

LOVE --- TRUTH --- UNITY

MINUTES

OF THE

26th Annual Assembly

OF THE

Church of God

Over Which A. J. Tomlinson is General Overseer

Held in Central Ave. Tabernacle
Cleveland, Tennessee

September 9-15, 1931

"Ye are come unto Mount Sion . . . 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"

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

PRICE 25 CENTS

PREFATORY NOTES

Our Annual feast has come and gone, but it remained long enough to make itself felt, and the effects are still lingering. No words can fully describe the happenings, glories and blessings that were flung loose to alight upon the thousands that watched the proceedings.

It has been our purpose for years to prepare and preserve records and make history. Our attempt has not been in vain. Twenty-six years have flown so rapidly past that it almost seems but yesterday when we assembled in the little cabin home of Brother and Sister Murphy in Cherokee county, North Carolina, to search the Scriptures and decide upon the proper course to pursue.

It was an extreme pleasure to have our dear Brother and early instructor, R. G. Spurling, with us again after an absence of so many years. He was with us in the first and thanks to the mercies and love of God he was with us in the last. This of itself was a great treat to us. He has feebled with age since that time, but his mind is clear and his knowledge of the Scriptures has not waned.

The information contained in this pamphlet was made possible by the skill and labor of the clerks who often sat at their tables and dotted down the happenings while the masses were rejoicing and flooded with blessings from on high. Thanks again and again for their noble service.

I believe the attendance this year, according to the report of the registrars, surpassed that of any previous year. Throngs upon throngs were massed in and around the tabernacle for a whole week. The registration books show an attendance of 1,678 that came in from a distance, besides the 543 local attendants. This makes a total of 2,221. And this does not include the masses that swarmed around that did not register. This is 415 more than registered last year who came from a distance, and 709 more than the total register last year.

We were favored with the presence of three brass bands which contributed to the happiness of all lovers of music. The Miami Church of God Band from Miami, Fla., the Dyersburg Church of God Band from Dyersburg, Tenn., and the Louisville Church of God Brass Band from Louisville, Ky. Thanks to all of them. Then the North Carolina String Band, and Sanford String Band. These were a wonderful help and blessing to the Assembly.

We now have the pleasure of sending out this volume to its many readers and friends 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-sixth Annual Assembly has been a glorious success.

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 7-13, 1932.

A. J. TOMLINSON, General Overseer,

Cleveland, Tenn., U. S. A.

MINUTES

OF THE TWENTY-SIXTH ANNUAL ASSEMBLY OF THE CHURCH OF GOD

Over Which A. J. Tomlinson is General Overseer

HELD AT CLEVELAND, TENN., SEPT. 9-15, 1931

INTRODUCTORY SERVICES

The people began to arrive the latter part of the previous week. Campers were on the camp ground several days before the time for the opening. Several dropped in on Sunday and Monday, and when Tuesday arrived they began to pour in and continued to do so all day Tuesday and all day Wednesday.

The committees and registrars were on duty, and the shouts, laughter, praises to God that were expressed in many ways, all contributed toward making all of the space about the big tabernacle sacred and hallowed. Then the following six days of the feast were glorious days indeed.

The first service was in the open in front of the tabernacle on Tuesday evening. The program was put on by the reception and entertainment committees. The next day—Wednesday, the reception committee put on three or four programs at intervals during the day. Then later in the evening and just before the time for the introductory service in the tabernacle, there was an open air program in charge of the General Overseer and consisted of Band concerts by Louisville Church of God Brass Band, the Dyersburg Church of God Band, and prayer by J. M. Stratton and big handkerchief wave and shouts of victory and joy.

Immediately following this open air program, the people passed into the big tabernacle where they were met and greeted by the smiling ushers and conducted to their seats. The meeting opened with much interest right at the start. The tabernacle was well filled the very first night with delegates and friends from many states and two foreign countries.

The general organization was complete with every part and every person connected therewith on tiptoe ready for service.

The Clerks—L. A. Moxley, Cora L. Randall, J. M. Stratton, A. E. Augerson, F. F. Johnson.

Registrars—Myrtle Davis, Mae Gibbons, Geneva Odum.

Book Stall and Post Office—A. D. Evans, Iris M. Evans, May McDonald, Leona Montgomery.

Reception—G. W. Durham, C. L. Taylor, J. O. Hamilton, M. E. Wilson, Guy Marlow, Sarah E. Gonia, Ona Faulkner, Dora Allison, Mamie Cannon, Mattie Whitlock.

Entertainment—A. J. Lawson, A. D. Evans, H. J. Murphy, Will H. Brown, Inez Kinser, Homer Sample, Edna Mae Sample, Myrtle Davis, Will Phillips, Ressie Mae Lawson.

Ushers—Will H. Brown, M. A. Tomlinson, Herbert Cate, Bill Parker, H. L. Faulkner, C. A. Davis, Randolph Williams, J. R. Smith, Archie Melvin, Homer Sample, Jim Odum, Everett Atnip, Charlie Odum, Bill Phillips,

Frank Tracy, Charlie Lindner, Charlie Scoggins, Layne Lawson, Hubert Brown, James Morgan, Lonnie Young, Leonard Boring, Chas. Lee, J. B. Lawson, Clifford Sample, John Wilson.

Camp Ground—H. H. Irwin, Jack Miolen, M. S. Huff.

The introductory service proper was opened inside the Big Tabernacle on the evening of the ninth of September, 1931. The piano music commenced at 6:00 p.m., furnished by Grace Kinser. At 6:30 p.m. the Miami Church of God Band broke in with their contribution of music.

The General Overseer, A. J. Tomlinson, gavel in hand, was at his post to preside at the appointed time. The glad free spirit that prevailed made everybody feel at home and happy.

6:40 p.m. the song service commenced, led by Guy Marlow, Georgia Riggs at piano. The song book used was "Heavenly Praises."

General Overseer suggested that all stand and sing No. 12—"The Glory Land Way"—again. Power fell, hand-claps and rejoicing. General Overseer spoke and gave some instructions about organization. Congregation arose to their feet and sang softly, "Where He Leads Me I Will Follow," led by Guy Marlow and repeated while each raised one hand heavenward. All remained standing with one hand raised and engaged in one mighty silent prayer. All were seated at the sound of Amen. Special prayer led by W. M. Smith, of Columbus, Ga.

Special song by Tabernacle quartet.

Congregation stood with bowed heads and reverent hearts while prayer was offered by H. A. Tomlinson, of New York. While still standing the congregation sang, "Sweet By and By."

7:30 p.m.—Welcome address by pastor H. J. Murphy. He gave all a glad welcome and displayed a small U. S. flag as an emblem of our religious liberty.

O. J. Lawson, sheriff of Bradley county, Tennessee, in an enthusiastic talk gave the many visitors a hearty welcome to "our city." He stated that he was a Christian and also baptized with the Holy Ghost.

7:45 p.m.—Special song by six Miami Jubilee singers. Congregation cheered loudly.

7:50 p.m.—Music by Louisville Church of God brass band, followed by big concert prayer and uplifted hands. This sounded like the falling of many waters. Music by Dyersburg Church of God band. General Overseer called for the music over again—congregation stood, clapped hands and rejoiced. Handkerchief wave—message and interpretation.

General Overseer came forward and made some announcements and proceeded with his "good cheer and love greetings—exhortation to unity and co-operation." Excerpts—"Let us pull together, side by side, we wont be here long." This was spoken by sections about over the tabernacle as they repeated the words after the speaker. Eight persons with Bibles in hand were called to stand by the speaker and all repeated one verse together. Scriptures were read and expounded bearing on the subject. The speaker called others to read the many verses. Several were called up to assist in illustrating co-operation and pulling together. "We don't only stand together but we strive together." "We are the nearest to the coming of our Lord of any people who have ever lived." "We must be sure there is only one tongue between us and that tongue must be the Bible." "This is a kill or cure gospel." The power fell during the discourse—great rejoicing as the people seemed to be welded together by the power of the Holy Ghost.

Big special song by Tom Pentecost and others with guitar accompaniment—"The Holy Ghost Special." This was accompanied with great demonstra-

tions—dances, shouts, leaps and great rejoicing. Then followed spontaneous outbursts of joy and praises to God in sections and groups about over the house. The fervency was rolling high when the altar call was made and it looked like scores rushed into the altar. The altar service continued till a late hour of the night. Earnest seeking, loud shouts and a glorious time.

THURSDAY, SEPTEMBER 10:

5:30 a.m.—Sunrise prayer meeting led by J. A. Rich, of Indiana. Songs, good lively spirit, several shouted and praised the Lord. Concert prayers, praise service, special songs led by Tom Pentecost. Special prayers for sick. Dismissed at 7:10 a.m.

8:15 a.m.—Song service led by J. P. Sullivan, Edna Mae Sample at piano. Prayer by G. T. Stargel.

8:30 a.m.—Opening of Assembly by General Overseer. Scripture reading Eph. 4:6 and Phil. 2:12-18. All stood with bowed heads and right hands on hearts while General Overseer led the prayer.

8:45 a.m.—General Overseer announced that the Assembly is now open and ready for business. Appointment of committees.

No. 1. Questions and Subjects—C. H. Randall, D. R. Holcomb, J. O. Hamilton, M. C. Harvey, 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—S. O. Gillaspie, W. M. Lowman, E. C. Rider, M. E. Wilson, Randolph Williams.

No. 5. Missionary—Homer A. Tomlinson, E. T. Fowler, E. G. Murr, Geo. K. Nickell, O. A. Dudding.

No. 6. Sunday School—W. J. Rawls, A. D. Evans, J. A. Hamil, G. T. Cook, J. D. Williams. (The last two named were absent).

No. 7. Assembly Expense—Guy Marlow, V. R. Sherrill, Foster Young, J. P. Sullivan, Stanley R. Ferguson.

8:52 a.m.—Special prayer for the overseers and their delegations by Foster Young, while congregation stood with bowed heads.

9:00 a.m.—Call of states and their response—Trumpet call by Paul Hudson.

Alabama—W. T. Holland, Overseer. Song, music, marched, carried three banners. Talk by Overseer. Fifteen marched, forty-four registered.

Announcement by Business Manager concerning the White Wing Messenger and White Wing workers. Badges given to a few of the workers.

Arkansas—J. T. Huddleston, Overseer. Song, music, marched, carried five banners. Talk by Overseer. Eight marched, seven registered.

Bahamas—Stanley R. Ferguson, Overseer. Song, music, marched, carried four banners. Talk by Overseer—his eight-year-old son repeated the Books of the Bible forward and backward and sang them both ways. Six marched, two registered.

China—Peter N. Johnson, Missionary. Congregation stood and asked the Lord to bless China.

Delaware—W. R. Sexton, Overseer. Music, marched, carried one banner. Talk by Overseer. One marched, none registered.

East Texas—J. N. Hurley, Overseer. Song, music, marched, carried two banners. Talk by Overseer. Thirteen marched, fifteen registered.

Florida—J. F. Curry, Overseer. Songs, music, marched, carried sixteen banners. Talks by Overseer and others. Fifty-six marched, sixty-eight registered.

Georgia—M. E. Wilson, Overseer. Songs, music, marched, carried seventeen banners. Talk by Overseer. 158 marched, 316 registered.

Illinois—J. W. Abbott, Overseer (absent). Song, music, marched, carried one banner. Talk by John Williams. Five marched, five registered.

Indiana—M. C. Harvey, Overseer. Song, music, marched, carried eight banners. Talk by Overseer and J. A. Rich. Thirty-two marched, forty-four registered.

Iowa—R. N. Cowger, Overseer (absent and no delegation).

Kansas—C. W. Risner, Overseer. Song, music, marched, carried four banners. Talk by Overseer. Six marched, five registered.

Kentucky—C. H. Randall, Overseer. Songs, music, marched, carried twenty-two banners. Talk by Overseer and Cora L. Randall. 150 marched, 176 registered.

Recessed for noon.

Louisiana—J. R. Moxley, Overseer. Song, music, marched, carried five banners. Talk by Overseer. Ten marched, thirteen registered.

Maryland—W. R. Sexton, Overseer. Song, music, marched, carried one banner. Talk by Overseer and Lucile Allen. Two marched, one registered.

Michigan—W. C. Hoppel, Overseer. Song, music, marched, carried one banner. Talk by Overseer. Two marched, six registered.

Minnesota—J. W. Barker, Overseer (absent). Song, music, marched, carried four banners. Talk by Goldie Lester. Five marched, seven registered.

Mississippi—E. C. Rider, Overseer. Songs, music, marched, carried eight banners. Talk by Overseer. Thirty-three marched, twenty-seven registered.

Missouri—D. R. Holcomb, Overseer. Songs, music, marched, carried eight banners. Talk by Overseer. Twenty-five marched, twenty-five registered.

Nebraska—J. A. Hamil, Overseer. Song, music, marched, carried one banner. Talk by Overseer. Four marched, one registered.

New York—H. A. Tomlinson, Overseer. Song, music, marched, carried three banners and a flag. Talk by Overseer. Nine marched, nine registered.

North Carolina—C. L. Taylor, Overseer. Songs, music, marched, carried seventeen banners. Talk by Overseer, Eighty-eight marched, ninety-eight registered.

North Dakota—J. W. Barker, Overseer (absent). Song, music, marched, carried two banners. Talk by Goldie Lester. Four marched, none registered.

Ohio—S. O. Gillaspie, Overseer. Songs, music, marched, carried ten banners. Talks by Overseer and others. Seventeen marched, twenty-two registered.

Oklahoma—E. G. Murr, Overseer. Songs, music, marched, carried two banners. Talk by Overseer. Seven marched, six registered.

Pennsylvania—V. R. Sherrill, Overseer. Song, music, marched, carried two banners. Talk by Overseer and others. Ten marched, eight registered.

South Carolina—C. W. Chasteen, Overseer. Song, music, marched, carried eight banners. Talk by Overseer. Twenty-three marched, thirty-two registered.

South Dakota—W. G. Griffith, Overseer. (Did not arrive till later). Three registered.

Tennessee—L. A. Moxley, Overseer. Songs, music, marched, carried forty-five banners. Talk by Overseer. 180 marched, 1,119 registered.

Virginia—W. M. Lowman, Overseer. Song, music, marched, carried thirty-six banners. Talk by Overseer. Ninety-seven marched, 116 registered.

Virgin Islands—C. A. Farnham, Overseer. Music, marched, carried one banner, talk by Missionary Overseer. One marched, one registered.

West Texas—J. M. Stratton, Overseer. Song, music, marched, carried one banner. Talk by Overseer. Two marched, two registered.

West Virginia—F. J. Crowder, Overseer. Song, music, marched, carried eight banners. Talk by Overseer. Twenty-four marched, twenty registered.

Wyoming—J. A. West, Overseer. Song, music, marched, carried one banner. Talk by Overseer. Two marched, none registered.

Wisconsin—Guy Robinson, Overseer. Song, music, marched, carried three banners. Talk by Overseer. Five marched, four registered.

Note—The session continued without intermission till time to commence the evening service. There was almost one continuous outburst of joy, happiness, dancing, shouting and glorious outpourings of God's blessings the whole day through. Nine hundred and eighty-nine representatives in marches and 2,221 registered from thirty-two states and the Bahama and Virgin Islands. The demonstrations of happiness and of the power of the Holy Spirit were indescribable. Indeed, it was a wonderful and glorious day.

7:10 p.m.—Song service led by E. R. Pulliam, Georgia Riggs at piano. Prayer by W. I. Campbell.

7:20 p.m.—Program and collection by Assembly expense committee.

7:40 p.m.—Discourse, "Prepare the Way," O. A. Dudding. Excerpts—"We must lift up the standard. We need to do this thing right. We are not born into the Church, we are added to it. We need to get instructions from headquarters and follow them."

8:10 p.m.—Songs by North Carolina string band, showers of blessings, great rejoicing, shouting, dancing and talking in tongues.

8:25 p.m.—Special song by Clara, Beulah and others. More showers and rejoicing and praises to God and spontaneous outbursts of praises to God prolonged.

8:40 p.m.—Announcements by General Overseer.

8:45 p.m.—Discourse, "Getting Down to Business for the Last Great Battle to Put the Last Days Message Into All the World"—Geo. D. Wilson. This was a fiery discourse and greatly edified the big congregation.

9:05 p.m.—Special song by the "merry four." This was followed by a song by C. E. Townsend and wife, "Crossing One By One," in memory of I. D. Bain and Bro. Anthony, who had departed this life since last Assembly. Then came the evangelistic discourse by Bro. Townsend. Excerpts—"Your soul is sleeping and needs waking up." "Many join churches under conviction." "We are here to throw out the life line to sinners." "The bony finger of death may be laid upon you before sunrise tomorrow." Many flocked to the altar as Guy Marlow made the call. Glorious altar service which continued to a late hour in the night.

FRIDAY, SEPTEMBER 11:

5:40 a.m.—Sunrise prayer meeting led by J. D. Kirkland. Songs, concert prayers, praise service, much rejoicing. Special song, prayers for sick. Dismissed at 7:45 a.m.

