

MINUTES

88th ASSEMBLY

of the

CHURCH OF GOD OF PROPHECY

**Held in the Kentucky Fair and
Exposition Center, Louisville, Kentucky**

July 11-17

1994

“Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

“And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together” (John 4:35-36).

TURNING TO THE HARVEST

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PREFATORY NOTES

There are *good* Assemblies and *great* Assemblies. There can be little doubt that the 88th General Assembly held in Louisville, Kentucky, July 11-17, will be recalled in our history as one of the *great* ones. When it came to a close on Sunday around noon there was a prevailing feeling that God had met with us and that some great victories had been won over Satan's attempts to deter us from *turning to the harvest*.

This theme had been burned into our spirits from Monday evening through Sunday. The messages were powerful, the workshops were anointed, the worship services were inspiring. How could we ever forget the intervention of the Spirit on Thursday afternoon in the business session? Then, our hearts were thrilled with the powerful youth service on Saturday night. O it was wonderful!

On Sunday afternoon, as thousands were departing, saying their farewells to one another, hearts were overflowing with praises to God for what they had experienced. The people seemed so optimistic, so expectant of the blessings ahead in the coming year. It was concluded by many that *Turning to the Harvest* was much more than an Assembly theme. As thousands laid their commitment cards on the large altar, they indicated that harvesting would become a reality. May we remain united with this focus!

The next General Assembly is scheduled for July 8-14, 1996, in Louisville, Kentucky, God willing.

Billy D. Murray
General Overseer

MINUTES
OF THE 88TH GENERAL ASSEMBLY
The Church of God of Prophecy
July 11-17, 1994

MANAGEMENT

Billy Murray, General Overseer

Fern York, Private Secretary

Debbie Stockham, Office Secretary

CLERKS: John Pace, *Chief*; Jenna Allen, Terrell Frankland, Judy Hyatt, Paula Langley, Sheena McCaleb, Sylvia McKinnon, Duke Stone, Elza Wright, Jr., Melody Wright

FINANCIAL DIRECTOR: Jerlena Riley; Phyllis Watson, Secretary

Assembly Planning and Management
Perry E. Gillum, Chairman
Assembly Task Force Secretary, Evelyn Gillum

Division 1
Perry E. Gillum

General Coordination
 Decorating
 News Media
 Photography
 Stage Setup
 Reserved Seating

Division 2
Mike W. Willingham

Ushers
 Security
 Health/Emergency
 Handicap Services

Division 3
Ray P. Payne

Accommodations
 Hotels/Motels
 Parking
 Food Service
 Shuttle Service

Division 4
Adrian L. Varlack

Registration
 Translation
 Message Center

Division 5
Elwood Matthews

Audio Coordinator
 (Sound Board,
 Stage, Microphones
 Taping)
 Music
 Video Productions
 Satellite Broadcasting

Division 6
Edward L. Jones

Nursery/Child Care
 Setup of Workshop
 Equipment
 Signage
 Equipment Storage

Division 7
José A. Reyes, Sr.

Space Assignment
 Workshop Monitors

Move Coordinator
Henry O'Neal

Moving of equipment,
 supplies, etc., to
 Assembly site

Monday, July 11, 1994
Evening

6:30 The Bahamas Brass Band marched into the complex and continued with a musical prelude.

6:49 General Overseer Billy Murray recognized and commended the Bahamas Brass Band for playing in the Assembly for the past 56 years.

6:50 Brother Murray had the congregation stand and pray for the Assembly and to welcome the Holy Ghost to have His way. There was then a call to worship by Brother Murray.

6:55 Several announcements were made by the General Overseer.

7:02 A "Turning to the Harvest" video was presented to the Assembly.

7:13 Song: "Break Out, O Church of God." During this song, a parade of national flags made its way to the stage.

7:19 Song: "All Hail the Power of Jesus' Name"

7:21 Scripture: 1 Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light."

7:22 Church flag pledge

7:24 An international prayer, in 12 languages, was offered from some of the nations represented by their flag; it was followed with a concert prayer by the Assembly.

7:40 General Overseer Billy Murray asked all in the auditorium to stand and pray in their native tongue.

7:45 The Harvest Committee presented their communique, "Turning to the Harvest."

General Overseer Billy Murray read "Turning from . . . Turning to . . .": "Ten years ago (1984) the Lord called the Church of God of Prophecy to corporate repentance, ' . . . confessing that we have drifted in many ways from a vital relationship with the Holy Ghost, confessing a self-centeredness lacking in deep compassion for a world of people who are living now under the judgment of God to eternal damnation.' Since that time the Lord has continued to work with us, making of us the people He desires.

"Recognizing that harvesting will be an endeavor of sacrifice We turn from—selfishness, self-preservation and self-gratification.

"Recognizing that harvesting will require empowerment by the Holy Spirit We turn from—anything that is grieving Him in our midst.

"Recognizing that harvesting will require united efforts We turn from—all that impedes genuine cooperation and fellowship among brethren.

"Recognizing that our primary mission is to bring men and women into fellowship with Jesus Christ We turn from—all secondary issues and trivial concerns which Satan has used to distract us.

. . . We turn from—all that would hinder the full potential of the local church, as taught in the Scriptures.

“Recognizing that harvesting will require great faith, vision, and boldness. . . . We turn from—small thinking and fearfulness to attempt that which is worthy of our God.

“Today—the Church of God of Prophecy gratefully acknowledges God’s dealing with us and purposefully commits anew to be one of God’s instruments in reaching lost humanity for Jesus Christ. We are convinced that God is causing us to ‘lift up our eyes’ and get involved with the world of lost people around us.

“Recognizing the need for determination, diligence, and the commitment of resources worthy of the harvest. . . . We turn to—implement policies and practices that are people-oriented and gospel-focused.

“Recognizing the work and guidance of the Holy Spirit. . . . We turn to—complete submission and obedience to Him in all things.

“Recognizing that today’s harvest requires the urgent, concerted, cooperative labor of the whole kingdom of God. . . . We turn to—act upon the Great Commission in a spirit of cooperation and service, without regard to who gets the credit.

“Recognizing our heavenly Father as the Lord of the harvest. . . . We turn to—heartily acknowledge all that our Lord has done and is doing among His people in every nation.

“Recognizing the gifts and ministries which God has placed in the local church. . . . We turn to—release the potential of the local church and of every member to minister to their communities the gifts God has given them.

“Recognizing the imminent return of our Lord Jesus Christ. . . . We turn to—a commitment of sacrificial love, prayer, training, and quality church life that all may hear the message of Christ.”

Brother Oswill E. Williams read “The Harvest” introduction: “Under the leadership of the Holy Ghost, these operational principles will guide the Church of God of Prophecy in *turning to the harvest*.”

Brother Perry E. Gillum read “Harvest Purpose”: “God, in His sovereignty, has set the members (every one of them) in the body as it pleased Him (1 Corinthians 12:18). We, the Churches of God of Prophecy, are here to do our part in the body of Christ to reap His harvest. In pursuing this, we resolve to faithfully and humbly reflect scriptural principles in a new, Christ-centered thrust into the harvest. These principles include fervent love, holiness of life, Christian reconciliation and biblical unity—vital elements of our gospel witness.”

Brother Adrian L. Varlack read “Harvest People”: “The harvest is people. Jesus instructed His disciples, ‘Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest’ (John 4:35). As

Jesus looked on the field, 'he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd' (Matthew 9:36). Thus, the Lord sees the harvest (people) as lost sheep in need of the Good Shepherd (Isaiah 53:6; Luke 15:3-7; John 10:14-16)."

Brother John Pace read "Harvest Participants": "Harvesters are men and women who bring lost people to Jesus Christ (John 1:41, 42; Matthew 9:38). Harvesting, a kingdom endeavor, includes all who are sent by the Master (Mark 9:38-40; John 4:13-42). It is essential that harvesters work together in unity that the world may believe (John 17:20-23; 2 Corinthians 5:17-21)."

Brother William M. Wilson read "Harvest Passion": "The harvest will only be reaped as men and women are moved with compassion for people. Jesus' passion was to seek and to save that which was lost (Luke 19:10; Matthew 18:11). This passion was the essence of His earthly ministry, the reason for Calvary, and is still evident today (John 4:32-34; 10:11; 20:21). His passion must be our passion, His burden our burden, His heart our heart as we endeavor to reap His harvest."

Brother José A. Reyes, Sr., read "Harvest Priority": "Today's harvest must be reaped or all—we and it—will be lost. Through the years we have been distracted from harvesting by forms, structures, personalities, divisive issues, improper emphases, and such like. We must now genuinely apply the litmus test of advancing the cause of harvesting to all decisions, activities, and expenditures, and become singular in our mindset to reach lost humanity."

Brother Edward L. Jones read "Harvest Power": "Reaching men for Christ cannot be done apart from His power working in us. Jesus clearly stated: 'without me you can do nothing' (John 15:5 *NKJV*). Admitting our need to be empowered by the Spirit, we will give ourselves to prayer, fasting and other spiritual disciplines. Acting upon His promises, we commit to aggressively challenge the enemy's kingdom as we turn to the harvest. '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 Judaea, and in Samaria, and unto the uttermost part of the earth' (Acts 1:8)."

Brother Oswill E. Williams then read the "Harvest Plan": "Harvesting is a purposeful work. It will not just happen. Every local church will develop and implement a suitable plan to harvest their community. Additionally, all internal structures and resources of the Church of God of Prophecy will be refocused on reaching people with the gospel. Our objectives include the following specific goals:

- To invite one million new persons per month to our local churches, resulting in a 25-percent increase in average attendance annually.
- To plant at least 500 new local churches by the year 2000 in areas where there is a clear need, focusing on major cities.

- To establish and operate at least two harvest-oriented training schools by the year 2000.

- To immediately commit at least \$1,000,000 of General Headquarters resources to direct harvesting efforts.

- To develop local church prayer initiatives for the harvest which will include assuming direct prayer responsibility for one of 5,500 unreached people groups, and share in efforts to reach them.

- To increase worldwide church membership (newly committed) by at least 10 percent annually as a means of assuring our continued involvement in the harvest.

- To undertake churchwide, intensive preparation of ‘small-group leaders’ in a renewed effort to release the potential of the entire church membership for ministry and discipleship by mid-1996.”

The Assembly delegates were then asked to stand in support of, and to commit to the objectives of, the communique. A song, “I’ll Say Yes, Lord, Yes” was then sung by the congregation.

8:09 Opening of the 88th General Assembly.

8:12 “Let Us Praise the Lord,” directed by Stephen E. Puckett, South Carolina. Songs: “Higher Ground” (congregational), “Outside These Walls” (Sister Puckett), “God’s Still Searching For Someone to Heal the Land” (Brother Steve Puckett). Scripture reading: Isaiah 63:1-4.

8:38 A letter of greeting from Brother M. A. Tomlinson, General Overseer Emeritus, was read by Bishop Hugh Edwards:

**Greetings To The 88th General Assembly
of the Church of God of Prophecy
July 11-17, 1994**

As your General Overseer Emeritus, it is good to be able to give a greeting to this 88th General Assembly. I’m so sorry that I’m not able to be there in person, but I want you to know I am with you in spirit.

From the beginning of my life, I’ve had lots of experience in Assemblies! While I was not able to attend the first General Assembly in Cherokee County, North Carolina, I was able to attend the second Assembly. I was one of the first Cradle Roll members in the Cleveland, Tennessee, church after it was organized in 1907! From that time on I’ve attended every Assembly of the church except three. That’s 83 Assemblies! For 46 of those Assemblies, I served as moderator and enjoyed every minute of it. The Lord gave me good health through every Assembly I moderated, and I never had to miss a session! Praise be to God!

If I were physically able, I *still* would not want to miss a session of the General Assembly. I want to thank everyone in this Assembly for the prayers

you've prayed on my behalf. With so many wonderful prayers going up for me, it makes you wonder why I have not been healed. I don't know what the Lord has in store for me, but I do know I want to be faithful to Him whatever comes. Many of our friends and fellow ministers have passed away this year. I want to meet them someday when the Lord calls. And I encourage all of you to be faithful to God and to the work of the church, especially in winning people to the Lord. People today need a Savior, and we're getting ready for His soon coming. Yet, we can see things all around us that need to be done!

I want to express my appreciation to Brother Billy Murray, your General Overseer. When he comes home from various trips, he visits me to tell me what's going on in the churchwork. He told me about his trip to the Dominican Republic and how he took in over 700 members at one time! Oh, that thrilled me! And there are increases in other countries, too! I've also heard about the work in Mexico and the Latin American countries. I recently received a plaque from Brother Ruben Carmona, overseer of Mexico, commemorating the time a Pentecostal organization of several Spanish-speaking churches in Mexico and California came into the church. That was 50 years ago, just shortly after I became General Overseer. Now we have a great Spanish work, and it's still growing. I appreciate all that is being done for the glory of God and the salvation of souls.

My wife and I want to thank Brother Murray and all of you for the privilege we have of continuing to live in the house you provided for us. We thank God every day for this privilege, because at this time it would be hard to move to another place. I *am* looking forward to moving one day. I'm excited about going to my eternal home that the Lord has prepared for me, and I'm ready to go when the time comes! Meanwhile, we thank God for all of your kindnesses to us—the prayers, the cards and letters, the visits by members and friends, and the headquarters people who have been so faithful to visit.

Have a good time in the General Assembly, and let the Holy Ghost use you as He wills. I want you to stand by your General Overseer and pray for him every day. Again, thank you for your prayers for us. I'd sure like to be there with you, but I'll be praying for God to direct you in all that you do. God bless you all!

In Christian love,

M. A. Tomlinson
General Overseer Emeritus
Church of God of Prophecy

8:45 Offertory

8:48 General Overseer Billy Murray recognized his family and his secretary, Fern York.

8:49 The General Overseer speaks.

All who are saved during the services are encouraged to go the baptismal services at the Executive West motel which are to be conducted from Wednesday through Saturday.

Comments were made concerning the ministerial training to take place at the former Tomlinson College campus.

8:56 General Overseer's introductory comments and presentation

Introduction

"The Lord hath done great things for us; whereof we are glad" (Psalm 126:3).

It has been almost two years since we gathered here in the 1992 Assembly. This intervening period has been one of great moment for the church. As we have sought to go forward in the freshness of a vital relationship with the Holy Ghost, Satan, fearing the damage this would cause him, has risen up with fury in an attempt to turn us from obedience to what the Spirit is directing. Sadly, some have fallen as prey into his hands, allowing themselves to be used for creating unrest and divisions among the saints. This surely has brought grief to our dear Savior.

Some of these have boldly attacked those whom God has placed in leadership over them and by distorting the truth have been able to draw away some disciples after them. It has been heartbreaking to see good people with whom we have enjoyed precious fellowship through the years thus led away by Satan. If they could only know the truth, and could discern the spirit of error by which they have been deceived through the use of half-truths and outright fabrications, they would, no doubt, come back home. Please join me in fervent prayer that these will be able to recover themselves from Satan's snare and not be eternally lost.

While Satan rages, God is still at work, saving, sanctifying, baptizing with the Holy Ghost, healing, delivering from all kinds of bondage into a glorious liberty in Jesus Christ. Since we met here in the last Assembly, our records indicate that there have been 106,230 saved in our churches, 48,985 sanctified, 24,544 baptized with the Holy Ghost, 39,247 have been baptized in water, and 29,525 members have been added to the church. We give praise to God, because all of this is the work of His Spirit.

While we are rejoicing that so many have been rescued from Satan's captivity, it should cause us some concern that more of them were not baptized in water and added to the church. I hold both of these to be very important. When people are saved, they should be baptized immediately and brought into the fellowship of the church. In this Assembly we have arranged for early morning baptismal services, Wednesday through Sunday at 7:00 o'clock. These services will be held at the Executive West hotel pool adjacent to these facilities. I am asking our altar workers to

make everyone who gets saved during this Assembly aware of the opportunity and of the need to be baptized immediately.

We anticipate seeing many people saved, sanctified, baptized with the Holy Ghost, and baptized in water during this Assembly. Then, we expect a greater harvest to take place when we leave to go back into ripened fields. The theme of this Assembly is one to be taken seriously. Evangelism must be given priority.

At the last Assembly, we announced the need for some restructuring at our General Headquarters. Deficit spending for the past several years had forced us to take some measures which were not without pain. I am glad to report that at the end of the fiscal year of 1993, we had by God's help reversed this deficit spending and showed a surplus of receipts over disbursements for the first time in many years. For this we give God special thanks, and I want to thank all our faithful people for standing by us with your support during this difficult time.

While there is the continuing need for prudence in the management of our resources, it is not my desire that we build up large cash reserves. Reaching the lost is more important than building up material assets. With that in mind, I have asked the Administrative Committee to allocate \$1,000,000 for evangelism from the tithe fund for the coming year. We must be serious about *turning to the harvest*. Souls are dropping into hell every day, and for one soul to be saved from that awful place is worth more than all the money that could be amassed.

We have plans this year to bring at least 150 selected men and women to Cleveland for intensive preparation in evangelism for going into the harvest. While taking place on the former Tomlinson College campus, the principal thrust will not be academic preparation. It rather will be for creating a spiritual fervor. It is my desire that the campus become a hotbed for evangelism, for *turning to the harvest*. Some of their time will be spent on the campus while some of it will be spent in supervised harvest endeavors in selected places. This part of their training will be in cooperation with state and national overseers. Those young people, and some perhaps not so young, who feel the call of God for such service should go to the Center for Biblical Leadership (CBL) booth during this Assembly for more information.

For *turning to the harvest* to be really effective will require the full involvement of all our local churches. A special session for pastors will take place on Friday morning here in Freedom Hall during the workshops time. We are urging all pastors to be present for this session. For some advance preparation for this special time a manual has been prepared for each pastor which will be used here on Friday morning. This manual should be picked up at your earliest convenience at the CBL booth for study prior to our time together in this special session. To help offset the cost of preparing and printing this manual a small charge of five dollars will be necessary for those able to pay.

As you will observe from your program, this will be a working Assembly. We have scheduled the first two full days for business. In the evenings, we are praying for glorious worship services. The latter part of the week we are offering informative and inspiring workshops. It is my prayer that with the business sessions behind us the first two days, our hearts and minds can be focused on *turning to the harvest* so that when we leave here Sunday, we will leave with hearts aflame with a burning zeal to follow Jesus into ripened fields for a time of end-time reaping. Amen!

Turning to the Harvest With Grace and Truth

“And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Luke 2:10, 11).

It was the announcement of the ages, reserved from the foundation of the world. It was made to a small group of shepherds in a Judean field. Little could they have known that it would be recorded later in a Book to be published by the millions throughout the world, that 2,000 years later this announcement would be translated into 2,564 languages.

It was direct and it was stated simply: “good tidings of great joy, which shall be to all people,” good news that was going to bring great joy, not just for these Jewish people in Palestine, but it was good news that would go to all people, a Savior, Christ the Lord, a Savior for everyone. Both Jesus and Paul called it the gospel!

All people everywhere—past, present, and future—were victims of sin, separated from God, a separation which, without divine intervention, would be for eternity. But, thank God, there came a Savior. His name is Jesus! He was not an ordinary man. No ordinary man’s death would have sufficed as an atonement for the sins of the whole world. But when there was no other way, God became man, became one of us to offer Himself for our sins, to redeem us from our sins and reconcile us to Himself.

John called Jesus “the Word,” declaring that *the Word* was God. “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

His very title, *the Word*, is expressive of communication, of revelation, and God chose to communicate with us powerfully through this One whom John called “the Word made flesh.” Of course, this same Word, being Creator of this universe and everything in it, had communicated already much of His power and of His wisdom through His creation: “The heavens declare the glory of God; and the firmament sheweth his handywork” (Psalm 19:1). While we stand in awe at His great power by which all His creation is now being upheld, something greater than this is *His great love*! Apart from this love what would His great power and great wisdom

mean to us? Our relationship with Him, our love for Him, stem not from the greatness of His power, but from the greatness of His love. John said it well, “We love him, because he first loved us” (1 John 4:19).

He loved us in our sins, and He loves each of those who still lives in sinfulness just as much as He loves any one of us. Jesus came as a Savior for us all. It remains His will that none be lost. He would have all men to be saved. He came to earth as a Savior to express this desire, and He expressed it strongly at Calvary. O that our hearts might be knit with His heart in His love for every lost person!

It seems easy for us to sit in judgment upon a decadent society, decrying the sinfulness that abounds. Jesus came to this earth for judgment all right, but His was not a judgment to condemnation. The people were condemned already. Matthew wrote, in reference to Isaiah’s prophecy, that Jesus would “send forth judgment unto victory” (Matthew 12:20). His judgment differed from the judgment of Moses’ law by which they stood condemned. In Him was the power for deliverance from condemning sins, the power for restoration to a loving relationship with their Creator.

Jesus was able to say to the woman brought to Him by the “law-keepers,” the woman they were condemning to be stoned, “Go, and sin no more” (John 8:11). He had not come to condemn the world, “but that the world through him might be saved” (3:17). He had not come to condemn this poor woman further. He came *to set the captive free*.

John reminds us that the law was given by Moses, “but *grace* and truth came by Jesus” (1:17). The law was truth—it was God’s Word, but in Jesus truth was accompanied by grace. The law was weak, in that while condemning sin it did not offer grace for deliverance. In the light of God’s holiness sin is always condemned. Both the judgment of the law and the judgment of Jesus condemns all sin, but Jesus comes with *judgment unto victory*, with truth *and grace*, the grace to set free.

It is possible for us to develop an unholy pride in being able to interpret scriptures correctly, to where we can identify what is sin, and thus condemn as sinners those who are transgressors of scriptural teachings. Too often, however, there is not an accompanying compassion to set the captives free, and our judgment becomes not a *judgment unto victory*, but a judgment unto condemnation. If our hearts are attuned to the heart of Jesus, if indeed we have become one with Him, we will never condone or approve of sin. Sin is still an affront to the holiness of God, and its penalty is death—eternal death. This is a message we must declare with a holy fervor! This world regards sin so lightly, but God does not. Sin is what made necessary Jesus’ awful death at Calvary. But if we have union with Christ, we will also share His compassion for the lost, a compassion that calls us to sacrificial living and service in an effort to rescue souls from Satan’s power.

It is important that we know the truth. How blessed we are to know God’s Word to the degree we do know it. It is possible, however, for us to

know the Word, yet to be out of touch with its Author. More important than an academic knowledge of the truth is our relationship with the One who declared “*I am the Truth.*” We must become one with Him.

Through the years we have felt the need for indoctrination, for establishing our people in the doctrine. And we do not want to minimize the importance of sound theology, of sound doctrine. Paul’s instruction to Timothy was, “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Timothy 4:16). Yes, doctrine is important. The problem arises, however, when our knowledge of the doctrine becomes more academic than experiential. Jesus came to bring not just truth but *the grace that restores*, the grace that brings us into a blessed relationship with our Lord.

It does not disturb Satan greatly for us to be able to defend scripturally the doctrine of sanctification and holiness, for example, so long as the fruit of holiness is not being reflected in our lives. It has been borne out in our history, regrettably, that ministers can preach and defend these doctrines while in secret they are living shameful, sinful lives.

How profitable is it to be able to recite 29 prominent teachings of the church and to support each one with verses of scripture, when it is only academic and not experiential? The power of our witness is not in being able to preach, “Full Restoration of the Gifts of the Spirit,” but in being filled with the Spirit to where these gifts of the Spirit are being manifested through us as a witness to people who need to know Jesus Christ.

The power of the early church’s ministry was not demonstrated in quoting what Jesus had said about *signs following believers* or in their ability to defend this as a doctrine. Their ministry was powerful, rather, as “they went forth, and preached every where, the Lord working with them, and confirming the word with signs following” (Mark 16:20). A skeptical world is going to be little affected by rhetoric. To *turn to the harvest* with effect it will be necessary to identify with Paul who said, “For our gospel came not unto you in word only, but also in power” (1 Thessalonians 1:5).

We have been strong in our teaching against the divorce and remarriage evil, and it is an *evil* which plagues our society, having a devastating effect upon this generation. At the same time we must ask what we are doing by the examples we set forth before others in our own marriages to make marriage the beautiful, loving relationship which is prefigured by the love relationship of Christ and His church.

In marriage, the husband and wife are involved in the most intimate relationship that humans can know, apart from the relationship an individual can have with God. It is a mysterious “one flesh” union, which the world needs to see being lived out among those who are the light of the world. It seems easier oftentimes for a preacher to preach against the divorce and remarriage evil, condemning those who have become victims

of this evil, than for him to be a loving husband and father, living out within his family the example of what God has ordered for marriage.

In the creation account we read, “And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh” (Genesis 2:22-24).

Referring to this Genesis account Jesus said, “Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no longer twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Matthew 19:4-6).

Human history literally began with marriage, and the family thus became God’s primary institution. At times we have placed the church above the family, sacrificing the family to the church, but I believe the church exists to serve the family. The family is God’s primary institution, not the church. God did not begin this creation of the family with two bodies. He began with one, and from this one He made the second. One body became two. Moses described it like this: “So God created man in his own image, in the image of God created he him; male and female created he them” (Genesis 1:27).

When God brought Eve to Adam, in order to make the man He had created complete, Adam recognized her as “bone of my bones, and flesh of my flesh” (Genesis 2:23). Jesus’ reminder was, “For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh” (Matthew 19:5). In the *creation* one became two, but in *marriage* two become one.

To the questioning Jews Jesus admitted that Moses had allowed divorce, but He emphasized that “from the beginning it was not so” (Matthew 19:8).

Thus was man created in *the image of God*, being made in *His likeness*—like Him in a union of oneness, like Him in sharing love within this union, like Him in this union in the power to produce life. For the purpose of producing life notice that God made them *male* and *female*. Two males cannot reproduce—there is no divine image in homosexuality. Two females cannot reproduce—there is no divine image in lesbianism. Such unions are abominable to God!

Whatever Satan can do to weaken the union of marriage mars the image of God in His creation. This enemy of God is using a diversity of tactics to belittle what God has purposed for this sacred union from the beginning. He has promoted homosexuality, lesbianism, divorce and remarriage, premarital sex, extramarital sex, male chauvinism for man’s assertive dominance of his family, instead of demonstrating a loving servanthood, loving

his wife as Christ loved the church. Then again Satan has foisted upon woman ideas of irrational feminism which have adversely affected her role of a loving and supportive wife and mother. With a faulty ideal of liberation, abortion is offered her as a means of freedom by this enemy of God.

An unprecedented increase of divorcing and remarrying is having a devastating effect upon families. Only time will reveal this evil's impact upon children, where marriage is being looked upon as a merely human contractual arrangement that can be ended by mutual agreement. This ploy of Satan in no way alters God's design of "one man for one woman for life" in a union whereby they are no more twain but one flesh, having no such option for the dissolution of marriage.

To be salt in a decaying society we must continue to emphasize the sanctity of marriage and the divine lawfulness of sex only within the marriage bond. (I applaud those Baptist young people in this nation who pledged themselves recently to retain their virginity until marriage.) So-called experts would have us believe the traditional family as we have known it is merely changing. The truth is that the family institution is decaying and will continue to do so until the sanctity of marriage and family is restored.

To judge an action properly one must know the motivation behind that action, or in this case, the Motivator. Who is the Author of marriage? Who is the author of all those things being employed to weaken and destroy marriage and the family as he encourages premarital sex, extramarital sex, divorce, homosexuality, lesbianism, male chauvinism, irrational feminism, and abortion? The answer is evident. Satan opposes everything that is holy, everything that is wholesome, decent, and virtuous. When God's laws are in opposition to their fleshly desires, carnal people will listen to Satan.

Young people, I wish I could stamp upon your minds and hearts tonight the sacredness of the marriage bond. This is something which many of you within the next few years will be considering. The worldly system in which you live will minimize its permanence—the fact that true marriage is something which only death can sever. You will be influenced to look upon it as a contract between two persons with certain terms to be met, that if your partner should break these terms, then the contract is no longer binding.

Marriage is much more than a contract. It is a divinely purposed union wherein two persons, male and female, are joined together to become one flesh for life. When this occurs, they are no longer two but one. Love and trust can make it a beautiful union which honors its Author. There is a completeness for both partners which cannot be found outside this union.

The commitment to marriage is a sobering one, and many in this generation are unwilling to make it. This accounts for those who just decide to live together in an adulterous arrangement without becoming married. This surely dishonors God who created man in His image and designed marriage to portray this divine image.

We can decry and denounce all those things Satan employs to corrupt the sacredness and beauty of marriage. We can heap condemnation upon all his victims, and we can call this, “standing for the truth,” and this we have done. We may also observe, however, that all this was done under the law. How much is God honored by the preacher who, with a sound interpretation of the scriptures, *lays down the law* in the pulpit, but who demonstrates harshness by unkind words toward his own wife and children on his way to or from the service where he *stands for the doctrine*?

Remember, Jesus came to bring *grace and truth*. Grace enables truth to become relational. It removes it beyond being purely doctrinal and causes it to be a matter of experience, written and known in our hearts. It can then be *lived out* in practical expression before those among whom we shine as lights in a world of darkness—*turning to the harvest*.

There is a place for expository preaching where scriptural truth is set forth with correctness. We can do this, however, while our own relationship with Jesus is deteriorating. Expository truth must become relational truth. Our children need to see in their own homes what a Christian marriage and family is really like. It is very difficult for them to establish a marriage and home which they have only been told about and not shown. We may well ask ourselves whether it is *law* or *grace* that is the predominant force in our homes. We do not want to just preach against the divorce and remarriage evil. We want to foster loving relationships which will be a light to the world, showing them the beauty of marriage which God intends.

This world is in darkness. People have lost their direction. What is their hope? Not just hearing God’s law, but being introduced to a *Person* and by God’s amazing grace finding a relationship with Him. His name is Jesus! He is their Savior! Apart from Him they are forever lost.

As a whole, we have been fairly proficient in proclaiming and defending doctrine; but while doing this, we have often been deficient in fervent love, a caring love for a world that has lost its direction, a deep concern for people who are lost. Do we condemn more than we weep for the thousands who have been victimized by Satan, for all those who drop into hell daily, entering into that horrible pit from which there is no escape ever?

It is now time for God’s church to truly *turn to the harvest*, to turn to the harvesting of these souls who are going to be lost forever unless someone reaches them. There is hope to be offered them—it is a glorious hope. O what a glorious salvation we ourselves have received! Gathered here in this place we will rejoice together, and rightfully so. We have been introduced to Jesus! But in the midst of our rejoicing I pray we shall be seized with a passion for reaching lost people, a passion such as we have never experienced prior to this week.

“Turning to the Harvest” must not be viewed as just a promotional theme for this Assembly. It is not a promotion! It is not a program! It must become a passion extending not just for this coming year but continuing

until the rapture. This will happen only when a fire is ignited within our hearts—a fire in our hearts to save souls from the flames of hell!

Promotions and programs will not suffice; a compelling passion must be our driving force. Programs are designed by the mind, while passion is of the heart; it sets the spirit aflame. Passion is defined as “extreme, compelling emotion; intense emotional drive or excitement.”

The passion being called for by God is not a “pumped up” emotion, one that rises and falls in proportion to someone’s ability to excite or arouse feelings in a meeting like this. It is rather the passion which drove our Savior while He was “tabernacled” among us, and it will be felt in our hearts in proportion to our relationship with Him. O to see with His eyes, to love with His love, to feel with His heart!

At this juncture in our history, here in this Assembly, we are being given by God a choice. We can continue with our routines, reassuring ourselves that we are on track, defending traditions, condemning, disputing with one another, or we can fall down before God, confessing a self-centeredness that is lacking in a deep compassion for the lost, and genuinely repent. This is what God is calling us to do. To repent is to confess and to forsake. It is to make a turn. Are we ready to turn? Can we do it? Will we do it? We will do it only as we become one with our Lord.

Then we will share His compassion for the lost; then we can weep with Him, as when He wept for Jerusalem and as He still weeps with love, not willing that any should perish. As Jesus foresaw the impending destruction of Jerusalem and how those He loved would be fleeing in vain from their torturers and murderers, He wept. And today, foreseeing the horrors awaiting all who are lost, I believe He still weeps.

Do we really carry a crushing burden for them? Some of them are your sons and daughters, your brothers and sisters, headed for hell while, too often, we carry on our routines. We should be, and we must be, instead, driven with a consuming passion. I further emphasize that it has been easier for us to focus upon the teachings of the church, upon the doctrine of “Eternal Punishment for the Wicked,” for another example, and to defend it with scriptures, than to focus with compassion upon the reality that thousands are dropping into that horrible pit called hell every day.

Yes, we will memorize verses of scripture to support and defend this teaching, arguing with those who may disagree with us, and we call it being *established*, but we can do that while having little real passion “to rescue the perishing, to care for the dying, to snatch them in pity from sin and the grave” (Fanny J. Crosby).

Do you think it bothers Satan for us to spend our time disputing about scriptures instead of being driven by a burden for the lost? I rather think he delights in it. An academic knowledge of biblical doctrine does not assure relationship with Jesus. We can embrace and defend the doctrine of

His second coming and still miss the rapture. It is to those who are *looking for Him* that He will appear, not necessarily to those defending this teaching of His second coming.

To know Him—that is the key! To become one with Jesus, our hearts attuned to heaven. Then the rejoicing of heaven will be our rejoicing, also. There is rejoicing in heaven over one sinner that repents more than over 99 “just persons” who are, dispassionately, *abiding in the faith*. When our hearts are united with Jesus’ heart, it will cause rejoicing among us also, *whenever* and *wherever* a sinner repents and finds Jesus as his Savior. Do we rejoice when we hear that someone got saved at a neighboring church, when that church is not one of our churches? Heaven does!

It is a sign of spiritual sickness when an altar invitation is given and sinners respond to that invitation, and Christians walk out of the auditorium, showing little interest in what happens at that altar. This is where the attention of heaven is focused, this is what captivates the interest of the angels. How much are we attuned to the interests of heaven?

I have to ask whether we are ready for *turning to the harvest*. I know that Jesus is ready. Already He has enlisted thousands of harvesters to work with Him, and they are busily engaged. The greatest revival the world has ever experienced is underway right now. Credible estimates are that some 50,000 people are coming to Jesus every day, 20,000 of these daily converts being in China alone.

The Holy Ghost is doing His work. Hearts are being ignited by a divine fire, with a passion which only God can ignite. I believe in this Assembly He is going to do a work among us. Make sure you are listening, that you are sensitive to Him. We must not allow distractions.

Everything done in this Assembly should be done with *the harvest* in mind. Souls who are lost must occupy our attention. The Assembly committees have worked hard to prepare their reports, but if these reports do not serve to help us focus on the harvest, they should not be given. Satan would like to use these business sessions to create strife among us to distract us from the primary goal of *turning to the harvest*. Preachers, singers, workshop leaders—our hearts must be attuned to Him who is saying, “Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:35).

Well-prepared committee reports do not produce passion. Entertaining songs and eloquent sermons do not produce passion. The passion needed right now is produced from heaven, from our union with that One who came from heaven, a union which is strengthened on our knees. Do you feel a oneness with Jesus? Do you believe His burden is your burden? Can you weep with Him over those who are lost, even for those who here in this place tonight are lost? Can you weep *with* them here in this altar tonight?

O that those who are lost might feel the burden that Jesus has for them right now, that they might feel tonight the burden the church has for

them, as “the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Revelation 22:17).

10:00 Altar invitation

Experiences: Saved: 3

Sanctified: 0

Holy Ghost: 1

**Tuesday, July 12, 1994
Morning**

8:30 Prayer groups gather for intensive intercession

Freedom Hall: Pastors, with Melvin G. Hyatt

South Wing Conference Center:

Room 101: Nonpastoring licensed ministers, with Hector Ortiz

Room 104: Youth and children’s workers, with William M. Wilson

Room 105: General staff/state and national overseers, with General

Overseer

Room 102: All other ladies, with Cathy Payne

Room 103: All other men, with J. Wendell Lowe

9:30 Brother Randy Howard directed the Assembly to magnify the Lord. Scripture: Isaiah 12:1-3, “And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.” Songs: “Bless the Name of Jesus,” “Let the Redeemed of the Lord Say So,” and “How Great Thou Art” (which was sung in English and Spanish).

9:50 Assembly Business Session:

Financial Director’s Report—Jerlena Riley (Before the report, she gave recognition to her office staff and to National City Bank in Louisville, which handled the Assembly offerings and transferred them to our bank in Cleveland at no charge. Sister Riley’s report included domestic funds as well as international accounts.)

FINANCIAL DIRECTOR'S REPORT
STATE/NATIONAL CONVENTION REPORTS
(Amounts expressed in U.S. dollars)

State	Education Fund	Evangelism Fund	Maint- A/Exp Fund	Mission Fund Int Nat Hdq	Total Int Nat Hdq
Alabama	\$3,218.37	\$13,296.86	\$.00	\$29,748.49	\$46,263.72
Alaska	347.05	911.33	.00	.00	1,258.38
Arizona & Nevada(S)	643.89	1,195.22	.00	47.07	1,886.18
Argentina	510.00	1,200.00	177.00	.00	1,887.00
Arkansas	1,238.74	2,693.59	.00	1,989.71	5,922.04
Australia	151.81	399.18	.00	.00	550.99
Bahamas	6,000.00	1,476.00	9,567.00	17,972.00	35,015.00
Belgium*					
Belize**	39.15	175.69	29.00	.00	243.84
Benin*					.00
Bermuda	206.00	201.00	180.00	.00	587.00
Bolivia*					
Botswana	.00	.00	.00	44.18	44.18
Brazil	.00	142.98	.00	.00	142.98
Burkina Faso	86.00	110.00	.00	.00	196.00
California (N) & Nevada (N)	943.61	3,288.90	.00	1,951.00	6,183.51
California(S)	990.55	4,463.60	2,150.92	2,716.84	10,321.91
California(Sp)	1,511.59	18,641.64	.00	11,831.31	31,984.54
Cameroon**	.00	20.00	.00	.00	20.00
Canada (East)	408.76	2,264.46	29.20	1,451.35	4,153.77
Canada (West)	698.98	777.99	.00	214.44	1,691.41
Chile	233.19	751.91	.00	.00	985.10
Colombia	32.38	101.03	.00	.00	133.41
Colorado/Utah	803.70	1,711.34	.00	1,554.46	4,069.50
Conn., Mass., & RI	1,235.62	4,137.32	.00	7,108.89	12,481.83
Costa Rica	323.22	368.91	151.77	.00	843.90
Cuba**	.00	15.00	5.00	.00	20.00
Cyprus*					
Delaware & New Jersey	1,560.57	3,436.48	.00	2,384.92	7,381.97
Dominican Republic	2,300.00	5,520.00	.00	2,450.00	10,270.00
Ecuador	155.45	147.19	42.77	.00	345.41
Egypt**	23.75	13.95	12.17	65.89	115.76
El Salvador	507.67	445.52	.00	.00	953.19
England	4,645.06	4,645.06	7,536.69	13,935.18	30,761.99
Finland	.00	.00	.00	.00	.00
Florida	13,223.46	19,312.08	.00	42,485.70	75,021.24
France	.00	.00	.00	.00	.00
Georgia	3,325.30	15,289.98	.00	38,520.45	57,135.73
Germany	62.16	62.16	.00	.00	124.32
Ghana*					
Greece**	92.92	143.06	56.25	.00	292.23

State	Education Fund	Evangelism Fund	Maint-A/Exp Fund	Mission Fund Int Nat Hdq	Total Int Nat Hdq
Guadeloupe*					
Guatemala	\$ 1,667.62	\$ 1,745.35	\$.00	\$.00	\$ 3,412.97
Guyana	38.44	39.65	.00	.00	78.09
Haiti**	200.00	344.40	.00	.00	544.40
Hawaii	.00	333.14	.00	.00	333.14
Holland*					
Honduras	395.63	861.36	.00	1,767.47	3,024.46
Idaho	94.85	318.05	.00	.00	412.90
Illinois & Wisconsin	950.00	1,940.00	.00	1,898.41	4,788.41
India*	.00	.00	.00	.00	.00
Indiana	1,571.33	6,078.40	.00	7,531.17	15,180.90
Indonesia*					
Israel*					
Ivory Coast	136.00	80.00	66.00	.00	282.00
Jamaica/Cayman Islands*					.00
Japan	137.70	237.42	75.97	.00	451.09
Kansas/ Missouri	1,322.70	3,982.86	.00	7,730.20	13,035.76
Kentucky	3,932.79	16,473.75	.00	35,455.86	55,862.40
Kenya**	12.40	21.90	.00	.00	34.30
Korea	170.00	196.00	.00	.00	366.00
Leeward Islands	5,362.51	1,815.45	125.00		7,302.96
Liberia	27.00	96.00	.00	.00	123.00
Louisiana	757.33	1,851.14	.00	.00	2,608.47
Maine, N. Hamp., & Vermont	380.00	435.00	.00	.00	815.00
Malawi	.00	8.75	14.24	.00	22.99
Malaysia*					
Maryland & D.C.	2,321.99	4,339.68	.00	9,593.02	16,254.69
Mexico**	3,425.17	6,129.06	662.88	2,514.48	12,731.59
Michigan	1,048.57	2,590.09	.00	2,696.32	6,334.98
Midwest Region	647.34	2,419.41	.00	2,592.74	5,659.49
Mississippi	4,429.68	13,721.39	.00	21,455.22	39,606.29
Mozambique**	.00	1.25	12.41	.00	13.66
Netherland Antilles	76.13	302.46	25.14	.00	403.73
New Mexico & W. Texas	1,470.96	2,509.94	.00	508.35	4,489.25
New York	3,494.24	8,609.62	.00	6,796.79	18,900.65
Nicaragua	1,571.92	1,623.13	.00	.00	3,195.05
Nigeria*					.00
North Carolina	12,072.70	49,259.01	.00	91,163.61	152,495.32
Northwest Region	593.00	1,517.58	.00	1,764.10	3,874.68
Ohio	3,850.22	7,440.37	.00	14,442.82	25,733.41
Oklahoma	1,861.81	6,905.23	.00	7,034.70	15,801.74
Oregon	1,047.90	2,215.92	.00	2,091.01	5,354.83

State	Education Fund	Evangelism Fund	Maint-A/Exp Fund	Mission Fund Int Nat Hdq	Total Int Nat Hdq
Panama*	\$	\$	\$	\$	\$
Paraguay**	151.11	151.11	.00	.00	302.22
Pennsylvania	2,349.04	7,299.29	.00	10,831.60	20,479.93
Peru	628.64	1,718.13	.00	.00	2,346.77
Philippines**	117.40	331.37	.00	.00	448.77
Portugal	238.24	236.47	59.71	.00	534.42
Puerto Rico	121.85	5,773.42	486.50	535.25	6,917.02
Rwanda*					
Samoa (A/W)	.00	.00	.00	.00	.00
Sierra Leone	13.23	30.61	.00	16.18	60.02
Spain	275.00	290.00	52.00	.00	617.00
South Africa (Kota)*					
South Africa (Mawela)**	1.91	25.33	17.43	27.83	72.50
South Africa (Afrikaanse)	80.00	80.00			160.00
South Carolina	10,044.10	23,154.08	.00	44,094.90	77,293.08
Swaziland	.00	82.04	.00	249.73	331.77
Tanzania*					
Thailand*					
Tennessee	8,674.07	21,402.50	.00	68,429.30	98,505.87
Texas (E)	3,120.20	8,054.61	.00	9,878.27	21,053.08
Togo	30.00	50.00	.00	.00	80.00
Trinidad/Tobago*					
Turks & Caicos Islands	1,165.75	1,056.60	625.00	.00	2,847.35
Uganda*					
Uruguay	.00	171.47	100.48	.00	271.95
Venezuela	512.08	747.29	.00	.00	1,259.37
Virginia	16,169.66	17,048.34	.00	56,674.74	89,892.74
Virgin Islands	1,746.61	4,007.41	150.50	8,565.35	14,469.87
Washington	478.57	2,496.79	.00	987.87	3,963.23
West Virginia	2,261.65	3,291.58	.00	3,459.73	9,012.96
Windward Islands*					.00
Zaire*					
Zambia	.00	5.76	7.19	7.19	20.14
Zimbabwe**	37.22	186.10	248.14	992.56	1,464.02
TOTAL REPORTED	\$148,803.21	\$351,492.49	\$22,666.36	\$598,258.65	\$1,121,220.71
TOTAL RECEIVED	\$144,702.18	\$343,934.27	\$21,623.08	\$594,657.89	\$1,104,917.42

* ANNUAL REPORT NOT RECEIVED

** FUNDS NOT RECEIVED/DEPOSITED

STATE/NATIONAL CONVENTION REPORTS
MISSION OFFERINGS
 (Amounts expressed in U.S. dollars)

State	Mission Fund Int Nat Hdq	Mission Fund State/National	Total Mission
Alabama	\$29,748.49	\$21,992.94	\$51,741.43
Alaska	.00	2,056.63	2,056.63
Arizona & Nevada(S)	47.07	5,109.84	5,156.91
Argentina	.00	2,255.32	2,255.32
Arkansas	1,989.71	8,589.72	10,579.43
Australia	.00	2,310.06	2,310.06
Bahamas	17,972.00	18,128.00	36,100.00
Belgium*			.00
Belize**	.00	514.44	514.44
Benin*		25.20	25.20
Bermuda	.00	500.00	500.00
Bolivia*	.00		
Botswana	44.18	.00	44.18
Brazil	.00	358.00	358.00
Burkina Faso	.00	109.00	109.00
California(N) & Nevada(N)	1,951.00	8,551.17	10,502.17
California(S)	2,716.84	9,316.84	12,033.68
California(Sp)	11,831.31	15,293.78	27,125.09
Cameroon**	.00	20.00	20.00
Canada (East)	1,451.35	6,274.51	7,725.86
Canada (West)	214.44	7,690.98	7,905.42
Chile	.00	1,456.19	1,456.19
Colombia	.00	.00	.00
Colorado/Utah	1,554.46	8,081.68	9,636.14
Conn., Mass., & RI	7,108.89	12,739.25	19,848.14
Costa Rica	.00	789.53	789.53
Cuba**	.00	33.00	33.00
Cyprus*			.00
Delaware & New Jersey	2,384.92	8,984.93	11,369.85
Dominican Republic	2,450.00	9,050.00	11,500.00
Ecuador	.00	226.87	226.87
Egypt**	65.89	.00	65.89
El Salvador	.00	1,476.74	1,476.74
England	13,935.18		13,935.18
Finland	.00	335.81	335.81
Florida	42,485.70	25,652.67	68,138.37
France	.00	.00	.00
Georgia	38,520.45	24,550.63	63,071.08
Germany	.00	79.99	79.99
Ghana*			.00
Greece**	.00	753.30	753.30
Guadeloupe*			.00
Guatemala	.00	4,010.10	4,010.10
Guyana	.00	.00	.00
Haiti**	.00	1,810.10	1,810.10
Hawaii	.00	2,232.83	2,232.83
Holland			.00

State	Mission Fund Int Nat Hdq	Mission Fund State/National	Total Mission
Honduras	\$1,767.47	\$.00	\$ 1,767.47
Idaho	.00	2,549.02	2,549.02
Illinois & Wisconsin	1,898.41	8,498.42	10,396.83
India*	.00	1,750.00	1,750.00
Indiana	7,531.17	12,978.33	20,509.50
Indonesia*			.00
Israel*			.00
Ivory Coast	.00	280.00	280.00
Jamaica/Cayman Islands*		4,141.44	4,141.44
Japan	.00	1,115.00	1,115.00
Kansas/Missouri	7,730.20	13,085.49	20,815.69
Kentucky	35,455.86	23,686.26	59,142.12
Kenya**	.00	78.70	78.70
Korea	.00	166.00	166.00
Leeward Islands	5,643.66	5,643.66	
Liberia	.00	58.00	58.00
Louisiana	.00	4,709.68	4,709.68
Maine, N. Hamp., & Vermont	.00	3,844.05	3,844.05
Malawi	.00	41.39	41.39
Malaysia*			.00
Maryland & D.C.	9,593.02	14,088.55	23,681.57
Mexico**	2,514.48	807.94	3,322.42
Michigan	2,696.32	9,296.32	11,992.64
Midwest Region	2,592.74	9,192.74	11,785.48
Mississippi	21,455.22	19,202.61	40,657.83
Mozambique**	.00	24.45	24.45
Netherland Antilles	.00	479.05	479.05
New Mexico & W. Texas	508.35	6,186.14	6,694.49
New York	6,796.79	12,531.20	19,327.99
Nicaragua	.00	3,472.65	3,472.65
Nigeria*		700.00	700.00
North Carolina	91,163.61	35,646.52	126,810.13
Northwest Region	1,764.10	8,364.10	10,128.20
Ohio	14,442.82	16,439.78	30,882.60
Oklahoma	7,034.70	12,689.80	19,724.50
Oregon	2,091.01	8,691.01	10,782.02
Panama*		18.89	18.89
Paraguay**	.00	674.02	674.02
Pennsylvania	10,831.60	14,755.47	25,587.07
Peru	.00	1,584.99	1,584.99
Philippines**	.00	349.95	349.95
Portugal	.00	268.00	268.00
Puerto Rico	535.25	6,248.92	6,784.17
Rwanda*			.00
Samoa (A/W)	.00	.00	.00
Sierra Leone	16.18	135.68	151.86
Spain	.00	190.00	190.00
South Africa (Kota)			.00
South Africa (Mawela)**	27.83	7.08	34.91
South Africa (Afrikaanse)		295.31	295.31
South Carolina	44,094.90	26,054.98	70,149.88

State	Mission Fund Int Nat Hdq	Mission Fund State/National	Total Mission
Swaziland	\$ 249.73	\$.00	\$ 249.73
Tanzania*			
Thailand*			.00
Tennessee	68,429.30	31,516.30	99,945.60
Texas (E)	9,878.27	14,242.15	24,120.42
Togo	.00		
Trinidad/Tobago			.00
Turks & Caicos Islands	.00	3,163.58	3,163.58
Uganda	.00		
Uruguay	.00	54.31	54.31
Venezuela	.00	14.01	14.01
Virginia	56,674.74	29,056.64	85,731.38
Virgin Islands	8,565.35	13,535.19	22,100.54
Washington	987.87	7,231.80	8,219.67
West Virginia	3,459.73	10,059.74	13,519.47
Windward Islands	2,114.79	2,114.79	
Zaire			.00
Zambia	7.19		7.19
Zimbabwe**	992.56	71.49	1,064.05
TOTAL REPORTED	\$598,258.65	\$613,441.64	\$1,211,700.29
TOTAL RECEIVED	\$594,657.89		

* ANNUAL REPORT NOT RECEIVED

** FUNDS NOT RECEIVED/DEPOSITED

JF RILEY

09/22/94

Brother E. A. McDonald, Jr., (Hickory Valley, TN) had questions regarding monies left after lawyers' fees were paid for the amount recovered from the church's investment loss. He also desired an understanding of what items were listed under "Assembly Expense." Sister Riley did not have those figures with her but made understood that she would be more than willing to share them with whomever would stop by her office. Also, Brother McDonald wanted to know what the total cost of the Maintenance/Assembly Expense included and was told that it included four departments.

