

MINUTES

89th ASSEMBLY

of the

CHURCH OF GOD OF PROPHECY

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

July 8-14

1996

“The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (Matthew 9:37, 38).

**VIBRANT CHURCHES
ENGAGED IN HARVEST**

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PREFATORY NOTES

It was an Assembly to remember! On the opening night, it was thrilling to be there as flags from some 100 nations were brought to the platform by the national overseers. It was evident that the large crowd present had come to worship as they joined in singing praises to God. In the very first message of the 89th Assembly, we recognized that we were hearing from heaven.

The business sessions were weighty, but they were marked by a sweet spirit of mutual submission as we sought to know and follow the will of God. No doubt, the decisions made in this Assembly will be far-reaching in the years ahead.

An Assembly requires the service of many people, and this Assembly was no exception. Some of those involved have high visibility, but many others work behind the scene. All are important, and they are deserving of our thanks. The many workshops that were available this year represented many hours of preparation by the workshop leaders. These were a special blessing to the thousands who attended them. No doubt, the leaders feel rewarded for their efforts.

Hundreds of singers offered their services in the many choirs who sang each evening. We can only imagine the many hours of preparation to minister that were given by these choir members who came from such diverse regions. The worship team who led us in spirited worship each evening deserves special recognition. Many expressed that this year's worship was some of the best ever.

The messages were inspiring, as preachers preached with great anointing. We will not soon forget the blessings received through the ministry of special guest Jim Cymbala and his singers from the Brooklyn Tabernacle in New York City.

Our greatest debt of gratitude is to God who heard the thousands of prayers which preceded the Assembly, along with the prayers which arose from sincere hearts in the early morning prayer times of the Assembly.

It is proper to give thanks, as we reflect upon the special week together. We must not forget, however, the theme of the Assembly, "Vibrant Churches Engaged in Harvest." This must be more than an Assembly theme, and it is up to the members in every place to make it an actuality. The next Assembly is scheduled to be held in Fort Worth, Texas, July 20-26, 1998, God willing.

Billy Murray
General Overseer

MINUTES
OF THE 89TH GENERAL ASSEMBLY
The Church of God of Prophecy
July 8-14, 1996

MANAGEMENT

Billy Murray, General Overseer

Fern York, Private Secretary

Debbie Stockham, Office Secretary

Chief Clerk: Richard E. Davis; *Assistants:* Virginia E. Chatham, Evelyn Adams, and Jerry Adams, Gloria Pharr, and Teresa Shull; *Clerks:* Ramond Berry, Juanita Cannon, Laverne Davis, Terrell Frankland, Kay Horner, Judy Hyatt, Judy Lawson, Sheena McCaleb, Sylvia McKinnon, Frank Shroyer, and Duke Stone.

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

Division 1
Perry Gillum

General Coordination
 Decorating
 News Media
 Photography
 Stage Setup
 Reserved Seating

Division 2
Mike Willingham

Ushers
 Security
 Health/Emergency
 Handicap Services

Division 3
A. J. Coalter

Accommodations
 Hotels/Motels
 Parking
 Food Service
 Shuttle Service

Division 4
Adrian Varlack

Registration
 Translation
 Message Center

Division 5
Larry Duncan

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

Division 6
Richard Davis

Nursery/Child Care
 Setup of Workshops
 Equipment
 Signage
 Equipment Storage

Division 7
José A. Reyes, Sr.

Space Assignment
 Workshop Monitors

Move Coordinator
John Pace

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

Monday, July 8, 1996
Evening

6:36 After announcements by Larry Duncan, the Louisville Larkwood Choir rendered the Festival of Choirs presentation. Songs: “We Come Rejoicing,” “Hallowed Be Thy Name,” “I’m Giving My Best,” and “Revive Us Again.”

7:09 A video of the 88th General Assembly, with “Turning To The Harvest” as the theme, was presented. With 19,000 members added in 1995 alone, this 89th General Assembly was proclaimed as a time to celebrate the “Turning To The Harvest With Vibrant Local Churches.”

7:16 National overseers marched into the auditorium, carrying the flag (s) that represented his nation(s). As the music continued, the overseers placed the flags on the stage. Other banners, representing Jesus, were also placed on the stage.

7:26 General Overseer Billy D. Murray led in a prayer of thanks and made some comments about the new flags, which represented six new countries—Russia, Byelorussia, Ethiopia, Malta, Italy, and Karzakhstan. He then read Hebrews 1:1-3 and led the Assembly in another prayer of praise and celebration.

7:32 The 89th General Assembly of the Church of God of Prophecy was declared in session by Brother Murray. The congregation was requested to stand and get acquainted with two or three new brothers and sisters in the Lord.

7:40 A celebration of praise was directed by Larry Duncan, the Assembly Worship Team, and James Stone, Jr., to represent the theme: “Exalt His Name Together.” Songs: “Resurrection Power,” “Celebrate Jesus,” “All Hail The Power,” “We Sing Praises To Your Name,” “Blessed Be The Name,” “Blessed Be The Name Of The Lord,” “The Name Of The Lord,” “Blessed Be Your Glorious Name,” “Stand Up,” and “No Other Name.” Brother Murray thanked the Louisville Larkwood Choir and Assembly Worship Team for their participation.

8:16 “Sharing in Heaven’s Rejoicing”—Arthur C. Moss, mission representative for the Caribbean area and overseer of Jamaica, and John Doroshuk, overseer of Russia, Ukraine, and Baltic States testified about the thousands of souls who have been reached through the harvest efforts in their areas. The congregation stood and praised God for the harvest that has been reached.

8:27 Offertory—directed by Brother Perry Gillum, who read Psalm 133:1-3 and asked the Assembly to worship God in giving as the Bible commands. Sherman Allen, overseer of Ivory Coast, led in prayer for God’s direction.

8:37 Special song, “How Great Thou Art,” by Cynthia Lewis, Ohio.

8:43 Stressing the importance of prayer, Brother Murray gave the locations for the various prayer groups and encouraged the delegates to attend.

8:45 “Looking To Jesus,” message by Lanis Lewis, overseer of Georgia. (A segment of this message was printed in the September 7, 1996 issue of the *White Wing Messenger* and is available on audiotape from the White Wing Publishing House and on videotape from the Voice of Salvation.)

Two passages of Scripture in Matthew, concerning Jesus’ ministry, are identical—one at the beginning of His ministry and the other at the end: “. . . This is my beloved Son, in whom I am well pleased . . .” (3:17; 17:5).

No other man had such circumstances surrounding him as did Jesus. One moment He was said to be from God; the other moment He was called Beelzebub. Jesus, moving with calmness, it seems, knew He was the Son of God. How else could He go from one extreme to another—exalted, then abased. It is more than a coincidence that God spoke those words in Matthew 3, just before Jesus identified with the sinners on the banks of the Jordan when He came to be baptized by John.

Satan tried to get Jesus to prove that He was God’s Son, but Jesus answered Satan with the Word of God. After fasting for 40 days, Jesus still existed on the Word of God. He did not need natural bread; He had the Word of God. It is at this point that we often fall prey to Satan. God pronounces His blessing upon us, and then we listen to the devil and try to show him who we are.

We do not have to perform for the devil. We should hold fast to the profession that we are the sons of God. I felt that I had to put my best foot forward to preach at this Assembly, but God told me that He did not need my best foot. Jesus never did anything apart from the Father’s permission. He never moved in the arena of His own flesh. He never operated in His own power even though He created this world (John 8:28).

The church will not complete her mission in the power of human flesh. We are not strong enough, smart enough, or have enough numbers, and we never will. We must move at the command of the Head of the house. Jesus did not try to prove anything to the devil. He just quoted Scripture to him.

If Jesus would have cast Himself down, the angels of heaven would have caught Him, but He would have been responding to Satan instead of God. Jesus only responded to the Father. We must respond to the Spirit of God. We must only respond to God’s voice. John said that He was not doing the work, but the Father in Him (John 14:10). We must operate in the power of the Holy Spirit. It was the Father in Christ who performed miracles and hung on the cross.

Now His body is to work as He operates through the body. It is the power of the Holy Spirit that will restore souls into the kingdom of God. It must be God in us that will continue the ministry of reconciliation. What causes us to move in the arena of the flesh? God’s own people missed the coming of Christ. They said, “He can’t be the Messiah.” They missed the

Messiah while He was standing in their midst. Do you know who found Him?—a prostitute, tax collectors, sinners—they knew who He was. He would go and eat with the leper.

If Christ were here tonight, He would embrace a person with AIDS. He went around folks who did not seem to fit the system. In the system of Judaism, the people were outcasts. Of all places for the Messiah not to fit in, it was with His own people. He seemed to be out of place in His own house. Jesus wanted to be with the ones who were rejected by the religious. The religious said, “Who are you to tell us. We have had this since Father Abraham.” Jesus responded “. . . Before Abraham was, I am” (John 8:58). They would not allow the Spirit of Jesus Christ to enter in. They had all the forms of religion, but they were cold and institutional—without love, joy, or peace. But Jesus came to set them free. They did not think they needed anything. They felt that they had all that they needed in their system.

Satan uses systems to keep the gospel of Jesus Christ from penetrating the hearts of people. However, it is not systems that will carry us through to Glory; it is confidence in the Savior—Jesus. Jesus wants to come among us. We need Him, and we must open the door and let Him come in. We cannot trust what we can do—we must trust in God’s grace. We must have the Lord tell us, “You are my people.”

I have not always been glad when they said, “. . . Let us go into the house of the Lord” (Psalm 122:1). To be honest, a few times I was mad when they said it. When I began to pastor, I felt that I knew the system, and all I needed was people who were willing to follow.

While praying one night, God revealed to me that I was the problem. I was relying on what I knew instead of the grace of God. God told me that I needed to allow Him to speak to me from His Word—that I did not trust His divine Holy Spirit to tell me what to preach to His people, and that I relied on my commentaries. I have learned I must rely on God. We must forget about the system and allow God to direct us. We must accept the divine belovedness that comes from God. He who sent us is with us. We must go in the power of the Holy Spirit. This is what happened in the great revivals of the past. We must rest in the belovedness instead of operating in the flesh.

Does God feel comfortable among us, or does He feel more comfortable somewhere else? We must allow Him to come among us, not because of our performance, but because He has had mercy on us. We must operate in divine belovedness! It does not come from this Assembly. We must go in the power of the Holy Spirit (John 6).

God is pouring out His Spirit upon all flesh. We cannot operate in the flesh. The Lord is seeking to deliver us. We need deliverance. If He came now, would He feel more comfortable among us or in the streets of Louisville? We must allow Him to come among us. He can take this body of

people and completely immerse us in His power and His Spirit. We must say, “. . . On Christ the solid rock I stand. All other ground is sinking sand.”* We cannot rely on the system. We must trust in God.

Many people responded to Brother Lewis' invitation for those who were heavy laden to come forward for prayer. Altar music was provided by Debbie Roberson, Kentucky.

Tuesday, July 9, 1996
Morning

8:30 Prayer groups gathered for intensive intercession.

Freedom Hall: pastors with Perry E. Gillum

South Wing Conference Center:

Room 101: nonpastoring licensed ministers with Melvin G. Hyatt

Room 104: youth and children's workers with H. E. Cardin

Room 105: International Offices staff and state/regional/national overseers with General Overseer Billy D. Murray

Room 102: all other ladies with Cathy R. Payne

Room 103: all other men with J. Wendell Lowe

9:22 As delegates assembled in Freedom Hall, Londa Richardson, Tennessee, directed the Assembly to magnify the Lord. Songs: “The Family of God,” “Sometimes We Laugh Together,” “Thank You, Lord,” and “Amazing Grace.” Scripture: Psalm 108:1-6. After prayer for requests, the worship time concluded with singing, “Turn Your Eyes Upon Jesus.”

9:43 Prayer for the business session.

Financial Director's Report—Jerlena Riley. (Before the report, Sister Riley introduced her staff and observed a moment of silence in memory of Theresa Hile, a staff member who passed away this past year with cancer.)

* “The Solid Rock,” *Hymns of Glorious Praise* (The Church of God of Prophecy, Cleveland, Tennessee, 1969), p. 290.

**CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICES—
DOMESTIC ACCOUNTS**

Statement of Financial Position

ASSETS	MAY 31, 1995	MAY 31, 1996
Current assets:		
Cash—checking	\$ 2,229,470	\$ 1,007,686
Savings and investments	6,019,396	6,467,887
Accounts receivable	30,420	19,300
Inventory	192,521	184,318
Interest receivable	1,937	9,772
Prepaid assets	<u>13,057</u>	<u>20,875</u>
Total current assets	\$ 8,486,801	\$ 7,709,838
Other assets:		
Cash Surrender value— life insurance	\$ 239,617	\$ 239,822
Land, buildings and equipment, at cost less accumulated depreciation	<u>4,590,763</u>	<u>4,171,316</u>
Total other assets	\$ 4,830,380	\$ 4,411,138
TOTAL ASSETS	<u>\$13,317,181</u>	<u>\$12,120,976</u>

LIABILITIES AND NET ASSETS

Current Liabilities:		
Accounts payable—trade	\$ 45,218	\$ 14,208
Accounts payable—White Wing Publishing House	26,234	6,326
Accrued wages and payroll items ..	31,409	33,628
Other accruals	<u>19,325</u>	<u>19,683</u>
Total current liabilities	\$ 122,186	73,845
Net assets:		
Unrestricted—undesignated	\$ 10,996,489	\$10,301,150
Designated Funds:		
Tithe	204,388	252,354
Education	1,144,303	809,262
Evangelism	199,578	191,204
Direct Harvesting	450,550	295,703
Missions	66,268	64,837
Broadcast Distributors	75,009	40,347
Maintenance/assembly expense ...	<u>48,410</u>	<u>82,906</u>
Total unrestricted	\$ 13,184,995	\$12,037,763
Temporarily restricted	<u>10,000</u>	<u>9,368</u>
Total net assets	\$ 13,194,995	\$12,047,131
Total liabilities and net assets	<u>\$13,317,181</u>	<u>\$12,120,976</u>

Note 1—Land, Buildings, and Equipment

A summary of the plant assets as utilized by International Offices—Domestic Accounts, is as follows:

	MAY 31, 1995	MAY 31, 1996
Land	\$ 866,102	\$ 864,302
Buildings.....	9,298,111	9,298,111
Equipment	<u>2,285,863</u>	<u>2,142,142</u>
	\$ 12,450,076	\$ 12,304,555
Less accumulated depreciation	<u>\$ 7,859,313</u>	<u>\$ 8,133,239</u>
Total Land, Buildings, and Equipment	<u>\$ 4,590,763</u>	<u>\$ 4,171,316</u>

**CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICES—
DOMESTIC ACCOUNTS**

Statement of Activities

	MAY 31, 1995	MAY 31, 1996
Support and Revenue:		
Member and church contributions .	\$ 8,496,623	\$ 8,583,631
Program service revenue	426,367	544,468
Investment return	375,952	724,111
Other receipts.....	<u>278,229</u>	<u>278,093</u>
Total support and revenue	\$ 9,577,171	\$ 10,130,303
Expenses:		
Tithe fund	\$ 3,433,480	\$ 6,021,046
Education fund	790,545	678,018
Evangelism fund	1,562,387	1,271,193
Maintenance/Assembly expense fund	927,119	719,949
Missions fund	1,921,609	2,489,894
Broadcast Distributors fund	<u>124,503</u>	<u>98,067</u>
Total expenses.....	\$ 8,759,643	\$ 11,278,167
Excess of revenue over/ under expenses	\$ 817,528	(\$ 1,147,864)
Net assets, beginning of year.....	\$ 12,308,503	\$ 13,194,995
Net assets, end of year.....	<u>\$ 13,194,995</u>	<u>\$ 12,047,131</u>

SAVINGS ACCOUNTS AND INVESTMENTS—DOMESTIC ACCOUNTS

The savings accounts and investments are stated at market value. The amounts held by each of the funds at May 31, 1995 and May 31, 1996 are as follows:

Company	Type	May 31, 1995	May 31, 1996
Tithe Fund			
SunTrust Investment	Government Securities	\$ 823,515	\$ 863,210
Citizens Bank	Certificate of Deposit	100,000	100,000
Smith Barney Shearson	Securities	1,557,303	1,602,696
SunTrust Investment	Securities	2,176,617	2,751,254
First Citizens Bank	Certificate of Deposit	103,836	103,836
Putnam Investments	Securities	50,406	54,091
Rodman & Renshaw	Securities	96,459	102,470
J.C. Bradford	Securities	<u>276,811</u>	<u>326,085</u>
Total Tithe Fund		\$ 5,184,947	\$ 5,903,642
Education Fund			
SunTrust Investment	Government Securities	812,938	554,877
McKay Shields	Government Securities	<u>10,000</u>	<u>9,368</u>
Total Education Fund		\$ 822,938	\$ 564,245
Mission Fund			
Cleveland Bank & Trust	Certificate of Deposit	10,827	0
Cleveland Bank & Trust	Savings	<u>684</u>	<u>0</u>
Total Mission Fund		\$ 11,511	\$ 0
Total Savings Accounts and Investments		<u>\$ 6,019,396</u>	<u>\$ 6,467,887</u>

OPERATIONS OUTSIDE USA
Statement of Financial Position

Assets	May 31, 1995	May 31, 1996
Current assets:		
Cash—checking and savings	\$ 1,555,480	\$ 1,129,141
Cash—Certificates of Deposit.....	449,349	560,113
Advance and other receivables.....	<u>89,932</u>	<u>86,566</u>
Total current assets	\$ 2,094,761	\$ 1,775,820
Land, buildings and equipment, at cost	3,729,645	3,729,645
Less accumulated depreciation	<u>(1,642,119)</u>	<u>(1,764,988)</u>
Net land, buildings and equipment	2,087,526	1,964,657
Total assets	\$ 4,182,287	\$ 3,740,477
Net Assets		
Net assets:		
Undesignated: Tithe	\$ 3,723,436	\$ 3,315,503
Designated:		
Education Fund.....	123,256	99,528
Evangelism Fund	58,127	103,329
Maintenance/Assembly	133,912	149,859
World Mission Fund.....	<u>143,556</u>	<u>72,258</u>
Total Net Assets	<u>\$ 4,182,287</u>	<u>\$ 3,740,477</u>

Note 1—Summary of Significant Accounting Policies

Land, Buildings, and Equipment

Fixed assets consisting of land, buildings and equipment are stated at cost. Depreciation of buildings is provided over the estimated useful lives of the respective assets on a straight-line basis.

All fixed assets are owned by the church and are encumbered by the Church of Prophecy Holding Association, Incorporated, which is a corporation owned by the Church of God of Prophecy International Offices. Fixed assets situated in the various foreign countries are owned by the Church of God of Prophecy but are subject to the laws worldwide regarding the absolute ownership of land; certain of the properties have a potential for loss to the Church of God of Prophecy should the particular governments so desire to enforce, or in some cases, change the ownership laws.

Translation of International Accounts

The assets and liabilities in the accompanying financial statements are located in countries outside the United States. In accordance with Statement of Financial Accounting Standard No. 52, "Foreign Currency Translation," which was issued in December 1981, the assets and liabilities have been translated at current exchange rates, and related revenues and expenses have been translated at a weighted average of current rates for the period.

**CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICES—OPERATIONS OUTSIDE USA**

Statement of Activities	May 31, 1995	May 31, 1996
Support and Revenue:		
Member and Church contributions:		
Tithe fund	\$ 535,588	\$ 916,547
Education fund	20,513	31,742
Evangelism fund	31,338	54,434
Maintenance/Assembly fund	28,387	23,678
World Mission fund	283,196	279,654
Ladies Retreat fund	0	86,803
Other revenue:		
Interest	0	131,363
Currency exchange	0	9,781
Allocation from Domestic Mission account	<u>372,600</u>	<u>190,530</u>
Total support and revenue	\$ 1,271,622	\$ 1,724,532
Net Assets		
Expenses:		
Tithe fund	\$ 518,273	\$ 100,191
Education fund	7,008	136,268
World Mission fund	1,248,822	1,621,827
Ladies Retreat fund	0	58,874
Plant fund	<u>124,220</u>	<u>122,869</u>
Total expenses	\$ 1,898,323	\$ 2,040,029
Excess of revenue over		
(under) expenses	(626,701)	(315,497)
Net assets, beginning of year	4,930,183	4,182,287
Loss on translation of currency	(121,195)	(126,313)
Net assets, end of year	<u>\$ 4,182,287</u>	<u>\$ 3,740,477</u>

CERTIFICATES OF DEPOSITS—OPERATIONS OUTSIDE THE UNITED STATES

Certificates of Deposits at May 31, 1995 and May 31, 1996 are as follows:

BANK	COUNTRY	May 31, 1995	May 31, 1996
CitiBank	Argentina	\$ 0	\$ 26,218
Bank of Nova Scotia	Bahamas	236,985	250,612
Bank of Nova Scotia	Canada	61,954	61,953
Banco Del Comercio	Dominican Republic	50,179	50,450
Banco Cuscatlan	El Salvador	30,000	30,938
Banco Atlantida	Honduras	25,357	44,803
Banco of Nova Scotia	Jamaica	<u>44,874</u>	<u>95,139</u>
Total Certificates of Deposits		<u>\$ 449,349</u>	<u>\$ 560,113</u>

The deposits outside the United States are quoted at the rate of exchange at May 31. Therefore, the amounts may differ according to the rate of exchange for that day.

Respectfully submitted,

JERLENA RILEY
Financial Director

Audit Performed By

Marlin & Edmondson, P.C., Certified Public Accountants, Nashville, Tennessee

10:18 Motion to accept the report was made by Michael Campbell, New York, and seconded by Harry Shipley, Ohio.

Bruce Sullivan, South Carolina, asked what annual depreciation was. Sister Riley explained.

Nathaniel Beneby, Jr., Bahamas, asked that future financial reports include the previous Assembly year as well as the present. He also wanted the future projection of revenues and expenditures to be presented to the Assembly. Sister Riley explained that she has done this through the year 2001 and would be happy to present them, if it is feasible.