9:15 a.m.—Song service led by J. M. Stratton, Paul Hudson at piano. Prayer by S. O. Gillaspie. Music by Louisville Church of God band. Special song by Hickman trio. Music by Dyersburg Church of God band. Music by Louisville band. Special prayer by C. H. Randall while congregation stood with bowed heads.

10:10 a.m.—General Overseer's Annual Address—As introductory the congregation was asked by the General Overseer to stand and repeat after him Matthew 24:42-47. Then the address followed immediately.

**GENERAL OVERSEER'S ANNUAL ADDRESS
BEFORE THE TWENTY-SIXTH ANNUAL ASSEMBLY
of the
CHURCHES OF GOD**

Introductory

So many interesting and startling discoveries have been made during the past few years that it makes one wonder what is coming next. This has not been limited to science alone, but many of the hidden mysteries of the Bible have been uncovered and made plain. Dispensational truth is now revealed that could not be known before the time. There are yet hidden mysteries that cannot be known because the time is not ripe yet for them to be uncovered. At times Bible students seem to feel that the veil is becoming very thin, and so it is about some things, but not about every thing. Search and search for an explanation of some parts of the Scriptures, and still the cloud casts such a heavy shadow over them that no one can quite understand them. They are still unknown and will remain hidden until God's time for them to be revealed.

And this is one cause for the existence of so many beliefs, teachings and doctrines. People form opinions about certain Scriptures and begin to teach them before the time. This causes confusion, division, and many hurtful disturbances. They undertake to uncover things that are hidden. And when God hides a thing not even the wise and prudent can find it. They may search till they turn gray with age and still the mystery lies silent and untouched. But men think they have it, and form an opinion and commence to teach their opinions and the further they go the more they become muddled and deceived. And the more they deceive others because they themselves are deceived. A deceived person is a dangerous person. And a deceived person that is set in his ways is in a deplorable condition. He is going wrong and thinks he is right, and will not humble himself enough to become willing to be taught. And usually he is deceived on the points that are yet hidden and will not be revealed until the dispensational time for them to be made known.

But now is the time for some things to be made known that have been hidden from the foundation of the world. But many of them are not known by the masses—they are only revealed to God's chosen—His Church. The opinions, and fightings and devourings will continue among the masses until the Church gets a little further up the line, and the time fully arrives that might be scripturally designated as "the fulness of times." When this time arrives people will become docile, ready to receive instructions and willing to obey orders. The Church itself is not quite far enough up the line yet to be fully informed. And it is the Church that has been chosen by the Lord's own program to make known the mysteries that are now lying underneath the darkness that veils them from our view.

It would have been a calamity, a catastrophe, a tragedy, if the wild beasts of the forest, together with the domestic animals, and various fowls of the air had walked up and flocked around the ark before it was completed, food and all other supplies in place, and all ready to receive them. But Noah was not besieged with the animals and birds clamoring for admittance until "the fulness of time" for the ark to be ready. Then the wild animals became docile, became manageable, and were organized and marched into the ark

in an orderly manner and every one put in the very stall that had been fully prepared for him. I give this story to assist in explaining what I mean by dispensational and fulness of times.

Much of the Scripture that is clear to us now was dark and hidden a few years ago. And some of the Scripture teaching that is clear and bright to us is dark, and hidden, from the masses. And part of it will never be known by them until we tell them. It is true that all men must be made to see, but the revelation shall be given the Church and the Church will be required to make the masses know. The record declares that all men will be made to see. "And to make all men see" is the exact quotation. This places a grave responsibility upon us, but we will be able for the task, because God will make us able. And a spirit of courage, determination and boldness takes possession of me as I make the statement. And I am assured by God's Bible that I can do all things through Christ that strengtheneth me. That is, I can do the things that are to be done in the dispensational time for them to be done. And I would have you know, my beloved fellowlaborers, that now is the time for us to do some things that no other generation of the past has ever had the opportunity of doing. And I feel like rising up on tiptoe and declaring with Caleb of many centuries ago that we are fully able to do the things that are required of us. And I know some of the things, and you know some of them, and we will know all of them in their dispensational time.

Many of you know that this Assembly year that has just past has uncovered many of the costliest gems of truth. I have been thrilled and startled many times as discoveries after discoveries have been made. I have witnessed some of my brethren with whom I have been yoked together for years as they listened, and with me delved into some of the deeper recesses and dragged out loads and loads of dispensational truth that had hitherto been dark and hidden. O, my soul almost bubbles over now at the thoughts of some of the discoveries that have only recently been made. And to think that we are the favored people—that God has kept these things hidden during the past thousands of years and just now made them known to us. He has been keeping them in store—sealed and hidden—waiting until now—this dispensational time to give the revelations. And they are given to us—the Church of God. And I feel sure that no other people on earth know these mysterious things to which I am alluding, and never will know until we tell them. And be assured that we are going to tell them. But we must get a little better organized and drilled before we can make good headway at it. Remember that soldiers are rarely sent to the front until they are fully prepared so they will not flee when the battle gets fierce and hot.

I am so anxious that our people get this truth that I am going to insert a chapter that has only recently appeared in the White Wing Messenger. I am so elated over some of the recent discoveries, and over our Big Business Program, as we call it, that I can scarcely refrain from making mention of some things here that I feel should be so deeply tattooed into the minds of our people that no amount of rubbing and scrubbing by oppositions can ever erase them from their memory. I want this Assembly to be one for the purpose of getting us much nearer ready for the tremendous immensities that are due to make their appearance the coming year. I can't afford to let our people class themselves with the roadside sleepers as described in the twenty-fifth chapter of Matthew. Yea, I will not let them sleep like that. I am determined to prick and stick, and make their beds so uncomfortable that they cannot sleep at such a time as this.

It is not my purpose, however, to force people into things against their will, neither to be a lord over God's heritage, but rather to be an example and to lead the way and show that this is the way and that there

is no other safe way for this dispensational time. And I want our people to know that the rebellious and disobedient that will not follow on in this way will sooner or later fall into darkness and gross error. Some I know of now are battling with the waves, tempest tossed and driven about in uncertainties because they have refused to keep pace with us who are rushing on at such breakneck speed because the dispensational time requires haste, hurry and obedience to those who are over them in the Lord. Now comes the topic to which I have referred.

GOING ON WITH GOD'S ETERNAL PROGRAM

Who wouldn't be elated with the prospects of glorious success every day? And we are not blind or insensible to the forward movements that are in plain view. And there is no other way except to go on, with God's eternal program. People may go almost any way they want to in rebellion and disobedience, but the truly obedient and selected must follow the program.

Gideon's three hundred could not fail because victory had been programmed, and they were the selected men for that special battlefield. Joseph and Mary had been selected to rear or bring up Jesus the blessed Saviour. Judas could not fail to perform his part in the great drama to betray and sell the Lord. Joseph must be sold into Egypt to go before, so there would be a way made to entice Jacob and his whole family into that country. It took that to get Israel down there so God could show His power in bringing out the six hundred thousand men besides women and children. Seventy souls went down into Egypt but a vast multitude came out. And although many of them were rebellious, God never gave up until He succeeded in placing His chosen people in the promised land.

According to Paul's statement all of those things were programmed to happen for our example, and they are written for our admonition in making preparation to scale the heights of the sky without any handholds. And we are in our part of the drama now. We are going on with God's eternal program. We are on the stage now. God knows and we know, but the people at large are in the dark about it. They do not know the program. Many have copies in their homes, but they do not know how to put the many acts and scenes together to make any thing out of it. Some parts of it seemed to be rather vague to us a few years ago that are quite plain now.

I am not sure that Gideon's three hundred fully understood their odd way of drinking water when they lapped it up with their hands like a dog, but they did it because they had been programmed and must follow its directions. The only thing they seemed to be interested in was keeping their eyes on their leader and commander and obeying his commands. The victory was theirs before they started, because it had been marked out by the hand of God long before. Whether they knew it or not may not be known, but that does not matter. They acted as directed by the stage manager and that was sufficient.

The Jews rejected Jesus because they were programmed to do so. The program called for them to be cut off in order for the Gentiles to be grafted in. A way must be made for the Gentiles and that was planned a long time before by the Maker of the program. Then when the way was made for the Gentiles to enter into the drama, there was also made a way for the Jews to be grafted in again. And that is just as sure to come as that that has already come to pass. O, the glory and marvelousness of God's eternal program! When the truth loomed up before Paul as he got a glimpse of the program, it is no wonder he exclaimed:

"O the depth of the riches both of the wisdom and knowledge of God!

how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

Some have said we should go back to the Bible—back to pentecost—back to the early Church—back to the power of the early Church. But no, it is rather for us to say that we are going on with God's eternal program that was made for us before the foundation of the world. This could just as well be as for Paul's statement to be true concerning our being chosen before the foundation of the world. Read and consider:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1:3-6).

And then it should be remembered, too, that God worketh all things after the counsel of His own will in dispensational times. Read again how marvelously we are pointed out in this dispensation. I tell you it seems almost too good to be true, but when one once gets into the mill it is not so hard to see, and then there is no backward move of the machinery. It is like a one-way street. And there can be no failure when we move forward as instructed by the Bible. Read again and consider well:

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: (Put on the program).

"That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him: (Now listen carefully).

"In whom also we have obtained an inheritance, being predestinated according to the purpose (program) of him who worketh all things after the counsel of his own will.

"That we should be to the praise of his glory, who first trusted in Christ." (Eph. 1:9-12).

This is marking out God's eternal program with which we are going on. And indeed we are going on with it. There is nothing else for us to do. It is like a one-way street. There are no U turns. And the power is back of the machinery and the machinery is pressing us on. We are not going back to any thing. We are going on with God's eternal program. Remember there can be no failures and no uncertainties or guessing games in this when it is declared that God worketh all things after the counsel of His own will. Since this is true it will require a straight out course of rebellion to keep us from being to the praise of His glory. And we will not—no, no—we will not rebel! There is not a drop of rebel blood in our veins. And there can be no failure when we move forward as instructed by the Bible. And we are not dealing now with uncertainties, neither are we playing at any guessing games. Our work is moving forward after the counsel of God's own will.

Great efforts have been made to stop us and put us out of business. But the more efforts that are made to stop us the faster we move forward. This has been discovered and acknowledged to by some who spent thousands of money in trying to work our ruin and wreck our whole structure. I have previously referred to a statement made by doctor Gamaliel, but it seems in place to repeat it here. This was at a time when the enemies of the early Church undertook to overthrow the wonderful and glorious institution. This

gentleman stood up in the council and said:

"Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . .

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

"But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:34-39).

It seems in place here for me to say that those who are opposing us are fighting a losing battle. It is also in place for me to wax bold as did our former brethren, Peter, John and others, and declare that we are not fighting a losing battle any more than Gideon's three hundred. It is programed that we shall win and no opposing power can prevent it. Opposition in action will only serve to make the battle more thrilling and more interesting. And we had just as well say this under the anointing power of the Holy Ghost as for Paul to say he could do all things through Christ that strengthened him. And truly this kind of boldness has taken such strong hold of me during my convention campaign this year that I rush on fearlessly and unobstructed. That is, I scarcely recognize any obstructions in the way because the assurance of victory is so powerfully manifested within.

No, we are not going back to what people mention as the "good old days," we are going on with our part of the program. And I believe I feel as sure of victory as did Gideon after he tested the matter by the use of the fleece. I do not care to test any thing in that manner. The Bible with its outline of the program so beautifully and plainly portrayed is sufficient for me. Doubts have vanished away. It is no more a matter of guesswork or trying to see if we have success. It is real business. We are truly fulfilling prophecy, and that being true, there can be no failure. I admit that we must be humble and not think to take things in our own hands and leave God out of it. But we are not going to leave Him out. In fact, it is He that is in the lead and in behind us to move us on after the counsel of His own will. And this is the thing that gives me such undaunted courage and victorious confidence. Holy, holy, Lord God almighty, who is working in me mightily as all the folks know who have been with me in the conventions the past six months. O excelsior! And this means, "Yet higher, ever upward, more elevated." Hallelujah! Down in humility and yet up in victory, and bold in God as the anointing takes possession. O Bravo! And this means "well done! good; a cheer! and that is my reason for using it here. My comrades—my associates in performing our part in the program, I want to say, well done to you. I want to cheer you along. Let's go on to higher plains—higher heights, and put this over! We can, and we will, because God is working in us mightily according to His own will and good pleasure.

I do not understand why people want to go back to the early Church with its persecutions, power, healings and demonstrations. I admit those were great days, and the early saints were truly wonderful, but look what we are and what is just ahead. To go back down the line would be like wrecking a building just as it was almost completed and dropping back to the bare foundation. The apostles and prophets were the foundation and we are the top of the building, with the whole structure almost finished. Why should we want to leave off building or finishing and go back to the foundation? O no, we have no time for this. We must move on up, put the roof on and paint and polish the entire structure. This is our time. This is our work. We must finish it up and get it ready for presentation. We are not the kind that draw back. We have no desire to take the place of the apostles. Our part of the drama is to perform now. And we are going on with God's

eternal program with no desire or expectation of dropping back to former acts and scenes. We may have some similar actions to those of the early Church since the same Holy Spirit that directed the work then is directing now.

It is a source of happiness to me to be in the finishing dispensation. I honor all those who preceded us in performing their part of the eternal program, but remember that it is written that they without us cannot be made perfect. That is, the drama cannot be completed and the entire program enacted without having all of the actors in their proper places. This is my reason for being determined to stick to my part of the program. And I have no desire to get in the part that belongs to others. And I want to perform my part so well that there will be no occasion or reason for any one taking my place. There is a kind of impelling power that keeps me on the move forward. No tendency or disposition to go back the other way. With all the strength I have I am pushing ahead. Others are with me. Thanks to all my colleagues and co-workers. There can be no failure when we move forward as instructed by the Bible. And when we follow the instructions of the Bible rightly divided and rightly applied there are no uncertainties.

In the early history of man God drove the man and his wife out of Eden on account of their disobedience. We are nearing the time now when God will lead all of the true sheep of His pasture in—into the Church. The flowing time is almost here. They shall see and flow together. Many shall be gathered together and come to the Church of God. Only recently I received information of a number of congregations that are about ready to make a run for home. The light is shining brilliantly and the brightness is attracting attention. God is moving the people this way because this is the right way. I believe many who once fought us fiercely would love to join us now if they only knew how to approach us to ask for admittance. It is the Lord's doing and it is marvelous in our eyes. And yet, when we know the Book, it is not so surprising after all. The Book shows clearly of our part in the program. And we are obedient because God makes obedience easy for us. And others are coming this way almost involuntarily on their part. It seems almost like the cows that were taking the ark of the covenant back home. They did not seem to want to go, but they continued their journey because they could not resist the power that was impelling them along. The cows were forced along by the power of the Lord. They even left their calves and journeyed on lowing as they went. But they could not turn around and go the other way. They were performing a sacred service. The ark, which is a type of the Church, must be taken back to its place, and the cows must take it. And they did.

The sheep that have been scattered all over the face of the earth must be brought to their own fold. They have been in strange places long enough. The time is on hands for their almost involuntary moving to the Church of God. They will come and they may not always know why. But this is a part of the eternal program, and must be carried out as scheduled. Resistance is not to be considered. God knows His own and His sheep hear His voice and follow on until they arrive at the proper place—where we are reaping the wheat harvest. And the people are coming the straight course to the harvest field where the golden grain is being harvested. That is one special attraction—gracious revivals in many places, and the missionary spirit is working in our people so marvelously. All of these things have a tremendous drawing power. Thus the true sheep cannot resist, but come they must. They feel compelled to leave whatever they are in and with, and come where the milk and honey flows.

Truly the program is complete and will be carried out to the letter. God is able to make all grace abound to usward, so that not even the most trivial point will be missed. I feel such a strange confidence and assurance creeping over me as I close this part of the message. It is almost like a thrill. Such mighty and strange happenings await us. And it is no myth. But a blessed reality. And God is back of it all with His impelling power to work all things after the counsel of His own will.

Retrospection

It has been my custom for years to give a brief review of the work and progress of the past year. I do not think I shall deviate now from that custom and practice. I stated a year ago that "I never saw such a year for the Church as has just closed." I think I can repeat this statement this year, for truly this has been a wonderful year. In the face or in spite of all difficulties, handicaps, and oppositions we have made steady advancements all along the line. True, there have been some disappointments, but we have learned to spell the word with an H instead of a D and keep on in a straight course toward the goal. Spelling it with an H makes it His appointment, and then I rest upon Romans 8:28—"And we know that all things work together for good to them that love God, to them who are called according to his purpose." I always know that I love God and that I am called according to God's eternal purpose, hence there can be no defeat—no hindrance, but every thing that comes along has its part in the furtherance of the gospel and the Church of God of the last days. I know what the goal is and always know I'll get there because that is the only place to go. Success then in God's way is always sure.

Yes indeed, the past year has been wonderful. The Lord has worked with us and confirmed the Word with signs following. Many souls have been saved, many have been sanctified in the good old fashioned way. The doctrine of sanctification has been taught by our ministers and people have prayed through and struck the fire. Large numbers have been baptized with the Holy Ghost and fire, and invariably they have spoken with other tongues as the Spirit gave the utterance as the evidence. The sick have been healed, devils have been cast out, serpents have been taken up and handled by the power of God. Quite a good number have been added to the Church, and a fair number of new churches put on the map.