A motion was made by Gerardo Ramos, Florida, to accept the report as read.

Richard Merando, Ohio, seconded the motion.

The financial report was accepted, with all in favor.

10:30 White Wing Publishing House Financial Report—Henry O'Neal, Manager.

**FINANCIAL STATEMENT OF THE
WHITE WING PUBLISHING HOUSE AND PRESS**

TO THE 88TH ASSEMBLY OF THE CHURCH OF GOD OF PROPHECY

This White Wing Publishing House and Press financial report is compiled from our fiscal year audit, ending May 31, 1994, prepared by Kersey, Arnett, & Kirksey, Certified Public Accountants, Cleveland, Tennessee.

Physical changes in the church, such as the General Assembly location change and liabilities the Publishing House has helped assume for the church has given us a significant financial challenge the past two or three years. These things have been reflected in our past couple of yearly audits.

However, we are thankful that the Publishing House has been strong enough financially because of your past and continued support to get through this adjustment period in reasonably good shape and your support gives hope that in the future we can continue to address our World Literature needs which is what we feel we are all about.

Respectfully submitted,

HENRY O'NEAL

**WHITE WING PUBLISHING HOUSE & PRESS
CONDENSED BALANCE SHEET**

May 31, 1994

ASSETS

CURRENT ASSETS

Cash on hand	\$ 1,751	
Cash in bank - checking	983,915	
Cash in bank - savings and certificates of deposit	1,396,077	
Accounts receivable - trade	169,033	
Accounts receivable - general church	91,183	
Inventories	1,064,199	
Investments - current	1,040,762	
Prepaid expenses	7,544	
Notes receivable - current	<u>109,984</u>	
Total Current Assets		\$4,864,448

FIXED ASSETS

Including buildings and improvements machinery and equipment, furniture and fixtures	\$3,031,418	
Less accumulated depreciation	<u>\$2,097,003</u>	
Total Fixed Assets		\$ 934,415

OTHER ASSETS

Notes receivable - noncurrent	\$ 777,714	
Total Other Assets		\$ 777,714
TOTAL ASSETS		<u>\$6,576,577</u>

LIABILITIES AND EQUITY

CURRENT LIABILITIES

Accounts payable	\$ 115,357
Refund vouchers outstanding	745

Sales tax payable	4,177	
Accrued payroll	18,295	
Payroll taxes payable	4,302	
Note payable - current.....	\$ 25,500	
Total Current Liabilities		\$ 168,376
Note payable - long-term.....	\$ 42,550	
Total Liabilities		\$ 210,926
EQUITY		
Designated:		
Free literature fund	\$ 118,935	
World language fund	362,625	
Total Designated		\$ 481,560
Undesignated:		
Contributed capital	\$ 54,845	
Additional paid in capital	178,564	
Additional paid in capital - building fund	481,534	
Retained earnings	\$5,169,148	
Total Undesignated		\$5,884,091
Total Equity		\$6,365,651
TOTAL LIABILITIES AND EQUITY		\$6,576,577

CONDENSED INCOME STATEMENT

For year ending May 31, 1994

Net Income		
Net income before building & general	\$ 7,872	
administration expense		
Less general administration expense	169,869	
Net Income (Loss) From Operations		\$ (161,997)
Other Income		
Earnings on savings and investments	\$ 188,618	
Discounts earned	3,366	
Service charge income	7,595	
Gain on sale of assets	9,843	
Total Other Income		\$ 209,422
Other Expenses		
Loss on currency conversion	\$ 10,426	
Loss on sale of investments	6,780	
Unrealized loss on investments	19,046	
Total Other Expenses		\$ 36,252
NET INCOME (LOSS)		11,173

CHURCH LITERATURE PUBLISHING ACCOUNT
(World Literature Fund)
STATEMENT OF RECEIPTS AND DISBURSEMENTS

For year ending May 31, 1994

RECEIPTS		
World Language fund offerings		\$ 281,210
DISBURSEMENTS		
Printing expense		\$159,598
Total Receipts Over Disbursements		\$121,612
FUND BALANCE, Beginning of year		\$241,013
FUND BALANCE, End of year		\$362,625

**REPORT OF FREE LITERATURE RECEIPTS
AND DISBURSEMENTS**

May 31, 1994

RECEIPTS

Free literature offerings	\$341,712	
State conventions	1,740	
Interest income	<u>644</u>	
Total Receipts		\$344,096

DISBURSEMENTS

Miscellaneous	\$ 8,920	
Office supplies and expense	552	
Repairs and maintenance	200	
Salaries	36,863	
Operating supplies	8,497	
Payroll taxes	4,197	
Happy Harvester	9,395	
Spanish White Wing	8,077	
French White Wing	1,920	
Sunday school literature - foreign	7,465	
Postage and mailing	46,865	
Miscellaneous printing	2,312	
Tracts	34,789	
Employee benefits	8,525	
Telephone	449	
Purchases	7,229	
Overseas printing equipment	177,640	
Freight	2,372	
Bad debts	2,064	
Building expenses	<u>10,594</u>	
Total Disbursements.....		<u>\$378,925</u>
Total Receipts Over (Under) Disbursements		\$(34,829)
FUND BALANCE, Beginning of Year		<u>\$153,764</u>
FUND BALANCE, End of Year.....		<u>\$118,935</u>

NEW FIELD INFORMATION

June 1, 1993—May 31, 1994

Total number of countries and states beginning new field Sunday schools and receiving first quarter's Sunday school literature through the Free Literature Department:

Countries

Canada	1	Virgin Islands	1
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States

Arizona	1	New Jersey	1
California	19	New Mexico	2
Florida	4	Ohio	2
Georgia	2	Oklahoma	2
Idaho	2	Pennsylvania	2
Kentucky	1	Tennessee	3
Maryland	1	Texas	4
Missouri	1	Washington	2
Nebraska	1	West Virginia	1
		Virginia	1

Total new fields receiving free Sunday school literature — 54

FREE LITERATURE DISTRIBUTION REPORT

June 1, 1993—May 31, 1994

The following are the approximate amounts of literature distributed to workers through the Free Literature Department:

Assorted Tracts	4,200,000
Bibles and Testaments	3,000
White Wing Messengers - English	22,000
White Wing Messengers - Other Languages	165,000
White Wing Messengers - Self-Denial	37,500
Happy Harvesters	92,500
Sunday School Literature - English	22,500
Sunday School Literature - Other Languages	275,000
Books	10,000

Total approximate number of pieces of free literature distributed this year from the Free Literature Department — 4,827,500

Richard Merando, Ohio, made a motion to accept the report as read.

Garland Langley, South Dakota, seconded the motion.

The report was accepted, with all in favor.

10:36 Appointment of the Counseling Committee was made by the General Overseer. Brother Murray then went on to explain the purpose of this committee.

Committeemen: Julius E. Elliott, Bobby R. Snow, James Stone, Jr., Robert A. Murkerson, Floyd Collins, Rubén Morales M., and S. A. Morrison.

The General Overseer then prayed for these brethren.

10:45 Questions and Subjects Committee Report. Chairman John Pace began with other committee members reading the following sections:

The introduction was read by Brother John Pace:

Introduction

The Questions and Subjects Committee is indebted to God for His love and guidance. Likewise, we acknowledge the prayerful support of the worldwide Church of God these past two years and the many words of encouragement that have been expressed both in behalf of the committee's work and the dialogue process which is being used. We thank God for His mercies and for His people who desire to seek the will of the Almighty.

The work of this Questions and Subjects Committee is in no way a pronouncement of judgment on our forefathers. The former generations did a great work for God, and we give honor to whom honor is due and thank our Lord for granting us great leaders. As their quest was, so is ours: to walk in the light to the best of our understanding as He illuminates the path. There is no hidden agenda nor personal conspiracy to create our own path or to

walk in our own way. The Word of God is very plain as Jesus said, “I am the way, the truth, and the life” (John 14:6). Our only desire is to find and follow Him wherever He may lead. And we sincerely invite Him—the King of Glory—to manifest Himself during this business session.

Finally, brethren, we appreciate the input from yesterday’s ministerial meetings and the kind spirit that was displayed. How wonderful it is to come together and share from our hearts without fear of reprisal. Additionally, there are changes in the Summary Review that reflect yesterday’s dialogue. As different members of this committee read the various sections, they will highlight such changes.

Our secretary, Brother Melvin G. Hyatt, will now open our report.

The prologue of Questions and Subject Committee Summary Review was read by Melvin G. Hyatt:

REPORT OF THE QUESTIONS AND SUBJECTS COMMITTEE TO THE 88TH GENERAL ASSEMBLY

Prologue

“He that hath an ear, let him hear what the Spirit saith unto the churches” (Revelation 3:22). These words, spoken by Jesus to the first-century church, maintain the same urgency over 1900 years later. During the past two years the committee experienced many infusions¹ of the Spirit, both in the leadership conferences sponsored by the Center for Biblical Leadership, as well as in committee meetings proper. Clearly, the Lord affirmed His desire to lead if we were willing to follow. It is our prayer that the same Holy Ghost infusion will be experienced by all who consider this report.

The committee recognizes the need for a thoroughly documented report in order for the church to make informed decisions about matters of biblical interpretation. The development of this kind of report places a greater burden on both the committee and the church to study prayerfully and thoughtfully from the Scriptures, so that we may “rightly divide the word of truth” (2 Timothy 2:15). To facilitate this type of study each expositional section of the report will have a biblical/theological base that serves as a rationale for the recommendations that are to be considered by the General Assembly.

To interpret the Scripture properly it will be imperative to balance the need of order and structure with the necessity of following the immediate leading of the Spirit. Former General Overseer A.J. Tomlinson² said: “There are two extremes to be avoided, either one of which if followed exclusively will lead to dissatisfaction and failure. One of these dangers is to undertake to do all our business in a dry, formal, legal way exclusive of prayer and the operation of the Spirit . . . and the other is to undertake to trust in tongues and interpretations or special revelations from God for all

of our decisions. . . . We have no record of the early church doing business by tongues and interpretations; however, there are provisions for the Holy Spirit to speak and interpretations to be given, but let us be doubly sure it is the Spirit of God before we yield to what might seem to be the Holy Spirit.³ It is the challenge for today's church to fulfill the expectations of God the Father by worshiping Him in Spirit and in truth (John 4:23, 24).

Many important issues are facing the church today; this report is a phase in the process of seeking to find their resolution. In the midst of this process we need to focus on our principal goal of evangelization. It will take time to study and understand how God wants these issues resolved. What is being introduced here is not the final solution to all dilemmas that face the church; however, we cannot go into paralysis while searching for God's answers to these problems. We become paralyzed by frustration in trying to constrain God to our timetable rather than His: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:13, 14). The Lord has called us to wait by letting Him lead the church. The principle of waiting on the Lord is an expression of our faith in His headship. It frees us to be about the commission (Matthew 28:18-20) God has called the church to do while we work together with Him in resolving the issues. If this can be accomplished, we will move forward in answering God's call of repentance in 1984—a call to be restored to a vital relationship with the Holy Ghost.⁴

We acknowledge our frailties before Him and that He alone is perfect. Our humble prayer is that God's grace may be upon us in seeking the resolutions to the circumstances we are facing. By His grace may we draw together in love and unity so that the body of Christ may be edified. We also pray that we will not allow our deliberations and study to hinder us from being instruments of His mercy to all who need to hear the glorious gospel of Jesus Christ.

Respectfully submitted,

JOHN PACE, CHAIRMAN
LEROY GREENAWAY
DONALD KNOBLICH
SAMUEL CLEMENTS

MELVIN G. HYATT, SECRETARY
HECTOR ORTIZ
RAUL TORRES

At this time the Assembly was called on to pray for God's will to be done during the committee's report.

Section 1 was read by committee member Donald Knoblich.

SECTION ONE — GENERAL ASSEMBLY BUSINESS PROCEDURE

Introduction

In examining the need for General Assembly business procedure, the committee recognizes the New Testament does not give a detailed procedural description; however, it does establish

principles of how an Assembly is to be conducted. It is the mandate of the General Assembly to discover those principles and implement them in today's church. Although implementation may not always be specifically outlined in the Scripture, its practical application must be in harmony with previously understood biblical principles. The 81st General Assembly, 1986, reiterated that, "In view of our allegiance to the Bible as the Word of God, the New Testament as our rule of faith, practice, government and discipline, it is the purpose of the Assembly to search the Scriptures for additional understanding, and to resolve differences in interpretations which tend to be divisive among the churches."⁵

I. Biblical/Theological Base

Based upon our examination of the Scriptures, there appears to be five principles that should operationally guide the General Assembly all of which are rooted in love toward God and one another:

1. The Primacy of the Word of God
2. The Commitment to the New Testament
3. The Promotion of the Gospel
4. The Role of the Spirit
5. The Need for Biblical Submission

A. The Primacy of the Word

The church has long recognized that the final basis for all matters of faith and practice is the Bible. This commitment is evidenced by our historical understanding of the Assembly and our obligation of membership; that is, the covenant. However, the General Assembly's role cannot supersede the Bible as the only basis of absolute authority. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16).

B. The Commitment to the New Testament

The acknowledgment of the whole Bible as the Word of God does not diminish our commitment to the New Testament. The New Testament contains the full and final revelation of God in Jesus Christ; thus, making it the rule for faith, government, practice, and discipline. The first chapter of Hebrews offers support, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son" (vv. 1, 2).

This commitment necessitates that our understanding of theocratic principles be drawn from the new economy under the headship of Christ rather than the Mosaic forms of the Old Covenant. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Hebrews 3:1-6).

New Testament theocracy exhibits the following characteristics: (1) the preeminent headship of Christ (Ephesians 1:20-23; 4:15; Colossians 1:15-18; Isaiah 9:6, 7); (2) the servanthood leadership model of our Lord (Matthew 20:25-28; Mark 10:42-45; Luke 22:24-27); (3) the acknowledgment of leadership body gifts of the Spirit and grace (1 Corinthians 12:28; Ephesians 4:7-13). The Assembly concurs: "In a true theocracy, all of its decision, and manners of operations, must proceed from the mind of Christ, which always will be in perfect harmony with Holy Scriptures."⁶

C. The Promotion of the Gospel

An analysis of New Testament church gatherings for decision-making demonstrates their fundamental desire to further the gospel. The early church never lost sight of the Great Commission by allowing differences of opinion or understanding to thwart its mission. Likewise,

the deliberations and subsequent decisions for today's Assemblies must result in the propagation of the gospel. Acts 6:7 ("The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith") and Acts 16:5 ("And so were the churches established in the faith, and increased in number daily") illustrate the furtherance of the gospel resulting from proper decision-making.

D. The Role of the Spirit

Integral to the process of making decisions is the need to rely upon the leading and direction of the Holy Ghost. Jesus promised, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). This dependence upon the Spirit must acknowledge not only the manifestation gifts of the Spirit (1 Corinthians 12:7-11), but also the leadership gifts (Ephesians 4:11, 12). The Holy Spirit should be the motivator of all Assembly decisions; the Assembly is to serve as a vehicle for Him to reveal God's will to the church.

E. The Need for Biblical Submission

A spirit of obedience and submission is a key principle for both right Christian living and decision-making. Submission is the fruit of genuine humility and faith. True submission must, first, be to God (James 4:7) and, in turn, will naturally express itself to one another and to those over us in the Lord (Ephesians 5:18; Hebrews 13:17). This obedience and submission should be seen in the home, at work, in marriage, in society, and in the church.⁷

In the final analysis, the General Assembly is to be submissive to the Word of God. A decision is valid only if based upon proper scriptural interpretation. An individual must submit his opinion to the Bible, so that the multitude of counselors can rightly divide the Scripture.

II. Recommendations

Introduction

For a General Assembly to operate within the guidelines outlined in the New Testament, it must function in a manner that does not hinder the working of the Spirit, while still maintaining the need for everything to be done decently and in order. For this reason we present the following recommendations, always realizing the Spirit's right of infusion at any time. As Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).

A. The Purpose of the General Assembly

The primary purpose of the General Assembly is to serve as an interpretative and decision-making body that deals with pressing universal biblical truths and matters of translocal nature that require definitive decisions in expediting the proclamation of the gospel (Acts 1:21-23; Ephesians 2:13-16, 19, 20; Acts 15:6-9). It is the place where the members of the church assemble together under the headship of Christ to search the Scriptures. As the Bible is illuminated by the Spirit, understanding and resolution of differences of interpretations, which tend to be divisive among the churches, will be received. The General Assembly accepts the Bible as its highest authority.

A secondary function of the General Assembly is to decide on administrative actions the church deems helpful in accomplishing the Great Commission (Matthew 28:18-20). It also provides opportunities for fellowship and inspirational leadership.

Specific matters pertaining to particular regions and without universal impact will be handled by the Presbytery in that region in harmony with accepted Assembly interpretations.

B. Infrastructure of the General Assembly

1. The General Moderator

The General Overseer of the Church of God of Prophecy shall serve as General Moderator of the General Assembly. In this role he has the following responsibilities:

- a. The authority to convene a General Assembly as outlined by the General Assembly
- b. The moderation of the General Assembly

- c. The appointment of Assembly Committees
 - d. The facilitation of the decision-making process in conjunction with the Assembly Counselors by...
 - (1) Deciding when an issue is to be held over for further discussion either during the same Assembly or a future one
 - (2) Recognizing that the General Assembly has reached one accord or overwhelming consensus (when applicable) through delegate expression in accepting or rejecting any recommendation
 - (3) Discerning the validity of spiritual manifestations and if an individual is rebellious based on the following criteria:
 - (a) Profit for all (1 Corinthians 12:7)
 - (b) Care for the body (1 Corinthians 12:25)
 - (c) For edification, exhortation, comfort of the church (1 Corinthians 14:3)
 - (d) Proper order followed in spiritual manifestations (1 Corinthians 14:27)
 - (e) Prophets and prophecy come under judgment of others (1 Corinthians 14:29-32)
 - (f) Matters not to gender strife and confusion (1 Corinthians 6:3)
 - (g) Matters done in decency and order (1 Corinthians 14:40)
 - (4) Providing leadership to the Assembly under the inspiration of the Holy Ghost in reaching a decision in accordance with the will of God
2. The Assembly Counselors
- The General Overseer will appoint a group of at least six bishops from church leadership who will serve to support and advise him in facilitating the decision-making process during the General Assembly. This group should reflect the international constituency of the church. They may be used by the General Moderator to assist him in moderating the General Assembly at his discretion. This group only serves for the duration of the General Assembly and is not a standing committee.
3. General Assembly Committees
- a. The Assembly Committee for Biblical Doctrine and Polity (formerly the Questions and Subjects Committee).
 - (1) The committee is appointed by the General Overseer to serve the church by preparing an exposition for dialogue on universal matters of biblical doctrine, theology, ethics, and polity for General Assembly consideration.
 - (2) The committee should reflect the international constituency of the church (as much as possible). As a standing committee, it should interact with the international church in the process of report development.
 - (3) The committee is to prepare a preliminary expositional report that should be distributed to the church no later than 90 days prior to the ensuing Assembly for their consideration. Additional expositional matters not included in the report should not be considered in that Assembly; however, urgent matters may appear. This does not preclude any dynamic move of the Spirit to give direction.
 - (4) Matters of biblical doctrine, theology, ethics, and polity for Assembly consideration should be directed to the committee. The General Moderator, in consultation with the Assembly Counselors and the committee, may introduce matters of an emergency nature not included in the Assembly report.
 - b. The Assembly Committee for Finance and Stewardship (formerly the Ways and Means Committee)
 - (1) The committee is appointed by the General Overseer to serve the church by formulating and articulating biblically-based and globally-oriented financial plans and stewardship principles for General Assembly consideration.
 - (2) The committee should reflect the international constituency of the church (as much as possible). As a standing committee, it should interact with the international church in the process of report development.
 - (3) The committee is to prepare a preliminary report that should be distributed to the church

no later than 90 days prior to the ensuing Assembly for their consideration. Any biblically-based recommendation should be accompanied by an expositional report; any practical stewardship matters should include appropriate rationale. Additional matters not included in the report should not be considered in that Assembly; however, urgent matters may appear. This does not preclude any dynamic move of the Spirit to give direction.

- (4) Matters related to finance and stewardship for Assembly consideration should be directed to the committee. The General Moderator, in consultation with the Assembly Counselors and the committee, may introduce matters of an emergency nature not included on the Assembly report.
 - (5) The General Overseer or General Assembly may utilize this committee to assist in providing accountability and policy formulation in financial administrative processes.
- c. Administrative Committee
- (1) The committee is appointed by the General Overseer.
 - (2) The committee will serve to bring items of administrative and practical nature needing General Assembly approval.
 - (3) Various personnel and headquarter committees, who report to the General Assembly, will do so as arranged by this committee.
- d. Support Committees
- The General Overseer may appoint other nonstanding committees that are necessary for General Assembly operation.

4. Ministerial Leadership

The role of ministerial leadership in providing spiritual direction to the General Assembly is very important. If it becomes necessary for the General Moderator to call for a leadership session to debate an issue before the delegates, all licensed/ordained male ministers may participate. [Note: The committee recognizes its present work on defining the functions of apostles and elders described in Acts 15:6 is incomplete. The committee will be studying this issue in the light of New Testament leadership (Acts 11:30; 14:23; 15:2, 4, 6ff; Titus 1:5; 1 Peter 5:1; etc.) for presentation to the next General Assembly.]

5. Delegates

All members in good standing of the church of God of Prophecy who respond to the call of the General Overseer to assemble together are considered delegates. During the decision-making session all male delegates are free to address the issue on the floor after they have properly registered with the clerk (except during a called leadership session). The male delegates are empowered to accept or reject issues in keeping with the one accord principle. Novices should be slow to speak and, as a rule, children should keep silent.

C. General Assembly Procedures

1. Decision-making Environment

For the church to operate consistent with New Testament principles, the environment must be spiritually-based rather than dominated by formal, parliamentary procedure. Consistent with this environment, leadership must exercise spiritual authority ensuring that all things are done decently and in order. The entire session should be filled with intercessory prayer.

2. Introduction of Issues

A matter is considered open for dialogue and decision by the delegation after it has been introduced by the proper committee or General Moderator. (No motion is required.)

3. Recognition of Delegates

The General Moderator working with the Assembly Counselors is responsible to develop a procedure to recognize those delegates who wish to address an issue before the Assembly. This procedure should include name, membership, ministry (if any), and report reference (clarification and/or disagreement). Generally, a recognized delegate will have five minutes to

address the Assembly. Discretion by the General Moderator and Assembly Counselors to lengthen any delegate's time should be based on the need of translation or the prompting of the Spirit.

4. Decision-making Process

a. Committee for Biblical Doctrine and Polity/Committee for Finance and Stewardship

A matter will be considered accepted when it is discerned by the General Moderator and Assembly Counselors that the Assembly has reached one accord through delegate expression. One accord includes the common understanding that the decision "seemed good to the Holy Ghost, and to us." This indicates that the Assembly has reached agreement that this is the best possible decision given our present understanding of the will of God. For one accord to be reached, debate, dialogue, and study of Scripture must be allowed among the delegates in the general session. A general expression by the delegates may be necessary to discern if one accord had been reached.

If it is discerned by the General Moderator that one accord cannot be reached in a general discussion, he may call for a leadership session in which the ministerial leadership of the church engages in a more thorough dialogue and biblical analysis in the presence of the delegation. It must be understood that the entire Assembly (decision-making delegates) must come to one accord. This may occur at any point in the decision-making process. The ministerial leadership simply dialogues in order to facilitate the delegates' decision.

When the General Moderator calls for delegate expression, it may be necessary for delegates to submit personal preferences to what the multitude of counselors has discerned to be the will of God on a matter. If one's conscience will not allow personal submission, he may choose to abstain. Submission and abstention allow one to not sin against his own conscience while not hindering the wisdom of the multitude of counselors. Anyone who displays a stubborn or obstinate spirit may have his voice removed by the General Moderator and Assembly Counselors.

If it is obvious that one accord cannot be attained because serious questions exist in the hearts and minds of God's people, the matter may be (1) held over for further discussion in the next Assembly, (2) discussed later in the same Assembly, or (3) dismissed in the light of current biblical understanding, as discerned by the General Moderator and Assembly Counselors.

b. Administrative Committee

Administrative and practical matters introduced by this committee are not considered essential in our understanding of biblical truth and do not require one accord. Thus, a recommendation or report will be considered accepted by an overwhelming consensus of Assembly delegates.

Richard Merando, Ohio, made a motion to accept Section 1 of the Summary Review.

John Varrone, Ohio, seconded the motion.

Committee member Hector Ortiz then read previously asked questions and replies concerning Section 1.

1. Relative to the Circle of Counselors (later renamed Assembly Counselors) there have been several questions as to their tenure, function, and selection. The following is given as a clarification.

The Circle of Counselors (Assembly Counselors) will be an advisory group that will only serve for the duration of the General Assembly. They will have no advisory capacity prior to or after the Assembly. They will not

be a standing advisory committee. The Circle of Counselors (Assembly Counselors) will not receive remuneration for their services. It is not a paid assignment.

The responsibilities of this body of counselors is to assist the General Moderator (General Overseer) in discerning when the "one accord" principle has been reached by the expression called for by the Moderator. Likewise, they will also assist the General Moderator to discern that according to its expression called for, by the Moderator, that a matter should be tabled due to sufficient opposition or an impasse. Furthermore, this body of counselors will assist the General Moderator in deciding when a person or a spiritual manifestation is out of order. In order to establish prudent balance and to avoid dictatorial overtones, the General Moderator and Circle of Counselors (Assembly Counselors) will have to make judgment calls relative to individuals who are stubborn and obstinate. By general standards, a stubborn and obstinate person is one who refuses to yield, obey, or comply by demonstrating a persistently unreasonable attitude or fixation.

At the discretion of the General Moderator, he can have one from the Circle of Counselors (Assembly Counselors) to moderate a part of the Assembly. By the General Moderator (General Overseer) appointing six bishops from the international constituency of church leadership, a more global interaction will be realized. The Circle of Counselors (Assembly Counselors) is one way of practicing the concept of plurality of leadership that is seen in the New Testament at the General Assembly level.

2. A few questions have been asked relative to parliamentary procedure. The following is to clarify those matters.

In view of the fact that the Assembly has never adopted parliamentary procedure, and that the Bible does not specifically endorse any process of this nature, it seemed more prudent to move to a flexible forum. The procedure for a flexible, spiritually-based forum will prevent the Assembly from getting enmeshed in the tangled web of the formal parliamentary procedure of points and counterpoints that such a process entails.

The flexible forum presented is one of open dialogue and study of the scripture, and when sufficient time has been given for this, the General Moderator will call for the delegates to give an expression of how they are deciding on the respective issue. If there is opposition, prudent interaction with those should be allowed in order to ascertain if there is justifiable grounds to table an issue. If there is no real justifiable ground to hold up the acceptance of an issue, those in opposition should be asked to submit or abstain. If a person is stubborn and obstinate, his voice of expression can be removed by the Moderator and the Circle of Counselors (Assembly Counselors).

In the process of discerning an expression by the delegates, the Moderator and the Circle of Counselors (Assembly Counselors) will need to

carefully evaluate the size of the opposition and objections as these two together can create a real cloud over an issue, which may need to be tabled.

Allowing a general time frame of five minutes for a delegate to speak is to ensure that concise and not repetitive dialogue is being presented. The Moderator and the Circle of Counselors (Assembly Counselors) can extend the time of a delegate to speak, if there is real substance and validity being presented. Endless repetition is time-consuming and contributes very little to a decision-making process.

3. Some questions have been asked relative to submission. The following is offered as a clarification.

Submission is a biblical concept presented in the Word of God. The general concept behind submitting is a readiness to renounce one's own will for the sake of others. It is submission in the sense of voluntary yielding in love. The phrases "then it pleased" and "it seemed good" of Acts 15:22, 25, 28, carry a connotation of "what seems best" and denote a process of thinking and to suppose. It does appear from Acts 16:1-3, that the issue of circumcision was still a problem, since Paul had Timothy circumcised "because of the Jews which were in those quarters" (v. 3). Likewise Paul obeyed the advice of James in Acts 21:18-26, since the Jews were informed that he (Paul) taught the Gentiles to forsake Moses, saying that they ought not to circumcise their children. James' advice to Paul was so that "all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law" (21:24). Paul submitted to James' advice for the sake of the common good. If everyone in the Jerusalem council or those not of the council had completely felt good about the decision in Acts 15, then the two above references make no sense. It appears that in the Acts 15 decision, brethren submitted one to another for the common good and well-being of the church.

4. A few questions have come forth as to the Administrative Committee and their role of dealing with practical issues. The following is offered as an explanation.

The Questions and Subjects Committee and the Ways and Means Committee historically have dealt with the weightier matters. These same committees historically have had to give their time periodically to matters that were more mundane and practical than substantial. An example of a practical matter would be how often the *White Wing Messenger* should be published. It appears that such matters can be resolved by an overwhelming consensus expressed by the Assembly delegates and should not require the one-accord principle. The previously-mentioned committees will con-

tinue to bring the substantive issues to the floor of the General Assembly. It is not the responsibility of the Administrative Committee to set the agenda of the two previously-mentioned committees nor to dictate the agenda of the General Assembly.

5. Some concern has been expressed relative to abandoning a centralized government. The following is given to clarify the matter concerning the following clause:

“Specific matters pertaining to particular regions and without universal impact will be handled by the presbytery in that region in harmony with accepted Assembly interpretation” (SR p. 7, WD p. 32).

This clause is a recognition that as the church becomes even more international in scope and size, a balance between centralized and decentralized government will need to exist. The General Assembly continues to be the interpretative body for biblical truth and translocal matters. However, the way in which some matters are applied internationally may very well need some presbyterial guidance. An example of this would be the outworking of how the twenty-fifth teaching on the Sabbath is applied. By general standards, Sunday is the day of rest and worship as well as the day for Sunday school. According to General Assembly rulings, we recommend that every church have Sunday school on Sunday. However, in some places of the world, the so-called Sunday school may be better called Bible school and conducted at a different time of the week. In Israel and in Moslem countries, a different day and format of the so-called Sunday school may need to be observed. Our Lord fulfilled the Jewish Sabbath, but the concept of a holy day unto the Lord is still valid; however, its application on the universal scope needs some flexibility.

Likewise, the Assembly has approved that the question, “Did [the] church observe the Lord’s Supper and feet washing this month?”, be added to the monthly report to the state/national overseers. This was done to avoid neglect concerning these ordinances; however, in some areas of the world that recommendation cannot function due to no licensed minister being available, and fruit of the vine not being readily found. Matters of these natures need flexibility of application by presbyterial guidance in keeping within the spirit and principles of the General Assembly recommendations. This clause does not give license for areas, local churches, state/nations, or regions to supersede the General Assembly in its interpretive role.

6. There has been some concern over the phrase “new economy” and theocratic principle. The following is given to clarify this matter.

The whole Bible, both Old and New Testaments, is the inspired Word of God. Divine revelation as written in the sacred text is progressively unfold-

ing. The culmination of divine revelation is in Christ Jesus. The Mosaic forms of the Old Testament were more often than not shadows of things to come, but not the real things. What divine principles were divinely veiled in the Old Testament are now in the New Testament truly manifested through the incarnated Lordship of the Son of God. Theocratic principles are manifested in the New Testament through the incarnated headship. The Old Testament is to witness and support what the New Testament will establish as the proper norms of faith, practice, government, and discipline. The governmental forms of Moses are to support the New Testament government as established by Christ. The church is a creation of Christ and must derive her government from her Creator and Master. The Old Testament forms are often expanded or adjusted by the Lord in keeping with His divine dictum, “Ye have heard that it was said by them of old time . . . But I say unto you . . .” and “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill” (Matthew 5:17). The New Testament church is a Christ-centered government and not a Mosaic government.

7. A concern has been manifested that the Circle of Counselors (Assembly Counselors) be selected only from among the general presbytery. The following is offered relative to this matter.

The basis of not limiting the General Overseer to only the general presbytery is to ensure a full range of possibilities in the selection process. We have many wonderful bishops who are men of great integrity and wisdom who are not under general appointment. We desire freedom of selection instead of creating a “pool of holy men” from which to find men of the hour for our present times and needs. In order to ensure the full range of possibilities in the selection process, we deem it in the best interest for the General Overseer to be granted this privilege, since he is much more informed as to the general church leadership constituency. Likewise, the General Moderator is best informed as to the moderation of an Assembly, and can use his knowledge and wisdom of said operations in making his selection of appropriate individuals to serve this august body.

Jerry Anders, Virginia, questioned the committee regarding the term “submission” (page 11, Summary Review). The committee offered an explanation.

Jimmie E. Sessions, Florida, presented a question regarding “one who displays a stubborn or obstinate spirit” (page 12, Summary Review.) An explanation was given by the committee.

Marvin Slagle, Tennessee, questioned whether this new procedure would be implemented on the local church level. The committee responded by saying that it would not, until the committee could do a more intensive study.

Albert Gardner, Bahamas, had a question concerning ministerial leadership and how all of the purposed changes affect church operations. The committee responded.

Tim Winters, Mississippi, had a question concerning the General Moderator. An explanation was given by the committee.

E. A. McDonald, Tennessee, questioned whether this report meant that the majority would now rule and if it also equated the “one accord” concept with unanimity. The committee stated that this is not what the report was trying to do, and offered further explanation.

Felton Pratt, Arizona, questioned as to what the term “consensus” meant in the context of paragraph 1, page 12 of the Summary Review. The committee responded, which prompted a second question concerning the group of elders (page 10, Summary Review). The committee responded by saying that it would be better to have several men to help make decisions, rather than place them on one man (the General Overseer), so that he doesn’t have to carry the weight of those decisions alone.

Victor L. Emerson, Maryland, questioned page 38 of the working document (Question and Subjects Committee Report) and the term “submission.” He also wanted to know where the concept of “abstaining” was found in the Bible. The committee responded, and a scriptural reference (Acts 15:22, 25, 28) was given.

12:26 Brother Murray, after seeing that many more wanted to address the committee, suggested that the Assembly break for lunch and resume at 2:00 p.m.

12:28 Everyone stood in concert prayer for the afternoon session and the continuance of the report.

Tuesday Afternoon

2:02 Brother Murray opened the afternoon session with concert prayer.

2:04 Brother Murray asked the Questions and Subjects Committee to return to the floor to continue their report.

Arnold Harper, Kentucky, questioned concerning the doctrine embraced by the church for many years, and being asked to submit to something he did not agree with, and having to accept something he did not believe. The committee responded by saying that they were not asking this of the Assembly, and also that it would be dangerous for us to state that our teachings are infallible. The committee also stressed that we need the guidance of the Holy Ghost in all things.

Clifton Barr, Florida, felt that the Assembly should be willing to submit for the good of the church and that submission will help the church to progress.

Scott Bambrough, Arizona, asked for clarification on the term “multitude of counselors.” The committee responded, also giving further clarification to the term “where necessary.”

Gregory Bennett, Texas, stated that he sensed a feeling of fear among the Assembly delegates on the subject of submission. He felt that it should

be stated that the submission of the Assembly would not be used or abused, and that the delegates would not be manipulated.

Wendell Sidebottom, Mississippi, stated that minority rule is just as unscriptural as majority rule.

Thomas R. Glisson, South Carolina, had several questions concerning the procedures being used under the new system, the possibility of future manipulation, and the possibility of the General Assembly becoming subject to the power of the General Overseer, since he appoints the committees. The committee responded by saying that they are trying to create a check and balance for the office of the General Overseer, and that the committeemen are still servants to the Assembly.

Brother Glisson then made a motion that the General Presbytery be allowed to select the Administrative Committee. Damos McGee, California, seconded the motion.

Maxie A. Beauchamp, Florida, complimented the committee for their work.

Ronald M. Scotton, Tennessee, stated that, in following through with this motion, we would diminish the Assembly's confidence in the decisions of the General Overseer, therefore he objected to the motion.

Wade H. Phillips, Canada (East), conveyed similar feelings and commended the committeemen for their efforts in compiling this report.

Larry Walker, Virginia, explained the biblical meaning of the word "submit."

Ewing Dorsett, Antigua, stated that we must learn to trust God and believe that those who have the responsibility to lead us are men of God, so that we can get on with the business of winning the lost.

Roy Johnson, Jamaica, stated that all national overseers should be included in the meeting to select the Administrative Committee, and that he had no difficulty with submission.

Paul Williams, Tennessee, stated that motions should not be improperly brought before the Assembly.

William Reynolds, Michigan, was against the motion on the floor.

Brother Murray asked all brethren in favor of accepting the motion to stand. Few stood for it. He then asked all opposing the motion to stand. Many stood against it. The motion did not carry.

3:18 Brother Murray asked the Assembly to pray for God's help and direction in this report.

3:20 Brother Murray asked all in favor of accepting the first section of the Questions and Subjects Committee report to stand. Thousands stood for it. He asked those opposing the first section to stand. A few dozen were against it. Brother Murray asked those opposing if they would be willing to submit. A few could not submit. Brother Pace then asked for those who could not submit to please come forward and give a biblical reason for their opposition.

Victor L. Emerson, Maryland, stated that the Assembly should have the right to suggest modifications to the Questions and Subjects Committee report, and then suggested some modifications.

The committee responded by saying that they would like to make changes, if it would help.

Jerry Anders, Virginia, made some comments on biblical submission, to which the committee responded by reading a clarification of biblical submission.

Rory Sawtelle, Wisconsin, commented on what he felt were unclear areas of the report. The committee responded.

Jimmie E. Sessions, Florida, stated that the possibility of manipulation is always there because of the vague statement made in the report, and that specific guidelines should be given for bringing questions before the Assembly.

Felton Pratt, Arizona, showed concern about the plurality of leadership and asked the committee if they did not see a parallel to the past. The committee responded.

Committee member Samuel Clements stated that he was troubled because fear had been mentioned many times. He stated that our church should not be driven by fear, but by faith in God and the Word. There has to be some trust put back into the leadership of our church. God is still in control of the church. He is still able to give us leaders that we can trust in. If we cannot stand on the Word of God, we are in trouble. If the committee is wrong, they stand to be corrected. They have done their best in putting together this report.

Clyde Weathers, Missouri, stated that people do not want to see the doctrine changed, and feared that a committee would be ruling rather than the General Assembly. The committee responded by saying that the report is trying to alleviate the fear of the doctrine being changed or the fear of the Assembly being asking to accept something that they are not in agreement with, and that the report would help ensure that biblical checks and balances would be established.

Brother Pace stated that the committee is not adverse to making changes in the report and that we do not want a repeat of what happened in the 1991 Assembly. We do not want anything to hinder us from turning to the harvest. Brother Pace then asked the Assembly to pray for God's direction during this business session. The Assembly prayed in concert for a healing in the church.

4:13 There was a message from the Holy Ghost: "Yea, I am the Lord, I am the Lord of heaven, I am the Lord of earth. I have all power and authority. Come unto Me. No man will lead you. I will lead you. This is My church. This is Mine. Hear My people. I have led you in times past. I will lead you again. Put your trust in Me. I am the Lord, thy God. I change not. Put yourself in My hands. Follow Me and I will lead you. I am the way."

There was a beautiful spirit as Samuel Clements led the assembly in the song, "Wonderful Peace." The assembly stood and sang together.

4:27 There was another message from the Holy Ghost: "I have spoken. Ye have heard. I took darkness and formed it into light. I speak peace and there is peace. I will not, I will not, I will not go against that that is in your heart. I speak peace. Now I speak joy. Humble yourself, and I will give you joy. Now I speak strength. Humble yourself, and I will give you strength. I speak peace."

Laney Carter, Virginia, read 2 Samuel 24:12-14 and asked the Assembly to accept the recommendation, and see what God will do.

John Chase, Alabama, submits.

Glen Creasy, Tennessee, asked if the recommendation would be the procedure for the remainder of the Assembly. The committee responded yes.

Brother Murray asked all in favor of accepting the first section of the report (with two changes being made) to stand. He asked all who opposed to stand. Section 1 was accepted although approximately eight stood opposed. Brother Murray stated that we must trust the Lord to take care of His church.

David Clark, Colorado, abstained.

Arnold Harper, Kentucky, asked for clarification on when the council would be in place. The committee answered, "Immediately."

Brother Murray declared that it was passed since all standing agreed to submit. He gave more instructions for us to trust God in all we do. Let us accept what God accepts and reject what God rejects.

4:49 Brother Murray dismissed the afternoon session.

Tuesday Evening

6:30 Prelude by Bahamas Brass Band

7:00 Worship service was conducted by the Jeff Davis family (California). Songs: "He Has Made Me Glad," "We Bring a Sacrifice of Praise," "Glory To His Name," "Psalm 100," "O, Come Let Us Adore Him," "Oh Lord, We Praise Your Name," "We Exalt Thee." Jeff Davis sang "I Will Serve The Lord." Congregational, "Where He Leads, I Will Follow."

7:20 Offering received for General Assembly expense.

7:25 Special guests were introduced by Perry E. Gillum: public relations director for the Church of God—Mike Baker and wife, Sherry. Also on stage was Richard Schindler. Mike Baker addressed the Assembly. He boosted the Pentecostal conference that is to be held in Jerusalem in September, 1995. He invited all to come. Gathering on the opening night will be the largest Pentecostal crowd there since the Day of Pentecost. Also introduced were Richard Schindler and Sharon Green, who assisted with arrangements for the General Assembly.

7:33 Randy Howard boosted the baptismal service to be held every morning at 7:00.

7:37 Bahamas Tabernacle Choir sang "The Reason Why We Sing" and "We Worship Your Holy Name." Brother Murray asked the congregation to stand and worship His name. The choir sang "Worthy Is the Lamb."

8:00 Special song by Nadine Moss, "I'm Bound for That City."

8:08 "Turning to the Harvest—With Undaunted Courage." 1 Chronicles 15:1-8—message by Brice H. Thompson, Bahamas. (This message printed in the September 24, 1994, issue of the *White Wing Messenger* is available

on audiotape from the White Wing Publishing House and on videotape from the Voice of Salvation.)

Church of God, sometimes the enemy would have us believe that the task is too great. The obstacles are too many. But I've come to tell you in this Assembly, with God on our side, we are well able to invade the world with the message of Jesus Christ. Of the two men of faith who spied out the promised land, one of them became the leader of the nation. Those who rebel never enter the promised land. God says to us, "Reap the land," and I believe we can reap it.

Second, Asa heard the word of God (v. 8). This clearly shows that Asa was a man listening to the Lord. Sometimes we are caught up in our own thinking, concepts, and ideas that we cannot listen to what the Lord is saying to us. If we will listen, we will then receive courage to do the things the Lord wants us to do. It was when Asa heard the words of the Lord, that he took courage to bring about the reforms that were necessary in the land of Judah. There are some things that must change to make the church the Church of God of the Bible. But we must hear the word of the Lord. Our General Overseer must have been listening to the Lord, because last night he said some things that needed to be said a long time ago.

When God spoke to Peter on the housetop concerning the unclean meats, Peter had a difficult time listening to the Lord. Peter received the lesson three times. At the same time, God was dealing with Cornelius, who was of a different race and culture. But his prayers and alms went up to God as a memorial. He was not a member of the Church of God at the time, not a member of the Jerusalem church. The Lord told him to send for Peter, who was at Joppa.

The men from Cornelius' house were at the door when Peter was struggling with his vision from God. Peter went to the door, received the message and journeyed to Cornelius' house. At Cornelius' house, he preached, ". . . I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). I say, "Let us listen to the voice of the Lord."

Third, Asa took an unbiased position in the execution of his duty. Second Chronicles 15:16 tells us that he removed his mother from being queen because of her idolatry. He destroyed her idols. There is no question of the courage that Asa took in this action, because he was dealing with someone close to him. However, Asa was determined to bring about spiritual renewal, and the only way to do it was to destroy everything that was unrighteous. As we turn to the harvest, many things will test our commitment to the cause of the cross of Christ. We must remain with Him. We must obey Him without fear. We cannot afford to curtail the message in any way. Sometimes, it is going to take extraordinary courage, but we must be prepared to equal the task. In John 4:4 we are told of Jesus, "he must needs

go through Samaria.” Jesus broke the customs of the time, went to Samaria, and ministered to a woman at Jacob’s well. That was double jeopardy. It was an uphill battle. But surely the brightness of the gospel shone over the darkness of religion and ethnicity. This effort by Jesus caused many to believe. At this time, the disciples were concerned about Jesus being hungry. But Jesus said, “I have meat to eat that ye know not of” (John 4:32). Jesus continued, “My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:34, 35).

Fourth, Asa’s heart was perfect in all his days. He met the requirement of God (2 Chronicles 15:17). It is divine desire that we walk and live perfectly before Him. Jesus taught in the sermon on the mount, “Be ye therefore perfect, even as your father which is in heaven is perfect” (Matthew 5:48). You need to be walking before God in holiness before you go out into the harvest. Having a title for many years is not sufficient. You need to have a relationship with God. You need to know God, and God needs to know you. Isaiah was a prophet for some time, but in the year that King Uzziah died, Isaiah saw the Lord (Isaiah 6:1-8). Isaiah cried out, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts” (Isaiah 6:5). One of the seraphim flew unto him having a live coal in his hand, which he had taken with the tongs from off the altar. He put it on Isaiah’s mouth. Isaiah needed a cleansing, a purging, a washing. The Bible says that his iniquity was taken away, his sin was purged. The prophet said, “Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?” (Isaiah 6:8). Isaiah was now ready. He was washed and cleansed by the power of God’s righteousness. He cried, “Here am I; send me.”

I wonder how many are ready to say, “Here am I; send me.” Let’s get involved.

The Apostle Paul put consistent emphasis on perfection. The same can be said of James. Paul’s exhortation to the Ephesians in Ephesians 4:13 states: “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” The perfection of the church will engender courage. It is Paul’s hope that every man will be presented perfect at that time (Colossians 1:28). I am convinced in my heart that, like Asa, having the Lord with us, being willing to hear and adhere to His truth, executing His truths to His glory, and having a perfect heart, we should be able, with undaunted courage, to meet the challenge of turning to the harvest.

As we turn to the harvest, we will experience the joy of the Lord just like it was in Judah. “Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in

his favour is life: weeping may endure for a night, but joy cometh in the morning” (Psalm 30:4, 5). After we have fought the battles of life, weeping may endure for a night, but joy cometh in the morning.

In Psalm 126, in celebration of the wonderful return of the church from captivity, even the heathen said, “The Lord hath done great things for them.” The church sang, “The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

It’s time to put in your sickle and bring in the harvest. There may be someone here tonight who does not have the joy of salvation. You need to have that experience so that when every man is presented perfect before the Lord, you will be in the midst. I invite you to come tonight.

9:12 Invitation given by Brice H. Thompson. Altar music by Ron M. Scotton.

