I do know this that when women once get well organized their strength becomes almost invincible, and their courage and ability to put things over is almost unlimited. And I often refer to Paul's instructions where he tells the Romans to assist Phoebe in whatsoever business she had need of them. And then adds that she has been a succourer (help or aid) of many. And this indicates to me that she was a solicitor to gather supplies for the purpose of helping others. And this comes right along in harmony with the activities of the Women's Missionary Band.

The next to consider under the head of Mastering Constructive Problems is the State Overseers Pay Association. That the office of state overseer is indispensable is without question, but the problem that we are up against is their support. But it is our imperative duty to master that problem as well as all others. And, as stated above, by the help of God we can do it. In fact the overseers are the chief engineers of the

construction work. We cannot do without them in our construction work any more than the United States government could have done without the engineers in the construction of the Panama canal. And the problem of their maintainance must be mastered. The state overseer is one officer that must be kept right on his job all the time. Even pastors or evangelists could stop and do secular work with less danger to the success of the work than the state overseer. In mastering our constructive problems, however, we do not expect to give up until all of the ministers can be kept right on their job continually. But now we are discussing the problem with reference to the state overseers.

I feel that we made a long leap in the right direction at the last Assembly a year ago in instituting the State Overseers Pay Association. Get this movement in good working order and much will be accomplished. This is for the purpose of increasing the fourth Sunday collection. This fourth Sunday collection is specially for the State Overseer. In some instances the State Overseers Pay Association has done good work, but the lack of good organization in some localities has been the cause of very little being accomplished. That is, for some cause, the members of many of the local churches have not been properly organized according to instructions given by the Assembly through its Big Business Program, neither have they been properly instructed. In order to master this problem it may be necessary to conduct an investigation to locate the cause of this association being inoperative in some places. The cause might be traced to some cave-ins or slides or to unskilled workmen. At any rate, I am just as sure of master

ing this part of our constructive problems as I am of others. In fact it must be done, and the overseers must be kept on their job.

As a means to more fully master the problem of support for the overseers in order that they may more vigorously prosecute their work in their respective states I suggest that this Assembly authorize the General Overseer to select a commission in each state at his own discretion to be composed of three or five persons, either men or women or both, whose duty it shall be to study this problem, in conjunction with the General Overseer, and institute and execute such methods as may be necessary to provide reasonable support for their overseer. And that the General Overseer be given full latitude in connection therewith until the problem is fully mastered.

By making this proposition I do not advise any change to be made in the present system. Let the system now practiced continue, and if the commission working jointly with the General Overseer can succeed in mastering the problem by the use of the present method, then no other will have to be added. But in case a better and fuller organization and practice of the present method fails, then something additional may be put into action. Let it be the duty of each commission to see that their state overseer is supplied with reasonable support and necessary expenses.

In case the Assembly should endorse this plan of procedure then I suggest that the time of service of this commission expire at the next General Assembly after the appointment. I also suggest that the General Overseer be given authority to make any changes in the personnel of any commission at any time during the

year as he may think best for the good of the cause.

May it also be understood that the introduction of any system, shall in no case interfere with any method already practiced in any state. And in fact this is not meant to supersede or supplant any plan adopted by any state to care for their overseer. It is only intended that these commissions and the General Overseer undertake to work out some plan to supply the lack in case the other methods have failed. The real object in all of these suggestions is to work out a method or methods to furnish a support for the state overseers so they can work their state in such a vigorous and systematic manner, that they can fully evangelize every county, city, village and hamlet, as well as all the rural districts, and establish churches and keep them moving on in systematic order so they can be a help in evangelizing other states, nations, islands, and the entire world.

It was the mastering of constructive problems that gave Israel that wonderful prayer house and place of worship which we now refer to as Solomon's Temple. No matter what the constructive problems were, Solomon and his assistants mastered every one of them. To accomplish this task it required the aid of 150,000 men and 3,600 overseers to oversee them. It took seven years to construct that magnificent building. But he never quit and gave up because of difficulties and hard problems. He finished the work God gave him to do. And after it was finished and everything set in order he was visited by the Queen of Sheba.

† "And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

"And the meat of his table, and the sitting of his servants, and the



attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

"And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom:

"Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.

"Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom." (2 Chron. 9:3-7).

All of this was said to Solomon after he had mastered all of the constructive problems incident to the construction of that great house. But in referring to this same story Jesus Himself said, "Behold, a greater than Solomon is here." (Matt. 12:42). And we well know that Jesus is greater than Solomon. And since Jesus said He would be with us to the end of the world if we would teach them to observe all things that He had commanded His holy apostles, then we have Him to assist us in mastering all of our constructive problems. And with His help we can master all problems that confront us. And we do not mean to undertake any thing that is contrary to His will. Thus we will move boldly on at His command.

#### Scriptural Authority

A picture came vividly before me. A large number of people were gathered together in a standing position. Some had their hands lifted in the air, others seemed to be crouched down, but none were still. There was a constant moving and mixing. They were all confused and nobody seemed to have any authority or control over them. They were a mixed multitude of peoples and nations of the world. Some seemed to be in deep distress while others appeared less concerned. But all were more or less troubled. The word "chaos" came forcing its way to my mind. Immediately following came other words which, when they were all put together read, "Scriptural authority brings order out of chaos." Then came rushing in almost at "breakneck" speed the words, "Helps and governments are the Scriptural authority." Hours and even days have passed by and still the picture hangs suspended be-

fore my vision. I conclude the Lord wants to reveal some truth to me, and I wait, meditate and pray. With confidence and patience I await the revelation of truth.

Government is alright; helps are alright; but what about the governments? I have read in our Book where the prophet says that "the government shall be upon His shoulder," and also where the same prophet says, "Of the increase of His government and peace there shall be no end." But this does not tell me anything about the governments. I have to look elsewhere for information concerning governments. The subject becomes intensely interesting at once. I want to know all there is in connection with this subject. And although I want to know all, I realize that it may be a long time before I do know all. But thanks be to God for what I do know.

I made some reference to this sub-

ject last year, but perhaps it may be necessary to refer to it again in order to emphasize it and get it more fully before our people. I surely believe that every available means should be used that will promote the great cause we represent. And it appears that the idea of "governments" is rather new to some of our people. And some have raised a question about a part of our big business program probably because of not understanding about the "governments" that are to be set in the Church to be used to propagate the wonderful institution. I have been informed that a few of the churches refused, or at least failed, to put a part of our big business program into operation because they could not see the Scriptural authority for some of the inner organizations suggested by the program. For this reason I feel it necessary to repeat from my address last year.

We are always patient with those who do not understand, and take all the time that is necessary to inform and educate them on any advanced lines. We always teach that we have Scriptural authority for all of our activities and teachings. And when any of our activities are questioned we feel it is our duty to give a reason and make everything clear and plain. Things of real importance have been gone over the second and perhaps the third time in some instances in our Assemblies, for the purpose of making them clear, and to more fully convince some of our people that the practices we have recommended have not been without Scriptural authority. In fact, we like for our people to be thoroughly convinced so they can go into it whole heartedly. And although it is often

good to go on and obey without knowing yet we want them to know sooner or later.

There is a story told of a captain and his men who had been cut off from the main regiment or company by some maneuverings of their foes. The fighting was fierce, and the little company was in great danger of being totally annihilated. The captain kept up his orders to load and fire, load and fire, until at an opportune time he shouted, "lower your guns, fire!" Of course they obeyed without question because that was their sworn duty. But the next command followed quickly, "run!" The soldiers learned afterward that the object in lowering their guns was to shoot into the ground and raise such a dust that they could escape before the dust cleared away. As stated above, there may be times that it is very necessary for our people to obey without knowing all about the Scriptural authority, yet we do want them to know as soon as practicable.

Now let us return to the subject of "governments," and some of the reasonings and instructions given at the last Assembly:

"Under the head of Helps and Governments I wish to offer some suggestions and reasonings for consideration. In the minutes of the Twenty-first Annual Assembly appears a list of auxiliaries that were considered important helps to the Church but not specially a part of the Church—that is, the Church could be Church without them. But in giving the subject more attention we have concluded that some of them are indispensable, even if not a part of the church. But they are recognized as helps, only. It is not my purpose to discuss this point nor specially comment on these helps, but

I wish to call attention to the next topic of the series that follows in the outlay as Paul gives it—Governments. Since these auxiliaries which are designated as helps are to serve in promoting the interests of the Church, then it would naturally be supposed that governments are to serve for the same purpose. And since these helps and governments are set in the Church, then does it not appear that there are expected to be some institutions, governments, associations or societies formed inside which are to be composed of members that are to serve to promote the interests of the Church similar to the helps? Here is the setting according to Paul's statement:

“ ‘And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, then gifts of healings, helps, governments, diversities of tongues.’

“Another Scripture reads,

“ ‘And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers:

“ ‘For the perfecting of the saints, for the work of the ministry, for the edifying (building up) of the body of Christ’—The Church of God.

“We know that the apostles were men, we know prophets, evangelists, pastors and teachers are men. But helps and governments are considered as something else only operated by men. And these helps and governments are set in the Church for the purpose of promoting the interests of the Church when in operation. If they are not operated they are a dead letter. Isn't that true? Then since these helps and governments have been set in the Church the same as the apostles, prophets, evangelists, pastors and teachers, why not undertake to get some benefits from them? Do we not need to make use of

every available means that God has provided, and put them in operation, in order that we may carry out our constructive program in a manner that will yield the greatest results?

“It was Jesus who said that the children of this world are in their generation wiser than the children of light. Jesus did not say that it should be that way, but only stated that it was that way. The indication here is, that Jesus wanted to nudge us up a little and get us to be as wise as the people of the world in the promotion of the work of the Church. Now if that is it, we are quite short yet in Church organization. That is, the organization is not yet completed. The Church or government has been instituted and we are functioning as the Church of God. But the governments within the government are not in full operation yet. It must be admitted that provisions have been made for the operation of governments within the main government.

“To assist in explaining my meaning I will use the government of the United States for example. Then within that government and not antagonistic to it, but always in keeping with it, are many municipal governments—the states, the cities, the counties, the manufactories, banks, churches, corporations of many kinds both small and great. And all of these local self governments contribute their part in making the United States government the colossal and gigantic government that it is.

“New read a prophecy concerning the Church of God which is designated as the Lord's government.

“ ‘For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: 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."

"Doesn't the statement, 'The increase of his government,' resemble the statement made by Paul that governments are set in the Church? In other words, is it not the governments within the government that makes the increase?"

"To further help to make clear the use of governments within the government of the Church I here undertake to mention a few governments that are already working, and suggest some others that might be put in motion. We have a Sunday school here at this tabernacle of around 250 members that operates under the auspices of the Church of God. While it is organized and operated by members of the Church of God it is a local self government. That is, the school itself selects its officers and attends to its own business and regulations, bears its own expenses and contributes money to the Church and lots of good influence besides. And quite often from within its pale come members into the Church.

"Now since the Sunday school has proven to be such a strong factor in promoting the interests of the Church, why not find a place for other governments? Why not encourage our women to organize associations or societies for the promotion of missions, tract distribution, house to house visiting for religious purposes, helping the poor, etc.? After the same order of governments within the government could be organized a special young people's association that could take in the young people of all the churches—make it a national organization. Men could also organize to promote the interests of the Church in many dif-

ferent ways. It takes good organization to collect money for Church extension work as well as the regular expenses.

"When men of the world undertake to put over some project, the first thing they do is to get organized. Get a lesson from the two leading political parties this year. Each wants to out do the other. They first start their national organization, then the states, then the counties and every town and almost every voting precinct is to become a special post to operate to win votes. They have their national headquarters, their state and county headquarters all chained together similar to the chain stores and other big corporations of the country. This is the way the men of the world do it. And Jesus says they are wiser than we are. I confess I do not like to lay under that charge. I believe we, directed by the Holy Spirit can put over some big business for God by a careful application of Paul's rule of governments within the government."

It may not be particularly necessary to give additional reasonings and proof texts on this subject, but since the Lord's government is to increase in such a manner that it will have no end, then why not expect Paul's governments that he said were set in the Church to be revealed from time to time to supply the means by which there will be a continual growth and expansion? And as if God is determined to make this increase or growth the prophet adds that "the zeal of the Lord of hosts will perform this." That is, the zeal of the Lord will compel this increase. And I wonder if that compelling power is not getting in behind us in putting these governments within the government or in the Church into operation. If this is it, then I

feel that we should be zealous about their operation and master every problem in connection therewith until all are in perfect order and operating for the purpose for which they have been instituted and set in the Church.

After having gone into this subject thus extensively, and rehearsed some of the reasonings given a year ago, with additional proof and instructions, surely all doubts will be removed until all of our people will become zealous for the full operation of the young People's Victory Leaders Bands, the Womens Missionary Bands, and the State Overseers Pay Association, and look forward with pleasure for whatever else may

be coming next. It will surely be seen now that we are not adding anything to the Scriptures, but only trying to put into practice more of what is contained therein that had hitherto been hidden. Who knows but God is revealing some things to us that have been hidden from the wise and prudent? (Matt. 11:25; Luke 10:21). And we do know that some things are to be revealed to the Church in the last days that others will not know unless told by the Church. (Eph. 3:10). It is evident that we have a wide scope from which to collect many precious governments and still remain within the limits of Scriptural authority.

#### Reference to Our Big Business Program

It has been quite interesting to me during the past year to find so many of our workers so much enthused about our big business program launched at the Assembly a year ago. In fact, I have been overjoyed at times to know of the vigorous effort made by most all of our overseers especially, to put every part of it into successful operation. In several places to my knowledge workers have gone out from local churches ten, twenty and perhaps fifty miles in different directions and held prayer meetings, started up Sunday schools and revivals. This is fine and I wish to encourage that kind of work another year. Let us not stop until every local church becomes a kind of headquarters or hub from which the workers will run out to spread the good news. And in this way people who feel the call to the ministry can develop their gift and prove themselves worthy to be recommended for license later on.