This has been a great convention year—the greatest in some respects we have ever had. I have had the pleasure of attending every convention this year the same as last year. But there were five more added to the list this year, making a total of thirty-one. I left home for the first convention the tenth day of February, and finished up and arrived home on the eleventh day of August. This makes a total of six months and one day in convention work almost every week and sometimes two a week. I have been delighted with the progress the overseers have made in the organization of their work, not only of their convention work, but also of their state work. I have noticed improvements made over last year in many respects. In fact, I am delighted with the work that has been done and with the overseers themselves. It has been a new experience for some, and some of the true and tried have had new experiences, also. But all experiences are usually worth much to any of us, and they work for our good in some way.

In my address last year I stated that I had never before put over quite such a strenuous year. Well, I feel like I can say the same thing this year. I think I have been keyed up to a little higher pitch than I was last year. As stated last year, I am yet in a state of wonder over the whole thing. How

could I do it? How did I do it, and at the same time keep up my office work so well? But it is done, and to God shall be all the praise, honor and glory. It seems to me that He gave me supernatural strength at times, and preserved my health so well that I never lost a day or even an hour on account of sickness. I often travelled all night and then went into the convention work early in the morning fresh and strong, and continued all day and until late at night. And when I came home I would often run in on the morning train and work in the office all day and until late at night. I never stopped to rest at all. I did sleep when I had opportunity, but never travelled in a sleeping car on the train. I ate when I could get it or when I had time. I lost eighteen pounds during the six months, but my strength and endurance were not impaired. To be sure, I praise the Lord for it all. I have been asked a number of times by my friends when I rested. My answer was, I rest while I work.

While I am briefly reviewing the past year's work I feel that I owe this Assembly some information as usual. In attending the thirty-one conventions I traveled in thirty-one states and over a small part of the Atlantic ocean and on New Providence Island. The record shows I travelled 25,596 miles. Five hundred and sixty miles less than I travelled last year, but 469 miles more than I traveled last year to get to the conventions only. I was in no wrecks and had no accidents. I missed my train and had to lay over only twice during the whole season. I did not go to the conventions to sit around idle while others served on the program, but I went to work. When I was not speaking I was taking notes preparatory to making history. I have spoken as much as six and seven hours a day; not all in one discourse, but several. I think six discourses in one day was the highest, and my voice never gave out.

The record shows that I delivered 266 messages during the six months of the convention campaign. This would average about one and one-half discourses a day. This is not far from the same average of last year, and it took six months this year against five months last year. I will give you the number of discourses each month, and they were all Church of God messages, too. February, 21; March, 31; April, 61; May, 42; June, 39; July, 58; August, 14. Besides all of this I worked in the office two or three days each week with some few exceptions. But enough to keep my part of the office work going so that the others of the office force could keep the work going in my absence.

My money receipts were considerably less this year than last and my expenses more. But God be praised that I got through and am still enjoying a plenty of good health, and abounding in victory. I feel like every dollar I get is very precious and I make it go as far as possible. As usual I have given to the Church work freely, liberally and gladly. During the convention campaign I have contributed in nearly all the collections and rarely less than a dollar and sometimes five or six besides giving larger sums on special occasions. An estimation last year of my gifts in this way amount to around \$500.00. And I am quite sure I have given as liberally this year as last if not more. My total receipts for the year just past from all sources amounted to \$2,243.06, against \$2,715.15 last year. My disbursements, which includes railroad, steamship and bus fare, and other expenses aside from my home expenses such as food, clothing, etc., and gifts to the church in collections and other ways, amounted to \$1,689.52. This leaves a balance of \$591.99. And subtracting the \$500.000 I probably gave to the Church activities would leave a balance of \$91.99 for my home expenses and other obligations.

It would probably be in place here to state that besides all of the work as described above I have prepared messages and notes for the paper and done other work toward keeping the paper going, dictated thousands of letters, attended to the examination of ministers and kept close watch over them, assisted the overseers what I could, selected and appointed the commissions as provided by the Assembly, and perhaps a thousand other things pertaining to my work as editor and publisher of the paper and as General Overseer, and superintendent of the United Bible Institute.

I give this bit of information about myself and the work I have done, not to boast, nor to complain because I have so much to do, but as the Lord's servant and yours, I feel I owe it to the Church in general. I feel I should give you this brief report of my work so you may still know that I am giving my full time of 365 days in the year, and all of my strength and energy to the one business and nothing else. Even my beloved wife takes care of the home and keeps it up so that my whole time can be spent for the Church.

It is a source of much happiness and consolation to me to be able to finish up the year's work with victory, and now meet the beloved overseers, ministers, workers and members in this annual feast. And although much has been done during the past year, and most of the workers have been faithful, doubtless we all feel we have not been able to accomplish as much as we desired. And especially do I say for myself that my aspirations have demanded much more than I have been able to do. But I feel happy because the year has closed out with real victory and success. And I am still full of fire and zeal, puffing and pawing because I want to rush into the battle at break-neck speed to startle the world and let the people everywhere know that the Church of the last days as prophesied of is actually here and performing as programed by its Founder before the world was. Hallelujah!

Interesting Information

For years, under the head of Interesting Information, I have been giving some figures and statistics showing the number of sermons, the number of converts, the number added to the Church, etc., during the past year. I have been sincere in thinking it has been interesting, and I still believe it has been to many, and quite profitable besides. Now I want to add another chapter under the same heading and make a comparison as usual so all may know what we have been able to compile from the monthly reports sent in by the treasurers and clerks of the local churches and ministers, besides other information that we are able to give to show whether or not there has been any progress made during the year.

It is not my purpose to go into full detail and tell all that has been done in all of the different departments and activities of the Church as a whole, but only a limited amount of information that I think may be the means of encouraging our workers and perhaps serve to stimulate every one and make them all feel like pressing on into the work for another year with more zeal and courage. I wish this also to be the means of impressing upon every one the importance of the monthly reports as required by the reporting system. If some of the clerks and treasurers or ministers have failed to report, then they have withheld valuable information that cannot be given in my annual report. If the local churches through their clerks and treasurers, and the ministers, do not give me the reports and required information, then my reports will be that much lame, deficient and incorrect. And I have a deep desire that all may fully understand and know of my embarrassment when any of these reports are not forth-coming. That is, by some failing to accurately prepare their reports and send them in, renders me

unable to make my reports accurate and as full as they should be.

The treasurer, and Publishing House business manager will give the reports of finances and Publishing House interests, but my reports furnish information of growth or deterioration. Besides making reports to the Assembly the government at Washington requires reports of this kind each year. And if I can't get reports of all the work done by our churches and ministers then I am compelled to make my reports proportionally less than they should be, which cannot make the showing of our work that we deserve. May I at this time make another urgent appeal to all of our ministers and local churches to please make their monthly reports regularly, promptly, and accurately? I have been insisting at the conventions the past two years that if any treasurer could not or would not make these reports, he should be replaced by one that could or would do the work faithfully. And I want to insist on this being done again today before this Twenty-Sixth Annual Assembly. And the ministers that do not report regularly as they should—I want to beseech, implore and even beg with much entreaty that they commence with September and continue regularly the whole year through. And to all who have been sending in their reports regularly and faithfully for the past year I wish to express my appreciation in strong terms. These have been a great help to me, and it is to them that credit is due for making the Church to become more prominent and more powerful in its organization and strength. If all had done like some have done we would have no recognition and no standing. But by the loyalty of the large majority we have a good recognition and a standing that is a credit to the Church and the entire membership. I am highly gratified because there is such a wide spread recognition of the reporting system. Both churches and ministers are doing much better in this respect than ever before in the history of the Church. And I would love to say to all of those who have been faithful in their reporting the past year, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." And it is true that when I begin to look for a man to fill a responsible position I look up the records and select from those who have been reporting regularly, promptly and accurately. And is not the statement made by our Lord true and dependable which reads,

"He that is faithful in that which is least is faithful also in much: and he that is unjust (unfaithful) in the least is unjust (unfaithful) also in much?"

I do not want to say too much about the reporting system and its importance, but I do want to say enough to get all the churches and ministers sufficiently interested and enthused in it so we can soon report that all the churches and ministers are reporting regularly and accurately so I will be able to make a better showing in my reports, thereby adding prestige to the Church and the great and valuable work it is doing. But I am happy to state that there are many that are always prompt, and the system has been observed by a larger number the past two years than in previous years.

Now I come to some of the information compiled from the reports:

The number of sermons reported the past year amount to 32,599, an increase over the previous year of 7,678. Number converted 5,312, an increase over the previous year of 1,234. Number sanctified 3,145, an increase over the previous year of 739. Number baptized with the Holy Ghost and fire 2,141, an increase over the previous year of 557. Number baptized with water 2,019, an increase over last year of 794. Number of additions to the Church 2,701, an increase over the previous year of 665.

The reports show 2,701 increase in membership during the year, which is very good perhaps under the circumstances, but I wonder what became of the 2,611 converts reported that did not become members of the Church. Have they been allowed to slip away unprotected and lost? Or have they been captured by some institution that will inject poison doctrine into them and thus cause their spiritual death? Or still worse, if any thing could be worse, have they been let go to increase the forces of some body of people whose delight is to fight against us or knife us in the back at every opportunity? As stated in my message a year ago, I think this is a question that should be taken into serious consideration in the face of a sketch of history of the early Church which reads, "And the Lord added to the Church daily such as should be saved." And since they become lambs by virtue of their being converted, then should they not be put into the fold where they can be fed? And didn't Jesus tell Peter to feed the lambs and feed the sheep? But how can they be fed if they are born and then allowed to drift away with no one to care for them or give them the proper nourishment? Then another word comes strong and forceful from the sacred lips of our Lord. Listen, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (Jon. 15:16).

With all of these Scriptures and many others before us, are they not enough to show that the fish should be strung or put in a live box as fast as they are caught? And it is a fact that which Jesus told the disciples to do He has told us to do. And if we do not get them into the Church where we can hold them and have some influence over them, how is our fruit going to remain, and how are we going to teach them to observe all things? And how are we going to teach every man in all wisdom and thus be able to present every man perfect in Christ Jesus? I tell you, my dearly beloved fellow laborers, I am afraid we are not quite as enthusiastic about saving our converts after they are converted as we should be, and as we are about getting them converted. Indeed I want to make this subject more impressive, if possible, than I did a year ago. I think we should become more concerned about getting the sheep into the fold and taking care of them. I want to emphasize this point with a view to getting it before our ministers for more serious thought and consideration.

I have heard of converts this year begging for admittance into the Church, and the ministers seemed so unconcerned about it that they gave them no opportunity. I think that was a serious mistake, and do not think it should be repeated. All of our ministers in their examinations make a positive statement that they see the Church of God as revealed in Scripture and state also that they believe that the Church of which they are applying for ordination or license is the Bible Church. Well, if they mean what they say, then how can they afford to close up the way that would admit others into its folds? And especially so, when they know how they got in. All of this is mentioned here for the purpose of creating an interest in the subject to the extent that more thought may be given it and perhaps a more strict observance in the future.

There has been an increase also in the ranks of our ministers. Since last Assembly ninety have been added to the list, with several recommended whose examinations have not been completed but will be shortly. This shows a steady growth, because when the number of ministers increases that always means an increase in membership and all of the activities of the Church. The increase in the number of ministers the past year exceeds the number of increase the previous year of only nine, but we have enough

pending to mount up to more than a hundred. And I suppose those that are pending are already engaged in ministerial work. But the total number of ministers, not including the deacons, that do not preach, already listed is 499. This number of ministers will be able to do a great amount of work the incoming year. All of these are considered good battle-field soldiers.

It has been my custom for the past several years to give some information concerning the tithe receipts. There has been a steady gain in tithe paying for six years, with the exception of one year. And last year the amount of tithes received at headquarters was above any previous year in spite of the financial and business depression. But this year the amount received is somewhat less than last year, with a total amount received of \$5,170.48. This falls under the receipts last year to the amount of \$1,536.36. But this may not be so serious after all when we take into consideration the slump in business and general depression that is over the world at this time.

But this shows that our people still pay tithes and are trying to live up to the Bible requirement and Church teaching in that respect. And they are to be highly praised and commended in going the Bible way in the face of all financial problems. I wish I could say some good words to every one of them, and doubtless most of them have learned that God blesses the tithe payer.

In connection with the missionary interests I believe it will be interesting information to state here that the requirements of the 1929 Assembly with reference to missionary collections and drives have been carried out this year the same as last year. The two foreign missionary drives were made, one in October 1930 and one in March 1931. And besides these drives the 1930 Assembly instituted a Missionary Conference to be held the last days of May. As a result of this arrangement the Missionary Conference was held in Jamaica, N. Y., May 29, 30, 31, 1931. At this conference another foreign missionary drive was made that collected \$737.71.

Another requirement of the 1929 Assembly and continued in the 1930 Assembly was that there should be a missionary collection taken at each state convention. I have personal knowledge of this having been done in every convention. I am able also to give the amounts collected at each convention as well as the total. I herewith give the states and amounts in order as the conventions were held. The New York state convention was held in connection with the special missionary conference, but it will be added below for convenience.

Florida, \$61.08; Bahamas, \$15.60; Georgia, \$31.08; South Carolina, \$6.00; Louisiana, \$6.42; East Texas, \$7.00; West Texas, \$11.10; Alabama, \$16.22; Tennessee, \$60.00; Indiana, \$17.00; Ohio, \$22.13; Michigan, \$6.74; West Virginia, \$25.74; Arkansas, \$11.74; Oklahoma, \$26.62; North Carolina, \$25.56; Kentucky, \$51.04; Virginia, \$57.36; Illinois, \$11.50; Wisconsin, \$8.25; North Dakota, \$20.26; South Dakota, \$1.00; Minnesota, \$43.12; Iowa, \$3.76; Nebraska, \$3.18; Kansas, \$23.38; Missouri, \$22.60; Maryland, \$21.20; Mississippi, \$80.32; Pennsylvania, \$44.50. This makes a total of \$741.50. The New York missionary conference collection amounted to \$737.71. Grand total of collections in the conventions \$1,479.21. This amount against \$566.25 last year. A gain over last year of \$912.95. This certainly shows a fine increase in missionary interest and enthusiasm. All praises be unto our God. Mississippi collection was the largest, with \$80.32, except New York, with the missionary conference collection.

Last year I gave some information about the money received for foreign missionary work for the past six years. The records showed a constant in-

crease each year. I think it will be interesting information to reproduce those figures and then add the amount received the past year for comparison. At the Assembly in 1925 the treasurer's report showed receipts for foreign missions to the amount of \$200.65. In 1926 the receipts were \$324.42. In 1927 the report showed \$426.52. In 1928 the amount was \$832.86. In 1929 the receipts were \$2,137.42. In 1930 the amount received was \$3,681.78. And now this year the total amount has reached the sum of \$4,093.12, a gain over last year of \$411.34. And this was done right while the financial depression has been on during the whole year. I think we should congratulate ourselves and the workers and givers. Is it not truly wonderful and a real victory?

I am prepared to give another bit of information this year that has not been given before in any year. This is the number in attendance that were registered at each convention. This does not mean all that were in attendance, but all that could be registered with the efforts that were made. I give the number by states in the order the conventions were held.

Florida, 500; Bahamas, 580; Georgia, 650; South Carolina, 64; Louisiana, 101; East Texas, 158; West Texas, 133; Alabama, 206; Tennessee, 400; Indiana, 213; Ohio, 214; Michigan, 104; West Virginia, 407; Arkansas, 266; Oklahoma, 1,100; North Carolina, 251; New York, 607; Kentucky, 600; Virginia, 446; Illinois, 351; Wisconsin, 140; North Dakota, 100; South Dakota, 9; Minnesota, 92; Iowa, 120; Nebraska, 31; Kansas, 179; Missouri, 442; Maryland, 179; Mississippi, 535; Pennsylvania, 250. Total registered in all of the conventions, 9,249.

This is the second year for the selection and appointment of a commission in each state as authorized by the Assembly, to study the problem of support for the State Overseers in conjunction with the General Overseer, and to work for the support of their respective overseers. I feel it my duty to report to this Assembly that this business has been given attention, the commissions appointed, much good work done by them and study of the problem made. I am not ready at this time to report fully on this experiment, but I recommend that the plan be continued another year, which it will be unless action is taken by the Assembly to rescind the order. By order of the Assembly the time of service of the commissions expires with this Assembly, but I shall proceed to select others or perhaps retain some who were appointed last year, and go on with the work. I still feel determined, by the help of the Lord and the hearty co-operation of all concerned, to master the problem.

The next section of the interesting information is with reference to the Womens Missionary Bands, and the Missionary Secretary, Clara T. Mabe. In some states this Band work has flourished and much interest in the work has been manifested. They have instituted many valuable methods for raising money for the missionary work. Sister Mabe has led the way the very best she could under the circumstances. She has been handicapped and hindered on account of ill health. In fact, she has not been physically able to give the work the necessary attention. But she is worthy of much praise and words of commendation for the work she has done. Then she was not able to travel much because of a lack of finances for expenses. But the work is going on and making steady progress. Their efficiency as workers has increased with experience. Three years experience has been quite valuable. And I feel now like saying, look out for what they will do the fourth year.