Experiences: Saved: 7 Sanctified: 4 Holy Ghost: 5

Wednesday, July 13, 1994 Morning

8:30 Prayer groups gather for intensive intercession

Freedom Hall: Pastors, with Melvin G. Hyatt

South Wing Conference Center:

Room 101: Nonpastoring licensed ministers, with Hector Ortiz

Room 104: Youth and children’s workers, with William M. Wilson

Room 105: General staff/state and national overseers, with General Overseer

Room 102: All other ladies, with Cathy Payne

Room 103: All other men, with J. Wendell Lowe

9:35 Opening of session by Brother Murray with prayer for the sick.

9:37 Devotional by Colin and Dawn Koch (Pennsylvania). Scripture: Psalm 107:1-3. Song: “Let the Redeemed of the Lord Say So.” Scripture: 1 Peter 1:18, 19. Song: “The Name of the Lord Is A Strong Tower.” Scripture: Psalm 107:32; Isaiah 60:18. Songs: “We Bring the Sacrifice of Praise,” “Blessed Be the Name of the Lord.”

10:02 Assembly Counselors were appointed by the General Overseer. This group is to be appointed for the Assembly only. Committee members: Sherman O. Allen, Daniel J. Corbett, Chris J. Stathis, Erasmo Fabian, Felix Santiago G., and Arthur C. Moss.

10:05 Continuation of Questions and Subjects Committee Report. Before the committee continued its report, Brother Murray gave instructions concerning submission and the desire to know the will of the Lord. He instruct-

ed that human wisdom, whether majority rule, minority rule, or unanimity, could be wrong. We must know the will of the Lord. He then asked the Assembly to stand and pray for divine direction during the business section.

10:17 Section 2 of the Questions and Subjects Committee Report was read by committee member Samuel Clements (Arkansas/Oklahoma).

SECTION TWO — THE OFFICE OF THE GENERAL OVERSEER

Introduction

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this” (Isaiah 9:6, 7).

The prophecy of Isaiah tells us that when Jesus Christ is come, He will bear the responsibility of establishing and sustaining His government. The church’s mandate today is not to establish our own structure and government, but to discover that which He has already ordained. The necessity for both general and local leadership must be seen through the reality that Christ placed these responsibilities in the church and gifted individuals to fulfill them. “But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Ephesians 4:7, 8, 11, 12).

The office of the General Overseer has long been recognized by the church as important to its polity. Any effort to understand the governmental structure of the church, including this office, should result in further recognition of Christ’s headship. God has “put all things under his feet, and gave him to be the head over all things to the church” (Ephesians 1:22). When His government increases, there will be peace and His kingdom further established.

For several years there have been discussions in the General Assembly that ultimately resulted in an extensive study of the office of the General Overseer by an international committee appointed in 1990.⁸ This report has been appropriately circulated among the church constituency for individual study and to the Questions and Subjects Committee for consideration in report preparation.

I. Biblical/Theological Base

Throughout scriptural record, God has chosen to operate through men whom He has gifted to accomplish His will. The sovereignty of God transcends human efforts and understanding in His selections. “And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” (Daniel 4:35).

The Bible is replete with examples of various chosen men and methods, yet, none of these changes negated His sovereignty. “For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another” (Psalm 75:6, 7). “And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding” (Daniel 2:21). It is true that God selects leaders; however, those selected operate within God’s sovereign arena; therefore, their tenure is based on God’s will being accomplished for that time.

Luke, in Acts 13:22, identifies David as such a leader: “And when he had removed him [Saul], he raised up unto them David to be their king; to whom also he gave testimony, and said, I have

found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.” God’s rejection of Saul’s leadership led Him to choose David to be the king of Israel. The choice of David depicts God operating sovereignly in His knowledge of the hearts of men, even though men fail to understand His actions. Not only was David God’s chosen man, but he faithfully served God in the generation God desired. “For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers” (Acts 13:36).

The functional role of leadership took upon itself a new significance in the coming of Jesus Christ. What God had illustrated in Old Testament leadership by types and shadows He brought to reality in Jesus. Thus, the New Testament understanding of leadership must be reflected in the light of Christ’s present headship. His status and presence becomes the guarantee of the church’s direction and ultimate victory. One legitimacy of His chosen leaders is the ability for others to see the headship and character of Christ through them.

The changes of leadership as they are reflected in the New Testament may show more fluidity than their counterparts in the Old Testament; however, Christ’s active headship alleviates problems that may generate in changes of human leaders. As head of the church, He is the Savior of the body; the church’s ultimate perfection is rooted in Him and not human leadership (Ephesians 5:23-27).

In the early church there was little difficulty in recognizing the human leadership chosen by Christ to lead the church. The apostles had been personally selected by Jesus to provide such leadership. Among the apostles, it is also apparent that Christ was moving in specific individuals to provide leaders among the leadership. The Book of Acts, the epistles, and early church history record the role played by this general leadership as well as the role played by its leaders.

In the church’s early days of expansion through the gospel message, it is apparent that Peter assumed this role of leadership among the apostles. Thus, we see him conducting the meeting in Acts 1:15 in the selection of Matthias, his early preaching (Acts 2), and his role in the gospel’s expansion to the Gentiles (Acts 10).

At some point, James, the brother of the Lord, assumed this position of leadership.⁹ The Apostle Paul recognized this leadership in Galatians 1:19; 2:9; and 1 Corinthians 15:7. Peter also acknowledged James’ role as evidenced in Acts 12:17, “But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place.” In Acts 15, James also played a key role in the Council at Jerusalem.

Apparently after the death of James and the destruction of Jerusalem in A.D. 70, it appears from history and Scripture that the Apostle John assumed such a leadership role. Church history indicates that John went to Ephesus where he wrote his general epistles.¹⁰ John in identifying himself as the “elder” in 2 John 1 shows his significant role in leadership. These three men, each with his own giftedness and personality, were used to provide leadership to the church because of the changing situations it faced. However, this does not imply that apostolic succession is a biblical concept — the fact that Christ chose different leaders certainly does not support such.

In summary, several important principles can be seen in the Scripture as it relates to the issue of general leadership:

1. Human leadership is subject to God’s sovereignty.
2. God chooses and enables (gifts) men to assume roles of leadership including a leader of the leadership.
3. The headship of Christ insures a proper place for visible, human leadership.
4. Changes in human leadership are based upon God’s gifting of the individual relative to His sovereign will in dealing with certain circumstances and situations.

II. Recommendations

Introduction

“But if we walk in the light, as he is in the light, we have fellowship one with another” (1 John 1:7) is a continuing encouragement. We gratefully acknowledge those who have faithfully served as General Overseer: A. J. Tomlinson and M. A. Tomlinson. Heaven has the record of the service these brethren have been to the Church of God of Prophecy and of the thousands who were

redeemed through their efforts. We also are grateful to our present General Overseer, Billy D. Murray, for encouraging the church to walk in the light as it continues to shine. “But the path of the just is as the shining light, that shineth more and more unto the perfect day” (Proverbs 4:18).

A. The Office of the General Overseer — Definition and Function

The office of the General Overseer is recognized within the Church of God of Prophecy as one that provides, to the membership in general and the leadership in particular, God-given direction to accomplish the Great Commission (Matthew 28:18-20) given by the Lord Jesus Christ. The General Overseer shall be selected (without ethnic preference) by and accountable to the General Assembly, should have freedom to exercise his spiritual giftedness, and realize the potential for ministering as the Holy Spirit directs.¹¹ His selection is in accordance with the one-accord principle. He is responsible, in conjunction with the plurality of leadership (defined in Section D), to carry out the following functions:¹²

1. Inspirational — short-term and long-range planning
 - a. World outreach evangelism
 - b. Representation among others involved in the kingdom of God
 - c. Leadership development
 - d. Special events/meetings
 - (1) General Assembly
 - (2) Presbytery meetings
 - (3) Other
2. Administrative/executive
 - a. Appointment of general and area leadership
 - b. Establishment of ordination and licensure requirements and procedures in conjunction with the General Presbytery
 - c. General Headquarters committees—serve as ex-officio member
 - d. Stewardship—international budget and planning
 - e. Communication—publishing and mass media
 - f. To represent and stand for the General Assembly in legal matters
 - g. Development of plans for infrastructure to meet the changing needs of the body
 - h. Management and implementation of infrastructure changes
3. Oversight of the ministry
 - a. Pastoral oversight
 - b. Discipline
 - c. Counseling
 - d. Education
4. Accountability
 - a. To General Assembly through the Administrative Committee
 - b. To implement implementation of Assembly recommendations
 - c. To General Presbytery through spiritual recognition/confirmation

B. Qualifications

First Timothy 3:1-10 gives the qualifications for anyone to function as a bishop. While these evident qualifications should be seen in every bishop, the grace of God should manifest itself in an individual being recognized in this office in the following:

1. Personal narrative

The individual must have a significant personal experience that will demonstrate his integrity, spiritual demeanor, and faith to all. “Men that have hazarded their lives for the name of our Lord Jesus Christ” (Acts 15:26; see also 1 Corinthians 15:10; 2 Corinthians 8:18, 19, 23).
2. Visible wisdom/sound judgment

The individual must demonstrate heavenly wisdom through sound judgment. James defines such wisdom as “first pure, then peaceable, gentle, and easy to be entreated, full of

mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (3:17, 18; see also 2 Peter 3:15).

3. Full of the Holy Ghost and faith

The individual must be one who can follow the leading and direction of the Holy Spirit. There must be a discernible relationship with the Spirit of God accompanied by obedience and faith. "For he [Barnabas] was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:24; see also 6:3; Ephesians 5:18-21).

4. International vision/plurality

The individual must be able to work with the plurality of leadership and perceive the global implications of the kingdom of God and the responsibility of the Church of God of Prophecy. "And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:1, 18; see also Galatians 2:9; 1 Timothy 2:1-4).

C. Selection, Term, and Vacancy

The General Presbytery, which consists of all bishops on the General Headquarters staff and state/area/national overseers, shall present to the General Assembly for its approval the individual they feel has been confirmed by the Lord. If that confirmation is not evident in the Assembly, the delegation should pray for God's intervention to reveal His selection or require the General Presbytery to make another recommendation for Assembly approval.

(Note: This changes the current practice of the Presbytery selecting an interim General Overseer. The office functions of the General Overseer continues through the plurality of leadership until the General Assembly selects the new General Overseer as outlined below.)

The General Overseer will serve the church as long as the Lord's hand is evidenced upon him. Thus, the term for the General Overseer is indefinite. At least every seven years the General Presbytery will discern the manifestation of God's presence upon the individual. If they recognize a continued confirmation on the current General Overseer, they will reaffirm such. However, if they discern God's hand is lifted from the individual for this capacity, the General Assembly will be asked to evaluate their assessment and determine if the Lord desires to release the man.

The office of the General Overseer may become vacant in three ways: (1) personal/body recognition, (2) death, (3) moral improprieties.

First, the individual may recognize the burden of the Lord for that particular work has ceased (this could include physical incapacitation). If this occurs, he will share his conviction with the General Presbytery and maintain his position, so that arrangements can be made for selection of a new General Overseer at the upcoming Assembly. If the General Assembly agrees with the General Presbytery that the hand of God is lifted from the current General Overseer for that work, the office can then be filled in that Assembly through the approved process.

Second, in the event of the General Overseer's death, the function of that office will continue to be handled by the plurality of leadership already in place. Arrangements should be made in conjunction with the General Presbytery for the General Assembly to convene in a reasonable length of time to select a new General Overseer, generally no later than 120 days.

Third, in the unfortunate event of moral failure by the General Overseer, the General Presbytery should be called together by the plurality of leadership to determine the worthiness of the individual to continue in the office. If the General Presbytery deems it necessary to remove the General Overseer from his office, the plurality of leadership in conjunction with the General Presbytery will call for the General Assembly to convene in a reasonable length of time to select a new General Overseer, generally within 120 days.

The General Presbytery will design a means to develop specific procedures for selection, evaluation process (as per seven-year review), and declaration of vacancy in harmony with biblical guidelines and Assembly recommendations, and then publish it for the record.

D. Plurality of Leadership

To facilitate a plurality of leadership, this plurality is to begin with at least three individuals.

One of these will be the General Overseer. The others will be recognized as General Presbyters. They will be selected by but not limited to the General Presbytery as gifted by God to provide leadership to the worldwide church in accomplishing its Christ-ordained mission. They will work with the General Overseer to provide shared leadership responsibility in carrying out the functions of the General Overseer by developing vision, processes, and plans in accomplishing the church's mission (see Section A, "The Office of General Overseer — Definition and Function"). The plurality of leadership is to stay abreast of the international church's needs to facilitate the church's mandate of world evangelism. The selection requirements are consistent with those of the General Overseer, with the exceptions below.

The General Presbytery should evaluate the giftedness and anointing of these individuals and place within the plurality those whom God has graced. The anointing and subsequent effectiveness of these brethren will be discerned by the General Presbytery, who may replace them periodically.

The General Presbytery will design a means to develop specific procedures for selection, term, and vacancy of the General Presbyters in harmony with biblical principles and Assembly guidelines.

E. Transition

To work through the arrangements needed in implementing a plurality of leadership, the General Overseer should work closely with the General Presbytery to insure implementation no later than the 1996 General Assembly.

Committee member Raul Torres read a question that has been received by the committee and the committee's response to the question.

1. In regard to the plurality of leadership, several questions have been asked, and the following is offered to clarify certain matters.

The plan of developing a plurality of leadership by certain individuals becoming General Presbyters does not in any way diminish the role of a single General Overseer. The General Overseer is selected by the General Assembly. The General Presbyters are selected by the Presbytery. The General Overseer's term of service is indefinite. The General Presbyters can be changed any time the Presbytery deems it in the best interest. The General Presbyters can be individuals that reflect the international church leadership and in process of time, several may be selected.

The General Overseer, by nature of his role as general presiding leader, will probably need to reside where the general offices of the church are located. This is not necessarily the case with the General Presbyters, who may reside in other areas of the world.

The evaluation process of the General Presbyters has been left to the discretion of the General Presbytery since they may develop a short-term policy relative to the Presbyters. The evaluation process for the General Overseer is given a time frame of seven years due to the fact that the role and function of this position necessitates sufficient time before a valid evaluation can be performed.

The role and function of the plurality of leadership by the General Presbyters will be to co-share the heavy responsibilities of the decision-making process that are inherent in the office of the General Overseer. The ever-growing internationalization of the Church of God will necessi-

tate worldwide consultation and sharing of the decision-making process if we are truly to be a global body.

10:47 General Overseer Billy Murray asked anyone who had any questions or discussions with the committee to come forward.

Jim E. Weathers, Wisconsin, had a question regarding Section 2, "The Office of the General Overseer," and felt that the committee could strengthen the first section by inserting "the General Overseer shall be selected by the Lord, subsequently approved by the Assembly," therefore removing the clause regarding the phrase "without ethnic preference." The committee clarified the report, and stated that this was the spirit of the recommendation.

Earl Walsh, Georgia, made remarks. No response was given.

Victor L. Emerson, Maryland, presented a question concerning the plurality of leadership, mentioned in Section D, page 19, and could not understand the need to appeal to the Scriptures for clarification of this point. He also asked for clarification concerning the three apostles (Peter, James, and John) being deemed as leaders of the church during the times of Christ. The committee responded by saying that Jesus is the head of the church; these three apostles were human leaders, with Peter taking a slightly more active role of leadership.

Charles Foster, Bermuda, expressed his support for the committee report.

Randall Smith, California, asked for clarification on the seven-year re-examination, addressed in Section C, page 18, of the Summary Review. The committee responded.

Jerry Smith, Illinois, asked for clarification in Section C, page 18, concerning the seven-year review with regard to its application to our current General Overseer. The committee responded by stating that the seven-year review would also apply to General Overseer Murray.

Anthony Pasley, Arkansas, had a question concerning section A, number 4, regarding accountability. He questioned if the committee was trying to take the responsibility of accountability out of the hands of God and put it into the hands of men. The committee responded by saying that in no way were they trying to design something that would put the General Overseer in an awkward position. They also reiterated the fact that the only people who can actually remove the General Overseer from office is the General Assembly.

Wade H. Phillips, Canada, was concerned with the term "office" and referred to Ephesians 4:11. The committee responded by saying that the word "office" was intentionally left out in the last addition made.

Douglas Quick, North Carolina, commented that we need to trust each other and not get hung up on the semantics of words.

11:29 The General Moderator asked those in favor of the report to stand. A few brethren were not in agreement, and were asked to come to the stage and give their name and where they were members.

Timothy L. McCaleb, Tennessee, stated that he would submit, but would like to understand why we were creating more general officials, when, in his opinion, the current government of the church could fulfill the role of these presbyters. The committee responded by stating that this was not developed to create more bureaucracy. The Moderator then called for another show of approval for this section of the report.

Johnny B. Perkins, Mississippi, had a question concerning voting *in absentia*.

Juan Cueter, Dominican Republic, stated that he was not in full agreement with all that had been stated concerning the plurality of leadership.

Upon asking for submission from a few brethren who were not in agreement, the recommendations by the committee on this section passed. The moderator asked the assembly to thank the Lord for His help.

11:54 The General Moderator asked the Assembly to convene at 1:15 p.m.

11:55 Dismissal.

Wednesday Afternoon

1:25 The General Overseer opened the session with everyone standing in concert prayer for God to guide us.

1:28 The business session continued.

The committee made a clarification on the plurality of leadership and its application to the function of the General Overseer. There is still just one General Overseer. They apologized for any confusion their response made in the morning session.

1:30 Committee member Leroy Greenaway presented Section 3 of the Summary Review.

SECTION THREE — ADORNMENT

Introduction

“The earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods” (Psalm 24:1, 2).

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

“The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Peter 3:9).

It is imperative in considering any area of biblical truth to remember that God is a God of the entire earth and His desire is that the whole world be reached with the gospel. God’s perspective is eternal, and His love extends throughout the whole earth. Thus, in the communication of His truth, there must be a global perspective. Absolute biblical truth is such that its application should be possible in any culture of His world. The principles, drawn from the Scripture, should be understandable to any person in any land.

In the past few years there have been many strong, sincere feelings expressed on the adornment issue — even to the separating of families. If we are to find the much-desired resolution to this question, we must remember our fundamental commitment to accept the whole Bible rightly divided and to believe and practice its teachings.

In articulating biblical truths about universal issues, the General Assembly will often struggle with our humanity. In areas of practical Christian living such as this, it is difficult for this gathering not to become a legislative body. In its deliberations, prayer, and study the committee came to the realization that this issue must be handled within its global implications and based upon an honest exposition of the Scripture.

The difficulty in doing such an exposition comes from our personal, preconceived ideas, convictions, and opinions. If we are successfully to understand the Word of God, it is imperative that we deny ourselves by submitting to His sovereign will and eternal perspective. It must grieve the Holy Ghost when He witnesses the expended energy of honest men over such issues that could have been used to spread the gospel to a dying world. In the end, truth will always prevail, "For we can do nothing against the truth, but for the truth" (2 Corinthians 13:8).

As we prepared this section of the report, the Lord brought to us the incident recorded in John 8:1-11. It is here that a crowd desired of Jesus a specific answer — a yes or a no. Jesus' response to them did not meet with their preconceived desire; rather, He dealt with them on an individual basis. "So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her" (John 8:7). Likewise, many have sought a legislative answer concerning this issue — a yes or a no. However, it seems best to the committee to allow the Scripture to speak for itself and bring personal conviction from the biblical principles to each of us. "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst" (John 8:9). When we rid ourselves of preconceived desires, all that will be left is Him.

I. Biblical/Theological Base

It must be remembered that the matter of jewelry and adornment cannot be viewed from what is called advanced societies, but from the Bible, since the Word of God is timeless and universal.

Scripture does not validate items of adornment, such as gold, jewels, precious stones, etc., as inherently evil. In a number of passages these items are used by God for His intended purpose. For example, in Ezekiel 16 He adorns Jerusalem with various items because of His love for them. "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. . . . I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper unto a kingdom" (v. 8, 10-13).

In Isaiah 61, an analogy is drawn with the adorning of a bride when God's glory is restored. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (v. 10). "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Revelation 21:2).

God created the prince of Tyre clothed in adornment: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created" (Ezekiel 28:13).

These same items are also used to adorn the New Jerusalem. "And the building of the wall of it was jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chryso-prasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass" (Revelation 21:18-21).

God's use of these items illustrates that they are not inherently evil. In the Creation all things were seen by God as good (Genesis 1:31); however, the corrupting influence of the Fall has impacted man to take that which is good and make it evil. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:13, 14). Thus, it is not the specific item of adornment that is wrong, but rather its use governed by fallen human nature instead of God's divine nature. Because of the fallen human nature, adornment has been a stumbling block for many people. Thus, Scripture provides both areas of prohibition and areas of prudent flexibility.

A. Scriptural Prohibitive — Absolute

1. Idolatry/Occult Usage

Idolatry is one absolute that is condemned, and biblical prescription is overwhelmingly clear. In the Old Testament, Jacob gave a directive for his household to put away all their strange gods. "And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears, and Jacob hid them from the oak which was by Shechem" (Genesis 35:4). Jewelry and adornment that is theriomorphic³³ (having an animal form connected with a god or deity) must be rejected. Any jewelry and adornment that by syncretistic (syncretism: reconciliation or fusion of differing systems of belief) forms is connected with occult practices or false worship concepts, such as ancestral worship, is not biblically correct (see Exodus 20:3-5, 32:1-6; Deuteronomy 5:7-9; Judges 8:27; 1 Kings 12:25-33). The New Testament continues to condemn idolatry concerning the Gentile gods, magic, and superstition (1 Corinthians 5:10, 6:9, 8:1-13; Colossians 3:5; Galatians 5:20; and Revelation 21:8). In close proximity to idolatry is the association that jewelry and adornment can have with black magic (witchcraft) and superstition, which cannot be tolerated (Galatians 5:20; Acts 19:19; Deuteronomy 18:9-13). Additionally, the use of amulet-talismanic³⁴ jewelry or adornment that lends itself to black magic will violate the mandate of placing our trust in the only true God, and it will be resting in the superstitious systems of the world (Romans 1:21-25; 1 Corinthians 1:31). Adorning and jewelry connected to ritualistic practices of body mutilation by distorting the human anatomy violate the temple of the Lord (1 Corinthians 6:19, 20; 2 Corinthians 6:16). Disfiguring the human body includes certain types of ritualistic tattooing that create scars or distortional marks connected with religious practices.

2. Lascivious Use

Jewelry and adornment purposely used for sexual provocation is certainly condemned in the Scripture under the rubric of *lasciviousness*. This term denotes (in Galatians 5:20; 2 Corinthians 12:21; 2 Peter 2:18; 1 Peter 4:3) "taking license of sexual access and following the inclinations to sensuality, as well as, indecent bodily movements and unchaste handling of males and females." The prohibition against lasciviousness is a biblical principle that must be upheld regardless of the society or group of people in which the Word of God is to be proclaimed.

B. Scriptural Principles — Prudence

There are some uses of adornment that are not strictly prohibited by Scripture. The New Testament does not give a legislative prohibitive list in these areas; rather, it gives cardinal principles of modesty, self-discipline, sobriety, shamefacedness, and prudent conduct. *Prudence* means "to be careful about one's conduct; circumspect."

1. Cultural Wedding Symbol

Scripture does not prohibit the use of a cultural wedding symbol due to marital, social, and cultural conditions; nor does it establish its necessity. In certain instances, the marriage symbol or emblem may strengthen the marriage arrangement and order and, thus, its use is not for ornamentation.

2. Ornamental Adornment

Scripture neither prohibits (absolutely) nor necessitates the use of ornamental adornment. However, human nature is such that adornment can become a hindrance to one's personal relationship with Christ. Thus, the Scripture does give strong precautionary principles for its use. Paul uses the terms *modesty*, *shamefacedness*, and *sobriety* to govern adornment. Peter

calls attention to the ornament of the inner man, that of “a meek and quiet spirit.” It is important always to remember that adornment includes more than jewelry alone.

Conclusion

It is the duty of pastoral oversight to call attention to scriptural prohibitive and absolutes. “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (Hebrews 13:17). Furthermore, leadership must, as did Paul and Peter, address the dangers of excessive adornment in the church community with prudent instruction about godliness.

To apply the prudent principles of Scripture some individuals will need totally to abstain from its use, while others may use modest adornment. But an overriding principle for both is found in Romans 14:13, “Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.”

II. Recommendation

Introduction

In the past few years much confusion has surrounded the interpretation of the 26th teaching against gold for ornament. The following recommendation, based upon the previous biblical exposition is designed to clarify and restate this teaching (now to be entitled, “Adornment”) in the light of Bible truth. While the Scripture does give strong precautionary instructions concerning the use of adornment, the New Testament use of negative grammatical forms relative to this issue does not give a basis for prohibitive lists in some areas.

In addition to personal application of scriptural principles, various regional applications may be necessitated through regional leadership. Official church publications concerning this area will be administratively adjusted to reflect our current understanding.

Adornment

Scripture explicitly teaches that the use of adornment for occultic, lascivious, and idolatrous practices is prohibited (Isaiah 3:18-22; Acts 8:9, 13:6; 19:19; 1 Corinthians 5:10, 6:9; Galatians 5:19-21; Revelation 2:20-23). It further reveals that the use of adornment can have a destructive influence on a Christian life unless its use is guided by the biblical principles of sobriety, modesty, submission, and self-discipline (Matthew 16:24; 1 Timothy 2:1-10; 1 Peter 3:1-7; 1 John 2:16). The cultural wedding symbol or emblem, though not necessitated, may be worn due to marital, social, and cultural situations in order to preserve the headship principle and the integrity of marriage (Genesis 3:16; 1 Corinthians 11:8; Ephesians 5:22, 23).

¹ *American Heritage Dictionary* defines *infusion* as an “introduction of a solution into the body through a vein for therapeutic purposes.”

² 4th Assembly, 1909, *Book of Minutes*, p. 35. On January 9, 1909, it was passed that A.J. Tomlinson serve as the General Moderator for the General Assembly year. It was in 1914 (10th Assembly) that the Assembly ruled Brother Tomlinson serve in this capacity for the duration of his life.

³ 20th *Assembly Minutes*, 1924, p. 14.

⁴ “This Committee knows of no greater need to bring to this Assembly’s attention than the need for repentance — the need to fall on our faces before God, confessing that we have drifted in many ways from a vital relationship with the Holy Ghost, confessing a self-centeredness lacking in deep compassion for a world of people who are living now under the judgment of God to eternal damnation, rededicating ourselves to being the church of God of the Bible.” 79th *Assembly Minutes*, 1984, p. 127.

⁵ 81st *Assembly Minutes*, 1986, p. 36.

⁶ 81st *Assembly Minutes*, 1986, p. 37.

⁷ Alexander Starch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1986), pp. 159, 160.

⁸ 85th *Assembly Minutes*, 1990, p. 44.

⁹ Eusebius records, “Peter, and James, and John after the ascension of our Saviour, thought they had been preferred by our Lord, did not contend for the honour but chose James the just as bishop of Jerusalem.” *The Ecclesiastical History* (Grand Rapids: Baker, 1955), p. 49.

¹⁰ *Ibid.*, p. 102.

¹¹ *86th Assembly Minutes*, 1991, p. 108.

¹² Note: This list enlarges and summarizes many General Assembly accepted recommendations relative to the office of General Overseer.

¹³ *Webster’s Ninth New Collegiate Dictionary* (Springfield, MA: Merriam Webster, 1991), p. 1224.

¹⁴ *Talismanic* deals with an object held to act as a charm to avert evil and bring good fortune; something producing magical or miraculous effects. Webster, *op. cit.*, p. 1203.

1:50 Committee member Raul Torres addressed three questions that have previously been shared with the committee and the responses to these questions.

1. Some concern has been reflected concerning the clause that follows:

“In addition to personal application of scriptural principles, various regional applications may be necessitated through regional leadership” (SR p. 26, WD p. 93).

This clause is not a license of unlimited freedom relative to adornment. What is being addressed is that local areas or translocal regions, in conjunction with presbyterial oversight and prudent instructions, would not take the allowance of liberties in the adornment teaching. This is the same principle we embrace concerning the 24th teaching on meats and drinks. There is allowance and liberty for God’s people to eat all kinds of meat; however, our people in India, under presbyterial guidance, do not eat meat in order not to hinder the word of the gospel. To them, giving up liberty in order to win souls to Christ is a small price to pay. The cultural conditioning of India is against eating meat; thus to take a liberty and not gain souls is not in the spirit of the gospel of Christ.

This clause is more to encourage self-denial for the sake of souls than to give license for excessive adornment. It is a manifestation that the governing principles of modesty, shamefacedness, and sobriety produce the scriptural directive, “that no man put a stumblingblock or an occasion to fall in his brother’s way” (Romans 14:13).

Some concern has been expressed relative to the adornment recommendation since it does not offer a prohibitive list concerning jewelry. The following is presented for clarification.

2. The study on adornment was conducted from a zero base as well as from a worldwide biblical perspective. The study, as well as the recommendation, are strong in precautionary language as witnessed by the emphasis on prudence, which stresses being careful in one’s conduct, as well as the call for pastoral oversight in teaching the scriptural prohibitives, and the dangers of excessive

adornment. The adornment recommendation is not an individualistic presentation of persons doing as they desire. While it is true that there is no legislative prohibitive list or itemized category list presented to measure one's behavior against, there has been a biblical list of principles presented.

In a world that has over 260 nations and over 5,000 cultural groups, to develop a prohibitive itemized category list would be almost impossible, and less possible to make applicable. What has been presented is the biblical list of modesty, self-discipline, sobriety, shamefacedness, and prudence. This is the list that can be applied worldwide, and given proper pastoral oversight, will teach our people to examine themselves in light of the biblical principles. All of God's people should desire to really know if the desire to have certain things will hinder their spiritual development, as well as their effective witness to a lost and dying world. In dealing with the adornment matter, we shall all have to search our hearts to see the driving motive behind what is pushing one to do certain things in light of the cardinal principles of God's Word. What allowance and flexibility that may be, must be balanced against modesty, self-discipline, sobriety, shamefacedness, prudence, and offense.

In view of the recommendation on adornment that is being presented, after pastoral instruction, individuals can be received into membership who use a modest amount of adornment.

3. There were some who questioned the statements in the report relative to the presence of negative forms as not a basis for a legalistic prohibitive list.

There are two issues which affect the understanding of the negative in 1 Timothy 2:9. First, the context deals with instructions of Paul to Timothy about the conduct of men and women in the public worship of the church. He gives to the men instructions about the need to pray and then gives to the women instructions about adornment.

The instruction about prayer is as emphatic as the issue of adornment of women. If the negative is meant to be a command which gives a list of things that are strictly forbidden to a Christian, then the positive statements should be as equally imperative. It would thus be as necessary for men to pray with raised hands as for women not to adorn in the things listed. It seems best to understand what is being said as pastoral instructions to correct problems in the church. The men were praying in public, but had harsh feelings in their heart (wrath) and a lack of faith. The women were coming to church and trying to impress others with their elaborate and expensive clothing. Neither of these is appropriate behavior for a child of God.

The second factor which must be remembered is the verb which is used in this sentence, which begins in verse 8 and ends in verse 10. Paul says this is his "will." This term is *boulomai* which means (1) to will deliberately, have a purpose, be minded, (2) of willing as an affection, to desire. It expresses a desire or wish. It is used in 1 Timothy 5:14, "I will therefore that the

younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.” If the intention were to establish a prohibitive list that absolutely controlled one’s life, a stronger term could have been used. The use of the negative with the infinitive form of the verb (not to adorn) completes the idea of “I will.” When this type of construction is used to imply a command, it is usually used with a verb of speaking, such as Matthew 5:34, “ But I say unto you, Swear not at all. . . .”

The negative form in 1 Peter is stronger and more emphatic. In this passage Peter is giving instructions for wives and how they are to relate to their husbands, especially a Christian wife to a non-Christian husband. He shows that the wife is to be in submission to her husband and to respect him. The wearing of elaborate clothing and ornamentation was used by women to show their status in life. The wife will not be able to win her husband by elaborate adornment, nor should she show her status in life and thus not reflect a spirit of submission.

Most significant to this passage about the restriction concerning gold is the use of the term “wearing.” The term used here is *perithesis* {per-ith’-es-is} which literally means (1) the act of putting around or (2) the adornment consisting of the golden ornaments designed to be placed around the head or the body. It is only used here in the New Testament. It is different from the usual word for “wear” when related to clothing *phoreo* {for-eh’-o}, such as in James 2:3, “And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool.” Thus the reference is not simply wearing gold, but to its elaborate use.

This passage in Peter speaks of the elaborate wearing of gold, plaiting of hair with precious stones and jewels, and clothing which is not edifying to Christians who hope to maintain their Christian witness.

Brother Torres asked the congregation to stand in prayer.

2:04 Brother Murray called for a response from the Assembly to this report. All in favor to accept this recommendation from Section 3 were asked to stand. All opposed were then asked to stand. He asked, again, for all those in favor of accepting this report to stand.

Brother Murray gave the opportunity to everyone to come and express themselves (280 persons stood in objection).

E. A. McDonald, Tennessee, made a reference to page 19, paragraph 2, of the Summary Review and felt that a healthy debate is the proper way to settle an issue. He stated that he was not against change that is scripturally sound and he was not opposed to change that will assist the church, but it’s how change is brought about.

Brother Murray conferred with the counselors as to how to continue with Brother McDonald’s response, and the time limit given to those who responded to the section. Brother Pace also talked with the General Moderator.

Brother Murray and the brethren felt that, because of Brother McDonald's concern, they would give him an additional 10 minutes.

Brother McDonald continued with his response.

The committee responded.

Brother McDonald continued to address the committee, stating a need for healing in order for us to be in one accord on this. Brother McDonald then asked for more time.

Brother Murray responded by asking how much time was needed.

Brother McDonald responded.

Brother Murray reassured the Assembly that we were not trying to time God, and again conferred with the counselors.

2:37 The General Moderator asked everyone to stand in prayer again.

2:44 Brother Murray continued to speak, pointing out that the problem we have seems to be a matter of time. "It might be better, in view of the fact that we probably will not have a one-accord agreement on this section, to hold it until we can have [a ministerial] meeting, as has been proposed in the earlier procedural part of the report, to where we'll have ample time to meet together. But I don't know how to do that before next year, or next Assembly. That's another problem for us and I know that your feeling is that we need a healing right now, and there's no one that wants that more than I do. But I am aware of the time restraint."

2:49 Brother McDonald continued to speak, referring to portions of Section 3.

2:56 Brother Murray asked for a response from the committee. The committee responded briefly. Brother Murray: "We have several of you [waiting to speak] and I think you can see if I recognize one of you, I'm going to have to recognize more than one. I believe it's going to be wisdom to postpone action on this until there is a chance to talk about it together, as the report has given us some instruction. [Brother Murray then read option 1, paragraph 1, page 12, of the Summary Review.] 'Held over for further discussion in the next Assembly.' That's one of the options and I believe that's what we're going to have to do because of the time restraint. I thank all of you. . . ."

Brother Pace asked that we pray while we continue to study this issue, that we not go into paralysis between now and the next Assembly, but that we'll love one another.

3:00 Everyone again stood and prayed in concert for God to help us. Brother Murray asked for a response from everyone for the committee. The congregation responded by applauding.

Brother Murray stated that he didn't want anyone to leave here hurt. However, those who lived in the town where the committee met should have taken the opportunity to meet with the committee before this Assembly.

3:04 The Administrative Committee came forward to present their report.

Brother Murray stated that although Jerlena Riley serves as secretary to this committee, she does not make the decisions with the brethren.

3:08 Jerlena Riley read the report and findings referring to the Assembly Tabernacle Disposition.

Administrative Committee Special Report Assembly Tabernacle Properties

The Administrative Committee has carefully and prayerfully followed through with the 86th Assembly's directive, quote:

"We recommend that the Administrative Committee be given the authority to thoroughly investigate the disposition of the Assembly tabernacle property and report said findings to the General Assembly for its approval."

We have, during the past two years, met on several occasions to consider the process for the disposition of the Assembly tabernacle property. The Administrative Committee engaged the assistance of the General Properties Committee to secure the real estate data for this report.

Professional appraisals of the tabernacle properties were performed by Henry Glascock Company and Everhart and Associates, commercial properties appraisers of Chattanooga and Cleveland, respectively. The appraisals were done in four parts, based on the location of the properties and the differences in value. For convenience, we will refer to them as parcels 1, 2, 3, and 4.

Parcel 1: (Approximately 20 acres) Tabernacle site paved parking area only, from the Keith Street frontage along Mouse Creek to (but not including) the (RV) parking area, and on around to the Marquis Apartments fence. Appraised value = \$80,000 per acre.

Parcel 2: (17+ acres) Unpaved recreational vehicle (RV) parking area. Appraised value = \$40,000 per acre.

Parcel 3: (Approximately 8.4 acres) North Ocoee Street access. Appraised value = \$35,000 per acre.

Parcel 4: (4+ acres) Paved parking area Keith Street Church side of Mouse Creek. Appraised value = \$60,000 per acre.

A professional land survey will need to be done to determine the exact acreage. It should be kept in mind that market value and appraised value may differ, depending upon market conditions at the date of sale. Please note, also, that these appraisals concern land only. This is not to say that the tabernacle building has no value, but this will depend on its potential usefulness to any buyer.

Based on these appraisals and the continuing maintenance and upkeep costs, the Administrative Committee recommends the sale of the above-stated properties, once the land survey is completed. Proceeds from the sale are to be placed in a restricted fund until the Assembly following the sale.

Further, the Administrative Committee senses the need for a general review of our remaining headquarters properties in the areas of appropriateness and most efficient use of the church's assets. We, therefore, recommend that the General Overseer appoint a task force to study the adequacy, appropriateness, and efficiency of our headquarters properties in the light of our turning to the harvest, this task force to present proposals to the assembly for its decision.

Respectfully submitted,

Administrative Committee:

BILLY MURRAY

EDWARD L. JONES

ELWOOD MATTHEWS

PERRY E. GILLUM

JERLENA RILEY, SECRETARY

JOSÉ A. REYES, SR.

ADRIAN L. VARLACK

3:14 Brother Murray asked for any questions regarding this report.

Fred S. Fisher, Virginia, wanted a clarification as to whether we are agreeing that the tabernacle be sold.

The committee stated that that was correct.

James Daniels, Ohio, inquired whether the property will be sold whole, or in lots, and if the church will be "stuck" with the building.

The committee stated that it would be sold as to obtain the most profit for the church.

Miguel Angel Hernandez, California, asked if this meant that there would no longer be a church tabernacle.

The committee said that that was correct.

William R. Nunnery, North Carolina, wanted to know if we could sell the tabernacle with the other land so we might get more money.

The committee stated that they would use the best wisdom they could.

3:21 Brother Murray further explained the duties of the task force that will be appointed to take a look at our property. He asked all in favor of accepting this report to stand. All who opposed were asked to stand. (There were approximately 25 in opposition.)

Brother Murray explained that many of our non-English-speaking members were unable to get everything translated from the report as it was read, therefore the report was read again by Sister Riley.

Thomas B. Stine, Pennsylvania, inquired whether the General Assembly would consider giving the four-acre parcel of land to the Keith Street church, since they have given so much during past Assemblies.

The committee stated that if this is what the Assembly would want to do, it would be okay. This decision would be made by the Administrative Committee, but the final approval would have to come from the General Assembly itself.

Steven L. Gilmer, North Carolina, wanted to know if this committee could find no use for this land other than profit, or how this property may be used for the benefit of the church.

The committee stated that the Fields of the Wood was not included in this, and that they are only talking of the disposal of the tabernacle property. As to the monies received from the tabernacle, they would be placed in a restricted fund until the next Assembly. A decision will then be made as to the distribution of these funds.

J. B. Smith, South Carolina, wanted clarification as to whether we are giving permission to sell the property.

The committee responded yes.

Carl Neal, Tennessee, inquired as to whether we have any future plans for the use of the tabernacle.

The committee reiterated that the tabernacle is the only property that we are talking of selling right now. Brother Murray clarified the duties of the Administrative Committee. The committee then gave more explanation concerning the properties.

John Frank, California, wanted to know if the committee had considered leasing the land or possibly entering a joint venture project with a developer (in regard to the tabernacle property).

The committee stated that they would be sensitive and open to all options available.

Winston Franz, Florida, suggested that the tabernacle be sold first and that the proceeds go toward financing future locations for the Assembly. The committee responded briefly.

Brother Murray asked for those opposed to stand. Six stood in opposition, but with an overwhelming consensus, the report passed. (Note: By the new recommendations adopted, items brought to the Assembly floor by the Administrative Committee are not required to be in one accord to pass, since they are not related to scripture.)

The Assembly applauded the Administrative Committee for their work.

4:00 Committee member Michael R. Farien, of the Assembly Committee for Finance and Stewardship (formerly the Ways and Means Committee), read the report along with a few changes added to the printed document.

**Report Of The Ways And Means Committee
Adaptation Of The Current Financial System To
Biblical Principles**

Section I. Distribution of Tithes

Preamble

The Ways and Means Committee believes the principle of tithing and giving as it is presented in this document is that which God asks us to follow. The conversion to this principle should be as rapidly as possible so that the blessings of God may be fully released. However, due to commitments and compassion for those who will most be affected by the changes being recommended, the changes should be made in a time frame that allows them to adjust with as little hardship as possible.

It appears that there is not a lack of money in the church membership, but rather a need for greater faith and better understanding of God's principle of tithing and giving and His favor which follows this principle. We must follow the principle of 2 Corinthians 9:6, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

We also believe that God's principle of support through tithing and giving applies to all nations in that each worker/servant should be fully supported by those they serve. This would eventually result in each nation's ministers being fully supported.

We believe in the principle that basic stewardship responsibilities are at the local church, and that it should be the steward of those funds given as tithes and offerings. This stewardship includes the responsibility both to the local church and to the church as a whole.

We believe in the principle of a shepherd system. Each member is served by his pastor/shepherd and each pastor is served by his pastor/shepherd which is his overseer.

The Ways and Means Committee supports the position of the church on tithing and that it is 10 percent of the amount being tithed. Tithing is supported biblically throughout the Scriptures from the early historical example of tithe paid to Melchizedek (Genesis 14). This tithe paid by Abraham is defined as 10 percent (Hebrews 7:4).

The Principle of Tithing on Tithes

The Ways and Means Committee finds no biblical reference which permits an assessment on tithes received in the storehouse other than tithing the tithe. This principle is supported by Numbers 18:26, "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe." Also, Nehemiah 10:38, "And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house."

The Principle of Stewardship

Tithes belong to God (Leviticus 27:30) with the responsibility of stewardship (at the direction of God) being that of the storehouse; i.e., the local church. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10).

Additionally, each member and the church, as a whole, needs to consider their faithfulness in tithing and giving as is directed in the Bible. Until our faithfulness in finances is proven, God will not reward us fully, and neither will we be able to become truly spiritual (Luke 16:11).

I. Tithing

A. Note to Ministers and Local Church Treasurers

Fill in all reports accurately and completely. Write or print plainly.¹ If assistance is needed, write to the Financial Director, P. O. Box 2970, Cleveland, TN 37320-2970.

B. Members' and Nonmembers' Tithes

Members should pay their tithes into the treasury (tithes fund) of the local church where they are members. The tithes of nonmembers paid into the local church treasury should be treated the same as tithes of members; i.e., placed in the tithes fund.²

C. Ministers' Tithes and Reports

Current Rulings

Licensed ministers are to send the tithes on income from the ministry with their monthly reports to the Financial Director at general headquarters and tithes on income outside the ministry are paid into the treasury of the local church where they are members.

Lay ministers should pay their tithes into the treasury of the local church where they are members until they are licensed.³

Recommendations:

Effective June 1, 1995:

Licensed ministers are to send their tithes on income from the ministry with their monthly

reports to their state, regional, or national office for the ministry of that office. Tithes on income from outside the ministry are to be paid into the treasury of the local church where they are members. Lay ministers should pay their tithes into the treasury of the local church where they are members until they are licensed (except for tithes they may have received if pastoring).

Where no state, regional, or national office exists in a nation, licensed ministers should send their tithes and monthly reports as directed by the World Mission Committee. State/regional overseers should send their tithes on income from the ministry with their monthly report to general headquarters.

National overseers' tithes should be paid to the national treasurer for depositing into the international account in the nation and to support the ministries of the general church.

Mission representatives and general workers are to send their tithes to the Financial Director for the ministry of the general church.

All licensed ministers' reports received at the state/regional/national office should be forwarded to the Records Department, in care of the Financial Director, at general headquarters once per month. Any late reports are to be forwarded with the next month's mailing.

D. Church Tithes to General Headquarters (and State and National Headquarters until June 1, 1995)

Current Rulings

1. Effective June 1, 1994, the treasurer of the local church is to send eight percent of all tithes received into the local church each month with the treasurer's report to the appropriate address.⁴ (United States, Puerto Rico, Virgin Islands — Financial Director, P.O. Box 2970, Cleveland, TN 37320-2970. Other reports should be addressed to the Church of God of Prophecy, national headquarters field office in your respective area, or contact your national overseer for the correct address.)

2. The treasurer of the local church sends eight percent (effective June 1, 1994) of the tithes received each month to the treasurer of their state/region or nation.⁵

Recommendation:

Effective June 1, 1995:

The treasurer of the local church is to send 15 percent of all tithes received into the local church each month with the treasurer's report to their national office for depositing into the international account within the nation and to support the ministries of the general church. The tithes paid will be reduced each year as follows:

June 1, 1996	14%
June 1, 1997	13%
June 1, 1998	12%
June 1, 1999	11%
June 1, 2000	10%

Tithes paid by the local church after June 1, 1995, will be for the ministries of the general church. Local church treasurers should mail their reports and appropriate portion of tithes no later than the 5th of each month.

In the absence of a national office in any nation, the local church will send their tithes to general headquarters or as directed by the World Mission Committee.

All tithes received from churches for the use of the general church will be disbursed at the discretion of the Administrative Committee for the ministries and operation of the general church. This includes, but is not limited to, the funding of ministerial aid, any emergency assistance needed, and to supplement other offerings such as missions, evangelism, education, maintenance, and Assembly expense.

E. Surplus Tithes Distribution

In keeping with the Ways and Means Committee report passed in the 87th General Assembly, it is suggested that the church fiscal year be June 1 through May 31 where possible.

NOTE: Quarterly reporting would be based on the following quarter ending schedule:

August 31
 November 30
 February 28
 May 31

Current Rulings

Surplus tithes are to be divided as follows: (1) - 70% to the local church, (2) - 10% to be sent to the Financial Director at general headquarters, to be used at the discretion of the Administrative Committee, and (3) - 20% to be sent to the state, regional, or national treasurer to be used at the discretion of the state, regional, or national overseer and Finance and Appropriations Committee.⁶

Recommendation:

For fiscal year June 1, 1994, through May 31, 1995, the local church will retain 80 percent of the surplus tithes and send 10 percent to general headquarters and 10 percent to the state, regional, or national treasury. Beginning with the fiscal year June 1, 1995, all surplus tithes will be retained by the local churches.

F. Allotments for the General Overseer & General Workers

The Ways and Means Committee (with the exception of any general appointee which serves on this committee) has accepted, at the request of the Administrative Committee, the responsibility of reviewing and establishing the salary and benefits of the General Overseer and all the general headquarters appointees. These salaries and benefits will be reviewed annually. All others will continue to be set by the Administrative Committee.⁷

G. Allotments for Mission Representatives

Recommendation

The Administrative Committee, with the recommendations of the World Mission Committee, will set and/or approve the allotments and expenses of mission representatives.

H. Allotments for State/Regional/National Overseers and Pastors

Introduction:

The Ways and Means Committee recognizes the need to adjust overseer and pastor pay due to several factors which include quality of performance, level of responsibility, and cost of living in a particular locality. When funds are available, and considering all of the financial needs of that local church, state, region, or nation, an appropriate increase should be considered.

Each level in the church should have a finance and appropriations committee to deal with such issues.⁸ Amendments to this are made later in this report.

1. Allotments for National Overseers in Fully Supporting Nations

Recommendations:

The personal allotments for national overseers in fully supporting nations will be set by the Administrative Committee with the recommendation of the World Mission Committee. A nation is considered to be fully supporting only after it provides full personal and work allotment for its overseer and receives no regular supplement from the general tithe fund (international account).

Currently the Assembly recommends that the national overseer appoint the finance and appropriations committee.

The Ways and Means Committee recommends that this committee should be chosen by the ministers of that nation (consideration for the makeup of this committee should include both licensed ministers and lay members). When a nation is fully supporting, has the funds, and the

finance and appropriations committee has been chosen by its ministers, then that committee could consider a reasonable periodic merit increase and/or cost of living adjustment for that overseer.

Monies received for the national office in excess of the national overseer's personal allotment and work-related expenses are to be disbursed at the discretion of that nation's finance and appropriations committee.

The overseer is a member of their finance and appropriations committee but would not participate in or influence the decisions regarding merit pay, cost of living adjustments, or payment of his work-related expenses (unless supported by actual receipts).

The finance and appropriations committee would be chosen by the ministers within a nation unless that national overseer and world mission committee deem it not feasible.

2. Allotments for National Overseers in Nonsupporting Nations

The personal and work allotments of a national overseer in a nonsupporting nation will be set by the Administrative Committee with the recommendation of the World Mission Committee.