The efforts made by some of the overseers to touch every county in

their respective states have been a source of joy to me. And while the reports of the overseers have only shown one who has been successful in this particular work, yet others have made such advancements that doubtless another year will put them over the top. And the overseer who mastered the problem in his state by strenuous and valient service is certainly worthy of our admiration. And who knows but the angels watched his movements with admiration and wonder as he and his faithful corps of workers bounded on and on from one county to another until the last county was touched and the flag of conquest and victory hoisted to the top of the mast therein? The cost of this conquest in the way of sacrifice, privation, sleepless nights, hardships of different kinds, stretches of faith, anxiety, tired feelings, exposure, etc., may never be known. But it is a blessed satisfaction to the hero in this achievement after it has

been accomplished and he had the joy of giving the report.

Perhaps others are deserving of much credit and honor who made the attempt and failed. They may have worked as hard and faithful—may have endured similar privations and hardships without reaching the goal. To such as these I offer a tribute of praise, and add that my admiration for you in making the effort is unbounded. I admire the man that tries and fails rather than him that sits back and makes no effort and says it can't be done. But all of the overseers have been faithful the past year and it appears that all have made good runs and done excellent work.

Carrying the message into every state not yet occupied by us has been quite difficult. I consider that almost nothing has been done by myself in this respect, although some attempts have been made. And a few tracts and papers have been sent into some of these unoccupied states. But we have attempted to lay a good foundation so that the work may be more vigorously prosecuted with better success the incoming year. I hope to report something done in every state at the next General Assembly. A few of the workers have edged into some of the unoccupied states and commenced to blaze the way and do some pioneer work. This is a start, and we trust that more of this kind of work can be done by the Lord's zealous workers the coming year.

With reference to touching the many countries of the world, almost nothing has been done. We can

scarcely say it is even a drop in the bucket, and if so, it is an extremely tiny one. But we have been successful in landing the Johnsons in China, and along with them went Brother Pitt at his own expense, for which he is to be highly commended. The subject of Foreign missionary work will come under a separate head of its own to be discussed a little more extensively. Suffice it to say here that our efforts to start our foreign work have by no means been a failure. We have started and that is that much in the right direction.

Brief mention has already been made about the Victory Leaders Bands, the Women's Missionary Bands, and the State Overseers Pay Association. The only thing I wish to say here in connection with this part of the Big Business Program, is that, after seeing the progress that has been made by them in one year I feel they should be continued and a more powerful effort made to get them better organized and put into operation in all of the local churches. Our missionary work, both home and foreign, cannot be kept up and the proper advancements made without a powerful organization of our forces behind them. In closing this brief reference to our Big Business Program, I wish to express my appreciation of the good work done in one short year, and the hearty co-operation of those directly connected therewith. I heartily recommend that the whole program be continued indefinitely, and efforts be made to make every part of its activities count for good in the spread of the gospel and the salvation of souls.

### Interesting Information

Many things have transpired during the past year that might be classed as interesting information, but it is not my purpose to go into detail and prepare a long story that might be quite interesting to read ten years hence, but I am going to give some figures that will at least make us feel that we have made some progress. These figures may not be absolutely accurate, but as near as can be expected taken from the reports we get at our office. The treasurer and business manager will give the reports of the money and business, but I shall add another feature that has not appeared before the Assembly in the past. And this is one reason I name it interesting information.

The number of Sermons the past year amount to 21,869. Number of people converted 3,002. Number sanctified, 1,596. Number baptized with the Holy Ghost and fire, 1,062. Number baptized with water, 946. Number added to the Church, 1,406. This bit of information shows more than a thousand increase in membership. And we do not consider this increase, a number to be despised. But rather we think this a good healthy increase which speaks very well when we consider the tremendous oppositions there have been against us in many ways.

There has been an increase also in the ranks of our ministers. Since last Assembly ninety-two have been added to the list. This gives us now a total of 410. That reads good, doesn't it? With this number kept on the field for a whole year, great things can be accomplished. And we never expect to cease until all such

problems are mastered. As soon as we master the problem of supporting the state overseers so they can be kept constantly on their fields, then we expect to take up some of the other problems concerning the support of all the other ministers. In the meantime we solicit the co-operation of all the ministers in mastering every problem we meet.

Another bit of interesting information is the amount of tithes that have been sent to the headquarters' treasurer during the past five years. At the Assembly in 1925 the treasurer reported that he had received \$3,333.72. In 1926 he reported \$3,594.76. An increase over the previous year of \$261.04. The next year, 1927, he received \$5,456.47. An increase over the previous year of \$1,861.71. At the 1928 Assembly the report showed that \$5,085.51 had been received. That year there was a falling off in receipts for some cause to the amount of \$370.96. And now at this Assembly the treasurer's report will show receipts of tithes for the past year to the amount of \$6,107.79. An increase over the previous year to the amount of \$1,022.28. In five years the tithes sent to headquarters' treasurer have almost doubled.

This bit of information certainly reveals to us that our people are more closely conforming to the Bible teaching on tithe paying. And if they are following the Bible more closely in this respect, why may we not expect that they are observing the teaching more closely in other respects? Surely we are making

some gains in spirituality, and increasing the amount of our service to the Master, and why may we not expect God's blessings to be show-

ered down upon us in greater abundance? Surely we can expect this very thing if we continue to be faithful and true.

### Persecutions and Glory

It seems proper at this time to introduce a chapter on the subject of persecutions. It is not my purpose to present any doleful tales to court sympathy or pity, but merely as a part of the Christian standard of religion. Not that the persecutions is religion but according to the history of the past, persecutions are a result of living and acting up to the true Bible standard of religion. Those upon whom persecutions are usually perpetrated are a God-loving, and a God-fearing, joyous and happy people. They do not live under the clouds or in the fogs and gloom of life, but they live in the radiant sunlight of high noon in Christian experience. An example to show the truthfulness of this statement is given by Luke where he describes some persecutions laid heavily upon Peter and John, two of the apostles of our Lord.

"And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." (Acts 5:40, 41).

Another example can be given to illustrate the same statement that those who are persecuted are a joyous set and not gloomy and despondent. The one I give now is not written in the Bible, but it is taken from the history of the early Church and its persecutions. It tells of the hap-

piness of Andrew, another apostle of our Lord, when heavy persecutions fell upon him. An ancient writer tells of this apostle's sublime courage and fearlessness, in the following words after he had been condemned to die on a cross:

"When Andrew saw the cross prepared, he neither changed countenance nor color, as the weakness of mortal man is wont to do; neither did his blood shrink; neither did he fail in his speech; his body fainted not; neither was his mind molested; his understanding did not fail him; but out of the abundance of his heart his mouth did speak, and fervent charity did appear in his words. He said, 'O cross, most welcome and oft looked for; with a willing mind, joyfully and desirously, I come to thee, being the scholar of Him who did hang on thee; because I have been always thy lover, and have longed to embrace thee.'"

The word, "persecution" is defined thus: "The act of afflicting with suffering or loss of life or property for adherence to particular opinions, religious creed, etc., either as a penalty or in order to compel the sufferers to renounce the principles in which they believe."

The word first became current in Christian circles in connection with persecutions inflicted upon the early Church. Jesus had informed His early followers that persecutions would follow the preaching of His gospel and the manifestations of the power of God. And sure enough they came just as He had said. And



really they were not taken with surprise when they came. These persecutions fell upon the early Church at intervals for three hundred years. Besides those early persecutions, Christians have been persecuted at intervals more or less until the present time. But with all the oppositions and persecutions Christianity has never become extinct since it was introduced by our Lord. And it has been estimated that millions have perished under the cruel hand of persecution, but on, on the Christian religion goes to bless other millions if they will accept its proffered benefits.

And we who are coming to the front as representatives of the Church of God that has come to light in these last days have not entirely escaped some mild forms of persecutions. I did not think much about persecutions when the bullets used to buzz and fly about me with others, like hail stones, or when the rocks crashed through the windows carrying havoc and ruin with them. That was some thirty or more years ago. I did not think much about it either when I was arrested in this city back in 1909 for disturbing the peace and carrying on what some people called a nuisance, while souls were getting saved, sanctified and filled with the Holy Ghost. And when four of us were placed under arrest only a little more than five years ago, I still did not think of it so much as a persecution, although I was so happy that I shouted when the sheriff served the warrant. And not until this year when three of us were placed under arrest at two or three different times did I think seriously about persecutions coming upon us. But one evening on my way home from town just after I had been informed that the court had placed a

penalty upon us, it suddenly dawned upon me that this is persecution. Although in a mild form I decided it was real persecution. And never until then did I so fully realize the meaning of the words written concerning Peter and John, given at Acts 5:41. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." It dawned upon me that it was a shame—a disgrace to be arrested and drawn before the courts and a penalty put upon me as if I was a criminal. But it was done, and God allowed it because He counted me far enough along in the Christian grace to count me worthy to suffer shame for His name. I then began to rejoice a little above the ordinary, and I surely think this has been the happiest year of my life. I am now regarding these arrests and prosecutions as real persecutions.

In giving the definition of the word a while ago I noticed it read, "the act of afflicting with suffering or loss of life or property or penalty in order to compel the sufferers to renounce the principles in which they believed." Well, we have suffered the loss of property, have been forced into debt to pay court costs and penalties or fines put upon us. Besides this, some of our local church property has been confiscated and taken away from us. Some of the very property that we had accumulated for the Church long before most of those who got it ever knew anything about the Church. And some of our local church houses have been broken into and possession taken of them and we locked out. And we went out in the open air to worship and into our private homes for prayer meetings rather than raise a fuss and go into court. I am now

beginning to count all of these things persecutions. And whatever else comes along to drag us into court will be considered persecutions. But according to the way it has happened before it will add more joy to the great amount we already have and will turn out to the furtherance of the gospel.

Three or four of our ministers and workers on the Bahama Islands have recently served some terms in jail and I think they are out now only under bonds that some friends have made for their temporary release. We are arrested, jailed, fined and forced into courts like criminals, and yet we are doing our best to get people saved so they will never be criminals. And still we are counted as criminals. But what are the crimes we have committed? We are only doing our best to cling to the Holy Bible, the blessed Word of God. And our lives are unspotted when comparing us with criminals. I think we must be getting pretty well along up the mountain steeps in spirituality to be counted worthy of suffering shame for His name—the Church of God, the name He gave it when He said to His Father, "I have manifested thy name unto the men which thou gavest me out of the world" and "I have kept them in thy name." (Jon. 17:6, 12).

But we pray for our persecutors in a similar manner to the way Jesus and Stephen prayed for theirs. They do not understand us, they do not know what they are doing, therefore they are to be pitied. But who would want to affiliate with a body of people (I say it tenderly) that would undertake to keep us from saying that we are members of the Church of God of the Bible and from serving God as we feel guided by the Holy Spirit, and appealing to the

courts for aid to force us to stop? Who would want to lend their support to such a movement? Imagine John and James, Martha and Mary, who were such close friends of Jesus, walking over and supporting the very mob that crucified their Friend. The very thought of such a thing is absurd, isn't it? Who, that has the love of God in their hearts, would want to support a band of persecutors? And this is my reason for saying with Jesus, "Father forgive them; for they know not what they do." And I am sure there are many precious people who have taken upon themselves the role of persecutors and do not know it. Of course I would pray for them and say, "Father forgive them; for they know not what they do."

I have never before felt like making these statements in public and giving the explanations as I am now doing, but I feel pressed in the spirit to do it at this time. Doubtless it has a place now as it has not had before. But I walk softly and in the fear of God while I do it. I carry no hatred, no malice, and rather say like Joseph to his brethren, "God meant it unto good." But the climax of all this is at hand, and I feel that God is going to work a work soon that will make many ears tingle when they hear it. I believe God is going to do something in this Assembly, if we will give Him a chance and not hinder His work, that will abound to His own glory and turn out for the furtherance of the Church of God in these last days in a manner that many are least expecting. I have been watching God's providences and workings in these seven years of conflict, and you know that the number "seven" often has a sacred signification. And the end of the seven years will soon be here. My

heart even now feels melted with gratitude to God for the way He has kept me, for the way He has kept you, my comrades, in battle. Some of our comrades have fallen—they have passed on to their reward, but we are still here and just as fresh and even better prepared for the conflict than we were seven years ago. God meant it for good, and truly the past seven years of conflict have been years of spiritual profit to me. The statement of Paul has been true in my case—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28).

I do not hesitate to say that all that has taken place during the past seven years of conflict has been a help to me in preparing me for the mighty constructive work that is being launched. That I am one of the called ones according to His purpose also is no longer a question. And while we will always have problems to meet, but by the help of God I have no fears but we can master every one of them and cast all the mountains of obstacle into the sea and plunge ahead with conqueror's tread conquering and to conquer. Broad fields of conquest lie ahead of us, and by the grace of God we join in claiming the promise made to Joshua, "Every place that the sole of your foot shall tread upon, that

have I given unto you." (Josh. 1:3).

Many good things on the line of conquest and victory are now almost within our grasp. And all of the occurrences and happenings of the past seven years of conflict have moved us nearer to the goal God had marked out for us. He that moved Paul to say that God "worketh all things after the counsel of his own will," is just as surely moving us, and moving things for us, in accordance with His own will.

I now close this chapter on persecutions and glory by quoting from one of authority that wrote as he was moved by the Holy Ghost.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or PERSECUTION, or famine, or nakedness, or peril, or sword?

"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

"Nay, in all these things we are more than conquerors through him that loved us.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39).