I feel somewhat disappointed because there are so many local churches yet unorganized. I am not sufficiently informed at this time to place the

responsibility. But I shall give the subject my attention and try to gather sufficient information so that I may know who is at fault in not having local bands in every church. But there has been a gain each year since the work was started, and I believe the time has now come when the work of organization will take on new life and be pressed into every local church. The record shows that organization has been effected in twenty-six states and the Bahama Islands. Only four of these have the bands organized in every church. These are Iowa, Kansas, North Dakota and Pennsylvania. I here give the list, as shown by our records:

Alabama, 4; Arkansas, 3; Bahamas, 5; East Texas, 3; Florida, 10; Georgia, 8; Illinois, 2; Indiana, 3; Iowa, 1; Kansas, 3; Kentucky, 15; Louisiana, 1; Maryland, 1; Minnesota, 1; Mississippi, 13; Missouri, 4; New York, 1; North Carolina, 14; North Dakota, 2; Ohio, 4; Oklahoma, 4; Pennsylvania, 5; South Carolina, 1; Tennessee, 18; Virginia, 17; West Texas, 1; West Virginia, 7. Total, 151. The number of members is not known. I think we should institute some plan to have the membership reported so we may know the exact strength of the institution. Tennessee has the largest number, with 18.

Emergency Fund

Last year I made mention of an emergency fund and gave some reasons for suggesting such a fund to be collected and kept in the hands of the treasurer. My reason for suggesting such a fund was clearly stated. It was not suggested for the purpose or with a view to changing any part of our financial system, but rather for the purpose of bolstering up the system already in operation. Observation and experience have convinced us that there are times when one department that requires the use of money prospers more than the other departments. Then changes take place so that another will rise while the other seems to go down. Formerly we have been permitted to shift the funds from one to another for the time being so that all departments could be equalized and kept going. But it has been the judgment of the Assembly that this practice should be discontinued, and let every department carry its own weight or fail. It is quite clear to some of us who have had experience that some departments will suffer defeat and become extinct entirely without the aid of a fund that may be shifted to bolster up any of the departments that are suffering under severe pressure at special and particular times.

Our experience the past year when the severe pressure was brought upon us by the bank failure, about which most of you know, is a good example to show the need of an emergency fund. In fact, when the conditions forced us to make an appeal through the paper and otherwise for assistance, an emergency fund was started. And right now I wish to commend our people in general who rallied to our support so valiantly when the pressure broke down upon us. Several of the states made special drives to collect their state budget quotas that had previously been assigned. Others sent in voluntary offerings aside from the budget quotas. And it was the voluntary offerings that were used to institute the emergency fund. The amounts sent in on the budget quotas were all placed in the budget fund.

But even when all of the voluntary offerings and budget funds came in the amount was still inadequate to meet all of the notes. In fact, we still owe \$365.00 on the last one. And besides all the help that came in from the budget fund and the emergency fund we were forced to borrow several hundred dollars besides all the shiftings we could make with what funds that came in from different sources.

In the banking system of our country they have what they call "Federal Reserve Banks." Reserve funds are kept in these banks for the purpose of aiding other banks in case extensive demands are made upon them that would imperil their credit or send them to the wall. This is the way the world does it. And Jesus still keeps telling us that the children of this world are wiser than the children of light. But He did not say it should be that way, but rather uses that statement to stir up the children of light and to provoke them to using more wisdom in their business affairs.

In war times the world has what is known as reserve troops. These reserve troops are held in readiness to rush to the rescue of any part of the battle line that is weakening and giving back. They are kept ready to rush to any point for the purpose of strengthening the weak places. They may be called to one place one time and to another at another time. They are ready for emergency calls. The home guard soldiers serve for a similar purpose in times of peace. They are ready for emergency calls.

In the days of David, the beloved king of Israel, when enemies rose up against him and his people, his soldiers were sent out to wage a defensive warfare to save his country and people. General Joab was in command and he made special plans to bolster up the weak places before the battle was set in array. Read the verses:

"When Joab saw that the front of the battle was against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians:

"And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.

"And he said, If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee.

"Be of good courage, and let us play the men for our people, and for the cities of our God: And the Lord do that which seemeth to him good." (2 Sam. 10:9-12.)

And the same or similar arrangements were made by Nehemiah when enemies swooped down upon him while he was rebuilding the walls around Jerusalem. I conclude a few verses concerning the way Nehemiah did business are in place here to assist in showing what I mean by preparing for and accumulating a reserve or emergency fund. Now read,

"And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives and your houses.

"And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.

"In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us." (Neh. 4:14, 19, 20.)

I do not recommend that specific arrangements be made by the Assembly to accumulate this emergency fund, but only wish some consideration be given it, and if there is a sentiment expressed in its favor, and the Assembly decides it is a good policy to create such a fund, it could be referred to a committee, commission or council to be selected by this Assembly or by the General Overseer, either during the Assembly or at a convenient time to be attended to at his discretion. This committee, commission or council could be empowered by the Assembly to work out plans and details and put them into action according to their good judgment. I advise, however, that

the Ways and Means Committee take the matter into consideration first and prepare some recommendation to the Assembly provided they decide it is good and appropriate to do so.

Conclusion

I do not feel that I can close this message without making another strong appeal to the very heart of every individual in this presence as well as all who may be listening in. I am almost scared now because I am afraid that we are not as wide awake as we should be in this special dispensational time. I tell you that I often have crawly feelings creeping over me as I am brought face to face with the responsibilities that are resting upon us. And I know so well that there are certain responsibilities upon us that have never been upon other preceding generations. And this is not all. There are certain responsibilities resting upon us that are upon no other people of this generation. I wish I could get this impressed upon the minds of this vast congregation that I feel like claiming as my own. I do not want this for self-agrandizement, but I want it because God is depending upon us for certain work that no others can do.

With all that I know of the prophecies and the instructions given by Jesus and His early followers, I am afraid that I am not half awake. I feel like pinching myself sometimes for the purpose of stirring myself to more diligent service for the Master at this time when these wonderful truths must be broadcast over a thousand hookups to reach the millions. I sometimes swell up with emotion and weeping because the responsibilities stand out before me like mountains. But by the grace of God I can and will scale the highest peaks and put the flag of victory there to stay. Feelings of triumph often carry me beyond myself as the anointing overshadows me and wafts me along.

At the first opportunity at one of the conventions I exclaimed, "I am in a fix this morning." My bosom seemed to swell and puff because of the great fields and landscapes of dispensational truth and service that loomed up before me. And I mean that I was in a fix and I am in about the same condition yet. In fact I have lost none of my convention fervor and zeal. I rather think I have made some increase or progress since arriving in the office one month ago today. And this has been a strenuous month to me, because of my being so much interested in making perfect preparations for the Assembly. I called in another stenographer, and let me tell you, some work has been going on since then. And what is it all for? Because I feel the strain and determination to conquer every foe and master every problem.

I am telling about myself and a little of how I feel for the purpose of stirring up others to a more perfect sense of the tremendous responsibilities. I feel determined to wage more of an aggressive warfare than ever. I feel it in my bones, and I want all of you to feel it, too. It is not enough for our ministers to fill calls. Jesus did not tell us to wait about going until we are called. In His commission He gave no hint of calls coming for us. But He said, Go! And He did not say to wait till the money is sent to pay our fare—He said go.

The other day I received a letter from a good evangelist stating that he would like to have some calls for revivals in certain states. He indicated that he wanted me to recommend him so somebody would want him bad enough to send him money to go on. I wrote him and kindly advised him to go to work right at the place where he was. I insisted that there were thousands of people within his reach that were in need of salvation and

the Church of God message. It seems to me that too many think they have to go a long ways off before they can do anything. But the commission reads,

"But ye shall receive power, after that the Holy Ghost is come upon you: And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

This certainly means to thresh out your home fields before you go to your neighbors, or the next village or next county, next state or country. I have often thought that if a person was not worth anything in his home community he might not be worth anything in a new field. I say, go to work at home and spread out as far and fast as you can, when you have no calls for other fields. Prove that you can do something right where providences have placed you. Remember the statement of the wise man about the spider.

"The spider taketh hold with her hands, and is in king's palaces."
(Prov. 30:26.)

This proverb surely means that we should go to work right at the place we find ourselves and build something. Yes, aggressiveness means to do something whether anybody wants you or not. Commence some real constructive work and keep at it until you accomplish something. It has been wisely said, "A rolling stone gathers no moss." "Globe trotters" without accomplishing something are worthless. We must go—that is the commission, but going and going and never accomplishing anything, what is it? Jesus said go, and he also said teach. And the word "teach" means to cause them to learn. And to show that Jesus meant for you to stay long enough at a place to accomplish something He adds, "baptizing them." That means results. Wage an aggressive warfare and stay on the battle field till the victory is won.

I have come up to this Assembly a little different in some respects to any in the past. This is my twenty-sixth to attend. I feel braver, bolder and more determined to master every problem than any time in the past. I want all of you to feel the same way. And by perfect co-operation a mass of work will be done and little if any differences will appear. In fact, it seems to me that the system and plans we have followed the past year should be continued. We have no time for discussions and differences. Time is too precious. We need to encourage ourselves to prosecute the work already outlined more vigorously and spend our time in provoking one another unto love and good works rather than to take time to introduce new systems and new ideas. We need to get ready to work at our different jobs harder and with greater determination to win and put the message into more places, both far and near.

To say that I love my associates—my overseers—my ministers—yes and all of the members and friends, is putting it too mild I feel. But I would rather express myself in a manner as instructed by Peter. I love you with a pure heart fervently. And I more than appreciate your hearty co-operation during the past year. I appreciate the love all of you have shown to me. And I wish I could put into language some of the sweetness that is rising up in my bosom as my soul yearns and swells with this fervent love for every one of you.

Beloved, stick to me as faithfully and steadfastly as many of you did in the conflict of 1922 and 1923, and as all of you have done since that time, and you will soon witness some of the strange and mighty happenings of which the prophets have told and the angels desired to look into. Don't forget that God has acknowledged that we can do anything we undertake

to do when we stick together and work together in unity, and follow the government as described in our Book of Rules. Just one verse right here as a proof text of my statement that we can do any thing we undertake to do when we stick together and work in perfect harmony.

"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. 11:6.)

And not only is this true, and by it we will accomplish great things, but the work we are doing now is a part of God's program, and prophesied of by the prophets. And of course we can't do anything else but succeed so long as we refrain from rebellion and remain true and loyal. But he that undertakes to pull something over that is out of order will meet with defeat and bring upon himself heartaches and distress. I tell you now, beloved, there is only one way to go to be right and no wire pulling and trickery will prosper. But none of these things are within our ranks now. And if they should make their appearance they would meet with defeat, and the work will go on according to the program and prosper while the wreckage of those who have undertaken to play the Core will be piled out to one side almost unnoticed.

I guess I am giving this as a warning of something unseen in harmony with Paul's instructions to warn them that are unruly, for I assure you that I know of nothing in our ranks that is trying to assert itself to get in control. A careful reading of the sixteenth chapter of Numbers and the tenth chapter of First Corinthians along with Jude and Second Peter would surely be enough to put a fear on any of the rebellious class.

But now every thing is going on so pleasantly, and we are all knit together in love so firmly, that I see nothing but victory during this Assembly and throughout the coming year. Such a sweet feeling and beautiful fellowship prevails. O, isn't it indeed blessed for brethren to dwell together in unity? Not a ripple of discord. Not a particle of jealousy. This is enough to stimulate our faith to such an extent that whatever we undertake will be a glorious success. Now let us once more sing our battle hymn that we have been singing at this juncture in the Assembly for years. Let us sing it from our hearts and really mean it a little stronger than ever before. Everybody stand and sing and mean it and be happy because we do mean it. But once more before we sing—let us remember that—**DETERMINED TO MASTER EVERY PROBLEM MUST BE OUR WATCHWORD AND SLOGAN FOR THE INCOMING YEAR.**

AT THE BATTLE'S FRONT

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.

Note—During the delivery of this address there were many down pourings of the Holy Ghost, demonstrations, messages, interpretations, additional teachings and explanations by the speaker. A few notes and excerpts made by the clerks are given to assist the readers in understanding some of what took place besides the printed address.

"In my imagination I see a man out in the water grappling with the waves, going up and down, grabbing at bubbles and straws. I can see people in that condition—they are to be pitied." "It takes a real warrior to humble down and submit to the other fellow and acknowledge that the other fellow knows more than he does." "When you get in Him (Jesus) you get on the program." Speaker pointed to the aged R. G. Spurling and remarked how that twenty-seven or eight years ago he showed him (overseer) some things he (the overseer) did not know—"Brother Spurling knocked that theory of being born into the church out of me in five minutes." A call came for Brother Spurling to stand up so he could be seen. The overseer led Brother Spurling to front of platform amidst cheers and handclaps by the great audience.

Message, as a Brother walked to platform, took up a Bible, laid one hand on General Overseer's head, interpretation in brief—"My anointed, O my anointed, hear ye him. Hear my voice. Will you not listen to my word? My word will make you speak the same thing. O make yourselves ready. Obey me. I will lead thee."

Note—The scene beggars description—so much happened that it was impossible to describe the demonstrations. God was there in power.

As the address was concluded the great congregation stood and sang "At the Battle's Front." Then as the Miami band started its music two and two clasped hands all over the tabernacle as a token of good will and pledge of allegiance to the Church of God and the General Overseer. Great demonstrations followed. As the music ceased each turned and clasped hands with another as an extended and more emphatic pledge of loyalty and allegiance to the Church and General Overseer. As the music started again a greater demonstration than before broke over the great congregation. This is indescribable. As this demonstration subsided all became quiet and the closing prayer was said by C. H. Randall at 1:30 p.m.—Noon recess.

2:45 p.m.—Song service led by V. R. Sherrill, Grace Kinser at the piano. Prayer by O. N. Lawrence.

3:10 p.m.—General Overseer gave instructions and a short discourse on business. Congregation stood and spelled the word "business" in concert. This was done to impress upon the minds of the audience the importance of doing business for God.

3:40 p.m.—The treasurer, A. J. Lawson, read his financial report..

TREASURER'S REPORT

For the Year Ending Sept. 1, 1931

Tithes brought forward		Total	Disb'mts		
Sept. 9, 1930	\$ 82.16				
Tithes received this year..	5,170.48				
Total		\$5,252.64	\$5,171.83	bal.	\$ 80.81
Mission brought forward					
Sept. 9, 1930	123.60				
Mission received this year	4,093.12				
Total		4,216.72	3,398.74	bal.	817.98
Assembly brought forward					
Sept. 9, 1930	314.44				
Assembly received this					
year	333.58				
Total		648.02	652.56	def.	4.54
Court def. brought forward					
1930 def.....	7.10				
Court receipts this year ..	5.00				
Def.		2.10	50.49	def.	52.59
Tabernacle def. brought					
forward 1930	52.77				
Tabernacle received this					
year	100.75				
Total		47.98	152.36	def.	104.38
Budget def. brought forward					
1930	47.56				
Budget received this year	714.88				
Total		667.32	747.50	def.	80.18
Extension def. brought					
forward 1930	207.01				
Extension received this					
year	1.00				
Total		206.01		def.	206.01
Emergency received this					
year	186.41		569.50	def.	383.09
Balance in Bank Sept. 1,					
1931					68.00

ASSETS

Office fixtures and printing supplies	\$ 190.00	
Total assets		\$ 190.00

LIABILITIES

Budget payable	\$3,360.70
Accounts payable	336.35
Total liabilities	\$3,697.05
Total liabilities over assets	\$3,507.05

TABERNACLE INDEBTEDNESS

Total indebtedness	\$3,265.00
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Respectfully submitted,
A. J. LAWSON, Treas.

This report was considered and accepted in regular order. No objections.

4:00 p.m.—White Wing Publishing House financial report read by the Business Manager, A. D. Evans.

WHITE WING PUBLISHING HOUSE REPORT

August 31, 1930 to August 31, 1931

Bank balance August 31, 1930	\$ 300.20
Merchandise sales	9,274.93
Subscriptions	1,865.97
Borrowed money (used temporarily as capital)	2,045.07
Total	\$13,486.17
Expended for merchandise, postage, supplies, borrowed money and general operating expenses	\$13,483.80

Balance in bank August 31, 1931

Note—The above cash report includes all receipts and disbursements of the White Wing Messenger. Due to the general financial depression the receipts of the White Wing Messenger are much less than last year, causing a deficit of around \$1,174.53 in the producing of the paper.

The above \$9,274.93, merchandise sales for the year, less bad debts and cost price of merchandise making up these bad debts leaves \$8,674.47 which is the actual amount of Merchandise sales for the year. (These bad debts are made up of accounts of deceased customers and good customers moving and leaving no address).