Michael Wilson, United Kingdom, asked why the assets of the different nations are not reported. Sister Riley responded that only those held by the International Offices can be reported; therefore, the reports do not show any nation's property assets. Also, proper input which can be used by our auditors is not available from some of our nations. Brother Murray advised that the Financial Director's reports do not reflect the states in the United States—only International Headquarters property. Brother Wilson also would like for the report to reflect how the United Kingdom has had a professional audit done every year.

The financial report was accepted, with no opposition. Brother Murray recognized Sister Riley for her fine work and stated she had asked not to be reappointed. He also stated she has been a tremendous blessing and requested the Assembly delegates show their appreciation for her work. Applause was given.

10:38 Brother Murray requested the Assembly Counselors from the last Assembly to serve again this Assembly.

10:39 The Presbytery Working Group came forward to represent the General Presbytery. Reading from the *1994 Assembly Minutes* (p. 56). Brother Murray brought to the Assembly's attention that the term of the General Overseer is indefinite and that an evaluation be done every seven years was recommended. In keeping with that recommendation, he felt it appropriate for an evaluation to take place at this time. The Administrative Committee will be bringing this matter before the Assembly. The Presbytery Working Group's Request to the Administrative Committee was read by Adrian Varlack.

Presbytery Working Group
Request to Administrative Committee
July 7, 1996

The General Presbytery has authorized us to respectfully request that during the presentation of the Administrative Committee Report, opportunity be given to this representative group of the presbytery to make a statement to the Assembly concerning our General Overseer, and to

request the Assembly's permission for additional time to select and install the first two General Presbyters.

Presbytery Working Group,

ADRIAN L. VARLACK, SR., Secretary/Coordinator	
ANTONIOS CHARALAMBOU	MIGUEL A. MOJICA
SAM CLEMENTS	RUBEN MORALES
FRED S. FISHER, SR.	JOHN PACE
CERVIN MCKINNON	JOSE A. REYES

**Presbytery Statement
To The 89th General Assembly
Regarding Our General Overseer, Bishop Billy Murray**

“At the General Overseer’s initiative, and in compliance with the church’s expectations as passed by the 88th General Assembly, 1994, concerning a review of the General Overseer’s Office, at least every seven years, the International Presbytery met July 6, 1996, and is pleased to report the following:

“The presbytery, after a time of heart-felt prayer and several positive expressions by a representative cross-section of the brethren, recognizes, in one accord, that the hand of the Lord is still evident upon Brother Billy Murray, as he continues to serve as our General Overseer.”

An expression of love and recognition was given to Brother Billy Murray by a standing ovation.

Brother Murray, wanting God’s will to be done, stated, “Only God knows how long I will be here.” He then read again from the *1994 Assembly Minutes* (p. 56), Section C, paragraphs 4 and 5: “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.” **[The Evaluation Process of the General Overseer can be found on page 62.]**

10:53 A discussion of plurality of leadership followed.

Brother Varlack read the request from the General Presbytery regarding additional time needed to choose the first two presbyters.

**Statement To The 89th General Assembly
Through The Administrative Committee
Requesting Additional Time For Selection And Installation
Of First Two General Presbyters**

“Two years ago, the General Presbytery was authorized by the General Assembly to design a means to develop specific procedures for selection and installation of the first two General Presbyters under the newly adopted plurality of leadership principle and to publish it for the record. (Questions and Subjects Committee Report, Section Two [D], *88th Assembly Minutes*, p. 155). The Presbytery met July 18, 1994, and immediately recognized that, as a body, it was not then ready to make any choices of individuals. A nine-man working group was chosen by the Presbytery to prepare suggestions and guidelines for future consideration.

“We are happy to report that, over the last two years, they [the working group] were able to produce a working document which the General Overseer and General Presbytery have considered and approved, as amended, with the understandings arrived at during its deliberations July 6 and 7, 1996. It is clear, however, that additional time is needed to properly work through the details of implementation, in order to ensure as smooth a transition as possible from singular leadership to plural. In accordance with the procedure adopted, the Presbytery chose, on July 7, 1996, three of its members and two alternates to join with the Administrative Committee in beginning the process. The Presbytery commits to select the two Presbyters no later than August 31, 1997, with installation to follow as quickly as feasible. Therefore, the General Presbytery, with the General Overseer, in one accord, respectfully requests this Assembly to extend the time frame, to accommodate this request, to no later than the 1998 Assembly.”

A motion to grant this request was made by Gilbert H. Lender, South Carolina; Michael Campbell, New York, made the second. Request was granted with no opposition.

11:12 Committee for Biblical Doctrine and Polity Report.

11:16 John Pace, Chairman, read the opening statement; Ruben Morales read the introduction (page 55 of the *Reports of Assembly Committees to the 89th General Assembly*); Melvin G. Hyatt gave the modifications (*Reports of Assembly Committees to the 89th General Assembly*); and Hector Ortiz read Section A (Eldership) of the same report.

It was stated by the General Overseer that a motion and seconded were no longer needed as per Assembly ruling (p. 153, *1994 Assembly Minutes*).

For the report as passed, see page 32.

11:55 Franklin Ferguson, Bahamas, referenced deacons being ordained by the local church. Brother Pace responded.

Tony Charalambou, Tennessee, spoke regarding the Eldership section; reading Acts 20:17, 28, and 1 Peter 5:1-5, he proposed that bishops and deacons are not equal because these passages use the three terms interchangeably, and in 1 Timothy, Paul again uses these terms interchangeably. He stated that elders/bishops is one office and deacons is another office. Brother Pace explained what is already in place.

Bryan Groves, West Virginia, questioned if elders are only bishops and deacons. Brother Hyatt answered affirmatively, with further explanation.

Jerry Guy, Australia, asked if a deacon were pastoring, could he be reordained as a bishop.

Robert Brittain, Michigan, wanted to know if a deacon has authority over a pastor who is not a bishop. Brother Pace responded by referring to the working document.

12:13 p.m. Brother Murray asked for an acceptance of this section. Two opposed. He then asked for objections. Tony Charalambou, Tennessee, opposed, stating that it would be difficult to work this out if we accept, and confirming this now, it would be difficult to change two years down the road. He further stated that if he were the only one opposing, he would submit.

Steve Byrd, Virginia, opposed, stating that pastors should be considered as elders. Brother Hyatt responded that sometimes there are pastors who do not have a full knowledge of their duties, qualifications, and may be inexperienced. Don Knoblich, along with Brother Pace, responded.

Leroy Head, Louisiana, wanted to know about the role of the deacon. Brother Pace responded.

12:25 Brother Murray suggested that a lunch break be taken with session to resume at 2:00. He also requested those with questions go to the committee during the break.

Tuesday Afternoon

2:17 Brother Murray opened the afternoon session with a phone message announcement.

2:19 The business session was called back to order with the Assembly Committee for Biblical Doctrine and Polity continuing their report. John Pace shared a change that helped to clarify the section on Bishops (p. 56, *Reports of Committees to the 89th General Assembly*).

Section A “Eldership” accepted.

Don Knoblich read Section B “Leadership Gifts” and Melvin Hyatt read “Responses to Questions—Apostles.”

Brother Murray asked for questions. There were none. He then asked all those in favor of accepting the report to stand, and all who objected to stand.

Gary Linkous, Oklahoma, asked about the statement concerning pastors pastoring for only two years. John Pace responded that his comment had been considered. Melvin Hyatt, in explaining tenure of pastors, stated

the Bible has not given directions on that. Hector Ortiz stated that this was just a beginning to the committee's study of this subject.

There were no further objections. Section B "Leadership" was approved.

Section C, Additional Ministry Applications, was read by A.R. Morrison.

Moderator called for questions on this section. John Bosio, Kansas, had a question concerning teachers receiving tax-exempt status and wanted to know if this issue was considered in the report. Brother Pace responded.

Albert Gardiner, Bahamas, commented on the teaching role of women, stating that cultural interpretations should be involved. He also stated that man is the head. Hector Ortiz responded that if we took that point literally, we would have to eliminate them [women] from doing anything in the local church. Brother Gardiner continued his point.

John Frank, California, referred to 1 Timothy 2:12, and whether it had a cultural orientation. Brother Hyatt responded. Brother Frank was not opposed to this, but was inclined to think we should go further than committee report.

Steve Puckett, South Carolina, stated he could not accept the change. He felt that if we believe what has already been passed in prior Assemblies, we will be stepping out of Scripture to pass this.

Tony Walker, Virginia, felt that the committee must prove by Scripture that women, as pastors, should have the authority, that is given by this section of the report. The scripture passage, 2 John 1, could refer to a woman pastor. In response to 2 John 1, Melvin G. Hyatt reread the section, "Responses to Questions." Brother Pace responded also.

William Reynolds, Mississippi, wanted to know if a female pastor were appointed, would she assume the office of a man. Brother Hyatt reread the last paragraph.

Message was given: "I am the head. Be subject one to another."

Brother Murray then asked everyone to kneel for a time of prayer.

Several messages in tongues were given, and a grieving of the Spirit was felt.

Hector Ortiz asked to speak and said, "God does not ask us, but speaks, and we follow." He read Acts 1:1; 6; 15:3, 12, and continued: "I think it would be most difficult for us to believe that God has not blessed our female pastors."

Brother Murray then asked for an acceptance of that section of the report. Most stood; however, there were some who opposed.

Donnie Hines, Arkansas, thanked God for the women who had answered the call. He continued by stating that if more brothers had stepped out, some women would not have had to go.

José Luis Garcia [interpreter, Victor Rodriguez], Guatemala, stated that we are confronting difficult times. He said he would submit.

Bob Carroll, Tennessee, asked if this section passed and women pastors had a voice in the local conference, would not all women automatically

have a voice? John Pace responded that this subject will be covered in another section of the report.

Wade Phillips, North Carolina, stated that we should be consistent in the church with God's order as He designed for the family. He also stated that women have taken up the slack that men should have fulfilled but that this is dysfunctional in the church as it is dysfunctional for women to be the head of a family. He further stated that God has called women and anointed them to preach, but when it comes to ruling the church, they do not have the authority. Brother Hyatt gave a response.

Savvas Papaioacovou, Cyprus, related a message he received when he was in Cyprus and said that he felt God is calling us to be mature in the Lord—the Lord would like for us to go to a higher dimension.

Mavin Black, South Carolina, questioned if we were going to make a new definition for the office of bishop by allowing women to be pastors; he also stated that we were about to allow something in the church with women which would be hard to remove at some later date. He also asked if it was biblical to change the role of women. Brother Hyatt responded.

Wilton Powell, England, stated that he agreed with the committee, and he saw a difference between the headship of the church and the headship of the family. Jesus Christ is head of the church. Brother Pace responded, referring to page 47 of the working document. Brother Ortiz commented, again referring to page 47 of the working document.

Charlie Fisher, Canada, read Matthew 28:18, “. . . All power is given unto me in heaven and in earth.” He also stated that we need to release women to do what they can do.

Claude Ayers, South Carolina, questioned if we were concerned about changing the church to fit the Bible or changing our understanding of the Bible to fit the church? He read Ephesians 5:25. Brother Murray thanked him for his comments.

4:34 Several more wanted to speak, but Brother Murray read from the last Assembly on procedure—to call for a Ministerial Session. However, no one, except pastors, had spoken, so he saw no need for this type of session.

Brother Murray stated that if the Assembly felt the need, he would entertain a motion to table this session. He asked all in favor of tabling this matter to stand; however, a greater number stood not desiring to table the report.

Gerardo Ramos, Florida, commented that the Holy Spirit had already spoken to this Assembly. He related a scripture passage, Numbers 27:7, concerning daughters. Brother Ramos felt the Lord had given the Committee for Bible Doctrine and Polity wisdom, and believed the Assembly should accept the recommendations.

Ewing Dorsett, Antigua, stated that a precedent had already been set from examples, and he gave information about women in our church who have carried out the work with great success.

Leonard Wagner, Kansas, felt that God's social order for the family could not be compared to His government within the church. The man may be the head of the family, but the pastor is not the head of the local church.

Leonard Dodson, Tennessee, stated that some are saying God sees neither male nor female. He ordained males to be leaders and inspired holy men to write Scripture. He continued that we need to obey God rather than man. He opposed passing the recommendation.

Douglas Milliner, Virginia, stated that about one-third of the pastors in Virginia are women, and was in favor of the report.

Walter Doroshuk, Canada, commented that we had a message at 3:40 that said, "Do not put restrictions on that which I have called and anointed. I have called; I have anointed; I have sent forth; I am the Head. Release control to me. I will take care of my ministry. I have set them in the church and will continue to use and anoint them."

Brother Murray called the Assembly to prayer again, desiring to hear from heaven.

Prayers continued until 5:37 with several messages and interpretations given.

5:38 Brother Murray stated, "It's not in my heart to tell our women pastors to resign. No man or no woman is going to be head of a church. No pastor here today is head of your church—Christ is. What we are struggling with is whether He is going to be free to have who He wants to have in His church. I'm feeling more and more that it is Jesus Christ who is the head of this house. I don't want my will; you don't want your will; we want His will as the head of this house. Some women pastors have had more growth than some predecessor male pastors. There are places where this will work; there are some where it will not work. The overseers have the privilege under this report to think upon these things and not to allow those privileges when it will not work. There is flexibility in this report where we can move forward with grace and respect to one another. I don't want to see this Assembly divided on such a decision.

"After all the discussions we have heard, I would like to ask again how many feel we could accept this report. Will you stand? How many feel you cannot accept this report, please stand." Some stood in opposition.

Brother Murray asked the Assembly body to pray throughout the evening. "As overseer, I have appointed women as pastors, but they were working under my authority. I do not believe I limited the Lord when I did this. I am going to ask you to stand with me. We will adjourn this session and ask you to come back in the morning after you have prayed, and you may want to do some fasting. I don't want us to make a mistake. I don't want people to go away from the Assembly feeling something was pushed over on them. I want you to leave feeling God's will was done."

5:47 The Assembly went to prayer for God's direction. The session was to adjourn, but the Spirit continued to work. The Holy Ghost began witnessing through many. The Spirit continued to work.

Brother Murray read a message which Ken Dyer, Tennessee, had received from God: "What is it to you whom I call and choose? What is to you whom I anoint and upon whom I send my Spirit of prophecy? Have you not read that I am God? I have used many that man has not recognized. Whether you choose to recognize my called ones will not alter my calling. What is it to you whom I choose to accomplish my work. I will use rocks, if necessary."

Brother Murray expressed his desire to quit, but, it seemed the Lord did not want the Assembly to do so at that time. Brother Murray prayed, "Lord we want You to rule Your house." He then stated, "I don't want anyone to leave this Assembly bruised. I love you too much for that. Would you want our women pastors to resign? Do you feel that strongly that I should ask all women pastors to resign, and they no longer pastor their churches. I want to obey the Lord. What I am hearing from you today is that they ought not to be pastoring. I feel this would be a hurt to the church."

Shannon Bowdoin, Texas, stated he was standing in opposition, but stated that if someone could show him in the Scripture where women pastored churches, he would submit.

Wade Phillips, North Carolina, stated that in his heart and spirit he does not agree, but will submit.

6:08 Session adjourned.

Tuesday Evening

6:37 Seventeen members of the Jamaica National Concert Choir were welcomed by the delegates, after which they sang a selection of songs: "Crown Him Lord Of All," "Majesty, Worship His Majesty," "How Excellent Is Thy Name," "Jesus Paid It All," "We Worship Your Holy Name," "We Are A Testimony," "I've Been Set Free," "Jesus Is My Deliverer."

Larry Duncan made some announcements and asked the Assembly to join in and worship the Lord.

Ruth Ann Brooks and the Assembly Worship Team led in the celebration of praise. Scriptures: Romans 8:1-4 and Titus 3:3-7. Songs: "He Set Me Free," "A New Name In Glory," "Amazing Grace," "Marvelous Grace," "Thank You, Lord," "It Is Well With My Soul."

7:47 William Wilson again directed "Sharing In Heaven's Rejoicing." He stated, "God is blessed when brethren come in unity in business. God is blessed when a Christian comes to maturity, but He is more blessed when one comes to Him as a new convert. Tonight, we are going to share what God is doing all over the world. There have been some 42 churches organized in India."

Joyce Cannon, Ohio, shared a testimony of how God is blessing in India. She told of the number of people who gave their hearts to the Lord in an outside service on a hillside. "He is the Savior and the Only Savior" was the

message that night, which the whole village attended. Several nights later, the first pastor traveled ten kilometers to the next village. The President of that Hindu village had accepted Jesus and had come to hear more. In another village, 51 came forward to accept Jesus. Great things were done.

7:53 Tobias Owasum, New York, formerly from Africa, shared what God is doing in Africa. He stated that when he returned to Africa recently, the minister began to preach during a pouring rain, and he expected the people to leave . . . but they stayed waiting for the “latter rain,” and the Lord poured it upon them. They were slain in the Spirit, and rolled in the mud. A 90-year-old woman gave her heart to the Lord. Depressed and rejected, people found their hope in Jesus Christ.

He also said when he visited the chief of his tribe, he was wondering what had happened, but God was in that place. As he spoke to the chief, a man who had six wives and many children, gave his heart to the Lord. During that service alone, over 200 people, including a witch doctor, gave their hearts to the Lord. The witch doctor took his gods and set them aside to serve Jesus.

He further stated, “I was brought up with royal upbringing. I saw a better way in Jesus Christ. I have given myself to serve the Lord. Many who have given their lives to serve the Lord do not know what they have gotten into. I believe there is a difference when a church sells all that it has and puts it all at the feet of Jesus. I pray that you will give all of your lives and resources to Jesus.”

More than 1,200 people have come to the Lord in services that Brother Owasum has ministered in, including his father (the chief).

8:03 The offering was boosted by Elwood Matthews, North Carolina. Samuel Clements prayed, and the Assembly Worship Team sang.

8:18 Laura Morales, Puerto Rico, ministered in song: “Espiritu Santo.”

8:23 Brother Murray thanked the musicians for blessing the Assembly in music and worship. He also introduced the evening speaker.

“Power of the Gospel.” Luke 4:18—message by Ruby Jones, New York. (A segment of this message was printed in the September 21, 1996, issue of the *White Wing Messenger*, and is available on audiotape from the White Wing Publishing House and on videotape from the Voice of Salvation.)

The word *power* or the *ability of performing* belongs essentially to God. I did a research on the word *power*. In the King James Bible, the word *power* has a *sense of stability* (Genesis 31:6). In the Greek, the word means *absolute power*. Jesus said that you shall receive power. It is more than strength and ability—it means *power in action*. The Acts included the authority to drive out evil spirits.

The Holy Spirit’s principal work is the saving grace of Christ and the Resurrection. Power increases the effectiveness of our witness because of our relationship with the Father, Son, and Holy Spirit. The inner power of the Holy Spirit frees the believer from the fear of others and increases the

motivation to serve Him. The disciples were endued with power from on high. The Bible declares the great power the disciples were given to witness was given by the Holy Spirit. The disciples were convinced that the commission came from Jesus Christ. His truth reveals the exclusive nature of the gospel. The church has the heavy responsibility to preach this gospel to every nation. Christ said, "I am the way, the truth, and the life" (John 14:6). The power of God, dwelling on the inside of the apostles, created in them an overwhelming desire to preach the gospel of Jesus Christ.

The English word *gospel* means, "good news." The death, burial, and resurrection of Jesus Christ was provided by Jesus and was preached by the disciples. The gospel is full and free and provides deliverance from sin on the basis of simple faith in Jesus Christ, who was buried, and arose again the third day according to the Scripture. Christ died for me (John 3:16). The second part is to the saved. It says, "I died in Christ." Grace rescues man from sin, who is delivered through Jesus Christ (Romans 6:5, 6). The gospel was first announced when God promised Adam and Eve that the seed of the woman would bruise Satan's head (Genesis 3:15). When Christ, the true Sacrifice was offered, the gospel, in symbol, became reality (Hebrews 10:4-7).

In Luke 4:18, Jesus gives the purpose of His Spirit-anointed ministry. It is to proclaim the time of true freedom and salvation from Satan's domain of sin, shame, and guilt. We must open the spiritual eyes of the lost that they might see the power of the gospel and be saved. Jesus said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). All of those who are filled with the Spirit are called to share in this ministry. To do so, we must share the misery of the human race, who have submitted to the enslavement of Satan. The Spirit anointed Jesus and empowered Him for the ministry. He was God, but He was also man. As a human being, He had to rely on the power of God to fulfill His mission on the earth. It was through the anointing of the Spirit that Jesus was able to do what He had been sent to the earth to do.

A certain woman, who had an issue of blood, spent all that she had. But when she had heard of Jesus, she said, "If I may but touch his garment" (Matthew 9:21). His touch has healing power because He sympathizes with our infirmities. When we think of sharing the gospel, we get intimidated. When we remember that we have access to God's power, nothing or nobody can hurt us. When I realize the power of God dwells in me, I can overcome.

As Moses lifted up the serpent in the wilderness, even so the Son of Man must be lifted up. Jesus said "Go ye into all the world, and preach the gospel" (Mark 16:15). When you go, signs shall follow.

The Pentecostal outpouring was more than the pouring forth of divine images; it was the communication of divine power. Miracles were wrought by the apostles. The remarkable growth of the early church was not that of one preacher, but it was the workings of combined labors of people filled

with the Holy Spirit of Jesus Christ. When the message of the gospel is proclaimed in the power of the Holy Spirit, we can expect certain results. Peter discovered that the gospel was for all who would accept it (Acts 10). And he wasted no time in coming to the point. He had no concept of Gentiles being saved, but the doubts were swept away when the power of the Holy Ghost came to the Gentiles. Many people in the crowd quickly became aware of their spiritual needs, but not everyone received the Word. Some came for their own reasons; some came with a closed mind.