### The Sunday School

I will make only brief mention of the Sunday school work. Suffice it to say that the recommendation by the Assembly to select district Sunday school superintendents has been carried out in some instances and good work has been done. But on account of the Sunday schools being

so widely separated in some of the states it has been quite difficult to hold district conventions. However, where it has been possible to hold these conventions good has been accomplished. I see no reason to make any changees or recommend any additional plans for the Sunday school

work at present. I am of the opinion that a more vigorous application of the present system of Sunday school work, together with a greater manifestation of interest and zeal on the

part of the workers is about all that is needed now. Keep the Sunday school enthusiasm burning the whole year through and much good will be accomplished.

### Home and Foreign Missions

I feel quite elated over the home and foreign missionary work that was started at last Assembly. It is hardly necessary to state that we did succeed in putting the Johnsons on the soil of China, because this information has been given through the paper. Yet for the benefit of those who may be here who have not had opportunity to keep up with the work through the paper I might say that the missionary enthusiasm that carried through our last Assembly is still alive. It will be remembered that special effort was put forth to get money to send the Johnsons to China, and they did actually arrive in that far away country near the first of the following December. The reports to be given by the treasurer and letters from China to the Assembly will be of interest to all. I only need to say that the plans inaugurated at the Assembly have been carried out. And now it becomes our duty to press on in the direction we have already started.

I feel that we should give more attention this year to our Brother and Sister Farnham who have been laboring on the West India Islands for around three years. So far we have given them but little support. I think it is time for us to give considerably more attention to them and their work. They could do a much greater work if they could have a better support provided for them. They are quite anxious to give their whole time to the work for the Church, but without more help from

the home land they will be forced to look to other quarters for support. They are willing to work on the best they can as they have been doing, but that is very unsatisfactory. I am anxious for all of their energies to be used for the Lord and His Church. And they are just as anxious for this as I am.

And the Bahamas, O there are the Bahamas! The home of our Brother Stanley. They are doing wonders over there, but their privations are extremely serious while they do the work. Barefooted, half clad, poorly fed and yet on, on, they go. And they are determined to put the glorious message on every island in the group. And Brother Stanley needs to make another visit to the Turks Islands five hundred miles further on. His services are really needed over there to encourage and keep the work going. He needs means for the trip. O, if God would only raise up men or women of means to supply such needs as these. I am quite anxious also for Brother Stanley to sail across to the big Island of Jamaica. We could have a dozen churches on that Island, I believe, in three or four months with the proper skilled workmen that know the people and the methods to use to gather them into the fold.

- I do not advise that any of our people from the States go to these Islands. The natives can do much better than we can and at less expense. They understand their people and the natives understand them.

Their need is means to help with their expenses. The clothing that is being gathered up and sent over there is a real help to them. I wish more of this kind of work could be done by the Womens Missionary Bands as well as others.

The home mission work is receiving some attention, and I believe the

home work is improving with the gathering of funds as started a year ago. The ministers should continue their educational work on the line of teaching the people to give for missions. Improvements are being made in this line of work and we are looking forward to better work all the time.

### The Past Year

The past year has been one of progress. The state overseers are to be highly commended for their faithfulness and the excellent service they have rendered. I wish I could impart to them my heart-felt appreciation for their co-operation during the year. All of them have been in more or less strain on account of shortage of means for expenses and support for their families. But a few have reported that they have been a little better supplied than in some previous years. God has been thanked for this I am sure. But I have noticed that in the very midst of privations they have worked faithfully on and made it through another year. I have tried to encourage them, and have kept in close touch with them throughout the year by correspondence. I have visited the most of them in their states, but was compelled by a force of duties to miss some of them. It has been a source of happiness to me to know of the zeal and courage displayed by these heroic co-laborers in their respective fields. May they live long to continue in the work with us until we may yet win many more battles together.

Out of the twenty-three state conventions held I had the pleasure of visiting sixteen of them. I was only able to give one and two days to the most of them. I regretted very much

that I was forced to miss the other seven entirely. But the reports showed that these seven had successful and wonderful conventions. This was quite gratifying. The month of July was a strenuous month to me. I traveled nearly 5,000 miles and delivered forty discourses. I did much of my traveling at night and worked in the conventions all day and up till near midnight most of the time, and the Lord held me up, gave me strength and health to go through. To Him be all the glory. During the year I traveled in twenty-five states, and between sixteen and seventeen thousand miles. I fell short of the miles traveled last year only 420. I did all of this traveling in day coaches and automobiles or busses. I did not feel that I could spend money for sleepers. I tried to be as economical as possible. At restaurants I usually spent fifteen cents for meals, and quite often I made out with a ten cent lunch. After I got through the year I counted up carefully to see what my receipts and disbursements were. And what do you think? My entire receipts from all sources amounted to \$2,158.18. My disbursements, aside from my home expenses, which includes food, clothing, etc., and gifts to the Church in collections and other ways, amounted to \$1,331.98. This leaves a balance of \$728.98 for

my home expenses, gifts, etc. Well, praise the Lord, I got through and still feel happy and strong. During the year I delivered 165 discourses, prepared a message of around 3,000 words for every issue of the paper except one, which was sent out while I had an attack of the "flu," did other work in preparing the paper besides, dictated thousands of letters, kept a close watch on the ministers, and did what I could to help many of them through their problems, and perhaps a thousand other things that are included in the office work, and work as General Overseer and Super-

intendent of the United Bible Institute.

I give this information about myself and the work I have done, not to boast, but because I feel I owe it to the Church in general. Since I am your servant I feel I should give you a report of my work so that you may know I am giving my full time and energy to the one business and nothing else. And to inform you that it takes my entire time to keep the work going. And even when I have put in my entire time for a whole year I have not done all I wanted to, or accomplished as much for the Master as my aspirations demanded. But I feel happy because the year is closed out with real victory.

#### Division Vs. Unity

Since there is such a determination on the part of the spirit of division to overthrow the spirit of unity I feel I should add a chapter under the head of division against unity. I think of unity as a small force undertaking to come into prominence, and every time it begins to show itself and make its way upward the much more powerful force of division pounces upon it and growls, snaps, tears, pulls and beats the smaller force so terrifically that its life is threatened in a manner that at times it seems there is no chance of recovery.

These are days of division, discord, separation and disagreement. The spirit of discord and divorcement seems to be racing through the world and is getting in its deadly work in every quarter of the globe. It climbs into the legislative halls of all nations, and perches itself on the highest seats of the homes of the people. It prospers in political circles and rides triumphant in broken up homes

and divorce courts. And it has the audacity to become prominent in religious circles. It often breaks in where least expected and causes feuds and hellish disturbances. If it were an animal I would speak of it as a ferocious beast. If it were a chemical I would call it some kind of narcotic or nitroglycerine. If it were a place I would name it hell.

This ferocious beast, this deadly poison, this mightly explosive and hell are all united in battle array against unity. And since discord and division exercise such unbounded authority and power the multitudes of mankind fall in with that dominating spirit and fall out among themselves and spend much of their time fighting against one another to their own detriment and eternal loss. Such doings are unwise, to say the least. But that is the way the world is going, and of course we cannot rule the world. The serious thing about division, however, is that it has declared war on unity, and under-

takes to exercise such intensive dominating power that unity has but little show, even where it is of the utmost importance for it to reign supreme.

We have pledged ourselves to obey the Bible. The Bible enjoins unity among God's people. The standard for us is unity and we want it. Jesus prayed for it and we want His prayer answered in our behalf. A little further mention of the standard is that we should all speak the same thing, and that there be no divisions; and that we be perfectly joined together in the same mind and in the same judgment. The Bible is against us having divisions and we must not have them because we took the sacred obligation that we would obey the Bible. And if there are divisions, is not that a sign that somebody is not obeying?

But I think we are getting along nicely now. It would be a serious thing for some one to slip over into the forbidden territory and play the role of our mother Eve when she ate the forbidden fruit. We are told of a certain person that will come around and sow discord. The Bible describes him as "a naughty person, a wicked man." (Prov. 6:12, 14, 16, 19). And it also states that God hates a man that soweth discord among brethren. The Bible also gives special instructions to avoid those who cause divisions and offences contrary to the doctrine which we have learned. And the doctrine we have learned was given to us by Jesus and His holy apostles. And there is something in our make-up that moves us to continue stedfastly in the apostles' doctrine. It is not our purpose to be moved away from the hope of the gospel which we have heard and received.

Surely we have none in our ranks

now that want any more divisions. We feel we have had enough of that kind. O, surely we have none now that would want to sow discord and thus draw the hatred of God upon themselves. I cannot think of any one now in our ranks that would undertake to cause divisions and by so doing put themselves out to one side to be avoided or shunned by the true followers of Jesus our Lord. I feel that the whisperers, backbiters, wirepullers and political tricksters have all disappeared. We are now in blessed unity. Let us stick together and stick to God and His Bible so closely that the vilest foe will not be able to start the least part of a wedge between us. Paul describes us as being perfectly joined together and compacted. Instead of entertaining any thing that would have a tendency to separate us in the least degree, let us give attention to that which will draw us closer together.

O, the sweetness of unity! The devil is against it. The spirit of the age is against it. But we are for it. And when I say we are for unity, I mean we are truly for unity as followers of Jesus and Paul. Unity will accomplish something. Unity will produce real results. Did you ever read what God said about unity, and the admission He made? Read a few verses and let it have a chance to imbed itself in your minds, and bury itself so deeply in your hearts and lives that it will never disappear, or become extinct.

"And the whole earth was of one language, and of one speech.

"And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

"And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for

stone, and slime had they for mortar.

"And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do." (Gen. 11:1-6).

God plainly states that we can do anything we undertake if we work together in perfect accord and keep out divisions and discord. And since the people were one then as stated in the reading, it is certainly encouraging to believe the Lord's people can be that way again. What has been can be again.

There is a prophecy written directly for the last days that I want to put in here. I think it is worthy of our notice. I think we should give it special attention and keep it as a sacred bit of information in our memory. The devil would try to snatch it away from us. The spirit that is making havoc in the world today would undertake to hide it away until no one would notice it. But the Holy Spirit knew where it was and has uncovered it as He has done many other dark sayings and made it plain to us. God, through the mouth of the prophet said,

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." (Isa. 52:8).

Please notice that the word "shall" occurs in this verse four times. This is the same "shall" that is used by Jesus when He said, "Ask, and ye SHALL receive." These signs SHALL follow them that believe." And many other places that we dwell upon with such extreme interest and undertake to make so emphatic and forcible.

Considering the last "shall" first we have, viz. "The Lord SHALL

bring again Zion." This is an emphatic statement. The word "again" signifies that Zion has existed once before and now the Lord SHALL bring it back again. It is an acknowledged fact that Zion in the Old Testament Scriptures means Church of God in the New. And we all know that the Church of God did exist and was a blessed reality in the days of the Holy Apostles. The prophet plainly states that the Lord SHALL bring it back again to supercede all other churches. And when it is brought back again, "watchmen SHALL lift up the voice," "together SHALL they sing," and "they SHALL see eye to eye."

This is positive proof that the Church of God is to be back in the last days, and its ministers will see alike, speak the same thing, and there will be no divisions among them. The devil says "no," but God's word says it SHALL be that way. The spirit of the age says "no," but the Bible just keeps on declaring it SHALL. I am going to stick to the Bible no matter how things look. Please notice one more verse of Scripture.

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." (Phil. 3:17).

And I am bold to say that if we follow Paul together, divisions will be a thing of the past among us, and unity will prevail. And with this unity and all of our members having a mind to work, our big business program will be put over the top, God will be glorified and many souls will be saved.

Keep in memory that God admits, and states positively, that nothing will be restrained from those who work in unity, or while they are one.

In the face of all this who would



dare to step in and undertake to sow discord? Who would want to undertake to do as has been done in the past and pull off little groups and whisper around in undertones and try to use their influence to create divisions, factions, disturbances, unrest, dissatisfaction, distrust, and prepare for some "filibuster" practices? Such would reap the just retributions of an angry God, just as some have already done, and others who have been caught by the unconquerable avalanche that is slowly carrying them to the same end. I tell you, I would be afraid to do as some have done. I want the favor of God and not the frowns of God. You want His favor and smiles of approval rather than His frowns. I feel an assurance that we have His favor now, then let us keep it by working together in love and unity as we continue the work He has given us to do.

My heart feels melted now with gratitude to God who has chosen us through Jesus Christ to be a peculiar people, zealous of good works. The

manifestations of His presence with us to encourage us on amidst the onslaught of the enemy while the battles have been raging have been more than wonderful. Kept by His mighty power has been realized. His gentle whispers have been an uplift to us more than once when He would say, Be brave, my child, I will never leave thee nor forsake thee.

I will close this chapter on division against unity by quotations from Peter and Paul whose lives have been an inspiration to us and whose spirits seem near to us this day.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." (1 Peter 3:8).

"Finally, brethren, farewell. Be ye perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13:11).

O, what a wonderful benediction coming from two wonderful men of God who gave their lives for the very same cause we have espoused!

### Conclusion

In all of my twenty-four years of experience with these annual feasts, I do not think I ever witnessed quite so much interest and enthusiasm beforehand as this year. Many have been looking forward to the time for this Assembly with anxiety according to their own statements. Some seemed to want their souls fed, some wanted to meet the people, some wanted to see the parades and state marches, and some wanted to feel the presence and power of God. Some have had such glorious times in the past that they could hardly wait for another shower of blessings. Others have heard about the great

feasts and have planned to come this year and see for themselves. And I think some of every class I have mentioned are here and many others besides. And I do not blame people for wanting to come. I am delighted because so many want to come. And we want everybody that comes to be happy.

Our brethren and sisters of Cleveland have worked nobly and sacrificed much to make preparation for the comfort and happiness of our friends and loved ones that we have been looking for from a distance. And now they are here where we can all be happy together. And I

hardly think I ever saw as many happy folks together as have been coming to these annual feasts. I can scarcely think of any other ever transcending these glorious feasts except the one we have been invited to somewhere in the skies. And that is one we must not miss. O, that is one we must not miss! And by the grace of God we will all be there at the general assembly in the skies.