ASSETS

Cash on deposit	\$ 2.37
Accounts receivable	2,946.61
Inventories	
Merchandise	\$2,961.11
Supplies	379.57
Total inventories	3,340.68
Furniture and fixtures	1,574.70
Total assets	\$7,864.36

LIABILITIES

Notes Payable	
Banks	\$1,580.00
Individuals	500.00
Total notes payable	\$2,080.00
Accounts payable	5,807.32

30 MINUTES OF 26TH ANNUAL ASSEMBLY CHURCH OF GOD

Account payable to A. D. Evans, Manager	615.60	
Total liabilities		\$8,502.92
<hr/>		
Excess liabilities over assets		\$ 638.56
Represented By Surplus		
Balance August 31, 1930	\$ 395.18	
Net loss for the year ended August 31, 1931	1,033.74	
Balance August 31, 1931		\$ 638.56

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

This report was considered carefully, a few explanations made, then accepted in regular order. No objections.

4:15 p.m.—Reports of state missionary treasurers given as states were called in alphabetical order.

State	Receipts	Disbursements	Balance
Alabama	\$ 12.89	\$ 12.89	
Arkansas	18.64	18.64	
Bahamas	26.20	26.20	
East Texas	39.07	39.07	
Florida	144.80	144.80	
Georgia	74.33	74.33	
Illinois	15.35	15.35	
Indiana	16.22	16.22	
Iowa	10.40	10.40	
Kansas	14.98	2.50	\$12.48
Kentucky	152.26	152.26	
Louisiana	10.07	10.07	
Maryland	22.54	22.55	
Michigan	8.23	2.82	5.41
Minnesota	28.27	28.27	
Mississippi	102.40	72.74	29.66
Missouri	36.77	36.77	
New York	1,462.42	1,460.46	1.96
(N. Y. explained that all their money was given to Foreign Missions).			
North Carolina	69.39	69.39	
North Dakota	76.09	76.09	
Ohio	40.70	39.24	1.46
Oklahoma	66.59	66.59	
Pennsylvania	67.43	55.44	11.99
South Carolina	6.16	6.16	
Tennessee	229.54	193.41	36.13
Virginia	235.77	235.77	
West Texas	7.19	6.20	.99
West Virginia	27.44	27.44	
Wisconsin	9.21	4.60	4.61

These reports were accepted as a whole in regular order by one action of the Assembly. No objections.

4:50 p.m.—Adjournment. Immediately following adjournment the great congregation assembled out on the street to prepare for the Victory Leaders parade and program. The W. M. B. leaders assembled on the Publishing House lawn just back of the "all states" spruce. The Dyersburg Church of

God Band at front entrance of Publishing House.

5:00 p.m.—Music by Dyersburg Band. Prayer by Alverta Camp as she stepped forward and stood on lawn just in front of "all states" spruce. Special song by Hickman trio. Trumpet call by Paul Hudson as notice for the V. L. Bs. to form on street and all others to vacate the street. As the General Overseer called the states in alphabetical order, the State Overseers with banners in hand took their places in street, faces east, and all the local V. L. Bs. in their respective states formed behind their Overseer, carrying their banners. When all were ready the music started—first Miami band, second Louisville, third Dyersburg band. They marched two abreast east, then doubled back and forth until the street was about filled with paraders as they marched both ways. It was a beautiful sight to behold. This continued until all were formed in the street with their faces toward the Publishing House. Then when all were quiet a picture was made of the entire group. Two hundred and forty-three marched, and carried fifty-seven banners. Ralph E. Baney, Damie M. Bracket, Evadna Hawkins, Pauline N. Nichols, Johnney F. Bray and others formed in line on lawn and walk at front entrance of Publishing House. Prayer by Damie, talk by Pauline, song by Clara, Beulah and Evadna, talk by Ralph. Song by Miami Jubilee singers. Closing prayer by Johnney. All at liberty.

6:30 p.m.—Song service led by Paul Hudson, Larry Sellers at piano. Two hundred and thirty-five V. L. Bs. on platform. They sang, shouted danced—outbursts of joy and rejoicing prolonged. Prayer by Paul Hudson.

7:00 p.m.—Assembly expense committee program and collection.

7:15 p.m.—Big healing service—Those who were to be prayed for encircled the lower platform—scores were prayed for by two or three groups of prayers—handkerchiefs were prayed over and anointed on upper platform, and many sick were also prayed for and anointed on upper platform. Great and powerful healing service as the prayers were prayed, the power fell, and the victors shouted.

7:50 p.m.—Music by the Miami band. Special song by the "Merry Four."

8:00 p.m.—Message, "Nearing the End of This Age, and Hurry," by Cora L. Randall. This was a fiery discourse delivered under the anointing power of the Holy Ghost. As the discourse closed the General Overseer made a point about getting ourselves ready for the return of the Lord and quoted Rev. 19:7. Special song by Hickman quartet. Announcements, and another song by the Hickman quartet.

9:00 p.m.—Big concert prayer for God to bless the evangelistic message and altar service. This sounded like the falling of many waters. Special song by Paul Hudson, G. W. Gifford and Kimball Jacobs, "I'm Tired and I Want to Go Home." Outbursts of joy and dancing. Old fashioned handkerchief wave and praises to God.

9:15 p.m.—Evangelistic sermon by G. W. Gifford, the "whirlwind" evangelist from Oklahoma. As the message closed and altar call made the seekers flocked in and a big and powerful altar service followed. This continued until a late hour in the night.

SATURDAY, SEPTEMBER 12:

5:30 a.m.—Sunrise prayer meeting led by R. C. Neblett, opened with concert prayer. Songs, another concert prayer. Praise service. Much rejoicing. Dismissed at 7:00 a.m.

9:10 a.m.—Song service led by J. O. Hamilton, Paul Hudson at piano. Ministers invited to come on platform. Prayer by O. S. Carter.

9:30 a.m.—Ministers special conducted by the General Overseer. The following questions were asked and answered as clerks counted.

1. How many bishops present? Answer, 41.
2. How many deacons present? Answer, 12.
3. How many male evangelists? Answer, 88.
4. How many female evangelists? Answer, 57.

General Overseer speaks—I am glad we have 500 ministers working at the same job—we are not looking for perfect people yet. But a little further on we will look for perfect folks. A few Scriptures read as proof texts. Stanley R. Ferguson came to General Overseer speaking in tongues under the mighty power of God. Interpretation followed—A few sentences are given: “Behold my people are one. I have chosen one to lead thee. Rebel not against him. If thou rebel thou shalt not prosper. I have put him before thee to keep thee from going in the ways of Baal. Wilt thou follow the shepherd? I have set my seal upon him. He will follow me. Follow thou me.” General Overseer kneels. Great spirit of weeping and demonstrations of the Holy Ghost followed the message. Presence of God strongly felt by all. Deep sacredness over the congregation.

General Overseer speaks—“We know the Lord is with us. I feel it is so wonderful what the Lord is doing for us. I want our ministers so trained that I can send them any where. I want our folks to teach regeneration, sanctification as a second definite work of grace, and the baptism of the Holy Ghost and fire. And we must stick to this doctrine. When you find a minister teaching contrary to THE DOCTRINE and he will not listen at you let me know.”

10:15 a.m.—Musical concert by Louisville Church of God Band. As the band played all stood, moved around, shook hands, power fell and great rejoicing. General Overseer warned ministers to refrain from that poison teaching that we are born into the Church. He condemned that theory in strong terms.

10:40 a.m.—White Wing Messenger hour—A. D. Evans, Business Manager, in charge. C. H. Randall spoke on co-operation, exhorting all to buy from our own Publishing House. He stated that he and his committee had examined certain C.O.D. plans offered to ministers and heartily endorsed same. Books containing plans and catalogues were passed out to Bishops, evangelists and preacher deacons. General Overseer mentioned a confidential letter, copies of which were handed out in the congregation to be read. Miami Church of God Band played while congregation read the letters. White Wing workers were called into service and instructed to go out into congregation and solicit subscriptions for the paper. Music by the Miami Band while this work was done. One hundred and nine White Wing workers were called to the platform and after some instructions were given they were supplied with copies of the paper and formed in line and marched out of the tabernacle and across to the Publishing House, waving their papers while the music was continued by the band.

11:45 a.m.—Special song by Hickman quartet. Sister Lamb stated that the publishers of other papers had been surprised because we had kept our paper going without carrying advertisements. She honored God for helping us to keep our paper going. Another song by Hickman quartet. R. G. Spurling was introduced as the only one present that was with Brother Tomlinson in the first Assembly. He spoke briefly of his days being almost over and admonished the people to be strong. He quoted several Scripture verses and commented briefly. His short message was received by the congregation with much delight and some cheering. Adjourned for noon at 12:15 p.m.

1:40 p.m.—Song service led by J. D. Kirkland, Paul Hudson at piano. Prayer by C. W. Chasteen. Concert prayer for a sick child.

2:10 p.m.—Business. Committees called to report. Some were not ready. No. 5, the Missionary committee report was read. Some discussions arose over some of the sections and it was finally referred back to the committee for reconstruction. No. 7, Assembly expense committee report was read. This, too, was referred back to the committee for reconstruction.

4:15 p.m.—Report of Missionary Secretary was called for, read and accepted in regular order. No objections. The report was given and briefly noted as follows:

Visited nine churches, wrote 287 letters and cards. Wrote letters to 106 band leaders, giving them instructions and plans for work. A message written for each issue of the White Wing. Received \$35.43 from missionary bands. Received \$24.55 from friends. Total receipts \$59.98. Expenses, which include stationery, postage, traveling, etc., \$14.75. Clara T. Mabe, Secretary.

The state overseers reported the number of local churches in their respective states having no Sunday schools as follows:

Alabama, 3; Arkansas, 1; East Texas, 1; Florida, 3; Georgia, 3; Illinois, 2; Kentucky, 3; Louisiana, 1; Michigan, 1; Mississippi, 4; Missouri, 3; North Carolina, 6; Oklahoma, 2; South Carolina, 5; Tennessee, 6; Virginia, 5; West Virginia, 10. Total, 59.

4:35 p.m.—Discourse, The Big Business Program can and must be put into operation in every local Church including the Assembly Band Movement and the State Overseers Pay Association—J. P. Sullivan. This was a short, fiery discourse insisting that "it must be done."

4:50 p.m.—Adjourned for W. M. B. parade and program in open air.

5:00 p.m.—At the sound of the trumpet by Paul Hudson the Dyersburg Church of God Band formed on Publishing House lawn by "All States Spruce." The Miami Church of God Band formed at front entrance of Publishing House. As the states were called in alphabetical order the State Overseers came on the street with their banners—the W. M. B. in each respective state formed two abreast behind their overseers carrying their banners and wearing their W. M. B. regalia. When all were ready the music started and the paraders moved forward directed by ushers. The lines were directed in a way so that they doubled back and forth until they filled up the street. This was a beautiful scene. At a given time all were directed in good position and a picture made while their faces were turned toward the Publishing House. Then the North Carolina String Band formed on lawn by the "All States Spruce." Clara T. Mabe, Missionary Secretary, Lou Lamb, Belle Edmister, Goldie Lester formed in line in front of Miami Band on Publishing House lawn. Sister Mabe in charge and she called on Sister Edmister to pray, then the Hickman quartet sang a selection. Sister Mabe spoke about five minutes and then called on Sister Lamb to speak. Each of the W. M. B. sisters raised one hand and in a big concert prayer prayed for all of our missionaries calling them by name. North Carolina String Band sang "Here Am I, O Lord, Send Me." Sister Mabe then had the sisters to repeat after her as follows: "By the grace of God—I here and now—feel determined to be more active—to become bolder in service—and will try to do my best—the coming year—Amen." Then Sister Lester was called on to offer the closing prayer. Two hundred and twenty-seven participated in this parade and glorious celebration. They carried sixty-eight banners.

6:45 p.m.—Song service led by A. D. Evans and J. M. Henson. Solo by J. M. Henson. Prayer by F. K. Watson.

7:20 p.m.—Assembly expense committee program and collection. Music by Bands while collection was taken. This was followed by the "all round Saturday evening testimony and praise service," conducted by S. P. Ford. This was interspersed with songs, choruses, shouts and much rejoicing. Announcements by General Overseer, and a Big Concert Prayer that sounded like the falling of many waters—praying for the Sunday services.

8:30 p.m.—Special song by a part of the Miami Church of God Band.

8:40 p.m.—Evangelistic discourse by E. G. Murr, Okla. During the discourse two Oklahoma delegates sang, "Victory On the Old Camp Ground." Altar call close of message and a great and powerful altar service followed.

SUNDAY, SEPTEMBER 13:

5:35 a.m.—Sunrise prayer service opened with song, James Daniel in charge. Concert prayers, songs, praises, much rejoicing. Prayers for sick. One prodigal came home. Dismissed at 7:20 a.m.

9:00 a.m.—Piano music by Grace Kinser.

9:20 a.m.—General Overseer asked all to stand in silent prayer asking God to be with us today.

9:25 a.m.—Song service led by Clara Miller, Beulah Miracle at piano. Prayer by Flora M. Bohrman. Announcements by A. D. Evans and General Overseer. Song, "Foreign Fields." As this song ceased the piano was played under the power with intervals of a song in other tongues. Every thing was doubly sacred. At a given time the General Overseer began to speak. Piano music continued softly. The Missionary program was now on in full force while a strange and powerful sacredness took full possession. Subject for the discourse—"We Are Not Fighting a Losing Battle." Piano music continued softly as the words of the message flowed and several Scriptures were read by different persons pointed out as proof that we are not fighting a losing battle. All nerve tentions were tight—North Carolina String Band called into action, drums called, bands called—all to illustrate the importance of carefulness and watchfulness as we approach the time of the coming of the Lord. A few excerpts—"If a man hasn't any confidence in the thing he is doing, other people will not have confidence in it." "Sometimes people break over and get out of order and break the spell. We must not have any of that today." "Jesus' headquarters is in heaven. We are foreign missionaries down here as ambassadors for Christ." "He sent us to catch fish, and if you don't catch fish it is because Jesus is not with you." The message was delivered under the anointing of the Holy Spirit and the scene was indescribable. Such a holy hush took possession that all seemed to be under the spell. All were called to stand with hands clasped before their faces and ask God for wisdom. Special song by Paul Hudson and others. Music by Dyersburg Church of God Band.

11:15 a.m.—The Missionary committee called to stand in front on speakers platform, state overseers just behind, then all the womens missionary bands still behind them. These had all been seated on platform in that order. The General Overseer then turned the program over to the Missionary committee. Geo. K. Nickell, one member of the committee, took charge as spokesman. All who had collected missionary money in little barrels marched around in order and deposited them in the big barrel which had been set in a convenient place by two other members of the committee. After this the entire congregation marched around by sections and deposited money and checks in the big barrel. When the collection was finished a special consecration prayer was offered by H. A. Tomlinson, chairman of

the missionary committee, asking God's blessing on the money.

At about the noon hour the whole congregation was rushed out of the tabernacle into the street where a big group picture was taken. The barrel of money was placed in the middle front. Then dismissed for noon.

1:45 p.m.—Song service by the W. M. B. sisters on platform, led by Iris M. Evans, Marie Tomlinson at piano. Since this was a continuation of the missionary program the songs were appropriate and specially selected for the occasion. Prayer by Nelle Williams.

Special song by Iris M. Evans. Then a special song by Homer and Marie.

2:30 p.m.—W. M. B. work—Clara T. Mabe, Missionary Secretary. This was an instructive discourse, and was followed by a song by Clara, Damie and Beulah.

3:00 p.m.—A surprise program, about which the General Overseer knew nothing, was put on by two or three of the committees. S. O. Gillaspie, first speaker, told of something going to happen that never had taken place in the Assembly before. E. G. Murr then took charge and had the General Overseer, his wife and three children seated in a group on the platform. Brother Murr's introductory address, appealing and touching the heart-strings of God's people, brought tears to many eyes. In his discourse the speaker explained that a love offering is to be taken up for the General Overseer, a thing that never has been done before. To this call there was a hearty response, and when the count was made it was stated that cash and pledges amounted to even \$500.00. After this was over an offering was taken up for Mother Tomlinson which amounted to \$24.00. Also a number of envelopes already addressed to the General Overseer were given out with the proposition by Brother Murr, that a birthday gift should be sent to Brother Tomlinson, and that he would be sixty-seven years old the twenty-second of September. This surprise program closed with big concert prayer, thanking God for the offering and asking God's blessings upon the givers, the gift and the receivers.

Note—The General Overseer and his companion were so overcome with surprise that they were unable to give any expression of thanks and appreciation at that time, but that was left for a later date.

4:30 p.m.—Missionary zeal—discourse by Clara Miller. This was followed by fiery short talks by W. M. B. leaders, Iris M. Evans first and in charge. Thirty-one leaders spoke which showed great interest and missionary zeal. Special song by Nelle Williams and Lou Lamb. Music by Louisville Church of God Brass Band. Adjourned at 5:40 p.m.

6:30 p.m.—Music by Dyersburg Church of God Band.

6:45 p.m.—Song service led by Paul Hudson, Frances Johnson at piano. Prayer by C. H. Randall.

General Overseer announced that the count of the missionary collection in the little barrels amounted to \$372.25. Total amount in the big barrel was \$500.00.

7:15 p.m.—Assembly expense committee program—Guy Marlow in charge of collection.