People came to this Assembly for different reasons. Some came to see how the business would be handled; others came with their minds on fashions. I did not intend to hit on whether women were to have power in the church, but some of you had the audacity to say you were offended. If anyone has the right to be offended, it is the women here tonight. We are who we are because it was God who placed us where we are. All I wanted to do was to be a good member; but the power of God got a hold of me. I talked to Him. I said it is not in my background for a woman to preach, but the Lord said, "Except you go, many will be lost." I cried and wept over that. God called me; He anointed me; He sent me; and the Church of God licensed me. I stand in the power of God and not in the flesh.

The gospel is the power of God unto salvation, and not our personal feelings or human thoughts. "In the beginning was the Word" (John 1:1). We preach not ourselves, but Christ Jesus the Lord. If the gospel be hid, it is hid from them that are lost. The power of the gospel is able to change you. You might want to back into a corner, but the Holy Ghost is not going to let you do it. If the power has set you free, the truth has set you free. I do not let anyone intimidate me when it comes to the power of the gospel. We should desire to be loosed of God to do His work. This is a spiritual business, and it cannot be done on the arms of flesh. The Holy Ghost wants to lead and guide us into all truths. We have to follow the leading of the Holy Ghost. The Lord is not slack concerning His promise. He is long-suffering. The Lord desires that all would come to repentance. We must lay aside our personal feelings and be led by the Spirit of God. We must submit and follow His leading. I cannot comprehend it all, but I believe the power of God is able to set us free.

The Scripture tells us to come boldly to the throne of grace (Hebrews 4:16). As a woman preacher, I am not intimidated, because the Lord is the strength of my life. Of whom should I be afraid? Though a host encamps against me, my heart shall not fear. One thing I desire of the Lord is that I might dwell in the house of the Lord all the days of my life (Psalm 27:1-4). I love my church, and I love my Lord. I want to dwell in the house of the Lord. The power of the gospel will move us out of this world. We are going to be caught up with Him in the air. He is coming back again. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tid-

ings” (Isaiah 61:1). I stand in that fear—that Jesus is soon to come. We need to make haste and be about our Father’s business. “It is finished” (John 19:30). “Into thy hands I commend my spirit” (Luke 23:46). Jesus said, “I am able to destroy the temple . . . and to build it in three days” (Matthew 26:61).

Jesus went down to the devil’s doorstep and put in the key. On the third day He got up. All power, all authority was given unto Him. He had the power; He had the keys to death and the grave. He gives them unto you. Whatsoever you bind on earth shall be bound in heaven. “Not by might, nor by power, but by my spirit, saith the Lord . . . ” (Zechariah 4:6). My spirit is free. I am free in Jesus. Once like a bird in prison I dwelt, but one day Jesus came to set the captive free and to set at liberty them that are bruised. The power of the gospel will set you free; it will also move you and me out of here.

Jesus ascended into heaven, but He is coming back again. Jesus was anointed to preach the gospel. He is soon to come, and we must make haste and be about our Father’s business. Jesus did everything that He was required to do. When His work was finished, He gave up the ghost. All power was His. He was the resurrection and the life. On the third day, He got up with all power and authority. He had the keys to death, hell, and the grave. He had the power to set the captives free. We have the power to set captives free in Jesus’ name. It is not by power or might, but by the Spirit of the Lord (Zechariah 4:6). My spirit is free, and I am free in Jesus. The power of the gospel will set you free.

Sister Jones gave the Assembly an invitation to come to the altar for prayer. Many responded. Altar service music was directed by Angela Lawson, Tennessee.

Wednesday, July 10, 1996 Morning

8:30 Prayer groups gathered for intensive intercession.

Freedom Hall: pastors with Perry E. Gillum

South Wing Conference Center:

Room 101: nonpastoring licensed ministers with Melvin G. Hyatt

Room 104: youth and children’s workers with H. E. Cardin

Room 105: International Offices staff and state/regional/national overseers with General Overseer Billy D. Murray

Room 102: all other ladies with Cathy R. Payne

Room 103: all other men with J. Wendell Lowe

9:19 Opening of session by Brother Murray with prayer by all.

9:22 Devotional by Noel Robinson, England. Songs: “Lord, I Lift Your Name On High,” “He Is Exalted On High,” and “Give Thanks.” Scripture: Isaiah 43:18-21.

9:45 Brother Murray introduced the Counseling Committeemen: Raul Torres, James Stone, Jr., (Chairman), Robert Murkerson, Floyd Collins, E. L. Jones, S. A. Jones, and John Stone. Prayer for wisdom and understanding was offered.

9:49 Continuation of Assembly Committee for Biblical Doctrine and Polity Report at Section C: Additional Ministry Applications. (Brother Murray admonished the Assembly to be atuned to what the Lord would have for them.)

9:53 Brother Murray asked for those who still opposed the report to stand, after prayer and thought during the night. Approximately 30 stood. Brother Murray asked those who were willing to submit to the report to be seated. Three remained standing.

9:59 After consulting the Assembly Counselors, Brother Murray read what was passed in the last Assembly regarding submission and abstinence. He then asked the three if they could feel good about abstaining and allow the report to be accepted, since most everyone was in favor, securing names of the three who cannot submit. Brother Murray, after again conferring with the Assembly Counselors, stated that the brethren, [counselors] felt these three should be willing to submit, or abstain from expressing themselves; therefore, they were requesting that they either abstain or remove themselves from the situation, rather than be removed by the counselors. One person removed himself from the process. Brother Shelton Cox also wanted his voice removed.

Section C: Additional Ministry Applications was approved.

10:10 Clayton Martin read Section D: Business Applications. (See page 60 of *Reports of Assembly Committees to the 89th General Assembly*.)

10:13 With no correspondence relating to this Section, the moderator entertained questions. John Bosio, Kansas, stated that they are not a part of the process, more autocratic than theocratic. John Pace responded that there is a process in place where pastors, teachers, etc., can offer their suggestions.

Lester Weldon, Florida, spoke and referred to Section D.2A of report (Role of Women), and stated he felt that there might be a domestic problem with both husband and wife speaking in the church conference. Brother Hector Ortiz responded that this is an educational process that must be dealt with on the pastoral level. The pastor should be able to assist when a husband and wife do not agree on a particular church item of business.

Thomas Davis, North Carolina, referred to the previous session, asking if a tenured pastor would be considered an elder. Brother Pace responded that we need more bishops, not less bishops, and that assistance should be given to those who desire to be bishops.

Arnold Harper, Kentucky, requested clarification on administrative decisions versus one-accord decisions in the local church (Section B).

Larry Barnes, Virginia, also spoke regarding Section B—that there needs to be some criteria for voting eligibility in the business sessions. Brother Pace responded that that question would need to be addressed on the next report. Melvin Hyatt also gave a response.

10:34 Tim Winters, Mississippi, Section 1, discussed the office of the bishop and his leadership phase in business. He was uncomfortable with men dialoging for him who do not even pay tithes. He also addressed the role of women. Brother Pace addressed the first point, and point two was discussed by Brother Hyatt.

10:39 John Bosio, Kansas, referring to Section D.2A, of the Committee Reports document, stated that the Church of God passed a similar item two years ago. He wanted to know if the purpose of this motion was to plan a merger with the Church of God? Brother Murray responded that he was not aware of the passage of such an item by the Church of God, but no merger is planned.

10:40 Brother Murray asked for those who would accept the report to stand. Most stood. A few brethren were not in agreement and did not consent to submit.

10:42 Gerald MacDonald, South Carolina, stated that when you start talking about man and wife, that is a different thing; a husband and wife are one. He was concerned that this will cause trouble between a husband and wife; however, he will submit, but not in his heart.

10:44 Paul Horton, Virginia, spoke concerning tenured pastors and Section B (Decision Making Process). His question was: Will they be identified as elders [tenured pastors]? Brother Pace answered, “Yes, through state and national leadership.” Brother Hyatt stated [in response to Section B] that the decision is made by the whole Assembly, not by the bishops. They will only be dialoging the Scriptures but do not make the decisions. With that understanding, Brother Horton was satisfied.

Carl Neal, South Carolina, stated, “Some of us are not going to be in the wrong attitude or spirit of what the Lord is trying to do in our voting process. Since the Assembly gave the option of abstaining in voting, could those abstaining be given the opportunity to stand in that respect?” Brother Murray said he would have no objection to ask for those who abstain to stand. He asked all those who wanted to abstain to stand. Several did.

Ray Sweat, North Carolina, will abstain, but in his heart he does not understand some of the things.

Richard Martin, South Carolina, stated that two years ago, when the appointing of the Assembly Counselors was approved, they were appointed immediately. Will women be able to take part in the business immediately after this approval? Brother Murray stated that approved changes in procedures take effect immediately.

10:55 Brother Murray again asked those who objected to please stand. Section D. Business Applications was declared accepted.

Brother Murray thanked the delegates; he also thanked the committee for their many hours of study and research, and commended the ad hoc researchers. The delegates showed their appreciation with an applause.

Assembly Committee for Biblical Doctrine and Polity

Introduction

The Apostle Paul, in writing to the Galatians, used the illustration of father and son in contrasting the dispensations of law and grace for those wanting to return to legal observances for justification. "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:1-5).

Consistent in both pictures of the earthly and heavenly father is the connotation of "time." For a natural child, he is under the bondage of tutors, until the time appointed of his father; likewise, we were under the bondage of the world, until the fulness of time so designated by the Father. As time was fulfilled, God sent forth His Son, made of a woman, made under the law, to redeem. He sent forth a Son that was to fulfill and not to destroy.

How frequently do our children speak, learn and anticipate adulthood? Yet, speaking, learning and anticipating such cannot make it come before it is time. For generations the law and the prophets spoke of the Messiah, anticipating His arrival, but He did not come until the fulness of time. Indeed, as the Preacher penned in Ecclesiastes 3:1, "To every thing there is a season, and a time to every purpose under the heaven."

Often, we are asked how the committee sets an Assembly agenda. While there is a variety of opinions, the challenge of an Assembly agenda is to *know the time*. It is to fulfill and not to destroy. It is for men to be like the children of Issachar, ". . . which were men that had understanding of the times, to know what Israel ought to do . . ." (1 Chronicles 12:32). This comprehension must come from more than recognizing situations, anticipating outcomes, and speaking in the scenario of the day; rather, this understanding must transcend the human force and reflect the inspiration of God through hearing Him in prayer and through people. It is a challenge that may not always be accomplished.

What is before the Assembly today is the culmination of four years work. May God grant all of us the wisdom to embrace only that which He has given for this time. Amen.

A. Eldership

Rationale

The principle of eldership serves as a framework for understanding how leadership was selected and recognized within the church. Stated simply, leadership should be chosen from among those whose experience, moral life, and abilities are manifest in such a way that it is apparent that the hand of God is upon them. Such leadership is needed in every dimension of the church's life. This principle applies to those who will provide leadership in "prayer and word" (bishop) and those who care for the temporal needs of the church (deacon). It should not, however, be misconstrued to see the eldership as only associated with those who will hold license within the church. Some will function as elders, because of the quality of their life and not because they hold a license in the church. At the same time, it is apparent that those who serve in leadership roles should possess eldership character.

Our study affirms previous understandings concerning elders as passed in both the 18th General Assembly, 1923, which states, "We recommend that the General Overseer's recommendation, as to making all bishops and deacons elders, be accepted by the Assembly . . ."; and the 78th Assembly, 1983, "We recommend that the minimum age for a bishop hereafter be set at age 30 . . . This age 30 would also apply to the deacon." This study further defines how the two offices of bishop and deacon can best serve in providing leadership to the body.

Additionally, the recognition of plurality of leadership—shared leadership—accepted in the 1994 General Assembly, as a model for church leadership, needs further implementation at each level of church government. The New Testament and the Old Testament teaching of plurality in leadership is a fact that requires consideration by the church. In the New Testament the following references underscore the principle of plurality: Acts 11:30; 14:23; 15:2, 4, 6, 22, 23; 16:4; 20:17; 21:18; 1 Timothy 5:17; Titus 1:5; Hebrews 11:2; James 5:14; 1 Peter 5:1; Revelation 4:4; 5:5. These Scriptures stress the importance of plurality as a biblical principle of shared leadership for the body of Christ. As there is a cooperation between muscle, bones, joints, and ligaments in a human body, so in the body of Christ, ministry is a coordinated or team effort (Ephesians 4:16).

It should be noted that where the principle of plurality is fostered, the rigid dichotomy of clergy-laity becomes blurred. It would be very difficult to envision a strong division of clergy-laity in the church planting of the Apostle Paul in Antioch, in Pisidia, Iconium, Lystra, and Derbe. There would be no way these newly-founded congregations could function on the premise of a divisional form of clergy-laity. This necessity should not conflict with the need of God-anointed leaders who provide spiritual direction to the church. However, these leaders must lead among those they serve rather than over those they serve (1 Peter 5:3).

Recommendation

1. Bishop

It is important to realize that individuals function according to their giftedness within an office. The bishop is one of the eldership offices that provides oversight leadership to the church. A bishop could function as a general appointee, as a state/national overseer, as a district overseer, or as a pastor. Bishops serve either on local or translocal levels. Whatever the level, bishops are to lead “among” those they serve, rather than “over” those they serve. They are responsible for the diligent oversight of the flock in their particular area of the work. Some of the functions of the bishop include: a) proper care for the flock (1 Peter 5:2); b) function as a Christ-like shepherd; c) declare the counsel of God; d) protect the flock against grievous wolves; e) watch in spiritual matters; and f) care for the weak and needy (Acts 20:28-35).

Scripturally, as an elder, a bishop is not to be a novice but must display a mature Christian lifestyle. He is to be a male, and at least 30 years of age. He must fulfill the qualifications as described in 1 Timothy 3:1-7 and Titus 1:6-9. Prior to receiving a bishop’s license, he should have fulfilled significant years of faithful ministerial service, without reproach, making full proof of his ministry. The nature of his ministerial service should indicate that he is worthy to be recognized as a biblical elder in maintaining the integrity of the scriptural requirements.

Because of local and translocal functions, we recommend that bishops be acknowledged (set forth) by a local church and licensed through both state/national and general offices. (Note: Specific procedures are established by the General Overseer’s office, see *1994 Assembly Minutes*, p. 153.) Bishops who are no longer under specific appointment, should function under the authority of their local church as they continue to make full proof of their ministry. The General Presbytery should make provisions to ensure that the quality of ministry from this office is maintained through periodic review. During this time of transition, state/national leadership should recognize tenured pastors as elders in the process of them being ordained as bishops.

2. Deacon

Both biblical and historical records, concerning the activities of deacons, confirm they served in the church alongside and in harmony with the bishop or pastor as servants to the congregation. They were assigned responsibilities which contribute to the spiritual and social well-being of the congregation. This office functions to: a) complement the office of the bishop (Acts 6:1-7); b) serve more in the temporal needs of God’s work, rather than in teaching and presenting the Word; and c) minister to the needs of the poor and needy (Acts 6:1-5). They constitute a vital part of local church govern-

ment (Philippians 1:1). The qualifications of a deacon are similar to a bishop, except they are not required to teach or have direct oversight of the flock. Their qualifications are taken from the scriptural references of 1 Timothy 3:8-12 and Acts 6:4 (as a prototype). The New Testament account regarding the office and function of deacons gives very clear understanding that their activities are generally confined to and carried out in the local congregation. This ministry is local, rather than translocal.

Since deacons function in the arena of a local church, we recommend that they be acknowledged (set forth) by the congregation and with pastoral recommendation. They will serve first as trial deacons for a period of not less than one year, after which time they are to be recommended to the state/national overseer of their respective area for approval and licensure. Because their service and ministry are based more within a local area, there would be no need for them to be licensed through the International Office. He is to be a male and at least 30 years of age.

Deacons would be ordained at the local church or state/national convention by the overseer, pastor (if a bishop), and other deacons of their local church. The deacons should report quarterly to their local conference and annually to the state/national overseer. Should discipline become necessary, the local church would work in conjunction with the state/national office. When moving to a new location, the eldership status would continue, but would need reaffirmation from the new congregation after an appropriate time. The International Offices will produce a standardized license for those ordained as a deacon.

B. Leadership Gifts

1. Apostles

Rationale

The New Testament depicts the apostolic ministry as both foundational and functional. The foundational apostles were required to: a) be eyewitnesses of the ministry and resurrection of Christ (Acts 1:21, 22); b) be selected by divine manifestation (Luke 6:13; Acts 1: 23-26; Acts 9:3-16; 1 Corinthians 15:3-8); c) be chosen vessels through which signs and wonders would be performed (Acts 4:33; 2 Corinthians 12:12; Romans 15:18, 19); d) transmit the oral and canonical truths of Christ known as the Apostolic Doctrine (Acts 2:42; 1 Corinthians 15:3); e) experience suffering and persecution as a testimony to Christ (1 Corinthians 4:9; Acts 5:18, 40; Luke 11:49); f) be part of the foundation of the church (Ephesians 2:20). The foundational office of the apostle cannot be repeated and, therefore, there is no apostolic succession in the sense of an office (1 Corinthians 3:11, Ephesians 2:20). They seem to consist of the twelve, Paul, and possibly James, and, by this vesture, they had authority in the church and laid claim to obedience (Romans 1:5; 2 Corinthians 2:9; Philippians 2:12).

There is no biblical evidence that apostolic succession can be achieved through the bishopric.

The apostolic ministry, in the functional sense, involves those who: a) have a giftedness in working in a translocal ministry, providing continuity and connectivity between the churches and leadership (1 Thessalonians 1:1, 2; 6:14); b) were men who are called into cross-cultural/ethnicity missionary work in establishing churches (Acts 13:1-3; Acts 14, 15:12); c) ordained leadership in the new-found churches (Acts 14:23); d) were given to prayer and the Word (1 Timothy 4:13; 2 Timothy 2:1-6; 3:14-17); and e) were a vital part of church government in giving direction and assisting in the decision-making process of the church (Acts 15:22-34). The need for this type of leadership ministry is as necessary in the church today as it was in the early church.

The New Testament description of apostolic ministry gives us an understanding of how such ministries should function today. There were three dimensions in which those in apostolic leadership were used. One dimension involved those who had general presbyterial oversight as illustrated in Acts 8:14; 11:22, 29; 21:18. Aspects of this dimension involve the following:

1. General oversight of the expansion of the work.
2. The sending forth of individuals who provide leadership, facilitating the expansion of the gospel.
3. The responsibility of holding accountable those who are engaged in ministerial activity.
4. Leadership in understanding biblical principles.
5. Model the principle of shared leadership.

Another dimension of apostolic function involved those whose ministry extended into large areas of the gospel work. This type of ministry is illustrated by Paul in his ministry among the Gentiles. From his example, several aspects can be drawn:

1. Responsible for ordaining elders in every church (Acts 14:23).
2. Maintenance of the inner connectivity between the local churches and the church in general (1 Thessalonians 2:14; Acts 15; 1 Corinthians 1:12, 13).
3. Provide leadership for the expansion and oversight of church.
4. Appointment of regional leadership to established works that need more direct leadership.
5. Function with full apostolic authority.

A third dimension of translocal leadership can be seen in the ministries of Titus and Timothy. Paul sent Titus to oversee the churches in Crete (Titus 1:5), while Timothy was sent to Ephesus (1 Timothy 1:3) to oversee the churches in Asia Minor. His epistles to them relate some of the responsibilities of those who serve in this area of leadership:

1. Responsible for doctrine (“ . . . teach no other doctrine” 1 Timothy 1:5).
2. Proper organization of churches (“ . . . set in order” Titus 1:5; 1 Timothy 2).

3. Selection and development of leadership to the churches (“ . . . ordain elders” Titus 1:5-9; 1 Timothy 3; 2 Timothy 2:2).

4. Provide ministerial leadership (2 Timothy 4:1-5).

Many aspects of apostolic ministry have been evident in the church’s structure; yet, there is a need for these ministries to be released to operate according to the giftedness that God has given through shared leadership.

Recommendation

We recommend that the functional apostolic ministry be recognized today, not for credentialing, but rather as a ministry in which men serve according to their giftedness. The General Presbytery should function in such a way that all three dimensions mentioned above (general, area and state/nation) are realized. The specific structure should remain flexible for changes as time, growth and necessity may warrant.

2. Prophets

Rationale

The Scriptures are clear that, as foundational apostles, foundational prophets do not exist in the church today. Foundational prophets were specifically set apart by Christ and were a part of the developing foundation of the church. Because they are foundational, there is no perpetuity of their office today. What we have today is the function of a prophetic ministry. They are to serve in a general prophetic role to comfort, console, warn, and can be used in the gift of prophecy (Acts 13:1; 11:28; 21:8-11). Functional prophets are used by God to declare His Word in oral form and not in a canonical manner. Prophetic ministry is a support to the revelation of Jesus Christ (Revelation 19:10) and not being canonical in nature is subject to judgment (1 Corinthians 14:29-33). The prophetic ministry of today cannot contradict the Scriptures nor add to the Word of God (Revelation 22:18, 19).

Recommendation

We recommend that the functional aspects of the prophetic ministry be recognized in the church today. It would not be proper to license individuals as “prophets,” but to recognize the necessity of this ministry so that individuals may be used to edify, comfort, and exhort the church, until we all come into the unity of the faith.

3. Evangelists

Rationale

An evangelist, as a herald of the gospel, is one who proclaims the message of good tidings. The content of the gospel is to be messianic (Isaiah 6:1-3; Luke 4:18, 19); to all people (Psalm 67:2; Matthew 1:21); to emphasize the death, burial, and resurrection of Jesus (Romans 1:4; 1 Corinthians 15:2, 4);

and share the aspect of the eschatological gospel of judgment and mercy (Romans 2:16; 2 Thessalonians 1:7-9). Evangelists are part of the gifts of the church and also function in the process of equipping of the saints.

Recommendation

It is evident that evangelists were part of the “gifts” given to the church as described in Ephesians 4:7-11. As such, they were involved in the equipping, growth, and discipling of the early church. The same is true of evangelists today. They are to preach the gospel, lead sinners to Christ, and to baptize. Much of their work will be itinerant; however, the nature of their work should not excuse them from being rooted in a local church where they may receive instruction, care, and discipline.