We have always had a purpose for coming together in these annual assemblies, and our purpose has always been good. We have been cramped sometimes because we were forbidden by court action to say Church of God. But quite often we have broken over and said it without thinking of the ban or restrictions placed upon us. But for a few years we have felt free to use the term with no restrictions placed against its use. We are here this year free in our Christ whom we delight to serve and whose name we adore. But certain conditions are existing this year that are not so easy to explain, but these conditions do not attempt to prevent our use of the Scriptural term Church of God while we are carrying out our building program. And this building program is what I want to emphasize—that is, I want us to give our time and strength to building and shining more than to wrecking and destroying. And this kind of work and progress makes us happy.

Get a lesson from Solomon's spider. He says of her,  
 "The spider taketh hold with her hands and is in kings' palaces."  
 (Prov. 30:28).

That is all he says about her, but that is enough to show the beautiful place where she will finally arrive by taking hold with her hands. He does not tell of her being away out in the field far away from the palace.

But we can think of her a long way off, probably beautifully situated in her cobweb home. Along come the cows and one of them ruthlessly plunges into her home and drags it away while she still clings to the tiny web. When she is finally dropped she goes right to work and builds again. Wherever she stops there she takes hold with her hands and goes to work. Soon after she gets another nice home built a gust of wind snatches it away again and carries it across several blocks and at last she, with a few shreds left to which she has been clinging all the while, is dropped in a beautiful rose bush right near one of the big baywindows of the king's palace. There she constructs another home and enjoys it while she is surrounded with beautiful flowers, foliage and thorns. One beautiful, bright morning the maid opens the great windows and before they are closed another strong gust of wind breaks down on the rose bush and makes it wave and sway, but the spider clings closely to her home, when suddenly another heavier and stronger puff pounces down and forces little spider in through the open window right into the nice beautiful palace before the maid could get the windows closed.

• The lesson that is taught in this short story written by Solomon is that wherever we stop we should go to building, and every time our work is torn up by some storm of persecution or any other force, and we are compelled to move, we always get closer to the palace of glory God has prepared for us. And instead of being discouraged when our work seems torn up and people betray us and every thing seems to go against us, go right on and build when the storm ceases. Just think of being moved closer and closer to the beau-

tiful goal every time any kind of a conflict beats down upon us. This is the way to keep the victory. Always be ready to build at any place God's providences place you. Do not wreck, do not tear down, but always build. Keep in mind that this is the thing that puts the spider in kings' palaces. The same principle will elevate any or all of you.

This was true of Daniel. It was true of David and Joseph. Don't think you are ruined when your work seems to be blown away by adverse winds. Don't think it is not worth while to start again and again. The man that never gives up is the man that God is pleased with. Joseph's own brethren put him out of business only to get him into a greater business. David's own brother rebuked him and sent him away, but almost immediately he was rushed into the presence of the king and in only a few short hours he was the hero of the day.

Who would want to cower under oppression, or quail and shrink when the path becomes rocky or strewn

with thorns? Who would want to fail God at such a time as this? Who would want to turn a deaf ear to the revelations God has given you when you were assured that this way is right? I tell you these are wonderful days. The conflict is raging, Satan is bombing our forts and trying to rout us from our trenches, but thank God for a few thousand men and women whose faces are set like a flint toward Jesus and the Church of God. Thank God for those whose courage is dauntless and whose faith never fails. And we have them by the hundreds, yea, by the thousands. Real heroes of the cross. They shall shine like the firmament and like the stars for ever and ever.

It has been our custom for years to sing a song at this period in the Assembly. It seems that this message will hardly be complete without we all stand and sing together. And not knowing any song more appropriate than our same old Battle Field Hymn, let us all stand and sing it together one more time.

I've enlisted for life in the army of the Lord,  
 Though the fight may be long and the struggle fierce and hard,  
 With the armor of God and the Spirit's trusty sword  
 At the front of the battle you will find me.

Chorus:

Hear the tramp! tramp! tramping of the army,  
 The triumph shouting, the foe we're routing;  
 Hear the tramp! tramp! tramping of the army,  
 Marching on to victory.  
 I'm in this army, this glorious army,  
 And the God of the battles will defend me,  
 I'm in this army, this glorious army,  
 At the front of the battle you will find me.

With the banner of love and of holiness unfurled,  
 Full salvation proclaim to a sinful, dying world;  
 Tho' the darts thick and fast from the enemy be hurled,  
 At the front of the battle you will find me.

Is your name, friend, enrolled with the loyal ones and true?  
 Will you dare now to stand with the Saviour's faithful few?  
 Will you join with me now and the covenant renew?  
 At the front of the battle you will find me.

36 MINUTES OF 24TH ANNUAL ASSEMBLY CHURCH OF GOD

Note—During the delivery of this address there were occasional demonstrations, outbursts of glory, messages, interpretations. A full description of the demonstrations and glory is impossible to give. At the close there were wonderful outpourings of shouting, dancing and praising God for fifteen minutes or more.

12:45 p.m.—Adjournment for noon.

1:30 p.m.—Song service, prayer by A. B. Ray, Mississippi.

The Assembly decided to take the attendance from each state from the registration books instead of merely counting those who were in the state marches.

2:10 p.m.—Business—Treasurer's report—A. J. Lawson.

**TREASURER'S REPORT**

Sept. 1, 1929

	Receipts	Disb'mts		
Tithes brought forward				
Sept. 1, 1928 -----	\$ 29.63			
Tithe receipts this year --	6,107.79			
Total -----	\$6,137.42	\$6,075.26	bal.	\$62.16
Mission -----	2,161.26	2,142.11	bal.	19.15
Assembly expense -----	240.58	361.69	def.	121.11
Court cost -----	21.60		bal.	21.60
Tabernacle -----	213.12	200.00	bal.	13.12
Budget -----	175.43	132.24	bal.	43.19
Extension -----	744.79	699.08	bal.	45.71
 Total -----	 \$9,694.20	 \$9,610.38		
Balance Sept. 1, 1929 -----	\$ 83.82			

**ASSETS**

Office Fixtures and Printed Supplies -----	\$ 240.00	
Total -----	\$ 240.00	\$ 240.00

**LIABILITIES**

Budget payable -----	\$4,039.00	
Accounts payable -----	342.85	
Total -----	\$4,381.85	\$4,381.85
Total liabilities over assets -----		\$4,141.85

**REPORT OF TABERNACLE INDEBTEDNESS**

Total indebtedness ----- \$2,990.80

Respectfully submitted,  
A. J. LAWSON, Treasurer.

Report unanimously accepted by the Assembly.

2:30 p.m.—White Wing Publishing House financial report by A. D. Evans, Business Manager.

**WHITE WING PUBLISHING HOUSE  
FINANCIAL REPORT**

September 1, 1928 to August 31, 1929

The following is a financial statement and condition of the White Wing

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Publishing House at the close of business August 31, 1929, for a period of one year.

Total cash receipts for sale of merchandise, subscriptions to the White Wing Messenger and donations ----- \$14,263.08  
 Balance cash on hand September 1, 1928 ----- 136.38

Total ----- \$14,399.46  
 Expended for merchandise and operating expenses ----- \$14,387.09

Cash balance on hand Sept. 1, 1929 ----- \$ 12.37

**ASSETS**

Cash in bank ----- \$ 12.37  
 Investment ----- 2,344.55  
 Postage stamps ----- 10.35  
 Accounts receivable ----- 4,992.04  
 Salable merchandise (cost price) ----- 3,162.91  
 Total ----- \$10,522.22 \$10,522.22

**LIABILITIES**

Accounts payable ----- \$6,799.00  
 Loans to increase stock of merchandise ----- 890.00  
 Total ----- \$7,689.00 \$7,689.00

Total assets over liabilities ----- \$2,833.22

It is with much gratitude that I give to you the above report. Although our publication, The White Wing Messenger and other "helps" to the church have not been able to pay their own way, these deficits have been taken care of by other receipts of the White Wing Publishing House. Six years ago this month I started this business for you with a borrowed capital of \$50.00. Today, as shown in the report above, there is a nice profit on hand of \$2,833.22 in cash and assets.

Respectfully submitted,  
 A. D. EVANS, Business Manager.

Report unanimously accepted by Assembly.

It was suggested that everybody extend their thanks to A. J. Lawson and A. D. Evans for their years work for the church. All stood, clapped hands in token of their appreciation and as a means of expressing their thanks to these brethren.

2:45 p.m.—Committee selected by the Assembly to examine the book-keeping of both the Treasurer and Business Manager. Committee named as follows: J. H. Vance, Glen Marlow, I. D. Bain.

2:50 p.m.—Reports of State Missionary Treasurers.

**ALABAMA**

Receipts \$ 31.28 Disbursements \$ 29.73 Balance \$ 1.55

**FLORIDA**

Receipts \$ 91.43 Disbursements \$ 93.89 Deficit \$ 2.44

**GEORGIA**

Receipts \$ 70.54 Disbursements \$ 70.54 Balance -----

**ILLINOIS**

Receipts \$ 7.00 Disbursements \$ 5.85 Balance \$ 1.15

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	KENTUCKY		
Receipts \$188.21	Disbursements \$188.21	Balance	-----
	LOUISIANA		
Receipts \$ 25.00	Disbursements \$ 25.00	Balance	-----
	MARYLAND		
Receipts \$ 6.86	Disbursements \$ 6.86	Balance	-----
	MISSISSIPPI		
Receipts \$122.17	Disbursements \$ 40.70	Balance	\$ 81.47
	NORTH CAROLINA		
Receipts \$ 33.48	Disbursements \$ 22.75	Balance	\$ 10.73
	NORTH DAKOTA		
Receipts \$ 50.51	Disbursements \$ 50.51	Balance	-----
	NEW YORK		
Receipts \$942.50	Disbursements \$942.50	Balance	-----
	OHIO		
Receipts \$ 78.80	Disbursements \$ 78.80	Balance	-----
	PENNSYLVANIA		
Receipts \$ 45.32	Disbursements \$ 45.32	Balance	-----
	TENNESSEE		
Receipts \$185.83	Disbursements \$185.50	Balance	\$ .33
	TEXAS		
Receipts \$ 17.40	Disbursements \$ 17.40	Balance	-----
	VIRGINIA		
Receipts \$169.19	Disbursements \$169.06	Balance	\$ .13
	WEST VIRGINIA		
Receipts \$ 4.00	Disbursements \$ 4.00	Balance	-----

Note—These reports were read one at a time and accepted in the usual manner.

4:00 p.m.—Exhortation given by the General Overseer on giving. He used several Scriptures to show the blessedness of giving and insisted that giving was the road out of poverty into prosperity. He pointed out that our people should be educated on doing missionary work and taught to give for their own good as well as to spread the glorious gospel into all the world.

Songs and rejoicing followed. All seemed happy as they clapped hands and sang: "When the Saints Go Marching In."

4:30 p.m.—Adjournment. All stood with uplifted hands as General Overseer pronounced the benediction.

5:00 p.m.—Open air mass meeting. Music by band in front of Publishing House. Large congregation gathered on street between Tabernacle and Publishing House. Prayer by C. H. Randall as he stood by "All States Spruce." Special song by M. B. Rs. quartet as they stood near C. H. Randall. The General Overseer gave a two minutes address to the young people. H. A. Tomlinson gave a three minutes address to the young people and others as well.

Then came the Victory Leader's street parade. They formed in front of Publishing House with faces east, young women in front and young men in rear, and marched four abreast following two ushers. They returned on the opposite side of street, then on the second round they marched two abreast and finally formed a ring and moved to a position in front of Publishing House. Then they broke ranks and formed in a group with faces

toward Publishing House, young women in front, young men in rear. From the group came two of the young women who mounted the steps and stood facing the group of young people standing in the street. Clara Miller offered a prayer and Lucile Allen delivered a short address. A. D. Evans offered a prayer and pronounced the benediction.

Note—This young peoples parade was accompanied with trumpet calls by Paul Hudson and music by the band. The interest and enthusiasm ran high. There was much rejoicing and cheering mingled with the parade and speeches. A general good feeling prevailed. The parade was witnessed by hundreds and perhaps thousands of interested spectators. The number of young people in the parade was 136.

6:15 p.m.—Music by Amy Ruth Sample while ushers seated congregation.

6:30 p.m.—Song service led by Paul Hudson with Edith Tarpley at piano. Prayer by O. A. Dudding, Virginia.

6:52 p.m.—Collection for Assembly expenses by V. R. Sherrill, music by band as ushers take collection. The amount was \$21.38.

7:00 p.m.—Victory Leaders songs and music.

7:20 p.m.—Short message on healing to inspire and stimulate faith by Sallie Clegg, Mississippi.

Note—Just before the healing service started there were some messages and interpretations accompanied with prayers, praises and manifestations of the Spirit.

7:40 p.m.—General healing service. Many came to lower platform for healing and many handkerchiefs were brought by ushers to speakers platform to be prayed over and anointed. Great demonstrations of power displayed as the workers anointed and laid their hands on the sick. Great time of victory and blessing. Music and songs accompanied the healing service and followed for a little space of time.

8:25 p.m.—Evangelistic sermon by Belle Edmister, Missouri.

8:55 p.m.—Exhortation and altar service by Tom Pentecost. Many came to the altar and a powerful altar service followed. Much victory, power and rejoicing.

#### SATURDAY, SEPTEMBER 14

5:30 a.m.—Sunrise prayer meeting. The meeting was conducted by R. C. Settle, of Kentucky. Songs, prayers. The Scripture reading was from Isa., Matt. and Eph. The leader gave a bit of his experience. Many prayers and testimonies.

8:45 a.m.—Piano music by Frances Johnson. Social greetings with friends.

9:05 a.m.—Song service led by Clara Miller with Georgia Riggs at piano. Prayer by A. C. McKeown, Virginia.