8:00 p.m.—Music and song by Sanford, Fla., string band. Other songs and music followed. Music and big handkerchief wave.

8:15 p.m.—Announcements by Business Manager. Special song by the Independent quartet. More announcements—Ninety-seven more missionary barrels had come in with probably one hundred dollars more. Other songs by Independent quartet.

8:27 p.m.—Discourse—God's zeal and our zeal blended to perform

mightily in these last days to cause us to fulfil prophecy—Beulah E. Miracle. Special song by Hickman quartet. Special song by Miami Jubilee singers. Instrumental music by members of Dyersburg Band.

9:18 p.m.—Evangelistic message by Lawrence McFarland, the Ohio cyclone evangelist. Altar call by Fred Reynolds and O. S. Carter. This was another powerful altar service and continued till a late hour in the night.

MONDAY, SEPTEMBER 14:

5:45 a.m.—Sunrise prayer meeting—Harry Martin in charge. Songs, prayers, praises, much rejoicing. Prayer for sick. Dismissed at 7:55 a.m.

9:25 a.m.—Song service led by E. R. Pulliam, Olive Jones at piano. Prayer by James Daniel.

9:50 a.m.—Business. Report of committee No. 6—Sunday school. The report was read and considered section at a time—then accepted as a whole in regular order. No opposition.

REPORT OF COMMITTEE NO. 6, SUNDAY SCHOOL

To the Twenty-Sixth Annual Assembly of the Church of God, Greeting:

After much prayer and consideration of the progress of our Sunday schools, we feel that it would be profitable to state in this report that out of approximately 400 churches only fifty-nine do not have Sunday schools. We surely congratulate the pastors and overseers on this great achievement. However, we wish to call these fifty-nine churches that do not have Sunday schools to the attention of the respective overseers, so that next Assembly we shall be in position to report that 100 per cent. have Sunday schools.

Judging from the Sunday school literature distributed by our publishing house, it appears that not less than 20,000 are attending our Sunday schools each Sunday. This is a remarkable accomplishment, and in this 20,000 Sunday school scholars are the pastors, evangelists, superintendents and teachers of the future Church and School.

Recommendations:

1. We recommend that the State Overseer give special attention to the supervision of Sunday schools in his respective state, and that the duties of the district superintendents heretofore authorized be the imperative duties of the state overseers. The overseers shall see that Sunday schools are organized in all churches no matter how small.
2. For years we know that one of the outstanding needs of the Church of God has been a department from which to supply free literature to new Sunday schools, the ministers, home mission workers, women missionary bands and to others desiring to propagate the eternal messages of the glorious doctrine of the Church of God. Every year the White Wing Publishing House has scores and scores of calls from anxious workers for free literature. We believe that this department would, without doubt, be one of the leading factors in this great movement of God's in extending and promoting the message of truth of the Church of God into the widened harvest fields of this-world. Every year many new Sunday schools may be started with free literature—thousands of pamphlets giving the teachings of the Church of God could be used by our ministry and workers to a great advantage. All of these outstanding needs demand a Church of God free literature department, which can realize its beginning in our Sunday schools.

We, therefore, recommend that each Sunday school send 10 per cent. of their offerings to the White Wing Publishing House, to supply free literature to new Sunday schools for the first quarter, and to

supply other free literature to ministers, home mission workers, women missionary bands and to other anxious workers who desire to distribute our literature in needy and new fields. This 10 per cent. is to be sent quarterly by the Sunday school Treasurer to the White Wing Publishing House at the end of each quarter.

3. On one Sunday during each year we recommend that a "Go to Sunday School" campaign be held and particular attention be given to seeing that parents and visitors are present. On this day special emphasis to be placed on the importance of fathers and mothers attending Sunday school.
4. We urge that our Sunday schools shall use our own Sunday school literature published by the White Wing Publishing House exclusively, and we urge that each Sunday school be amply supplied with literature so that each person present, no matter how many, may have either a quarterly, leaflet or card of the lesson.

Respectfully submitted,
 W. J. RAWLS, Chairman,
 A. D. EVANS,
 J. A. HAMIL.

10:20 a.m.—Special song by the colored people. Annual talk and report of Bahama Islands work by Stanley R. Ferguson. Notes—Gospel boat—forty churches—people coming back one by one and two by two. When you are sending money and clothes to the Islands you are not wasting them. Other interesting things said. His little son repeated books of the Bible forward and backward, also sang them both ways. Answered many Bible questions. Then came the annual handshake and offering for Brother Stanley. This was done by sections in good order directed by the General Overseer. Music by Miami Church of God Band.

12:10 p.m.—Adjourned for noon.

1:30 p.m.—Song service led by C. W. Risner, Georgia Riggs at piano. Prayer by J. B. Baney.

1:50 p.m.—Orphanage program—Music by Dyersburg band. Prayer by little Joe. Treasurer's report read by Nell Thomas, treasurer. The report was accepted in regular order, no opposition.

MISSION ORPHANS' HOME

Financial Report

September 6, 1930, to September 1, 1931

RECEIPTS

Church donation, cash	\$ 426.28	
From other sources	12,240.85	
Total	\$12,667.13	
Balance on hand Sept. 6, 1930	1,771.11	
Total	\$14,438.24	\$14,438.24

DISBURSEMENTS

Building and grounds	\$ 3,878.18	
Furniture, furnishings and equipment	483.85	
Investment in farming and live stock	1,006.82	

Notes, insurance and legal traveling, musical office and miscellaneous expense	1,432.59	
Soliciting services, buying and maintenance of cars and truck	2,371.36	
Clothing, hardware, supplies for children and home Groceries, canning supplies, fuel and feed for live stock	735.45	
	2,358.42	
Salaries and all labor connected with home, live stock and farm	1,636.66	
Total	\$13,903.33	\$13,903.33

ASSETS

Cash on hand	\$ 534.91	
Building, furniture and equipment	50,000.00	
Canned fruit and supplies	850.00	
Hay and farm products	800.00	
Cows, chickens and hogs	650.00	
Cars and truck	1,250.00	
Farm equipment	100.00	
Total	\$54,184.91	\$54,184.91

LIABILITIES

Loan and interest on building	\$ 7,586.00	
Insurance	157.32	
Notes	501.00	
Car and truck	236.00	
Frigidaire	160.46	
Rent on farm	230.00	
Total	\$ 8,870.78	\$ 8,870.78
Total assets over liabilities		\$45,314.13

Respectfully submitted,
NELL THOMAS, Treasurer.

Talk by Lavenia Ferguson—This talk was full of interest, but the statement that the legislature of Tennessee had appropriated \$10,000.00 to the orphanage, thereby finishing the payment of the \$12,000.00 the Church obligated to pay three years ago caused a thrill to run through the whole congregation. This was such startling news to the Assembly that it could hardly be realized at first. The further program consisted of songs by some of the children, talks, songs, and testimonies by some of the workers. All quite interesting.

3:00 p.m.—General Overseer made a few preliminary remarks and proceeded to read the appointment of overseers. He expressed a hope that all would try to be satisfied as he felt that he had done the best he could and reached the conclusion only after much prayer and careful consideration. He asked that there be no handclaps or showing in any way of approval or disapproval. There was profound silence as the long list of names was read.

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| 1. Alabama—M. C. Harvey. | 23. Michigan—W. C. Hoppel. |
| 2. Arizona—J. W. Abbott. | 24. Minnesota—J. W. Barker. |
| 3. Arkansas—O. N. Lawrence. | 25. Mississippi—E. C. Rider. |
| 4. Bahamas—Stanley R. Ferguson. | 26. Missouri—D. R. Holcomb. |
| 5. China—Peter N. Johnson, Missionary. | 27. Nebraska—J. A. Hamil. |
| 6. Colorado—J. T. Huddleston. | 28. New Jersey—G. P. Spurling. |
| 7. Cyprus—M. K. Kounnas, Missionary. | 29. New Mexico—V. L. Melton. |
| 8. Delaware—G. W. Branch. | 30. New York—H. A. Tomlinson. |
| 9. East Texas—J. N. Hurley. | 31. North Carolina—C. L. Taylor. |
| 10. Florida—J. F. Curry. | 32. North Dakota—J. W. Barker. |
| 11. Georgia—M. E. Wilson. | 33. Ohio—G. K. Nickell. |
| 12. Greece—M. K. Kounnas, Missionary. | 34. Oklahoma—E. G. Murr. |
| 13. Haiti—Jas. R. Cooper, Missionary. | 35. Ontario, Can.—J. O. Hamilton, Missionary. |
| 14. Illinois—S. O. Gillaspie. | 36. Pennsylvania—V. R. Sherrill. |
| 15. Indiana—James Daniel. | 37. Porto Rico—C. A. Farnham, Missionary. |
| 16. Iowa—J. A. Hamil. | 38. South Carolina—J. A. West. |
| 17. Jamaica—J. L. Kinder, Missionary. | 39. South Dakota—W. G. Griffith. |
| 18. Kansas—C. W. Risner. | 40. Tennessee—L. A. Moxley. |
| 19. Kentucky—C. H. Randall. | 41. Virginia—W. M. Lowman. |
| 20. Louisiana—J. R. Moxley. | 42. Virgin Islands—C. A. Farnham, Missionary. |
| 21. Maine—M. A. Parker. | 43. West Texas—J. M. Stratton. |
| 22. Maryland—W. R. Sexton. | 44. West Virginia—F. J. Crowder. |
| | 45. Wisconsin—Guy Robinson. |
| | 46. Wyoming—R. C. Neblett. |

3:08 p.m.—Editor, Business Manager and Treasurer, selected unanimously by acclamation, A. J. Tomlinson, Editor; A. D. Evans, Business Manager; A. J. Lawson, Treasurer.

3:12 p.m.—Report of committee No. 1, Questions and Subjects. Report read by C. H. Randall, chairman. J. O. Hamilton, a member of the committee, gave some explanations. A message was given and the interpretation followed. A part of which is given:

“Behold, have I not cared for thee? Am I not thy God? Am I not able to care for thee? I am thy God. Behold I am thy God. Thou art my people. Behold I come quickly. And my reward is with me. I will protect thee. Draw close to me. I will prepare the way for thee. I have not seen my people forsaken. Great things are in store for thee. Follow me.”

Note—The messenger took the report and placed it in the hands of the General Overseer. Then led Brother Randall to him and placed his hands on the paper held by the General Overseer and left them together holding it.

Three questions were also included in the report to be answered by the General Overseer.

1. What shall a preacher do when he goes to a church and finds members with two living companions when the preacher before him has carried them on as members?

Ans. It might depend on what he is there for. If he is there for evangelistic services he had better let it alone. If he goes there as pastor, investigate the matter and the church attend to it. If necessary the state overseer may be called to assist in handling the matter.

2. When a man is born again, then backslides, when he comes back to God is he born again?

40 MINUTES OF 26TH ANNUAL ASSEMBLY CHURCH OF GOD

Ans. Read Galatians 4:19. "My little children, of whom I travail in birth again until Christ be formed in you."

3. How long should a new man prove himself before he is licensed?

Ans. No certain length of time required. Churches should use much care and wisdom in recommending one for the ministry, however, the final action is taken by the presbytery when the one recommended proves satisfactory.

4:00 p.m.—Report of Missionary committee. The report was read by E. T. Fowler, acting chairman. Then it was taken up by sections and discussed at length. It was finally decided to defer further discussion and action until next day in order to get ready for the all states parade.

4:47 p.m.—Adjourned to get ready for the open air street parade in front of tabernacle.

4:55 p.m.—The Dyersburg Church of God Band formed on Publishing House lawn just back of the "all states spruce." Immediately following the trumpet call by Paul Hudson, the band played while the people thronged in front of the tabernacle. Then the General Overseer directed the forming of the parade by states in order with masterly ability. The vast throng quickly fell into line. Then the bands played alternately as this army of our Lord marched back and forth for twenty minutes within the three hundred feet marked off by officers of the law, six lines moving in opposite directions, serpentine in beautiful array. The count showed 667 took part in the parade and carried 186 banners. There were three brass bands marched with their respective states.

The line of march drew up in front of the Publishing House in six lines. The General Overseer commented on the beauty of the display before him, then asked all to repeat after him the prayer—"Our Father who art in heaven—hallowed be Thy name—O Lord, our God—we thank Thee for the sweet fellowship—the wonderful co-operation—for the music—for the singing—for the clerks—for the ushers—we thank Thee O Lord—that Thou has permitted us—to gather at this wonderful Assembly—O Lord we ask Thee to look upon this scene—see how we are trying to get ready—to go out to meet the Lord when He comes. We will never cease looking forward—to the time for the Lord Jesus to appear. Then we will forget the earth below—so entranced we will be at the view of Jesus—O for one look into the sweet face of Jesus! Oh hallelujah! We have been thanking Thee—but now we ask Thee to weld us together—so that all the powers of hell—arrayed against us—will never separate us—that we will stand true and steadfast—in the doctrine and fellowship—that we can have the real fellowship—of God the Father and Jesus Christ our Lord." Continuing alone he prayed: "We thank Thee because our hearts are so blended together and we are Thy people. It is so wonderful. O God, melt us together—let us never separate—help us to stand fast—put Thy blessing upon us. Those that marched in the parade carrying banners and those that did not carry banners—help them to tell others about it to arouse them. May the love of God, the grace of our Lord Jesus, and the communion of the Holy Ghost bind us together now and forever, Amen."

6:45 p.m.—Song service led by Paul Hudson, Frances Johnson at piano. Big concert prayer. Song by colored people led by J. R. Smith. Assembly expense committee program, Stanley R. Ferguson in charge of collection.

8:20 p.m.—Red hot testimonies, shouts and choruses by the colored people led by J. R. Smith. Wonderful showers—shouts and praises to God. Wonderful manifestations—power fell in torrents. Big handkerchief waves in greetings all over the congregation.

8:50 p.m.—Virginia ministers all called to front of platform—Discourse—We can, will and must do the work marked out by the Big Business Program—every county, etc.—W. M. Lowman. Others of the Virginia ministers followed with fiery short talks as called by Brother Lowman. The last speaker called was Geo. E. Wilson, an ex-army officer, and in his talk to illustrate the importance of knowing things, etc., he called Paul Hudson to give many different trumpet calls. This exhibition of skill was very impressive and greatly affected the great congregation. Special song, "The Holy Ghost Special," by Tom Pentecost and many of the Virginia delegates. This program by the Virginia delegation is described by the clerks thus—"The greatest scene ever witnessed—indescribable. Great shouts and praises to God. Handkerchief wave to the glory of God. Wonderful! Wonderful!"

9:45 p.m.—Five minutes talks by Olive Smith, Mitchell Cooper, Sophia Green. Two songs by the Miami Jubilee singers. All stood with one hand and one foot raised and repeated after the General Overseer—"The zeal for the Church of God is eating me up." And as the last word sounded the feet went down with power and a great noise as they struck the floor.

Music by Miami Band—colored people waved handkerchiefs—all waved handkerchiefs and shouted with a loud and glorious blending of voices. Dyersburg band broke in while hundreds danced and shouted. Wonderful power fell. Shouting, dancing and talking in tongues continued for about thirty minutes. The great congregation stood and testified in concert—that is, every one gave his own testimony. This was a glorious testimony service.

General Overseer called on all who had not received this wonderful experience to raise their hands, and then to get into the altar and get it. Many came forward and a powerful altar service followed and continued till a late hour in the night.

TUESDAY, SEPTEMBER 15:

5:45 a.m.—Sunrise prayer meeting led by J. R. Moxley—Songs, concert prayer, prayer for sick, prayer for those not present and for those going home from the Assembly. Praise service, much rejoicing, exhortation by leader. Dismissed at 8:25 a.m.

9:17 a.m.—Song service led by J. P. Sullivan, Grace Kinser at piano. Prayer by J. L. Kinder.

9:40 a.m.—Business: Report of committee No. 5, Missionary. The report was read and considered by sections. After the necessary time for consideration was taken the report as it appears below was accepted in regular order.

To the Twenty-Sixth Annual Assembly of the Churches of God. Greetings: Your Missionary Committee wishes to submit the following report for your consideration:

1. We are gratified to announce that through the efforts of all the Churches in the Missionary cause in foreign fields, the faithful labors of the Missionaries from America, and the continued efforts of the natives of these lands, that we now have results to report as follows:

CHINA—

A large central church in Tsinanfu, China, with 250 members—and six outlying Churches—in neighboring cities and villages.

This work is in charge of and conducted by three sent from America, Peter Johnson, Overseer; Mrs. Emily Johnson and Paul C. Pitt—and seven native preachers. We have contributed \$2,000 to this field this year.

GREECE—

In Greece there are three Churches, one in Athens, with a church building owned by the Church, and two Churches on the Island of Cyprus—all established by faithful Brother Kounas—who went with his own money and did this great work. Our total offering to that field has been \$50.00. These three Churches have a total membership of 120.

VIRGIN ISLANDS—Barbados and Montserrat—

With support secured from sources other than ourselves the Farnhams baptized about 500 in the Islands. The members received and about ready to be received into fellowship number about 200. We have contributed \$729.63 to this field this year.