We recommend that those with an evangelistic ministry be acknowledged (set forth) by a local church and licensed through both state/national and General Offices. (Note: Specific procedures are established by the General Overseer’s office, see *1994 Assembly Minutes*, p. 153.) They would receive a minister’s license. Those in this ministry, who prove themselves worthy of being an elder, could become ordained as a bishop.

To facilitate the ministry of the evangelist, the accountability to a shepherd and the equipping of the saints, we recommend that churches consider sponsoring an evangelist as a missionary by contributing to his/her ministry, and the evangelist would return, periodically, to the sponsoring church and labor in outreach and instructions of soul-winning.

4. Pastor/Teachers

Rationale

The pastoral ministry was established to provide shepherding oversight (Acts 11:30; 14:23; Titus 1:5; Jeremiah 3:14). Pastors are given to the church for the care of the sheep and are denoted as shepherds (John 4:7). The basic meaning of pastor (*poimen*) is, one who tends, guides, nourishes, cherishes, protects the flock (Acts 20:28). As pastors of God’s flock, they must have a heart like the Chief Shepherd (Hebrews 13:20; 1 Peter 5:4). Acts 20:28 and Ephesians 4:11 show that shepherding is a vital part of the body of Christ in securing proper equipping and maturity. The grammar of Ephesians 4:11 indicates that the pastor is both pastor and teacher, thus the pastoral role carries a heavy responsibility of instruction. Pastoral responsibilities include the oversight of the local church (1 Peter 5:2); administration of discipline (Titus 1:13; 3:10); settling disputes among Christians (1 Corinthians 1:10); conducting of public worship (1 Corinthians 14:26); preaching and teaching the Word (2 Timothy 4:2); and administration of the ordinances (Matthew 28:19; John 13:15; 1 Corinthians 11:23-34).

Recommendation

Those experiencing a calling into the pastoral ministry are to be set forth by the local church. After meeting specified requirements, over a cer-

tain time frame, they are to be examined and licensed by state/national and International Offices. (Note: Specific procedures are established by the General Overseer's office, see *1994 Assembly Minutes*, p. 153.) They would receive a minister's license. Those in this ministry who prove themselves worthy of being an elder could become ordained as a bishop.

Pastoral selection is one such administrative matter that is not specifically outlined in the New Testament. However, it was the responsibility of those functioning in apostolic oversight to ensure that proper oversight and leadership were provided for in the churches. A basic guideline in this process is found in 1 Peter 5:1-5, which implies that the principles of humility, love, and mutual respect should govern the appointment system, in order to meet the needs of all. While specific procedures may vary throughout the world, the role of apostolic oversight must be maintained. Overseers, who have the responsibility for appointment of pastors, should fully consider the needs and desires of both the pastor and local church to ensure their maturing and growth.

Likewise, no specific requirement can be made at this time for pastoral tenure; however, the requirement of the ministry to equip the saints is such that sufficient time must be expended for the maturity of both the minister and the congregation. The two-year appointment cycle should be viewed as a time of review for ministerial effectiveness.

C. Additional Ministry Applications

1. Women's Role

Rationale

God has used women in ministry and leadership roles. The biblical record evidences that God has used them in many wonderful ways. The task at hand is a matter not of "if" God has called and gifted women into His service, but to their rights and privileges in ministerial service. The rights and privileges of women's ministerial role, being examined, also necessitate that we acknowledge that the biblical text does support some restrictions on women's ministry. Those restrictions must be understood, along with how and when they are applicable.

According to the New Testament, there is no distinction between men and women concerning salvation, grace, and the gifts of the Spirit and there is none concerning prayer, witnessing, preaching, exhorting, and fulfilling the Great Commission (Galatians 3:28; Acts 2:17, 18; 21:9; 1 Corinthians 11:5; 14:3; Romans 16:1-5; Philippians 4:3). Women cannot be excluded from fulfilling the individual responsibilities of every Christian and their own gifts and callings.

The evidence presented in the foregoing presentation indicates that our female members should be free to exercise their giftedness in speaking, teaching, preaching, or fulfilling pastoral duties. It is the challenge to maintain the balance between the need for male leadership within the church and the

recognition of gifted female ministry. The New Testament shows the responsibility of the men in the church to provide leadership in the oversight ministry of the church. In the New Testament, the men served as the translocal leadership of the church, filling the apostolic and eldership roles. Yet, there were significant ministries which were fulfilled by the gifted women. The only restraints that seem to be consistent with the New Testament is upon women serving in apostolic (bishopric) or eldership roles, such as ordaining elders.

Recommendation

We recommend that women be acknowledged in the preaching ministries of the church. Those who feel a calling on their lives will be set forth by a local church and, after meeting certain requirements within a specified time frame, will be examined by the state/national and International Offices, and be issued a minister's license. State/national leadership may place temporary restraints relative to their ministerial functions based upon cultural consideration, which would hinder the work of the gospel until full implementation can be achieved (1 Corinthians 10:23).

2. Minister's License (All Nonordained)

Recommendation

All those who are called of God into the preaching ministry shall be licensed with a minister's license, following completion of the requirements as set forth by the General Overseer in conjunction with the General Presbytery. The minister holding this license is authorized to preach and defend the gospel of Jesus Christ, to establish churches, baptize, administer the Lord's supper and the washing of the saint's feet. Those who pastor have the authority to conduct local business conferences and solemnize the rites of matrimony in legal marriages. Ministers who are not currently pastoring a church may receive permission from their overseer to solemnize the rites of matrimony in legal marriages that are biblically valid, according to the church's understanding. (Note: Specific procedures are established by the General Overseer's office; see *1994 Assembly Minutes*, p. 153.)

3. Teaching

In the New Testament, teachers have the grace gift of teaching (Romans 12:7; Galatians 6:6). References to the teaching ministry can be found in Romans 12:4-7. In 1 Corinthians 12:28, 29, teachers (*didaskolos*) are listed in third position alongside apostles and prophets. This should not be misconstrued as a foundational position, but as an integral ministry in the church. Christ was the teacher (John 3:2, 10). Teachers were to: 1) include form, content, and discipleship in their teaching method (John 1:38; Matthew 28:19, 20; Matthew 7:28, 29); 2) give clear understanding to God's people; and 3) develop the life of the disciples.

It can be seen, from a review of the New Testament, that teaching is normally associated with the leadership gifts of apostle, prophet, evange-

list, and pastor, as found in Ephesians 4. Therefore, teaching is evidently a component of that which constitutes general ministerial qualification (1 Timothy 3:2). However, in light of Romans 12:7 and Acts 13:1, God can give individuals to be teachers in the local arena.

Recommendation

God-gifted teachers play an important role in the local church. They should be recognized by the local church and certified through the appropriate department/ministry of the International Offices. Since teachers function more in the local arena, it would not be necessary for them to be recognized and licensed as the preaching ministry. Therefore, the authorized teacher's license will no longer be issued. Those holding such will receive appropriate recognition through the certification process.

D. Business Applications

1. General Assembly

In concluding the General Assembly business procedure adopted in the 88th General Assembly, we recommend that if a leadership session is needed in the decision-making process, only bishops and elders who labor in prayer and in the Word, should dialogue the Scripture.

2. Local Church Conferences and State/National Conventions

A. Role of Women

An analysis of the Scriptures does not support the current restrictions upon women speaking or voting in the local church conference, state/national convention, or the General Assembly. We, therefore, recommend that women be free to speak, as well as participate in delegate expression in the local church conference, state/national convention business session, and General Assembly, unless regional leadership determines that this practice could hinder the work of the gospel until full implementation can be achieved (1 Corinthians 10:23).

B. Decision-making Process

In applying the principles of decision-making, as utilized in the General Assembly, we recommend that all administrative decisions made by the local conferences and state/national convention be made with an overwhelming consensus, while all spiritual matters be decided in one accord. The setting forth of someone in the ministry and withdrawing fellowship from a member are examples of one-accord decisions.

Respectfully submitted,

JOHN PACE
ASTON R. MORRISON
RUBÉN MORALES
CLAYTON MARTIN

MELVIN G. HYATT
HECTOR ORTIZ
M. DONALD KNOBLICH

10:57 Finance and Stewardship Committee: Committee Chairman, Oswill Williams, expressed his appreciation to the committeemen for their work, and made some comments regarding the responsibility of paying tithes and giving offerings. (See Section 1, p. 73, of *Reports of Assembly Committees to the 89th General Assembly*.) He referred to changes in this section and introduced the following principles:

Fundamental Principles: A Question Of Emphasis

- Tithing and Giving
- Stewardship and Shepherding
- Empowerment
- Motivation

Important Implication: What Are The Changes

- Only 10% from local church
- Connected Giving
- New financial responsibilities
- National/State Office Impact

Empowerment: Requires Forceful Leadership

- Without forceful, directed, and purposeful leadership, empowerment will not happen.
- It takes bold leadership to allow individual freedom and initiative.

Motivation: Motive And Action

- Guilt: A poor motivator long-term
- Self-Interest: Poor credibility
- Discipline: Fails in the long haul

Unto The Lord: A Key Principle Based On—

- Right Rewards
- Right Relationships
- Right Reasons

Bridging The Gap: Between Theory And Practice

Theory

- Accountability
- Unto the Lord
- Stewardship
- Shepherding
- Local Church Minutes

- Relationship
- Connected /Direct Giving
- Spirit-led Responsibility
- Mentoring
- Empowerment

Practice

- Reporting
- Pool Funds
- Business Guide
- Formal Structure
- Program/promo

God's Promise: "I Will Rebuke The Devourer"

- This is as true individually as it is corporately (1 Timothy 6:17-19).
- Organizational transformation occurs one individual at a time.

Brother Williams made some comments concerning the changes to Part C, Minister's Tithes, (See working document, p. 74). He stated that this report is not one which cannot be changed in the future, if needed. Hopefully, the Assembly will accept it in the spirit in which it is given.

11:32 Mike Farien, secretary, read the Report Summary. (See also *Reports Of Assembly Committees To The 89th General Assembly*, p. 71.)

Report of the Assembly Committee For Finance And Stewardship**Section 1: Tithes****Part A: Distribution Of Tithes Paid To Local Church**

Present Distribution: The treasurer of the local church is to send 8% of all tithes received into the local church each month with the treasurer's report to the Financial Director at the International Offices (United States, Puerto Rico, Virgin Islands) or to the Field Office responsible for the International Account in his/her area, **and** 8% of all tithes received each month to the Treasurer of his/her state or nation.

Recommended Distribution: The treasurer of the local church is to send the following percentages of all tithes received into the local church each month with the treasurer's report to the Financial Director at the International Offices (United States, Puerto Rico, Virgin Islands) or to the Field Office responsible for the International Account in his/her area **and** to the Treasurer of his/her state, region, or nation:

Beginning Date	Total to be distributed	To the International Offices	To State or National Office
October 1, 1996	14%	10%	4% + Pastor's Tithes
June 1, 1997	12%	10%	2% + Pastor's Tithes
June 1, 1999	10%	10%	Pastor's Tithes

Part B: Distribution Of Surplus Tithes

Present 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 May. At this time, they are to be divided as follows:

- (1) 70% to the local church treasury;
- (2) 10% to the financial director at the International Offices; and
- (3) 20% to the state, regional, or national treasurer.

Recommended Distribution: Surplus tithes are to be divided as follows:

Surplus Tithes for the Period	To Local Church	To the International Offices	To State or National Office
June 1, 1996 to May 31, 1997	80%	10%	10%
June 1, 1997 to May 31, 1998	90%	0%	10%
June 1, 1998 to May 31, 1999	95%	0%	5%
June 1, 1999 forward	100%	0%	0%

Tithes received by the local church after June 1, 1996, are no longer subject to being accrued and left in the local treasury for distribution at the end of the fiscal year, except for the portion to be sent to state, regional, national, or International Offices. The local church should also retain enough of these funds to ensure the pastor receives a full allotment each month.

Part C: Minister's Tithes

“. . . And he gave him tithes of all” (Genesis 14:20; see also Hebrews 7:4).

It was a triumphant Abraham who, in recognition of God's mercy and blessings, responded by giving a tithe of all as an offering dedicated to God. In our day, it is generally agreed that the tenth of our increase is a very fit proportion to set apart for the honor of God and the service of his ministries. The question then becomes one of defining what is meant by an *increase* in societies where *money* is the usual measure of increase in our substance.

We recommend that, as a special expression of thankfulness, all ministers who are blessed through their service to God should pay tithes of all their increase—offerings, salaries, gifts, poundings, and allowances—with an attitude which calls for the minimum, rather than the maximum, level of deductions [“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully” (2 Corinthians 9:6).] The integrity of ministers is vital, and this is determined, not only by the tithe of all, but the reality that all we have must be surrendered to God. This action by pastors and leaders will provide a powerful example to followers and is a crucial factor in demonstrating the faith we profess in a God who is able.

Present System: Licensed ministers are to send the tithes of income from the ministry with their monthly reports to the Financial Director at the International Offices, and tithes on income outside the ministry are paid into 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.

Recommended System: Effective October 1, 1996, licensed ministers and pastors are to send the tithes of income from the ministry with their

monthly reports to the state, regional, or national office for the support of their overseer and non-local church-based ministries, with the exception of those under general appointment, who will continue to pay into the international account.

Section 2: Local Church Ministries/Responsibilities

Local churches retaining a greater percentage of the funds given by the members are, at once, challenged to:

1. Understand the church's global mission in today's world;
2. Focus on local ministry while maintaining involvement with national and international projects;
3. Ensure sufficient financial support is available to reduce the number of bi-vocational pastors and the existence of appropriate pastoral care to meet the needs for growth and maturity; and
4. Promote and provide a consistent opportunity to worship the Lord in giving. This should include presently recognized offerings—evangelism, education, and Church of Prophecy Marker Association (CPMA) membership (Heritage Ministries)—in addition to special causes and responses to needs.

This committee recognizes the danger of the local church becoming self-serving, instead of balancing concern for its own with a desire to bring the good news to people everywhere. There is a need, therefore, to send a wake-up call to our brothers and sisters in Christ. As we commit to prayer, we believe that God will give us the eyes to see human need and the courage to respond in faith and love.

By definition, a caring local church would also care about the surrounding community. The members would get to know their neighbors, and share their love for God through attractive Christ-centered, genuinely caring lifestyles. One of the natural outworkings of such a lifestyle would be the existence of local ministries providing help for the poor and needy.

We recommend that every local church adopt a detailed budget process. It is possible that many of our churches, over a period of time have contributed in excess of 30% of total revenues in support of nonlocal church-based ministries. With the proposed changes, however, there will be a genuine responsibility to freely respond to needs as directed by God. We, therefore, suggest that consideration be given to a goal of at least 25% of the local church's budget (after deducting the pastor's salary and related expenses of the church) be set aside for support of non-local church-based ministries. This would include planting a new church, support of other local churches, youth camps, missions, and ministries sponsored by international/regional/national/state offices. Eventually, the level of offerings raised by the members in a growing church could outperform the level of tithing. Indeed, this factor will be one of the measures demonstrating the benefits of local church empowerment.

In keeping with the Finance and Stewardship Committee Report passed in the 87th General Assembly, it is suggested that the Church's fiscal year be June 1 through May 31, where possible. Quarterly reporting would be based on the following quarter-ending schedule: August 31, November 30, February 28, and May 31.

Section 3: Connected Missions Giving—Harvest Partners

We recommend that the World Mission Committee be approved to work directly with local churches or with the assistance of the overseer, to bring about connected giving for missionaries. This giving could include support for national overseers in non-supporting nations. The transition to connected giving should be completed as soon as possible, with a goal of June 1, 2000, for completion. We anticipate that the October and March World Mission drives will continue, but the emphasis on this form of giving will be reduced as an increasing number of churches take on the challenge of connected giving. The following steps should ensure a smooth transition to the connected giving process:

1) The World Missions Committee would be responsible for coordinating the transition to connected giving.

2) Local churches should continue to follow the present missions financial system until they are on the connected giving program. Effective June 1, 1997, second Sunday mission offerings will be forwarded to the financial director or respective field office. These funds will be designated for use at the discretion of the World Mission Committee.

3) Consideration should be given to geographically grouping local churches to support a given missionary so that there would be a greater possibility for the missionary to visit the local churches.

4) Consideration should be given to a local church in their choice of a missionary.

5) The local church would commit to a monthly or yearly amount for a designated missionary. This amount would be mailed directly to the Financial Director, or if outside the U.S., as designated by the World Mission Committee and facilitated by the Finance Department.

6) The amount of monies received would be earmarked for that church's missionary and would be forwarded by the Financial Department.

7) The World Mission Department would inform any overseer if a church within his state/region/nation desires to participate in the connected giving program.

8) Second Sunday, March, and October mission offerings would go toward a church's monthly or yearly commitment to missionaries or mission projects.

9) In addition to offerings for the support of a missionary, other mission projects assumed by a local church, such as buildings, vehicles, equipment, etc., could be supported from funds received in excess of that church's commitment to its designated missionary or from additional offerings.

Section 4: Support For Leaders In Nonsupporting Nations

A nonsupporting nation is one that does not receive a sufficient amount of tithes to cover their missionary in charge or overseer's personal allotment, work allotment, or other basic needs within that nation as determined by the World Mission Committee and approved by the Administrative Committee. We recommend that each national overseer/leader, in concert with the Finance Committee of that nation, submit an annual budget to the World Mission Committee for its consideration in establishing those allotments and meeting the basic needs.

We recommend that, as of June 1, 1997, all nonsupporting national offices be given access to the amount of tithes designated for the international account that would bring them to full support. If a shortfall still exists, the World Mission Department would assist in seeking out sponsors (or funds during our transition period) so that national leaders would receive their allotments and basic needs, as previously determined. However, as a rule, and in order to ensure proper record keeping and accountability, all monies should be first accounted for and deposited into the appropriate accounts before any disbursement is made. This consideration is extended for nations that have only one national leader.

Section 5: Fiscal Responsibility

The Finance and Stewardship Committee, in order to maintain accountability before the local church and their communities, recommends that each level of the church prepare a yearly budget, with full accountability of how the church finances perform against the budget presented to their local conference or convention, as is applicable.

Section 6: Overseer And Pastoral Compensation

The Finance and Stewardship Committee recognizes the need to adjust the pay for overseers and pastors, due to several factors, which include quality of performance, level of responsibility, and cost of living in a particular locality. When tithe funds are available, and considering all of the financial needs of that local church, state, region, or nation, an appropriate increase above the preset allotment should be considered.

Where feasible, we recommend that both the local church and state, region, or nation consider choosing a task force that would be authorized to increase the pastor's or overseer's compensation, respectively. The decision to utilize a task force would be left to the local church conference (local church) or the state, regional, or national convention. The local church task force should be chosen by members of that local church, and the state, regional, or national task force should be chosen by its ministers (those paying tithes to these offices). This task force would serve for a period of two years.

If the Finance and Appropriations Committee for the local church, state, region, or nation is used to consider pastoral or overseer compensation, we recommend any increase in compensation for the pastor, merit or cost-of-living, be approved by the members during the local church conference and any increase for the overseer be approved at the convention, by the ministers paying tithes to that office (state, region, or nation).

We make no recommendation, at this time, on how the ministers or members, as appropriate, would select the task force. However, we do suggest that each member chosen be announced before another member is chosen so that the total make-up of the committee is what the members or ministers desire. We urge the overseer or pastor to develop a process which includes as many of the ministers or members as possible. This might be through a meeting called specifically for that purpose or during regularly scheduled conventions or local church meetings, as appropriate, and should be a matter of prayerfully seeking God's direction.

Section 7: Overseer's Love Offering

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

Section 8: Fourth Sunday Offering

We recommend that any reference to the fourth Sunday offering be deleted from our present financial system. Any ongoing offering for a need within a state, region, or nation should be approved by the membership at their convention. This offering should connect the steward to a specific ministry, such as campground, state, region or national office, home, etc.

Careful and prayerful consideration should be given before any ongoing offering be asked of a local church, as there are many ministries that are already the responsibility of the local church.

Section 9: Reference To Specific Nations

In recognition that the church is worldwide, financial procedures necessary for business operations, tax rulings, legal issues, local church conferences, state/national/regional committees, 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.

Respectfully submitted,

OSWILL WILLIAMS
MICHAEL FARIEN
MIGUEL MOJICA
JACK D. WILKINSON

DONALD NEWLUN
DAVID GREEN
GEORGE THOMPSON

12:00 noon Brother Murray dismissed for lunch and asked the delegates to return at 1:30 p.m. to continue the session.

WednesdayAfternoon

1:39 The General Overseer opened the session with everyone standing in concert prayer for God's guidance.

1:40 The reading of the report of the Assembly Committee for Finance and Stewardship had already taken place just before the lunch break. The moderator called for any questions on Section 1: Tithes, of the Report of the Assembly Committee for Finance and Stewardship.

Richard Neal, Tennessee, spoke regarding youth camps, mentioning that lives were changed during camps, and one committeeman replied that no funds are being reduced, but some monies are being rearranged. Neal was concerned about being able to support them if the report is approved. Committeeman Mike Farien stated that provisions have been made for the support of campgrounds.

Leonard Wagner, Kansas, expressed his struggle with the opening statement, and further commented that, usually, our youngest ministers are sent to small churches and/or missions; they have to find a job to support family, plus pastor the church. He also stated that he had always paid his tithes into the local church. He also was concerned about Section 6.

1:52 Brother Murray reminded the Assembly that they should be dealing with only Section 1.

J. W. Strickland, North Carolina, was concerned that North Carolina churches would have problems doing all they do if this passes. Providing operating figures for North Carolina, he stated they could not operate on the amount of money that would be available under the new program. He further stated that many of their programs would have to stop and surely there is some way churches and states can still operate. He was not satisfied with the report. David Green responded: "An awesome God handles the weather and many things; an awesome God can guide in operating youth camps, and He will provide for these ministries." He also replied that we needed to depend upon God and plan different ways to provide for those ministries.