9:35 a.m.—Ministers special in charge of General Overseer. The ministers were asked to get together in front of speakers platform. When all were ready he asked the following questions to obtain information for future reference. The information gleaned showed that only a few of our ministers attend the Assembly. This condition is quite regrettable.

1. How many Bishops present? Ans. 32.
2. How many Deacons present. Ans. 8.
3. How many male Evangelists? Ans. 50.

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4. How many female Evangelists? Ans. 25.
5. How many have spent entire time in the ministry the past year? Ans. 75.
6. How many have held down a regular job and preached some, too? Ans. 32.
7. How many have preached mostly and did odd jobs for livelihood occasionally? Ans. 13.
8. How many feel your calling is more in the evangelistic work than pastoring? Ans. 44.
9. How many feel your calling is more toward pastoring than evangelistic? Ans. 57.
10. How many would love to spend your whole time in the ministry the next year? Ans. 129.

The General Overseer gave some instructions about the importance of winning back the disloyal, backsliders, and to exhaust every means possible to win them back before excluding them from membership. Several Scripture verses were cited, and messages and interpretations were given.

10:40 a.m.—Song by Lowmoor quartet.

10:45 a.m.—Music by bands.

10:55 a.m.—White Wing Messenger hour under the direction of A. D. Evans, circulation manager. Brother Evans requested all White Wing subscribers to come to platform. Each one was given a paper after which the bands played while the many subscribers marched around inside of the big tabernacle waving the paper as they marched. Much enthusiasm was displayed by Brother Evans and the White Wing workers. Much shouting and rejoicing while the march continued. At last the platform was filled with workers while their papers were still waving and the people were rejoicing. It was indeed a happy time.

Brother Evans announced that all the ministers could have their subscriptions one year free if they would apply in regular order. Drives were made by the workers to secure subscriptions and renewals on two or three different propositions. Much enthusiasm displayed by the workers and everybody. The drive concluded by all the White Wing workers marching around by the bookstall where their names and addresses were taken and each worker given a roll of papers and other subscription material for use on their fields. Music and great rejoicing.

12:05 p.m.—Adjournment for noon.

1:45 p.m.—Song service led by J. P. Sullivan, Vashti Lowman at piano. Prayer by M. C. Harvey.

2:10 p.m.—Song by M. B. Rs. quartet. Song by J. F. Curry and others.

2:25 p.m.—Business—Report of committee No. 5, Missionary. The first section of the report referring to carrying out the requirement of the 1928 Assembly read and accepted. Immediately following, the missionary collection was taken by the committee which amounted to \$189.20. Then the balance of the report was read, discussed at some length and finally referred back to the committee for reconsideration and reconstruction. Prayer was made for committee.

4:10 p.m.—Committee No. 1, Questions and Subjects, gave a partial report. This committee introduced a resolution for consideration and adoption. The resolution was read, after which a special call was made for



everybody to come inside the tabernacle because the resolution was considered of such vast importance that it was judged necessary for all to hear it. When all was quiet the General Overseer read it calmly and distinctly so that all could get a good understanding of the contents.

We, your committee No. 1, on Questions and Subjects, beg leave to present to this Assembly the following preamble and resolution for your consideration and adoption:

#### PREAMBLE AND RESOLUTION

Whereas, the courts of Tennessee have required that we distinguish ourselves in some manner from the "complainant Church of God" to which the property was decreed in the long continued lawsuit that was started Feb. 26, 1924,

And whereas, it is our desire and purpose to always let the public know that we are in no way connected therewith and do not seek to represent said complainant church or to have any thing to do with its movements,

And whereas, we never have made any attempts to recover the property since it was decreed thereto, and it is not now our purpose to lay any claim to said property, neither do we now ever expect to lay any claim to said property as described in said litigation,

And whereas, it is our purpose to live peaceably with all men as much as lieth in us so to do, and only expect to promote the work God has called us to do without purposely interfering with that of others more than what the true gospel will naturally do,

And whereas, we feel grateful to the court for giving us permission as of the last decree in the case to distinguish ourselves temporarily from said complainant church and all others who call themselves Church of God, by the use of "Church of God over which A. J. Tomlinson is Overseer" when necessary to inform the public concerning the matter so as to avoid any confusion,

Therefore, be it resolved first, that this General Assembly now in session September 11-17, 1929, expressly states that we are willing and really desire to distinguish ourselves from said complainant church by the use of the words "Church of God over which A. J. Tomlinson is Overseer," or preferably "Church of God, A. J. Tomlinson General Overseer" as a shorter term, in our business affairs, in our written and printed statements and public utterances when necessary to prevent any confusion and to keep from deceiving the public in any wise;

Second, that inasmuch as we are laying no claim to said property which heretofore has been in dispute in the aforesaid litigation, and thus eliminating and devolving all claim of property rights in the case, we feel we are entitled to a just and fair consideration of our request or petition to distinguish ourselves from said complainant church by the use of the words "Church of God, A. J. Tomlinson General Overseer" at times; in a manner, and for the purpose as described above;

Third, that this General Assembly is our regular Annual Assembly that now registers one thousand or more attendants representing an organization composed of many thousands of members, and which is seeking to publish the gospel in every land, and now have missionaries in foreign countries besides doing extensive work in our own home land and country. The orphans home now located in Dyersburg, Tenn., and valued at around forty

thousand dollars, is to be kept up and maintained, and the precious little children fed, clothed and educated for future usefulness;

Fourth, that the name CHURCH OF GOD is a sacred name to us because it is a Bible name, and to be deprived of the free use of it would so stifle and afflict our consciences that discouragement and despair would constantly grind us down so we would scarcely have the heart and courage to maintain our orphanage work, keep our missionaries and workers on the fields, and maintain the institution in a general way. The name CHURCH OF GOD is a part of our religion, as much so as any other part of the Bible. And it becomes the more sacred to us when it is remembered that it has been purchased with the precious blood of Christ and is eventually to be presented to Him by Himself as shown at Acts 20:28 and Eph. 5:27;

Fifth, that it is not our purpose in adopting this resolution to indicate, or in the least degree to appear, that we are possessed with the spirit of bigotry. But since we feel that God has called us into this special line of work, and the responsibility of pushing it forward, we feel it, perhaps, as forcibly as the apostle Paul felt the work the Lord laid upon him when he said, "Woe is unto me, if I preach not the gospel." (1 Cor. 9:16). And, indeed, we feel that woe is unto us if we do not maintain the sacredness of the words CHURCH OF GOD by speaking them reverently and claiming our membership in this same institution started by our Lord, propagated by His holy apostles, and is to appear in full strength and glory in the last days for all people to become members thereof if they so desire, and are willing to meet the conditions required by God's Holy Bible.

Sixth, that all of these points and all others to be found written in the Holy Scriptures that are not named here, or any other points and reasonings that may properly belong to this group, serve as an incentive or motive to cause us to have such a high regard and holy reverence for the words CHURCH OF GOD as a name for the Bible institution of which we claim membership, that to be deprived of their use would be similar with us to being deprived of the richness and glories of heaven. And to add any thing to them for a name of the institution of which Peter, John, Thomas, Paul and others of their day were members, and of which we are now members, would appear sacrilegious to us. To add any thing or take any thing from this sacred name would make us feel that the plagues written in the Book would fall upon us and our part taken out of the book of life, and out of the holy city, and from the things written in the Book. (Rev. 22:18, 19).

Seventh, that we who are now gathered here in this General Assembly at Cleveland, Tenn., by adopting this resolution mean to show our love to God, His Holy Word, His Church and all people. It is done with a deep feeling of humility and with tender consciences. The tender love of Jesus pervades the very atmosphere so powerfully that many eyes are moistened with tears. The holy presence of God is felt in our midst. Amen and Amen!

Signed by committee:

C. H. RANDALL,  
S. O. GILLASPIE,  
W. M. LOWMAN,  
D. R. HOLCOMB,  
J. R. SMITH.

Note—When the reading of the resolution was concluded great demonstrations broke out. People wept, laughed, shouted and groaned. A special demonstration, perhaps the most important noted, was the power taking possession of Stanley R. Ferguson which moved him up on the lower plat-

form where he put his hands on his head as if he might have been placing a crown there for some purpose. Then he laid down on the floor as if stretching himself upon a cross as if to show how Jesus was nailed to the cross. At intervals he was talking in tongues besides demonstrating. A little later he ascended the steps to the speakers platform and came up behind Brother Tomlinson running his hands upon him from head to feet twice. He then lifted Brother Tomlinson upon bannister right by the pulpit. He placed the resolution in Brother Tomlinson's hand and the open Bible on his heart. He then lifted him upon the pulpit in a standing position. Many cries, shouts, messages in tongues and praises with much weeping were heard all over the building. Several of the brethren were taken to him to show how he should be held up and supported by all of the members and ministers. Then he was taken down from off the pulpit and all bowed down in prayer before God. This prayer was accompanied with weeping and many thanksgivings.

When all was quiet again the question of the adoption of the resolution was called and all were asked to stand that favored its acceptance and adoption. So many stood that it looked like it was unanimous, but to make sure, a call was made for those who opposed to stand, and not one arose. It was then declared that the resolution was unanimously adopted and ordered spread on the records.

4:58 p.m.—The time had come for the open air mass meeting so without any adjournment the great congregation filed out in front of tabernacle. At 5 o'clock the band began its music at front entrance of Publishing House. This open air service was to celebrate the institution of the Womens Missionary Band a year ago with a Womens Missionary Band parade. While the music continued at intervals the states were called and the state overseers took their places carrying their state banners and the women of the states fell in behind their respective banners. When the trumpet was sounded by Paul Hudson the music started again and the women commenced their march. They marched east on the street to a given point, then across to the other side and back to the starting point in front of Publishing House, then on east to a given point again and back diagonally toward the tabernacle to a given point in the middle of the street where an usher turned them back diagonally to the south side of street, thus forming a letter W. While in this W formation the music ceased and all took up the strain, "When the Saints Go Marching In." As the march concluded the women all faced the Publishing House and listened to a special song by the Lowmoor quartet and inspirational talks by Clara T. Mabe, of Virginia, Mrs. Lou Lamb, of Mississippi, and Nell Thomas, of Tennessee. Then followed a concert prayer for the missionaries. This was very impressive as the women stood and with one hand lifted toward heaven poured out their souls in prayer for the Johnsons and Pitt in China, for the Farnhams in the West Indies, and the workers on the Bahamas and Turks Islands, and other places. The benediction was pronounced by Nell Thomas.

Note—This was an impressive scene all the way through. And just as the service was closing and some of the sisters rejoicing a ball of fire was seen to come out from its hiding place and flashed across the street and broke into sparkles upon many of the women that were affected by the power of God. To us that was a token of God's presence with us, and putting His approval upon the parade and the work of the Womens Missionary Band. The amens, shouts, praises and rejoicing featured the entire parade. Hurrah for the Women! rang out from the voices of many as they looked on with admiration. The count showed 225 women in the parade.

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6:15 p.m.—Music by Frances Johnson while ushers seated congregation.

6:30 p.m.—Music and songs by "Colonel Bunn N. C. Band."

6:50 p.m.—Song service led by A. D. Evans, Frances Johnson at piano. Prayer by Geo. D. Wilson.

7:15 p.m.—Missionary program in charge of A. D. Evans.

1. Chinese music box, by Edith Tarpley. This was a piece of Chinese music played on piano.

2. Chinese gods displayed and heathen incense burned.

3. While the smoke of the incense was ascending Battle Axe Bill and three of his band sang, "Here Am I, Send Me."

4. Idol gods, Chinese pictures, Chinese writing, and a rug made in China and sent to Brother Tomlinson displayed.

5. Song, "Some Sweet Way," accompanied with appropriate motions, by six Cleveland girls.

6. Recitation by little Louise Lawson. This was a conversation of a little girl to a doll about the heathen children having no Sunday schools to attend.

7. Exercise by Lillie Duggar's Sunday school class, the "Merry Maids." This was a representation of seven nationalities with their dress and language. Japan, China, Telugu, Mexico, Burma, Armenia and America. Each little girl sang a verse in the language of the country which she was representing. Then they all sang it together, each in her language, while they marched across the platform. Then they finished their exercise in an impressive drill while the piano played softly.

8. Recitation by Herman Faulkner—"Your Part." This showed how the children had done their part in the Missionary program and now it is time for the big folks to do their part in giving to the missionary cause.

9. The reading of letters from China by Wm. Schneidmueller.

10. Missionary collection, Homer A. Tomlinson, chairman of Missionary committee in charge. He had the little girls who represented the different countries to pass the envelopes all over the house. He stated that we need \$600.00 now for China. All bowed in prayer led by himself. Music by band while ushers collected the envelopes containing the contributions. All stood and thanked God for the offering and asked God's blessing upon it.

Note—Near or at the close of the missionary program there were several messages and interpretations given, the purport of which was encouraging us in our missionary work. One extended message in tongues was given by Stanley R. Ferguson, apparently in the Chinese language.

8:55 p.m.—Special song by M. B. Rs. quartet.

9:00 p.m.—Evangelistic sermon by A. J. Tomlinson. This was followed by exhortation and altar call by J. T. Huddleston. A powerful altar service followed with many seekers and workers crying out to God. This work continued till late at night.

#### SUNDAY, SEPTEMBER 15

5:30 a.m.—Sunrise prayer meeting in charge of Grady Mayhall, Ala. Songs, prayers, introductory talk by the leader. Scripture lesson Psalm 48. Special prayers for this to be a great day in the feast. Great praises.

8:50 a.m.—Piano music by Grace Kinser. Ushers seated men and women in their sixtieth year and over on lower platform.

9:15 a.m.—Song service led by Paul Hudson with Edith Tarpley at piano. Prayer by J. N. Hurley. Two or three special songs were given in honor of the old folks. Jerry Miller, of Illinois, the oldest one and in his 87th year, gave a talk and jumped around and praised God like a young man. The old people's service was very impressive and sacred.