A nation is considered a nonsupporting nation only after it is deemed to be by the Administrative Committee, with the recommendation of the World Mission Committee.

The first support of a national overseer in a nonsupporting nation is from the ministers whom he serves. The national office would also retain the amount necessary to provide that overseer full support (the amount set for his personal and work allotment by the Administrative and World Mission Committees) from the tithes received from local churches each month. The remainder of tithes from the local churches would be deposited into the international account for the support and ministries of the general church.

Currently the Assembly recommends that the national overseer appoint the finance and appropriations committee.

The Ways and Means Committee recommends that this committee be chosen by the ministers of that nation (consideration for the makeup of this committee should include both licensed ministers and lay members).

The finance and appropriations committee would be chosen by the ministers within a nation unless that national overseer and World Mission Committee deem it not feasible.

3. Allotments for State/Regional Overseers

We recommend that the Administrative Committee set the allotments for the state/regional overseer.

Currently the Assembly recommends that the state/regional overseer appoint the finance and appropriations committee.⁹

The Ways and Means Committee recommends that this committee should be chosen by the ministers of that state/region (consideration for the makeup of this committee should include both licensed ministers and lay members). When this occurs and the state/region is fully supported and has the funds, the finance and appropriations committee could consider a reasonable periodic merit increase and/or cost of living adjustment for that overseer. Monies received for the state/regional office in excess of the state/regional overseer's personal allotment and work related expenses are to be disbursed at the discretion of that state/region's finance and appropriations committee. The overseer is a member of the finance and appropriations committee but would not participate in or influence the decisions regarding merit pay, cost of living adjustments, or payment of his work-related expenses (unless supported by actual receipts).

A state/region is considered to be fully supporting only after it provides full personal and work allotment for its overseer and receives no regular supplement from the general tithe fund.

4. Allotments for Pastors

a. **Recommendations:**

The national overseer, with the recommendation of the national finance and appropriations committee, will set the allotments for the pastors within that nation. In the absence of a

national office, or in the event the national overseer and World Mission Committee deem it not feasible in a nation, the pastors' allotments would be set by the Administrative Committee with the recommendation of the World Mission Committee as appropriate. This allotment will be paid to the pastor from tithes received by the local church after the appropriate amount has been sent for the ministries of the general church, and prior to June 1, 1995, that portion designated for the state, regional, or national office. This allotment amount does not include offerings and poundings received by the pastor.

The local church finance and appropriations committee should develop a proposed budget for the use of the tithes that exceed the portion needed for the use of the general church (and state or national office prior to June 1, 1995) and the amount needed for the pastor's allotment. This budget should be presented at the local church conference for approval. First consideration should be given for the pastor's expense in the ministry.

The local church could expend the remaining portion of its tithes monthly so long as they first send in the portion for the general church (and state, regional, or national portion, prior to June 1, 1995), and pay the pastor's allotment. It is important that this remaining portion not be expended if it would jeopardize the pastor's allotment for subsequent months' pay.

b. Recommendation:

The finance and appropriations committee should be chosen by the members of the local church unless deemed not feasible by the pastor and state/regional overseer or national finance and appropriation committee. This committee could consider a reasonable periodic merit increase for the pastor and/or consider a cost of living adjustment for their particular location. The pastor is a member of the finance and appropriations committee but would not participate in or influence the decisions regarding merit pay, cost of living adjustments, or payment of his work-related expenses (unless supported by actual receipts).

I. Finance and Appropriations Committee Selection Process

The Ways and Means Committee is making no recommendation on how the ministry or membership, as appropriate, would select the finance and appropriations committee. However, we urge the overseer or pastor to develop a process which includes as many of the ministry or membership as possible. This might be through a meeting called specifically for that purpose or during regularly scheduled conventions or local church meetings, as appropriate. We make no comment on the selection process at this time due to the adjustment of church business practices being currently considered before the General Assembly.

J. Short Falls

Recommendation

The committee recognizes that some states, regions, or nations may have a shortfall in available funds on a short-term basis during the transition to these recommendations. The additional tithe funds directed to general headquarters would be available at the discretion of the Administrative Committee to supplement these areas (while funds are available) until they become fully supporting.

II. Overseer's Love Offering

We recommend that a love offering for all overseers be received once or twice each year inclusive of convention offerings.

III. Fourth Sunday Offering

We recommend that the fourth Sunday offering for the expenses of the state, regional, or national overseer be discontinued. (See prior ruling, 86th Assembly Minutes, 1991, page 87, Ways and Means Committee.) No appropriation in lieu of this offering should be made other than the previously stated love offerings or appropriate merit pay.

IV. Local Church Ministries

Local churches have many ministry opportunities. Following God's guidance will lead them into those where God will be glorified and needs will be met.

In order to fulfill the charge of Christ and the apostles and prove to the world our love for those in it, the local church should consider local ministries such as help to widows, the poor and others in need (Deuteronomy 12:11; Matthew 5:42; 19:21; 2 Corinthians 9:5-7).

In the spirit of being one body, stronger churches should consider the needs of weaker local churches with their finance and other labors of love (Acts 11:29; Romans 15:25; 1 Corinthians 16:1). This spirit should extend to states, regions, and nations as well.

V. Missionary Fund

In the Ways and Means Committee review of the financial structure of the church's world mission efforts, it is probable that fundraising would be more effective if the local church is more directly tied to the missionary effort. Throughout the Bible giving is generally directly connected to specific needs; i.e., connecting the giver with the work/need.

A review of Scripture regarding missionaries appears to indicate that:

1. A missionary, in the truest sense, is one ministering in a field outside his or her culture or country.

2. A missionary is one sent and supported by the local church (or churches). Acts 13:1-3, "Now there were in the *church that was at Antioch* certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, *they sent them away*" (Acts 13:1-3).

The missionary would not be considered an appointed position such as a pastor or overseer. An appointed pastor or overseer would normally be supported through the tithing of those they serve. However, certain situations might require assistance by mission funds on a short-term basis.

We recommend that no change be made in the current mission fund until June 1, 1995.

Effective June 1, 1995, we recommend that 100 percent of monies raised for missionaries, such as the second Sunday mission offering and mission money raised by other means and other offerings, are to be sent to the national office by the 5th of the following month. In the absence of a national office the monies should be sent to the general headquarters or as directed by the World Mission Committee. A special world mission drive should be promoted by each local church during the months of March and October. These funds should be handled the same as other mission offerings.

The World Mission Committee will be responsible to connect each church, group of churches, or nation with a qualified missionary. The World Mission Committee should consider the desires of a local church, group of churches, state, region, or nation when connecting any of them with a missionary or missionaries.

The completion of the implementation of funding missionaries from the local churches should be as soon as possible, but not before qualified missionaries are available.

A missionary must be endorsed by his pastor, state, regional, or national overseer, then approved and qualified by the World Mission Committee before being sent out. Qualification requirements would be set by the World Mission Committee based on the needs of each mission endeavor.

Each missionary who is sent out will have funds raised on his behalf and deposited at the national or general headquarters office. These funds could be from several sources including itineration, general mission offerings, grants, etc. The amount of funds sent each month to each missionary for their personal and work allotment will be determined by the World Mission Committee based on the cost of living in the mission location and the specific mission work to be performed. If that missionary should discontinue service, funds remaining for that missionary would be transferred to another.

We recommend that the above offerings be for the purpose of supporting missionary personnel. We further recommend that the Helping Hands Ministry assume the major responsibility for raising funds for mission projects such as materials, equipment, vehicles and buildings,

etc. Continued efforts by other church ministries in these areas would be encouraged with coordination of those efforts with the World Mission Committee.

In the transition period current world mission obligations may need to be funded through mission offerings.

VI. Reference to Specific Nations

In recognition that the church is worldwide, financial procedures necessary for business operations, tax rulings, legal issues, etc., which are related to specific nations, should be handled through actions of the Administrative Committee. No reference in the Assembly Minutes would then be required.

VII. Ministerial Aid

The Ways and Means Committee would like to commend Ministerial Aid Director E. L. Jones and the Ministerial Aid Committee on their work toward a comprehensive and secure retirement for our ministers. The presentation on this new plan being made by the Ministerial Aid Department during this General Assembly has been reviewed by this committee, and we support the plan.

¹ 44th AM, 1949, p. 125, QSC; 62nd AM, 1967, p. 152, QSC.

² 54th AM, 1959, p. 134, WMC.

³ 87th AM, 1992, p. 157, Financial Structure.

⁴ 87th AM, 1992, p. 59, WMC.

⁵ 87th AM, 1992, p. 59, WMC.

⁶ 87th AM, 1992, p. 60, WMC.

⁷ 87th AM, 1992, p. 61, WMC.

⁸ 87th AM, 1992, p. 60, WMC.

⁹ 87th AM, 1992, p. 60, WMC.

Respectfully submitted,

HENRY O'NEAL
DONALD NEWLUN
MICHAEL R. FARIEN
DAVID GREEN

SAM CARRASCO
WILLIAM CUNNINGHAM
EARLE L. SHROYER

4:30 The General Moderator asked for all who would accept the report as read to stand. All who were in objection to the report were then asked to stand. There were a considerable number in objection. He asked those who opposed to come and register to conserve time.

Henry Whitmire, Connecticut, stated that he was against this report because too many of the small churches will be hurt. The committee responded by explaining the allowance for the shortfall.

Jeff Shroyer, Texas, shared concerns about merit pay for pastors, and state/national overseers. He referred to page 7, number 1, and pages 8 and 9. The committee responded by saying that a larger amount of tithes will go back into the church.

Fred S. Fisher, Virginia, expressed concern for the local church sending their tithes to general headquarters and ministers having to send their tithes to the state offices. The committee responded, saying that the local church has to be the place where the harvest is reaped.

Billy E. Mathis, Kansas, also opposed this report. The committee responded by explaining that they are trying to keep the monies in the

local church and that monies coming into general headquarters would be redirected into help for the shortfall.

Gene Dasher, Sr., Tennessee, stated that he is against this report because it fails to help smaller churches. There was no response from the committee.

Leon Wakefield, Georgia, wanted to know how the allotment for United States pastors will be set. The committee responded by reading from the report that the Administrative Committee would set the United States allotment.

J. W. Strickland, North Carolina, explained to what extent the monies in North Carolina went to help in their state—including ministers and small churches.

Brother Murray felt that we should look again to the Assembly for what they felt was good. Approximately 40 percent present were for accepting the report and 60 percent were against it. Brother Murray stated that because of the significant number in opposition, it would be better to look at this [report] at a later date. This being the case, Brother Murray made it known that the church would go on with the plan introduced in the 1992 Assembly. He then gave appreciation for the committee and the Assembly responded with applause.

5:20 Brother Murray dismissed with a few announcements concerning the evening service and by having the Assembly say “Praise the Lord.”

Wednesday Evening

6:10 The Bahamas Brass Band worshiped in music before the session.

6:30 Brother Murray introduced a video presentation stressing the need to turn to the harvest.

6:54 Brother Murray requested prayer for Becky Wiseman, who fell and broke her leg in the lobby. [All stood in prayer for this and other needs.]

6:58 Inspirational worship was directed by Duke and Shirlene Stone, Tennessee. Songs: “The Blood Will Never Lose Its Power,” “O the Blood of Jesus,” “Nothing But the Blood.” Scripture: Philippians 2:9, 10. Song: “The Name of the Lord Is a Strong Tower.”

Brother Stone asked the Assembly to encourage each other, for God knows and He is able. God is always ready to minister to our needs.

Songs: “Blessed Be the Name of the Lord,” “Great Is Thy Faithfulness.”

7:22 Brother Murray welcomed the viewers by satellite to the Assembly. He then encouraged the Assembly to be involved in the service as the Lord is magnified.

Concert prayer.

Brother Murray testified to what a blessing the morning baptismal services have been.

7:28 Financial Director Jerlena Riley received an expense offering. She encouraged the Assembly to worship the Lord in their giving. Sister Riley

asked the Assembly to stand and pray for the offering. The musicians provided music while the offering was received. Brother Murray asked the congregation to stand and sing "Leaning On The Everlasting Arms."

7:40 Administrative Assistant Perry E. Gillum introduced Wayne Chambers, of the Church of God, to the Assembly. Brother Chambers addressed the Assembly. He referenced Jeremiah 32 and encouraged us to labor in the harvest.

7:45 Administrative Assistant Edward L. Jones introduced Attorney Wyatt McDowell, assistant professor of commercial law at the University of Louisville, to the Assembly. Attorney McDowell addressed the Assembly.

7:54 Special Song by Reiny Solomon: "He'll Do It Again"

8:00 Brother Murray asked all those wanting an early morning session with the Biblical Doctrine and Polity Committee to stand. He then asked those standing to meet him at 6:00 Thursday morning for prayer.

8:01 "Turning to the Harvest—With Heaven-Born Compassion." Matthew 9:35, 36—message by Damon Swan, California. (This message printed in the September 10 and September 24, 1994, issues of the *White Wing Messenger* is available on audiotape from the White Wing Publishing House and on videotape from the Voice of Salvation.)

As we turn to the harvest, we do so not for what they can do for us, but because they have need of a Savior (1 John 3:27). There is a direct connection between compassion and the sympathy of God's love. The greatest need that anyone can have is the need of a Savior. Wherever you go in the world, you will find people who have need of Jesus Christ. If we are not prepared to go and tell people about Jesus Christ, we must ask ourselves, Where is the love of Jesus Christ? We are to represent Christ's love. This love is not our own. We cannot manipulate it, nor can we empower it. We can hinder its working by allowing the demands of the flesh to take over our lives. God is calling us into the harvest today.

We must take note of some hindrances:

How we may feel about others (Numbers 11: 26-28). Moses did not worry about what others did. He encouraged them. It is selfish when we do not rejoice when people in other churches are blessed of God. There is room for everyone to minister the gospel. We must not be selfish. We should rejoice and be glad that a soul has been won to Jesus. It is all right to pray for revival in every church. If God does the work, it will be okay. It is okay if God reaches down and saves souls somewhere else. Thank God for people in other places who are reaching out to Him. Suspicion is not a fruit of the Spirit (Mark 9:40). God needs some people in this work who will simply do what needs to be done. Jesus said that he that is not against us is for us. When I came to the Assembly, I came as a Christian first. When I leave here, I want to leave here as a Christian first. I want to be known as one who is following Jesus and His principles. There is a place in the harvest

for you. There is room in the body for you. We are not in the business of accepting applications, but we must view everyone as a potential believer of the gospel. Heaven does not discriminate. It is not our responsibility to look at people and determine how we will minister to them by what they can do for us. Everyone deserves the same care no matter who they are or what they have. We cannot be an effective laborer in the harvest, if we do not have love for our fellow brethren.

People are slipping through the cracks unnecessarily. It is important for us to bear one another's burdens. We are so busy trying to get our own victory that we cannot help someone else get the victory. We cannot expect to be an active participant in the harvest if we cannot care for each other. If we cannot care for one another, why should God trust us with a newborn babe in Christ? Love must prevail. The foundation for all doctrine and faith is love. Love is the hinge for God's will in our lives. As we turn to the harvest, we must love each other no matter what it takes.

It is our duty to pray when we do not feel like praying. God is calling us into the harvest, not because we feel like it, but because it is His will. We are duty-bound servants of Christ. God has called us to be servants one of another. We need to cry out to God that He will uncton our every step. We must seek God for the direction that only He can give us.

Nehemiah 9:19: On the verge of going into the promised land, there is no evidence of the cloud being with the children of Israel. Suddenly, they were without the direction that they had always known. I am convinced that God has provided direction for the church at this point. The harvest is not over. Now is the time to commit ourselves as laborers and seek God for direction in the work that must be done. We are at this point for a particular purpose. God wants us to find a place in Him now and seek the direction to continue in the harvest. The harvest is plenteous, but the laborers are few. That implies work. That implies that you have to do something. We must not do it because we feel like doing it. We must work because there are lost people who need to know about Jesus Christ. There is a resource that can never be taken away from us. The resource is our relationship with Jesus Christ. Our Assembly business is not a resource that will lead us into the harvest. Thank God that when this is done, I have a resource that I can go to for direction. It is from God's source that we have compassion and are moved to go into the harvest. This is something that I cannot touch you and give it to you. But it is something that God can give you.

8:38 Brother Swan asked the congregation to come and pray with him that we would all be moved with compassion. The Assembly gathered at the altar.

Experiences:

Saved: 1

Sanctified: 0

Holy Ghost: 2

Called to the ministry: 1

Thursday, July 14, 1994
Morning

6:00 The brethren met in prayer at the altar concerning the Report of the Assembly Committee for Biblical Doctrine and Polity (formerly the Questions and Subjects Committee).

6:40 Brother Murray started an informal session to listen to those who would like to address the adornment issue. About 20 to 30 men had stood in opposition to the report. Sixteen men came forward to express their concerns.

The committee continued to explain that our forefathers walked in the light to the best of their ability and that God was giving more light.

8:30 Prayer groups gather for intensive intercession

9:15 Brother Murray announced that during the afternoon session we will come back into the Assembly in order to address the issue of adornment.

9:28 Brother Murray made several announcements and asked all to stand for prayer.

9:35 Praise and worship began with the reading of Psalm 34. John Payne, Tennessee, directed. Songs: "Think About His Love," "Grace, Grace," "He Is Here, Hallelujah." Cathy Payne read John 4:9. Songs: "Blessed Assurance; Grace, Grace."

9:50 "Woe Unto Me If I Preach Not the Gospel"—message by Rubén de Los Santos, California. (This message printed in the September 10, 1994, issue of the *White Wing Messenger* is available on audiotape from the White Wing Publishing House and on videotape from the Voice of Salvation.)

As we turn to our theme "Turning to the Harvest," we have come to a point of chaos and confusion as to who we are. We must go outside our walls and reach out. Each time we enter into the harvest, we are declaring our intentions to pull another soul out of the fire. In the *San Diego Union* I read of deaths. Many are dying without hearing the gospel (Romans 8:19). We have that liberty, we should share the gospel. Many seem more concerned about being right in their doctrine, and thus are losing the urgency of the gospel. Churches have compromised the gospel in order to please their members. Amos, Peter, John, and Paul all declare the necessity to preach the gospel. We have the duty to reach the lost even though we don't feel like it. We can indoctrinate, but people won't believe until people see the gospel lived in our lives. If you have compassion and live the message, people will listen. Let us be an example to the believers. Let us return to the basics which make us a church. We can't afford to continue as spectators. We must make a stand. It is our calling. It is our purpose.

10:03 "Woe Unto Me If I Preach Not the Gospel"—message by F. Tracy Pounders, North Carolina. (This message printed in the October 8, 1994, issue of the *White Wing Messenger* is available from the White Wing Publishing House and on videotape from the Voice of Salvation.)

The Apostle Paul covered many issues to the church. Regarding the Galatian people, he was concerned how they are so soon removed from the gospel (1 Corinthians 9:16; 15:1-4). There was a fire burning in the heart of Paul. This gospel was the power of God unto salvation. He didn't preach about the 120 people, but he was preaching about the person Jesus Christ. It was a simple message, a call to repent. There were times he was distracted by church needs from preaching the gospel, but he always knew the solution. We've spent so much time knowing what to do with the small amount of people that we have that we lost our soul-winning message. We are to be fishers of men, but we have become keepers of an aquarium. We have been concerned with lesser problems and forgotten the gospel. Instead of casting nets we criticize. Our witness is damaged when we boast of who we are rather than who He is. We must stop boasting of who we are and see who He is. An empty wagon will always make the most noise (2 Corinthians 4:5). Brother Pounders used an example of himself and how he was humbled. His big brother rescued him. He didn't get by because of who he was, but because of who his brother was. We are not self-sufficient. Our help comes from the Lord. Our adversary is able. There is One greater than Satan. We preach Him. I'm glad I know who Jesus is. We can look death in the face and cry, "We are not afraid." Through Him we shall be victorious. Nobody becomes a born-again Christian until he or she knows Him, Jesus Christ, as Lord.

1 Timothy 3:16; John 1:14. Jesus was the God-man. The woman at the well could receive living water. He was so much man He wept at the tomb of Lazarus, but He was so much God Lazarus was raised from the dead. Death is banished from His presence (Philippians 2:9; Acts 4:9). I'm glad I know who Jesus is (1 Corinthians 1:23). You can embrace other religions, but you may not know the leader of that group; but you can embrace Christianity and know Jesus. This is the only issue which is primary. God raised Him from the dead. He is exalted at God's right hand. I'm too busy serving Jesus to be concerned with contemporary dialogue. That's not what He called me to.

10:23 There was a message and interpretation given: "Preach My Word. We are a ship without a sail. Back to the Bible. Preach the Word. Preach the Word."

10:27 Brother Murray introduced the workshops and announced that the Assembly would reassemble at 1:45 for further dialogue concerning the adornment issue.

WORKSHOPS:

*Denotes interpretation through receivers.

**.....Denotes Spanish interpretation with interpreter.

(Spanish) denotes class being taught in Spanish.

Introducing a New Ministers Pension Plan (all pastors, other appointed ministers, clerks, and treasurers)

<i>Hidden Potential—Care Group Ministries</i>	Phil A. Pruitt
<i>The Supreme Plan for Evangelism (Spanish)</i>	Gerardo Ramos
<i>A Realistic Look at Today's Global Harvest</i>	Adrian L. Varlack**
<i>A Biblical Perspective of Women in Ministry</i>	Lollie Madison
<i>Harvesting Children—The Challenge</i>	Kathy Creasy
<i>Parenting Teens</i>	Palma Hutchinson
<i>Communicating With Parents (For Teens Only)</i>	David and Barbara Riggs
<i>Strategies for Reaching</i>	Larry Lowry
<i>A Sure Foundation (Spanish)</i>	Al Saucedo
<i>Breaking The Yoke of Generational Bondage</i>	Henry Griffin
<i>Finding My Way (Pastors' Wives Only)</i>	Judy Schall
<i>Your Church Can Impact the Community</i>	E. C. McKinley
<i>Building Local Church Ministry on the Family</i>	Franklin Smith
<i>Winning Through Spiritual Exercise</i>	Brian Groves
<i>Practical Community Ministries</i>	Londa Richardson
<i>Healing Hurting Hearts</i>	J. Wendell Lowe*
<i>Godly Young Women</i>	Elva Howard*
<i>Godly Young Men</i>	Terry Blair*
<i>Life After Loss</i>	Louise Webb

Thursday Afternoon

1:45 Worship directed by Johnny Tolbert, Tennessee (replacing Greg Stephens who was not available), with Ronald M. Scotton accompanying. Songs: "Leaning on the Everlasting Arms," "Learning to Lean," "Deeper, Deeper."

1:59 Brother Murray asked the congregation to stand in concert prayer, with everyone who had a special need to lift their hands in request. Also, prayer was lifted up before the Lord for the afternoon session.

2:02 Reports of national and state overseers. The overseers marched across the stage, turning their reports in to the General Overseer while the musicians played. Brother Murray shook hands with each overseer.

2:09 The congregation applauded the overseers.

2:11 Brother Murray asked the Administrative Committee to come forward to finish their report regarding No. 2 of Section 4, titled "*White Wing Messenger—Frequency*." (Only two of the committee members came to the stage, so this report was delayed until all could be present.)

2:15 The Assembly Committee for Biblical Doctrine and Polity (formerly the Questions and Subjects Committee) was asked by the General Moderator to come back to the floor. The musicians played while Brother Murray conferred with the Assembly Counselors. The congregation wor-

shipped the Lord during this time with singing and praise, which was led by Ronald M. Scotton.

Committee member Melvin G. Hyatt asked that everyone pray for Brother Murray and the Assembly Counselors, and for God's will to be done. A concert prayer was offered.

Brother Scotton then continued leading the congregation in praise and worship to the Lord. Song: "We Need to Hear From You."

2:49 The Biblical Doctrine and Polity Committee returned to their positions. A spirit of worship and praise engulfed the delegates. A message and interpretation was given: "I have called you unto Myself. I have called. I have called you to repent, but you would not repent. How can you handle My business when you will not repent? I will hear you when you call. I will hear you when you humble yourself."

The General Moderator called the delegates to prayer. A spirit of travailing prayer was experienced. Another message and interpretation was given: "Don't grieve My Spirit! Don't grieve My Spirit! Don't grieve My Spirit!" "Fear not, My people, I am in your midst. Fear not, behold, I am with you!"

3:00 The General Moderator stated that to moderate the Assembly is a tremendous responsibility. We want to be sensitive to the Spirit. "I want to have sensitive ears to what the Spirit is saying." He asked everyone to say "Praise the Lord" and "Holy Ghost, have Your way."

He explained that yesterday afternoon he felt the pressure of time in moderating the Assembly knowing that the report of the Assembly Committee for Finance and Stewardship (formerly the Ways and Means Committee) was yet to be given. He stated that the last section of the Biblical Doctrine and Polity Committee report concerning adornment seemed to be at an impasse. Brother Murray then read from the Summary Review (page 11, number 4, subsection a, paragraph 2), which states: "If it is discerned by the General Moderator that one accord cannot be reached in a general discussion, he may call for a leadership session in which the ministerial leadership of the church engages in a more thorough dialogue and biblical analysis in the presence of the delegation. It must be understood that the entire Assembly (decision-making delegates) must come to one accord." He stated that he felt that there was no time available to call a leadership session until later, until the 1996 Assembly. However, there has been so much dissatisfaction with that decision, he decided to use this afternoon to call a ministry meeting in the presence of all delegates to discuss the issue. There was a question whether this could be done in light of the new procedures adopted for Assembly business. The General Moderator stated he wanted to do what is right. He stated that he felt that since time was made available to provide this discussion, it would be all right to do so. "Many feel that we cannot go two more years with this issue unsettled. The Assembly Counselors feel that if the General Assembly would like to give way for more discussion, we could proceed with discussion."

The Moderator asked the Assembly for permission to proceed by asking if there were any objections to proceeding.

James C. Morrell, South Carolina, stated that he objected due to the fact that there was confusion and he wanted to wait for a discussion. He stated that we needed the direction of the Lord before we pass this decision. He stated that he would not be in objection to dialogue, but would not be in favor for the Assembly to make a decision concerning the subject.

Andy Douglas, Alabama, stated that he would not be able to provide any dialogue with this issue since he is not a minister, and would like to be given consideration.

William M. Lee, Alabama, stated that yesterday, the Assembly stayed all day long, and then heard that a decision would be held over until the next Assembly, and was now offended that the Assembly had changed its mind.

Richard Martin, Virginia, said that the Assembly did not pass for the discussion to be held over, but was a judgment call by the Moderator and the Assembly Counselors. Therefore, it would be the prerogative of the General Moderator and the Assembly of Counselors to reopen the discussion.

Brother Murray stated that he would prefer the Assembly not to applaud. "I did consult with Counselors, and our feeling was that if the Assembly did not object to further discussion, we could proceed with further dialogue. My thought, as I met with this group, was that if in a local church conference, when they are trying to establish some procedure, if they rethink something they said earlier, I think they could re-address it in that same conference. It is the very same people. It is the same Assembly. We thought it would not be strictly out of order to bring it back. But I didn't want to do it, and someone objected, saying that it could not be done. We have had a few."

Tony Carroll, New Mexico, stated that whether we address this issue or not, the point of all this is *turning to the harvest*. He also stated that since this was a judgment call by the General Moderator, it would be up to his discretion as to whether or not to bring this issue back to the Assembly floor.

T. E. Flowers, Georgia, expressed a concern that several did not know that this issue was coming back to the floor although he, personally, did not have a problem with it.

Brother Murray thanked Brother Flowers, but reiterated that the discussion now is whether we will discuss this issue again. He made the distinction that in 1991, the business session was held toward the end of the Assembly, but this year it was held at the beginning. He also called attention to the fact that Assembly attendance tends to increase rather than decrease later in the week.

Brother Flowers again stated that he thought it was going to be carried over. He expressed concern for others who are not here to express their opinion either way.

Robert S. Price, Virginia, addressed the General Moderator. "You have been more than long-suffering. I've seen a display of love, caring, and mercy

as I have never seen before. It made my heart warm. We missed an opportunity yesterday to put this to rest. I want to go back to my church and say, 'Church, this is what the Assembly decided,' and let's go on from here."

Ewing Dorsett, Antigua, stated that there are people from India, Indonesia, Guatemala, Jamaica, Haiti, and the Dominican Republic, which account for approximately 20 percent of the church membership. They only have approximately 200 delegates representing them in this Assembly. Most of their people are not able to be here, but decisions have to be made without them.

Edward L. Jones, Tennessee, expressed concern that our greatest fear may be doing something that may not have the approval of God. But he added that the Jerusalem council did not settle the issue of circumcision, but God settled it. He was saving people who were uncircumcised. We must realize that God is saving people with jewelry on.

A delegate shared that he was told different things when he first came into the Church of God. He expressed concern about making a hasty decision.

The General Moderator reemphasized that we were not yet to that part. We were not to the point of discussion. Brother Murray thanked this brother and asked to have a moment to meet with the Assembly Counselors.

3:32 The General Moderator addressed the Assembly. "Thank you for your patience. The brethren point out to me that it was approved yesterday that one of the responsibilities of the Moderator is to provide leadership to the General Assembly, under the inspiration of the Holy Ghost. I believe that it is God's will to continue with this matter. I beg all of you to please submit to that decision. [Applause from the delegates.] I thank you. All right, we will proceed with only the ministry at this point participating." He then asked the committee chairman, John Pace, if this was proper procedure.

Brother Pace stated that Brother Murray was correct. Brother Pace then asked Brother Ortiz to read a statement.

3:35 Brother Hector Ortiz went to the microphone. The General Moderator interrupted and asked all in favor that this issue come back before the floor to stand. One accord was reached.

3:36 Brother Ortiz read a statement from the committee concerning the issue of adornment. Brother Ortiz wept as he spoke.

"With malice for none and with a divestment of personal preference, your committee for Biblical Doctrine and Polity has rendered an expositional work and recommendation for your consideration. We did not do our work from a historical platform attempting to prove ourselves right. As a committee, we have honored the principle of 2 Corinthians 10:12, 'For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.' To insist that because we have accepted a certain position in the past, which had no biblical exposition work in its development, and that on the strength of historical longevity is right, is not in our best interest.

“We stand at the crossroads of whether we shall be a people that really believe the biblical principle of the multitude of counselors or that individual determination shall direct God’s church. Man is a fallen creature. Man is limited in wisdom and knowledge. Man is inclined and driven as he sees things. The text is clear on this point, ‘Every way of a man is right in his own eyes: but the Lord pondereth the hearts’ (Proverbs 21:2). God in His infinite wisdom gave us the multitude of counselors to counterbalance the faulty self-inclination of the fallen human race. No one is going to heaven alone. We shall arrive in our heavenly home with a great host of God’s people. Our resolve is being tested here if we can submit to the wisdom of the multitude of counselors. The multitude of counselors is not made up of backsliders and sinners. They are God’s people who are seeking God’s will. To leave the impression that the present position we have fostered, without pain of some submitting to the wisdom of the multitude of counselors, is simply not true. God’s people have had to practice this all through history.

“To say that people can have salvation who wear some adornment, but yet not be permitted to join the church, is to place the church above the kingdom of God. This committee holds a high view of the church, but we cannot place the church above salvation, making it more important and sacred than God’s divine graces. Grace is greater than the church. Salvation is greater than the church.

“O Holy Spirit, don’t leave us! We have grieved You. We ask for Your compassion on us. O Holy Spirit, don’t flee, we would be lost without Your eyes, Your heart, Your love, Your guidance, Your move! Please don’t leave us! Please stay close and break us; please mold us, please shape us! Please, O God, don’t leave us! We need You, we must have You! Please take charge!”

3:42 At this time the General Moderator asked for any minister who desires to come for dialogue with the committee to do so. He also emphasized that the ministers keep the discussion biblically centered, not emotional or traditional.

Committee chairman John Pace informed the General Moderator that the committee will not be involved in the dialogue unless there is a specific question addressed to them.

Anthony F. denBok, Canada, stated that, from his studies, the Scripture is not prohibitive concerning adornment. He expressed agreement with the committee’s report and also stated his belief that our debate is not about jewelry, but about leadership. He said that we need to acknowledge that we have made mistakes and move on.

Michael L. Isbell, Alabama, expressed his agreement with the committee’s report and asked that this issue be brought again before the Assembly.

Richard Martin, Virginia, read Ephesians 4:14. Paul talks about being no more children and having our understanding darkened. It is a matter of the heart. Brother Martin stated that man looks on the outward appearance, but God looks on the heart. We cannot look on matters of the heart. We can only give direction and guidance.

Miguel Angel Hernandez, California, expressed concern that some of the changes are going to bring a lot of questions that will be hard for our workers in the field to answer. Another concern is that this might cause some division in the body of Christ, as it already has. (Brother Hernandez then read 1 Corinthians 1:11-19.) And, finally, up to what point do we consider adornment as moderate? Brother Hernandez stated that he was willing to submit to whatever the Holy Ghost approves.

Brother Pace stated that regional leadership, and pastoral oversight, will help apply the definition of modesty and moderation. We will not give a list of what moderation is.

James Guire, Tennessee, feels that some things were taken out of context. Jesus came to establish the kingdom of God. Brother Guire stated that God created the church to make sure the kingdom could have government. He expressed respect for other denominations, but feels as though this element is coming in among us to destroy us. He expressed a concern of letting down on the doctrine of the church. He stated that those who opposed the doctrine of the church should leave and that he believed in government.

The committee expressed the belief that God has placed every member in the body as it pleased Him and asked Brother Guire if he was suggesting that members who use jewelry leave the church.

Brother Guire stated that we need to be careful, saying that if the church had used government, we would not be where we are right now.

Royce Washburn, Alabama, stated that he stood against the report. He also stated that he does not plan on wearing any type of jewelry, or changing his preaching. He said that he did not have a problem worshiping God with people who may be wearing jewelry, and expressed that if the wrong decision is made, God is able to correct it. He also stated that he did not want to leave without a decision.

Alva Wilson, Kentucky, read Matthew 7:1-3. He then asked the committee, "When will we lift our eyes to the harvest? It will not do any good to have a harvest, if we keep our judgmental attitude over some minute mistrust. We are going to turn people away. I commend this committee for bringing forth such a thorough report on this issue. It is not adornment that should be the focus of our concern, but rather the drugs, child molestation, and hurting people that we're dealing with. I would like to see this forever stopped and reach the mandate of the church."

Jerry Anders, Virginia, commended the committee even though he did not agree with the report. He read 1 John 2:16. He also read from a communique that was sent out shortly after the 1991 Assembly. He stated that, although he was not for the allowance of a wedding band, he would go along with it. He also expressed a concern that the church has had a letdown on this issue. He expressed that hundreds have left the church over this issue because we have not taken a stand, although, if this report is accepted, hundreds more will leave.

William R. Nunnery, North Carolina, spoke of past personal experiences he has had concerning previous church teachings. He could not understand why, when we can see scripturally that we are not in line, we would not be willing to change. He stated that he has had to change, even to the point of other ministers calling him an “apostate.” He stated that we must walk in the light as it is given. “If we have to change, we have to change.” Brother Nunnery then read John 7:19-24.

Antonios Charalambou, Tennessee: “I have just come from the mission field. I think I have some understanding of domestic and foreign fields. I share the concern of many of my brethren as to how change will affect the people and drive them away. But how about the people that we have lost because of our refusal to repent? We need to be broken in order to be made. We should be altogether willing to obey the Holy Spirit. I do not believe that just because we have had certain teachings for a very long time, it makes something right. It is a matter of obeying the whole Bible rightly divided. It is my understanding that this committee has rightly divided the Word of truth. I believe that we have to obey the Holy Spirit as He opens the truth before us, regardless of what we have done concerning our own understanding. Are we concerned about how many we have held outside the church due to this ruling? Let’s go back to the Bible. On the day of Pentecost, 3,000 people were added to the church because they confessed Christ as their Savior.”

4:32 Brother Murray suggested that, since there were several still waiting to speak, those who had a specific scripture to share should do so. He also stated that this action is not meant to discriminate against anyone.

Harry Lee Purdham, Maryland, read Galatians 3:1-5; 1 Corinthians 15:53, 54; Ecclesiastes 12:13, 14.

James Killingsworth, Florida, inquired as to whether our church forefathers were wrong when they interpreted the Scriptures. He stated that he was confused about what the church was thinking of doing. There was no response.

Maxie A. Beauchamp, Florida, read Genesis 41:42; Daniel 5:29; John 7:24.

Henry Robinson, Tennessee, read 1 Corinthians 12:1, and stated that if persons were good enough for the kingdom of God, they should be good enough for the body of Christ.

Stanley B. Mattis, Jamaica, read 1 Corinthians 2:10-16; 1 Corinthians 12:22-25.

Belio Martinez, Jr., New York, read 1 Peter 3:3. Gold should not be a priority. We, as humans, come to a struggle when it deals with human nature. He stated also that he believed it is very important that we leave this Assembly with a decision.

4:49 The General Moderator stated that there has been sufficient ministerial discussion to see how the Assembly feels concerning the issue. He asked that we have prayer for God’s direction concerning this issue.

4:52 The General Moderator asked all who were in favor of accepting the report to stand. He then asked for those opposed to stand, and that those who wish to abstain should remain seated. The General Overseer then asked for those who had opposing views to agree to submit to the desires of the Assembly. Those who could not submit were asked to stand. Initially there were 146 who stood in opposition. After asking these ones to submit, there were 79 who still stood stating they could not submit. The Moderator then asked for a period of consultation with the Assembly Counselors.

5:02 The General Moderator encouraged everyone to please consider one another if this report passed. He stated that there have been excesses concerning this issue before 1991. He stated also that he feels sad when people do not consider one another. "We should not flaunt our liberties at the expense of causing a brother or sister to feel badly. There are extreme conservatives whom anything will offend. But we need to consider one another. If we cannot work in love, this church cannot operate. I do not want to be a legalist, or give license. I love every one of you. It is not always easy to stand when you are in such a small minority. It is difficult. I respect you brethren for standing in opposition. I try to put myself in your place. I mentioned that it has been my experience more than one time to have to simply abstain, because I couldn't feel good about what was being done, but yet I didn't want to stand up against the General Overseer and the Assembly. God always gave me grace. So I would like to ask this Assembly to pray for those brethren who could not submit. I do not feel that it would be proper to table this matter with such an overwhelming number of the delegates in favor of passing the resolution. So I would like for all to kneel and ask for God's help."

5:07 The delegates began a session of prayer, during which there was a mighty move of the Holy Ghost, although there was confusion as to what the Spirit wanted to accomplish.

5:21 Committeeman Melvin G. Hyatt stated that there was a spirit of confusion present, and we needed the Holy Ghost to help us. He stated that the problem was not God's speaking, but our hearing. He asked that we pray for the spirit of confusion to be removed, and that the Holy Spirit give direction.

As the delegates began to pray, there was, again, a mighty demonstration of the Holy Ghost. Rejoicing and celebration began to be manifested by the delegation. One delegate came to the stage and began to pray for Brother Murray.

Message and Interpretation: "Hear ye and understand. This is My servant that I have chosen. Here him and follow him. Follow him as I lead the church. Follow him."

Jerry P. Smith, Illinois, then came to the platform to deliver a message from the Holy Ghost to the church: "I have come that you might have life. If this church will open the door, I will come in. But you must open the door, you must open the door."

Song: "I Surrender All"

5:33 The General Moderator stated that he appreciated the delegates' freedom to worship the Lord. "What a wonderful feeling, a wonderful Spirit of the Lord. Where the Spirit of the Lord is, there is liberty. I felt a special liberty come into this place."

5:34 A delegate came to the pulpit and read Revelation 1:13-17.

Ronald W. Acker, Pennsylvania, came to the pulpit and stated, "It seems good unto us and to the Holy Ghost" (Acts 15:28). He stated his appreciation for Brother Murray's spirit, and thanked the General Assembly for responding to the General Overseer's request to discuss this issue. He stated that at one time he was against the adornment issue. He asked the brethren to go hand in hand with the decision of the Assembly and to accept this report.

A delegate asked permission to speak from his heart. He stated that he had wept over his concern for this issue. For the first time in 32 years, he had not felt a part of the Assembly. He apologized for holding up the agenda of the brethren, but if this were to pass, he would have to submit his license, he could not accept the rulings. He stated that he would not leave the church, and that he would be a good member. He stated that he would submit to the teaching, but he could not boost the ruling. He quoted Matthew 7:14.

Daniel Cook, South Carolina, asked for help in what we were trying to pass. He stated that he did not want to be a stumbling block. He stated that he could not go against what he has taught all his life. He asked for the committee to pray for him. The committee then gathered around him and prayed for him. The General Overseer stated that God has not given the spirit of fear, but of power and love and a sound mind.

Whitbourne E. Hutchinson, Tennessee, stepped to the pulpit and prayed that the spirit of fear, confusion, hate, unlearnedness, and of Satan would be bound. He prayed for love and direction from the Holy Ghost. He asked for Jesus to take control, and let every person be in subjection to Him. He asked for wisdom and boldness for the Moderator. He asked for peace from God and a willingness to accept the truth of God's Word.

5:52 Brother Murray asked everyone to say "Praise the Lord." He stated that it is the decision of the General Moderator and the Assembly Counselors to discontinue any further discussion, as they felt it would be disrespectful to the Holy Ghost. The session was settled by the Holy Ghost and the report was accepted. There was a round of applause by the delegates.

The evening session will begin at 7:00 with the Bahamas Brass Band. The worship service will begin at 7:30 p.m.

5:55 The General Moderator asked the delegates to raise their hands and praise the Lord.

Thursday Evening

6:59 Bahamas Brass Band. Songs: "Redemption Draweth Nigh," "I Will Not Miss It, Will You?," "The Windows of Heaven Are Open," "When the Saints Go Marching In," "Anywhere Is Home," "When We All Get to Heaven."

7:28 Special prayer for the son of Tim and Billie Rae Charles, for special requests, and for the evening service.

7:31 Brother Murray made some announcements.

7:34 Praise and worship directed by Audrey Palmer, Eastern Canada. Scriptures: Psalm 80:1-19; 2 Chronicles 7:12-15. Song: "Revive Us Again." Scripture: Psalm 148. Songs: "Praise Him," "If You Want to See the Glory of the Lord," "The Name of the Lord Is a Strong Tower."

The Assembly continued to praise the Lord.

7:55 Offering boosted and prayed for by Jerlena Riley. Songs: "Lift Jesus Higher," "Oh, Magnify the Lord."

8:09 Special singing by Promesa, California.

8:21 Brother Murray recognized all the Spanish-speaking delegates and commended them for coming.

8:22 "Turning to the Harvest—With Divine Love"—message by José A. Reyes, Sr., Tennessee. (This message printed in the October 8 and October 22, 1994, issues of the *White Wing Messenger* is available on audiotape from the White Wing Publishing House and on video tape from the Voice of Salvation.)

Brother Reyes asked the congregation to praise the Lord and to pray in concert for the message. Brother Hector Ortiz interpreted the message.

After 2000 years, God visited the earth with His love. God gave the law to Israel, but the law was not able to resolve the problem of sin. The love of God is the only thing that is able to resolve the problem of sin.

John 3:16: With this example, God teaches us that the only way to reach the harvest is through love. The Bible is the story of the worldwide mission of God and the means that He will use to reach the harvest. The task of the church is to win souls. There is no contribution that is more beneficial to the world than to win souls for Jesus Christ.

John 1:14; Hebrews 1:1: This is a crucial time in the spiritual sense. We should take advantage of the harvest-time. This is the time of harvest. The time is short. The time is coming when no one will be able to work. Our world is prepared for a great harvest. In Africa, 12,000 souls are coming to Christ daily. There is no communism with God. In Cuba, souls are coming to Christ. Help us, Lord, to see the harvest in this Assembly. Europe is ready for the harvest. The world is ready. Are you ready? Is the church ready? God is watching to see if we will return to the harvest. That great opportunity could end very quickly. The enemy of the soul also knows this crucial time. He is working to intervene and keep us from entering the harvest. Satan is working in the church. He is trying to prohibit us from entering the harvest. How many will be able to tell Satan, "Devil, you are a liar; I am going to the harvest; the church is going into the harvest"?

We need a new passion for those who are lost. Tonight, in the altar, ask God for a new passion for those who are lost. The harvest is one of eternal souls. Let us turn to the harvest with love for the sake of eternal souls.

(Genesis 2:7; Matthew 16:26; Proverbs 11:30). How many want to be wise and win souls because they are eternal? In turning to the harvest, we must remember the great passion of Christ for the lost. This should be our passion. Christ is our example for the harvest. Jesus came to the earth to represent the love of God.

The story of the prodigal son is a great example of God's love for souls and His passion for the harvest. Legalism kills love. God, help us to reprove that spirit in our midst and turn to the harvest.

Jonah was sad when the city of Nineveh was converted because of legalism. When new souls come to the church, they come with all kinds of things. We need a church filled with love to be able to help them. When children are born, they are ugly and dirty and have to be cleaned up. When souls come to Christ, they have to be cleaned up. We must love sinners as Christ loves them. There is sufficient grace to be able to carry us to glory. The love of God was manifested through Calvary.

At Calvary, Jesus forgot His own pain and ministered to the thief on the cross. We do not deserve heaven; we deserve hell. We will only go to heaven because of God's grace. We must die to ourselves to experience abundant life. If we want to follow Christ, we must be willing to take a cross. It is at the cross that we see the great love of Christ. Jesus turned, with His heart full of love, to the harvest.

Matthew 23:37; Matthew 9:36: God loves people, all kinds of people. If we want to win souls to Christ, we must win them with love. When we stop bleeding, we will stop healing. Jesus saw the harvest, His disciples did not. If we are going to be followers of Christ, let us teach what He taught. We must teach the love of God.

We should not get involved in so many things and allow the harvest to pass. God, give us a new passion! When the Spirit called us to repent because we had lost the passion, 10 years passed. If your church has not grown, try tears. Fill your city with tears, and you will see growth. Jesus condemns the person who refuses to involve himself in the life of another because it is inconvenient. Jesus used the parable of the good Samaritan to teach us passion for the harvest. We should not be surprised that Jesus tells us to go and do likewise. Divine love should be the motivating force in our life. Love transcends everything. Christ's divine love will lead us to a fruitful and victorious life.

2 Corinthians 12:9, 10: The greatest revivals have come from not great programs, but divine love. Are you ready to be able to identify with the poor? God took the message to the poor. We must be able to go to the needy in the city. How many missionaries do we have in this Assembly? Eighty percent of the population of the world will be in the cities.

Acts 20:19-31: The Holy Spirit is the greatest evangelist in the church. The Holy Ghost is God here in the world. He has the authority to be able to govern the church. We need to have a relationship with the Holy Ghost. The

Holy Ghost is wounded. We need to get things right with the Holy Spirit. How many want to be bound by the Holy Spirit? We need the Holy Ghost to get hold of us so that we will have the mind of Christ. You cannot do the work of Christ with your mind. You need the Spirit of God. The fruit of the Spirit is the character of Christ. When the Holy Spirit fills your life, you will have the love of Christ for the brethren. The Holy Ghost fixed in one minute what we have discussed for 15 hours. We need to be bound in the Spirit and crucified with Christ. We need a crucifixion of our own desires and will. We need to go to the cross. We will only experience the power of the resurrection after we have been crucified. How many will cry in this Assembly, and after the Assembly, for the harvest? How many will cry for the souls that are lost? Our true occupation should be turning to the harvest. The only business of the church is to win souls. The greatest heresy that could be is a church that does not love the lost. We need to have men and women dead to themselves for Christ. We do need not a feeling of duty, but divine love for the lost. Divine love is the only thing that will turn us to the harvest.

Tearless hearts cannot be used by Christ. If you want divine love, come to the altar. If you want compassion for the lost and love for the harvest, come to the altar.

9:45 Brother Reyes gave the altar invitation. Promesa, California, sang during the altar service.

Experiences:

Saved: 2

Sanctified: 1

Holy Ghost: 2

Friday, July 15, 1994 Morning

8:30 Prayer groups gather for intensive intercession

Freedom Hall: Pastors, with Melvin G. Hyatt

South Wing Conference Center:

Room 101: Nonpastoring licensed ministers, with Hector Ortiz

Room 104: Youth and children's workers, with William M. Wilson

Room 105: General staff/state and national overseers, with General Overseer

Room 102: All other ladies, with Cathy Payne

Room 103: All other men, with J. Wendell Lowe

9:32 Worship and praise directed by Phillip D. Willingham, Kentucky. Scriptures: 2 Chronicles 5:13, 14; Psalm 22:3; 1 John 5:14. Songs: "We Bring the Sacrifice of Praise," "He Hath Made Me Glad," "Bless the Name of Jesus." Scripture: Hebrews 13:5-6. Songs: "He's All I Need," "In Times Like These," "How Great Thou Art."

9:51 The Moderator asked for the senior ministers who are no longer under appointment to stand for a time of honor. He asked these to say "Praise the Lord."

9:53 “Not Appointed, but Not Retired—the Harvest Is on My Heart”—message by Raymond Lawson, Tennessee.