H. M. Tomlinson, Texas, wanted clarification of Section C, page 74. George Thompson responded.

Henry Whitmire, Connecticut, wanted to share how his local church felt about this—that they do not like the report. Brothers Farien and Williams responded. Brother Whitmire still felt it was not good. Brother Williams responded that Brother Whitmire was not accurate in his evaluation and would like to spend time, personally, with him.

William Jones, Indiana, wondered if this would throw the small states into disaster. He felt there would be a lack of large states coming to the aid of the state offices of small states.

José Rivera, Arizona, wanted to share his heart. They had organized about six churches in the past few years and have two more to be organized within the next few months. This was accomplished with assistance from state office—not from local churches. He continued that the Lord was opening many doors for the Spanish work, but small and large churches would be affected by this. He was afraid it is too idealistic.

Douglas Milliner, Virginia, wanted to look at Section 1, Distribution of Tithes Paid to Local Church, page 73. He believed the scale of cut for state and general headquarters should be more equal. Brother Farien responded that the International Offices were being cut about 60 percent, if years just prior to 1991 are considered.

Hector Ortiz, East Texas, had already written to the committee, voicing his disagreement. He had trouble seeing how this can be done, scripturally. He read 2 Corinthians 11:7-9, with special emphasis on verse 8, stating that the New testament does not give a plan on how economic finances should be set up. He wanted the committee to comment. Brother Oswill Williams replied to the scripture passage. Brother Ortiz replied that there should be a biblical backup.

Albert Gardiner, Bahamas, was for the report, and did not understand why the pastors were not responding, stating that the report was really seeking to make it easier for pastors to carry out the local churches' development and effectiveness in a biblical way. A church sent Paul to Antioch.

Steve Gilmer, North Carolina, strongly opposed this section, stating that his state and local church had assisted other smaller states and nations. He felt that if this section was approved, his local church would not be able to continue with this assistance. He was in favor of other sections. Brother Farien responded. Don Newlun responded that, in past years, the need was taken care of. We must go back to depending on God. We have become too dependent on someone helping us. We need to change the system.

Brother Murray mentioned that the amount of speaking time must be limited.

Cathy Payne, Tennessee, referring to the last sentence of this section, where ministers who work at the International Offices, but not under general appointment, should pay their tithes. Brother Farien stated that they should be paid to the local church.

Lanis Lewis, Georgia, thought it was an excellent report, providing they got past Section 1. He stated that the distribution of funds, it seemed, was bogging us down. He suggested that all bite the bullet and do what God wanted us to do. Why not send 5 percent to state, 5 percent to national and see how that would work. Brother Green responded that our largest growth now is in the mission fields and that most of the funds for these areas come from the International Office—further scaling down of funds will hurt missions.

Gary Linkous, Oklahoma, wanted more people who are positive to speak. He felt that our local churches would be compassionate and would

be responsive. He continued that the Springfield Church has had several ministries within their local church, and they fully supported a satellite church and, within two years, it was self-supporting.

Ewing Dorsett, Antigua, stated that over the span of 90 years, no United States (US) churches have over 1000 members. He felt a change was needed to give God a chance to work. We need to diligently seek Him and free our local churches.

Roy Johnson, Jamaica, supported this recommendation but desired clarification of Part A: Distribution of Tithes Paid to Local Church, page 73, concerning the recommendation that the local church treasurer send the pastor's tithes to the state office. Response was that this will be corrected.

Henry Lain, Louisiana, read Acts 4:31, 32, and stated that we are trying to find biblical principals.

John Odell Green, Alabama, was in favor of keeping the money at the state office because his church has been assisted from the state office in the past. Response by Brother David Green was that the local church must take on the role of sponsorship.

Mark Minter, Georgia, stated that he was going into a building program; the vision of his church is that they must grow and have a new building but they need funds to grow.

Antonio Rivera, Panama, (interpreter, Raul Torres) congratulated the committee and moderator for their work. He stated the program would help them greatly, and they do need help. This should be looked at globally; this program would help countries outside the US. His area relies on assistance from the International Offices.

Brother Murray asked those in favor of accepting Section 1, A, B, and C to stand. A large number stood. Those not in favor of accepting this section were asked to stand. A smaller number stood. However, only about 12 stood, signifying they could not submit. Brother Murray then asked how many would abstain from the process.

Charlie Fisher, Canada, stated that the heart of the committee was spirit-led giving, and we need to look to the Lord for our source; God is our source, and He wants us to look at Him for total dependency.

Brother Murray preferred that there be no further discussion, but allowed Brother Allen Ion, Pennsylvania, to comment; however, he was proposing a new plan of 10 percent from local churches to state/national offices and the state/national offices send 10 percent to the International Offices. At this point, it seemed everyone was willing to accept the section either by abstention or submission. Section I: Tithes was accepted.

3:33 Brother Murray mentioned that International Offices expenses had been reduced by one-half since he had come into the office of General Overseer. There is a million dollars or more available to retired ministers and around \$700,000 have gone to support missionaries. We are trying to be good stewards of what God provides.

3:35 Brother Murray asked for questions on Section 2: Local Church Ministries/Responsibilities (see page 74 of *Reports of Assembly Committees to the 89th General Assembly*), which had already been read to the Assembly.

Since there were no questions, those favoring this section were asked to stand. None opposed. Section 2: Local Church Ministries/Responsibilities was accepted as read.

3:36 Section 3: Connected Missions Giving—Harvest Partners was presented to the Assembly for acceptance (see page 75 of *Reports of Assembly Committees to the 89th General Assembly*.)

Fred Lawson, Iowa, had a question regarding No. 7. He would like for the wording to be changed from “inform any overseer,” to “consult with any overseer.” Brother Williams stated that there would be no problem complying to that request.

Brother Murray asked again if there were any who felt they could not accept this section.

3:39 In the absence of no opposition, Section 3: Connected Missions Giving—Harvest Partners was accepted.

3:40 Brother Murray asked the Assembly’s feelings regarding Section 4: Support for Leaders in Nonsupporting Nations (see page 75 of *Reports of Assembly Committees to the 89th General Assembly*).

Raul Torres, West Texas, questioned this section and page 71, Report Summary No. 2. His concern was in those countries where the tithes exceed their operating budget and the fact that those funds go to the international account, rather than allowing the national board to disburse them (referring to tithes, rather than mission offerings, etc.). He felt it would be a gesture of integrity to allow the countries, who reach this point, to make decisions regarding those funds.

Brother Williams responded that he did not intend for that to be another control issue—that we are part of a greater *kingdom* effort than our own parochial interests. There might be situations in the worldwide scope which the nations would not be able to handle. He felt every nation, as well as the United States, would want to feel it was contributing its part in the worldwide mission effort.

Roy Johnson, Jamaica, wanted to make a comment regarding the nationals managing resources when there is no access to funds in international accounts. He was concerned that they were not always handled correctly.

3:48 Brother Murray asked for all those in favor of accepting Section 4 to please stand. There was one accord. Section 4: Support For Leaders In Nonsupporting Nations was accepted.

3:49 Brother Murray opened the floor for questions of Section 5: Fiscal Responsibility (see page 75 of *Reports of Assembly Committees to the 89th General Assembly*). There were no questions. All in favor stood. None opposed. Section 5: Fiscal Responsibility was accepted.

3:50 Brother Murray opened the floor for questions on Section 6: Overseer and Pastoral Compensation (see page 76 of *Reports of Assembly Committees to the 89th General Assembly*). There were no questions. Those in favor stood. None opposed. Section 6: Overseer and Pastoral Compensation was accepted as read.

3:51 The moderator opened the floor for questions on Section 7: Overseer's Love Offering (see p. 76 of *Reports of Assembly Committees to the 89th General Assembly*). There were no questions. Those in favor raised their hands; none was opposed. Section 7: Overseer's Love Offering was accepted.

3:52 Brother Murray opened the floor for questions on Section 8: Fourth Sunday Offering (see p. 76 of *Reports of Assembly Committees to the 89th General Assembly*). There were no questions. Those in favor raised their hands. None opposed. Section 8: Fourth Sunday Offering was accepted as read.

3:53 The General Overseer opened the floor for questions on Section 9: Reference To Specific Nations (see p. 76 of *Reports of Assembly Committees to the 89th General Assembly*). There were no questions. Those in favor raised their hands. None opposed. Section 9: Reference To Specific Nations was accepted as read.

Brother Murray asked the Assembly to express their appreciation to the Finance and Stewardship Committee for their hard work and excellent report.

3:54 White Wing Publishing House Financial Report—John Pace, manager.

Financial Statement Of The White Wing Publishing House And Press

To the 89th General Assembly of the Church of God of Prophecy

This White Wing Publishing House and Press (WWPH) financial report is compiled from our fiscal year audit, ending May 31, 1996, prepared by Arnett, Kirksey, Kimsey, Pierce, and Lay PLLC, Certified Public Accountants, Cleveland, Tennessee.

Paul instructed the Romans to give honor to whom honor is due (Romans 13:7); in Galatians the apostle penned, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (6:10). To the 89th General Assembly, I appreciate the opportunity to give honor to one in the household of faith, Brother Henry O'Neal.

Appointed in the 70th General Assembly, August, 1975, Brother O'Neal's tenure recorded a great increase, as the total assets of the Publishing House rose from \$1.5 to \$6.5 million in his 19 years as business manager. Yet, it was his love for the printed word and commitment to the global work that propelled the WWPH, and thus the Church of God of Prophecy, to a leading

standard for worldwide connectivity among church organizations with global constituencies. For all you have done, Brother Hank, for that which was seen with the limited eye of man, and for that which was witnessed by our all-seeing Lord, may God bless you abundantly as you continue to serve Him.

[Brother Murray, in response to comments by Brother Pace, regarding the past leadership of this ministry, asked the Assembly to stand and express appreciation to Brother Henry O'Neal for his contribution to this ministry throughout the years.

[Brother Pace explained that since there had been a decrease in printing for the International Offices, the White Wing Publishing House had found it necessary to expand their printing to outside sources to support the shop operations, and a four-color press had been purchased to assist in this new printing.

[Brother Pace expressed special excitement regarding the new WingNet program which will make placing Assembly sermons, etc., on the computer Internet possible.]

The introduction of the financial statement to the last General Assembly referenced the financial challenges which the Publishing House was facing as a result of changes in the general church. These challenges dictate re-adjustments as we look to the 21st century. As a tree sprouts from its roots, so too must we understand our foundation as we launch into the future. It was November, 1916, that the cry for the Church of God to own a publishing house resulted in the General Assembly collecting \$786.50 towards the project. The following year, a printing plant worth over \$3,000 was in operation. The 13th *Assembly Minutes*, 1917, record, "The plant is paying no dividends yet, but it is printing the gospel and sending it forth by the thousands of papers, books, tracts and Sunday School literature."

While the need for prudent management and some financial reserves are necessary in today's business, we continue to embrace the words spoken in that early Assembly, "I would be afraid to have money laid up now, and hold it out of the Lord's service, when the demands are so great, and the Lord's coming so near, and so much work to be done." Thus, our plans for the White Wing Publishing House and Press, as we retool for the future are: 1) to utilize the reserves we have in positioning ourselves to be an effective ministry in these last days; 2) to infuse any profit back into the vital ministry of the printed word while maintaining adequate reserves. We do not see our purpose to amass a large financial reservoir, nor to have the reputation for success based on a bottom line that shows grand profits. Our purpose is to use the resources given us by the Lord and as effectively as possible minister the printed word to a lost and dying world through serving our local churches.

In order to utilize our current reserves for proper repositioning, we have taken some bold steps. These steps followed an intense time of evalu-

ation and assessment of current operations while, at the same time, assisting the Church of God of Prophecy International Offices in their reorganization. Simply stated, the external environment that allowed for a flourishing financial gain in recent Publishing House history is no longer the same. Yet, there had been no major changes in the mode of operation. For example, the bookstore benefited greatly in an annual Assembly held in Cleveland. Now our Assembly is every two years and in other locations. Thus, we must operate differently than before. For example, up until the last few years, our press operation in Cleveland subsisted entirely on printing jobs from the International Offices. In the church's restructuring of the International Offices the last few years, it no longer will singly provide the necessary work for our current press operation. Therefore, we must operate differently in the future.

In addition to reworking the present income centers, we felt it necessary to add additional areas of ministry designed to enhance income. Initially, we created the Publication Development Department (1) to coordinate the printing from the International Offices, freeing the press department to aggressively pursue outside work; and (2) to publish and market (wholesale) our publications to the kingdom in general. In an effort to be competitive in the outside market, as well as offer higher quality printing as an in-house plant, we purchased a four-color press in May of 1996.

Secondly, we actively involved ourselves with the future of communications, the Internet. By becoming a full service provider we (1) connect our global church for, generally, the cost of a local call; (2) provide all areas of Church of God of Prophecy ministry (international, state/national, local and individual) inexpensive access to the world; (3) employ the latest wave into the world to propagate the gospel of Jesus Christ.

I realize that, historically, the focus of the business manager's report was the figures of the business. However, we are more than a business; we are a ministry. A charge from the Administrative Committee in the restructuring process, concerning the White Wing Publishing House, is to return to overall profitability by the year 2000. As we utilize our reserves to reposition for future ministry, our profitability will be reflected as a straight-line rather than increased reserves.

The official statement reflects the new regulatory procedure for non-profit organizations as submitted by the auditors. The following condensed statement shows gross revenues of \$2.6 million; net operations loss of \$395,957; and current total assets of \$5.95 million. Contributing to the operations loss were sizeable inventory adjustments for the bookstore (approximately \$100,000) and Sunday school sales (\$57,000). An additional expense was realized with the writing-off of a considerable amount in delinquent White Wing charges (of some \$90,000).

By way of illustration, and using relative figures, we are moving from an older home, located on 1995 Business Street, to a newer one, whose

address will be 2000 Ministry Avenue. As is any move, there are antiquated items tucked away in closets and dusty corners that have to be cleaned. We had in our savings account \$1,000; we raised \$420 to begin the move, but needed to withdraw \$60, leaving our savings account balance of \$940. We humbly submit the condensed financial statement for the WWPB and the report of free literature distributed.

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

CURRENT ASSETS	MAY 31, 1996	MAY 31, 1995
Cash on Hand	\$ 2,257.00	\$ 8,154.00
Cash in Bank-Checking	596,172.00	883,643.00
Cash in Bank-Savings and Certificates of Deposit.....	919,657.00	945,626.00
Accounts Receivables-Trade	148,831.00	193,974.00
Accounts Receivables-Other	4,947.00	51,961.00
Inventories.....	969,143.00	1,106,830.00
Investments-Current	1,232,350.00	1,063,342.00
Prepaid Expenses	34,822.00	30,641.00
Notes Receivable-Current.....	<u>124,882.00</u>	<u>212,490.00</u>
Total Current Assets.....	\$ 4,033,061.00	\$ 4,496,661.00
 FIXED ASSETS	 MAY 31, 1996	 MAY 31, 1995
Including buildings and improvements, machinery and equipment, furniture and fixtures	\$ 2,219,144.00	\$ 3,144,703.00
Less accumulated depreciation	<u>1,088,271.00</u>	<u>2,170,635.00</u>
Total Fixed Assets.....	\$ 1,130,873.00	\$ 974,068.00
 OTHER ASSETS		
Notes Receivables-Non-current.....	\$ 790,327.00	\$ 807,915.00
Total Other Assets	<u>\$ 790,327.00</u>	<u>\$ 807,915.00</u>
TOTAL ASSETS.....	<u>\$ 5,954,261.00</u>	<u>\$ 6,278,644.00</u>

LIABILITIES AND EQUITY

CURRENT LIABILITIES		
Accounts Payable	\$ 32,183.00	\$ 59,965.00
Sales Tax Payable	3,592.00	4,250.00
Accrued Payroll	23,711.00	18,400.00
Payroll Taxes Payable.....	5,674.00	4,696.00
Notes Payable-Current	\$ 73,864.00	
Refund vouchers outstanding.....		1,213.00
Notes Payable-Current		<u>\$ 27,500.00</u>
Total Current Liabilities.....	\$ 139,024.00	\$ 116,024.00
Note Payable-Long-term.....	\$ <u>137,800.00</u>	\$ 12,077.00
TOTAL LIABILITIES.....	<u>\$ 276,824.00</u>	<u>\$ 128,101.00</u>

EQUITY

Free Literature	\$ 13,627.00	\$ 27,778.00
World Literature	254,982.00	332,510.00
Earned Surplus	5,408,828.00	714,943.00
Retained Earnings	\$ 5,075,312.00	
TOTAL EQUITY	<u>\$ 5,677,437.00</u>	<u>\$ 6,150,543.00</u>
TOTAL LIABILITIES & EQUITY	<u>\$ 5,954,261.00</u>	<u>\$ 6,278,644.00</u>

CONDENSED INCOME STATEMENT

	May 31, 1996	May 31, 1995
Net Income		
Net Income before General & Administrative Expense	(179,870.00)	(\$ 17,575.00)
Less General & Administrative Expense	<u>519,903.00</u>	<u>290,745.00</u>
Net Income (Loss) from Operations	(\$699,773.00)	(\$308,320.00)
Other Income		
Earnings on Savings & Investments	\$ 196,921.00	\$ 200,452.00
Net unrealized/realized gain on Investments.....	<u>110,018.00</u>	
Discounts Earned.....		7,976.00
Service Charge Income		8,378.00
Gain on Sale of Assets		1,933.00
Recovery of Bad Debts		592.00
Gain on Foreign Conversion.....		<u>6,458.00</u>
Total Other Income	\$ 306,939.00	\$ 225,789.00
Other Expenses		
Loss on Currency Conversion.....	(\$ 3,123.00)	
Loss on Sale of Investments		(\$ 30,928.00)
Total Other Expenses	<u>(\$ 3,123.00)</u>	<u>(\$ 30,928.00)</u>
NET INCOME (LOSS)	<u>(\$395,957.00)</u>	<u>(\$113,459.00)</u>

WORLD LITERATURE FUND STATEMENT

	MAY 31, 1996	MAY 31, 1995
INCOME		
Offerings & Donations	\$ 28,241.00	\$ 268,756.00
EXPENSES		
Printing & Administrative Expenses	<u>\$ 105,766.00</u>	<u>\$ 298,871.00</u>
Net Income Over Expenses.....	(\$ 77,525.00)	(\$ 30,115.00)
FUND BALANCE, Beginning of year.....	\$ 332,510.00	\$ 362,625.00
FUND BALANCE, End of year.....	\$ 254,982.00	\$ 332,510.00

FREE LITERATURE FUND STATEMENT

	MAY 31, 1996	MAY 31, 1995
INCOME		
Offerings & Donations	\$ <u>171,773.00</u>	\$ <u>192,256.00</u>
Total Income	\$ 171,773.00	\$ 192,256.00
EXPENSES		
Salaries & Wages	\$ 23,817.00	\$ 33,782.00
Payroll Taxes	1,871.00	4,145.00
Employee Benefits	3,436.00	8,594.00
Advertising	135.00	
Miscellaneous		8,475.00
Bad debts	19,476.00	
Overseas Printing Equipment		41,311.00
Office Supplies	1,552.00	565.00
Operating Supplies	1,818.00	5,357.00
Postage & Freight	27,814.00	36,698.00
Telephone	689.00	1,268.00
Tracts	41,005.00	72,168.00
Happy Harvester	6,406.00	8,666.00
International Literature	33,975.00	49,393.00
French White Wing	6,879.00	788.00
Spanish White Wing	<u>17,052.00</u>	
Building Expenses		<u>12,203.00</u>
Total Expenses	\$ <u>185,925.00</u>	\$ <u>283,413.00</u>
NET INCOME (LOSS)	(\$ 14,152.00)	(\$ 91,157.00)
FUND BALANCE,		
Beginning of year	\$ <u>27,778.00</u>	\$ <u>118,935.00</u>
FUND BALANCE,		
End of year	<u>\$ 13,626.00</u>	<u>\$ 27,778.00</u>

NEW FIELD INFORMATION**June 1, 1995—May 31, 1996**

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	England	1
Guadeloupe	1	Virgin Islands	1

States

California	6	South Carolina	1
Colorado	1	Texas	1
Delaware	1	Washington	1

Total new fields receiving free Sunday school literature—15

FREE LITERATURE DISTRIBUTION REPORT

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

	MAY 31, 1996	MAY 31, 1995
Assorted Tracts	3,840,000	4,185,600
Bibles & New Testaments	2,000	2,200
White Wing Messengers (English)	17,350	20,500
White Wing Messengers (Other Languages)	99,050	86,280
White Wing Messengers (Self-Denial).....	28,000	39,200
Happy Harvester.....	62,895	59,065
Sunday School Literature (English)	17,800	20,700
Sunday School Literature (Other Languages)	57,520*	106,260*
Books.....	8,200	9,000
TOTAL APPROXIMATE NUMBER OF PIECES DISTRIBUTED	4,132,815	4,528,805

*Does not include Sunday school material printed in other countries.

Respectfully submitted,
JOHN PACE

4:13 With no opposition, the report was accepted as read.

4:14 Administrative Committee Report was read by Jerlena Riley, secretary.

REPORT OF THE ADMINISTRATIVE COMMITTEE**General**

The Administrative Committee met numerous times in regular order over the past 24 months and dealt with the ordinary matters of the church's business, such as budgets, setting of allotment limits for pastors and overseers in the United States, requests from state and regional offices, interacting with the various International Office Committees and Departments on requests, appropriations, etc.

Restructuring

In accordance with Section I, C, item 1, paragraphs a and b of the Questions and Subjects Committee Report, as passed by the 86th Assembly, 1991, the General Overseer, in consultation with the Administrative

Committee, has continued the reorganization of our International Offices, which, for the time being, will consist of six ministry areas as follows:

- (1) Inspirational Leadership
- (2) Global Outreach
- (3) Leadership Development & Discipleship
- (4) Specialized Ministries
- (5) Communications and Publishing
- (6) Administrative Services

This arrangement is to take effect August 1, 1996, and will be outlined later in the Assembly.