10:15 a.m.—Assembly expense committee program—I. D. Bain, chairman, in charge. The collection amounted to \$67.37. Music by band while collection was taken.

10:50 a.m.—Special song by Lowmoor quartet.

10:55 a.m.—Food for both Sheep and Lambs and O, the depth of the riches—Discourse by A. J. Tomlinson. This message was accompanied with messages and interpretations and many demonstrations of rejoicing.

12:20 p.m.—Duet by Wm. Schneidmueller and wife, of New York. Then adjourned for noon.

1:45 p.m.—Short ordination service. Then followed the song service led by J. R. Kinser with Edna Mae Sample at piano. Prayer by Wm. Schneidmueller, New York.

2:10 p.m.—The Holy Communion of the Lord—discourse by E. F. Page, North Carolina. Following this message was a special song, "Not Everybody That Talks About Heaven is Going There," by Battle Axe Bill and son.

3:05 p.m.—The Doctrine and Doctrines, discourse by L. A. Moxley, Alabama. The speaker made the subject very impressive.

3:50 p.m.—Special song by Rachel F. Jones, Georgia.

3:56 p.m.—S. P. Ford came to the platform for his program which consisted of songs, music, display of quilts the Rossville sisters had made for the orphanage, handkerchief waves, short testimonies. It was a wonderful program and the Lord poured out His Spirit in a wonderful manner.

4:40 p.m.—Adjournment.

6:15 p.m.—Piano music by Nell Thomas. Ushers seated congregation.

6:30 p.m.—Song service led by Paul Hudson, Edith Tarpley at piano. Prayer by H. R. Jacobs.

6:59 p.m.—Homer A. Tomlinson announced the dedication of the Jamaica, N. Y., tabernacle Oct. 6, and extended a special invitation to all.

7:06 p.m.—Special song by M. B. Rs. quartet.

7:12 p.m.—Assembly expense committee in charge. S. P. Ford sang a special and the collection followed which amounted to \$60.23. Prayer by Brother Schneidmueller. Then followed a short program by the M. B. Rs. quartet as they sang their farewell songs.

8:00 p.m.—Announcements by General Overseer, music by band, songs and handkerchief wave.

8:05 p.m.—Evangelistic program and sermon by Clara, Beulah and Damie. Power fell, piano played under power, messages and interpretations, and Beulah brought the message and Clara made the altar call. Great interest manifested by both seekers and workers.

Note—Sunday was indeed the Big "Red Letter" day mentioned on the program and prayed for in the sunrise prayer meeting. Impossible to describe it fully.

#### MONDAY, SEPTEMBER 16

5:30 a.m.—Sunrise prayer meeting led by M. C. Harvey, Kentucky. Songs, concert prayers. Introductory talk by Brother Harvey, Scripture lesson from Acts 20. Handclaps, shouts, praises, rejoicing, testimonies and a general good time.

9:00 a.m.—Piano music by Vashti Lowman. Social greetings.

9:30 a.m.—Song service led by J. O. Hamilton with Grace Kinser at piano. Prayer by Stanley R. Ferguson.

9:55 a.m.—Short talk by Alvin Moss, Bahamas.

10:06 a.m.—Big song service by the colored people, J. R. Smith in charge.

10:25 a.m.—Stanley R. Ferguson gave reports about the gospel boat and work on the Islands. Much of this was received with almost breathless interest. The report showed that the total amount received for the gospel boat up to date was \$378.23. He fully expects enough money to be given to purchase the boat. Brother Stanley extended his thanks to the people for their gifts and help in sending them the clothing and money. At a given time the great audience marched around by sections and shook hands with Brother Stanley and left a gift of money in the basket for him, the amount of which was \$62.78. During the handshaking the band supplied a lot of nice music.

11:20 a.m.—The General Overseer made a talk about the Farnhams on the West India Islands and called special prayer for them. It was an impressive scene as this volume of prayer went up from the large congregation as they stood with one hand raised toward heaven.

11:30 a.m.—Business—Committee No. 1—Questions and Subjects, read another section of their report and recommendation. They read a section from the General Overseer's address and recommended that a commission be appointed in each state in accordance thereto. This was put before the Assembly and was accepted in regular order.

#### SECTION OF ADDRESS REFERRED TO

The next to consider under the head of mastering Constructive Problems is the State Overseers Pay Association. That the office of state overseer is indispensable is without question, but the problem that we are up against is their support. But it is our imperative duty to master that problem as well as all others. And, as stated above, by the help of God we can do it. In fact the overseers are the chief engineers of the construction work. We cannot do without them in our construction work any more than the United States government could have done without the engineers in the construction of the Panama canal. And the problem of their maintainance must be mastered. The state overseer is one officer that must be kept right on his job all the time. Even pastors or evangelists could stop and do secular work with less danger to the success of the work than the state overseer. In mastering our constructive problems, however, we do not expect to give up until all of the ministers can be kept right on their job continually. But now we are discussing the problems with reference to the state overseers.

I feel that we made a long leap in the right direction at the last Assembly a year ago in instituting the State Overseers Pay Association. Get this movement in good working order and much will be accomplished. This is for the purpose of increasing the fourth Sunday collection. This fourth Sunday collection is specially for the state overseer. In some instances the State Overseers Pay Association has done good work, but the lack of good organization in some localities has been the cause of very little being accomplished. That is, for some cause, the members of many of the local churches have not been properly organized according to instructions given by the Assembly through its Big Business Program, neither have they been properly instructed. In order to master this problem it may be necessary to conduct an investigation to locate the cause of this association being inoperative in some places. The cause might be traced to some caveins or slides or to unskilled workmen. At any rate, I am just as sure of mastering this part of our constructive problems as I am of others. In fact it must be done, and the overseers must be kept on their job.

As a means to more fully master the problem of support for the overseers in order that they may more vigorously prosecute their work in their respective states I suggest that this Assembly authorize the General Overseer to select a commission in each state at his own discretion to be composed of three or five persons, either men or women or both, whose duty it shall be to study this problem in conjunction with the General Overseer, and institute and execute such methods as may be necessary to provide reasonable support for their overseer. And that the General Overseer be given full latitude in connection therewith until the problem is fully mastered.

By making this proposition I do not advise any change to be made in the present system. Let the system now practiced continue, and if the commission working jointly with the General Overseer can succeed in mastering the problem by the use of the present method, then no other will have to be added. But in case a better and fuller organization and practice of the present method fails, then something additional may be put into action. Let it be the duty of each commission to see that their state overseer is supplied with reasonable support and necessary expenses.

In case the Assembly should endorse this plan of procedure then I suggest that the time of service of this commission expire at the next General Assembly after the appointment. I also suggest that the General Overseer be given authority to make any changes in the personnel of any commission at any time during the year as he may think best for the good of the cause.

May it also be understood that the introduction of any system shall in no case interfere with any method already practiced in any state. And in fact this is not meant to supersede or supplant any plan adopted by any state to care for their overseer. It is only intended that these commissions and the General Overseer undertake to work out some plan to supply the lack in case the other methods have failed. The real object in all of these suggestions is to work out a method or methods to furnish a support for the state overseers so they can work their states in such a vigorous and systematic manner, that they can fully evangelize every county, city, village and hamlet, as well as all the rural districts, and establish churches and keep them moving on in systematic order so they can be a help in evangelizing other states, nations, islands, and the entire world.

C. H. RANDALL, Chairman.

Another section of this same committee report was made by reading a section from the General Overseer's address referring to the selection of a "woman missionary secretary" to assist in keeping the Womens Missionary Band work going.

This recommendation was put before the Assembly and accepted in regular order with the addition that the General Overseer be given the authority to make the selection of the woman secretary.

#### SECTION OF ADDRESS REFERRED TO

The Womens Missionary Bands are for the purpose of propagating the interests of missionary work. Their principle work is to raise means to increase the Missionary offerings on the second Sunday of each month. It is the business of the different local bands to work out plans and methods to get the money. Some of these bands have already done good work. Not only have they been the means of increasing the regular second Sunday collections, but they have prepared bedding and clothing to assist the orphanage, and gathered up second-hand clothing and sent to the Bahama Islands to help the poor. The interest among the women in this respect has

increased rapidly during the past year. And many of them within my own knowledge are happy in the service. But there are also constructive problems within the Womens Missionary Bands to master. Not only should they continue their work, but I feel that some of the hindrances must be entirely wiped out so that they can do more effective work and a greater work in a less period of time. And the obstructions that have prevented an organization to be effected in every local church should be rooted up and cast into the sea. Mastering constructive problems should be the slogan for the next year. The work for one year has given evidence of good success. It only needs to be encouraged and prosecuted more vigorously to make it show its strength and importance. In fact, now at this early period in its existence, I doubt very much if we would be able to keep our missionaries on the field if their work should cease. But we do not expect it to cease. By the help of the Lord we shall master every problem and continue our Big Business program—constructive work.

In order to assist in the propagation of this yet to be mighty institution, and to more fully complete the organization, I am going to recommend that this Assembly make provisions for the appointment of a woman missionary secretary as an assistant to the General Overseer, whose duties shall be to keep in touch with every band leader by correspondence, and assist and encourage the work of the local bands in a general way, and to write inspirational messages pertaining to the band work to be published in the White Wing Messenger, and also to get the band work started in local churches where there are none. The messages and general work to always be subject to the approval of the General Overseer.

I confess I am considerably enthused over the promising future for this sublime and magnificent institution. I think I can see the time coming when it will become as indispensable as an auxiliary of the Church as the Sunday school and our publications are now. And I believe a capable woman to act in the capacity as mentioned will not only add inspiration, but by her efforts will accomplish much good in putting over the activities that properly come under the jurisdiction of the band work. I believe this move will be one of the aids in mastering our missionary constructive problems and probably the most important of any. I do know this, that when women once get well organized their strength becomes almost invincible, and their courage and ability to put things over is almost unlimited. And I often refer to Paul's instructions where he tells the Romans to assist Phoebe in whatsoever business she had need of them. And then adds that she has been a succourer (help or aid) of many. And this indicates to me that she was a solicitor to gather supplies for the purpose of helping others. And this comes right along in harmony with the activities of the Womens Missionary Band.

C. H. RANDALL, Chairman.

12:00 m.—Noon. Music by band and dismissed. All stood with hands raised, benediction by General Overseer.

1:35 p.m.—Song service led by J. M. Stratton, Edith Tarpley at piano. Prayer by Randolph Williams.

1:58 p.m.—Short talks by C. A. Knowles and Aline James. Chorus of a song led by Paul Hudson while all stood and clapped hands and rejoiced.

2:10 p.m.—Orphanage program by J. B. Baney and his helpers. This consisted of songs, music, financial report, talks, explanations, giving out of 240 five dollars money banks and a volunteer offering of \$37.01.

4:40 p.m.—Report of committee to examine the Treasurer's books.

Cleveland, Tenn., Sept. 14, 1929.



To The Assembly In Session:

We, your committee appointed to examine the books of A. J. Lawson, Treasurer, report as follows:

We have gone over said A. J. Lawson's books, and in the limited time that we had to examine them, we found them neatly and correctly kept by a trained bookkeeper.

We further find that said treasurer has borrowed from one account or fund to another, contrary to restrictions of last Assembly, as he reported and explained before the Assembly.

Signed,

Your Examining Committee,  
J. H. VANCE, Chairman.

This report was accepted in regular order.

Report of committee to examine the Business Manager's books.

Sept. 14, 1929.

To the Assembly:

We, your committee appointed to look over and examine Brother A. D. Evans' books, Business Manager of the White Wing Publishing House, beg leave to report as follows:

We have gone over said books, and for the limited time we have had, have examined and found same neatly and correctly kept so that each item or entry can be easily understood, and we believe are correct.

Respectfully,

J. H. VANCE, Chairman.

Report was accepted in regular order.

5:05 p.m.—Music by band.

5:10 p.m.—Committee No. 1, Questions and Subjects, presented the following question:

"When a member of the Church of God is dismissed by letter (transfer) and received in another local church, should it all be done in Church conference?"

The answer was given in the affirmative. It was also stated that the transfer should be sent by the clerk of the transferring church to the clerk of the church to which the transfer is made.

5:15 p.m.—Report of the Ways and Means committee was read. After some discussion the report was referred back to the committee for reconsideration and reconstruction.

5:45 p.m.—Adjournment.

Note—5 p.m. was the time for another open air meeting and tithe payers' parade, but it was pouring down rain, so it was decided to continue the business instead.

6:45 p.m.—Song service led by J. M. Stratton, with Georgia Riggs at piano. Prayer by J. M. Stratton.

7:00 p.m.—Special song by Ami Curry. Then followed the Assembly expense collection program in charge of I. D. Bain. This consisted of songs, music and collection by ushers. Amount \$16.16.

Next came program which consisted of songs, music, full heart outbursts of joy and spontaneous praises to God with Clara Miller in charge. Wonderful outpourings, many shouted, danced and praised God. Beulah Miracle played piano under the power. Testimonies, songs and other outpourings.

8:15 p.m.—Special songs by Lowmoor quartet including their farewell song.

8:30 p.m.—Evangelistic sermon by Nelle Williams, Mississippi. Exhorta-

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tion and altar call by Guy Marlow. Good and powerful altar service. Much interest manifested.

**TUESDAY, SEPTEMBER 17**

5:30 a.m.—Sunrise prayer meeting led by L. W. Jones, of Arkansas. Consisted of prayers, exhortations, testimonies, praises. The leader expressed a desire to make it the best prayer service of all since it was to be the last, and urged prayer for the last day of the great Assembly to be the best day of all.

9:30 a.m.—Song service led by J. M. Stratton, Georgia Riggs at piano. Prayer by V. R. Sherrill.