In beginning this testimony, I am going to relate it as clearly as I can. In May of 1947, the Lord turned my life around and started me in a new direction. I became a member of the Church of God in August of 1947. The Lord blessed me as I took that covenant, and that covenant is just as real today as it was that day. On September 18, 1948, the experience of sanctification came into my life. There was a cleansing through and through. I had always been a very quiet and reserved person. September 19, flat on my back, after hours of praising, pleading, and doing everything I was told to do, and could think to do, trying to find that place where the Holy Ghost would come into my life, I began to dance a holy dance that was so rich and real I began to wonder if the entire world did not feel the same. A power came into my life. My body would sway under this great power. My tongue began to speak in a language I did not know. I, on this night, pledged my life, my all to God. There was a fire set in my heart that night that has never gone out. Yes, my heart is still in the harvest (Acts 1:8). If this Holy Ghost fire will not send us into the harvest field, I believe nothing else will. We need a Holy Ghost revival among the ministry (Matthew 3:10-12). The chaff is needed in the growing season, but at the end of the harvest, the golden grain is the only thing that is needed. Our Lord will not bring the wheat into a dirty floor. The divine call of God does not tone down at age 65. Any person can preach anytime he wants and quit anytime he wants. I thank God for our leadership. I was not struck down on the road as Saul, and I have asked the question many times why He called me. But I am glad that He did. This Assembly is being held in a town that I called home for many years. Yes, it was in this town that my wife took her flight to glory. I have laid many tracks in this town, giving welcome to our church. I wonder if I can say, as I stand before the Lord, “Master, Your message has been delivered.”

10:10 Admonition by General Overseer to the senior ministers to continue to stand in prayer for the ministry.

10:11 Remembering those who have gone Home this year.

Announcement concerning the memorial that has been set up in the South Wing. One hundred ninety (190) names are on the memorial from throughout the nations which have died since the last Assembly. Brother E. Eugene Johnson, overseer, went home this year while under general appointment. Acknowledgement of the presence of Sister Johnson and family was made by Brother Murray. Family representatives of those who have gone on to heaven were then asked to stand. Laura Smith sang a song in honor of those deceased—“Wish You Were Here.” Time was then taken for members of the Assembly to show love to the family members which were standing.

10:21 Changes in workshops are as follows: due to sickness, the “Creating Family Time” workshop has been eliminated. “Breaking the Yoke of Generational Bondage” has been moved to West Hall 6 and 9. Two

other changes—“Ripened Fields for Harvest” has been moved to South 10. Also, “Parenting Teens” is not in South 6, but in South 100.

10:26 Dismissed to workshops.

WORKSHOPS:

<i>Turning to the Harvest</i>	(All pastors)
<i>Faith Under Fire</i>	Susan Lowry*
<i>Harvesting Children—Bring Them In!</i>	Jack and Terri Sallee Julian and Geneva Galloway Janie Gardner
<i>Harvesting Today’s Youth—Part 1</i>	H.E. Cardin/Panel
<i>The Rock of Revelation—Part 1</i>	Wade H. Phillips*
<i>Ripened Fields for the Harvest</i>	Curtis and Pat Flippo
<i>Breaking The Yoke of Generational Bondage</i>	Henry Griffin
<i>Heart-to-Heart—A Parent-Teen Workshop (Part 1)</i>	William Lamb Dr. Cliff Schimmels
<i>International Financial Reporting</i>	Jerlena Riley**
<i>Reasons YOUth Should Wait</i>	Veronica Venable*
<i>The Role of Mission Agencies</i>	Adrian L. Varlack**
<i>Parenting Teens</i>	Palma Hutchinson
<i>Managing Stress—Part 1</i>	Raymond Pruitt
<i>Individuality</i>	Ingrid Hutchinson
<i>Healing Hurting Hearts</i>	J. Wendell Lowe
<i>Tools and Resources for the Last Great Harvest</i> (Spanish)	David and Gloria Arias
<i>Penetrating the Cities</i>	Bill and Cindy Martin
<i>The African Challenge</i>	Sherman O. Allen
<i>World Religions 101—Part 1</i>	Antonios Charalambou

11:47 Dismissed for lunch.

Friday Afternoon

1:44 Brother Murray opened the session with prayer. A request was made for a delegate from Florida who had just lost her 13-year-old child and was on her way home. The Assembly prayed for the family and for all other requests.

1:47 Devotional led by Laura Morales, Puerto Rico. Greetings to the Assembly from the delegates of Puerto Rico.

Scripture: Psalm 72:18, 19.

Song (in Spanish): “Holy, Holy, Holy.”

Without faith we cannot get to heaven. But when we get there, we will praise the Lord for all eternity.

Song (in Spanish) pertaining to Exodus 15:1-11.

2:13 Focusing on the Nations—Adrian Varlack, Tennessee, in charge. All national overseers came and were seated on stage. Usually the appointments are last on the Assembly program, but today the national overseers will be appointed. We also viewed a slide presentation of their work.

Sherman O. Allen, Benin, Burkina Faso, Ivory Coast, Liberia, and Togo—this year, in the Ivory Coast, two new churches, with 60 members, were organized, 16 missions are operating. Healings have been prevalent. Six cities are targeted as well as the country of Guinea. Brother Allen has served for several years in this area.

Basil Richards, Botswana—VBS increased the Sunday school by 75 percent; during Monday night prayer meetings many were healed and delivered, and pastors are visiting other areas and have the possibility of organizing three new churches.

Levi Clarke, Cameroon and Zaire—835 new converts, 453 added to the church, and 15 new fields still operating. A crippled man was healed and walked after 15 years. A new church organized in December, 1993, with 20 members, now has 120 members.

Hubert L. Martin, Kenya, Rwanda, Tanzania, and Uganda—2,268 new converts; 1,220 added to the church; 13 new churches organized; 87 new fields operating; 100 healings; one raised from the dead; 10-day crusade held with three sessions daily and over 2,000 in attendance each session. Brother Martin requested special prayer by the Assembly for Rwanda and the churches there, as they have had no contact with them for some time because of the civil unrest.

T. A. McCalla, Nigeria and Ghana—two new churches organized; 21 missions operating; membership has more than doubled in the past year. They are working on a new national office.

Joseph Sesay, Sierra Leone—193 converts; 500 increase in attendance; 54 increased membership; two new fields.

Barend P. Botha, South Africa—4,723 new converts; membership 13,320; 11 new churches. For the first time the country is free.

Elliot Q. Mawela, South Africa—three churches; three missions; 2,527 members.

Monde R. Kota, South Africa—550 members; eight churches; first youth camp held this year.

Enock D'Lamini, Swaziland—464 new converts; 1,089 members; seven missions operating.

Kenneth Nyamhuka, Zimbabwe, Malawi, Mozambique, and Zambia—131 churches; 35 missions; four new churches; 1,957 added to the church; 2,959 spiritual experiences; over 1,200 renewed converts. Also, 12-year-old twin girls in Mozambique were given speech by the Lord and are now in regular school.

2:52 Sherman O. Allen (mission representative to Africa): "The harvest is plenteous, but the laborers are few. We're not turning to the harvest, we

are in the harvest. Africa is turning to God in an amazing way. The Church of God of Prophecy is not competing with anyone in the harvest. We are laboring together with other groups. We see the work as one of collaboration, cooperation, and harmony. Two new countries, Namibia and the Muslim-held country of Guinea, are being targeted. These men are not cowards. Their lives are laid daily in pursuit of the harvest. We are going back to work. We need you to pray for us. Africans are regarded as the poorest people of the world. This is not a curse, but people are turning to God.”

2:57 Song: “Send The Light” led by Ronald M. Scotton, Tennessee.

3:00 Richard L. Guy, Australia, New Zealand, Samoa, and the Fiji Islands—1,100 experiences; 100-percent increase in membership and 15-percent increase in new churches.

D. Joseph, India—2,170 new converts; 4,550 increase in attendance; 2,256 new members; one new church.

Kalmen Nainggolan, Indonesia—he lives in the largest single Muslim country in the world; 140 saved; 85 sanctified; 18 filled with Holy Ghost; 132 added to the church; three new churches; and six missions. [he was unable to attend; prayer was offered for him.]

Daniel J. Corbett, Japan, Korea, Taiwan, and Pakistan—in spite of the opposition to the ministry God is opening doors. There is good growth in Korea. Much witnessing is going on in this area. China is beginning to be open to the gospel.

Paul Selvadurai, Malaysia and Singapore—six churches; 179 members (a 400-percent increase since 1993). Malaysia is curbing the freedom of Christians. We need much prayer for a breakthrough of the gospel.

Roger Justiniano, Philippines—1,678 converted; 190 filled with the Holy Ghost; 120 increase in membership; four missions operating. Rebels occupied one of the churches overnight, but no one was harmed.

Boonyong Bureenok, Thailand—895 members; 13 churches; a small orphanage operating. Pray for Thailand.

Daniel J. Corbett, mission representative for Asia, Australia, and Oceania: “The work is slow in spite of the large number of people. Brother Nainggolan has been jailed many times due to bribes to the local police. In Malaysia, a Muslim must apply to the government for permission to change to be a Christian. Thailand has opened a school. We are building a church for lepers. In Pakistan, two churches and three missions, a dormitory for children, and a free clinic are operating. In the Philippines, there are many thriving missions, but many natural disasters have hindered, such as volcanoes, hurricanes, and the like. Taiwan has no organized church yet. In Japan, the membership is small. There are new plans for outreach to them in spite of the dollar/yen exchange. In China, the door is being opened. The president of a company there is sharing his faith to the Chinese. God is opening the door to North Korea. Opportunities are opening in Vietnam and Laos. Remember the Asian people.

3:29 Brother Murray challenged us to pray about the laborers for the harvest in Asia. The Assembly prayed with him.

3:30 Richard L. Guy shared that the need is especially great. There is a great work to do. Australia and New Zealand have no lay minister to continue the work. We have had no one to answer calls in these areas.

3:32 Song: "Let the Lower Lights Be Burning," led by Ronald M. Scotton.

3:35 Brice H. Thompson, Bahamas and Bermuda—a house-to-house witness campaign was launched; 1,092 saved; 205 baptized; 309 added to the church; two new fields. One young lady won her whole family. There was also one healed of cancer.

Roberto Lam Enrique, Cuba—we're experiencing revival in this country; four churches with 160 members. Even though they could not hear from us for 25 years, they remained faithful.

Juan Valera Basora, Dominican Republic—6,540 conversions; 1,161 new members; nine new churches; 87 new missions. In a training session this year, the Lord's power was manifested in a terrible way. As we came into our service, the earth shook. Our projection for next year is a 15-percent increase. We have had a 24-hour prayer chain. We attribute our success to this prayer chain.

Jean E. Vital-Herne, Haiti—he was unable to come due to the trouble in Haiti. They are in grave need for the common necessities of life. We need to pray for this politically unstable country. In one service, members smelled smoke coming from the pulpit; 294 souls came to know Christ due to that crusade. (All stood in prayer for Haiti.)

Arthur C. Moss, Jamaica and Cayman Islands—290 new churches; 4,053 new converts; 2,158 new members (19,713 members total). Tent crusades have proved a great blessing. One female pastor was sent to a small church of 20 members. She fasted, prayed, and visited homes. As a result of a revival, 142 were added to that local church. A drug addict of 30 years was completely healed and is witnessing to everyone.

Amos W. Carty, Sr., Leeward and Virgin Islands, French West Indies, Dominica, Netherlands Antilles, and Surinam (read by previous overseer Rufus R. Rogers)—346 new converts; 182 baptized; 139 added to the church. Tent crusades offered good results. Three new churches were organized.

3:54 Brother Carty: "Greetings. I thank the Lord for His goodness to me. We want to pledge ourselves to the work of the Lord. I see victory for the Church of God in the days ahead."

Nelson Torres, Puerto Rico (Spanish).—"We thank the Lord for the country of Puerto Rico; 24 churches; four missions; 345 saved; 44 new members; 932 total members. There is a growing, caring, and sharing."

Stanley E. Knights, Trinidad and Tobago—12 churches; three new missions; main project is to purchase a tent for evangelistic crusades.

Franklyn R. Williams, Turks and Caicos Islands—"This tiny chain of islands is becoming a resort area. There have been 38 conversions and 22 added to the church. The young people are beginning to help with the work."

Edward Payne, Windward Islands—208 converted; 48 added to church; wife healed of cancer in June. Two new fields operating.

4:08 Arthur C. Moss, mission representative to the Caribbean and Atlantic Ocean Islands: “In this area there are 65,233 members in 918 churches. In the Caribbean, we are turning to, and reaping, the harvest. We must look on the fields now as they are ripe and filled for harvest. Nine of our ten overseers are here. We are saddened that one was not able to come. A military intervention is inevitable in Haiti. He wanted to be there in Haiti. Since all international contact is being cut in Haiti, he asked that all communications could be made as soon as possible. Food is scarce. Rice and beans are all that they have. The only thing that he wants from the saints of God is to pray. We are asking God for a divine intervention in Haiti. The Lord is blessing in all areas. I would like to mention that in most of the local churches in Jamaica, the saints meet at least once a week for prayer and fasting. I’m convinced this is the reason we are receiving such success in that area. The tent ministries have been also successful. We need two new tents. Those large numbers are converted in these tent crusades. God help us! We desire your prayers for us in this area. We want to move into the harvest and reap the souls.”

Brother Varlack stressed that the harvest of the earth is ripe and it is time to put in the sickle. He added that the Church of God of Prophecy is now in 97 countries.

4:20 World Mission Committee Report read by Adrian L. Varlack, Tennessee.

**World Mission Committee Report
To The 88th General Assembly**

July 12, 1994

We could not begin this report without expressing our gratitude and thanks to the God and Father of our Lord Jesus Christ, whose loving kindness and tender mercies have sustained all of us during the last two years. Taken as a whole, the world is a much more complex and dangerous place than two years ago, yet the call of Christ is more urgent than ever before. The harvest of the earth is ripe, and it is time to put in the sickle and reap.

Our brethren overseas have been reaping the harvest, sometimes under very difficult conditions. Although not all reports are in, we are grateful for all that has been done. Much remains unreported, for who can measure the unspeakable works of our Lord?

The various country reports show 171 new churches organized, with over 18,000 added to the church. Since 1992, churches have been set in order in two new countries and reorganized in a third: three churches were organized in the Ukraine as a result of the efforts of John Doroshuk and Phil Barnett. The sacrificial efforts of these brethren were supported by the Oklahoma City local church where Gary Linkous pastors, and by the spontaneous funds raised for this purpose last Assembly. We now have 148 members in the Ukraine with four new fields.

Also, the South Pacific country of Fiji has its first local Church of God of Prophecy through the efforts of the Australian/Oceania brethren led by Overseer Richard L. Guy. It is wonderful to see such a small work pioneer in new countries in the region. We have one church with 70 members but great potential.

The rebirth of the work in New Zealand after many years is another welcome development. Again, this was an initiative of the Australia/Oceania brethren including the Samoans. Fred Mahaffy and Richard L. Guy are to be commended for their faithful and sacrificial service.

We welcome these two new countries and New Zealand to the Church of God of Prophecy family of nations. These two years have not been without difficulties, but God's gracious hand has been evident. Earlier this year, Overseer Ernesto Castro of Nicaragua suffered a severe stroke and has been incapacitated since that time. His family is doing well, however, and they are grateful for the continued support the church has given. Mission Representative Felix Santiago, and the leading brethren in Nicaragua are to be commended for the way the work has been handled. Despite the loss of Brother Castro from active service, the brethren organized 12 new churches and added 837 to the church.

The country of Haiti continues to be distressed by civil and political strife. Even air service to Port au Prince has been shut down effective June 25, prohibiting Overseer Jean E. Vital Herne and his family from attending this Assembly. Our people are very resourceful and creative, so by the grace of God they have survived crisis after crisis since 1986. We need to prepare, however, for the massive emergency help that will be needed as soon as things improve to where goods and services can flow again. We will work through our brethren in the Dominican Republic to see what can be done on a regular basis while the United Nations' embargo is still in force. We have 223 churches and 19,071 members in the country, and one orphanage home.

The disastrous civil war in Rwanda has caused us great concern. One of our main churches was located near the Kigali Airport which was the scene of some of the worst fighting. Overseer Hubert L. Martin who lives in Kenya reports that all attempts to make contact with the brethren since March of this year have failed. Our nine churches and 295 members need our urgent prayers and, again, preparations need to be made for the aftereffects of the war. Pray for the peace of Rwanda and for the safety of our brethren.

These are three of our most urgent situations that need constant prayer. Pray especially for our people's protection and that the gospel be not hindered.

The recent elections in South Africa and the remarkable rebirth of this southernmost African nation is worthy of note. Our brethren feel that the transition from apartheid to full economic, political, and civil rights for all is nothing short of a miracle from God. The potential for an all-out civil war was great, but, again, prayer by the churches is seen as the intervening cause of this relatively peaceful change for the better. All people in South Africa are now equal before the law, and the new democracy will allow the churches to move in freedom to link up with the rest of Africa in the building of the kingdom of God.

We have worked directly through the representatives to build relationships and encourage the unity of God's people around the world. We have cooperated with other departments of the church in undergirding and sharing the costs of training and educational efforts in several areas. Enormous goodwill is being built for the Lord's work by the generous, cooperative, and unselfish spirit in which our brethren have been assisting believers in Eastern Europe and the Commonwealth of Independent States and in Islamic areas.

New existing contacts have been made with various ministries to other religions of the world, and we are providing some support services in these areas as well. We would also like to acknowledge the presence of one of our Asian ministers in China and pray that God can use him for his glory. China is still officially opposed to Christianity and recently, strict anti-religious laws have been passed and are being enforced. Pray that the gospel be not hindered.

Despite hard economic times and a slowdown in income, we continue to provide support to our mission homes in India, Mexico, and Haiti. Some educational support is also provided to Haiti and Sierra Leone church-operated schools. Our mission drives for 1993/94 yielded \$650,571. Our total budgeted expenditure from all sources was about \$2.7 million in the areas of capital projects, parsonage and office expenses, furniture and equipment, personal and work allotments, travel, training programs, new-field outreach, World Mission Corps, Youth Mission Teams, mission representatives' relocation operations and travel, transportation purchases, registration and legal fees, insurances, relocation of personnel, etc.

We highly commend all our workers and laborers in the field for their sacrificial service and

devotion to the cause of the harvest, and we commit ourselves to continue in missions to turn to the harvest.

Respectfully submitted,

BILLY MURRAY, CHAIRMAN
WILLIAM M. WILSON
OSWILL E. WILLIAMS
HENRY O'NEAL

ADRIAN L. VARLACK, SECRETARY
EDWARD L. JONES
PERRY E. GILLUM
JOSÉ A. REYES

4:29 Brother Murray asked for approval and the Assembly approved the report unanimously.

4:30 Dismissal Song: "Bring Them," In led by Ronald M. Scotton.

Friday Evening

6:30 Music provided by the Bahamas Brass Band. Songs: "Dwelling in Beulah Land," "My Anchor Holds."

6:57 Brother Murray presented a plaque to the director of the Bahamas Brass Band in recognition of their faithful service for 56 years.

7:00 Brother Murray made some announcements, and then asked the Assembly to stand and pray for the service, as well as special needs.

7:06 Inspirational worship directed by Gail Stathis, Greece. Scripture: Psalm 2:8. Songs: "Ask of Me," "Great and Mighty Is the Lord Our God," "Oh Magnify the Lord," "I Never Thought That the Lord Would Love Me," "You Are Awesome in This Place," "He Is Here, Allelujah," "All Hail King Jesus," "Think About His Love," "Allelujah, Praise the Lamb," "All Hail the Power of Jesus."

Brother Murray asked the congregation to stand and form a small circle of six or seven people and pray for, and with, one another.

He led the Assembly in singing "Allelujah, Praise the Lamb," and asked the congregation to tell each other, "I love you with the love of the Lord."

7:48 Brother Murray thanked the Assembly for the expense offering. Administrative Assistant Perry E. Gillum encouraged the Assembly to give cheerfully as they worshiped the Lord in giving. Brother Gillum read Luke 6:38. Hubert L. Martin, Kenya, boosted the offering. He talked about the blessing of giving. Levi Clarke, Cameroon, prayed for the offering. The musicians played "I'll Fly Away," while the offering was being received.

8:04 Song: "Jesus Is the Miracle Man," and testimony by Clarisa Knowles, Alabama.

Sister Knowles shared her testimony of healing with the Assembly. She suffered a stroke and could not walk or talk plainly. On homecoming Sunday, in her local church, she was divinely healed at approximately 4:00 in the afternoon. She was able to lift her hands in praise to the Lord, and she shouted throughout the church.

Song: "Look What the Lord Has Done."

The congregation stood and worshiped the Lord with Sister Knowles.

Brother Murray asked the congregation to remain standing and pray for the special needs represented in the Assembly. The Assembly lifted their hands in praise and thanks to the Lord for hearing our prayers.

8:27 Brother Murray introduced a close, personal friend, Bill Iverson, to the Assembly.

8:28 “Turning to the Harvest—With Power From on High”—message by Dawn Taylor, Eastern Canada. (This message printed in the October 8, 1994, issue of the *White Wing Messenger* is available on audiotape from the White Wing Publishing House and on videotape from the Voice of Salvation.)

“Look out Satan, I come to you in the name of the Lord. Let God arise and His enemies be scattered.”

Acts 1:4-9; Mark 16:15. The Lord assembled His disciples together just as we are gathered here tonight. He said, “Go ye therefore into all the world and preach the gospel to every creature.” The commission was to go. Don’t wait until the people come to you, but go to the people. Go to the inhabitants of the earth. Go to the high and to the low, to the rich and to the poor, to all people, and preach the gospel, a force that will pierce the hearts of men. That was the Great Commission. It was given not just to the disciples, but to you. It is a commission that requires dedication. It’s a hard work to reap the harvest.

When you get into the harvest field, you will come against principalities, against spiritual wickedness in high places. The natural man will not be able to carry out such a mission.

He assures us, “Lo, I will be with you always.” In the good times, I will be with you; in the bad times, I will be with you. That’s the God we serve; He’s our refuge, He’s our strength, He’s our strong tower. Go! Be bold. Be brave. There’s no need to be afraid. Harvest the fields.

As the disciples gathered around, there were many doubts in their minds. How will we be able to accomplish the mission when He’s gone? They saw Him exercise His power. They had witnessed His power. This is the All-powerful we are talking about. He’s got the power; He’s the Creator. He spoke and it was done. He commanded and it stood still. He said: “All power is given unto me.” Can you feel His power tonight? God is still moving by His power tonight. Can we say, “God send the power?” There is power here tonight, right here in Louisville, Kentucky. Send the power, Lord!

He’s standing just a step away from His Father’s throne tonight. Don’t forget that.

For God is the power, the kingdom, forever and ever. Jesus was going, but the work must continue. It’s now for me and for you to cultivate. As we look to the regions beyond, the harvest is all white, it’s ready to harvest.

He told the disciples to witness in Jerusalem first. “Where I was rejected, give them another opportunity to accept Me.” “Ye shall be witnesses unto me in Samaria.” I know the Jews don’t have anything to do with the Samaritans, but they are a part of the harvest.

I want you to go unto the uttermost part of the earth. Church of God, it's a command to go to the ghetto, to the byways. "Testify of Me" to the prostitutes; they are a part of the harvest. It's time to go, preach the gospel to the drug addicts; they are a part of the harvest. It's time to go to bring in the sick, the lame, the poor, "that My house may be full" tonight. This is the time to get yourself equipped.

Reaping the harvest is not an easy task. Mental ability cannot mend cold hearts. Physical strength cannot break through the worldliness. It matters not tonight who you are. Some of you here think you are a nobody. The humblest worker, so long as he is moved by the Spirit, has the authority to pull down the stronghold tonight. It's time for the children of God to unleash the power that is within them. God has not given us the spirit of fear, but has given us the spirit of power.

There is absolutely no excuse to lose sight of the command to "go ye into all the world," because God has made the way clear.

Tonight, we are one in Christ Jesus. There is neither Jew nor Gentile; there is neither bond nor free, there is neither male nor female. We ought to look upon every needy soul as a brother, no matter what the color, race, or tongue. We need to look upon the whole world as the harvest field.

The gospel must be preached in communist countries. There is a Macedonian call from Africa. Come over and help us. Who will stand up and say, "I will go"?

It is time for God's children to go in and possess the land. Who will say, "We are well able"?

In Acts 2, the disciples went to the upper room where they were commanded to go. They waited in one accord. They waited in one place because they were expecting something great to happen. Church of God, if you want to see God move, we must be in one accord. Sometimes we wonder why God doesn't move, but it's because we are divided. As the disciples waited, the Bible said there was a sound from heaven, and the Holy Ghost power came in. This was what they had long been waiting for—the power. And when the power came, they couldn't keep it to themselves.

If you want joy tonight, you must get the Holy Ghost power. As the Holy Ghost power moved upon the apostles, the city of Jerusalem heard about it (Acts 2:5). Devoted men were present in Jerusalem on that day. They were amazed—they heard Galileans speak in their tongue. "What's the world coming to?" It's not what the world is coming to, but Who's coming to the world!

"Go ye and teach all nations." This is a good time to put in the sickle. Paul preached the gospel with a living force.

Acts 2:15-21. The people in Jerusalem heard the message, and the Word of God was powerful. The Holy Ghost moved here, and He moved there. There is still power in the gospel tonight; there is still power in the name of Jesus. It was a day of power; it was a day of great glory. It brought forth an abundant harvest—3,000 souls were saved that day.

I would to God that Pentecost would come again, that the Holy Ghost power would come down and fall upon our sons and our daughters. Philip moved down to the country of Samaria. The people in that city believed and gave heed to the word of God. Simon, the sorcerer, when he saw their power, wanted to buy it. "Simon, thy money perish with thee." Rich man, your money cannot buy this power. Your status in life cannot buy this power. This power cannot be bought with corrupted things. This power comes with the free gift of the Holy Ghost.

"They shall lay hands on the sick, and they shall recover." You want the power tonight? Would you stand with me? There is power in this sanctuary tonight. If you need the power tonight, could you make your way to the altar?

Song: "There Is Power in the Blood."

9:22 Many came to the altar for prayer.

Experiences:

Saved: 1

Sanctified: 2

Holy Ghost: 12

Saturday, July 16, 1994 Morning

8:30 Prayer groups gather for intensive intercession

Freedom Hall: Pastors, with Melvin G. Hyatt

South Wing Conference Center:

Room 101: Nonpastoring licensed ministers, with Hector Ortiz

Room 104: Youth and children's workers, with William M. Wilson

Room 105: General staff/state and national overseers, with General Overseer

Room 102: All other ladies, with Cathy Payne

Room 103: All other men, with J. Wendell Lowe

9:26 Opening of morning session by General Overseer with prayer.

9:28 Worship service led by Harold Parker, Ohio. Scripture reading:—Deuteronomy 10:21; 1 Chronicles 23:30; Psalm 21:13. Song: "Put on the Garment of Praise." Scripture: Philippians 2:9. Song: "The Name of the Lord Is a Strong Tower." Scripture: John 14:16, 17, 26. Song: "Come, Holy Spirit." Scripture: Romans 15:13. Song: "We Have Overcome."

9:49 Ordination service for bishops was conducted by the General Presbytery. The General Overseer read 1 Timothy 3:1-7. He then asked those who were being ordained as bishops (and their wives) to come forward. Twenty-seven ministers came forward for ordination. The Moderator then administered the bishop's covenant to the candidates. The presbytery then set forth these ministers with prayer. The Moderator asked the bishops to stand by their wives. He then asked the delegates to stand and stretch forth their hands and pray for these new leaders in the Church of God. Those ordained were:

Richard J. Ashworth	Virginia
James A. Austin	Mississippi
Morris H. Bates	Alabama
Joseph C. Bradford	Tennessee
Roger D. Byrd	Florida
Alvin A. Campbell	Canada
Robert E. Carroll	Tennessee
Arnulfo Cediell	Columbia
John W. Davis	Illinois
Steve J. Ferreira	Missouri
Edward L. Ferrell	Kentucky
Rick Frasure	Hawaii
George T. Greene, Sr.	North Carolina
Henry Hebert	Missouri
Lawrence E. Jackson	Wyoming
Jeffrey K. Kelley	Pennsylvania
Louis Kinard, Jr.	South Carolina
Steven Madrid	Colorado
William C. Marion	Tennessee
Bill W. Martin, Jr.	Washington
Howard R. Pruitt	Kentucky
David Reynolds	Tennessee
Loxley D. Walters	Canada
Benjamin Williams	Washington, D.C.

10:09 Ordination service for deacons was conducted by the General Presbytery. The General Overseer asked the candidates for deacon to come forward. Nineteen candidates presented themselves for ordination. Brother Murray then read 1 Timothy 3:8-13. He administered the deacon's covenant to the candidates, and the presbytery was then asked to come and set forth the candidates with prayer. He asked the newly ordained deacons to join their wives. He then asked the delegates to stand and pray for these new deacons in the Church of God. Those ordained were:

George M. Batson	Maryland
Leroy Brown	Canada
Johnny L. Chandler	Tennessee
Lawrence Fisher	Missouri
Roger J. Hartman	South Carolina
Michael Hilliard	North Carolina
Bobby L. Ivey	Georgia
Stephen M. Lord	Kentucky
David O'Dell	Tennessee
Cephus Prophitt	Alabama
George Rahming	Florida

Taz W. Randles	Tennessee
Thomas Rutledge	South Carolina
Gerald Lee Shaver, Jr.	Missouri
James S. Shiflet	South Carolina
Richard C. Smith	Canada
Steven Standefer	Tennessee
Clyde Weathers.....	Missouri

10:22 Brother Murray then dismissed the delegates to go to their appropriate workshops.

WORKSHOPS:

Local Churches as Sending Agencies (Missions) (All Pastors)

<i>Faith Under Fire</i>	Susan Lowry
<i>Heart-to-Heart—A Parent-Teen Workshop (Part 2)</i>	William Lamb
	Dr. Cliff Schimmels
<i>Finding My Place in the Harvest</i>	Brian Van Deventer*
<i>Woman: Success in the World of the Word</i>	Colette Hanna
<i>Harvesting Today's Youth—Part 2</i>	H. E. Cardin
	Panel
<i>The Rock of Revelation—Part 2</i>	Wade H. Phillips*
<i>Passing Your Faith to Your Children</i>	Sandra Johnson*
<i>Involvement in Ministries That Will Change Your World</i>	Kay Horner
<i>Finding My Way (pastors' wives only)</i>	Judy Schall
<i>Skills for Bible Study</i>	Eva Morrison
<i>Harvesting Children—Reaching Out to Win</i>	Terry and Pat Powell
<i>Ministers Income Tax and Federal Guidelines (U.S.)</i>	Jerlena Riley
<i>Leading Your Church to Pray</i>	Randy Howard
<i>Let's Have A Revival</i>	Phillip D. Willingham
<i>World Religions 101—Part 2</i>	Antonios Charalambou
<i>Discipleship and Growth in the Christian Life (Spanish)</i>	José A. Reyes, Sr.
<i>Managing Stress—Part 2</i>	Raymond Pruitt
<i>Management by Objectives</i>	Larry McCall
<i>Utilizing Resources</i>	Scott Neal

11:47 Dismissal of morning session.

Saturday Afternoon

1:48 “Let’s Lift Our Voices in Praise,” directed by Eddie and Genelle Mounce, Georgia. Scripture: John 17. Song : “I’m Glad I Know Who Jesus Is” (Eddie Mounce).

Brother Mounce testified about the healing power of God upon his throat. He encouraged and assured the congregation of God's ability to supply any need. He said that God can give a renewal of strength, a renewal of obedience. A touch of the Master's strong hand can take care of any need. Song: "He Touched Me."

Those who needed healing stepped out into the aisles. A special prayer was led by Brother Mounce for those in need of God's touch.

Sister Mounce came to the microphone and said, "The harvest is His. Victory is ours when we remember how much we mean to God. Trust Him today and praise Him in your heart. He says, 'Fear not, for I have redeemed you, I have called you by name, you are Mine.'"

Song: "Sheltered in the Arms of God," "I'm Glad I Know Who Jesus Is."

2:15 Focusing Upon the Nations (more appointments, video presentations, and special reports).

Overseers and companions from Europe, Middle East, Mexico, Central and South America, and Canada East and West were asked to come to the stage.

Congregational prayer for Europe led by Brother Murray.

Brother Murray appointed the overseers of Europe and the Middle East. As each was called, a video showed the area geographically. The overseers gave a report of the work in their area, followed by a brief report, given by Adrian L. Varlack, on each overseer and his family.

Song: "Go," led by Ronald M. Scotton.

Brother Murray asked the congregation to stand and pray for Ernesto Castro M., overseer of Nicaragua, who suffered a stroke and is paralyzed.

Felix Santiago G., Panama, assisted in the work in Nicaragua as well as Panama. The work continues to grow in Nicaragua.

Brother Santiago gave a total report on Mexico and Central America.

Brother Murray spoke of the great sacrifices that these overseers and their families have made to serve on the mission field. Some of the overseers that are natives of other countries have gone to another country to serve the church, going a long way from their homeland.

Appointments of mission representatives were made as follows:

Europe and Middle East: Chris J. Stathis

Mexico and Central America: Felix Santiago G.

South America: Erasmo Fabian

Reports of each mission representative were made following the appointments to the individual countries.

Aston R. Morrison replaced Wade H. Phillips as the overseer of Eastern Canada.

Prayer was offered for the daughter of Brother and Sister Riviera.

4:23 Dismissal.

Saturday Evening

6:42 The young people sang “What a Mighty God We Serve.”

“Youth Turning to the Harvest—We are Ready!”

6:43 Youth and Children’s Ministries Director William M. Wilson opened the service with talent time.

Songs: “Rain on Us, Way Maker” (The Kentucky State chorale), “There’s Been a Resurrection Here” (Sheri Strickland), “I Bowed on My Knees and Cried Holy” (an inspirational pantomime).

7:09 Brother Wilson boosted the *Victory* magazine and introduced Kathy Creasy and the children’s program.

7:11 A group of Spanish children from California sang and blessed the Assembly.

7:19 Kathy Creasy talked about the children turning to the harvest also. She spoke of the children of the ghetto, suburbs, different churches, different religions, and every color. “The woman at the well left the well and went to Samaria, knowing that the harvest was there. The disciples didn’t recognize it, but the woman did. We have a place to turn to the harvest. There is power in children. The greatest potential for harvest is the children of our homes, churches, and communities. They are the church of tomorrow. Jesus said the fields were ready to harvest, not physically, but spiritually. There are souls eager to know the Savior. Children are an eager harvest. By the year 2000 more than half of the world’s population will be children. Children are an endangered harvest. Judges 6:7 gives an example of the destruction of the harvest, and children are being destroyed today so that they cannot grow up to be a Christian generation. Satan is seeing to it. Wake up, church, and see the seeds that God has given us. We cannot allow this to happen. What can we do to help the harvest of children? First, minister to the families and strengthen them. Next, provide for the needs of them. Seventy-eight percent of all children of the world live in non-Christian homes. Satan is destroying the harvest. A church that meets needs is a needed church. God is calling us to meet the needs of the latchkey children, abused children, all children. Finally, challenge them and teach them to aggressively pursue faith and God. What do you want for your children and grandchildren? We must see them committed to the Lord. God wants them to desire to be prophets and priests, not baseball players or doctors. We must teach them to minister before the Lord. God used Samuel, and He will use our children. If we are to be a successful generation we must make a radical change. This is the most abundant harvest field. Our kids have been ministered to this week. We have ministered to 475 with 36 saved, six sanctified, and 20 filled with the Holy Ghost. We have challenged them and desire that you do also.”

7:33 A large group of children wearing T-shirts, which read “Kids Can,” took the stage. They had been with an instructor 5 1/2 hours and were now going to perform a program called “Kids of the Book.” They did hand motions of Old Testament characters and events, and quoted them for the Assembly. Then they gave statistical reports on children of the world and sang “There’s a World Out There.” Luke 8:16 was quoted and the children sang “Open the Window of Your Heart.”

7:46 Brother Wilson asked the Assembly if we are listening to the cries of children, and commended them for the good program.

7:48 Brother Wilson asked the Assembly to tell Brother Murray that we love him. The Assembly gave him a standing ovation.

7:49 Brother Murray spoke to the young people about his excitement about them going into the harvest. He told us that we are still challenged to go into the harvest. “The response must be now because it is urgent that we go now. I think you are receiving the challenge.”

He gave some statistics of the Mormons, the people of two books, and we are the people of one book. “We must go into the harvest more than they. Our passion is the harvest, not a theme or a program. We shall go into the harvest by the grace of God. Now, we are bringing 150 young people to Cleveland to teach them about going out into the harvest. Young folk are coming with tears, and we are going to try to equip them. Perhaps we will call it the World Harvest program. Spiritual formation is the main theme for the campus. Three months will be spent on campus and the rest in practical ministry.”

He challenged the young people to listen to the Lord. Many are getting involved and wanting to go and work for the Lord. He asked how many want to go into the harvest, and almost every young person responded yes. The people will be chosen and approved, but only 150 will be selected. The school will begin in 1995. We want the young people to be trained. He asked the Assembly to give money to this endeavor and said that he and Sister Murray had already given the first \$1,000. He told us that he believed that there were at least 1,000 others who would like to do the same. He asked again for the delegates to come and give their pledges or money to support the program. Clerks took the names of those that would support the program. “We must turn to the harvest; this is not an option—we must.” The offering plates were passed as the pledges were given.

8:12 Song: “I Surrender All,” Wayne Hall, Tennessee.

8:18 Brother Wilson talked about the Prayer Federation and that the young folk have been praying. “We are going to celebrate Jesus tonight.” The Assembly held hands and prayed for the remaining part of the program.

8:23 During the first worship song banners came from all over the building and filled the hall. A group of young ladies dressed in white did a choreographed presentation to “We Give Praise to the Lord.” Songs: “We Celebrate the Greatness of Our Lord,” “Jesus Is Alive,” “The Name of the Lord Is a Strong Tower,” “Praise You.”

(Great celebration and worship was evident. One took the church flag throughout the Assembly.)

8:50 “Are We Ready?”—message by William M. Wilson, Tennessee. (This message printed in the October 22 and November 5, 1994, issues of the *White Wing Messenger* is available on audiotape tape from the White Wing Publishing House and on videotape from the Voice of Salvation.) 2 Timothy 4:6-8; Matthew 24:42, 44, 46-51. We must remember our roots: Abraham, David, Jesus, the church of Acts, John Wesley, and Pentecostal churches. Brother Wilson talked of things that he was ashamed of and things that he was not ashamed of. He asked us to give a clap for those gone before us. Are we, the church of 1994, ready for the harvest? Brother Wilson sang the fourth verse of *Amazing Grace* and related that 2,000 souls are sentenced to hell as we sing just that verse. There is a harvest going on and God is ready, but are we? Have we really repented? Are we ready to make a turn as we leave this Assembly? We must change as we go. Are you ready to turn from selfishness, pride, self-centeredness, or greed? Are you ready to turn away from anything that would grieve the Holy Ghost? Are you willing to turn from the secondary issues? Are you willing to turn from anything that would hinder your church? Are you willing to turn from fear, doubt, or discouragement? Are we ready to take our place?

Three questions:

1. Are we ready to commit our lives to the harvest? Will we wade through the muddy waters of life? Are we ready? 1 Samuel 14:13. Tonight, some of you are running from what God is calling you to do. But God is saying come out of hiding and preach. Some are afraid, some worldly, some angry, some prideful, but God knows where you are. Are you ready to commit your life? Some of you young people are in school, hiding, and the Holy Spirit wants you to come out and be used.

2. Are we ready to share the gospel? The story of Ahimaaz and Cushie was related. We must learn what we are talking about. What is the message we will take? We need to be “gospelitized.” The gospel is the story of God’s love. The gospel is that Satan was defeated at Calvary by Jesus. We are free. The gospel is that the manger is empty, the cross is empty, the tomb empty, but heaven is full. If you will admit that you are a sinner and ask God to forgive you, He will. If you believe with all your heart, He will come in and you shall be saved. Every time we hear the gospel, we should be reminded that God loved us enough to let Jesus die for us.

3. Are we really ready to commit to Jesus tonight? God is lifting Jesus, so preach Jesus. In every page of the Bible you will see Jesus. Time is fading fast. The end-time is upon us. We will not be harvesting under starry nights and clear skies. We are facing storms. 2 Timothy 3:1-6; 1 Timothy 4:5. The Lord is calling us to the harvest in spite of the storms. In the 1980s people began predicting the exact time of the return of the Son of God, despite the fact that no one knows when He will return. People were

numb to the fact that He was coming. He will descend from heaven and we will go (1 Thessalonians 4:16). Every eye shall see Him. He will come for those who look for Him. We will sit down at the marriage supper, and we will see Him as He is. He will be called King of kings, and Lord of lords, and every ungodly thing will be put under His feet forever. But are we ready? Matthew 24 says that the evil servant will not be ready, the second got drunk with the drunkard. Are you ready to leave this world? Are you bound by worldliness? Earth is not our home, it's either heaven or hell, Jesus or Satan, God forever or separation from Him. Is gravity pulling you down? Are you strapped and held to earth by wrong relationships, greed, bitterness, entertainment, trivial things, religion, and religious gossip? It is junk. Let Jesus fill your heart and soul. Some are held by pornography, ungodly habits, and division in the family. If you are held to the earth, Jesus has a better way and can break the chains that bind you. Are we ready? Revelation 19:7. There will be a people who are ready. Are you hiding in a cave or wallowing in a pit? Are you ready to surrender and fight the devil? Do you have the wedding garment on? If Jesus came tonight, are you ready to see Him? Pray for the souls that sit in this congregation tonight. You can be free tonight, for whom the Son sets free is free indeed.

Brother Wilson declared that God will deliver.

9:42 Song: "You Can Use Me."

The altar filled as the altar workers faced the congregation and prayed for the needs of every seeker. Music was provided by Kevin Seaton, Tennessee, and the worship team.

Experiences:

Saved: 5

Sanctified: 5

Holy Ghost: 5

Sunday, July 17, 1994 Morning

9:19 Brother Murray begins with announcements.

9:20 Neal Wright, Louisiana, directed praise and worship. Song: "Bless The Name of Jesus." Scripture: Psalm 47. Song: "I Will Praise Your Name." Scripture: Psalm 103:1-4. Song: "Praise Him."

9:35 Ministerial Aid Accountability Report was given.

Ministerial Aid/Church Benefit Accountability Report June 1, 1993—May 31, 1994

The Ministerial Aid Department has had a very active year. The committee approved 46 applications for the year as follows:

Retirements: 22

Disabilities: 8

Widows/widowers: 16

As of May 31, 1994, a total of 799 were receiving benefits as follows:

Retirement: 449
 Disability: 146
 Widows/widowers: 204

The total amount of benefits distributed for the 1993-1994 church year was \$1,083,272.50.

Ministerial Aid Fund Status

All funds or benefits, as authorized by the General Assembly, are to be paid from the tithe fund, and paid only as a gift *if funds are available*.

Retirement Plan(s)

United of Omaha still maintains the tax-sheltered annuity and deferred compensation program that we have had with them since the mid-1970s. As of May 31, 1994, we have 253 active TSA policies with a total of \$3,208,774.76.

Also, as of May 31, 1994, we have 450 deferred compensation policies with a total of \$2,774,156.18. August, 1992, was the last annual contribution made to this program by the church.

Church Benefit Association

A group life insurance plan has been administered by the Church Benefit Association and Life Insurance Company of North America since March 1, 1985.

LINA was carrying 2,200 certificates on church members and/or families, on group term policy GL-9103 until January 31, 1994, when it was canceled due to continued loss over the last several years. CIGNA agreed to allow any member currently insured on GL-9103 (old policy) to transfer to group term policy GL-15748 (new policy) with higher premiums, but decreasing coverage according to age without going through underwriting procedures.

After mailing three different letters to each member and printing two notices in the *White Wing Messenger* over a four-month period of time concerning transfers from policy GL-9103 to policy GL-15748, 936 certificates on church members and/or families were transferred. We had 108 members that requested whole life insurance.

From June 1, 1993, through May 31, 1994, Church Benefit Association has processed 78 death claims and LINA has paid \$150,095.25 (including interest) to beneficiaries.

Ministerial Aid's Projection

The Ministerial Aid Department believes it has a new retirement program that will be beneficial to all ministers that participate. It is hoped that through this plan our ministers and families will be better prepared for the day of retirement.

Respectfully submitted,

BILLY MURRAY, CHAIRMAN
 ADRIAN L. VARLACK
 WILLIAM M. WILSON
 PERRY E. GILLUM

EDWARD L. JONES, DIRECTOR
 JOSÉ REYES, SR.
 ELWOOD MATTHEWS

Commendation For Bishop Edward L. Jones

Whereas

Bishop Edward L. Jones has served the Ministerial Aid Department on two occasions as its director, and,

Whereas

his faithfulness, gentle manner and wisdom has blessed our people throughout the world,

Now therefore,

the Ministerial Aid Committee hereby recognizes and commends Bishop Edward L. Jones and his wife, Burlena, for their faithful and dedicated services to the ministry of the church, and specifically to the ministerial aid recipients.

Dated at the General Offices of the Church of God of Prophecy this 22nd day of August, 1994.

Ministerial Aid Committee

The General Moderator called for questions.

9:45 Tulio Rodriguez, New York, asked about the insurance policy.

The committee responded to the question by saying that under the group term policy, the company reserves the right to cancel the policy at any time.

The committee assured the Assembly that the church does not make any money on this policy. The church only administers the policy.

The report was accepted by acclamation.

9:52 General Properties/CPMA Committee Report read by John Pace.

**Report Of The General Properties/CPMA Committee
To The 88th General Assembly**

We wish to express our thankfulness for the Lord's blessings upon our deliberations in the decisions we have been called upon to make during the past two years. It has been our desire to be good stewards of that which the Lord has entrusted to us.

The admissions building on the Tomlinson College campus was sold. The Tomlinson College northeast dorm was sold, as was the property located in Bradley County legally described as 41 E Map, C Group, 1.1 parcel, Crown Street. Also sold was a small parcel of land in Culberson, North Carolina. The Laurel Springs property, originally purchased as a home for General Overseer Billy Murray, was sold.

At the request of the Administrative Committee, an appraisal was conducted of the tabernacle property. An appraisal was also received on the property and industrial building located at the corner of Mouse Creek Road and Mimosa Drive, formerly used as a maintenance building.

The men's dormitory at Tomlinson College was offered as a temporary dormitory for the Lee College students displaced by a fire in one of their dormitories.

It was agreed for Cleveland City Schools to lease the Tomlinson College gym/chapel building for at least one year, beginning with the fall, 1994, school year, for an "alternative school."

Regular maintenance continued on the General Headquarters building, Tomlinson College campus, and the residences of the General Overseer and the General Overseer Emeritus. Maintenance at Tomlinson College included re-roofing the music and library buildings.

We appreciate the kindness displayed as we sincerely endeavor to do our best for God.

Respectfully submitted,

BILLY MURRAY, CHAIRMAN
EDWARD L. JONES
JOSÉ REYES, SR.

JOHN PACE, SECRETARY
HENRY O'NEAL
PERRY E. GILLUM

Brother Murray said the report was an information report. He also told the Assembly to feel free to contact the committee if anyone disagrees with the actions of the committee, for the committee is trying to act in the best interest of the general church. All reports will be in the Assembly Minutes.

Report accepted by acclamation.

9:58 Administrative Committee came forward and presented the last section of their report dealing with the frequency of the *White Wing Messenger*. Report read by Jerlena Riley.

White Wing Messenger—Frequency

This committee would like to express its appreciation for the valuable services rendered to the church through our official publication the *White Wing*

Messenger (all languages). Over the years, the *White Wing Messenger* has been published at various intervals (weekly, biweekly, monthly, and bimonthly) due to cost and other factors. Since the church Publishing Committee is authorized to establish the yearly subscription rate, we recommend this committee, in consultation with those directly involved in producing the *White Wing*, be allowed to use their discretion in the frequency of our official publication.

This recommendation was accepted by acclamation.

10:01 Brother Murray announced the following statistics: saved 19, baptized in water 20, sanctified 12, filled with the Holy Ghost 27, healed 1, and called into the ministry 1. The Saturday night offering/pledges was approximately \$129,000.00. The Assembly expense offering was \$45,000. A conservative estimate of attendance was 12,500.

10:10 Adjustments in appointments made Saturday. Nelson Torres, from Puerto Rico, will be pastoring. Temistocles Caycho will be serving as overseer of Uruguay. Rubén Morales M. will be going to serve as overseer of Puerto Rico.

10:13 Appointments made.