Funding Of Ministerial Services

In accordance with the decision of the Ministerial Services Committee to better secure payments to recipients for the future, the Administrative Committee entered into an annuity contract with Metropolitan Life Insurance Company to immediately assume full responsibility for lifetime payments to these brethren. These lifetime payments were estimated to cost between \$20 and \$25 million, if we continued the direct payout under the “gift of appreciation” program being phased out by 1999. Through purchasing the annuity, the cost of the purchase, over the five-year period, will be approximately one-third of the estimated lifetime payments. We are very grateful for this development; other positive benefits will be outlined in the Ministerial Services Committee Report to this Assembly.

Retirement Plans

The Administrative Committee recommends that specific efforts be made by international, national, state, regional Offices and local churches to contribute meaningfully and systematically to some qualified retirement plan for their ministers and paid church employees. Since it does not seem prudent for the individual minister or employee (pastor, overseer, evangelist, worker) to initiate this action, we recommend that the Finance Committee or other appropriate body of the international, national, state, regional or local church take the lead and give prompt attention to this matter. We highly commend those who are already doing this and believe it accords fully with the scriptural passage, “Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel” (1 Corinthians 9:13, 14).

Property Matters

The Committee endeavored, in conjunction with the General Properties Committee, to sell the tabernacle property, with the intent of saving the

church the realtor fees. Several leads were pursued on the various parcels, but none materialized into a sale. Consequently, we listed the property with a real estate firm with nation-wide connections. In the meantime, parcel 4 (3.9 acres) is being conveyed to the Keith Street Church of God of Prophecy for \$30,000, with the provision that should the Keith Street Church sell the property in the future, a proportionate fair market value will be paid to the general church at that time. The \$30,000 has been held in compliance with the 1994 Assembly ruling.

Our report to the 88th General Assembly, 1994, recommended 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.” (*88th Assembly Minutes*, p. 68, paragraph 1.) This task force has met several times and will make a brief statement to this Assembly.

To the 89th Assembly of the Church of God of Prophecy, greetings.

In keeping with the following recommendation to the 88th General Assembly in general business session, the General Overseer appointed a General Properties Task Force in October of 1994.

“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.”

We have conducted three meetings in Cleveland, Tennessee, following through with the Assembly’s assignment, working closely with the General Overseer, the Administrative and General Properties Committees relative to evaluations of all our properties. We have personally inspected and discussed at length the “adequacy, appropriateness, and efficiency of our properties.”

It is the feeling of this task force that the Center for Biblical Leadership should continue to use the former Tomlinson College campus for functions relating to their teaching program. We recommend that this Assembly authorize the Administrative Committee to sell or lease the campus when, in their judgment, it is in the best educational and economic interest of the general church.

Further, it is the consensus of this General Properties Task Force that we should continue our Assembly assignment as consultants to the Administrative and General Properties Committees, relative to the adequacy, appropriateness, and efficiency of our general properties in the light of being engaged in the harvest. These committees will, in the future, bring timely recommendations.

The [Administrative] Committee feels, along with the General Properties Committee and the Properties Task Force, that due to the

length of time it is taking to realize a sale, this Assembly should authorize the Administrative Committee to utilize a substantial portion of the funds realized from General Property sales to help pay for the annuities purchased for Ministerial Services recipients, the balance, after making sure that all international church properties are in good repair, to be applied to worthy harvesting activities geared to vibrant local churches.

Clarification Of General Headquarters Staff

The 86th Assembly, 1991, approved the formation of a General Presbytery to include all bishops on the general headquarters staff. The restructuring process will include a number of bishops working with our International Offices not under direct appointment, who will serve with the consent of the General Overseer. Where these men will continue to perform significant preaching-teaching ministries on behalf of International Offices, we propose their inclusion in the international presbytery, upon recommendation of the ministry director with whom they serve and with the specific consent of the General Overseer.

Presbytery Matters

The following two sections were presented by members of the International Presbytery to the General Assembly during the Administrative Committee's report.

The 88th General Assembly assigned the General Presbytery the following tasks as published on page 155 of the *88th General Assembly Minutes*:

A: 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.

B. 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.

REAFFIRMATION, EVALUATION OF THE GENERAL OVERSEER

With regard to the review and evaluation of the General Overseer at least every seven years, we suggest the following:

The General Overseer to prepare a comprehensive written assessment, in address form, of where he understands the Church to be at present, where she needs to go, and how he sees her achieving her objectives, i.e., by what methods and/or means. This could be done in consultation with International Office Directors and Staff who could assist by gathering data and resources, making projections, etc. Such a report could

be a biennial feature of the International Presbytery Meeting. This way there could be an ongoing sense of how the Holy Ghost is anointing and directing the Plurality of Leadership or the recognition of any lack of such anointing and direction as the case may be.

At the actual time of formal evaluation, at least every seven years, the International Presbytery, after selecting a moderator pro tem if necessary, will determine whether God's hand still rests upon the General Overseer and, when appropriate, the two General Presbyters serving with him, confirming such a decision on the one accord principle, and conveying the same to the General Assembly at its opening through appropriate means. One such means could be the commissioning of the moderator pro tem to take such a report to the General Assembly's opening session as a formal announcement.

SELECTION OF GENERAL OVERSEER

(A) Procedure

We suggest that the procedure for recognizing the General Overseer be as outlined in the Minutes of the 88th Assembly, i.e., that should a vacancy occur for any reason, the remaining two Presbyters initiate a call to convene the International Presbytery for the purpose of recommending someone, or more than one if deemed appropriate, to the General Assembly.

Once a decision was made on the potential nominees, nominating documents along with the reasoning therefor, would be presented to the International Presbytery for their consideration and recommendation to the General Assembly. It is presumed that once the International Presbytery received the names of persons to be placed in nomination, these individuals would have already consented to serve.

Note: It would seem wise for the International Presbytery to form a sort of standing, qualifying group, which could be comprised of the two General Presbyters serving at International Offices with the Area Presbyters. They could meet once or twice a year to keep in touch with this subject while working on other matters.

(B) Process and Recognition

The process of selection would follow the numbered steps outlined below:

- (1) A call to be initiated by the General Presbytery for at least a 3-day, churchwide time of prayer of fasting.
- (2) International Presbyters who supervise ministers are to consult with the ministry under their jurisdiction and submit, in written

form, at least two suggested names to the place and/or person or officer designated by the General Presbytery to receive such suggestions, said names to be held in strictest confidence by all parties, even from those whose names are suggested. An explanation of the reasons why those suggestions were made should accompany each name. Note: it is to be clearly understood that those names so submitted are suggestions only and not qualified potential nominees. The General Presbytery shall determine the time frame or frames for all suggestions to be submitted and acted on, with final decision by the International Presbytery not more than 120 days after any declared vacancy.

- (3) Formal consent to have suggested names entered in the pre-nomination process must be promptly and confidentially obtained by the designees of the General Presbytery from the individuals suggested, so that the necessary background work can be done in advance. Such consent by the individual would indicate his willingness to serve if nominated and selected.
- (4) The General Presbytery convenes to receive all suggestions and begins the process of qualifying the persons suggested, based on General Assembly criteria. Qualified potential nominees would be identified, and a confidential sheet for each with supporting data would be prepared for formal submission to the International Presbytery. It is to be understood that the General Presbytery itself will observe an appropriate time of prayer and fasting before attempting to qualify potential nominees.
- (5) General Presbytery convenes a formal meeting of the International Presbytery with the first order of business an agreed time of prayer and fasting, in session, of not less than one full working day. Health exceptions should be brought to the attention of the appropriate officers designated by the General Presbytery to coordinate the prayer and fast time.
- (6) At the time agreed on and designated by the International Presbytery, the General Presbytery shall present all qualified potential nominees with supporting data, said names to be submitted each on a separate plain sheet of paper with sufficient copies for all Presbyters, without order of preference of any kind indicated, and free of any markings, notations or other observations, whether verbal or written. Any member of the General Presbytery whose name appears as a potential nominee shall not participate in the presentation to the International Presbytery.

- (7) After presentation and distribution of potential nominee sheets, the General Presbytery, through its designated officer, shall call for the selection of a moderator and secretary pro tem, if no such officers have been previously designated by the International Presbytery in session. With the installation of these officers, or the recognition of those already installed, the function of the General Presbytery in this matter shall cease. Note: Any names appearing on the potential nominees' sheets, may not be considered for either of these offices, and all such persons shall immediately absent themselves from the meeting for the duration of its proceedings or until called for by the International Presbytery.
- (8) The moderator, or moderator pro tem, shall call immediately for a time of concert prayer of not less than one hour's duration, after which there shall be an additional hour, in session, for private reflection, meditation, and personal prayer. During these times there shall be no person-to-person, or group discussions, or comparisons whatsoever.
- (9) When the times mentioned in number 8 above have expired, the moderator shall call the session to order for the purpose of receiving nominations. Nominations may be made by any Presbyter present from the potential nominees in hand, and shall each have a motion and a second to be placed in nomination. If there is no second, the nomination shall fail. No more than three (3) nominations may be on the floor at any given time. Should none of these receive the required one-accord approval, the moderator shall reopen the floor for resubmission of nominations and restarting the process. The Presbytery shall remain in session until a decision is reached or until a total impasse is declared in one accord by the International Presbytery. In such an unlikely event, the International Presbytery shall immediately call for, and engage in, an additional time of prayer and fasting, remaining in session for the duration, subsequently reapproaching the subject in the same manner as above. The Presbytery shall not conclude this time until they reach agreement and can with one accord refer the matter to the General Assembly in session. In such a case, preparations for such a referral would become the province of the General Presbytery as defined in this report.
- (10) Once the person to be recommended has been selected and received before the Presbytery in session, said Presbytery,

through its appropriate officers, shall cause its recommendation to be carried to the General Assembly in an orderly and dignified manner befitting the occasion, making sure that the person being presented is comfortable with the chosen process.

EXPLANATIONS:

- (1) If any General Presbyterian's name is suggested for potential nomination, he will remove himself from the qualifying process at the time his name is qualified and again at the time of presenting potential nominees to the International Presbytery.
- (2) In case it becomes necessary to select a General Overseer and the first two General Presbyters simultaneously, International Presbyters may submit at least three (3) names instead of two (2).
- (3) For the purposes of properly moderating the meeting for selection of the General Overseer, and in an effort to further establish the principle of plurality, the International Presbytery in session should select a group of three (3) Counselors, to serve with the Moderator and Secretary. Both the moderator and members of the International Presbytery would have the right to refer to this Counseling Group for a judgment and for guidance pertaining to matters on the floor. This will extend the principle which began at the 88th General Assembly of having a group of Counselors assist the General Moderator with carrying out Assembly business procedure.

SELECTION OF FIRST TWO PRESBYTERS

The process of nominating the first two (2) General Presbyters may be the same, in principle, as for the General Overseer, but adapted and modified as needed to fit any differing circumstances. The following modifications are specifically suggested:

- (1) The call should be initiated by the General Overseer and would include a specified time of prayer and fasting churchwide.
- (2) The suggestions from International Presbyters should be received, in a confidential manner, by at least three (3) persons designated by the International Presbytery, together with the General Overseer, at the place, in a manner, and within a time frame that would meet Assembly approved requirements and that would provide for the orderly and timely handling of all relevant data and processes.
- (3) The Administrative Committee, jointly with those designated by the International Presbytery, will form the initial review group

that would qualify and present potential nominees to the International Presbytery within the principles and guidelines set forth for the General Presbytery.

- (4) Since they will be chosen by the International Presbytery, they should be announced to the General Assembly, or if chosen between Assemblies, to the church worldwide by written official notice. An appropriate and worthy installation ceremony should be devised in either case.

Respectfully submitted,

BILLY MURRAY

ADRIAN L. VARLACK

OSWILL E. WILLIAMS

JERLENA RILEY, Secretary

JOSÉ A. REYES, SR.

PERRY E. GILLUM

JOHN PACE

4:25 Brother Murray opened the session for questions.

Michael Campbell, New York, asked what the market value of the property to be sold to the Keith Street Church was. Perry Gillum responded that Parcel 4, which is Keith Street, is 3.9 acres. Reading from the 1994 *Assembly Minutes*, page 67, the property was appraised at approximately \$60,000 per acre. Brother Adrian Varlack added that, initially, we had a lease agreement with Keith Street Church, but under the laws of the State of Tennessee (value of property in a flood-control zone, sometimes, is not actually as appraised) that we would be taxed on the property at about \$1,100 per year, which in 30 years would be more than realized by the lease. If the Keith Street Church sells the property, we would recover our portion of the fair market value at that time.

Bruce Sullivan, South Carolina, asked if we were talking about using a portion of the funds from the sale of the property for use in ministerial retirement support and would the sale of the Tomlinson College property also be used for retirement funds. Brother Murray responded that this would be handled in another report. Brother Sullivan asked if the tabernacle property was all that had been approved by the Assembly for sale. Brother Murray responded in the affirmative.

4:31 With no further questions and no opposition, the Administrative Committee Report [excluding the Task Force section] was accepted.

4:34 The General Properties Committee Report was read by Brother Richard Davis, secretary. The report, which was more of an informational report, was accepted.

**General Properties Report
to the
89th General Assembly**

We express our gratitude to our Lord for His blessings upon all our deliberations in the decisions we have been called upon to make during the past two years. We have endeavored to be good stewards as trustees of the church's general properties.

We have followed through with the Assembly decision to market the Assembly tabernacle as was reflected in the Administrative Committee Report.

We have maintained the International Offices building, the Communications Office building, the Center for Biblical Leadership (CBL) campus, and the former General Overseer's parsonage.

The maintenance warehouse building, located on Mimosa Drive, was sold in March 1995, to the White Wing Publishing House.

The City of Cleveland School System has continued to lease some buildings located on the CBL campus, and Lee College has leased the men's dormitory building, which is also located on the CBL campus.

Respectfully submitted,

BILLY MURRAY, General Overseer
RICHARD DAVIS, Secretary
JOSÉ REYES

PERRY GILLUM, Chairman
ADRIAN VARLACK
JOHN PACE

4:37 Other committee reports were postponed until more delegates could be present, since the reports contained important information

4:39 After thanking the Lord for His assistance this session adjourned.

**Wednesday, July 10, 1996
Evening**

6:36 Choir presentation: East Sunnyside Choir, Houston, Texas. Songs: "Melodies From Heaven Rain Down On Me," "Shake, Shake, Shake," "Shout!," "Be Encouraged," "I Can Feel His Spirit," "I Am A Living Testimony," "Don't Give Up."

Brother Larry Duncan made announcements. Inspirational worship led by the Assembly worship team: Scripture: Psalm 85:4-6. Songs: "Revive Us Again," "Revive Us, Lord," "Yes, We All Agree," "One Voice," "Bind Us Together," "Reconciliation Song," John 17:21-23, "Make Us One, Lord." Song: "Let the Walls Come Down," Wayne Hall, Tennessee.

7:56 “Sharing In Heaven’s Rejoicing” included testimonies by Brother Felix Santiago, Central America and Mexico, and Brian VanDeventer, Europe and Middle East. Brother Santiago reported that, since the last Assembly, they have organized 92 new churches, with a total of 2,800 new members. He trusts the Lord to double that number. Brother VanDeventer told of their working with some 65 other churches in targeting areas with prayer. Results are being reaped.

Brother William Wilson asked all to stand and join hands in unity with the Holy Spirit and pray that the strongholds would come down.

8:12 Offering was boosted by Jerlena Riley. Scripture: 1 Corinthians 1:2; 2 Corinthians 8:1, 2. Brother David Aries prayed for the offering.

8:28 The congregation prayed for those affected by the storms on the East Coast.

8:32 Administrative Assistant Perry Gillum introduced special guest, Walter P. Atkinson, General Secretary and Treasurer of the Church of God, who greeted the Assembly.

Special song by Sondaze, Virginia: “By Your Grace We’ll Stay.”

8:47 “If God Be For Us,” message by Levi Clarke, national overseer of Cameroon and Zaire. (A segment of this message was printed in the *White Wing Messenger*, dated October 5, 1996, and is available on audiotape from the White Wing Publishing House and on videotape from the Voice of Salvation.)

Scripture references: Romans 8:31; 2 Chronicles 13:1-12. A little girl sat in a Sunday school class. The pastor noticed the sincerity and concentration of the little girl. He asked what she was doing. She said she was drawing a picture of God. The pastor said no one knows what He looks like. She replied, “They will when I get done.” God is more than a picture. He is reality. How many of us walk around with a true image and perspective of who God is?

Time and time again, when circumstances prevail, we act as if God does not exist, but God is here. God changes not. He doesn’t change with circumstances. As time draws nigh, the enemies attack the Saints of God, but He created the world. Our beliefs or disbeliefs won’t change Him. He will still be God.

A generation is relying on works for their salvation, but His Grace is what will carry us through. Leave Him in control. I’m convinced He’s in charge. There are some people that are even called god, but they cannot create!

On one of my trips, I tried for three days, without any success to contact Brother VanDeventer. I went to my room and prayed, and I left that room with praise. I was away from it all, but the God of Creation was with me. Sometimes we are limited in our strength, but the Bible says He faints not. He giveth power to the faint. If this is not enough, the writer says, “Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord [they that trust, seek, follow, praise, worship, and give Him control] shall renew their strength . . .” (Isaiah 40:30, 31).

I never have been more convinced of the eternal work of God in the church. When Jesus went into the grave, He did not go as a whipped child, but as the victor, with a mandate in His hand to come back with the key. When I went to Zaire, looking for souls, I took the keys Jesus gave me. Get back in there, we've got the key to reap the harvest. There are souls around the globe waiting for us. When Jesus came up, He came up with the key to open prison doors.

In 1985, having gone on two missionary trips, I witnessed a man with a burning desire to reach the lost. I've never seen that in any other. When I got back home, the reality of my trip came to me. On the trip home I felt the tugging on my heart—I said no. A few weeks later I received a phone call asking for a picture of my family. I thought nothing of that. At the Assembly, I heard my name called, and I walked across that platform like a dead man. As I stood in my place, a lot of things went through my mind—I said no, Lord.

On the way home to Canada, the devil said, "How are you going to explain this to your family and your church?" When I got home, I dropped on my knees. My kids prayed for me. When I finished, I told them what had happened. My nine-year-old said, "We are willing to share you," which has kept me on the field. The Scripture doesn't try to prove God—He just is. If the church never worshiped Him again, He would still be God. Many get upset with the church, but God will still be God. God is not a General Assembly god. He is God in Kenya, Bolivia, and London. I can preach in the wilderness as well as I can preach in the General Assembly. He's the same God everywhere! Our behavior won't change God. We had better get our behavior and attitude right, even if we don't get our own way.

I've never had a disappointment because I don't have an aspiration outside of God. The Bible declares, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:9). The only theology of God I know is that He is God. Try to explain Him, and it will blow your mind. Try to deny Him, and you will lose your soul.

Some of us are fighting with God—actually telling Him how to think. He must have preeminence. If God be for us, who can be against us. Be confident of this very thing that He is in control. I can walk in victory, I can sing in victory. My redemption is paid for by the precious blood of Jesus Christ.

The circumstances of our surroundings determine the quality of our faith. Some of us take our circumstance with us to the pulpit. But we must be like a sponge—squeeze our frustrations on Jesus, and let Him absorb the attacks of the enemy. When I go to Jesus, I can lay it all at His feet. In His presence there is joy.

We are commissioned from God to preach the whole Bible. The whole Bible must be preached. This is God's Word. God is unchangeable. He is our Provider, Jehovah-jireh. The early church went by faith. They trusted in God

Almighty. There are some situations that might cause us to question, but never to retreat. God is going to give us the harvest. But there must be willing men and women to step out in the spirit of Elijah. We may be outnumbered two to one (like Jeroboam), but the covenant of God is still with us. God's Word is still being preached among us. God is still in charge. The devil has tried hard to strip the church. But blessed be to God, I feel His glory.

I have news from glory. Jesus has an angel to blow the trumpet. Some folks are wondering if they are going to fold up and quit. Don't fold up. I feel like every local church ought to be on fire right now. Holy, Holy, Holy! The Lord is still in His glory! We're not going down. We're going up. Listen to me, I feel impressed for all the pastors to proclaim His love. The Bible says that we should prosper. Give me children, or I die. It's time for a move of God. Come tonight if you don't know Jesus Christ. I want you to come before the throne of God. We are more than conquerors. In the name of Jesus, receive your power and your anointing.

10:07 Altar work began. Music by Heston Dean, Grand Bahamas.

Thursday, July 11, 1996 Morning

8:30 Prayer groups gathered for intensive intercession.

Freedom Hall: pastors with Perry E. Gillum

South Wing Conference Center:

Room 101: nonpastoring licensed ministers with Melvin G. Hyatt

Room 104: youth and children's workers with H. E. Cardin

Room 105: International Offices staff and state/regional/national overseers, with General Overseer Billy D. Murray

Room 102: all other ladies with Cathy R. Payne.

Room 103: all other men with J. Wendell Lowe.

9:22 Worship and praise directed by Cynthia Hanna, Bahamas. Scripture: Psalm 150. Songs: "Here We Are In Your Presence," "I Will Enter His Gates," "Victory In Jesus," "Victory Today Is Mine." Harry Shipley testified and praised God for victory.

9:44 Report of General Properties Task Force (which operates under the jurisdiction of the Administrative Committee) was read by Perry Gillum in the absence of the secretary, Guy Lindsey.

REPORT OF GENERAL PROPERTIES TASK FORCE

To the 89th Assembly of the Church of God of Prophecy, greetings.

In keeping with the following recommendation to the 88th General Assembly in general business session, the General Overseer appointed a General Properties Task Force in October of 1994.

“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.”

Following through with the Assembly’s assignment, we have conducted three meetings in Cleveland, Tennessee, working closely with the General Overseer, the Administrative and General Properties Committees, relative to evaluations of all our properties. We have personally inspected and discussed at length the “adequacy, appropriateness, and efficiency” of our properties.