9:55 a.m.—Unfinished business—Committee No. 7, Assembly expense, reported. The chairman read an itemized statement of the Assembly expenses which was not intended for the record. Then followed the committee report as follows:

**Committee No. 7—Assembly Expense**

We, your committee No. 7, Assembly expense, suggest to you the following report:

First: That a budget of \$500.00 be made for the expense of the next Assembly, 1930.

Second: That at the close of this Assembly, should there be any unpaid balance of Assembly expenses to date, the amount should be added to this budget and the total prorated by the General Overseer to each state according to membership.

Third: State overseers are to be responsible for the collection of the same.

Fourth: We also advise that special effort be made to raise the entire amount within the next sixty days, and send to General Treasurer at once.

Respectfully submitted,

I. D. BAIN, Chairman,

V. R. SHERRILL,

J. R. MOXLEY,

J. N. HURLEY,

J. T. HUDDLESTON.

This report was duly accepted in regular order.

10:20 a.m.—Committee No. 5, Missionary, reported.

Sept. 16, 1929.

To the Twenty-Fourth Annual Assembly—Greetings In the Name of The Lord:

Your missionary committee has the honor to submit for your consideration the following proposals which we believe are the sense of the Assembly.

1. We wish to place the church on record as whole heartedly in favor of Mission work, both Home and Foreign.

2. At the Assembly last year it was decided that at the Assembly each year a foreign missionary offering would be taken. We recommend that this practice be continued.

3. We recommend that there be two missionary funds designated as follows:

The Foreign Missionary Fund

The Home Missionary Fund

4. We recommend that we continue the plan adopted in the Assembly last year regarding the raising of the funds: That an offering be taken on the Second Sunday of each month.

5. We recommend that one half of the sum so raised shall be forwarded to the General Treasurer of the Church at Headquarters, Cleveland, Tenn., for the Foreign Missionary Fund. We recommend that our Brother Fergu-

son and the Farnhams be paid some from this fund as the means are available. We recommend that the other half be kept in the state where raised.

6. We recommend that there be a State Treasurer selected by the state overseer, with the approval of the General Overseer, and that the amount kept in the state be forwarded to the state treasurer, immediately after collection. This state treasurer is instructed to keep careful records, and make sure reports are rendered in proper order and on time to the Annual Assembly.

7. We recommend that twice a year, October and March, a real drive be made for a large Missionary offering for the foreign fields. This drive to be conducted from headquarters, under the supervision of the Foreign Missionary committee, with the aid of all the ministry, Missionary Bands, the White Wing Messenger and in other ways that will insure a large offering for the foreign fields. It would probably be well to have the Business Manager placed in charge of this drive, his work to be under the supervision of the Missionary committee.

8. We recommend that there be a missionary committee appointed by the Annual Assembly to supervise the disbursements of the Foreign Missionary Funds. We suggest for this committee, A. J. Tomlinson, ex-officio chairman; A. J. Lawson, ex-officio treasurer; William Schneidmueller, Guy Marlow.

9. It is further recommended that at each state convention a Missionary offering shall be taken which shall be one half for the Home Fund, and one half for the Foreign Missionary Fund.

10. Also, we wish to recommend and urge upon all churches who are in position to do so, to take up additional offerings, wholly for the foreign field, or wholly for the Home Field, for the Glory of God, to the end that we may hasten the message to every nation and every clime and hasten the coming of the Lord.

Respectfully submitted,  
MISSIONARY COMMITTEE, NO. 5,  
HOMER A. TOMLINSON, Chairman,  
E. T. FOWLER,  
J. O. HAMILTON,  
J. B. BANEY,  
R. M. STOVER.

This report was accepted in regular order.

10:50 a.m.—Committee No. 6, Sunday school, reported. After some discussion an amendment was added.

#### Report of Sunday School Committee—No. 6

To the Twenty-Fourth Annual Assembly:

We, your committee, have met and prayed over the Sunday school work and have counselled together and make the following suggestions:

1. We suggest that the parents take the lead in going to Sunday school and should be encouraged by the pastor, and also give the children some little presents to encourage them.

2. The plan of appointing district superintendents over districts in each state should be carried out as outlined by the assembly last year. And the district superintendents should see that each church in his district has a Sunday school, with the co-operation of the state overseer and pastor, and see that each Sunday school is well organized and in good working order.

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3. The Sunday school offering should be controlled by the Sunday school as heretofore and may take up missionary offerings occasionally.

Amendment—Of course we recommend that each Sunday school use our own literature.

Respectfully submitted,

J. D. PRICE,  
W. T. HOLLAND,  
J. W. ABBOTT,  
D. H. CLOWER,  
J. R. KINSER.

The report and amendment was accepted in regular order.

11:15 a.m.—Song by Lowmoor quartet.

11:20 a.m.—A. D. Evans explained that the Victory Leaders News was discontinued near the middle of the year because it was running behind in paying expenses. He requested the opinion of the Assembly about its discontinuance or continuance. There was quite a sentiment expressed wishing its continuance, but it was finally decided that it should be continued only when in the judgment of the Business Manager there is a sufficient demand to make its continuance a paying proposition.

11:35 a.m.—Report of committee No. 3, Adjustment.  
To the Twenty-Fourth Annual Assembly:

We, your adjustment committee, beg leave to report as follows:

We have had very little to come before us and have adjusted that to the satisfaction of all concerned.

Signed,  
G. W. DURHAM, Chairman,  
C. L. TAYLOR,  
S. P. FORD,  
F. J. CROWDER,  
J. A. WEST.

Report accepted in the usual manner.

11:40 a.m.—Committee No. 1, Questions and Subjects presented the following question:

“What are we going to do about our good women wearing their wedding rings? Our people are stumbling over this because we teach against it in our minutes. In our state we are having lots of complaint.”

The subject was discussed at some length, and the sentiment was quite strong against the wearing of rings, but several stated they did not favor making it a test of membership. At the close of the discussion the General Overseer stated that it resulted about like similar discussions of the subject had in the past, so unless an agreement could be reached it would remain as it is.

12:30 p.m.—Adjournment for noon.

1:35 p.m.—Song service led by J. M. Stratton, with Nell Thomas at piano. Prayer by E. C. Rider.

1:47 p.m.—Unfinished business continued. Committee No. 1, Questions and Subjects, reported another section as follows:

We, your committee on Questions and Subjects, suggest that this Assembly appoint an investigating committee to investigate the records and stock of the White Wing Publishing House and General Treasurer, and that this committee be authorized to employ an auditor if necessary, and that they

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begin their work at least ten days before the next Assembly in order to make their report to the next Assembly.

We furthermore suggest that this committee be paid out of the General Treasury.

We also recommend that this be placed in the Minutes of this Assembly.

Respectfully submitted,  
C. H. RANDALL, Chairman.

The report was duly accepted in regular order.

The question arose as to the manner of selecting the committee. It was finally decided that the Questions and Subjects committee should bring forward names to be presented to the Assembly. This they did and the names were as follows: L. A. Moxley, Will H. Brown, J. H. Vance.

These names were accepted by the Assembly in regular order.

2:05 p.m.—Committee No. 4, Ways and Means, made a final report. Two points arose for discussion. One about the \$300.00 set aside to pay the examining committee, the other about the salary of the Business Manager. It was finally decided to add two explanatory notes. Below is the report with the notes added.

We, your committee on Ways and Means, beg leave to further report as follows: After a careful and prayerful deliberation, all our efforts to get a satisfactory report before this Assembly have failed. We therefore submit to the counsel and advise of our General Overseer in letting things remain as they are for the present, with the exception of the budget of expenses from the tithe fund for the ensuing year which we recommend as follows:

Editor and Publisher .....	\$2,000.00
Assistant Publisher and Business Manager .....	1,200.00
General Overseer's Stenographer .....	785.00
General Treasurer .....	785.00
Rent .....	500.00
General Overseer Incidental Expense .....	1,000.00
Examining Committee Expenses .....	300.00
<b>Total .....</b>	<b>\$6,570.00</b>

Note—The Examining committee is to be paid out of the \$300 set apart in the budget. In case there is a balance of this amount left it is to remain in the treasury.

Note—If funds are available the Assistant Publisher and Business Manager is to receive \$300 more.

Respectfully submitted,  
H. R. JACOBS, Chairman,  
GUY MARLOW,  
E. C. RIDER,  
RANDOLPH WILLIAMS,  
L. A. MOXLEY, Clerk.

Report with notes as above was accepted in regular order.

Note—The manner of paying off the debts of the church that had accumulated during the years of special conflict through the courts, etc., is left just as it was outlined last year. That is, the pledges that were made in previous years are expected to be paid, the quotas allotted to the states are yet to be paid. Some of the states have paid these quotas while others have not, and those that have not are expected to do so as early as possible.

This business will be taken up with the overseers at an early date and an account rendered. Add also that all the church extension pledges yet unpaid are due and should be paid as early as possible.

2:50 p.m.—Committee No. 2, Watchmen, reported.

Sept. 17, 1929..

To the Assembly in Session:

We, your committee, as watchmen, beg leave to report that we found every thing in perfect order and harmony prevailed so far as we learned. Only a few erroneous ideas were offered which were easily headed off in a good loving spirit.

W. R. SEXTON, Chairman.

Report accepted in regular order.

2:55 p.m.—Editor and Publisher, Assistant Publisher and Business Manager, and Treasurer, were selected by acclamation—The same ones continued, viz., A. J. Tomlinson, Editor and Publisher; A. D. Evans, Assistant Publisher and Business Manager; A. J. Lawson, Treasurer.

3:10 p.m.—Loyalty and good co-operation highly essential to win the victory—Discourse by S. O. Gillaspie, Illinois. This was listened to with much interest.

4:05 p.m.—The appointment and installation of the State Overseers by the General Overseer. This was an impressive scene accompanied with moistened eyes and love greetings. The spirit of the position and its responsibility seemed to fall upon each of them as they were inducted into office by the simple and impressive ceremonies. At the conclusion the large audience stood as a token of their congratulations, good wishes and hearty co-operation the incoming year.

#### STATE OVERSEERS

- |                                |                                 |
|--------------------------------|---------------------------------|
| 1. Alabama—H. R. Jacobs        | 15. Mississippi—E. C. Rider     |
| 2. Arkansas—J. T. Huddleston   | 16. Missouri—D. R. Holcomb      |
| 3. Bahamas—Stanley R. Ferguson | 17. New York—H. A. Tomlinson    |
| 4. Colorado—J. L. Talley       | 18. North Carolina—C. L. Taylor |
| 5. Florida—J. O. Hamilton      | 19. North Dakota—J. W. Barker   |
| 6. Georgia—J. F. Curry         | 20. Ohio—S. O. Gillaspie        |
| 7. Illinois—C. J. Anthony      | 21. Oklahoma—I. D. Bain         |
| 8. Indiana—M. C. Harvey        | 22. Pennsylvania—V. R. Sherrill |
| 9. Kansas—C. W. Risner         | 23. South Carolina—R. M. Stover |
| 10. Kentucky—C. H. Randall     | 24. Tennessee—L. A. Moxley      |
| 11. Louisiana—J. R. Moxley     | 25. Texas—J. N. Hurley          |
| 12. Maryland—W. R. Sexton      | 26. Virginia—W. M. Lowman       |
| 13. Michigan—Fred Johnson      | 27. West Virginia—F. J. Crowder |
| 14. Minnesota—J. W. Barker     |                                 |

4:45 p.m.—In a brief ceremony a badge of honor was conferred upon L. A. Moxley by the General Overseer for valient service in being the first overseer to put the message into every county in his state according to the plans suggested by our big business program. This was such a surprise and shock to Brother Moxley that he was unable to offer any response.

4:50 p.m.—Adoption of minutes and instructing local churches to consider, endorse and ratify business acts of the Assembly.

4:57 p.m.—Going out from the Twenty-Fourth Annual Assembly with greater zeal and determination to win than ever. Short discourses on this subject were given by I. D. Bain and Alvin Moss. The fire was put into both discourses and all seemed to agree with them.

5:17 p.m.—H. J. Murphy, the first speaker of the Assembly, made a few closing remarks about the progress of the work at headquarters as he had observed since coming to Cleveland a year ago.

5:30 p.m.—Closed the business part of the Assembly—all stood with uplifted hands while the General Overseer offered the closing prayer and pronounced the benediction.

6:00 p.m.—This was the hour for music with all kinds of instruments organized by P. M. Hudson with J. F. Curry to help get them together. They succeeded in getting forty-five instruments together and put on a nice program of music.

7:00 p.m.—Song service led by Guy Marlow with Edith Tarpley at piano. Prayer by O. D. Springer.

7:20 p.m.—Finish-up collection for Assembly expenses by H. R. Jacobs. The amount was \$20.11.

7:45 p.m.—Special song by J. F. Curry and his son and daughter.

7:50 p.m.—Putting the Ark In Its Place—The Church of God In Its Place for the Last Days—discourse by C. H. Randall, Kentucky.

Note—Messages and interpretations were given during the discourse which added to the interest and glory.

9:00 p.m.—Shower of songs, program in charge of Clara Miller. During this program the power fell in a wonderful manner—shouting, dancing and praising the Lord over a great part of the building. Piano played under the power with singing in tongues. A brother testified to seeing a great light from God coming down on the congregation while the power was falling; and of seeing a little dove in a wreath coming down with its little wings quivering and fluttering.

9:25 p.m.—Exhortation to spread out into new fields and work hard another year, was the subject of a discourse by W. M. Lowman, Virginia. This was full of fire and zeal.

9:50 p.m.—The last “hot-shot” testimony and praise service of the Assembly in charge of S. P. Ford with his songs and choruses. Showers of “hot-shot” testimonies, songs, handclaps, victory, dancing and many manifestations of power and glory. The scene beggars description.