APPOINTMENTS BY GENERAL OVERSEER

ASSEMBLY COMMITTEE FOR BIBLICAL DOCTRINE AND POLITY (formerly the Questions and Subjects Committee): John Pace, Melvin G. Hyatt, Aston R. Morrison, Hector Ortiz, Rubén Morales M., Donald Knoblich, Clayton Martin. Ad hoc researchers: Roger Justiniano, Dennis Pain, Miguel A. Garcia Zarceño

ASSEMBLY COMMITTEE FOR FINANCE AND STEWARDSHIP (formerly the Ways and Means Committee): Henry O’Neal, Donald Newlun, Michael R. Farien, David Green, Jack D. Wilkinson, Miguel A. Mojica, George E. Thompson, Jr.

GENERAL APPOINTEES

- Administrative Assistant.....Perry E. Gillum
- Administrative Assistant and Ministerial Aid DirectorAdrian L. Varlack
- Administrative Assistant and Spanish Voice of
 Salvation MinisterJosé A. Reyes, Sr.
- Financial Director.....Jerlena Riley
- White Wing Publishing House Business Manager/
 Director of the World Language Department.....John Pace
- Assistant Editor of the *White Wing Messenger* /
 Sunday School Literature EditorRichard E. Davis
- World Mission SecretaryRandy Howard
- Communications Department Manager.....Thomas Duncan
- Voice of Salvation Minister and Evangelism DirectorWilliam M. Wilson

Director of Youth and Children’s Ministries/

- Sunday School SecretaryH. E. Cardin
- Director of Women’s Ministries/CPMA/Pastoral CareCatherine Payne
- Center for Biblical Leadership DirectorOswill E. Williams

MISSION REPRESENTATIVES

- Asia, Australia, South Pacific.....Daniel J. Corbett
- AfricaSherman O. Allen
- Caribbean and Atlantic Ocean Islands.....Arthur C. Moss
- Europe and Middle EastChris J. Stathis
- Mexico and Central America.....Felix Santiago G.
- South AmericaErasmio Fabian

STATE OVERSEERS

- Alabama.....Hugh R. Edwards
- Alaska.....Milton Gardner
- Arizona and Nevada (South)José M. Rivera
- Arkansas and OklahomaSamuel Clements
- California (North) and Nevada (North).....Damous E. McGee
- California (South)Larry Wilson
- California (Spanish)David M. Arias
- Southern New England States
(Connecticut, Massachusetts and Rhode Island)Willie R. Boone
- FloridaCharles C. Lanter
- GeorgiaLanis Lewis
- HawaiiRick Frasure
- Idaho, Oregon, and Utah.....L. V. Jones, Jr.
- Illinois and WisconsinJerry P. Smith
- IndianaH. Wayne Hall
- Midwest Region (Iowa, Nebraska and Minnesota).....Fred A. Lawson
- Kansas and Missouri.....Charles C. Winchester
- KentuckyA. J. Coalter
- Louisiana and MississippiJ. E. Brisson
- MichiganBenny Hart
- Mid-Atlantic Region (Delaware, New Jersey,
District of Columbia, and Maryland including all
of Delmarva peninsula)Edward L. Jones
- Northeast Region U.S. (Spanish).....Mario Gandia
- Northern New England (Maine, New Hampshire
and Vermont) and New YorkRufus R. Rogers
- Northwest Region (Montana, Wyoming, North Dakota,
South Dakota).....Richard Morrow

New Mexico, West Texas, and Colorado	Raul Torres
North Carolina	Elwood Matthews
Ohio	Harold Parker
Pennsylvania	Cervin McKinnon
South Carolina.....	Ray P. Payne
Tennessee	Eugene Weakley
Texas (East).....	James Stone, Jr.
Virginia.....	Fred S. Fisher
Washington	Robert A. Murkerson
West Virginia.....	Ronnie E. Prosch

NATIONAL OVERSEERS

Africa

Benin, Burkina Faso, Ivory Coast, Liberia, and Togo	Sherman O. Allen
Botswana	Basil (Bill) Richards
Cameroon and Zaire.....	Levi Clarke
Kenya, Rwanda, Tanzania, and Uganda.....	Hubert L. Martin
Nigeria and Ghana	T. A. McCalla
Sierra Leone.....	Joseph Sesay
Republic of South Africa (Afrikaans and Bophuthatswana).....	Barend P. Botha
South Africa (Zululand, Natal, and Lesotho).....	Elliot Q. Mawela
South Africa (Transkei and Ciskei)	Monde R. Kota
Swaziland.....	Enock T. D'Lamini
Zimbabwe, Malawi, Mozambique, and Zambia.....	Kenneth Nyamhuka

Asia, Australia, and South Pacific

Australia, New Zealand, and the Samoa Islands	Richard L. Guy
India	D. Joseph
Indonesia.....	Kalmen Nainggolan
Japan, Korea, Taiwan, and Pakistan.....	Daniel J. Corbett
Malaysia and Singapore	Paul Selvadurai
Philippines.....	Rogelio D. Justiniano
Thailand.....	Boonyong Bureenok

Caribbean and Atlantic Ocean Islands

Bahamas.....	Brice H. Thompson
Bermuda.....	Charles Fubler
Cuba	Roberto Lam Enrique
Dominican Republic	Juan Valera Basora
Haiti	Jean E. Vital-Herne
Jamaica and Cayman Islands	Arthur C. Moss
Virgin and Leeward Islands, French West Indies, Dominica, Netherlands Antilles, and Surinam	Amos W. Carty, Sr.

Puerto Rico	Rubén Morales M.
Trinidad and Guyana.....	Stanley E. Knights
Turks and Caicos Islands.....	Franklyn R. Williams
Windward Island Nations	Edward C. Payne

Europe and Middle East

Cyprus and Israel.....	Antonios Charalambou
Egypt.....	Samir Shehata Rizk
Finland, Germany, and Holland	Clayton Endecott, Jr.

Greece and Bulgaria.....	Chris J. Stathis
Russia, Ukraine, and Baltic States	John Doroshuk
Spain and Portugal	Juan Agosto
United Kingdom, Belgium, and France	Lesmon R. Graham
Evangelist to Eastern Europe.....	Chris Shiakallis

Mexico, Central and South America

Argentina	Francisco Lopez Paz
Bolivia	Alberto Garcia
Brazil	Daniel Felipe S.
Chile.....	Armando Dorantes
Colombia	Arnulfo Cediell
Costa Rica	Flavio Rosario
Ecuador.....	Jose Luis Guerrero
El Salvador	Miguel A. Garcia Zarceño
Guatemala and Belize.....	Jorge Marrero R.
Honduras.....	Jerry Madrid
Mexico.....	Ruben Carmona A.
Nicaragua	Felix Santiago G.
Panama.....	Felix Santiago G.
Paraguay	Hernan E. Toledo C.
Peru.....	Erasmio Fabian
Uruguay	Temistocles S. Caycho
Venezuela.....	Miguel A. Mojica

North America

Canada (East).....	Aston R. Morrison
Canada (West)	Vernon Van Deventer

Brother Murray exhorted the appointees and the laity to work together. He said we need to work together and not prejudice each other.

10:32 Prayer led by Brother Murray.

10:38 Brother Murray requested Rufus Rogers, Cervin McKinnon, Elwood Matthews, Eugene Weakley, and Lanis Lewis to come to the platform, to share what “Turning to the Harvest” would mean to their ministry.

Brother Murray then recognized those retiring from general appointment: R. Wayne Allen, Jesse C. Cagle, and Henry O'Neal. A gift (plaque) was given to each of them. An applause of appreciation was given by the Assembly.

Cathy Payne called for Brother and Sister Murray to come to the platform, to honor them for their ministry. She presented gifts of books and a \$6,010 love offering from the Assembly.

Sister Oma Lee Murray testified of the Lord's sustaining power and grace.

10:54 Excited about this Assembly's challenge, Eugene Weakley, Lanis Lewis, Cervin McKinnon, Rufus Rodgers, and Elwood Matthews each shared their vision for the challenge of *turning to the harvest*.

11:06 Brother Murray called for the Resolution Committee to give a concluding resolution.

88th General Assembly Resolutions Committee

Preamble: "We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: Which when they had read, they rejoiced for the consolation" (Acts 15:27-31).

In the midst of a time of diverse opinions in the New Testament church, the wisdom of God gave divine direction through the intervention of the Holy Ghost. Thus led, the early church sent out a written epistle of what had transpired to the local churches who were not in attendance at that meeting. The Scripture declares that those churches rejoiced for the consolation they were given by both the action of that meeting and for the spirit in which the action was achieved.

In light of that example we have endeavored to express what has seemed good to the Holy Ghost and to us during this General Assembly.

God has repeatedly declared to us in this General Assembly His present harvest activity, even to the extent of multiplied thousands—upwards of 54,000 daily—coming to Christ. We therefore acknowledge the divine direction that God has given to the leadership of the church in recognizing as our priority turning to the harvest. We endorse the "Turning to the Harvest" communique which reads:

"Many things clamor for our attention; consequently, it is easy to become distracted from what is important. We confess that much of the time, the harvest of souls for whom Jesus died has not been our priority. Now, in repentance for having allowed distractions to divert our minds from souls who are perishing, we resolve to turn from all that is trivial to our primary task of getting this glorious gospel to a lost world. By God's grace, we here-

by commit ourselves to be a correctly focused people engaged in the harvest into which Jesus has sent us. His promise is, “And, lo, I am with you always” (Matthew 28:20).

In light of this preamble, the inspiration of the above communique, and what we have been impacted with during this General Assembly, we feel the Lord is pleading with the worldwide church to awaken and join Him in His passion for His kingdom harvest.

We are committed to make it our number-one priority to bring mankind into fellowship with Jesus Christ, and to work in concert with other Bible believing Christians in the essential work of kingdom ministry.

Respectfully submitted,

RICHARD L. GUY
HERNAN TOLEDO
JOSEPH D. ALDRED
HUBERT L. MARTIN

CHRIS J. STATHIS
JERRY MADRID
WINSTON REID
EDWARD L. JONES

The Assembly stood in agreement with the resolution.

11:13 Brother Murray thanked all those who helped and worked during the Assembly.

11:19 Bahamas Tabernacle Concert Choir sang “Grace and Mercy.”

11:30 “Ministering From His Power”—a final challenge from the General Overseer (1 Peter 4:11).

“If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen” (1 Peter 4:11).

Abiding in Him, engulfed in His power—then we will not be ministering from our own limited abilities, but from His unlimited, infinite ability. His ability, infinite ability—we cannot fathom it with our human understanding; yet we know it is so. He is able to do immeasurably beyond what we can ask or think, and He does it as Paul said, “. . . according to the power that worketh in us” (Ephesians 3:20). Paul further described this as a working that worked in him mightily (Colossians 1:29).

If we are to *turn to the harvest* with real effect, as has been projected in this Assembly, it is an absolute necessity that we become engulfed in this power. Otherwise what we have talked about will be viewed as just another church promotion or program. That must not happen!

During a time of prayer during the week of fasting and prayer for this Assembly, on June 17, a new picture flashed into my mind from the scripture in Hebrews 1:3, where the writer described Jesus as “upholding all things *by the word of his power*.” We are inclined to say that He is upholding all things *by the power of His Word*, and I’m sure it would not be altogether incorrect to say this, but the scripture says, “*by the word of his power*.”

As I knelt in prayer, I envisioned something of a fixed radiance which I viewed to be God, and projecting from this awesome radiance was an extension which was His Word. Then I saw it as *the word of His power*, the power being God Himself. But He desired to communicate with His creation and the means was by the Word. So the Word proceeded from His eminence, from His very being, from the very Source of *all power*. I then envisioned us, being engulfed in that same Power with our ministering proceeding from this great Radiance which I perceived to be God.

When Jesus spoke, He spoke with power, with authority. It was an authority that had the backing of all power in heaven and in earth. And this is the power into which He invites us to come, by which we are to be engulfed. Jesus described it as *abiding* in Him. I have tried to fathom this relationship wherein He said, “If ye *abide in me*, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7). *Abiding in Him, living in Him*—we know that *in Him* is all power, *in Him* is infinite love, *in Him* are hidden all the treasures of wisdom and knowledge; indeed, *in Him* dwells all the fulness of the Godhead. It is no wonder that Paul could write, “And ye are complete *in him*” (Colossians 2:10).

Outside Christ we are incomplete. To place our trust in anything or anybody, apart from Jesus, is to have a misplaced trust. We must ask ourselves whether our trust has been completely in Him and in Him alone. Paul wrote to the Philippians about how he had suffered the loss of all things in which he had trusted in order to *win Christ* and to be *found in Him*. He had trusted previously in his faithfulness to God’s Word as it had been interpreted to him. Concerning keeping God’s law, his testimony was that he was “blameless” (Philippians 3:6). To Paul this had assured him of his relationship with the Lord. However, he was mistaken. While he knew God’s laws well, he did not know God.

Keeping divine rules does not insure divine relationship, but having this relationship wherein we are abiding *in Christ* will assure faithfulness to His Word. If following divine rules brought us into union with God, then salvation would be of works, and righteousness would be of the law. Then Christ would not have had to come and suffer as He suffered.

I recall being taught when younger that if I was faithful to the teachings of the church and the Advice to Members that this would ultimately assure my perfection. I know it could be argued that I was taught correctly if, for example, I had understood the teaching of “holiness” correctly; this being that there could be no holiness apart from Him who is holy—thus, the necessity of abiding in Jesus in order to observe holiness. Regrettably, this was not the emphasis at that time so much as it was a matter of things I ought to do and things I ought not to do in order to have that holiness without which no man would see the Lord.

Paul wrote, “For ye are dead, and your life is hid with Christ in God.” If we are living *in Christ*, we are living in holiness, and the fruit of holiness

will be manifested in our lives. Those who are dead to sin will no longer live in sin. If we are living *in Christ*, we are living *in love*; then it is not difficult to have fervent love for one another. Self-centeredness will be gone. It is not possible to live *in Christ*, to live in love's Essence, and not to care deeply about others. We will care how our conduct and manner of living affects them. We will be troubled in our spirits when we know that what we are doing is offensive to a fellow Christian for whom Jesus cared enough to die at Calvary. While we are attempting to make some corrections in judgments that seemed too harsh, some appear to be flaunting their liberties to thus become stumbling blocks to fellow members of the church. It is wrong to be inconsiderate of your brothers and sisters. I would urge each of you not to use your Christian liberty to satisfy fleshly vanities. Rather, make certain that you are crucified with Christ so that fleshly vanities no longer exist. Some seem to be saying, "I don't care what so-and-so thinks, I'm going to express my liberties." "I don't care" should not be in the vocabulary of a Christian. Paul exhorted the Galatians not to use their liberties for an occasion to the flesh, but by love to serve one another (Galatians 5:13). *Be one another's servants!*

To live in Christ is also to live in His power—to live in His authority over all the power of Satan. As we turn to the harvest, we will be assaulting his kingdoms wherein millions remain enslaved. Without realizing it, many have been working for him who now, as they make this turn, are going to be assaulting his strongholds. They have served Satan's purposes by being faultfinders, slanderers (accusers of the brethren), continually agitating, stirring up strife within the church. Some of this has been done under the guise of being "guardians of the faith." Since our last Assembly some of this has turned into open rebellion as they now go about openly trying to draw away disciples after them. I feel deep pity for these who have allowed themselves to be overcome and who by distorting the truth, indeed, by outright fabrications, have deceived some good people. Let us continue praying earnestly for all of these lest they be lost forever.

I suppose the soil was fertile for these things to take place. Whenever soldiers are not aggressively assaulting the enemy, they are likely to begin disputing among themselves and are apt to start attacking one another. This is the reason we now must turn to the harvest with passion. And we must do so with a power we have by abiding *in Christ*. His authority over Satan is the only authority we can exercise. That is the reason we go in the name of Jesus; which is to say, "in the authority of Jesus."

In fact, the source of all our victories over Satan's power, over his domination of those needing to be set free, is in our being one with Christ—living in Him, abiding in Him. To the Galatians Paul called it being baptized into Christ. He said, "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27). Now we believe that baptism is immersion; so, the apostle here is speaking of our being immersed into

Christ. Have we been guilty of accepting “sprinkling” for baptism, of proceeding from a sprinkling of His power? For turning to the harvest with the power to assault the gates of hell and bring forth Satan’s captives into the glorious liberty Jesus bought for them at Calvary, more will be required than a *sprinkling of power*. We must be immersed in Jesus, immersed in *All Power*, with our ministry proceeding out of that power.

“And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest” (Hebrews 8:11). When Moses ascended the mountain at Sinai, the people could not go with him; they had to stay at the base of the mountain. He alone was to come into God’s presence. Then he would deliver to the people what he had received from God.

When Moses descended from God’s presence, his face shone to where the people were afraid to come to him, and it was necessary for him to put a veil upon his face in order for him to deliver to them what he had received from God. But now in Christ we can, as it were, all go up the mountain; we can all know Him, from the least to the greatest. All our faces can shine.

The unity now being needed for the body of Christ cannot be attained apart from this kind of relationship with Jesus. He prayed, “As thou, Father, art in me, and I in thee, that they also may be one *in us*: that the world may believe” (John 17:21). More is involved in this relationship than merely verbalizing a covenant formula for church membership, although I hold this covenanting together which we have done to be important. I took that covenant 52 years ago this month, and it is more meaningful to me today than it was then. It is just that oneness with Jesus is not automatically attained by reciting certain words contained in a certain formula. Those people at the base of Mt. Sinai repeated a covenant formula, but they did not know the Lord.

The union we are needing now in Christ must be a work of the Holy Ghost. Paul’s reminder to the church at Corinth was “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit” (1 Corinthians 12:13). It was an emphasis upon the oneness in their relationship where Paul wrote to the Galatians, “For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:27, 28). O the power of this immersion into Christ as we yield ourselves completely to the Holy Ghost!

I recall an illustration by Brother A. J. Tomlinson of the iron which is placed in the fire of a blacksmith’s forge. As the heat is intensified, the iron begins to glow. Soon it assumes the color of the fire. At this point, the iron becomes very malleable. He described this as the iron in the fire and the fire in the iron. Is this not what is depicted when we speak of our being *in* Christ and of His being *in* us?

Jesus' baptism is with the Holy Ghost *and with fire*. Right now we should ask, "Where is the fire?" Where is the passion? Jesus could testify, "The Spirit of the Lord is upon me, because he hath anointed me . . ." (Luke 4:18). Peter testified, "How God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38).

In Mark's account of Jesus' wilderness experience, where our Savior defeated Satan's attempts to pull Him away from His mission, he writes as follows: "And immediately the Spirit *driveth* him into the wilderness" (Mark 1:12). We often refer to being directed by the Spirit or led by the Spirit, but Mark uses a more forceful term of being *driven* by the Spirit. Is this not the compelling urge we are feeling today? To be *driven* by the Spirit denotes a divine urgency.

Being Spirit-driven will create a willingness to make personal sacrifices in order to reach perishing people before it is too late. The harvest field is actually a battlefield, and on a battlefield there are casualties. Satan knows already what has been taking place in this Assembly, and he is scheming to stop this harvest-thrust by whatever means he can. As Paul felt driven by the Spirit to turn to the Gentile harvest, he encountered severe opposition and persecution, but he considered the offering of one's body as a living sacrifice to be his reasonable service (Romans 12:1).

For Paul this reasonable service was to be beaten with stripes five times, to be beaten with rods three times, to be stoned, and to suffer shipwreck. He described some of his trials further as "In weariness and painfulness . . . in hunger and thirst, in fastings often, in cold and nakedness" (2 Corinthians 11:27). Was it "reasonable" for Paul and thousands of others to suffer martyrdom as the result of being Spirit-driven? To the Philippians he wrote, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel" (Philippians 1:12). His testimony to the Ephesian elders who came to him at Miletus was, "Neither count I my life dear unto myself" (Acts 20:24).

Many today continue to offer themselves as *living sacrifices*. As I travel and see people who have left families and friends to go thousands of miles from home to labor in God's great harvest, some of them at great danger, my spirit is stirred, and I feel enriched to be in fellowship with them.

I have no desire to return to the day when success in the church was viewed by one's appointment or by material achievement, often in competition with others to see who could have the finest cars, parsonages, or other buildings. A fascination with materialism has nothing in common with fasting, praying, weeping for the lost. Ten years ago, in 1984, we were called upon by God to repent.

Some may argue that this condition did not develop overnight and that it will not be corrected suddenly. May I counter that argument with this thought? The church is comprised of individual members, and the nature of the church is reflected in the nature of an individual. An individual, we admit, does not back-

slide overnight. Failures begin to appear gradually in different areas of his relationship with the Lord, and his spiritual weakness becomes more apparent as time goes on, until finally it is acknowledged that he is backslidden.

That same person, however, when convicted by the Holy Ghost, can have an immediate turnaround. It does not require months wherein his relationship with the Lord is gradually restored. It is not a self-improvement plan that will do this. It is a work of the Spirit.

An individual is born again, not gradually over a period of months or years, but it is an instantaneous experience. I do not believe the church will *turn to the harvest* until it experiences a *new birth*. This *new birth* will occur only through Holy Ghost conviction.

If this conviction has seized our hearts in this Assembly, we will be able to notice a real change. I believe where there is a core group that experiences real change, that group can travail before God until Holy Ghost conviction will seize others, and then for them also there can be immediate repentance and change. The process can spread throughout the church.

There is hope for us! There can be change, not gradually, but suddenly! This change will cause us to *turn to the harvest*. That's where Jesus' heart is, and that's where ours will be. Becoming one with Him, we will minister with His authority over all the power of the devil, with His love for those who now are unlovable; we will go with Heaven-born compassion, being *driven* by a sense of urgency. Are you ready to become a living sacrifice? God requires it! We must not fail Him!

(Brother Murray asked the congregation to make a commitment to the Lord and to fill out a commitment card.)

12:20 Ronald M. Scotton led the congregation in "I'll Say Yes, Lord, Yes" as the congregation brought their commitment cards forward and laid them on the altar.

12:24 All members of the headquarters staff and Brother Murray's family came to the platform.

12:40 Announcements were made regarding the Presbytery Meeting on Monday. Brother Murray introduced his family.

12:41 Closing prayer.

12:43 88th General Assembly was officially adjourned.

**REPORT OF THE ADMINISTRATIVE ASSISTANT
TO THE GENERAL OVERSEER
AND COMMUNICATIONS MINISTER**

August 1, 1993—May 30, 1994

I thank the Lord for good health and strength to serve Him and the church as Administrative Assistant to the General Overseer and Spanish Communications Minister.

God's has been seen in a very special way in the development of the work this year. At a time when we have been celebrating the twenty-fifth Anniversary of the Spanish Voice of Salvation, we have been busy reaching souls through special services. We are now broadcasting 588 times every week through 250 radio stations. Twenty-five countries in the Americas and in the Caribbean area are reached through local radio stations. Also, many countries are reached in Europe and Africa through the four short-wave networks that also carry our program.

In addition to radio stations, tapes of the program are sent to local churches in the Untied States, and in some countries where airtime cannot be acquired, but where the need of these programs exists. In particular, they are using the Bible studies in audio and videotapes.

Our television program, *Compartiendo el Pan de Vida* (Sharing the Bread of Life), is being broadcast in eight countries on 35 channels, totaling 75 times every week. This ministry has proven to be an effective tool in reaching the lost and edifying God's people. Many are the testimonies received from our audiences.

During the National Religious Broadcasters Convention (NRB) I was re-elected to serve as member of the Board of Directors and also as member of the NRB International Advisory Committee. At the South American Communicators convention, I was selected to serve as president of the Reference Committee of COICOM, an organization that gathers Christian communicators in this area.

I am serving as president of the Advisory Committee of AME, a newly created organization that has as members Hispanic Evangelical leaders in the United States. I served as member of the Hispanic Commission of the National Association of Evangelicals (NAE), and as a member of the International Committee of Reference for New Life 2000, and served as Communications director of the A.D. 2000 Committee for Latin America.

I was blessed by my brethren in Costa Rica, Peru, Cuba, and Idaho as we shared God's blessings in their conventions this year. I visited the countries of Israel, Bolivia, Peru, Panama, Nicaragua, Costa Rica, El Salvador, Honduras, Puerto Rico, Guatemala, Ecuador, and Greece.

Sermons preached	100	Baptized in the Holy Spirit	46
Saved	519	Baptized in water	4
Sanctified	126	Homes visited	22
		Conventions attended	4

I have served as a member of the following committees: Administrative, Communications, Ministerial Aid, Editorial Committee on Church History, Polity and Doctrine, the General Properties/CPMA, World Mission, the Harvest Committee, and the Assembly Task Force.

Respectfully submitted,

JOSÉ A. REYES, SR.

**REPORT OF ADMINISTRATIVE ASSISTANT/
HUMAN RESOURCES DIRECTOR/
GENERAL OFFICE AND PROPERTIES DIRECTOR**

It has been an exciting year to have been involved in the gospel work of our Lord. To have been called upon by the church to serve as administrative assistant to the General Overseer, as well as human resource director, and general office and properties director has been a pleasure. I am most grateful for this opportunity to be a member of the World Headquarters leadership team.

As administrative assistant, I have worked very closely with the General Overseer in the broad-based work of his office. In so doing, I have had the pleasure to work closely with the state/national overseers, assisting them when needed.

I have also directed and managed the office of human resources, as well as general office and properties director. The administration of these departments has been completed within the assigned budgets. I have prepared 1994-95 proposed budgets for all departments for which I am responsible.

In civic affairs, I have represented the global church in numerous local, state, and national functions. Presently, I am serving as a member of the Cleveland/Bradley Chamber of Commerce and as a United Way board member where I am a member of the Mayor's Blue Ribbon Committee.

I have served as chairman of the Assembly Task Force with the following appointed staff: Edward L. Jones, José A. Reyes, Sr., Elwood Matthews, Adrian L. Varlack, Ray P. Payne, Michael W. Willingham, and Henry O'Neal. These individuals are chairpersons of the Assembly Task Force's seven divisions and have superbly directed their work.

I am in the pre-planning stages of putting together an official delegation to attend the World Pentecostal Conference to be held in Jerusalem in September of 1995.

The work for which I am responsible could not be accomplished without the professional services of my executive secretaries, Susan Duncan and Evelyn Gillum. Susan assists me in the administrative assistant and public relations functions. I salute Susan on an extraordinary job well done. Evelyn Gillum is administrative assistant to me in the human resources and the general office and properties departments. Evelyn also has served as executive secretary to the Assembly Task Force and has performed an outstanding service for this Assembly planning and management team. Evelyn is highly proficient, and I salute her on an extraordinary job well done.

Respectfully submitted,

PERRY E. GILLUM

**REPORT OF THE ASSISTANT EDITOR/
SUNDAY SCHOOL LITERATURE EDITOR**

August 1, 1993—July 31, 1994

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us. . ." (Isaiah 63:7).

I am thankful for the Lord's lovingkindness shown me this past year. His goodness allowed me to minister grace to many and traveling mercies continued to bring me home to an angel-protected family for which I give Him praise.

In addition to the oversight of the *White Wing Messenger* and our Sunday school literature, I visited 13 nations/states: South Carolina (Sunday service); Bangkok, Thailand (Questions and Subjects Committee); Missouri (revival, local service); Texas (West) (revival); Iowa (district convention, local service); Mexico City, Mexico (Questions and Subjects Committee); Wyoming (men's retreat); South Dakota (local service); Lima, Peru (Questions and Subjects Committee); Tennessee (leadership conference—speaker, local service); Utah (youth convention); Louisiana (Questions and Subjects Committee); California (North) (state convention).

I served on the following committees: Church Publishing; Editorial Committee on Church History, Polity and Doctrine (Secretary); Education; General Properties/CPMA (Secretary); Youth Missions Board; Questions and Subjects Committee (Chairman).

Respectfully submitted,

JOHN PACE

**CENTER FOR BIBLICAL LEADERSHIP
REPORT TO THE 88TH GENERAL ASSEMBLY**

The Center for Biblical Leadership (CBL) came into existence in October, 1992, to serve as a

catalyst for a new concept in Christian education and to build on the leadership development success which resulted from the operation of Bible Training Institute and Tomlinson College. We give thanks to God for all His blessings upon this ministry, and we are grateful for the many confirmations of His favor on the direction and vision for CBL.

Along with a clear commitment to decentralization, CBL also recognized that the international composition of our church would necessitate a “transactional approach” to the educational process. In practice, this required that overseers and pastors were involved in the decisions regarding curriculum subjects, and the search to find new methodologies and models to better enable the training of leaders. The reality that no one approach to education and equipping would work equally well in all places and for all people was one of the more significant considerations which impacted the CBL strategy and mission.

The emphasis and importance of biblical leadership, as demonstrated during the earthly ministry of Jesus, would suggest that leadership comes out of disciple-making, which involves teaching. In order to focus on the true principles of servant leadership as seen in the New Testament, the mission of CBL needed to relate directly to the role and function of the pastor and the local church. Thus, the mission which has guided development to this point may be defined as “facilitating the equipping of pastors and leaders who in turn will equip the saints for the work of ministry, for the edifying of the body of Christ.”

Maintaining an attitude of “lifelong learning” for our pastors and leaders was a crucial feature of the new educational emphasis. It was therefore a conscious decision to initiate a delivery method that would overcome the natural desire of many to “finish the course.” One of the key strategies for achieving this goal was the equipping of local CBL instructors who would then serve as the teaching resource for the overseer and his plans for a local education program. The combination of a local teaching resource with an understanding of pastoral leadership development and learning experience, together with the integration of an educational program into the planning cycle for states and nations, was a major milestone for the CBL ministry. Nearly all of our overseers now have teaching resources which are in the process of being qualified as CBL instructors.

Finally, it has been my privilege to work with a team of five dedicated faculty members who have made it easy to accept the challenge of exemplifying genuine servanthood. We have also received excellent secretarial assistance from our office staff, and from overseers and pastors throughout the church. In general, there has been a fair measure of enthusiastic support for the realization of a new educational process in the church. The following statistical information provides a summary of the main activities of the CBL team.

CENTER FOR BIBLICAL LEADERSHIP REPORT

October 1992—June 1994

Seminars/Conferences

Number conducted.....	51
Total number attending	5,747
Total number teaching hours by CBL faculty.....	823
Total number support hours by CBL faculty.....	2,580

Instructors Intensives

Number conducted.....	6
Total number attending	444
Number teaching hours.....	363
Number support hours	535

Conventions

Conventions attended.....	17
Number in attendance	9,360

Number teaching hours.....58
 Number support hours.....148

Other Information

Countries visited25
 Miles traveled588,058

Totals for Combined Staff Activities (Six Staff Members)

Total CBL activities conducted.....226
 Total in attendance at CBL activities15,551
 Total teaching hours.....1,244
 Total support hours3,263
 Respectfully submitted,

OSWILL E. WILLIAMS

REPORT OF COMMUNICATIONS BUSINESS MANAGER

“Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights” (Psalm 148:1). We strongly believe that our work in church broadcasting is very much in harmony with the above scripture.

The Lord has wonderfully blessed our labors in English and Spanish Voice of Salvation outreach during this fiscal year. We have been able to maintain a vast amount of radio coverage for the English program through several 50,000 watt AM stations including KXEL, Waterloo, Iowa; KAAV, Little Rock, Arkansas; WLAC, Nashville, Tennessee; as well as powerful worldwide short-wave stations and many smaller stations throughout the USA and other countries. These stations provide access to the broadcast for several million radio listeners on an international scale.

The Spanish Voice of Salvation has added approximately 60 more weekly outlets to its extensive coverage in Latin America. At the present time, there are some 35 Puerto Rican stations on which the broadcast is heard throughout the island.

Our work of engineering assistance and equipment sales to radio stations in the United States and several other countries continues to be a strong factor in the scheduling and maintaining of our broadcasts.

I have supervised the work of my office staff, operated broadcast distributors, and visited many radio stations in the USA and in Puerto Rico.

I have served as a member of the Communications Committee and Editorial Committee on Church History, Polity, and Doctrine.

We have received wonderful support from the state and national overseers and communications directors for the communications work of the church throughout the year.

The weekly schedules for our church broadcasts are as follows:

- Voice of Salvation (English)—236
- Voice of Salvation (Spanish)—588

Communications Department Financial Report

Income:

Brought forward.....	\$ 13,785.86
Broadcast distributors	\$105,741.92
Voice of Salvation	\$ 71,500.00
Total	\$191,027.78

Expenditures:

Broadcast distributors.....	\$ 48,409.76
English Voice of Salvation ...	\$ 83,462.79
Spanish Voice of Salvation...	\$ 43,902.00
Total	\$175,774.55
Balance forward.....	\$ 15,253.23

I highly commend my office staff, Herby Evans and Maxine Duncan, for their excellent service

in our communications work throughout the year. We also praise and thank our Lord and Savior for health and strength and the inspiration with which He has blessed us in our work.

Respectfully submitted,

THOMAS DUNCAN

REPORT OF THE COMMUNICATIONS MINISTER AND EVANGELISM DIRECTOR

August 1, 1993—July 31, 1994

The Lord is to be praised for His blessings on the Voice of Salvation this past year.

The radio programs (30- and 15-minute) continue to receive wide reception in the United States and several other countries. We also help provide Greek programs in Greece.

The television program airs on some 55 independent stations and hundreds of cable systems. Due to the lack of desirable time slot availability, we canceled two satellite cable system networks and chose to schedule large cities instead. We have scheduled Miami, Louisville, Dallas-Fort Worth, Chicago, San Francisco, and San José. These are proving to be a help to participating churches as well as blessing the viewing audience.

A portion of the VOS staff, along with several other Christians, went with me to the Ukraine to give away Bibles, witness, and participate in a crusade where there were over 500 people saved. We provided thousands of dollars worth of medical supplies to three hospitals which helped to establish a close relationship between Brothers John Doroshuk, Phillip E. Barnett, the doctors, and hospital staff. The VOS also provided a computer with several different fonts for the national office.

Roberta and I visited the Bible school in Romania that had served as an extension of Tomlinson College three years ago. After we returned, we contacted a number of churches that helped to provide 87 cartons of humanitarian supplies for the 100 students. I sincerely appreciate the response from the churches. We also provided a video camera and three VCRs to assist in external studies.

The VOS has provided a number of countries with Bibles for those who could afford to purchase one. We provided over \$5,000 for Bibles and video equipment for work among the Muslim population in Northern Africa. We bought Bibles for the biblical studies students who lost everything in the Ellis Hall dormitory fire at Lee College. We also contributed \$3,000 to help buy clothing and other needed items. I featured the event on one of the television programs to show the strength of Christian unity that occurred during the crisis. Thank you for your support that enabled the VOS to invest in the work of the gospel.

We have produced two teaching tapes this past year: one for personal counseling and one for the small group ministry. These tapes will be a great help to ministers that desire to enhance their ministry.

Last year the national evangelist effort was discontinued in the United States, but nine evangelists were retained in other countries. These evangelists were responsible for tremendous revivals that brought about a great harvest. Thank God for their efforts.

Guy L. Lindsey, Jr., a retired chaplain, has accepted the responsibility of endorser for the military chaplaincy. This area of ministry has been placed under the Evangelism Department. Brother Lindsey has done a great job in ministering to the chaplains and recruiting future candidates.

The VOS staff members are to be commended for their labor of love and their dedication to the work. We have worked with a skeleton staff for the past six months which put extra work on the staff, especially Kelli Summers. The other staff members are Joseph Palo, Roberta Matthews, Daniel Marling, Michael Carl, and Dianna Cooley. We have been fortunate to have three college interns to work with us—Tameka Scotton, from the University of Tennessee at Chattanooga, and Kim McKay and Maria Gonzales, from Lee College. These students have been a great help to us. We have given them the opportunity to gain hands-on experience of the profession for which they have studied.

I thank God for the 15 years of radio and seven years of television ministry of which the Lord has allowed me to be a part. It has been a most rewarding ministry that has reached millions of

people, and I will always be grateful to the people that have supported the VOS with their prayers and finance. Their reward will be great.

The General Overseer has honored my request to be rotated from the duties of VOS minister, for which I thank him. Roberta and I are excited about a new area of ministry. We will appreciate your prayers.

Respectfully submitted,

ELWOOD MATTHEWS

REPORT OF MISSION REPRESENTATIVE TO AFRICA

Assembly Year 1993-1994

It was by the enabling grace of our Lord that I was privileged to serve our people and the work of our Lord on the continent of Africa for another term. During the course of the year some of our locally based laborers assisted me with my task.

This report is submitted bearing in mind the part played by all those who helped me in the work of the Lord this past year.

Sermons preached	72	Experiences	111
Baptized in water	88	Churches organized	2
Added to the church	106		

In addition to the above, I also represented General Headquarters in the Nakuru, Kenya, convention, visited several countries under my supervision, and moderated one national convention. Several sessions were spent in teaching and training both candidates for the ministry and the laity.

Respectfully submitted,

SHERMAN O. ALLEN

REPORT OF MISSION REPRESENTATIVE TO ASIA, AUSTRALIA, AND OCEANIA

August 1, 1993—July 1, 1994

While serving as overseer of Japan, Korea, and Pakistan, I have been given grace and divine protection by the heavenly Father to serve in the vast area that is home to over two-thirds of the world's population. He is worthy of all glory and honor.

Though numerical church growth has been relatively slow for many years, there have been numerous open doors of opportunity for the Church of God in 1994. The work in New Zealand has been reorganized after many years. A new church was organized in the island nation of Fiji. A Korean minister is quietly sharing the gospel in China while directing a company. Political doors have opened in Vietnam again and contacts are ready to be followed up in the nation of Laos.

The area overseers were excited to be brought together twice this year by the Center for Biblical Leadership, first in Bangkok and later in Manila for an instructor's intensive course. Several of the nations have started national training schools giving opportunity for ministers and church leadership to better prepare themselves to go into the harvest of souls.

Despite another year of persecution and natural disasters in almost all parts of the region, the ministry and laity have remained faithful to the Lord of the harvest. Please remember this region of the world in your prayers and join us to implore the Lord of the harvest to send laborers into His harvest!

Respectfully submitted,

DANIEL J. CORBETT

**REPORT OF MISSION REPRESENTATIVE
TO THE CARIBBEAN**

July 1, 1993—June 30, 1994

I give thanks to the Lord for the privilege to serve Him and His church in this capacity since last Assembly.

Because of the pressing responsibility of the work in the countries of Jamaica and the Cayman Islands, where I served as national overseer, I was unable to visit as many countries during this period as before.

However, I kept in constant contact with our regional/national overseers and workers by telephone, fax, and correspondence. I am grateful to our overseers in the region for their cooperation and reports.

I attended the Overseers' Conference in Cleveland, Tennessee, visited national conventions in Bahamas and the Virgin Islands, and conducted two national conventions in Jamaica as national overseer.

Sermons preached	113	Saved	65
Sanctified	40	Baptized with Holy Ghost	8
Homes visited	65	Added to church	32

Special thanks to the General Overseer for the opportunity to serve, and to the world missions secretary and the faithful staff of the world missions department for their kind assistance and cooperation to all our people in the Caribbean region. Thanks also for the faithful service of the Caribbean missions office secretary.

Respectfully submitted,

ARTHUR C. MOSS

**REPORT OF MISSION REPRESENTATIVE
TO EUROPE AND THE MIDDLE EAST**

June 1, 1993—May 30, 1994

Sermons preached	77	Saved	38
Sanctified	5	Received Holy Spirit	11
Added to the church	1	Baptized in water	6
Homes visited	355	Prayer meetings	40
Bible studies	49	Revivals	3
Nations visited	26		

The work this past year was blessed by the Center for Biblical Leadership Conference for Europe/Middle East and Africa overseers hosted in Greece. The fellowship was inspirational to the area as well as further enhancing the tone of reaching out to the nations. Following this vision, doors which opened in new areas were entered affording the privilege of conducting ladies' retreats, small group Bible studies, and inaugurating "Evangelism Explosion" throughout Europe. Among the more significant developments has been the opening of the Islamic ministry by invitation and the requests for service in Eastern Europe and CIS.

Presently, there is interaction with various mission agencies and denominations and engagement of significant ministry on many fronts for the kingdom of God. We enjoy a reputation in several countries as being a group which promotes "unity of the brethren." To this end, we have initiated and participated in a number of strategic ministerial campaigns in this area.

I participated in the first board meeting of the Bucharest Bible Institute and was placed on the board of directors. Various national conventions were attended by me as well as conducting the first national seminar of Greece replacing the national convention.

Respectfully submitted,

CHRIS J. STATHIS

**REPORT OF MISSION REPRESENTATIVE
TO MEXICO AND CENTRAL AMERICA**

August 1, 1992—June 31, 1994

Sermons preached	51	Saved	30
Sanctified	0	Received Holy Ghost	0
Added to church	0	Homes visited	25
Nations visited	6	States visited	2
Churches visited	19	Conventions attended	4

I want to express my gratitude to our Lord and Savior for giving me strength and for helping me through another year of labor for Him. Also, I would like to thank all the general office personnel and every one of the national overseers and countries in Latin America for praying for me and my family. Special thanks to our General Overseer and world missions secretary and family. God bless you wonderful people.

Respectfully submitted,

FELIX SANTIAGO G.

SUNDAY SCHOOL REPORT

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Timothy 2:15).

The Sunday school ministry at the international office functioned this year under the umbrella of the Center for Biblical Leadership. This was part of the downsizing of the offices for more efficiency and cost savings. The responsibilities for Sunday school continued to rest with Randy Howard, who had previously been the general Sunday school secretary. With this transition, the Sunday school ministry moved forward with the intent of becoming a resource base for our local and regional Sunday school ministries around the world.

Promotion of the Sunday school ministry included teaching, correspondence, consultation, writing, and ministry development. Emphasis was given to helping our Sunday school ministries to find resources in the vast pool of Sunday school material and conferences available today.

This year the teacher certification process was revamped to reflect new resources which have been developed since the initiation of the standard teacher certificate. The following four broad areas help to define the new teacher certificate process:

Teaching Principles

The core of the teacher certification process is equipping teachers to be ministers of excellence in this calling to which God has led them. With that in mind I believe that God has provided one of the most important resources for teachers in this age. I am speaking of the teacher training book, *The 7 Laws of the Learner*, written by Bruce Wilkinson. This book forms the core instructional tool for teaching principles in the certification process. It is an inspirational and practical guide to the teaching ministry written with great insight.

Foundation Course

The foundation course is produced by the Center for Biblical Leadership with the goal of equipping ministries. To complete this section of the certificate process a teacher must read the foundation material and work through the exam which is included as a study guide to further hands-on use of the material. The foundation course leads the teacher through a study of Bible, Christian history, church polity, and spiritual formation.

Elective

The goal of the elective is to provide specific training resources in the age group area of each teacher. Decide which age group you will most likely teach, then choose the resource you would like as your elective from the list provided in the certificate instructions. All of these can be ordered through the White Wing Bookstore or your local Christian bookstore.

Renewal

As the last requirement for certification we introduce the concept of certificate renewal. It is not new to us. Each driver sends his license in to be renewed regularly, and there are various other types of renewals which touch our lives often. The goal of the renewal segment of the teacher certification process is to encourage a commitment to lifelong learning and growth in the ministry of teaching. Rather than seeing the certificate as a one-time event or a plaque on the wall, we hope teachers will be motivated to respond to the calling they feel by enriching their skills and knowledge regularly.

The renewal requirement is offered for a two-year period to teachers who have already attained the teacher's certificate. The renewal process is also taking the place of the advanced certificate program which will no longer be in effect. When the renewal requirement is fulfilled, the teachers will be given a seal to place on their certificate signifying their efforts to upgrade their ministry for that renewal period. A seal will be given for each renewal period.

Respectfully submitted,

RANDY HOWARD

**REPORT OF THE GENERAL SECRETARY FOR
WOMEN'S MINISTRIES, PASTORAL CARE,
AND CHURCH OF PROPHECY MARKER ASSOCIATION**

July 1, 1993—June 30, 1994

The events of this past year, with the appointment to this office, have proven to be challenging, exhausting, and rewarding. I thank God for His sufficient grace, my family for their love and support, and the headquarters staff for their patience and understanding during this time of learning.

This report will have two parts. The first phase will give an overview of the combined work of the three ministries that operate from this office as Adult Ministries. The second phase will detail specific efforts for the work in the particular departments.

In an effort to use this office more effectively as a resource center, much of the work is done in a cooperative manner. In addition to handling the day-to-day correspondence to and from the state/national auxiliary directors, we have supplied them with resource materials as and when requested; prepared and mailed to them a bi-monthly newsletter and other pertinent information; instituted a personal profile dossier on them; recognized them on their birthdays; and hosted an appreciation/ ministry-developing luncheon for them at the Assembly. In addition, we prepared copy monthly for inclusion in the *White Wing Messenger* to update and promote departmental ideas and plans; revised the reporting system for the auxiliaries; and began a prayer ministry specifically for our workers on the field.

It was my privilege to travel extensively last year in an effort to increase awareness on the field for these unique ministries. These opportunities included attending and fellowshiping in international youth camp in Colorado; mission rallies in Tennessee, Virginia, and Georgia; regional youth conference in Fresno, California; the North American Leadership Conference in Cleveland, Tennessee; youth retreat in North Carolina; winter retreat in the Heartland; rallies and services in Bulgaria, Romania, Greece, and Cyprus; national conventions in Germany and Jamaica; leadership meetings across the state of Virginia; state youth convention in Michigan; and state conventions/celebrations in Pennsylvania, New York, and Alabama.

Women's Ministries—I thank God for the opportunity to enlarge my ministry to women this year. I believe the church is recognizing the harvest potential and challenge of women's ministries. The various ministries in which I have been involved have been extremely rewarding. We are blessed to labor together with many anointed and inspired state and national leaders, and I give special thanks for the ministry they provide on a local and personal level.

Possibly my greatest opportunity for personal ministry to women this year has been through ten regional ladies retreats. Retreat venues included Wyoming, Arkansas, Florida, South

Carolina, Kentucky, California, New Jersey, Eastern and Western Canada, and England. Ladies retreats continue to provide positive spiritual, emotional, physical, mental, and familial ministry for women. Thank God for the miracles He provided at each retreat. Thanks also to those who support this ministry: staff members who sacrifice days from employment to serve; hotel personnel who graciously work with us; and many churches who work so hard through the year in fundraisers making it possible for their ladies to attend. May God recompense each one personally for his/her labor.

In addition to regional ladies retreats, I was blessed to conduct women's meetings in Rouse, Bulgaria; Bucharest, Romania; Glyfada, Greece; and Nicosia, Cyprus. I was invited to speak at a ladies retreat in Greece and a mission breakfast and two local church Women's Ministries services in Tennessee.

We have revised and produced *A Guide for Women's Ministries* and the mission giving brochure in English, Spanish and French. Ladies Retreat programs and devotional booklets were also produced in these three languages. The mission encounter supplement was printed in Spanish.

It has been a real privilege to be involved in and promote the Helping Hands Ministry. It is exciting to correspond with the national overseers and other missionaries concerning ways in which we can be a part of the harvest in their areas. We produce a quarterly magazine, *The Helper*, to update donors. *The Helper* is essential in communicating the needs of our mission workers to those who help support them. This past year, the Helping Hands Ministry was instrumental in relaying over \$97,000 to the mission field. To God be the glory! To keep current needs before the people, we have updated and printed a new Helping Hand Ministry brochure.

One tremendous service ministry, which the Women's Ministries sponsors during the Assembly, is setting up a Mission Clothes Closet on the premises for providing clothing, toiletries, materials, etc., to our mission workers. This annual event always proves to be a special blessing to those working and those "shopping" there. Special thanks to all of the volunteers who make this huge job more manageable and serviceable. We will also sponsor a mission encounter and a mission breakfast to increase mission awareness among Assembly delegates. Again, special thanks to all of those who willingly work so very hard to make these efforts successful.

Pastoral Care—Having recently left the pastoral ministry, I have been especially blessed to work in this area of ministry. It has been a true blessing to work with such committed leadership on the state and national level as is represented by our co-workers in the Pastoral Care ministry. Special thanks for the cooperation received from these workers.

We have attempted to progress the efforts of establishing a resource center in which to highlight the unique pastoral ministry. Also, we have communicated ideas and plans for an effective small-group ministry through the pages of *The White Wing Messenger*. We have secured and made available to state and national Pastoral Care directors such periodicals as *Discipleship Journal* and the *Journal's Small Group Letter*. In conjunction with CBL, we have developed a new training track resource and development program which will be presented at the Assembly.

To remain current with a local church-ministry perspective, I have had the opportunity to visit and fellowship with local churches for services and revivals in: Sheridan, Wyoming; Cleveland, Chattanooga (Hickory Valley), and Morristown, Tennessee; Fairfield, California; Raytown, Missouri; Rouse and Tutrakan, Bulgaria; Bucharest, Romania; Serres, Athens, and Glyfada, Greece; Nicosia, Cyprus; Langen, Germany; Lakeside, Fredricksburg, Altavista, Coeburn, Poplar Camp, and Salem, Virginia; Columbus and Macon, Georgia; Wyandotte and Romulus, Michigan; Brooklyn (Malta Ave), New York; and Summerbrook, Alabama. I have also remained actively involved in the small-group ministry at my local church — Peerless Road, Cleveland.

Church of Prophecy Marker Association—I appreciate the Lord's patience with me this year as I have attempted to learn about this unique ministry in the Church of God of Prophecy. I am also very thankful for the patience and cooperation of the state and national CPMA leadership. It has been a challenging year of transition in an effort to discover less complicated procedures and to define the function (mission) for this ministry. May God bless each of you who have been so helpful and supportive.