BAHAMAS—

Under the continued faithful labors of the Overseer, Stanley R. Ferguson, and his host of real consecrated workers, there are now forty churches, most of whom are paying tithes, and sending in Missionary offerings themselves. We have contributed \$323.52 to this field this year.

HAITI—

Two Missionaries have established themselves in Haiti, from the Bahamas. We have contributed \$200.00 to this field this year.

We now have eleven Missionaries on the foreign soil, approximately sixty congregations.

2. We recommend that the present methods of securing funds for the foreign and home mission work be continued exactly as last year, with the exception, that there will be no General Missionary Conference, as last year. However, we do urge it upon evangelists as a source of great blessing to them the great joy there is in taking a Foreign Missionary offering sometime during every evangelistic campaign. While the pastors and overseers are doing their best for Foreign Mission work, let the evangelists this year be encouraged in the great spirit of unselfishness to take an offering for the Foreign Missions during each campaign.
3. We recommend that all Home Mission funds be sent to the State Treasurer as heretofore, to be paid out upon the authority of the State Overseer, for the exclusive use of State Overseers, evangelists or others working in fields where there are not any churches.
4. We recommend that the receipt of funds for the Missionary cause has so nobly increased through the faithfulness of the Missionary Bands, pastors and all workers of the church—We should as quickly as possible send forth missionaries to another great heathen country, as for example, India or Africa.

Respectfully submitted,

HOMER A. TOMLINSON, Chairman,
E. T. FOWLER,
E. G. MURR,
O. A. DUDDING,
GEO. K. NICKELL.

Note—The committee that served last year to supervise and dispense the Foreign Missionary funds was retained, viz., A. J. Tomlinson, ex-officio chairman; A. J. Lawson, Treasurer; William Schneidmueller, E. T. Fowler, J. R. Kinser. Clara T. Mabe was continued as Missionary Secretary.

10:17 a.m.—Report of committee No. 1, referred back to committee for reconsideration.

10:20 a.m.—Committee No. 7, Assembly expense, read report. This report was accepted in regular order.

To the Twenty-Sixth Annual Assembly of the Church of God:

We, your Assembly Expense Committee, No. 7, after prayer and much consideration, beg leave to report as follows:

First—That all the churches that failed to comply with the order of the Assembly last year in taking an offering on the third Sunday of August for the Assembly expense, be urged by the state overseers to take this offering on the first Sunday of October, 1931, and send to General Treasurer at once. We recommend a notice be given in the first issue of the White Wing Messenger after the Assembly concerning same.

Second—That an offering be taken by all the local churches on the third Sunday of August, 1932, for the expenses of next Assembly.

We further recommend that the state overseers see that this be observed in all the churches.

Third—That an itemized statement be furnished the Assembly Expense Committee by the General Treasurer next year of all the expenses of this Assembly, so they can do a better work.

Respectfully submitted,

ASSEMBLY EXPENSE COMMITTEE,

(Signed)

GUY MARLOW,
V. R. SHERRILL,
FOSTER YOUNG,
J. P. SULLIVAN,
STANLEY R. FERGUSON.

10:30 a.m.—Report of committee No. 3, Adjustment. This report was accepted in regular order.

To the Twenty-Sixth Annual Assembly of the Church of God, Greeting:

We, your Adjustment Committee, have met in regular session and are happy to report that nothing has been brought before us for adjustment. We certainly thank the Lord that all are in such unity and oneness. To God be all the praise.

Respectfully submitted,

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

10:35 a.m.—Report of committee No. 4, Ways and Means. Report accepted in regular order.

To the Twenty-Sixth Annual Assembly of the Church of God, Greeting:

We, your committee on Ways and Means, beg leave to submit the following report:

1. After praying and counseling we feel it best to leave the tithing system as heretofore practiced.
2. We also recommend that the states continue in their collection and payment of the Budget Debt as quotas heretofore made.
3. Concerning the pay for the State Overseers we recommend that the

present system be retained for another year and prosecuted more vigorously.

4. We also recommend that the Editor and Publisher of the White Wing Messenger be allowed the sum of \$2,000 for the ensuing year as compensation. Assistant Publisher and Business Manager to receive \$1,350 for ensuing year as compensation. General Overseer's stenographer to receive \$850.00 as compensation for ensuing year. General Treasurer to receive \$800.00 as compensation for ensuing year. Rent \$500 for ensuing year. General Overseer's incidental expenses \$1,250 for ensuing year. Total \$6,750.
5. We further recommend that each local church take an offering about thirty days before their respective state convention, and send this offering to the convention of their state for our General Overseer.
6. We, your committee on Ways and Means, have considered the need of a sinking fund to be used at headquarters in case of emergencies.

Respectfully submitted,

S. O. GILLASPIE, Chairman,
W. M. LOWMAN,
M. E. WILSON,
R. WILLIAMS,
E. C. RIDER.

General Overseer spoke of the ten thousand dollars donation by the Tennessee legislature to pay off the Orphanage debt.

A. D. Evans suggested that this Assembly authorize the clerk to prepare a resolution of thanks to show our appreciation of this great gift and spread it on our records. And that a copy of this resolution, signed by the General Overseer and clerk, be sent to the Governor and legislature of Tennessee.

This suggestion met with hearty approval of the Assembly and was unanimously accepted in regular order.

RESOLUTION OF THANKS AND APPRECIATION

Adopted by the Twenty-Sixth Annual Assembly of the Churches of God,
Over which A. J. Tomlinson is Overseer, held at Cleveland, Tenn.,
Sept. 9-15, 1931

WHEREAS, information was brought to the General Assembly by officials of the Mission Orphans Home at Dyersburg, Tennessee, in connection with their annual report to said General Assembly that the Tennessee State Legislature had appropriated ten thousand dollars for the use and benefit of said Mission Orphans Home, and

WHEREAS, said Mission Orphans Home had been laboring under a burden of debt in which said General Assembly was sharing in the responsibility, the report brought such glad news that a feeling of gratitude and thanksgiving thrilled through the entire Assembly: Therefore

BE IT RESOLVED, that we do herein tender to the Governor and Legislature of the State of Tennessee our sincerest thanks for their handsome donation of ten thousand dollars to our Mission Orphans Home located in the city of Dyersburg, Tennessee. And that this resolution be spread on our records and that a copy of same, signed by the General Overseer and clerk, be presented to the Governor and Legislature as an humble token of our heart-felt gratitude and appreciation.

A. J. TOMLINSON, General Overseer,
L. A. MOXLEY, Chief Clerk.

10:50 a.m.—Installation of Overseers. This was an impressive and sacred ceremony conducted by the General Overseer consisting of roll call, prayer, instructions, songs, music and parade with banners.

12:15 p.m.—Adjourned for noon.

1:45 p.m.—Song service led by E. R. Pulliam, Georgia Riggs at piano. Prayer by S. O. Gillaspie.

2:00 p.m.—Committee No. 1, Questions and Subjects, brought back their report for further consideration. C. H. Raudall, chairman, spoke of the report and demonstrations of the Spirit previously witnessed. General Overseer explained further, and asked if the Assembly wished to place the report in the hands of Brother Randall and himself for further consideration, and action, if in their judgment the recommendation of the committee should be accepted and put into operation.

The Assembly unanimously agreed upon and accepted this proposition in regular order.

To the General Assembly of the Church of God, Greetings:

We, your committee No. 1, to receive questions and subjects, wish to report the following:

We have made a prayerful and careful review of the families of our deceased ministers and find that they are generally left in a destitute condition and we believe that the time has come that we should protect the interest of our people.

Whereas we recommend that this Assembly appoint a committee and give this committee authority to put in operation the plan which they think best.

We also recommend that Brother A. J. Tomlinson be the chairman of this committee.

We further recommend and endorse the emergency fund presented by the Ways and Means Committee that this protection may be put into effect at an early date.

Respectfully yours,

C. H. RANDALL,
J. O. HAMILTON,
M. C. HARVEY,
J. R. SMITH,
D. R. HOLCOMB.

Question—What is the duty of a district overseer?

Ans.—He attends to the business and presides at business meetings of the local churches in his district where there are women pastors or other helpers acting as pastors. He is subject to the state overseer.

A few other questions were brought in, but were ruled out because they were not taken up through the committee in proper order.

2:30 p.m.—Address—Five years on the Leeward and Windward Islands by C. A. Farnham, Missionary. The speaker related some interesting experiences and told of some of the work done during the five years on the islands. A good sketch of the address appeared in the White Wing Messenger of September 26, 1931.

3:25 p.m.—Committee No. 2, Watchmen, report. This was accepted in regular order.

We, your committee as Watchmen, beg to submit the following report:

In general we have found a most harmonious spirit among our people and enthusiasm prevailing. However, we found a few instances whereby some attempted to lead away from the doctrine of our church, and one especially

stubborn case to which we had to call in the law, but succeeded in getting a reconciliation without going to court.

Respectfully submitted,

W. R. SEXTON,
J. T. PENTECOST,
GEO. D. WILSON.

3:30 p.m.—Short talks on the subject—Going out from the Assembly to mean business for God and His Church—With more fire, zeal and determination to win than ever before—Esther Watson, W. T. Ferguson, Goldie Lester, C. F. Reynolds, Sister McMurray.

4:23 p.m.—Adoption of minutes and instructing local churches to consider, endorse and ratify the business acts of the Assembly.

4:27 p.m.—Song by colored people.

4:30 p.m.—Praise service—short, fiery volunteer testimonies—zeal burns hotter and hotter.

5:25 p.m.—Closed the business part of the Assembly—S. O. Gillaspie offered the closing prayer.

5:30 p.m.—Adjournment.

6:35 p.m.—Song service led by E. R. Pulliam, Ollie Jones at the piano. Prayer by Guy Robinson.

6:50 p.m.—Program by the Assembly expense committee.

7:05 p.m.—J. T. Logan, a native of Ireland, gave an interesting talk and told how he enjoyed the Assembly and desired to cast his lot with the Church of God.

7:16 p.m.—One number by the North Carolina string band. Two songs by the Hickman quartet.

7:30 p.m.—Wedding ceremony—C. L. Reece and Clara Miller. This couple, with others, marched up the aisle and came on the platform where the General Overseer performed the ceremony, and then went on with the work of the evening service.

7:35 p.m.—All the Kentucky ministers were requested to take their places on platform just back of speakers stand. Special prayer for the speaker by Guy Marlow.

7:45 p.m.—Discourse—Comparison of the early Church with its divisions, crosses, failures and departing from the faith, with the Scripture plan marked out for the latter Church we are now in, its perfection and presentation to Christ. The glory of the latter more than the former—C. H. Randall.

Note—During the discourse a few messages and interpretations were given.

9:10 p.m.—Music by Miami Band.

9:12 p.m.—Special song by Miami Jubilee singers.

9:20 p.m.—Discourse—Meat in due season—dispensational message going now—F. F. Johnson.

9:50 p.m.—Music by Miami Band. One addition to the Church. Song by Clara and Gladys.

10:00 p.m.—Preachers Big Consecration service—Music by Miami Band while ministers formed on platform.

10:05 p.m.—General Overseer spoke to ministers about the need of consecration. While all was quiet the ministers stood up with left hand on heart and right hand raised slightly and repeated after the General Overseer—"I give myself to Thee O Lord." Ministers were seated at signal by General Overseer. Special song by Hickman quartet—All ministers stood, with eyes glancing upward, and hands clasped before their faces, in silent prayer. Consecration prayer repeated after the General Overseer. With one

hand raised ministers prayed a personal consecration prayer in concert.

10:20 p.m.—Miami Band played while ministers shook hands with each other thereby pledging themselves to loyalty to the Church and co-operation with each other and those who are over them in the Lord.

10:27 p.m.—General Overseer offered special prayer for the ministers. As the prayer ceased the North Carolina string band sang, "Here Am I, O Lord, Send Me." The ministers joined in the chorus each time after the first chorus was sung by the band alone. At the sound of the cornet the ministers began to step—left—right—left—right—tramp—tramp as if going and yet remaining in one place. At the sound of the cornet all was quiet again. All seated in perfect quietness. Special song by Hickman quartet. General Overseer spoke of his love for his fellow-laborers and their love to him. Ministers all stood while L. A. Moxley offered the closing prayer. Thus ended the ministers consecration service.

10:50 p.m.—Last "hot shot" testimony and praise service—S. P. Ford in charge with his songs and choruses. This was an enjoyable time for all. The voices of many rang out with praises to God while the showers of blessings from the Lord fell upon the great congregation at intervals all about over the big tabernacle.

11:15 p.m.—General Overseer thanked everybody for their splendid and hearty co-operation in making the Assembly the grand and glorious success that it was.

11:20 p.m.—Music by the Miami Band while the Victory Leaders from all the states assembled on platform. Big program of songs, fiery talks, dances and shouts conducted by Milton Tomlinson. This was a Big Victory for the young people.

11:45 p.m.—General Overseer repeated a Scripture—"At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." Gave orders for the platform to be cleared. Special song, "When the camel train comes in," by Beulah Miracle. The great midnight congregation was wide awake and watching closely for the next scene.

11:50 p.m.—All of a sudden the big lights were turned out, the big platform was opened to view, and there in the dim light tinged with red was a cross, and figures of women clad with flowing robes could be seen. Soft strains of music rolled from the piano and a voice began to sing sweetly—"Rock of Ages, Cleft for Me." This was a beautiful pantomime in honor of our King. The big audience of two or three thousand sat noiseless and spell bound as they watched, looked and listened.

When this was ended and the big lights turned on, E. G. Murr offered the closing prayer and benediction at 12:05 midnight.

Then came the handshakes and goodbys. Many expressions of gratitude for the wonderful Assembly. "What a wonderful Assembly," they said. "God willing, I will be back again next year," some one was heard to say.

The big tabernacle was thronged for hours—like a bee-hive—as the friends said good-by—good-by. Many were loathe to leave. The very atmosphere seemed to be filled with the power of God as if a convoy of angels were hovering near and singing, "Glory to God in the highest, and on earth peace, good will toward men."

Thus closed the great Twenty-Sixth Annual Assembly of the Church of

God while its memories still linger and its influences will surely never die.

A. J. TOMLINSON, General Overseer,
L. A. MOXLEY, Chief Clerk,
CORA L. RANDALL, Assistant Clerk,
J. M. STRATTON, Assistant Clerk,
A. E. AUGERSON, Assistant Clerk,
F. F. JOHNSON, 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.

Note—This is not meant for an ironclad rule. A man not a deacon, or a woman may serve as treasurer.

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 ironclad 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.

Leader of W. M. B. give her report of the work of the band, including finances—receipts and disbursements.

Superintendent of the V. L. B. give report of the work and progress of the band including finances—receipts and disbursements.

Pastor give report of the A. B. M. and S. O. P. A. work done, amount of money raised each month, number of strays found and brought back (Luke 15:4-6) and give account of every member of his flock. (Heb. 13:17).

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 every one 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 free-will 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 OVERSEERS

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 General Overseer
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 1:5; 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 1:74, 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; 10:44-46; 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 22:17-20; 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; Matt. 23:23; 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 Thes. 1:7-10; Jude 1:14, 15; Rev. 5:10; 19:11-21; 20:4-6.
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.
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.