It is the feeling of this task force that the Center for Biblical Leadership should continue to use the former Tomlinson College campus for functions relating to their teaching program. We recommend that this Assembly authorize the Administrative Committee to sell or lease the campus when, in their judgment, it is in the best educational and economic interest of the general church.

Further, it is the consensus of this General Properties Task Force that we should continue our Assembly assignment as consultants to the Administrative and General Properties Committees, relative to the adequacy, appropriateness, and efficiency of our general properties in the light of being engaged in the harvest. These committees will, in the future, bring timely recommendations.

Respectfully submitted,

PERRY E. GILLUM, CHAIRMAN
OSWILL E. WILLIAMS
LANIS LEWIS

GUY LINDSEY, SECRETARY
J. D. WILKINSON

9:50 Brother Murray thanked Brother Gillum and stated that this becomes a recommendation of the Administrative Committee since the Assembly Task Force would not have the authority to present anything to the Assembly. He then asked Sister Riley to continue the section on property matters. Sister Riley rehearsed the property section of the Administrative Committee Report for the Assembly, at which time the floor was opened for questions.

Bruce Sullivan, South Carolina, expressed some reservation about the idea of selling the Tomlinson College campus, understanding that this report is not stating this, but that at any other time, if the committee decided to do this, they could sell without further Assembly action. He accepted the closing of the college because we were planning to continue

using it toward ministry. Are we planning on having some type of campus ministries in the future? He wanted to understand more about the vision of where we are going.

Brother Oswill Williams responded. He expressed appreciation for the patience of those who have seen the lack of utilization of this property. He feels the church really needs to seriously consider where we must go in providing adequate training for our people. He has heard the arguments of all the other seminaries, colleges, etc., that are available, yet he feels the Church of God of Prophecy has a responsibility in this area. He also carries the burden that we should not spend funds foolishly or needlessly in maintaining this property. He thinks the campus can be made a part of the vision of education. He has no desire to sell it, but he is concerned about the large expenditure of money. An amount of almost \$800,000 has been spent since closing the campus. He is concerned about the various programs like World Harvest Institute (WHI) being supported by the church in general. We do plan to use it for education. He said the funds, if the property should be sold, will be invested wisely to further the education and training ministry of the church. He encouraged support of the current leadership training programs.

Brother Sullivan's concern was that the numbers currently utilizing the campus are small, but we should look to the future because we will never recover the value of this property to reinvest in the future. If we make a rash decision to sell it now and, in a few years, try to replace it, it would be much more than \$800,000; we might need it very much. We should also consider those who were there for 20 years, and the blood, sweat, and tears that went into getting that campus where it is now. It would be very difficult to replace. He requested that the committee make a wise decision concerning the long run.

Brother Murray stated that the committee's heart is with his heart.

Joey Garcia, Tennessee, recommended another Assembly Task Force be appointed that would include educational administrators, etc., to pursue the possibility of establishing a Christian school to include grades K-12. He could visualize this campus being a boarding school where missionaries and overseers could send their children for a Christian education. He is concerned about the possibility of the word "sell" included in the report. He requested that the committee give consideration to this possibility.

Brother Murray had no objections to expanding this Task Force and would give consideration to what Brother Garcia suggested.

10:08 The moderator asked for a raise of hands of those who were willing to accept this report; likewise, the same for those who opposed. Approximately four opposed. Brother Murray did not want to overrun anyone, however, he did not want to spend undue time on the issue. Brother Gillum reminded Brother Murray that the Administrative Committee does not require one-accord approval, but overwhelming consensus.

Brother Jack Wilkinson, former Tomlinson College President, mentioned he was present when a large part of the campus was constructed. One reason for the word “sell” was that parts of the campus have been leased with the option to buy. He assured the Assembly that the committee realizes that it is an educational facility, and they do want it to be used effectively. The committee does want to use the campus and would like to have the option to do what is best. They do have dear feelings toward that campus in their heart.

10:12 Brother Murray felt there was overwhelming consensus that the report to be accepted; therefore, this section of the Administrative Committee report was accepted.

10:13 Some emergency announcements were made, after which, the national and state overseers gave their reports.

10:22 Brother Murray said concerning the report, “It appears this is one of the best years in our history as to people finding the Lord and coming into the Church of God of Prophecy.” He also expressed thanks for these brethren. He stated further that the reports represent much prayer and labor, and then he thanked God for what had been accomplished.

Brother Fred Lawson was asked to lead the brethren in a march around the lower floor, while the musicians played “When We All Get To Heaven.”

10:32 The report given earlier concerning ordination of deacons took effect immediately; therefore, this Assembly ordination was not required. However, Brother Murray asked permission to participate in an ordination this year. He stated he did not feel the Assembly action had diminished the value of this office/ministry—that it was more of a local church ministry, and the church should be more involved in this function.

10:33 Ordination service for bishops was conducted by the General Presbytery. Thirty-nine men presented themselves.

The General Overseer read 1 Timothy 3:1-6, and prayed for those presenting themselves for ordination, while representative overseers laid hands on the kneeling candidates and prayed for them.

Brother Murray then asked for all the wives of the candidates to stand. He expressed his appreciation to them for their support of these brethren. He charged them also to be faithful to the Lord and to their husbands.

Those ordained were:

Raymond Allen.....	California
Ralph E. Badger, Jr.....	Montana
Terry R. Barnwell.....	Tennessee
Gregory D. Bennett.....	Minnesota
Luther E. Brown, Sr.....	North Carolina
Hubert Gene Cannon.....	Tennessee
Courtney W. Coffer.....	Virginia
Marvin E. Cox, Sr.....	Mississippi
James S. Croom, Jr.....	Iowa

Noward E. C. Dean	Florida
Adrian T. denBok	Canada
Lamar Dotson	Tennessee
Miguel A. Flores P.	El Salvador
John Dennis Frank	California
Peter Georgiev	Bulgaria
John W. Griffin	Georgia
Timothy A. Harper	Michigan
B. Wayne Hinton	South Carolina
Samuel Paul Holt	Tennessee
Frederick Devone Jackson	Florida
James L. Jones	South Carolina
Rogelio D. Justiniano.....	Philippines
Francisco A. Lopez P.....	Argentina
Larry E. McCall	South Carolina
Mark A. Menke III.....	Georgia
Byron D. Morrell.....	Oregon
Kalmen Nainggolan.....	Indonesia
Jack R. Norris	Tennessee
Jeffrey L. Rice	Tennessee
Gary L. Riley.....	Tennessee
Howard R. Scott.....	Tennessee
Timothy R. Scotton, Sr.....	Tennessee
Paul Selvadurai	Malaysia
Wilbur C. Shaffer Sr.	Georgia
Cedric Singh	Surinam
Steven E. Stafford	Oklahoma
Douglas R. Stephenson.....	Georgia
Kenneth O. Turner	North Carolina
Raymond F. Willis	Georgia

10:57 Brother Murray called for those who were to be ordained as deacons to come to the platform, stating this may be the last time he will be able to participate in this service during an Assembly since this will now take place in the local church. The pastors and overseers of the candidates laid hands on their respective candidates.

Wives of the deacon candidates were asked to be seated on the front seats of the auditorium. Brother Murray read 1 Timothy 3:8-13, regarding the office and lifestyle of a deacon, and the deacons kneeled. He joined the overseers in laying on hands and praying for these men. He also expressed his appreciation for the wives of the deacons, asking God to bless them.

Those ordained were:

Jack A. Chapman	North Carolina
Ron Graves.....	Kentucky

Richard K. McClure	Indiana
Dana Paul Smith	Kentucky
Richard Donnell Williams	South Carolina
Robert A. Youngblood	Tennessee

11:09 Brother Adrian Varlack, Director of Ministerial Services, directed a program of honoring the senior ministers. After introducing his secretaries, Donna Sumerlin and Theresa Lee, he read the names of those who had died during the past two years, while the Assembly body listened reverently. The families of the deceased ministers were asked to stand while a moment of silence was observed in tribute to the warriors who had gone on to their reward. As the families remained standing, the song, "Find Us Faithful," was played. Brother Varlack asked the Assembly to join him in celebrating the work these deceased ministers had accomplished. He also invited everyone to go see the memorial that was displayed at the Ministerial Services booth.

Brother Varlack closed the program by quoting Henry Wadsworth Longfellow:

"Lives of great men all remind us
We can make our lives sublime
And departing, leave behind us,
Footprints on the sands of time."

11:29 Brother Murray directed a special tribute to M. A. Tomlinson, former General Overseer, by reciting the words to the song: "Gettin' Ready To Leave This World." He then read a memorial tribute and asked the family members of Brother Tomlinson to come to the platform. He expressed regrets that Wanda Edwards, Brother Tomlinson's oldest daughter, had been stricken with cancer and was unable to attend. The congregation stood in a moment of silence while the song, "Thank You For Giving To The Lord," was played. Brother Murray thanked God for Brother Tomlinson and his friendship.

Tribute to M. A. Tomlinson

Laying up my treasures in that home above,
Trusting, fully trusting in the Savior's love;
Doing what I can for heaven's Holy Dove,
I'm a gettin' ready to leave this world.

Gettin' ready to leave this world,
Gettin' ready for the gates of pearl;
Keeping my record bright,
Watching, both day and night,
Gettin' ready to leave this world.¹

¹Luther G. Presley, "Gettin' Ready To Leave This World," *Banner Hymns* (Cleveland, Tennessee: White Wing Publishing House, 1957), p. 116.

Some years ago, Brother M. A. Tomlinson named “Gettin’ Ready To Leave This World” as his favorite song. His “gettin’ ready” involved many years of dedicated labor, but since we gathered here two years ago, he *left this world* to be with his Savior in a far better place than ever could have been afforded him here.

He loved to sing, and so often when called upon, or when not called upon, if the time was appropriate for a chorus, with a strong voice he would lead out, “*Thank you, Lord, for saving my soul; Thank you, Lord, for making me whole; Thank you, Lord, for giving to me Thy great salvation so full and free.*”²

What is there for which to be more thankful than this? It is a simple chorus—one which Brother Tomlinson sang from his heart. But as he sang, one got the impression that he was expressing what he felt. In his final months, his failing strength would not allow him to sing as he did earlier, but that is history now. How wonderful it must have been when that moment came for him to be set free from the frailty of a body which so restricted his desire for hearty worship.

One can hardly imagine the burden he was called upon to bear, upon the death of his father in 1943, and at the age of 37, with only one year’s experience of ministry as a pastor, when he was selected to serve as General Overseer. For 46 years, his life was ordered by the demands of this office—serving others. No one who observed can question the whole-hearted dedication which he gave. Above all personal desires, he wanted to be faithful to what God had ordered for his life.

There were moments of difficulty during his tenure as General Overseer. He knew what it was for some of his closest associates to fail, and even to begin working against him—men with whom he had fellowshiped, men whom he had trusted. During such times, while he pitied them, he showed no signs of self-pity. He rather concentrated upon ministering to the others of his flock, and his ebullient spirit was a source of encouragement. He refused to be given to a spirit of negativism. He was optimistic about the future.

When he was no longer able to fill the demands of this office because of failing health, he made the decision to resign. It was a moment of sadness for those state/national overseers whom he had called together to make to them the announcement of his resignation because they knew he had literally given his life for the church. The feeling we had was that he regretted that he did not have another life to give!

At age 88, Bishop Milton Ambrose Tomlinson went home to be with his Lord on Wednesday, April 26, 1995. His memory lives in our hearts.

²Seth Sykes & Bessie Sykes, “Thank You, Lord,” *Sing ‘N’ Praise Hymnal* (Dallas, Texas: Zondervan, 1976), p. 64.

Brother Murray then asked Brother Hugh Edwards to give the Assembly a report of Sister Tomlinson's welfare, as well as that of his wife, Wanda.

Brother Edwards stated that Sister Tomlinson needed someone to help take care of her; therefore, Joy and Verlin Thornton are now living with her to help care for her. At the age of 88, Sister Tomlinson is in overall good condition and still spends much time in prayer. He expressed her love for all the delegates although she was not strong enough to attend. She sent her greetings.

Brother Murray requested some of the ministry to come and lay hands on family members and pray a special prayer for Sister Edwards.

Brother Michael Edwards commented concerning his love and respect for Brother Tomlinson and his love for the people. Michael also expressed a heartfelt thank you to the Assembly for their love and support during these difficult times. He gave thanks, from the family, and for the way you (the church) took care of his grandparents.

11:48 Brother Murray, in further commenting regarding the honor due our deceased and senior ministers, called for Sister Hazel Braland and Brother Rufus Nunnery to come forward.

Sister Braland shared briefly regarding "prayer is a ministry." She stated that prayer is a fundamental basis of all we do for God. She enumerated things that prayer does for God's children: 1) It gives direction from God, sending you forth to do things you never thought you would do. It will send you forth when everything inside you says no; 2) It gives you a burden for the lost and dying world; 3) It opens your eyes to fresh vision; 4) It is a support for our soul-saving ministries; 5) It is a family ministry. We must have prayer in our families. She expressed her thankfulness for the Promise Keepers movement in our nation, stating we need this family ministry to be restored. 6) It is a forgiving ministry; 7) It is a back-up ministry for our youth and children; 8) It is certainly a vital ministry for every local church, region, island, and country; and 9) It is a very personal ministry that keeps us right-on-target with God's agenda and what He wants done.

Brother Murray thanked Sister Braland for organizing prayer during the Assembly while various ministries were occurring.

Brother Nunnery quoted Hebrews 13:8, "Jesus Christ the same yesterday, and to day, and for ever," and Luke 19:10, "For the Son of man is come to seek and to save that which was lost." He shared his personal testimony of salvation, stating that 53 years ago, during a revival, God sought and found him, and he became a Christian and a member of the church. God began dealing with his heart about souls that were dying. He prayed and told the Lord that he just could not go because he had to help provide for his invalid father, but one night as he prayed, the Lord told him that he could remove the problem, and he said, "No, God, do not do

that.” At the following Assembly, under the leadership of A. J. Tomlinson, he finalized his acceptance into the ministry and served as pastor and under appointment for many years. Even after retiring in Cleveland, he continued to hold revivals. At present, he is serving as pastor in Maryland at the same church he first pastored

12:07 p.m. Senior ministers stood while “When We All Get To Heaven” was sung. Overseers moved among the congregation and shook hands with the senior ministers to let them know they were appreciated.

12:12 Brother Murray thanked overseers and senior ministers for their cooperation and made some announcements, including one change regarding the afternoon workshops: in room 101 Jeff and Lisa Byrd are to speak about their Turkish ministry. Also, pastors are to meet in the auditorium in the afternoon.

12:14 Brother Murray adjourned the session.

Thursday Afternoon

WORKSHOPS

2:00-3:00

<i>Pastoral Priorities For Vibrant Local Churches</i>	Larry Duncan/ J. Wendell Lowe
<i>Praying and Listening</i>	William Wilson
<i>Ministry to Children and Youth</i>	H.E. (Bubba) Cardin
<i>Developing Dynamic Leadership</i>	John Pace
<i>Southern Africa Mission Report</i>	Sherman Allen/Kenneth Nyamhuka
<i>Digging Again the Wells of Our Fathers</i>	Lollie Madison
<i>International Financial Reporting (English and Spanish)</i>	Jerlena Riley
<i>Wisdom in an Unwise World</i>	Robert Phelps
<i>Why Am I Like This? (Part I)</i>	Dwayne Murray
<i>The Need for Love</i>	Yvonne Hutchinson
<i>Adornment (Spanish)</i>	Gerardo Ramos-Mattos
<i>Evangelizing the “Today”</i>	
<i>Woman With the Word (Spanish)</i>	Maribel Campos
<i>So You’re Getting Married</i>	Mary Wiltshire
<i>Bargaining In Bad Faith</i>	Earl McKay
<i>New Mission Orphan Support Alternative</i>	Randy Howard/Kathy Creasy
<i>Guiding the Spiritual Formation of Children</i>	Daryl Dale
<i>Do You Have A Junk Room?</i>	Tim Shipley
<i>Get a Life</i>	Paul Sorrell
<i>Effective Communication (Spanish)</i>	Miguel Garcia Zareño
<i>Recipe for Reaping—Building Relationships</i>	Greg Cranfield

3:30-4:30

<i>Pastoral Priorities for Vibrant Local Churches</i>	Melvin Hyatt/ Tony Charalambou
<i>Kurdish Ministry Report</i>	Jeff and Lisa Byrd
<i>Individual Responsiveness</i>	Ingrid Hutchinson
<i>Consistent Local Outreach</i>	Steve Gilmer
<i>Spiritual Formation (Spanish)</i>	Alberto Garcia
<i>Structural Change and Its Implication for the Church's Future (Part I)</i>	Adrian Varlack
<i>Growing Dictates Change (Spanish)</i>	George Noriega
<i>Alternative Methods to Delivering the Gospel (using clowning, drama, etc.)</i>	Russ Cavender
<i>Why Am I Like This? (Part II)</i>	Dwayne Murray
<i>Getting To Know You—Christian Dating</i>	Veronica Venable
<i>Receiving An Offering</i>	Elwood Matthews
<i>Sidewalk Sunday School</i>	Richard and Joann Lang
<i>How To's of Witnessing</i>	Carol Crawford
<i>Gifts and Calling</i>	Walter Doroshuk
<i>Effectual, Fervent Prayer</i>	Larry Lowry
<i>Grow, We Must!—The Challenges It Brings</i>	Julian Galloway
<i>Engaging the Enemy</i>	Tim McCaleb
<i>Mission Report from Asia</i>	Daniel Corbett
<i>European Mission Report</i>	Chris Stathis

Thursday Evening

6:35 Choir presentation: Northeast Regional Choir. Songs: “All Hail King Jesus,” “Saved,” “Holy, Holy, Holy,” “Just In Time,” “He Bore My Sins/Ordered My Steps.” Prayer followed.

7:08 Kevin Seaton led the Assembly Worship Team in a celebration of praise. Songs: “Holy Is The Lord,” “Before The Rocks Cry Out,” and “Majesty.” Scriptures: Isaiah 6:1-5; Hebrews 3:6. Congregation then stood and sang: “Holy, Holy, Holy,” “In The Presence,” and “To Him Who Sits On the Throne.”

7:36 William Wilson introduced Glenn Cranfield, Oklahoma, and Clint Knowles, Alabama, “Sharing In Heaven’s Rejoicing” speakers. Brother Cranfield shared about the ministry of the Oklahoma City church to the homeless and poor. In the last four years, over 300 souls have been saved in the rescue mission. He shared a story about one night while the congregation was singing under the power of the Spirit, he began to minister the gospel and share that nothing can separate you from the love of God. He gave the altar call, and no one responded. The service was closed and as he exited the stage, a backpack was beside the wall. He found a man on his

face, sobbing. He was crying and groaning because he felt that Jesus could not save him. After he gave his resume of sin, Brother Glenn told him that those sins are the very reason Jesus died. At that moment, the man began crying and asked Jesus to save him. The man said he was a hobo and that would never change, but he was going to be a hobo for Jesus Christ from that time forward.

Brother Knowles testified of the healing of God, the transformation of homosexuals, the manifestation of the blue mist, but the greatest thing of all has been the salvation of 28,000 souls. All of these manifestations have been at a church in Pensacola, Florida. Brother Knowles proclaimed that *revival is coming to America!* He encouraged the pastors to find the fire of God. Two prayer requests from the local church are 1) that they want to be known in Hell and 2) that he wants his shadow to heal people, and he said, "Until it does, there is more of God."

7:52 Brother Murray made some comments about rejoicing with all churches when souls are saved.

7:54 Brother Hubert Martin directed the expense offering. He read Exodus 35:4-6, and praised the Lord for delivering him when he was kidnapped by thugs in Kenya. He shared that God is a Deliverer, and he asked the congregation to give a praise offering for God's deliverance. Prayer was directed by Duke Stone. Ruth Ann Brooks sang, "Glory To His Name," as the offering was received.

8:08 Brother Murray declared his love for the Lord and his appreciation for those who have attended the early morning prayer sessions. Invitation was given to all those present to attend the remainder of the prayer sessions.

8:10 Special guest speaker, Jim Cymbala, pastor of the Brooklyn Tabernacle Church, New York, was introduced. He expressed his gratitude for the invitation to attend the Assembly and gave a short testimony concerning his ministry, stating about 20 churches have started out of his church in Brooklyn. He further stated he and the singers were not there to entertain but to worship. The singers sang, "Jesus, We Crown You With Praise." Also, other songs, interspersed with prayer, were sung: "Praise Him, Praise Him," "Since Jesus Came Into My Heart," "Communion Medley," "Rain On Us, Holy Spirit," "God Is Able," "Only A Look," and "I Am Not Ashamed Of The Gospel." The singers received a standing ovation.

9:03 Message by Jim Cymbala. (a segment of this message, printed in the October 19, 1996 issue of the *White Wing Messenger*, is available on audiotape from the White Wing Publishing House and on videotape from the Voice of Salvation.) Scriptures: 2 Chronicles 14:1-6, 9-13; 15:1-4; 16:1-12. Much is said about origins of people. Psychology is invading the church so that everything a person does is always blamed on someone else. Asa was a person who had a loser in his background. He was the third king after the civil war. After Solomon, came the civil war and Judah was divided

into 12 tribes. Asa's father, Abijah, did evil in the sight of God, but Asa set his heart to seek the Lord. He led all of Judah in seeking God.

Seeking God means more than prayer. Asa realized that he just had to have God's power and blessing. He knew there was no way he could reign without God on his side. He wanted to have deep communion with God. Even though he had riches, something moved him. He knew he must have God or die. In seeking God's blessing, Asa realized it was more than just raising your hand. He could not follow in the steps of his father or grandfather because they were losers. He looked around and realized that he needed to get rid of the altars and shrines of the heathens. He went through all of Jerusalem tearing down anything that he knew would be displeasing to God. He began to tear down and to lead the people in prayer and praise to God.

A truth from both the Old and New Testaments is found in Hebrews 11:6, "Without faith it is impossible to please [God]." Asa was in this great line of men and women who, through the ages, were called seekers of God.