It has been exciting to participate in the ongoing ministry of Fields of the Wood. I have been overwhelmed with the amount of mail we receive from outside sources giving accounts of salvation and

blessings during their visits. It has also been my great pleasure to be involved in an on-site ministry on several occasions. I also had the opportunity to visit Fields of the Wood to celebrate the anniversary of the First Assembly, the annual Easter pageant, and the church's anniversary celebration. Participation was good in each of these programs, with several hundred attending the last two.

We have developed a twofold follow-up ministry at the park. Currently we are sending a personal greeting to those who visit the park, and a letter to the respective state overseers, requesting follow-up visits from the pastor of the church nearest the visitors.

Special thanks go to Reed and Eldora North and park employees for their tireless work in the area of grounds upkeep and bookstore ministry.

Although we have experienced a decrease in the Mission Marker ministry giving, it continues to provide an avenue of support around the world for church construction. Mission Markers are a testimony of faith and love to local areas without resources for construction. This year donors to the Mission Marker ministry provided funding for church construction, roof completion, land purchase, etc. In two separate cases, newly-constructed church buildings were saved from the destructive effects of hurricanes and tropical storms as funding came just in time for the roof. To God be the glory. Over \$16,000 was contributed and dispersed this year for Mission Markers. Thank you for your giving.

I would like especially to express thanks to our great office staff, Jeanette Rollins, Gloria Pharr, and Lisa Skinner. Their expertise, prayers, love, and support have been life-saving for me. Most important, I would like to give thanks and glory to my Lord for His grace and sufficiency. To Him be all the glory and praise, for He hath done great things!

Sermons	107	Saved	121
Sanctified	34	Filled with the Holy Ghost	55
Homes visited	77	States visited	18
Nations visited	8		
Respectfully submitted,			

CATHY PAYNE

**STATISTICAL REPORT
DEPARTMENT OF WOMEN'S MINISTRIES
1993-1994**

Women's ministries groups in states	1620
Women's ministries groups in nations	<u>3602</u>
Total number of women's ministry groups	5222

(Figures approximate based on previous statistics. Some states not reporting.)

PASTORAL CARE STATISTICAL REPORT (1993-94)
(The following information was taken from the
state/national directors annual reports
to the international director)

Churches in the states	1,580
Churches in other nations	<u>1,139</u>
Total	2,719
Churches operating Pastoral Care in the states	1,152
Churches operating Pastoral Care in other nations	<u>986</u>
Total	2,138
Care groups in the states	3,905
Care groups in other nations	<u>4,920</u>
Total	8,825

Experiences in care group activities in the states:		
Saved	446	Sanctified
Filled with Holy Ghost	672	
Experiences in care group activities in other nations:		
Saved	4,532	Sanctified
Filled with Holy Ghost	851	
Total		7,078
Homes visited by care group leaders in the states		
		153,553
Homes visited by care group leaders in other nations.....		
		<u>76,888</u>
Total		230,441

REPORT OF THE WORLD LANGUAGE DEPARTMENT

August 1,1993—June 30, 1994

This report reflects the work, skill, and dedication of the staff which the Lord has given the World Language Department.

I've been honored to work with a very competent management and translation staff this year. We have little doubt that we are still in the infancy of the department's development goals. The accomplishments this year are not insignificant, but they don't represent our view of the future. The gospel must yet be heard (and read) by ever man in his own language.

By His grace do we know our Lord, and it is in that grace that we have labored this year. We acknowledge that it is He alone who has given us the opportunity and ability for the work this year.

Activities Report

Brazil, Portuguese: 5 letters, 4 *Eternal Light* quarterlies, 4 *Bible Orbit* quarterlies, and 4 sets *Still Small Voice*

Egypt, Arabic: 6 *White Wing Messengers*, 4 *Eternal Light* quarterlies, 4 sets *Still Small Voice*

English: 316 letters

French: 108 letters, 47 pieces of Church Administrative Literature, 2 books, 1 lesson, 4 *Eternal Light* quarterlies, 4 *Bible Orbit* quarterlies, 4 sets of *Still Small Voice*, 6 *White Wing Messengers*

Greece, Greek: 6 *White Wing Messengers*, 4 *Eternal Light* quarterlies, 4 sets *Still Small Voice*

India, Telugu: 6 *White Wing Messengers*, 4 *Eternal Light* quarterlies, 4 *Bible Orbit* quarterlies, and 4 sets *Still Small Voice*. **Malayalam:** 4 *Eternal Light* quarterlies and 4 sets *Still Small Voice*

Indonesia, Indonesian: 6 *White Wing Messengers*, 4 *Eternal Light* quarterlies, 4 *Bible Orbit* quarterlies, 4 sets of *Still Small Voice*

Kenya, Swahili: 1 *Commentary* quarterly, Church Administration Literature

Malta, Maltese: 1 tract

Philippines, Cebuano: 4 *Eternal Light* quarterlies, 4 *Bible Orbit* quarterlies, 4 sets *Still Small Voice*. **Ilocano:** 4 *Eternal Light* quarterlies, 4 *Bible Orbit* quarterlies, 4 sets *Still Small Voice*. **Tagalog:** 4 *Eternal Light* quarterlies, 4 *Bible Orbit* quarterlies, 4 sets *Still Small Voice*.

Russia, Russian: 2 books

South Africa, Afrikaans: 4 *Eternal Light* quarterlies, 4 *Bible Orbit* quarterlies, 4 sets of *Still Small Voice*, Church Administration Literature. **Zulu:** *White Wing Messengers*, 4 *Eternal Light* quarterlies, 4 *Bible Orbit* quarterlies, 4 sets *Still Small Voice*.

Spanish: 1,051 letters, 144 pieces of Church Administration Literature, 33 Minister's Exams, 37 Church Endorsements, 8 books, 2 booklets, 1 tract, 1 manual, 4 lessons, 4 *Adult Commentaries*, 4 *Eternal Light* quarterlies, 4 *Bible Orbit* quarterlies, 4 sets of *Still Small Voice*, 4 *Little People's Manual*, 12 *White Wing Messengers*

Thailand, Thai: 4 *Eternal Light* quarterlies, 4 sets of *Still Small Voice*.

Zimbabwe, Shona: 4 *Eternal Light* quarterlies, 4 *Bible Orbit* quarterlies, 4 sets of *Still Small Voice*.

Respectfully submitted,

HENRY O'NEAL

REPORT OF WORLD MISSION SECRETARY

August 1, 1993—May 31, 1994

"But thanks be to God which giveth us the victory through our Lord Jesus Christ." His many mercies and great kindness has sustained me in His service.

For nearly 22 years I have served the church through the World Mission Department; first, as a mission representative and, since 1974, as world mission secretary. It has been a joy and privilege to serve God's people in this way. In this my last year in this office, I made 28 visits to eight states and 12 countries, preached and taught 80 times and witnessed 26 definite experiences. I attended six national conventions and several training conferences. At General Headquarters I served on seven boards and committees, attending the numerous meetings and consultations that were held.

I would like to especially commend my secretary of 22 years, Cheryl Malone, and the rest of the office staff who faithfully supported our efforts throughout the years. The patience and kind consideration of the national overseers and their families are much appreciated. The mission representatives have been understanding and helpful. The work would be much dwarfed and crippled without their services. Finally, the care, love, and patience of my wife and children have been a constant source of strength, and I am greatly indebted to them.

Included below is the usual statistical report on the mission work:

Respectfully submitted,

ADRIAN L. VARLACK, SR.

WORLD MISSION DEPARTMENT**Statistical Report**

As of July 31, 1994

Nations	Members	Churches	S.S.	WMB	VLB	ABM	Ministers
Argentina	1,248	35	32	33	32	27	29
Australia	106	7	7		13		
Bahamas	3,189	52	53	43	50	50	147
Belgium	25	1	1	1	1	1	1
Belize	160	8	11	9	9	8	2
Benin	268	6	9	6	6	6	2
Bermuda	36	1	1	1	1	1	8
Bolivia	3,394	103	121	108	29		
Botswana	326	5	3	5	3	4	0
Brazil	1,804	52	72	50	50	52	47
Bulgaria	72	1	1	0	0	0	0
Burkina Faso	146	4	4	4	4	4	1
Cameroon	312	12	11	3	8	5	1
Canada (East)	2,483	24	30	24	20	19	59
Canada (West)	526	19	18	12	11	12	41
Chile	1,245	31	20	31	21	30	21
Colombia	285	7	10	8	7	6	7
Costa Rica	756	17	40	28	28	28	10
Cuba	153	6	6	6	6	6	4
Cyprus	320	3	3	3	2	2	12
D. Republic	17,092	211	298	211	211	211	194
Ecuador	308	7	14	11	11	7	5
Egypt	832	13	41	9	12	10	13
El Salvador	3,730	90	79	84	78	72	47
England	4,938	86	91	79	84	85	333
Fiji	84	1	1	2			

Nations	Members	Churches	S.S.	WMB	VLB	ABM	Ministers
Finland.....	16	2	2	2	2		
France	80	1	1	1	1	1	3
Germany	33	1	2	1	1	1	4
Ghana.....	383	11	19	7	7	6	2
Greece	194	10	4	5	5	4	17
Guatemala	8,317	213	203	218	250	213	113
Haiti	19,477	229	227	167	140	167	147
Honduras	7,752	149	212	322	221	149	85
India	21,930	260	232	186	140	139	
Indonesia.....	10,358	183	183	70	18	22	23
Israel	18	2	2	1	1	1	1
Ivory Coast.....	837	17	17	17	12	17	7
Jamaica and Cayman Islands	19,713	289	291	289	286	289	355
Japan.....	25	2	3	2	2	2	3
Kenya	3,395	89	87	91	68	72	36
Korea.....	133	2	3	3	3	3	4
Leeward Islands, French Guyana, Guadeloupe, Martinique, N. Antilles Surinam and the Virgin Islands	3,049	56	60	52	48	49	75
Liberia.....	89	1	2	1	46	1	0
Malawi	6,675	45	20	26	163	28	22
Mexico	13,204	313	300	300	298	296	163
Mozambique.....	3,594	34	10	25	39	28	9
New Zealand.....	5	1	1	1			
Nicaragua	14,486	225	225	225	168	225	100
Nigeria	736	7	11	15	13	32	5
Pakistan	120	2	4	2	0	0	1
Panama	1,268	42	36	38	35	34	31
Paraguay.....	413	16	15	16	16	15	3
Peru.....	8,628	239	239	236	236	236	61
Philippines.....	1,255	41	40	40	18	40	37
Portugal	58	2	2	2	2	2	1
Puerto Rico.....	932	25	28	25	22	25	42
Rwanda	223	6	9	9	6	6	6
Samoa.....	118	4	4	3	3	9	7
Sierra Leone	747	7	10	7	7	7	6
Singapore Malaysia.....	162	5	1	2	2	0	3
S. Africa(African).	2,600	19	24	25	19	10	22
S. Africa	13,320	96	82	81	74	65	104
(Afrikaans) Spain.....	53	3	5	5	4	3	5
Swaziland.....	1,089	12	14	14	15	12	6
Tanzania	675	17	20	17	17	18	16
Thailand.....	895	15	19	24	32	15	15
Togo.....	56	3	3	3	5	3	0
Trinidad/Tobago and Guyana.....	501	12	12	12	12	12	17
Turks and Caicos Islands.....	253	7	7	7	7	7	15

Nations	Members	Churches	S.S.	WMB	VLB	ABM	Ministers
Uganda.....	731	21	20	20	20	20	7
Ukraine.....	42	1	1	0			
Uruguay.....	225	9	8	8	8	9	17
Venezuela.....	1,484	35	77	34	34	31	36
Windward Islands .	802	21	22	20	20	20	33
Zaire.....	6,850	60	70	60	58	40	17
Zambia.....	844	8	11	11	11	11	9
Zimbabwe.....	<u>9,783</u>	<u>40</u>	<u>36</u>	<u>40</u>	<u>38</u>	<u>40</u>	<u>29</u>
Totals.....	232,464	3,712	3,697	3,498	3,351	3,033	2,891

U.S. CHURCH, MEMBERSHIP, AND MINISTER TOTALS

States	Churches	Membership	Ministers
Alabama.....	111	3,828	404
Alaska.....	7	127*	24
Arizona/Nevada (South).....	14	450	34
Arkansas/Oklahoma.....	83	2,466	250
California (North)/Nevada (North).....	46	1,322	152
California (South).....	36	1,145	100
California (Spanish).....	52	2,287	71
Colorado/Utah.....	20	496	42
Delaware/New Jersey.....	21	810	65
Florida.....	124	4,447	418
Georgia.....	138	5,231	493
Hawaii.....	4	150	13
Heartland Territory (Kansas/Missouri).....	53	1,462	171
Idaho/Oregon.....	22	584	71
Illinois/Wisconsin.....	35	1,184	96
Indiana.....	36	1,142	84
Kentucky.....	90	3,808	246
Louisiana.....	26	644	72
Maryland/D.C.....	32	952	87
Michigan.....	27	895	61
Midwest Region (Iowa/ Minnesota/Nebraska).....	22	526	72
Mississippi.....	71	2,217	201
New York.....	41	2,321	148
North Carolina.....	179	6,463	496
Northern New England (Maine/ New Hampshire/Vermont).....	7	165	13
Northwest Territory (Montana/Wyoming/ North Dakota/South Dakota).....	27	543	49
Ohio.....	54	2,037	151
Pennsylvania.....	46	1,594	157
South Carolina.....	137	4,680	337
Southern New England (Connecticut/Massachusetts/ Rhode Island).....	26	941	106

States	Churches	Membership	Ministers
Southwest Region (New Mexico/West Texas)	35	764	61
Tennessee.....	138	6,619	545
Texas (East).....	58	1,681	106
Virginia.....	128	4,984	319
Washington.....	27	741	47
West Virginia.....	32	864	116
TOTAL.....	2,005	70,570	5,878

* 1993 Statistics

1994 Interesting Information Data From Ministers' Reports

	1992 *A/M	1993 **A/R	1994 ***N/S	Compare 93/94	
Sermons	534,036	364,585	283,081	Decrease	81,504
Converted	77,857	56,862	45,384	Decrease	11,478
Sanctified	34,845	27,217	19,595	Decrease	7,622
Holy Ghost	20,523	14,105	9,447	Decrease	4,658
Baptized in water	24,896	20,233	16,856	Decrease	3,377
Added to church	19,149	15,384	12,320	Decrease	3,064

Number of Ministers

	1992	1993	1994	Compare 93/94	
Bishops	1,358	1,313	1,274	Decrease	39
Deacons	1,753	1,736	1,696	Decrease	40
Male Evangelists	4,263	4,273	4,245	Decrease	28
Female Evangelists	<u>1,639</u>	<u>1,644</u>	<u>1,596</u>	Decrease	<u>48</u>
Total	9,013	8,966	8,811	Decrease	155
Lay Ministers	1,036	1,253	1,346	Increase	93

(NOTE: Number of ministers for 1994 as of 7/6/94)

* 1992 Assembly Minutes

** 1993 Accountability Report

*** Network statistics for Assembly 1993-94

CHURCH OF PROPHECY MARKER ASSOCIATION—MEMBERSHIP

State/Nation	Last Year	This Year		
Alabama	1558	1102	Decrease	456
Alaska	42	23	Decrease	19
Arizona/Nevada	76	30	Decrease	46
Arkansas	495	141	Decrease	354
California N./Nevada	163	148	Decrease	15
California S.	75	166	Increase	223
California Spanish	837	273	Decrease	564
Colorado/Utah	153	130	Decrease	23
Conn./Mass./R.I.	112	108	Decrease	4
Delaware/New Jersey	318	207	Decrease	111

State/Nation	Last Year	This year		
Florida	1060	825	Decrease	235
Georgia	1587	1215	Decrease	372
Hawaii/S. Pacific Is.	3	19	Increase	16
Idaho	49	66	Increase	17
Illinois	73	26	Decrease	47
Indiana	241	202	Decrease	39
Iowa/Nebraska	131	86	Decrease	45
Kansas	56	55	Decrease	246
Kentucky	990	744	Decrease	246
Louisiana	128	93	Decrease	35
Maine/N.H./Vermont	17	4	Decrease	13
Maryland/D.C.	320	336	Increase	16
Michigan	227	183	Decrease	44
Minnesota	43	21	Decrease	22
Mississippi	1661	904	Decrease	757
Missouri	198	134	Decrease	64
MT/WY/ND/SD	157	20	Decrease	137
New Mexico/SW Texas	44	53	Increase	9
New York	245	180	Decrease	65
North Carolina	2544	2325	Decrease	219
Ohio	369	377	Increase	8
Oklahoma	643	367	Decrease	276
Oregon	283	187	Decrease	96
Pennsylvania	682	249	Decrease	433
South Carolina	1875	1349	Decrease	526
Tennessee	1785	1590	Decrease	195
Texas East	790	420	Decrease	370
Virginia	2301	1561	Decrease	740
Washington	145	147	Increase	2
West Virginia	116	189	Increase	73
Wisconsin	67	15	Decrease	52
Argentina	no report	177	Increase	177
Bahamas	no report	3189	Increase	3189
Bermuda	no report	36	Increase	36
Canada West	no report	91	Increase	91
Chile	no report	301	Increase	301
Costa Rica	no report	141	Increase	141
Dominican Republic	no report	10,215	Increase	10,215
Ecuador	no report	89	Increase	89
Honduras	no report	129	Increase	129
Kenya	no report	255	Increase	255
Panama	325	no report	Decrease	325
Paraguay	no report	18	Increase	18
Peru	no report	2997	Increase	2997
Philippines	no report	305	Increase	305
Sierra Leone	70	103	Increase	33
Turks Island	no report	125	Increase	125
Uruguay	98	117	Increase	19
Venezuela	no report	400	Increase	400
Zimbabwe	no report	1276	Increase	1276
Totals	23,152	36,234	Increase	13,082

*To maintain consistency, the 1993 total membership reflects only those reports received by September 10, 1993, and the 1994 total memberships reflect only those reports received by September 1, 1994.

YOUTH AND CHILDREN'S MINISTRIES
CHURCH OF GOD OF PROPHECY

August 1, 1993—July 31, 1994

“Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another” (1 Corinthians 12:22-25).

Children and youth are at times viewed by some to be less important members of the body. God has youth and children at the highest place on His priority list. The heart of God continues to be moved toward this generation, and He is moving the church toward them as well. This has been an exciting year of ministry to youth and children in our church. As we have prepared for the harvest, this department has understood that if the church truly harvests, it must reach youth and children. As part of the planning process for the new “Turning to the Harvest” thrust in our church, this department has adopted the following goals:

To reach at least 40,000 youth and children annually in church-sponsored youth camps by 1997.

To establish some type of ministry to children in every Church of God of Prophecy church by 1997.

To raise at least \$500,000 annually for the evangelism fund of the church.

To begin systematically educating our youth and children concerning the harvest, helping them to become the world Christians that are needed at the end of the twentieth century.

We have committed to become a resource to our local youth and children's ministries believing that true ministry must happen locally or our efforts are in vain. The following report reflects this year's effort toward these goals. This report reflects the combined efforts of local, regional, and general youth and children's workers. Most of these are volunteers who gave their time and money to this ministry. To God be glory for all who continue to give freely to bring the young to Christ.

By God's grace and the faithful service of the youth and children's ministries staff (Cynthia Fain, Dawn Connell, Maureen Beech, Kathy Creasy, and Myleathie Callis) we have accomplished the following this year:

We have edited and published the following:

PERIODICALS:

Children's Ministry S.P.A.R.K.S.—an eight-page quarterly newsletter for children's ministers; three issues in English, also an international, French and Spanish issue were published.

VICTORY Magazine—a 16 page, full-color monthly publication designed to address contemporary youth concerns from a biblical perspective.

V-Source—a monthly newsletter to assist youth workers in using *VICTORY* magazine with their youth.

Servant Update—a bimonthly international newsletter for state/regional/national youth ministry coordinators, children's ministry coordinators, camp directors, and overseers with departmental updates and resources for ministry.

BOOKS:

From Hooked to Healed by Henry Griffin, Jr.

Prayer Federation Daily Log

Prayer Federation Captain Log

MATERIALS:

Prepared *Bible Memory Club, Level 1* in Spanish.

Prepared articles and promotions monthly for the *White Wing Messenger*.

Prayer Federation Promotional Materials.

Provided resources and information upon request including the *Children's Ministers, Audiovideo Training Resource List*, and a *Club Ministry Resource List*.

Children's Ministry Promotional Packet—a resource packet designed to assist local churches in promoting children's ministry. The theme for 1994 was "Affect Destiny."

Camp Lessons—a series of nine lessons were published for the 1994 summer camps.

International Youth Camp Yearbook '93

International Youth Camp Staff Manual

International Youth Camp Materials for 1994

Youth on Fire and KidSpark Notebook Materials—to be used in the youth and children's conference.

Youth on Fire Materials—continued to be printed and distributed as requested during the year.

TRAINING and PROMOTIONAL:

The Prayer Federation Video—a promotional video was developed to accommodate the Prayer Federation materials launched in January 1994.

Excellence in Ministry developed a set of training tapes and study guide, "BUILDING BLOCKS OF AN EFFECTIVE CHILDREN'S MINISTRY," assisted by Debbie Lewis, Joyce Phillips.

Children: Ready to Harvest—a promotional video designed to inspire individuals and churches to harvest children for Christ.

EVENTS:

We have planned and organized the following events this year:

International Youth Camp '93 was conducted in Larkspur, Colorado, at the Ponderosa Conference Center with 207 campers and staff present. This was a blessed time of inspiration and instruction with the theme of "CampFire." This year marks the forty-third consecutive year that we as a church have been involved in the camping ministry.

South America Tour: A team of young workers led by William Wilson and Kathy Creasy visited Brazil, Argentina, Chile, and Peru. The team participated in national youth conventions and crusades. Youth workers received training and inspiration. Sister Creasy instructed children's ministers as well as conducted child-centered ministry during the evening services.

KidSpark conferences designed for children and children's ministers were conducted in conjunction with the west and southeast regional youth conferences. Forty-one children and 18 staff participated in the west regional KidSpark, and 96 children and 18 staff participated in the southeast.

Youth On Fire Weekends: In 1993-94 there were a total of three Youth on Fire weekends conducted. The northeast regional conference was held in Niagara Falls, New York, the western regional was held in Fresno, California, and the southeast regional was held in Fort Mill, South Carolina, at New Heritage USA. The records show approximately 3,200 total youth and youth workers were ministered to during these exciting weekends. Workshops, general sessions, and special functions all encouraged today's young person to be On Fire for Jesus Christ.

The theme for this year's local *Children's Ministry* was "Affect Destiny." From reports received, many of our churches participated in this specially designed attempt to see our children fulfill their destiny in Christ.

The Prayer Federation is a program designed for encouraging youth to become consistent, intercessory prayers. The Prayer Federation, launched January 1, 1994, has united over 10,500 youth in prayer from over 40 states and over 20 countries. The purpose of the Prayer Federation, to boldly pray as no generation has prayed before, is being realized. Praise the Lord!

FUNDRAISING:

Evangelism Fund: At the 1992 General Assembly, the youth of the church were given the task of raising money for the evangelism efforts of the church including literature, media and other evangelistic efforts. The youth of our local churches have responded by sending in a total of \$343,934 to this fund for the year of 1993-94.

OTHER:

Correspondence, training, and consultation with regional directors of children's ministry, youth ministry coordinators, and camp directors were done on a regular basis throughout the year.

CHILDREN'S MINISTRIES COORDINATOR:

Sister Kathy Creasy has served as our *international children's ministries coordinator* this year. She has traveled to, and ministered in, regional youth conferences in California and South Carolina. She conducted Affect Destiny Workshops for children's workers in Georgia, Florida, Kansas, Oklahoma, Michigan, Canada, Arizona, and California where she ministered to over 300 children's workers. She is to be commended for the excellence and diligence with which she is ministering to the children and children's workers of the church. A large amount of time has been given to writing and project development during the year. Sister Creasy designed and ministered in the Assembly for children during the 1994 General Assembly. Over 475 children were reached during these inspiring times for teaching children that KIDS CAN. Children's ministry is critical to the ongoing mission of the church and must become more prominent in our local churches.

PERSONAL MINISTRY:

I served on the Church Publishing Committee, the Communications Committee, the World Missions Committee, the Ministerial Aid Committee, the Education Committee and as secretary to the Youth Mission Board.

I spoke at the New Mexico, Missouri, Southern California, Colorado, Oklahoma/Arkansas, Brazil, and Peru youth conventions. I preached crusades in Bahamas, Virginia, Canada, Florida, Argentina, Chile, and the Ukraine. During the Ukraine trip, we helped establish contact with the congregation in Kraznermink where we now have a church. I spoke at retreats in Tennessee, Virginia, and Pennsylvania as well as speaking at the Tennessee camp staff training. I preached at each of the regional youth conferences.

The following is a numerical summary of my ministerial activity from August 1, 1993, to July 31, 1994.

Sermons preached	92	Saved	468
Sanctified	108	Baptized in the Holy Ghost	112

I am thankful for God's sustaining grace throughout this year. I have counseled with many hurting young people and have continued to see God's healing power in the lives of today's youth. I appreciate the continued faithfulness of my wife and children. I thank God for providing me with a wonderful family.

I submit this report on behalf of our office staff, our state/national workers, the local youth and children's ministry workers, and the hundreds of volunteers who are giving their lives daily to children and youth in the 1990s. At the conclusion of eleven years in this position I believe that our church youth are the greatest in all the world. To God be glory for all that has been done.

Respectfully submitted,

WILLIAM M. WILSON

REPORT OF THE COUNSELING COMMITTEE

The Counseling Committee met in three sessions (July 14-16, 1994), during the Assembly week and spent several hours in counseling with a rather international representation of the church concerning a wide range of subjects and needs. We express our thanks to all of the brethren and sisters who brought numerous valid concerns, both of personal and translocal origins; their desire to follow biblical principles and help the church was clearly evident by the spirit in which they came to the committee.

Some questions and concerns were settled by prayer and looking to the Scripture, while others were referred to the presbytery or to another committee for further consideration.

We wish to commend all who counseled with this committee and all others in harmony with the committee process. We appreciate our General Overseer and the Assembly Counselors working with the delegates to find God's will and favor for the church.

The Committee for Biblical Doctrine and Polity and the Committee for Finance and Stewardship are standing committees; therefore, we urge everyone with questions to contact them throughout the year.

Respectfully submitted,

JULIUS E. ELLIOTT
JAMES STONE, JR.
FLOYD D. COLLINS
S. A. MORRISON

BOBBY R. SNOW
ROBERT A. MURKERSON
RUBÉN MORALES M.

EDUCATION COMMITTEE SUMMARY

The Education Committee has met twice since the 87th Annual Assembly to provide guidance to the educational ministries of the Church of God of Prophecy. The major actions of those meetings are summarized here.

October 10, 1992

Motion was made by Melvin G. Hyatt that the name Center for Biblical Leadership be adopted. Wendell Lowe gave the second to the motion and it was approved unanimously.

July 29, 1993

Motion was made by Larry Duncan that a statement be drafted of the official closure of Tomlinson College. The second was given by John Pace with unanimous approval from the committee. The draft is as follows:

Pursuant to the following: the Administrative Committee memorandum of May 20, 1992; the Tomlinson College Board of trustees' minutes of May 24-26, 1992; the minutes of the 87th General Assembly, page 153-155; and the General Overseer's memorandum dated July 29, 1993; We hereby officially declare Tomlinson College closed. We further authorize an ad hoc committee of Oswill E. Williams, Melvin G. Hyatt, and John Pace to meet with legal counsel related to the Tomlinson College Corporation.

Also in that July meeting the discussion was held, at the General Overseer's initiative, concerning ministerial training for intensive evangelism and harvesting. The seeds of that thought-provoking time were sown for what has become World Harvest Institute.

Respectfully submitted,

BILLY MURRAY, General Overseer
MELVIN G. HYATT, Faculty CBL
RANDY HOWARD, Faculty CBL
WILLIAM M. WILSON, Director Youth and Children
LARRY DUNCAN, Faculty CBL

JOHN PACE, Assistant Editor WWM
J. WENDELL LOWE, Faculty CBL
OSWILL E. WILLIAMS, Director CBL
HECTOR ORTIZ, Faculty CBL

REPORT OF THE QUESTIONS AND SUBJECTS COMMITTEE TO THE 88TH GENERAL ASSEMBLY

Prologue

"He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 3:22). These words, spoken by Jesus to the first-century church, maintain the same urgency over 1900 years later. During the past two years the committee experienced many infusions¹ of the Spirit, both in the leadership conferences sponsored by the Center for Biblical Leadership, as well as in committee meetings proper. Clearly, the Lord affirmed His desire to lead if we were willing to follow. It is our prayer that the same Holy Ghost infusion will be experienced by all who consider this report.

The committee recognizes the need for a thoroughly documented report in order for the church to make informed decisions about matters of biblical interpretation. The development of

this kind of report places a greater burden on both the committee and the church to study prayerfully and thoughtfully from the Scriptures, so that we may “rightly divide the word of truth” (2 Timothy 2:15). To facilitate this type of study each expositional section of the report will have a biblical/theological base that serves as a rationale for the recommendations that are to be considered by the General Assembly.

To interpret the Scripture properly it will be imperative to balance the need of order and structure with the necessity of following the immediate leading of the Spirit. Former General Overseer A. J. Tomlinson² said: “There are two extremes to be avoided either one of which if followed exclusively will lead to dissatisfaction and failure. One of these dangers is to undertake to do all our business in a dry, formal, legal way exclusive of prayer and the operation of the Spirit...and the other is to undertake to trust in tongues and interpretations or special revelations from God for all of our decisions....We have no record of the early church doing business by tongues and interpretations; however, there are provisions for the Holy Spirit to speak and interpretations to be given, but let us be doubly sure it is the Spirit of God before we yield to what might seem to be the Holy Spirit.”³ It is the challenge for today’s church to fulfill the expectations of God the Father by worshiping Him in Spirit and in truth (John 4:23, 24).

Many important issues are facing the church today; this report is a phase in the process of seeking to find their resolution. In the midst of this process we need to focus on our principal goal of evangelization. It will take time to study and understand how God wants these issues resolved. What is being introduced here is not the final solution to all dilemmas that face the church; however, we cannot go into paralysis while searching for God’s answers to these problems. We become paralyzed by frustration in trying to constrain God to our timetable rather than His: “I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord” (Psalm 27:13, 14). The Lord has called us to wait by letting Him lead the church. The principle of waiting on the Lord is an expression of our faith in His headship. It frees us to be about the commission (Matthew 28:18-20) God has called the church to do while we work together with Him in resolving the issues. If this can be accomplished, we will move forward in answering God’s call of repentance in 1984 — a call to be restored to a vital relationship with the Holy Ghost.⁴

We acknowledge our frailties before Him and that He alone is perfect. Our humble prayer is that God’s grace may be upon us in seeking the resolutions to the circumstances we are facing. By His grace may we draw together in love and unity so that the body of Christ may be edified. We also pray that we will not allow our deliberations and study to hinder us from being instruments of His mercy to all who need to hear the glorious gospel of Jesus Christ.

Respectfully submitted,

JOHN PACE, CHAIRMAN	MELVIN G. HYATT, SECRETARY
LEROY GREENAWAY	HECTOR ORTIZ
DONALD KNOBLICH	RAUL TORRES
SAMUEL CLEMENTS	

SECTION ONE — GENERAL ASSEMBLY BUSINESS PROCEDURE

Introduction

In examining the need for General Assembly business procedure, the committee recognizes the New Testament does not give a detailed procedural description; however, it does establish principles of how an Assembly is to be conducted. It is the mandate of the General Assembly to discover those principles and implement them in today’s church. Although implementation may not always be specifically outlined in the Scripture, its practical application must be in harmony with previously understood biblical principles. The 81st General Assembly, 1986, reiterated that, “In view of our allegiance to the Bible as the Word of God, the New Testament as our rule of faith, practice, government and discipline, it is the purpose of the Assembly to search the Scriptures for additional understanding, and to resolve differences in interpretations which tend to be divisive among the churches.”⁵

I. Biblical/Theological Base

Based upon our examination of the Scriptures, there appears to be five principles that should operationally guide the General Assembly all of which are rooted in love toward God and one another:

1. The Primacy of the Word of God
2. The Commitment to the New Testament
3. The Promotion of the Gospel
4. The Role of the Spirit
5. The Need for Biblical Submission

A. The Primacy of the Word

The church has long recognized that the final basis for all matters of faith and practice is the Bible. This commitment is evidenced by our historical understanding of the Assembly and our obligation of membership; that is, the covenant. However, the General Assembly's role cannot supersede the Bible as the only basis of absolute authority. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16).

B. The Commitment to the New Testament

The acknowledgment of the whole Bible as the Word of God does not diminish our commitment to the New Testament. The New Testament contains the full and final revelation of God in Jesus Christ; thus, making it the rule for faith, government, practice, and discipline. The first chapter of Hebrews offers support, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son" (vv. 1, 2).

This commitment necessitates that our understanding of theocratic principles be drawn from the new economy under the headship of Christ rather than the Mosaic forms of the Old Covenant. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Hebrews 3:1-6).

New Testament theocracy exhibits the following characteristics: (1) the preeminent headship of Christ (Ephesians 1:20-23; 4:15; Colossians 1:15-18; Isaiah 9:6, 7); (2) the servanthood leadership model of our Lord (Matthew 20:25-28; Mark 10:42-45; Luke 22:24-27); (3) the acknowledgment of leadership body gifts of the Spirit and grace (1 Corinthians 12:28; Ephesians 4:7-13). The Assembly concurs: "In a true theocracy, all of its decision, and manners of operations, must proceed from the mind of Christ, which always will be in perfect harmony with Holy Scriptures."⁶

C. The Promotion of the Gospel

An analysis of New Testament church gatherings for decision-making demonstrates their fundamental desire to further the gospel. The early church never lost sight of the Great Commission by allowing differences of opinion or understanding to thwart its mission. Likewise, the deliberations and subsequent decisions for today's Assemblies must result in the propagation of the gospel. Acts 6:7 ("The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith") and Acts 16:5 ("And so were the churches established in the faith, and increased in number daily") illustrate the furtherance of the gospel resulting from proper decision-making.

D. The Role of the Spirit

Integral to the process of making decisions is the need to rely upon the leading and direction of the Holy Ghost. Jesus promised, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). This dependence upon the Spirit must acknowledge not only the

manifestation gifts of the Spirit (1 Corinthians 12:7-11), but also the leadership gifts (Ephesians 4:11, 12). The Holy Spirit should be the motivator of all Assembly decisions; the Assembly is to serve as a vehicle for Him to reveal God's will to the church.

5. The Need for Biblical Submission

A spirit of obedience and submission is a key principle for both right Christian living and decision-making. Submission is the fruit of genuine humility and faith. True submission must, first, be to God (James 4:7) and, in turn, will naturally express itself to one another and to those over us in the Lord (Ephesians 5:18; Hebrews 13:17). This obedience and submission should be seen in the home, at work, in marriage, in society, and in the church.⁷

In the final analysis, the General Assembly is to be submissive to the Word of God. A decision is valid only if based upon proper scriptural interpretation. An individual must submit his opinion to the Bible, so that the multitude of counselors can rightly divide the Scripture.

II. Recommendations

Introduction

For a General Assembly to operate within the guidelines outlined in the New Testament, it must function in a manner that does not hinder the working of the Spirit, while still maintaining the need for everything to be done decently and in order. For this reason we present the following recommendations, always realizing the Spirit's right of infusion at any time. As Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).

A. The Purpose of the General Assembly

The primary purpose of the General Assembly is to serve as an interpretative and decision-making body that deals with pressing universal biblical truths and matters of translocal nature that require definitive decisions in expediting the proclamation of the gospel (Acts 1:21-23; Ephesians 2:13-16, 19, 20; Acts 15:6-9). It is the place where the members of the church assemble together under the headship of Christ to search the Scriptures. As the Bible is illuminated by the Spirit, understanding and resolution of differences of interpretations, which tend to be divisive among the churches, will be received. The General Assembly accepts the Bible as its highest authority.

A secondary function of the General Assembly is to decide on administrative actions the church deems helpful in accomplishing the Great Commission (Matthew 28:18-20). It also provides opportunities for fellowship and inspirational leadership.

Specific matters pertaining to particular regions and without universal impact will be handled by the Presbytery in that region in harmony with accepted Assembly interpretations.

B. Infrastructure of the General Assembly

1. The General Moderator

The General Overseer of the Church of God of Prophecy shall serve as General Moderator of the General Assembly. In this role he has the following responsibilities:

- a. The authority to convene a General Assembly as outlined by the General Assembly
- b. The moderation of the General Assembly
- c. The appointment of Assembly Committees
- d. The facilitation of the decision-making process in conjunction with the Assembly Counselors by...
 - (1) Deciding when an issue is to be held over for further discussion either during the same Assembly or a future one
 - (2) Recognizing that the General Assembly has reached one accord or overwhelming consensus (when applicable) through delegate expression in accepting or rejecting any recommendation
 - (3) Discerning the validity of spiritual manifestations and if an individual is rebellious based on the following criteria:
 - (a) Profit for all (1 Corinthians 12:7)

- (b) Care for the body (1 Corinthians 12:25)
- (c) For edification, exhortation, comfort of the church (1 Corinthians 14:3)
- (d) Proper order followed in spiritual manifestations (1 Corinthians 14:27)
- (e) Prophets and prophecy come under judgment of others (1 Corinthians 14:29-32)
- (f) Matters not to gender strife and confusion (1 Corinthians 6:3)
- (g) Matters done in decency and order (1 Corinthians 14:40)
- (4) Providing leadership to the Assembly under the inspiration of the Holy Ghost in reaching a decision in accordance with the will of God

2. The Assembly Counselors

The General Overseer will appoint a group of at least six bishops from church leadership who will serve to support and advise him in facilitating the decision-making process during the General Assembly. This group should reflect the international constituency of the church. They may be used by the General Moderator to assist him in moderating the General Assembly at his discretion. This group only serves for the duration of the General Assembly and is not a standing committee.

3. General Assembly Committees

a. The Assembly Committee for Biblical Doctrine and Polity (formerly the Questions and Subjects Committee).

- (1) The committee is appointed by the General Overseer to serve the church by preparing an exposition for dialogue on universal matters of biblical doctrine, theology, ethics, and polity for General Assembly consideration.
- (2) The committee should reflect the international constituency of the church (as much as possible). As a standing committee, it should interact with the international church in the process of report development.
- (3) The committee is to prepare a preliminary expositional report that should be distributed to the church no later than 90 days prior to the ensuing Assembly for their consideration. Additional expositional matters not included in the report should not be considered in that Assembly; however, urgent matters may appear. This does not preclude any dynamic move of the Spirit to give direction.
- (4) Matters of biblical doctrine, theology, ethics, and polity for Assembly consideration should be directed to the committee. The General Moderator, in consultation with the Assembly Counselors and the committee, may introduce matters of an emergency nature not included in the Assembly report.

b. The Assembly Committee for Finance and Stewardship (formerly the Ways and Means Committee)

- (1) The committee is appointed by the General Overseer to serve the church by formulating and articulating biblically-based and globally-oriented financial plans and stewardship principles for General Assembly consideration.
- (2) The committee should reflect the international constituency of the church (as much as possible). As a standing committee, it should interact with the international church in the process of report development.
- (3) The committee is to prepare a preliminary report that should be distributed to the church no later than 90 days prior to the ensuing Assembly for their consideration. Any biblically-based recommendation should be accompanied by an expositional report; any practical stewardship matters should include appropriate rationale. Additional matters not included in the report should not be considered in that Assembly; however, urgent matters may appear. This does not preclude any dynamic move of the Spirit to give direction.
- (4) Matters related to finance and stewardship for Assembly consideration should be directed to the committee. The General Moderator, in consultation with the Assembly Counselors and the committee, may introduce matters of an emergency nature not included on the Assembly report.
- (5) The General Overseer or General Assembly may utilize this committee to assist in providing accountability and policy formulation in financial administrative processes.

c. Administrative Committee

- (1) The committee is appointed by the General Overseer.
- (2) The committee will serve to bring items of administrative and practical nature needing General Assembly approval.
- (3) Various personnel and headquarter committees, who report to the General Assembly, will do so as arranged by this committee.

d. Support Committees

The General Overseer may appoint other nonstanding committees that are necessary for General Assembly operation.

4. Ministerial Leadership

The role of ministerial leadership in providing spiritual direction to the General Assembly is very important. If it becomes necessary for the General Moderator to call for a leadership session to debate an issue before the delegates, all licensed/ordained male ministers may participate. [Note: The committee recognizes its present work on defining the functions of apostles and elders described in Acts 15:6 is incomplete. The committee will be studying this issue in the light of New Testament leadership (Acts 11:30; 14:23; 15:2, 4, 6ff; Titus 1:5; 1 Peter 5:1; etc.) for presentation to the next General Assembly.]

5. Delegates

All members in good standing of the church of God of Prophecy who respond to the call of the General Overseer to assemble together are considered delegates. During the decision-making session all male delegates are free to address the issue on the floor after they have properly registered with the clerk (except during a called leadership session). The male delegates are empowered to accept or reject issues in keeping with the one-accord principle. Novices should be slow to speak and, as a rule, children should keep silent.

C. General Assembly Procedures

1. Decision-making Environment

For the church to operate consistent with New Testament principles, the environment must be spiritually-based rather than dominated by formal, parliamentary procedure. Consistent with this environment, leadership must exercise spiritual authority ensuring that all things are done decently and in order. The entire session should be filled with intercessory prayer.

2. Introduction of Issues

A matter is considered open for dialogue and decision by the delegation after it has been introduced by the proper committee or General Moderator. (No motion is required.)

3. Recognition of Delegates

The General Moderator working with the Assembly Counselors is responsible to develop a procedure to recognize those delegates who wish to address an issue before the Assembly. This procedure should include name, membership, ministry (if any), and report reference (clarification and/or disagreement). Generally, a recognized delegate will have five minutes to address the Assembly. Discretion by the General Moderator and Assembly Counselors to lengthen any delegate's time should be based on the need of translation or the prompting of the Spirit.

4. Decision-making Process

a. Committee for Biblical Doctrine and Polity/Committee for Finance and Stewardship

A matter will be considered accepted when it is discerned by the General Moderator and Assembly Counselors that the Assembly has reached one accord through delegate expression. One accord includes the common understanding that the decision "seemed good to the Holy Ghost, and to us." This indicates that the Assembly has reached agreement that this is the best possible decision given our present understanding of the will of

God. For one accord to be reached, debate, dialogue, and study of Scripture must be allowed among the delegates in the general session. A general expression by the delegates may be necessary to discern if one accord had been reached.

If it is discerned by the General Moderator that one accord cannot be reached in a general discussion, he may call for a leadership session in which the ministerial leadership of the church engages in a more thorough dialogue and biblical analysis in the presence of the delegation. It must be understood that the entire Assembly (decision-making delegates) must come to one accord. This may occur at any point in the decision-making process. The ministerial leadership simply dialogues in order to facilitate the delegates' decision.

When the General Moderator calls for delegate expression, it may be necessary for delegates to submit personal preferences to what the multitude of counselors has discerned to be the will of God on a matter. If one's conscience will not allow personal submission, he may choose to abstain. Submission and abstention allow one to not sin against his own conscience while not hindering the wisdom of the multitude of counselors. Anyone who displays a stubborn or obstinate spirit may have his voice removed by the General Moderator and Assembly Counselors.

If it is obvious that one accord cannot be attained because serious questions exist in the hearts and minds of God's people, the matter may be (1) held over for further discussion in the next Assembly, (2) discussed later in the same Assembly, or (3) dismissed in the light of current biblical understanding, as discerned by the General Moderator and Assembly Counselors.

b. Administrative Committee

Administrative and practical matters introduced by this committee are not considered essential in our understanding of biblical truth and do not require one accord. Thus, a recommendation or report will be considered accepted by an overwhelming consensus of Assembly delegates.

SECTION TWO — THE OFFICE OF THE GENERAL OVERSEER

Introduction

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this” (Isaiah 9:6, 7).

The prophecy of Isaiah tells us that when Jesus Christ is come, He will bear the responsibility of establishing and sustaining His government. The church's mandate today is not to establish our own structure and government, but to discover that which He has already ordained. The necessity for both general and local leadership must be seen through the reality that Christ placed these responsibilities in the church and gifted individuals to fulfill them. “But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Ephesians 4:7, 8, 11, 12).

The office of the General Overseer has long been recognized by the church as important to its polity. Any effort to understand the governmental structure of the church, including this office, should result in further recognition of Christ's headship. God has “put all things under his feet, and gave him to be the head over all things to the church” (Ephesians 1:22). When His government increases, there will be peace and His kingdom further established.

For several years there have been discussions in the General Assembly that ultimately resulted in an extensive study of the office of the General Overseer by an international committee appointed in 1990.* This report has been appropriately circulated among the church constituency for individual study and to the Questions and Subjects Committee for consideration in report preparation.

I. Biblical/Theological Base

Throughout scriptural record, God has chosen to operate through men whom He has gifted to accomplish His will. The sovereignty of God transcends human efforts and understanding in His selections. “And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” (Daniel 4:35).

The Bible is replete with examples of various chosen men and methods, yet, none of these changes negated His sovereignty. “For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another” (Psalm 75:6, 7). “And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding” (Daniel 2:21). It is true that God selects leaders; however, those selected operate within God’s sovereign arena; therefore, their tenure is based on God’s will being accomplished for that time.

Luke, in Acts 13:22, identifies David as such a leader: “And when he had removed him [Saul], he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.” God’s rejection of Saul’s leadership led Him to choose David to be the king of Israel. The choice of David depicts God operating sovereignly in His knowledge of the hearts of men, even though men fail to understand His actions. Not only was David God’s chosen man, but he faithfully served God in the generation God desired. “For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers” (Acts 13:36).

The functional role of leadership took upon itself a new significance in the coming of Jesus Christ. What God had illustrated in Old Testament leadership by types and shadows He brought to reality in Jesus. Thus, the New Testament understanding of leadership must be reflected in the light of Christ’s present headship. His status and presence becomes the guarantee of the church’s direction and ultimate victory. One legitimacy of His chosen leaders is the ability for others to see the headship and character of Christ through them.

The changes of leadership as they are reflected in the New Testament may show more fluidity than their counterparts in the Old Testament; however, Christ’s active headship alleviates problems that may generate in changes of human leaders. As head of the church, He is the Savior of the body; the church’s ultimate perfection is rooted in Him and not human leadership (Ephesians 5:23-27).

In the early church there was little difficulty in recognizing the human leadership chosen by Christ to lead the church. The apostles had been personally selected by Jesus to provide such leadership. Among the apostles, it is also apparent that Christ was moving in specific individuals to provide leaders among the leadership. The Book of Acts, the epistles, and early church history record the role played by this general leadership as well as the role played by its leaders.

In the church’s early days of expansion through the gospel message, it is apparent that Peter assumed this role of leadership among the apostles. Thus, we see him conducting the meeting in Acts 1:15 in the selection of Matthias, his early preaching (Acts 2), and his role in the gospel’s expansion to the Gentiles (Acts 10).

At some point, James, the brother of the Lord, assumed this position of leadership.⁹ The Apostle Paul recognized this leadership in Galatians 1:19; 2:9; and 1 Corinthians 15:7. Peter also acknowledged James’ role as evidenced in Acts 12:17, “But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place.” In Acts 15, James also played a key role in the Council at Jerusalem.

Apparently after the death of James and the destruction of Jerusalem in A.D. 70, it appears from history and Scripture that the Apostle John assumed such a leadership role. Church history indicates that John went to Ephesus where he wrote his general epistles.¹⁰ John in identifying himself as the “elder” in 2 John 1 shows his significant role in leadership. These three men, each with his own giftedness and personality, were used to provide leadership to the church because of the changing situations it faced. However, this does not imply that apostolic succession is a biblical concept — the fact that Christ chose different leaders certainly does not support such.

In summary, several important principles can be seen in the Scripture as it relates to the issue of general leadership:

1. Human leadership is subject to God's sovereignty.
2. God chooses and enables (gifts) men to assume roles of leadership including a leader of the leadership.
3. The headship of Christ insures a proper place for visible, human leadership.
4. Changes in human leadership are based upon God's gifting of the individual relative to His sovereign will in dealing with certain circumstances and situations.