LIST OF MINISTERS

Bishops

- | | |
|-----------------------|-------------------------|
| 1. Abbott, J. W. | 38. Moss, A. S. |
| 2. Aiken, W. T. | 39. Moxley, J. R. |
| 3. Aldridge, W. W. | 40. Moxley, L. A. |
| 4. Baker, W. H. | 41. Murphy, H. J. |
| 5. Baney, J. B. | 42. Murr, E. G. |
| 6. Barker, J. W. | 43. Musgrove, J. T. |
| 7. Cook, General | 44. Nickell, G. K. |
| 8. Cotnam, T. P. | 45. Pitts, John H. |
| 9. Cross, W. H. | 46. Prewitt, Luther |
| 10. Crowder, F. J. | 47. Price, J. D. |
| 11. Curry, J. F. | 48. Priest, J. T. |
| 12. Daniel, James | 49. Pucket, John A. |
| 13. Durham, G. W. | 50. Randall, C. H. |
| 14. Evans, A. D. | 51. Rice, Oliver |
| 15. Farnham, C. A. | 52. Rider, E. C. |
| 16. Ferguson, S. R. | 53. Robinson, Guy |
| 17. Ford, S. P. | 54. Rolle, E. D. |
| 18. Funderburk, B. O. | 55. Schneidmueller, Wm. |
| 19. Gillaspie, S. O. | 56. Sherrill, V. R. |
| 20. Goings, W. M. | 58. Smith, J. R. |
| 21. Hamilton, J. O. | 59. Smith, W. M. |
| 22. Harvey, M. C. | 60. Spurling, G. P. |
| 23. Herbig, W. F. | 61. Spurling, R. G. |
| 24. Holcomb, D. R. | 62. Stargel, G. T. |
| 25. Holland, W. T. | 63. Stover, R. M. |
| 26. Huddleston, J. T. | 64. Sweeney, John |
| 27. Hurley, J. N. | 65. Taylor, C. L. |
| 28. Jeffrey, Roy | 66. Tomlinson, A. J. |
| 29. Johnson, P. N. | 67. Tomlinson, H. A. |
| 30. Ketchum, B. B. | 68. Vance, J. H. |
| 31. Linn, S. T. | 69. West, J. A. |
| 32. Lowman, W. M. | 70. Wigginton, J. E. |
| 33. McKeown, A. C. | 71. Williams, Alex. |
| 34. McKoy, L. N. | 72. Williams, J. D. |
| 35. Marlow, Guy | 73. Williams, John W. |
| 36. Mayhall, Grady | 74. Williams, Randolph |
| 37. Melton, V. L. | 75. Wilson, M. E. |

Deacons

- | | |
|-----------------------|------------------------|
| 1. Austin, Charlie C. | 9. Crouch, Okie D. |
| 2. Austin, Jas. R. | 10. Crowder, Jas. R. |
| 3. Beauchamp, Elwood | 11. Dames, Chas. A. |
| 4. Bradshaw, Carl L. | 12. Day, Loren D. |
| 5. Buckley, J. W. | 13. Dean, James A. |
| 6. Cook, Geo. T. | 14. Dean, Lafayette F. |
| 7. Cowger, Robert N. | 15. Dorsett, Curtis R. |
| 8. Cox, Theodore | 16. Drummonds, G. C. |

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| 17. Evans, J. R. | 39. Poynter, Oscar |
| 18. Evans, Robert E. | 40. Renfro, Leslie |
| 19. Ferguson, Hermis | 41. Renfro, W. H. |
| 20. Freeman, F. M. | 42. Reynolds, Chas. A. |
| 21. Gaither, Grover C. | 43. Rodgers, Granville P. |
| 22. Gilbert, Rufus M. | 44. Roy, Dewey |
| 23. Gonia, Isaac B. | 45. Sands, John A. |
| 24. Haley, Irvin M. | 46. Shelton, Benjamin W. |
| 25. Hunter, Theophilus | 47. Stewart, Luther L. |
| 26. Irwin, Hardin H. | 48. St. Clair, Clyde A. |
| 27. Ivy, Luther M. | 49. Sutton, Alexander |
| 28. Keeney, C. Blain | 50. Swan, H. W. |
| 29. Kinard, Benjamin T. | 51. Thomason, D. L. |
| 30. King, Joel H. | 52. Thompson, Raymond |
| 31. Lawson, A. J. | 53. Van Deventer, Fred E. |
| 32. McKee, J. C. | 54. Walden, Doster |
| 33. Mathis, J. G. | 55. Walker, Robt. R. |
| 34. Metcalf, R. H. | 56. Weakley, Marshal E. |
| 35. Moss, Arthur A. | 57. Whitfield, John T. |
| 36. Myers, Chester B. | 58. Williams, Albert |
| 37. Page, Joseph V. | 59. Williams, John F. |
| 38. Ponder, Raymond E. | 60. Wilson, Chas. A. |

Male Evangelists

- | | |
|-----------------------|-------------------------|
| 1. Abbott, James | 32. Chasteen, C. W. |
| 2. Abbott, Joseph F. | 33. Clay, Wm. J. |
| 3. Abbott, Lonzo R. | 34. Cobb, Dolphus M. |
| 4. Adams, Allen | 35. Cook, F. M. |
| 5. Anthony, C. J. | 36. Collie, Alfred |
| 6. Armbrister, Samuel | 37. Collins, Walter V. |
| 7. Austin, J. N. | 38. Cooper, J. H. |
| 8. Bailey, Alma C. | 39. Cooper, Jas. R. |
| 9. Bailey, W. P. | 40. Criddle, Clayton E. |
| 10. Beauchamp, J. F. | 41. Crutchfield, M. B. |
| 11. Bennett, J. H. | 42. Cunningham, Frank |
| 12. Beverly, N. W. | 43. Cunningham, J. H. |
| 13. Bloom, Johnie | 44. Curry, Maurice |
| 14. Bond, N. L. | 45. Curtis, Emmanuel |
| 15. Branch, G. W. | 46. Dalton, George |
| 16. Bray, Johney F. | 47. Davis, Clarence B. |
| 17. Bridges, John E. | 48. Davis, Emmitt |
| 18. Bridges, Perry C. | 49. Davis, Geo. H. |
| 19. Brown, Dexter | 50. Davis, Levi |
| 20. Brown, Tom | 51. Daxon, Thos. A. |
| 21. Brown, Will H. | 52. Deleveaux, Wilbur |
| 22. Browning, Harm C. | 53. Dixon, Jack V. |
| 23. Buckley, W. M. | 54. Dodson, Paul R. |
| 24. Bufford, Chas. F. | 55. Downey, Moses C. |
| 25. Bunch, John | 56. Dudding, O. A. |
| 26. Bunn, Colonel H. | 57. Duerstein, Phillip |
| 27. Bunnell, Wm. | 58. Dunnavan, Rufus |
| 28. Campbell, W. I. | 59. Edens, Demcy |
| 29. Cardwell, J. E. | 60. Elks, Wm. A. |
| 30. Carter, Oscar S. | 61. Endecott, Jas. F. |
| 31. Chancy, Burges | 62. Esnond, Wm. C. |

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| 63. Eubanks, J. C. | 118. Kinder, Jas. L. |
| 64. Eubanks, J. W. | 119. Kirkland, Benton L. |
| 65. Ferguson, Alfred E. | 120. Kirkland, J. D. |
| 66. Ferguson, Daniel | 121. Knowles, C. A. |
| 67. Ferguson, Sam. M. | 122. Kounnas, Michael K. |
| 68. Ferguson, W. T. | 123. Kuykendall, H. H. |
| 69. Fisher, Howard | 124. Lane, J. W. |
| 70. Fleming, Everett | 125. Lawrence, O. N. |
| 71. Fowler, E. T. | 126. Lewis, Dick C. |
| 72. Franklin, E. A. | 127. McDaniel, I. W. |
| 73. Franks, Frank | 128. McDonald, E. A. |
| 74. Frith, Joseph E. | 129. McFarland, Lawrence |
| 75. Fuller, Otis C. | 130. McHan, Robt. L. |
| 76. Gann, Ivie | 131. McIntosh, D. A. |
| 77. Gardner, Joshua V. | 132. McKeehan, Walter R. |
| 78. Gardner, O. B. | 133. McLean, Lattie |
| 79. Gentry, Wm. S. | 134. Martin, Harry |
| 80. Gibson, W. K. | 135. Martin, Prince A. |
| 81. Gifford, Geo. W. | 136. Martin, Wm. L. |
| 82. Graham, Newton | 137. Massey, Daniel |
| 83. Gray, Willie | 138. Mathis, Bill |
| 84. Griffin, Jesse A. | 139. Mayberry, Chas. |
| 85. Griffith, Wm. G. | 140. Melvin, Archie |
| 86. Grimes, Jerdon | 141. Middlebrook, J. H. |
| 87. Grover, Asher M. | 142. Miller, Anderson |
| 88. Gullett, Med. V. | 143. Miller, Bert L. |
| 89. Hall, Thos. S. | 144. Minson, Rubin |
| 90. Hamil, J. A. | 145. Mobley, Thomas |
| 91. Handfield, S. B. | 146. Montgomery, Wm. V. |
| 92. Hargis, John D. | 147. Moody, Joseph G. |
| 93. Hepburn, Joseph | 148. Moore, Albert |
| 94. Holcomb, Earl F. | 149. Moxley, H. M. |
| 95. Holland, J. F. | 150. Murray, C. A. |
| 96. Holm, Rolla M. | 151. Murray, J. J. |
| 97. Holt, Wm. M. | 152. Musselman, C. M. |
| 98. Hood, Joseph M. | 153. Myers, Phillip B. |
| 99. Hoppel, Wm. C. | 154. Neblett, R. C. |
| 100. Huddleston, E. L. | 155. Nelson, E. H. |
| 101. Hudson, Paul M. | 156. Nettles, J. M. |
| 102. Humphrey, Church G. | 157. Newmans, Geo. P. |
| 103. Humphries, F. R. | 158. Nicholson, Edw. H. |
| 104. Hutchens, Willie | 159. Nicholson, Eli |
| 105. Hutchison, Andrew | 160. Nixon, Henry P. |
| 106. Ion, Paul J. | 161. Oliver, A. T. |
| 107. Johnson, Fred F. | 162. Overby, J. A. |
| 108. Johnson, Jas. V. | 163. Page, Edgar F. |
| 109. Johnson, Samuel | 164. Parker, Brown D. |
| 110. Johnson, Wiley O. | 165. Parker, J. M. |
| 111. Johnson, Wm. E. | 166. Parker, M. A. |
| 112. Johnson, Wm. J. | 167. Pate, J. L. |
| 113. Jones, Isaac W. | 168. Patterson, Henry H. |
| 114. Jones, J. P. | 169. Patton, James |
| 115. Jones, Sandy A. | 170. Pentecost, Tom |
| 116. Kelley, James B. | 171. Peters, Shirley |
| 117. Kimbler, Claud | 172. Phibbs, Hurley |

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| 173. Pierce, W. R. | 211. Smith, James |
| 174. Pitt, Paul C. | 212. Smith, Jay |
| 175. Pittman, Melvin | 213. Smith, John H. |
| 176. Potts, Allen | 214. Smith, L. G. |
| 177. Pounders, C. L. | 215. South, Edward E. |
| 178. Powell, John L. | 216. Springer, O. D. |
| 179. Prather, Roy L. | 217. Stephens, John L. |
| 180. Puckett, Wm. L. | 218. Stewart, Hughie M. |
| 181. Pulliam, E. R. | 219. Stinnett, C. M. |
| 182. Quick, Elias | 220. Story, Jesse |
| 183. Quinn, Jones A. | 221. Stratton, Jesse M. |
| 184. Rahming, Geo. | 222. Strickland, H. F. |
| 185. Ramey, Ulyses G. | 223. Sullivan, J. P. |
| 186. Ravencraft, J. F. | 224. Sweat, Reuben D. |
| 187. Rawls, Wm. J. | 225. Thompson, J. W. |
| 188. Ray, S. R. | 226. Thompson, Ronald |
| 189. Reece, C. L. | 227. Thurston, G. Henry |
| 190. Reeves, Roy | 228. Townsend, Chas. E. |
| 191. Reynolds, C. F. | 229. Trail, Jas. S. |
| 192. Rich, J. A. | 230. Tripp, Archie A. |
| 193. Riddell, Virgil | 231. Underwood, J. S. |
| 194. Rigby, Alfonso W. | 232. Wagner, Ebba |
| 195. Risner, C. W. | 233. Walker, Elmer G. |
| 196. Robinson G. C. | 234. Warren, Wm. H. |
| 197. Robinson, J. F. | 235. Watson, Frank |
| 198. Rolle, Samuel | 236. Whitfield, Bill |
| 199. Rolle, Timothy | 237. Whitfield, G. W. |
| 200. Sampler, W. C. | 238. Whitfield, J. W. |
| 201. Schuessler, W. L. | 239. Wilbur, D. T. |
| 202. Sedwick, B. F. | 240. Williams, Billie |
| 203. Settle, R. C. | 241. Williams, Timothy |
| 204. Sexton, W. R. | 242. Wilson, C. C. |
| 206. Shults, Daniel M. | 243. Wilson, Geo. D. |
| 207. Simmons, D. N. | 244. Wilson, Geo. E. |
| 208. Sluder, Charlie | 245. Wood, J. E. |
| 209. Smith, Geo. P. | 246. Wynns, Isaiah |
| 210. Smith, Horace C. | 247. Young, Foster |
| | 248. Young, W. R. |

Female Evangelists

- | | |
|-------------------------|------------------------|
| 1. Abbott, Annie | 16. Brouayer, Delia |
| 2. Abbott, Ocie | 17. Camp, Alverta F. |
| 3. Alexander, Fannie | 18. Cardwell, Idella |
| 4. Allen, Lucile | 19. Ceruti, Inez |
| 5. Ames, Mattie B. | 20. Clark, Nettie |
| 6. Arnold, Mollie | 21. Clegg, Sallie |
| 7. Ashworth, Rotelia L. | 22. Clendenen, Myrtle |
| 8. Bales, Mrs. R. M. | 23. Colley, Mrs. M. L. |
| 9. Banks, Bessie L. | 24. Cook, Lucy |
| 10. Biebins, Mary U. | 25. Cook, Martha J. |
| 11. Bohrman, Flora M. | 26. Copeland, Helen E. |
| 12. Boone, Hortense | 27. Cotnam, Ella |
| 13. Brackett, Damie M. | 28. Cummings, Ethel |
| 14. Bradley, Eva | 29. Curry, Lois A. |
| 15. Brooks, Arminda | 30. Davis, Elizabeth |

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| 31. Davis, Laura J. | 86. Mallory, Clemencia J. |
| 32. Davis, Ruby R. | 87. Middlebrook, Mrs. M. E. |
| 33. Dishman, Leva | 88. Miller, Sultana |
| 34. Doan, Lula M. | 89. Millerson, Martha A. |
| 35. Douglas, Hazel M. | 90. Mills, Mary F. E. |
| 36. Dunson, Belle | 91. Miracle, Beulah E. |
| 37. Dwire, Bessie C. | 92. Moore, Josephine A. |
| 38. Edmister, Bell | 93. Moxley, Alice V. |
| 39. Endecott, Edythe M. | 94. Muncy, Lettie |
| 40. Farmer, Lula | 95. Murr, Eunice |
| 41. Farnham, Eliza J. | 96. Murray, Mae Bell |
| 42. Ferguson, Lillie E. | 97. Myers, Alice V. |
| 43. Ferguson, Rosa D. | 98. Nichols, Pauline N. |
| 44. Fitts, Dessie F. | 99. Nixon, Neata |
| 45. Fleming, A. E. Bertie | 100. Norris, Mary C. |
| 46. Fox, Mary | 101. Norris, Serah K. |
| 47. France, Stella D. | 102. Parker, Bertie M. |
| 48. Francis, Laura | 103. Parker, Maggie S. |
| 49. Futrell, Maude F. | 104. Parry, Adaline A. |
| 50. Gibson, Mary | 105. Patrick, Katie F. |
| 51. Gonia, Sarah E. | 106. Payne, Gladys |
| 52. Graham, Beatrice | 107. Peeples, Eliza A. |
| 53. Green, Sophie | 108. Pitts, Mollie |
| 54. Guire, Lois | 109. Poole, Louie |
| 55. Hale, Vinnie | 110. Potter, Pearl |
| 56. Hall, Lucy J. | 111. Potts, Vadie |
| 57. Handfield, Mrs. E. R. | 112. Pressgrove, Bertie J. |
| 58. Harvey, Flonnie | 113. Quertermous, Alma B. |
| 59. Hawkins, Evadna | 114. Randall, Cora L. |
| 60. Haynes, Marguerite | 115. Reese, Clara M. |
| 61. Headley, Miriam E. | 116. Rice, Mabel |
| 62. Henry, Gladys A. | 117. Riddick, Sennie A. |
| 63. Holcomb, Bertha | 118. Roberts, Eva |
| 64. Holcomb, Mamie A. | 119. Robicheaux, Eugenia |
| 65. Hopkins, Ollie | 120. Robinson, Edna |
| 66. Huff, Camie | 121. Rogers, Laura |
| 67. Hughes, Ola L. | 122. Rolle, Diana |
| 68. Hurley, Maggie | 123. Rose, Lucile |
| 69. Huyler, Alice E. | 124. Ryan, Mary H. |
| 70. Jacobs, Pearl | 125. Shelton, Susan E. |
| 71. Johnson, Emily P. | 126. Shirley, Jennie |
| 72. Johnson, Lizzie | 127. Smallwood, Dona |
| 73. Jones, Rachel F. | 128. Smedley, Monie L. |
| 74. Kestler, Thelma | 129. Smith, Mary L. |
| 75. Kimbler, Marguerite | 130. Spires, Ellen A. |
| 76. Lamb, Lou Etta | 131. Stevens, Hattie L. |
| 77. Lang, Virgie | 132. Sullivan, Canary B. |
| 78. Lark, Marie S. | 133. Taylor, Julia W. |
| 79. Lay, Ina A. | 134. Teachey, Emmmer |
| 80. Lester, Goldia | 135. Thomas, Nell |
| 81. McDaniel, Sarah E. | 136. Thomason, Minnie |
| 82. McMichiel, Hattie E. | 137. Tolbert, Nina B. |
| 83. McPherson, Frances | 138. Townsend, Matilda |
| 84. Mabe, Clara T. | 139. Troglen, Mary |
| 85. Mahaffey, Minnie B. | 140. Venable, Martha J. |

58 MINUTES OF 26TH ANNUAL ASSEMBLY CHURCH OF GOD

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|-----------------------------|-------------------------|
| 141. Wagner, Martha M. | 147. Williams, Dovie |
| 142. Wallis, Neoma O. | 148. Williams, Lillie |
| 143. Walser, Mary H. | 149. Williams, Nelle |
| 144. Watson, Esther | 150. Wilson, Bessie A. |
| 145. Westernhagen, Harriett | 151. Wilson, Syrenia C. |
| 146. White, Lelar J. | 152. Wright, Albertha |

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