10:15 p.m.—Preachers big consecration service. Big platform and speakers stand cleared. The ministers formed at east end of lower platform in sections and marched across platform and around upon the big platform each following an usher in the following order while the piano played softly:

(1) Men evangelists who carried license, 44; (2) Deacons who had been ordained, 5; (3) Bishops who had been ordained, 33; (4) Women evangelists who carried license, 27; (5) Men who had been recommended whose acceptance was pending with all who felt the call to the ministry, 9; (6) Women who had been recommended whose acceptance was pending with all others called to the ministry, 20.

At a given time all were seated. Perfect quietness reigned. At this juncture a trio of voices accompanied with piano music rang out in the song, “Go and Tell.” General Overseer made a short talk to the ministers. Then followed a consecration prayer repeated in concert after the General Overseer. While still standing all the ministers lifted one hand toward heaven and offered a deep consecration prayer to God in concert. While band played the ministers shook hands with each other promiscuously around,

thereby promising loyalty to the Church of God and co-operation with each other the incoming year. All were seated in quietness while General Overseer offered a special prayer for the ministers. Song, "Call for Messengers," led by Guy Marlow with Edith Tarpley at piano, was sung by all the ministers.

11:14 p.m.—Short talks given by Guy Marlow, Geo. D. Wilson, J. R. Moxley, J. F. Curry, E. D. Rolle, Mary Gibson, L. A. Moxley, Cora L. Randall, J. M. Stratton, Nora Thompson.

11:45 p.m.—Ministers stood with uplifted hands and praised God.

11:47 p.m.—Special song and testimony by Ruth Howerton.

Note—During the period of the ministers consecration service the power fell occasionally in a wonderful way and there appeared great demonstrations and manifestations of the presence and blessings of God.

At midnight the big platform was cleared and all the people crowded back in the aisles and wherever they could get a place to wedge in. The General Overseer managed to work his way through the crowd till he got to the very back of the tabernacle where he climbed up on a seat and began to talk to attract the attention away from the platform. Suddenly the lights were extinguished and again suddenly a red light was thrown on the platform which revealed three beautiful female figures with long flowing hair and white glistening robes. Then suddenly came from some where floating out on the midnight air in song, "It Came Upon the Midnight Clear," etc., while the figures made gestures and movements fitting to the words of the song. When this was over the great tabernacle was again enveloped in darkness. But soon again appeared in the flare of the red lights three girls who acted out the Rock of Ages while others in the distance sang the song. Again darkness prevailed and again appeared in the red light one lone figure beside a big old rugged cross. While the song rang out from some where this lone girl occasionally reached up and grasped the cross with her hands. This scene finished and again all was in darkness. Suddenly as the red light was flashed on the scene, there appeared ten girls sleeping to represent the ten virgins of the Bible. Suddenly the midnight cry was raised, "Behold the Bridegroom cometh," etc. They all arose quickly and attempted to light their lamps. The whole story was acted out. The awful wails that went up from the five foolish virgins when they were turned away sent scarey feelings all over the big congregation. Then came the display of the changed heart from being red like crimson to white like snow, and ending with a beautiful figure wearing flowing robes slipping up quietly and placing a crown on the head of the one whose heart was changed while voices rang out, "When the Battle's Over We Shall Wear a Crown," etc.

Note—Everything had its thrill. A correct description is impossible. It was only to be seen to be realized and appreciated. Thus closed the big Twenty-Fourth Annual Assembly at exactly 12:45 a.m. the 18th of September, 1929, with the big tabernacle packed with probably two thousand people. The benediction was pronounced at that late hour by the General Overseer; A. J. Tomlinson.

A. J. TOMLINSON, General Overseer,  
L. A. MOXLEY, Chief Clerk,  
CORA L. RANDALL, Assistant Clerk,  
J. M. STRATTON, Assistant Clerk.  
NORA THOMPSON, Assistant Clerk,  
R. M. STOVER, Assistant Clerk.



### **WORLD MUST BE EVANGELIZED**

It will take good organization and systematic methods to accomplish this task.

God's power is demonstrated in proportion to the unity and oneness of His people.

The members of the early Church were all of one accord, steadfast in the apostles' doctrine and fellowship, and the multitude that believed were of one heart and one soul, and great grace was upon them all, and mighty results followed as a consequence of their perfect unity and careful organization.

We must banish from our minds the thought of individual or local independence and haphazard spasmodic efforts.

Pull together, pull at once, pull steadily all the time is the road to success.

All members should be ready to center their minds and prayers on the one thing as a unit when calls for special prayer are made. Each one should feel his or her part of the responsibility, remembering that when one member fails it cripples or dwarfs the body until the matter pending may fail.

### **INSTRUCTIONS—LOCAL CHURCH OFFICERS**

1. Pastor when possible. It is necessary always to have some one selected as leader of the flock. It is the duty of the overseer of the state or province to see that every local church in his territory has a pastor or leader.

2. Clerk for every local church. It is the duty of the clerk to keep a close and careful record of the business and work of the Church, make a record and give date of organization, record the name and date of every one that joins, the name and date of every one excluded and for what cause. Keep a record of deaths giving date of same.

Clerks should be selected at the last business meeting before each Annual Assembly to serve one year. Same one may be continued from year to year if desired. A man or woman can serve in this capacity. Care should be taken to select one that can write and compose well.

The selection should be made by mutual agreement. Talk the matter over lovingly and carefully and finally all agree upon one who is able and willing to serve.

3. Treasurer for every local church. If the church has more than one deacon it is their duty to select one of their number to act as treasurer, and if there is only one deacon, he is treasurer by virtue of his office. If there are no deacons, a treasurer can be selected in like manner as the clerk.

It is advised that one person serve as both clerk and treasurer when it is convenient and satisfactory to the local church.

Each pastor, with the assistance of the deacons, if the church has deacons, should divide his members into classes of ten or twelve in each class and a leader over each class selected. These classes might be called prayer bands and each leader should keep in close touch with every member of his band like a Sunday school teacher her pupils. If any should move, the class leader should keep careful note of the place removed to and if it is too far to keep in touch with them in person, then communication should be kept up by correspondence. All of this is for the mutual spiritual, temporal and social benefit of the members. The pastor should keep in close touch with the class leaders and all the work.

Meetings for business should be held regularly every three months, or four

each year. In case of special demand for it a meeting may be called any time by the pastor, leader or overseer of the state. If necessary a short business session can be held at the beginning or close of a meeting for worship.

It is suggested that where practicable in a locality the first Monday night in January, April, July and October, be observed by all local churches for their regular quarterly meetings, so as to conserve uniformity and concerted action.

The pastor should act as moderator of all business meetings. In case there is no pastor the overseer of the state has authority to act or appoint some one to preside. The leader should never act as moderator except authorized specially by the overseer of the state. Where one pastor has the care of several churches he can arrange the time for his business meetings to suit his convenience.

### ATTENDANCE

Every member, both men and women, should take an interest in and make it a point to attend every business session if possible.

### ARRANGEMENT

Moderator, Clerk and Treasurer should occupy seats on the platform. Deacons and other ministers near by on either side or close in front of the platform.

### ORDER OF BUSINESS

(This order is only a suggestion and not meant for an iron clad rule).

Song service by all. Prayer by some one whom the moderator may call. Short Scripture lesson, and prayer by the moderator, asking for wisdom and direction. Song.

Clerk read minutes of last regular meeting, also of call meetings, if there have been any held.

Correction of minutes if any.

Treasurer give his report of finances. He should always give an itemized statement of receipts and disbursements and remainder in treasury.

Reception of transferred members.

Members to transfer if any.

Unfinished business left over from last meeting.

New business.

Miscellaneous business.

Adjournment by prayer.

In these meetings matters should be discussed with love, humility and meekness. No votes should be taken to decide questions. Everything should be done with one accord and questions settled by mutual agreement. If there is division on a matter hold it over until all can agree. If one should seem obstinate and contrary, don't run the matter over him, but take up his case and investigate the cause for his obstinacy and if he shows the good spirit so that he should be heard, then show him courtesy. But if he proves to be wrong then deal with him as the Bible directs. After this is all done take up the original subject and dispose of it in harmony and love.

In case of matters that the local church cannot settle satisfactorily they should call the assistance of the overseer; if they are still not able to reach

a satisfactory conclusion, it should be referred to the General Overseer.

In these business meetings women are to take no open active part in discussing or deciding questions, but should always be there and silently pray God to give wisdom and direct the men and show forth God's glory in being the glory of the men.

No one should give a message in tongues to the Church unless there is an interpreter present and then only one at a time and not more than three in a whole session.

### ADVICE TO MEMBERS

As a member you count one and should attend every regular service as far as possible. Remember no one can fill your place and the service will be that much dwarfed and crippled without your presence.

Show your love and fellowship to everyone without partiality. Don't wait for others to greet you, but you greet them.

Show special courtesy to strangers who may chance to fall in with you in your meetings.

As a rule take part in the singing.

Be ready for vocal prayer when called on or prompted by the Spirit.

Be ready for testimony when such is in order.

Stand by your pastor or appointed leader and assist him in every way you can.

Always pray silently for the preacher while he delivers the message.

Always live a good straight life at home and abroad so no one can justly think or speak of you as a hypocrite.

Guard your conversation. Be careful what you say about a brother, sister or anyone.

Don't be a critic and try to find something in others to criticise.

Examine yourself occasionally and see if you are in the faith.

Don't yield to discouragement or despondency.

Be cheerful and happy and try to make others the same.

Spend as much time as you can in secret prayer. Give yourself all you can to intercessory prayer.

Your dress should be with moderation, neat and clean, but not for show. You should never wear gold for ornament or decoration. Finger rings, bracelets, ear-rings, necklaces, locketts and large showy pins are unbecoming for a saint of God.

Always tithe your income and put it in the church treasury. Make freewill offerings besides your tithes.

Younger members should not keep company or associate too intimately with worldly outsiders.

Members should never marry sinners. Great care should be taken, with much prayer and careful consideration, regarding matrimony.

A member who may have a living companion should not marry another under any circumstances even if divorced. Neither should a member marry anyone who has a living companion although such person may be divorced.

### REMEMBER

These are the last days and perilous times have come, so it will require much watchfulness and humble prayer on your part to so live and act that

you will never bring reproach on the worthy name of Christ and His Church that you so much love.

Never form too close an intimacy with the opposite sex even if they are your brothers and sisters in the Lord. Give no place to the adversary. Abstain from the very appearance of evil.

These kindly instructions and advices are given by those who are watching for your soul as they that must give an account (Heb. 13:17) and it is hoped they will be received with the same meek gentle spirit in which they are given.

That every member and especially every minister, should be a "paid up" subscriber and an earnest worker for our church paper, The White Wing Messenger.

### DUTIES OF STATE OVERSEER

Each overseer is to have the oversight of his state or territory, 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 divide his state or territory into districts and place over each district an overseer as previously instructed and practiced. This is not an ironclad rule, but it is considered best when there are sufficient churches in a state to make it practicable.

To conduct district meetings at intervals during the year for the mutual benefit and help of all. Special instructions concerning the Church work should be given at these district meetings.

To hold one state convention when it is thought practicable each year in some part of the state most convenient for members from all the churches to attend.

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

To visit every district and church if possible and look after the interests in every way as a pastor over a large circuit.

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

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

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

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

**TEACHINGS OF THE CHURCH OF GOD**

Over Which A. J. Tomlinson is Overseer, by Permission Pending Further Hearing  
Cleveland, Tenn.

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 teachings that are made prominent:

1. Repentance—Mark 1:15; Luke 13:3; Acts 3:19.
2. Justification—Rom. 5:1-9; Titus 3:7.
3. Regeneration—Matt. 19:28; Titus 3:5.
4. Born Again—John 3:3; 1 Pet. 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; 1 John 1:9.
6. Holiness—Luke 1:75; 1 Thess. 4:7; Heb. 12:14.
7. Water Baptism—Matt. 28:19; Mark 1:8-10; John 3:22, 23; Acts 8:12, 36-38; 10:47, 48; 16:33; 19:3-5.
8. Baptism With the Holy Ghost Subsequent to Cleansing; the Endowment of Power for Service—Matt. 3:11; Luke 24:49-53; Acts 1:4-8.
9. The Speaking in Tongues as the Evidence of the Baptism With the Holy Ghost—John 15:26; Acts 2:4; 10:44; 19:6.
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. Fruit 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—Psa. 103:3; Isa. 53:4, 5; Matt. 8:17; Jas. 5:14-16; 1 Pet. 2:24.
14. The Lord's Supper—Luke 22:17, 18; 1 Cor. 11:23-33.
15. Washing the Saints' Feet—John 13:4-17; 1 Tim. 5:10.
16. Tithing and Giving—Gen. 14:18-20, 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; Rom. 13:8.
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 earth a thousand years—Zech. 14:4, 5; Luke 1:32; 1 Thes. 4:14; 2 Thess. 1:7-10; Jude 1:14, 15; Rev. 5:10; 19:11-21; 20:46.
19. Resurrection—Isa. 26:19; Dan. 12:2; 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; 21-8.
22. Total Abstinence From All Liquor or Strong Drinks—Prov. 20:1; 23:29-32; Isa. 28:7; 1 Cor. 5:11; 6:10; Gal. 5:21.

62 MINUTES OF 24TH ANNUAL ASSEMBLY CHURCH OF GOD

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

26. Against members wearing gold for ornament or decoration such as finger rings, bracelets, ear rings, locketts, etc.—Isa. 55:2; 1 Pet. 3:3; 1 John 2:16.

27. Against members belonging to lodges—Matt. 5:34; John 18:20; 2 Cor. 6:14-17; Jas. 5:12.

28. Against members swearing—Matt. 5:34; Jas. 5:12.

29. Against the Divorce and Remarriage Evil—Matt. 5:32; Matt. 19:3-12; Mark 10:12; Luke 16:18; Rom. 7:2, 3; 1 Cor. 5:1-5, 13; 1 Cor. 6:9, 13, 16-18; 1 Cor. 7:2, 10, 11; Rev. 2:20-22; Acts 15:28, 29; Matt. 14:3, 4.

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