II. Recommendations

Introduction

"But if we walk in the light, as he is in the light, we have fellowship one with another" (1 John 1:7) is a continuing encouragement. We gratefully acknowledge those who have faithfully served as General Overseer: A. J. Tomlinson and M. A. Tomlinson. Heaven has the record of the service these brethren have been to the Church of God of Prophecy and of the thousands who were redeemed through their efforts. We also are grateful to our present General Overseer, Billy Murray, for encouraging the church to walk in the light as it continues to shine. "But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

A. The Office of the General Overseer — Definition and Function

The office of the General Overseer is recognized within the Church of God of Prophecy as one that provides, to the membership in general and the leadership in particular, God-given direction to accomplish the Great Commission (Matthew 28:18-20) given by the Lord Jesus Christ. The General Overseer shall be selected (without ethnic preference) by and accountable to the General Assembly, should have freedom to exercise his spiritual giftedness, and realize the potential for ministering as the Holy Spirit directs.¹¹ His selection is in accordance with the one accord principle. He is responsible, in conjunction with the plurality of leadership (defined in Section D), to carry out the following functions:¹²

1. Inspirational — short-term and long-range planning
 - a. World outreach evangelism
 - b. Representation among others involved in the kingdom of God
 - c. Leadership development
 - d. Special events/meetings
 - (1) General Assembly
 - (2) Presbytery meetings
 - (3) Other
2. Administrative/executive
 - a. Appointment of general and area leadership
 - b. Establishment of ordination and licensure requirements and procedures in conjunction with the General Presbytery
 - c. General Headquarters committees—serve as ex-officio member
 - d. Stewardship—international budget and planning
 - e. Communication—publishing and mass media
 - f. To represent and stand for the General Assembly in legal matters
 - g. Development of plans for infrastructure to meet the changing needs of the body
 - h. Management and implementation of infrastructure changes
3. Oversight of the ministry
 - a. Pastoral oversight
 - b. Discipline
 - c. Counseling
 - d. Education
4. Accountability
 - a. To General Assembly through the Administrative Committee
 - b. To insure implementation of Assembly recommendations
 - c. To General Presbytery through spiritual recognition/confirmation

B. Qualifications

First Timothy 3:1-10 gives the qualifications for anyone to function as a bishop. While these evident qualifications should be seen in every bishop, the grace of God should manifest itself in an individual being recognized in this office in the following:

1. Personal narrative

The individual must have a significant personal experience that will demonstrate his integrity, spiritual demeanor, and faith to all. "Men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26; see also 1 Corinthians 15:10; 2 Corinthians 8:18, 19, 23).

2. Visible wisdom/sound judgment

The individual must demonstrate heavenly wisdom through sound judgment. James defines such wisdom as "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (3:17, 18; see also 2 Peter 3:15).

3. Full of the Holy Ghost and faith

The individual must be one who can follow the leading and direction of the Holy Spirit. There must be a discernible relationship with the Spirit of God accompanied by obedience and faith. "For he [Barnabas] was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:24; see also 6:3; Ephesians 5:18-21).

4. International vision/plurality

The individual must be able to work with the plurality of leadership and perceive the global implications of the kingdom of God and the responsibility of the Church of God of Prophecy. "And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:1, 18; see also Galatians 2:9; 1 Timothy 2:1-4).

C. Selection, Term, and Vacancy

The General Presbytery, which consists of all bishops on the General Headquarters staff and state/area/national overseers, shall present to the General Assembly for its approval the individual they feel has been confirmed by the Lord. If that confirmation is not evident in the Assembly, the delegation should pray for God's intervention to reveal His selection or require the General Presbytery to make another recommendation for Assembly approval.

(Note: This changes the current practice of the Presbytery selecting an interim General Overseer. The office functions of the General Overseer continues through the plurality of leadership until the General Assembly selects the new General Overseer as outlined below.)

The General Overseer will serve the church as long as the Lord's hand is evidenced upon him. Thus, the term for the General Overseer is indefinite. At least every seven years the General Presbytery will discern the manifestation of God's presence upon the individual. If they recognize a continued confirmation on the current General Overseer, they will reaffirm such. However, if they discern God's hand is lifted from the individual for this capacity, the General Assembly will be asked to evaluate their assessment and determine if the Lord desires to release the man.

The office of the General Overseer may become vacant in three ways: (1) personal/body recognition, (2) death, (3) moral improprieties.

First, the individual may recognize the burden of the Lord for that particular work has ceased (this could include physical incapacitation). If this occurs, he will share his conviction with the General Presbytery and maintain his position, so that arrangements can be made for selection of a new General Overseer at the upcoming Assembly. If the General Assembly agrees with the General Presbytery that the hand of God is lifted from the current General Overseer for that work, the office can then be filled in that Assembly through the approved process.

Second, in the event of the General Overseer's death, the function of that office will continue to be handled by the plurality of leadership already in place. Arrangements should be made in conjunction with the General Presbytery for the General Assembly to convene in a reasonable length of time to select a new General Overseer, generally no later than 120 days.

Third, in the unfortunate event of moral failure by the General Overseer, the General Presbytery should be called together by the plurality of leadership to determine the worthiness of the individual to continue in the office. If the General Presbytery deems it necessary to remove the General Overseer from his office, the plurality of leadership in conjunction with the General Presbytery will call for the General Assembly to convene in a reasonable length of time to select a new General Overseer, generally within 120 days.

The General Presbytery will design a means to develop specific procedures for selection, evaluation process (as per seven-year review), and declaration of vacancy in harmony with biblical guidelines and Assembly recommendations, and then publish it for the record.

D. Plurality of Leadership

To facilitate a plurality of leadership, this plurality is to begin with at least three individuals. One of these will be the General Overseer. The others will be recognized as General Presbyters. They will be selected by but not limited to the General Presbytery as gifted by God to provide leadership to the worldwide church in accomplishing its Christ-ordained mission. They will work with the General Overseer to provide shared leadership responsibility in carrying out the functions of the General Overseer by developing vision, processes, and plans in accomplishing the church's mission (see Section A, "The Office of General Overseer — Definition and Function"). The plurality of leadership is to stay abreast of the international church's needs to facilitate the church's mandate of world evangelism. The selection requirements are consistent with those of the General Overseer, with the exceptions below.

The General Presbytery should evaluate the giftedness and anointing of these individuals and place within the plurality those whom God has graced. The anointing and subsequent effectiveness of these brethren will be discerned by the General Presbytery, who may replace them periodically.

The General Presbytery will design a means to develop specific procedures for selection, term, and vacancy of the General Presbyters in harmony with biblical principles and Assembly guidelines.

E. Transition

To work through the arrangements needed in implementing a plurality of leadership, the General Overseer should work closely with the General Presbytery to insure implementation no later than the 1996 General Assembly.

SECTION THREE — ADORNMENT

Introduction

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods" (Psalm 24:1, 2).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

It is imperative in considering any area of biblical truth to remember that God is a God of the entire earth and His desire is that the whole world be reached with the gospel. God's perspective is eternal, and His love extends throughout the whole earth. Thus, in the communication of His truth, there must be a global perspective. Absolute biblical truth is such that its application should be possible in any culture of His world. The principles, drawn from the Scripture, should be understandable to any person in any land.

In the past few years there have been many strong, sincere feelings expressed on the adornment issue — even to the separating of families. If we are to find the much-desired resolution to this question, we must remember our fundamental commitment to accept the whole Bible rightly divided and to believe and practice its teachings.

In articulating biblical truths about universal issues, the General Assembly will often struggle with our humanity. In areas of practical Christian living such as this, it is difficult for this

gathering not to become a legislative body. In its deliberations, prayer, and study the committee came to the realization that this issue must be handled within its global implications and based upon an honest exposition of the Scripture.

The difficulty in doing such an exposition comes from our personal, preconceived ideas, convictions, and opinions. If we are successfully to understand the Word of God, it is imperative that we deny ourselves by submitting to His sovereign will and eternal perspective. It must grieve the Holy Ghost when He witnesses the expended energy of honest men over such issues that could have been used to spread the gospel to a dying world. In the end, truth will always prevail, "For we can do nothing against the truth, but for the truth" (2 Corinthians 13:8).

As we prepared this section of the report, the Lord brought to us the incident recorded in John 8:1-11. It is here that a crowd desired of Jesus a specific answer — a yes or a no. Jesus' response to them did not meet with their preconceived desire; rather, He dealt with them on an individual basis. "So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her" (John 8:7). Likewise, many have sought a legislative answer concerning this issue — a yes or a no. However, it seems best to the committee to allow the Scripture to speak for itself and bring personal conviction from the biblical principles to each of us. "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst" (John 8:9). When we rid ourselves of preconceived desires, all that will be left is Him.

I. Biblical/Theological Base

It must be remembered that the matter of jewelry and adornment cannot be viewed from what is called advanced societies, but from the Bible, since the Word of God is timeless and universal.

Scripture does not validate items of adornment, such as gold, jewels, precious stones, etc., as inherently evil. In a number of passages these items are used by God for His intended purpose. For example, in Ezekiel 16 He adorns Jerusalem with various items because of His love for them. "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. . . . I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom" (v. 8, 10-13).

In Isaiah 61, an analogy is drawn with the adorning of a bride when God's glory is restored. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (v. 10). "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Revelation 21:2).

God created the prince of Tyre clothed in adornment: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created" (Ezekiel 28:13).

These same items are also used to adorn the New Jerusalem. "And the building of the wall of it was jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chryso-prasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass" (Revelation 21:18-21).

God's use of these items illustrates that they are not inherently evil. In the Creation all things were seen by God as good (Genesis 1:31); however, the corrupting influence of the Fall has impacted man to take that which is good and make it evil. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:13, 14). Thus, it is not the specific item of adornment that is wrong, but rather its use governed by fallen human nature instead of God's divine nature. Because of the fallen human nature, adornment has been a stumbling block for many people. Thus, Scripture provides both areas of prohibition and areas of prudent flexibility.

A. Scriptural Prohibitive — Absolute

1. Idolatry/Occult Usage

Idolatry is one absolute that is condemned, and biblical prescription is overwhelmingly clear. In the Old Testament, Jacob gave a directive for his household to put away all their strange gods. "And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears, and Jacob hid them under the oak which was by Shechem" (Genesis 35:4). Jewelry and adornment that is theriomorphic¹³ (having an animal form connected with a god or deity) must be rejected. Any jewelry and adornment that by syncretistic (syncretism: reconciliation or fusion of differing systems of belief) forms is connected with occult practices or false worship concepts, such as ancestral worship, is not biblically correct (see Exodus 20:3-5, 32:1-6; Deuteronomy 5:7-9; Judges 8:27; 1 Kings 12:25-33). The New Testament continues to condemn idolatry concerning the Gentile gods, magic, and superstition (1 Corinthians 5:10, 6:9, 8:1-13; Colossians 3:5; Galatians 5:20; and Revelation 21:8). In close proximity to idolatry is the association that jewelry and adornment can have with black magic (witchcraft) and superstition, which cannot be tolerated (Galatians 5:20; Acts 19:19; Deuteronomy 18:9-13). Additionally, the use of amulet-talismanic¹⁴ jewelry or adornment that lends itself to black magic will violate the mandate of placing our trust in the only true God, and it will be resting in the superstitious systems of the world (Romans 1:21-25; 1 Corinthians 1:31). Adorning and jewelry connected to ritualistic practices of body mutilation by distorting the human anatomy violate the temple of the Lord (1 Corinthians 6:19, 20; 2 Corinthians 6:16). Disfiguring the human body includes certain types of ritualistic tattooing that create scars or distortional marks connected with religious practices.

2. Lascivious Use

Jewelry and adornment purposely used for sexual provocation is certainly condemned in the Scripture under the rubric of *lasciviousness*. This term denotes (in Galatians 5:20; 2 Corinthians 12:21; 2 Peter 2:18; 1 Peter 4:3) "taking license of sexual access and following the inclinations to sensuality, as well as, indecent bodily movements and unchaste handling of males and females." The prohibition against lasciviousness is a biblical principle that must be upheld regardless of the society or group of people in which the Word of God is to be proclaimed.

B. Scriptural Principles — Prudence

There are some uses of adornment that are not strictly prohibited by Scripture. The New Testament does not give a legislative prohibitive list in these areas; rather, it gives cardinal principles of modesty, self-discipline, sobriety, shamefacedness, and prudent conduct. *Prudence* means "to be careful about one's conduct; circumspect."

1. Cultural Wedding Symbol

Scripture does not prohibit the use of a cultural wedding symbol due to marital, social, and cultural conditions; nor does it establish its necessity. In certain instances, the marriage symbol or emblem may strengthen the marriage arrangement and order and, thus, its use is not for ornamentation.

2. Ornamental Adornment

Scripture neither prohibits (absolutely) nor necessitates the use of ornamental adornment. However, human nature is such that adornment can become a hindrance to one's personal relationship with Christ. Thus, the Scripture does give strong precautionary principles for its use. Paul uses the terms *modesty*, *shamefacedness*, and *sobriety* to govern adornment. Peter

calls attention to the ornament of the inner man, that of “a meek and quiet spirit.” It is important always to remember that adornment includes more than jewelry alone.

Conclusion

It is the duty of pastoral oversight to call attention to scriptural prohibitive and absolutes. “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (Hebrews 13:17). Furthermore, leadership must, as did Paul and Peter, address the dangers of excessive adornment in the church community with prudent instruction about godliness.

To apply the prudent principles of Scripture some individuals will need totally to abstain from its use, while others may use modest adornment. But an overriding principle for both is found in Romans 14:13, “Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.”

II. Recommendation

Introduction

In the past few years much confusion has surrounded the interpretation of the 26th teaching against gold for ornament. The following recommendation, based upon the previous biblical exposition is designed to clarify and restate this teaching (now to be entitled, “Adornment”) in the light of Bible truth. While the Scripture does give strong precautionary instructions concerning the use of adornment, the New Testament use of negative grammatical forms relative to this issue does not give a basis for prohibitive lists in some areas.

In addition to personal application of scriptural principles, various regional applications may be necessitated through regional leadership. Official church publications concerning this area will be administratively adjusted to reflect our current understanding.

Adornment

Scripture explicitly teaches that the use of adornment for occultic, lascivious, and idolatrous practices is prohibited (Isaiah 3:18-22; Acts 8:9, 13:6; 19:19; 1 Corinthians 5:10, 6:9; Galatians 5:19-21; Revelation 2:20-23). It further reveals that the use of adornment can have a destructive influence on a Christian life unless its use is guided by the biblical principles of sobriety, modesty, submission, and self-discipline (Matthew 16:24; 1 Timothy 2:1-10; 1 Peter 3:1-7; 1 John 2:16). The cultural wedding symbol or emblem, though not necessitated, may be worn due to marital, social, and cultural situations in order to preserve the headship principle and the integrity of marriage (Genesis 3:16; 1 Corinthians 11:8; Ephesians 5:22, 23).

¹ *American Heritage Dictionary* defines *infusion* as an “introduction of a solution into the body through a vein for therapeutic purposes.”

² 4th Assembly, 1909, *Book of Minutes*, p. 35. On January 9, 1909, it was passed that A.J. Tomlinson serve as the General Moderator for the General Assembly year. It was in 1914 (10th Assembly) that the Assembly ruled Brother Tomlinson serve in this capacity for the duration of his life.

³ 20th *Assembly Minutes*, 1924, p. 14.

⁴ “This Committee knows of no greater need to bring to this Assembly’s attention than the need for repentance — the need to fall on our faces before God, confessing that we have drifted in many ways from a vital relationship with the Holy Ghost, confessing a self-centeredness lacking in deep compassion for a world of people who are living now under the judgment of God to eternal damnation, rededicating ourselves to being the church of God of the Bible.” 79th *Assembly Minutes*, 1984, p. 127.

⁵ 81st *Assembly Minutes*, 1986, p. 36.

⁶ 81st *Assembly Minutes*, 1986, p. 37.

⁷ Alexander Starch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth, 1986), pp. 159, 160.

⁸ 85th *Assembly Minutes*, 1990, p. 44.

⁹ Eusebius records, “Peter, and James, and John after the ascension of our Saviour, thought

they had been preferred by our Lord, did not contend for the honour but chose James the just as bishop of Jerusalem." *The Ecclesiastical History* (Grand Rapids: Baker, 1955), p. 49.

¹⁰ *Ibid.*, p. 102.

¹¹ *86th Assembly Minutes*, 1991, p. 108.

¹² Note: This list enlarges and summarizes many General Assembly accepted recommendations relative to the office of General Overseer.

¹³ *Webster's Ninth New collegiate Dictionary* (Springfield, MA: Merriam Webster, 1991), p. 1224.

¹⁴ *Talismanic* deals with an object held to act as a charm to avert evil and bring good fortune; something producing magical or miraculous effects. Webster, *op. cit.*, p. 1203.

PRESENT FINANCIAL SYSTEM

NOTE TO MINISTERS AND LOCAL CHURCH TREASURERS: Fill in all reports accurately and completely. Write or print plainly. If assistance is needed, write to Financial Director, P.O. Box 2970, Cleveland, Tennessee 37320-2970.

TITHES: Members should pay their tithes into the treasury of the local church where they are members. Licensed ministers are to send the tithes of income from the ministry with their monthly reports to the Financial Director at General Headquarters, and tithes on income outside the ministry are paid into the treasury of the local church where they are members. Lay ministers should pay their tithes into the treasury of the local church where they are members *until they are licensed*.

GENERAL HEADQUARTERS ALLOCATION OF TITHES: Effective June 1, 1994, the treasurer of the local church is to send 8 percent of all tithes received into the local church each month with the treasurer's report to the appropriate address.

United States, Puerto Rico, Virgin Islands—Financial Director, P.O. Box 2970, Cleveland, Tennessee 37320-2970.

Other reports should be addressed to the Church of God of Prophecy, General Headquarters Field Office in your respective area, or contact your national overseer for the correct address.

STATE OR NATIONAL HEADQUARTERS ALLOCATION OF TITHES: The treasurer of the local church sends 8 percent (effective June 1, 1994) of the tithes received each month to the treasurer of their state or nation as well as to the Financial Director at General Headquarters. The pastor's allotment is paid from the balance, not to exceed the amount set by the Administrative Committee or World Mission Committee: any remainder goes into the surplus tithes fund to be distributed after the last Sunday of the fiscal year end, May 31.

ALLOTMENTS FOR PASTORS, OVERSEERS, AND GENERAL WORKERS: The Assembly recommends that the Administrative Committee be authorized to decide the allotments of pastors and state overseers each year. The Ways and Means Committee accepted the responsibility, at the request of the Administrative Committee, to decide the allotments of general workers and the General Overseer each year. The Ways and Means Committee has set the base pay for the General Headquarters staff at \$2,2750 per month. This committee also determined the other pay benefits, such as housing allowance.

FOR TAX PURPOSES ONLY—RENT ALLOTMENT

The sum of \$1,000 received each month by the general appointees, state overseers, pastors, full-time evangelist, etc., be designated for rent and utilities where there is no parsonage provided. If the total of the rent and utilities is under the above amount, the remaining amount is included as income. (NOTE: This recommendation is for income tax purposes only, and involves no extra allotment.)

The Assembly recommends that all local church treasurers mail their reports and appropriate portion of tithes to the state, regional, or national treasurer no later than the fifth of each month. From the funds received, the state, regional or national overseer would receive his allotment and expense (if funds are available) according to the rulings of the General Assembly.

The Administrative Committee agrees that overseers in the United States are to receive salary allotment of no more than \$2,275 monthly. Office expense incurred by the state, regional, or national overseers shall be paid by the state, regional, or national treasurer, from the general state, regional, or national funds, if funds are available. Any funds in excess of this amount received by the treasurer are to be placed in the general state, regional, or national fund for the state work, especially to assist pastors of weaker churches.

The Administrative Committee agrees that the pastor receive salary in an amount not to exceed \$2,275 monthly or \$525 weekly from the tithes of the local church after the appropriate percentages (8 percent effective June 1, 1994) have been sent to general, state or regional headquarters, if funds are available. Effective October 1, 1993, the Administrative Committee authorized the Finance and Appropriation Committee of the local churches in extremely high-cost areas, identified in the United States Government report provided below, to adjust the pastors' monthly salary as they would deem necessary.

**Localities Eligible
Under the High-Low Substantiation Method***

Key City	County and other defined location
California	
Death Valley	Inyo
Gualala/Point Arena	Mendocino
Los Angeles	Los Angeles, Kern, Orange, and Ventura Counties; Edward Air Force Base; Naval Weapons Center and Ordnance Test Station, China Lake
San Francisco	San Francisco
South Lake Tahoe (June 1-September 30)	El Dorado
Colorado	
Aspen (January 15-March 31)	Pitkin
Keystone/Silverthorne	Summit
Vail (January 1-March 31)	Eagle
District of Columbia	Washington, D.C.; the cities of Alexandria, Falls Church, and Fairfax, and the counties of Arlington, Loudoun, and Fairfax in Virginia; and the counties of Montgomery and Prince Georges in Maryland.
Washington, D.C.	
Florida	
Fort Myers (January 1-April 30)	Lee
Key West	Monroe
Naples (December 15-April 14)	Collier
Illinois	
Chicago	Du Page, Cook, and Lake
Maryland	
Ocean City (May 1-September 30)	Worcester
Massachusetts	
Boston	Suffolk
Cambridge/Lowell	Middlesex
Hyannis (June 1-September 30)	Barnstable
Martha's Vineyard/Nantucket	Dukes and Nantucket
Michigan	
Mackinac Island (June 1-September 30)	Mackinac
Nevada	
Stateline (June 1-September 30)	Douglas
New Jersey	
Atlantic City (June 1-October 14)	Atlantic
Newark	Bergen, Essex, Hudson, Passaic, and Union
Ocean City/Cape May (May 15-September 30)	Cape May
New Mexico	
Santa Fe (May 1-October 31)	Santa Fe
New York	
Lake Placid (June 1-November 14)	Essex
New York City	The boroughs of Bronx, Brooklyn, Manhattan, Queens, and Staten Island; Nassau and Suffolk Counties
White Plains	Westchester
North Carolina	
Duck (May 1-September 30)	Dare
Pennsylvania	
Chester/Radnor	Delaware
Philadelphia	Philadelphia; city of Bala Cynwyd in Montgomery County
Rhode Island	
Newport (May 1-October 14)	Newport

The local committee should take into consideration quality and quantity of services rendered by their pastor (1 Timothy 5:17) and local situations such as availability of parsonage, payment of utilities, other income, etc. This adjustment, of course, would be if funds are available and after the appropriate percentages (presently 8 percent) have been sent to general, state/regional offices. This does not include offerings and poundings received by the pastor.

Allotments for overseers outside the United States, where there is not sufficient tithes to cover the allotments, are to be covered by making transfers between countries of tithe funds where this is legally permissible and from the United States tithes fund in other cases, if funds are available. Each overseer should receive an allotment in the currency of the country or the territory he represents according to the average prevailing wage rates of each country. Said amount to be set by the World Mission Committee.

The Assembly has ruled that tithes are for the support of the ministry only. Surplus tithes received at General Headquarters are conferred into the general fund from tithes and are disbursed at the discretion of the Administrative Committee. The tithes of nonmembers that are paid into the local church treasury are to be paid through the regular channel the same as the tithes of members.

Ministry is defined as the office, duties, or functions of a minister; the building in which business of the ministry is transacted; thus, the ministry includes any and all phases of the church ministry, such as church property, equipment, maintenance, etc.

SURPLUS TITHES DISTRIBUTION: Surplus tithes accruing in any local church are to be left in the tithe fund account of the local church treasury until after the last Sunday of the local church fiscal year. In keeping with the Ways and Means Committee Report passed in the 87th General Assembly, it is suggested that the church fiscal year be June 1 through May 31 where possible. At this time it is to be divided as follows: (1) 70 percent to the local church. (2) 10 percent to the Financial Director at General Headquarters to be used at the discretion of the Administrative Committee, and (3) 20 percent to the state, regional, or national treasurer to be used at the discretion of the state, regional, or national overseer and Finance and Appropriations Committee. A local church committee should develop a proposed budget for use of the remaining funds and present it in a local church conference for approval. First consideration should be given to the pastor's expense in the ministry; said expenses being already defined in the Church Business Guide.

TITHES FUND: All tithes including surplus tithes received at General Headquarters are disbursed at the discretion of the Administrative Committee. All tithes received by General Headquarters will be used for the ministries and operation of that office *including the funding of Ministerial Aid, any emergency assistance needed, and to supplement other offerings* such as missions, evangelism, education, and the maintenance and Assembly expense funds.

MISSION FUND: One hundred percent of the second Sunday mission offering, and mission money raised by other means, *except March and October World Mission drives*, remains in the local church treasury and is fully turned in at the state, regional, or national convention or at the close of the fiscal year of each state, region, or nation. These funds will be used to support the mission work in other countries as well as the mission homes for children around the world. The state, regional, or national convention offerings are distributed according to the amount raised per the following chart.

Amount Raised by State, Region, or Nation	Amount to Remain in State, Regional, or National Treasury*
0 - \$ 5,000	100%
\$ 5,000 - \$ 8,000	+ 70% of the amount over 5,000
\$ 8,000 - \$ 10,000	+ 60% of the amount over 8,000
\$ 10,000 - \$ 15,000	+ 50% of the amount over 10,000
\$ 15,000 - \$ 20,000	+ 40% of the amount over 15,000

Amount Raised by State, Region, or Nation		Amount to Remain in State, Regional, or National Treasury*	
\$ 20,000 - \$ 27,500	12,800	+ 35% of the amount over	20,000
\$ 27,500 - \$ 35,000	15,425	+ 30% of the amount over	27,500
\$ 35,000 - \$ 45,000	17,675	+ 27% of the amount over	35,000
\$ 45,000 - \$ 55,000	20,375	+ 24% of the amount over	45,000
\$ 55,000 - \$ 67,500	22,775	+ 22% of the amount over	55,000
\$ 67,500 - \$ 80,000	25,525	+ 20% of the amount over	67,500
\$ 80,000 - \$ 95,000	28,025	+ 18% of the amount over	80,000
\$ 95,000 - \$110,000	30,725	+ 16% of the amount over	95,000
\$110,000 - \$130,000	33,125	+ 15% of the amount over	110,000
\$130,000 - \$150,000	36,125	+ 14% of the amount over	130,000
\$150,000 - \$175,000	38,925	+ 13% of the amount over	150,000
\$175,000 above	42,175	+ 12% of the amount over	175,000

• Revised for clarity; does not affect calculation.

EVANGELISM FUND: Evangelism is defined as those ministries of the church which include evangelism in communication (such as Voice of Salvation television and radio ministries), evangelism in literature (formerly free literature) and such other evangelistic efforts as developed by the Administrative Committee. The youth and children's ministries of the church will have the responsibility for fundraising to support these efforts.

All monies raised by the youth and children's ministries are turned in at the state, regional, or national convention. One hundred percent of those convention offerings are to be sent to the Financial Director at General Headquarters or the General Headquarters Field Office in your respective area. The Administrative Committee will allocate these offerings as needed to the areas listed above.

MAINTENANCE AND ASSEMBLY EXPENSE FUND: Membership in the Church of Prophecy Marker Association (CPMA) is \$10 per year and may be paid by each person to the local church treasurer or leader anytime during the year. The local church treasurer or leader should send these membership funds to the CPMA Department at General Headquarters or appropriate designated field office as expeditiously as possible.

In nations other than the United States, the membership fee is set by the national overseer and the appropriate committee.

CPMA memberships are used for the maintenance of Fields of the Wood and other markers, General Headquarters buildings, and Assembly expense. We recommend that CPMA offerings beyond the membership be discontinued. The increase to \$10 was effective October 1, 1992.

This maintenance and Assembly expense fund replaces the general properties fund.

EDUCATION FUND: The education fund is to be used to support the education of the ministry and leadership. Funds received as a result of training classes and Bible studies and other education fund offerings given by the local church, in concert with the fundraising drives of the general church, are to be turned in to the state, regional, or national convention.

One hundred percent of these offerings will be sent to the Financial Director at General Headquarters or the General Headquarters Field Office in your respective area to be used to support the educational efforts of the church.

In order to support the new effort of the church to train its ministry as proposed by the General Overseer and to insure the financial health of the new education entity, the Ways and Means Committee suggests each local church establish a goal for annual offerings for the education fund.

Note: The above does not include Sunday school offerings.

EMERGENCY FUND DOLLARS AND ASSEMBLY EXPENSE DOLLARS, HERITAGE CARE FUND, CPMA OFFERING, AND MINISTERIAL AID FUND: These funds were all discontinued in the 87th General Assembly in September, 1992, each, of which, are being funded

under one of the five major funds now in existence.

FIRST SUNDAY OFFERING: Each local church receives an offering for the pastor on the first Sunday of each month.

DISTRICT OVERSEER SUPPORT: The Assembly recommends that a love offering be received for the district overseer in his district convention. If the district overseer is requested by the state overseer to perform a duty involving considerable expense, the state overseer will authorize reimbursement for such expense from state funds (if funds are available).

FOURTH SUNDAY OFFERING: The state/national Finance and Appropriations Committee will make a recommendation to the state/national convention concerning the fourth Sunday offerings. If the state/national headquarters does not receive an adequate amount of surplus tithes to cover the overseer's expenses, the committee should encourage the state/nation to continue the fourth Sunday offering. If the fourth Sunday offering is continued, then the local church treasurer sends the full amount of the fourth Sunday offering to the state/national treasurer to be designated and used as overseer's expense. If there are not sufficient fourth Sunday offerings to cover his expense as overseer, the excess tithes in the state/national treasury may be used to supplement the fourth Sunday offerings. *Do not* send any of the fourth Sunday offerings to the Financial Director at General Headquarters. Each local church should receive poundings for the state overseer once or twice a year.

The 10-percent retention of auxiliary funds is discontinued effective with the date of the above changes to the financial structure.

If state, regional, or national conventions are less frequent than annual, the above offerings should be turned into the state, regional, or national treasurer immediately after the close of the local church fiscal year.

In order to develop consistency in timing of fundraising, including auxiliary offerings and surplus tithes, it is suggested that the church fiscal year be June 1 through May 31, where possible.

Deeds for Church Property

The following resolution was adopted by the 58th Annual Assembly of the Church of God of Prophecy, held in Cleveland, Tennessee, September 10-16, 1963:

WHEREAS it has been advised by competent attorneys that specific mention of proper authorities be stated in an effort to ease the complications arising in our endeavors to be recognized by the courts, and to facilitate the handling of deeds to our church properties,

BE IT RESOLVED that trustees to hold title to local church property for the Church of God of Prophecy with international headquarters at Cleveland, Tennessee, be selected by the local church either in a regular or called business meeting, said trustees to be vested with authority to bargain, buy, sell, convey or encumber such property by mortgage or otherwise only when authorized to do so by the local church in regular or called business meeting, and with the consent of the General Trustees.

BE IT FURTHER RESOLVED that said consent of the General Trustees be evidenced by a separate writing or by the signature of the Chief Clerk of the said General Trustees, such documents to be notarized.

BE IT RESOLVED that state church trustees appointed by the State Overseer to hold title to property for the Church of God of Prophecy with international headquarters at Cleveland, Tennessee, be vested with authority to bargain, buy, sell, convey, or encumber such property by mortgage with the consent of the General Trustees. This applies to property being held by state trustees where churches have been disbanded or are too weak to function and to property which has been given to the state. All other property with title in the state trustees or a state Holding Association may be disposed of or mortgaged only by the consent of the state convention in session (modified in 1981).

Note: The following Warranty Deed form has been prepared by the General Trustees and should be used where it is possible to do so. Blank forms may be secured from the General Trustees.

WARRANTY DEED

FOR AND IN CONSIDERATION of the sum of _____

_____ Dollars (_____) cash in hand paid and other good and valuable consideration, the receipt of which is hereby acknowledged, We, _____

_____ have this day bargained and sold and by these presents do hereby bargain, sell, transfer and convey unto _____

_____ local Trustees for the Church of God of Prophecy, at _____, for the use and benefit of the Church of God of Prophecy, with headquarters at 3720 Keith Street NW, Cleveland, Tennessee, and their successors and assigns, the following described real estate, to wit:

(Add description of real estate here.)

TO HAVE AND TO HOLD said real estate unto the said _____

_____ local Trustees, for the use and benefit of the Church of God of Prophecy, with headquarters at 3720 Keith Street NW, Cleveland, Tennessee, and their successors and assigns forever; provided, however, that neither they nor their successors in office as such local Trustees may sell, convey or encumber the said real estate without the written consent of the General Trustees of the said Church at Cleveland, Tennessee, which consent may be evidenced by a separate writing or by the Chief Clerk of the said General Trustees joining in the execution of a deed of the above

named Trustees or their successors in office for the purpose of certifying the consent of the General Trustees to the execution of such conveyance.

WE COVENANT that we are lawfully seized and possessed of said real estate; that we have a good and lawful right thus to sell and convey the same; that the title thereto is clear, free and unencumbered, and that we will forever warrant and defend said title against the lawful claims of all persons.

IN TESTIMONY WHEREOF, witness our hands and names, this _____ day of _____, 19 _____.

NOTE: The present General Trustees are Billy Murray, chairman; Richard Davis, chief clerk; Jerlena Riley; Perry Gillum; and John Pace.

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 thoughts 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 should feel his or her part of the responsibility, remembering that when one member fails, it hinders the body until the matter pending may fail.

Local Church Officers and Leaders

1. **Pastor:** It is the duty of the state or national overseer to supply every church under his jurisdiction with a pastor. Pastors are to be appointed at the state or national convention every two years beginning 1991, and vacancies will be filled as they occur. The duties of the pastor expire at midnight the last Sunday in the pastoral term at the church he is leaving and automatically begin at the same time at the church to which he is moving.

2. **Clerk:** The local church clerk is to be appointed by the pastor at the same time as the other leaders and officers are appointed during the first two months of his pastoral year. The pastor is to see that a careful record is made by the church clerk of this action. The date of the appointments along with names of each leader should be recorded in the following conference as a matter of good business.

3. **Treasurer:** The treasurer is appointed in the same manner as the clerk. It is advised that one person serve as both clerk and treasurer when satisfactory to the local church. The treasurer will receive and disburse all funds of the local church including tithes, auxiliary funds, and special funds and will maintain an accurate record of all receipts and disbursements.

4. **Auxiliary Leaders:** Leaders for the five auxiliaries—Sunday School, Women's Missionary Band, Victory Leaders Band, Church of Prophecy Marker Association, Pastoral Care—are appointed by the pastor during the first two months of his pastoral year. Each pastor, with the assistance of the deacons, should divide his members into bands of 10 or 12 and appoint a leader for each band. The leader should keep in touch with each member of the band,

and if any should move away, communications should be kept up by correspondence. This is for the spiritual benefit of the members. The pastor should keep in close touch with the band leaders.

5. **Local Trustees:** Trustees to hold title to local church property are selected by the local church in a regular or called business meeting and are authorized to bargain, buy, sell, convey or encumber the local property only when authorized to do so by the local church in a regular or called business meeting, with the knowledge of the state/national overseer and with the written consent of the General Trustees.

6. **Other Officers and Leaders:** The Assembly has authorized the pastor to appoint a church literature representative, public relations director, Center for Biblical Leadership booster and any other leaders during the first two months of his pastoral year.

Business Meetings

Each local church should hold a regular business conference quarterly. It has been the practice to observe the first Monday night in January, April, July, and October for the conference. A meeting may be called anytime by the pastor or state overseer. A short business meeting may be held at the beginning or close of a meeting for worship.

The pastor should act as moderator of all business meetings. If there is no pastor, the state overseer has the authority to act or to appoint a licensed male minister to preside. Where one pastor has the care of several churches, he may arrange the business meetings for his convenience.

Every member should attend every business session if possible. Women are to take no open part in discussing or deciding questions, but should always be there and silently pray that God will give wisdom and direct the men.

Matters should be discussed with love, humility, and meekness. No vote 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, do not run the matter over him, but take up his case and investigate the cause of his obstinacy; if he shows a good spirit so that he can be heard, then show him courtesy. If he proves to be wrong, deal with him as the Bible directs. Then, take up the original subject and dispose of it in harmony and love.

If a matter cannot be settled satisfactorily by the local church, they should call for the assistance of the state overseer. If they are still unable to reach a satisfactory conclusion, it should be referred to the General Overseer.

Suggested Arrangement and Order of Business

The clerk and treasurer should be seated at the front, near the moderator. Leaders who will be submitting reports to the conference, along with lay ministers and deacons, should also be seated near the front.

The conference should be opened with an appropriate Scripture reading and a sincere prayer for divine guidance.

The clerk should read minutes of last regular meeting and any called meetings.

Correction of minutes, if any.

The treasurer should give report of finances and always give an itemized statement of receipts and disbursements and balance in treasury.

The leader of WMB should give report of the work of the band, including finances, receipts, and disbursements.

The victory leaders director should give report of the work and progress of the band, including finances, receipts and disbursements.

The pastor should give report of the Pastoral Care work, amount of money raised monthly, number of strays found and brought back (Luke 15:4-6), and account of every member of his flock (Hebrews 13:17).

The CPMA Leader should report the number of members and receipts.

The Sunday school superintendent should give report of the work and progress of the school, including finances, receipts and disbursements.

Aftward should come the report of church literature representative, acceptance of transfers, members to transfer, unfinished business, new business, followed by adjournment with prayer.

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 hindered without your presence.

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

Show special courtesy to strangers who may attend one of your services.

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 consecrated 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 else.

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

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. Daily prayers and study of God's Word are necessary and very important for the spiritual welfare of each child of God; therefore, everyone is urged faithfully to maintain, as far as is possible, family worship at home at least once a day.

The scripture gives strong precautionary principles regarding adornment to satisfy the pride of life. Paul uses the terms "modesty," "shamefacedness," and "sobriety" as the guiding principle for the New Testament Christian. Human nature is such that adornment can become a hindrance to one's personal relationship with Christ. Furthermore, "... caution should be taken in the wearing of ornaments for decoration lest we would offend the conscience of another brother or sister." An overriding principle for such matters is found in Romans 14:13, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." See also Matthew 16:24; 1 Timothy 2:1-10; 1 Peter 3:17; 1 John 2:16.

You should not permit yourself to be trapped by worldly attractions. The Bible says, "Neither give place to the devil." Dabbling with worldly amusements like professional ball games, horse races, stock car races, wrestling arenas, skating rinks, motion picture houses or drive-in theaters, bowling alleys, and going swimming where men and women both use the same bathing area would give the devil a foothold or place in your life.

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

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

Because of the ever-increasing number of broken homes, separations, divorces, and remarriages, the greatest care should be taken with much prayer and consideration regarding proposed 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 a person may be divorced.

Children are a heritage from the Lord. Those who have children are responsible to teach them at an early age to reverence the house of God. This should be done by setting a good example before them and by instructing them with such a good spirit that they will have a strong desire

to serve the Lord. MINISTERS are to meet all of the requirements in being examples to the members by keeping their children under reasonable control at all times and by restraining them from running about over the house of God, especially while the services are in progress.

The *White Wing Messenger* is a very important part of the Church of God. It should be read regularly by every member, and your interest in advertising the church should be so great that when you have finished reading your copy, you would pass it along to someone else. Every member who possibly can should subscribe, and each minister is asked to be a "paid-up" subscriber and an earnest worker for our church paper—the *White Wing Messenger*.

These are the last days and perilous times have come, and it will require much watchfulness and humble prayer for you 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 brothers and sisters in the Lord. Give no place to the adversary. Abstain from the very appearance of evil.

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

Rationale

In the 74th Annual Assembly, the General Overseer addressed an ongoing problem relative to "Advice to Members," and in a section devoted to that subject said, "For many years our Assembly Minutes have contained a section entitled Advice to Members. These instructions were prepared for the purpose of providing counsel to the members of the church to aid them in fighting the good fight of faith.

"From time to time we hear of those who assume a legalistic attitude with regard to the Advice to Members, as though they would make commandments of the things mentioned in this advice. The display of such attitudes usually does more harm than good. A gentle spirit of teaching will be much more effective than attempts to enforce as laws those things which have been set forth as advice. . . .

"Perhaps we should take a closer look at this section of our Assembly Minutes, and at the spirit in which it is given" (74th *Assembly Minutes*, 1979, p. 41).

In spite of the General Overseer's admonition, many continue to take a harsh and judgmental approach in presenting the Advice to Members.

Holiness cannot be characterized as living in conformity with a list of prohibitions. True holiness manifests a Christ-like nature in word and deed, and controls every area of one's life, external and internal.

For those who follow a holy God, the New Testament principles of holiness clearly reject such conduct as viewing pornographic films, reading sexually explicit literature, gambling, slanderous gossip, child abuse, spouse battering, and every other wrong conduct. On the positive side, a holy people are also diligent in perfecting holiness in the fear of God.

In the Advice to Members it is almost impossible to list everything which should be approved and/or disapproved for all people, in all cultures, under all conditions, for all time. Clearly, the New Testament principles of holiness are in every way superior to and more demanding than any list the General Assembly could possibly devise.

Resolution

The Advice to Members has its foundations in the New Testament. There the guidelines for proper Christian conduct in every situation are clearly given. All matters of personal Christian ethics are to be governed by the following principles: (1) In everything we are to "walk worthy of the vocation wherewith [we] are called" (Ephesians 4:1), not permitting any conduct in ourselves which would bring reproach on the name of Jesus. (2) We are to "abstain from all appearance of evil" (1 Thessalonians 5:22; Romans 12:9; 1 Timothy 5:14; 1 Peter 3:11). (3) In word or deed,

“neither give place to the devil” (Ephesians 4:27). (4) “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31). (5) In matters of conscience, we are to avoid offending others who might stumble over our conduct (Matthew 18:7; Mark 9:42; Romans 14:21; 1 Corinthians 8:13; 10:32; 2 Corinthians 6:3). (6) We must ourselves keep a clean conscience before God, and not violate our own convictions regarding any matter (Romans 13:5; 14:22, 23; 1 Corinthians 8:7). (7) We must not judge one another in nonessential matters of personal conviction (Romans 14:1-5, 19). (8) We must maintain a moderate lifestyle which will reflect the inner character of a meek and quiet spirit (Romans 12:1, 2; 1 Corinthians 9:25; Galatians 5:22, 23; 1 Timothy 2:9, 10; 1 Peter 3:3, 4; 1 John 2:15, 16). (9) By our conduct we must adorn the doctrine of God our Savior in all things (Titus 2:1-10). (10) We must continue to perfect holiness in the fear of God by cleansing ourselves from all filthiness of the flesh and spirit (2 Corinthians 7:1).

Duties of State and National Overseers

Each overseer is to have the oversight of his state, nation, or territory, and together with the General Overseer, will form the presbytery in his respective area. In addition to his general responsibility for the work under his jurisdiction, he will be responsible for specific duties.

To conduct or order a general evangelistic campaign during the year. If there are only a few churches in the state or are assigned him, he will serve primarily as the evangelist, evangelizing in new fields and endeavoring to establish new churches. If his area has a large number of churches and ministers, he will be responsible to organize and direct the evangelistic efforts of his workers in new fields.

To see that every church is supplied with a pastor.

To divide his state or territory into districts and place over each district an overseer. This is not a rule, but it is considered best when there are sufficient churches to make it practical. He should conduct district meetings at intervals during the year where special instructions concerning the work can be given.

To hold one general convention each year in the area most convenient for members from all the churches to attend.

To secure the name and address of every bishop, deacon, and evangelist under his jurisdiction and keep a record of these so he can report to the General Overseer, if necessary. He will also issue lay ministers' certificates and teachers' licenses and keep the necessary records concerning them.

Keep an accurate record of the location of every church and the number of members in his territory, keeping a record of the increase so this information can be reported each year. This can be done by keeping in touch with the clerks of the churches. Every minister and clerk should take an interest in imparting this information to the overseer. All new organizations should be reported to the overseer.

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

Duties of District Overseers

The district overseers are to be appointed by the state overseer.

To moderate business conferences for women preachers who may be acting as pastors and for male pastors who are not licensed.

To do evangelistic work in his district. If he has a district with no church, it is his duty to evangelize and organize churches.

To conduct district conventions according to the instructions of the state overseer.

To assist the state overseer, when called upon, in all things relating to churchwork, and to be subject to the state overseer.

Obligation for Membership in the Church of God of Prophecy

Will you sincerely promise in the presence of God and these witnesses that you will accept this Bible as the Word of God—believe and practice its teachings rightly divided—the New Testament as your rule of faith and practice, government and discipline, and walk in the light to the best of your knowledge and ability?

Teachings of the Church of God of Prophecy

The Church of God of Prophecy stands for the whole Bible rightly divided—the New Testament as the only rule of government and discipline. Listed below are some basic Bible beliefs:

REPENTANCE—Mark 1:15; Luke 13:3; Acts 3:19.

JUSTIFICATION—Romans 5:19; Titus 3:7.

REGENERATION—Titus 3:5; Ephesians 2:1, 4, 5.

BORN AGAIN—John 3:3; 1 Peter 1:23; 1 John 3:9.

SANCTIFICATION—subsequent to Justification—Romans 5:2; 1 Corinthians 1:30; 1 Thessalonians 4:3; Hebrews 13:12; 1 John 1:9.

HOLINESS—Luke 1:74, 75; 1 Thessalonians 4:7; Hebrews 12:14.

WATER BAPTISM—Matthew 28:19; Mark 1:8-10; John 3:22, 23; Acts 8:36-38; 10:47, 48; 16:33; 19:3-5.

BAPTISM WITH THE HOLY GHOST subsequent to cleansing, the endowment of power for service—Matthew 3:11; Luke 24:49-53; Acts 1:4-8.

SPEAKING IN TONGUES as the evidence of the baptism with the Holy Ghost—John 15:26; Acts 2:4; 10:44-46; 19:6.

FULL RESTORATION OF THE GIFTS TO THE CHURCH—1 Corinthians 12:1, 7-10, 28, 31; 14:1.

SIGNS FOLLOWING BELIEVERS—Mark 16:17-20; Romans 15:18, 19; Hebrews 2:4.

FRUIT OF THE SPIRIT—Galatians 5:22, 23; Ephesians 5:9; Philippians 1:11.

DIVINE HEALING provided for all in the atonement—Psalm 103:3; Isaiah 53:4, 5; Matthew 8:17; James 5:14-16; 1 Peter 2:24.

THE LORD'S SUPPER—Luke 22:17-20; 1 Corinthians 11:23-33.

WASHING THE SAINTS' FEET—John 13:4-17; 1 Timothy 5:10.

TITHING AND GIVING—Genesis 14:18-20; 28:20-22; Malachi 3:10; Matthew 23:23; Luke 11:42; 1 Corinthians 16:2; 2 Corinthians 9:6-9; Hebrews 7:1-21.

RESTITUTION WHERE POSSIBLE—Matthew 3:8; Luke 19:8, 9; Romans 13:8.

PREMILLENNIAL SECOND COMING OF JESUS: first, to resurrect the dead saints and to catch away the living saints to meet Him in the air—Matthew 24:27; 1 Corinthians 15:51, 52; 1 Thessalonians 4:15-17; second, to reign on earth a thousand years—Zechariah 14:4, 5; Luke 1:32; 1 Thessalonians 4:14; 2 Thessalonians 1:7-10; Jude 14, 15; Revelation 5:10; 19:11-21; 20:4-6.

RESURRECTION—Isaiah 26:19; Daniel 12:2; John 5:28, 29; Acts 24:15; Revelation 20:5, 6.

ETERNAL LIFE FOR THE RIGHTEOUS—Matthew 25:46; Luke 18:30; John 10:28; Romans 6:22; 1 John 5:11-13.

ETERNAL PUNISHMENT FOR THE WICKED no liberation nor annihilation—Matthew 25:46; 2 Thessalonians 1:8, 9; Revelation 20:10-15; 21:8.

TOTAL ABSTINENCE FROM ALL LIQUOR OR STRONG DRINKS—Proverbs 20:1; 23:29-32; Isaiah 28:7; 1 Corinthians 5:11; 6:10; Galatians 5:21.

AGAINST THE USE OF TOBACCO IN ANY FORM, OPIUM, MORPHINE, ETC.—Isaiah 55:2; 1 Corinthians 10:31, 32; 2 Corinthians 7:1; Ephesians 5:3-8; James 1:21.

ON MEATS AND DRINKS—Romans 14:2, 3, 17; 1 Corinthians 8:8; 1 Timothy 4:1-5.

ON THE SABBATH—Romans 14:5, 6; Colossians 2:16, 17.

ADORNMENT—The Christian's use of adornment should be guided by the biblical principles

of sobriety, modesty, submission, and self-discipline—Matthew 16:24; 1 Timothy 2:1-10; 1 Peter 3:17; 1 John 2:16. (See Assembly Minutes Committee for Biblical Doctrine and Polity Report.) Scripture explicitly teaches the use of adornment for occultic, lascivious, and idolatrous practices is prohibited (Acts 8:9; 13:6; 19:19; 1 Corinthians 5:10; 6:9; Galatians 5:19-21).

AGAINST BELONGING TO LODGES—Matthew 5:34; John 18:20; 2 Corinthians 6:14-17; James 5:12.

AGAINST SWEARING—Matthew 5:34; James 5:12.

AGAINST DIVORCE AND REMARRIAGE EVIL—Matthew 5:32; 14:3, 4; 19:3-12; Mark 10:12; Luke 16:18; Romans 7:2, 3; 1 Corinthians 5:1-5, 13; 6:9, 13, 16-18; 7:2, 10, 11.

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AT THE 88TH GENERAL ASSEMBLY**

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