When a church wants the blessings of God, they need to go where God is. I grew up getting thrown off by predictable meetings. Those churches always talked about what God used to do or what God is going to do in the future, not what God is doing. When I started to get serious about God, I didn't want to dance with myself.

Asa not only tore down the altars, etc., but he also tore down the other editions and corruptions of the true worship. His eyes are like fire (Revelation 1:14). I can con you, and you can con me, but there is no conning the King of kings.

What was called the moving of the Holy Spirit, when I was growing up, was nothing more than tradition. I don't want to just have church. I want to have God come down. God wants to raise up anointed churches where it is the real thing—where people can come into the midst and say, "Surely God is in this place," make sure every manifestation is in the Word. Who the Son sets free, is free indeed (John 8:36). The power is not in where your body is, the power is in Jesus. If it is not in the Bible, hit the road. Even if an angel comes down and tells you something that is not in the Bible, say "Get out of here, angel." What happened to Asa? He had peace for 10 years, and in the eleventh year of his reign, he learned the principal that there is a special, unique blessing to those who become seekers. People who seek God have problems, too. If we suffer with Him, we will reign with Him (2 Timothy 2:12).

The prayer of Asa had desperation and boldness. God came down and destroyed the armies, and there was such victory and such a "turnaround" that they could not collect all the spoils

When they arrived in Jerusalem, a prophet was waiting on Asa. The prophet stopped the parade and said, "Listen to the Word of God. The Lord

is with you, but if you turn from Him, He will cut you off” (2 Chronicles 15:2). That powerful word that came from the prophet, made him realize that he would determine his destiny.

We will determine our destiny. If we seek Him, we will find Him. What is God going to do? You answer the question. What will you do. God is looking to bless. He is just looking for a vessel to use.

There are things in your life that are not right, and God is beginning to put His finger on them. He is beginning to tear down things that have never been seen before. You cannot violate the fact that if you seek, you shall find. Asa learned that seeking God led to more seeking; victory led to more victory; and glory led to more glory. He was not in to following family traditions. He did not live a double-standard life. He opposed his own grandmother for her sin. He was sincere about God. It did not matter if it was his mother or his grandmother, God’s Word was truth.

When the king of Israel came against Asa, 25 years later, Asa did not seek the Lord. He got clever. He decided to find a new way. He got the silver and the gold out of the temple of the Lord, and he sent it to the king of Syria in order to make a treaty. When that happened, everybody thought they had a victory. They thought Asa made a great decision, until the prophet of God walked in and told Asa of his sin. “Where is your seeking spirit, Asa?” The eyes of the Lord are running all over this place trying to find one church, one person. You are not looking for God; He is looking for you. He wants somebody whose heart will be totally devoted to Him. He wants someone who will sell out to God and say, “God, I would rather die than not have your blessings. I don’t want to just hold the fort. I want to do something more for God’s glory.”

God showed me that I was just trying to get through on Sunday—that I did not really love the people. He let me know I had to change. He wanted to change Jim Cymbala. The eyes of the Lord are running right now all over this building. If you seek God, you will find Him.

Brother Cymbala prayed and encouraged all to come and seek the Lord, as the Brooklyn Singers sang, “Holy Spirit, Thou Art Welcome.” The congregation responded well.

Friday, July 12, 1996 Morning

8:30 Prayer groups gathered for intensive intercession.

Freedom Hall: pastors with Perry E. Gillum

South Wing Conference Center:

Room 101: nonpastoring licensed ministers with Melvin G. Hyatt

Room 104: youth and children’s workers with H. E. Cardin

Room 105: International Offices staff, state/regional/national overseers with General Overseer Billy D. Murray.

Room 102: all other ladies with Cathy R. Payne

Room 103: all other men with J. Wendell Lowe.

9:19 Brother Murray opened the session with praise and thanksgiving to God for His blessings.

Jeff Burkhardt, Virginia, directed the worship. Songs: "He Has Made Me Glad," "Blessed Be The Rock," "Bow Down," "Holy Ground," "Hallowed Be Your Name," "Holy, Holy, Holy." Scripture: Romans 8:31.

Larry Duncan announced that the wife of Frank Penniger passed away this morning. Also, the White Wing Bookstore will be closed during the General Overseer's Annual Address.

Special singing by Felipe Quartet, Brazil. Brother Murray thanked the quartet and introduced the parents, Brother and Sister Felipe the overseer of Brazil.

9:48 General Overseer Billy Murray recognized his family and his secretary, Fern York, and he also mentioned his other secretary, Debbie Stockham, who remained in the office.

Also, appreciation was expressed for the International Headquarter's appointees and staff. Brother Murray stated that he does not like dictatorial leadership and further stated that plurality of leadership does not bother him. The appointees meet on Tuesday afternoons for study and prayer and labor together. The Assembly body applauded.

9:58 General Overseer speaks:

Brother Murray stated the statistical information could be read in the *Assembly Minutes*, but reports indicated there had been 102,347 converted, 30,990 added to the church outside of the United States, 3,671 added to the church within the United States, and there were now 348,195 members in the Churches of God of Prophecy. He thanked God for the increase and growth.

10:02 General Overseer's presentation: (This message, printed in the July 27, August 10, and August 24, 1996, issues of the *White Wing Messenger*, is available on audiotape from the White Wing Publishing House and on videotape from the Voice of Salvation.)

Section 1: Possessing the Enemies Gates

"And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed

shall all the nations of the earth be blessed; because thou hast obeyed my voice” (Genesis 22:15-18).

It was a severe test for Abraham, but his faith held fast. It was God who had promised to make of him a great nation. It was God who declared, “. . . in Isaac shall thy seed be called” (Genesis 21:12). It was the same God who then commanded Abraham to take the lad, Isaac, into the land of Moriah and there offer him for a burnt offering upon a certain mountain.

Abraham believed the promise that his seed for a great nation would come through Isaac, at God’s command, so he proceeded in preparation to take his son’s life. “Accounting that God was able to raise him up, even from the dead” (Hebrews 11:19). In writing about this great patriarch, Paul said, “He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God” (Romans 4:20).

Recently, in reading again the account of this event at Mount Moriah, I was intrigued by a portion of my text scripture where God promised Abraham: “And thy seed shall possess the gate of his enemies.” “Thy seed” could be a reference to Jesus, who came from Abraham’s lineage. If so, we who are now *heirs with Christ* of God’s promises would do no injustice to Scripture to make application of this promise as being to Christ’s church also, which is His body doing His work. In those days, when a city’s gate came into the possession of its attacker or under the control of its attackers, its defeat was certain. This was God’s promise to Abraham—thy seed shall possess the gate of his enemies.

Today, we who are *children of Abraham*, following in his footsteps of faith, are heirs of this promise. We were given reassurance by the promise of Jesus when He said: “. . . upon this rock I will build my church; and the gates of hell shall not prevail against it [shall not withstand its assaults]” (Matthew 16:18). This is a promise of victory for the children of Abraham—the children of faith—victory in this battle in which we are now engaged. This battle is to attack Satan’s dominion wherein souls are being held captive and to set those prisoners free. Millions are still being held in captivity, but does not this promise to Abraham pertain to us today: “*And thy seed shall possess the gate of his enemies.*”

Zacharias, father of John the Baptist, referred to an oath God made to Abraham, that his seed would be delivered from the hand of their enemies and then serve God without fear in holiness and righteousness (Luke 1:73-75). I believe these enemies referred to are **sin** and **Satan**.

Those who are set free, delivered from the grasp of their enemies, are to then turn back, joining in the assault to help liberate others from the power of sin and Satan. After we have been freed, it becomes our business to help rescue those still being held in captivity.

We must be certain that we are identified as the seed of Abraham, not just in our own assessments, but by God who searches hearts. We remember the occasion when Jesus addressed this issue with some Jews who asserted

boldly that they were Abraham's seed. They were a part of the covenanted nation, not just generally, but each had individually become a part through the covenant rite of circumcision as had been prescribed by God.

They were offended when Jesus told them that Abraham was not their father, but that they were of their father, the devil (John 8:44). The criteria for such judgment by Jesus was their works: "If ye were Abraham's children," He said, "ye would do the works of Abraham" (v. 39). Now we do not become children of Abraham by any works we may do (this happens through faith); but if we are his children, according to Jesus' statement, we will do his works.

Abraham's *works* were acts of obedience to God. When he was told by God to leave his homeland and his kindred and go to a land to which God would lead him, "he went out, not knowing whither he went" (Hebrews 11:8).

Today, we must not question God's directives to us. He knows the direction. I want to have the kind of faith that Abraham exhibited.

When told to offer Isaac as a burnt offering to God, Abraham simply obeyed God.

The Jews were trusting in their covenant relationship—in Israel's being God's "peculiar treasure . . . a kingdom of priests, and an holy nation" (Exodus 19:5, 6). Individually, they also bore in their own flesh the mark of circumcision which gave witness of their having become a member of this covenanted nation. In this membership they trusted, believing they were children of Abraham, children of God, but Jesus gave them the true picture.

Their mistake may well be repeated today. There can be a false sense of security in church membership. Rather than boast of our membership, or of its tenure, it is better for us to examine our obedience to the voice of the Lord. Jesus asked, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

In our last Assembly, He spoke powerfully to us, calling us to *turn to the harvest*. I believe many heard His voice, and the result is that thousands of souls have been set free. Where this has occurred, there has been much rejoicing, even as rejoicing has been taking place in heaven, where there is joy over one sinner that repents, "more than over ninety and nine just persons, which need no repentance" (Luke 15:7). We give thanks to God for each soul saved!

While thousands were saved these past two years, thousands of others departed this life, lost forever. Where they are, there is no hope. Then there are the millions still living whose lives are empty and meaningless. For each one of them, Jesus died, and it remains His will that not one of them perish. His words sound out to us today: "The harvest truly is plentiful, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:37, 38). His command in the Great Commission seems to ring in my ears: "Go ye therefore! Go ye therefore! Go ye therefore!" *And thy seed shall possess the gate of his enemies.*

Are we being aggressive enough in attacking the enemy's strongholds? Is there such a thing as a *passive* assault upon the *gates of hell*? I think not! "Fervent in spirit" is the hallmark for those who will be effective in this war of liberation. We just must not lose this battle! There are millions of souls who are yet to be set free.

Also, fellow soldiers cannot be bickering among themselves, attacking one another while assaulting the gates of their enemies. It is proper to ask, "But would Abraham's seed display such uncaring attitudes toward one another? Would Abraham's seed be attacking one another?" Abraham's attitude toward Lot was displayed as follows: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren" (Genesis 13:8). Remember Jesus' words: "If ye were Abraham's children, ye would do the works of Abraham."

We are not one another's enemies. *We be brethren!* How then can we be inconsiderate of one another? In an attempt to escape the spirit of legalism, for example, the Assembly has pointed out some of the freedoms, some of the liberties of living under grace. Some seem now to be pursuing such liberties with a reckless abandon, without due consideration for their brothers and sisters whose consciences do not allow them such liberties. We are all members one of another, and there is a need for caution, lest we offend and bring disharmony in our ranks which hinders our ongoing battle against Satan.

Fervent love for one another will produce *moderation*. When Satan would tempt you to feel that you are being constrained too much, that an unnecessary burden is being imposed upon you by your having to respect the feelings of a fellow Christian, just tell Satan, "He's not heavy; he's my brother." Such an attitude is appropriate for the *seed of Abraham*. Then, together we will continue our attack, not upon one another but upon the *gates of hell*.

Section 2: **Vibrant Local Churches**

What is the role of the local church in fulfilling the Great Commission? Every member of the church (universal) is a member of a local church, with every member having a pastor/shepherd. Surely this design is for a purpose, a purpose that God has set forth—the local church as a body of believers extending themselves in ministry.

God speaks to local churches. It is local churches to whom Paul addresses his letters. In the book of Revelation, it is seven local churches to which Jesus expresses His concerns through John. When God purposed to send Paul and Barnabas on their missionary journey, He visited their local church to initiate that action. Within that local church at Antioch, there was strong leadership, gifted ministers. Luke wrote, "Now there were in the church that was at Antioch certain prophets and teachers. . . . 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. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus” (Acts 13:1-4). They were sent forth by the Holy Ghost, but it was a local church that heard from the Lord that they should be sent forth. It was that local church that laid hands on them and sent them forth.

While Paul and Barnabas had what might be called translocal ministries, wherever they went, they established local churches and made subsequent visits to strengthen those churches. Paul’s letters were for aiding, strengthening, and edifying these local churches.

God’s design for the local church is that it be a multigifted body of believers, thereby being the functioning body of Christ. It was to the local church at Corinth that Paul wrote, “Now ye are the body of Christ, and members in particular” (1 Corinthians 12:27). Obviously, he did not mean that the local church at Corinth was the exclusive, entire body of Christ. They were just one local body, but his instructions to them concerning the manifestations of nine spiritual gifts seem to indicate that all of these gifts should be evidenced among them. Then he makes the comparison of the *foot*, the *hand*, the *ear*, and the *eye* to the different members of the body of Christ, which he says, “Ye are.”

In our zeal to report churches organized in the past, we may not have fully recognized the proper composition of a church. I have even heard of so-called churches being organized with one member. I really do not see how one member could be properly called a church. It might well be necessary, at this time, for some of our *so-called* churches to be consolidated before a truly functioning body could appear in a given area.

Just as no one who is called by God to minister satisfies that call by being licensed and placing his license in a conspicuous place, even so no church satisfies the reason for its existence by putting up their church sign to announce that they have been organized there. Just as the preacher has a ministry to perform, so does a local church. Theirs is a ministry of reconciliation—reconciling their community to God, bringing people to the knowledge of Jesus Christ. It is only when they have a correct assessment of themselves, a proper vision of the reason for which they exist that this is likely to happen. Even then, that vision must be accompanied by a divinely-imposed burden, a burden for people who are lost.

It evidently is of the Lord’s design that we have Vibrant Local Churches, churches that are actively engaged within their communities, their towns, their cities—engaged in reaching out to people, touching lives, bringing people to Jesus. These churches will be comprised of people who have been divinely gifted as members of the body of Christ and who are being exercised by the Holy Ghost to make an impact upon someone who will be eternally lost unless he/she is introduced to the Savior.

This thought of Vibrant Local Churches came forcefully to my mind last October during a time of prayer. The Administrative Committee had secluded themselves for a time of praying and seeking the Lord for the ministries that the International Offices should fulfill. A storm knocked out the lights, placing us in semidarkness. Since we could not see well, we decided to spend the time in prayer. It came to me so strongly that we needed Vibrant Local Churches that could double their membership by the year A.D.2000. This came so strongly that I felt the need to share it with the others who were praying with me. To some, this goal might seem to be too ambitious. It probably would have seemed that way to me if I had not felt it was from the Lord.

In reality, is it too much to expect that a 20-member church could become a 40-member church by that time, or a 40-member church could grow by another 40 members? I believe it to be highly realistic. It is important, of course, that our motive for growth be proper. If it is just that we could boast of a larger membership—that would be an unworthy motive—one for which we should repent. We must see these to whom we will be reaching out as people who are lost, on their way to a burning hell, [“Do you still believe in a burning hell? It is a horrible thought, but the Scriptures teach that we have to believe it.”] people whose only hope is Jesus Christ, and that we have been commissioned by our Lord to go to them, and to rescue them.

As we approach the end of a millennium, this time of harvest demands an aggressive approach. In fact, the urgency I am feeling causes me more and more to restate this goal for each church to at least double its membership by A.D. 2000. While that calendar date draws our attention to the closing of a century and the end of a millennium, perhaps we should be reminded that 1996 really marks the end of 2,000 years since the birth of Jesus. To correct a miscalculation in our present Gregorian calendar, we mark the birth of Jesus by our calendar to have occurred in 4 B.C. While not attempting to tie Christ’s second coming to a specific calendar year, we all may be assured that our time is short to prepare for His coming. The scripture, “Looking for and hastening unto the coming of the day of God” (2 Peter 3:12), seems particularly relevant.

As we view the great harvest fields, which now are waiting for reapers, we are reminded of Jesus’ command for us to pray for *harvesting laborers*. The dynamic of the gospel is that as souls are *reaped*, they can immediately become *reapers*, joining those who reached them in reaching others. So, as we pray and work toward an increase in church membership, we are, in effect, praying for more *harvesting laborers*.

We know this increase in membership does not occur just in the church *in general*, but specifically in the local churches. I am somewhat perturbed at times, when I see the small number of people who have been recognized to minister the gospel. Now I believe there was a time that we might have been

too aggressive about that. If a person could testify well in a service, we were ready to call them to preach. We have to be responsive to the Lord and what He is doing, and not just what is going on in our minds. At the same time, we must be so in tune with the Lord and the harvest that when a person in our congregation is being moved on by the Lord, we will be able to help him. More *harvesting laborers*, therefore, must be enlisted in the local churches. Some of our churches already are involved in vibrant witness. They are impacting their communities with the gospel. For this, we praise the Lord! We will quickly agree, however, that this is the case in too few of our churches.

Inasmuch as harvesting is to occur by local churches, the need becomes apparent that we need more Vibrant Local Churches! As you reflect upon the local church from which you came, with its strengths and weaknesses, there is an acute awareness that a powerful awakening is needed, and in many cases, a real transformation before yours can become a Vibrant Local Church.

A church should evaluate its mission and ministry. Some will never do all that others may be doing. An initial step in such an evaluation would be to take the matter to the Lord in earnest prayer, waiting on the Lord in intensive prayer, waiting on the Lord for direction of ministry. It is important that we become a *praying* and *listening* people.

A high priority for becoming a Vibrant Local Church is to be a worshiping congregation. Heartfelt, spirited worship not only pleases the Lord but it fills a basic spiritual need, also. People will not be drawn to a church where there is no excitement in celebrating the Lord's presence. In fact, where there is no fervency of spirit, people are likely to be repelled. By that, I do not mean that you have to be running the aisles, but I am talking about people alive in His love and power, where people can sense the Lord is there.

Where people are fervent worshipers, there will almost always be manifestations of Holy Ghost power. It is this pentecostal power that will produce physical, as well as spiritual healings. We may wonder how the Book of Acts would read without the power that came at Pentecost. We should thank God that the same power with which the Apostles ministered is available today, and it will produce a Vibrant Local Church.

Earlier, I spoke about multigiftedness in the body of Christ. The pastor is important, but he is only one person. Paul writes, ". . . according to the effectual working in the measure of every part, maketh increase of the body" (Ephesians 4:16). Elsewhere he writes about ". . . having then gifts differing according to the grace that is given to us" (Romans 12:6). God has designed the local church to be a ministering unit with each member exercising his or her spiritual giftedness. The pastor, being only one person, one member, cannot do alone what the church is designed and gifted by God to do.

It becomes the pastor's responsibility to give direction to gifted people and to assist them in developing their ministries. Leadership development

in the church he is pastoring should be one of his prime concerns. For this to become a reality, he himself may need assistance toward his own development as the key leader of his congregation. Help toward this end can be provided by his overseer.

All spiritual leadership development must be pursued from the basis of one's union with Jesus Christ. Apart from this union, all academic achievement will probably serve only to elevate one's self-esteem. Paul reminds us that "knowledge puffeth up [breeds conceit]" (1 Corinthians 8:1). A proper union with Jesus, however, will prevent this and will assure a proper union and fellowship with one another. *Spiritual formation* should be high on the agenda for leadership development. I cannot overemphasize that we need to study more.

The fellowship that existed in the early church caused Luke to write that they "were of one heart and of one soul" (Acts 4:32). Abiding in Christ, abiding in divine love, a love that extends both vertically and horizontally, will foster an observable, close fellowship in a church where members bear one another's burdens, suffer together, then rejoice together; there is exemplified a magnetism for the unsaved, who have an inner longing for such sweet relatedness. Did this not add power to the witness of the church at Jerusalem in its infancy? I believe it did.

We have talked about becoming one. That was Jesus' prayer in John 17. We have sometimes thought that because we took the covenant of the church, we would have that oneness. However, we have one who sits on one side of the church house and another who sits on the other side, and, yet, they took the same covenant. We need the oneness that comes by our relatedness to Christ.

We live in a corrupted society where much immorality exists. However, at the same time, there is a move of God underway, and many people are being stirred to search for something better than what they are experiencing. They want something better for their children. In their search for a local church, one of the first questions many ask is, "What does your church offer my children?"

Children and youth are that segment of the population that is most receptive to the gospel. A church that is to be vibrant and growing, must give attention to children and young people. This is a ministry that will require extra planning and much hard work, but it must be done.

While focusing upon the development of a Vibrant Local Church, the danger of our vision becoming myopic (nearsighted, to where distant objects become blurred) exists. There is the temptation to be self-centered, while souls in neighboring cities and throughout the world continue to go into eternity unprepared to meet God. Each church should be a mission-minded church. We must continue to establish new outposts in our warfare against Satan, planting and nurturing new churches for spreading this glorious gospel. A burden for the lost will prompt generous mission giving.

This, in fact, seems to be the key to success in all our labors of outreach—hearts that are burdened for the lost. The awfulness of being lost, too often, fades from the Christian’s mind with the passing of time. The best prevention for this, I believe, is earnest, fervent prayer. Such prayer will strengthen our fellowship with Jesus, and His concerns will become our concerns. He loves people, and when our relationship with Him is maintained, so will we.

Vibrant Local Churches doubling their membership by the Assembly of 2000 is not only a realistic possibility, but a very real probability! It can be done!

Section 3: **Tithing Joyfully**

In addition to Abraham’s obedience in leaving his homeland at God’s command and of his obedience in offering Isaac, we need to consider something else about this “father of faith.” It concerns a manner of worship which he practiced, and is recorded in Genesis 14. Abraham is returning from the battle where he rescued his nephew, Lot, and takes spoils from the battle. God’s priest, Melchizedek, pronounced a blessing upon Abraham and the scripture passage states that Abraham “gave him tithes of all.”

This incident was significant enough that God inspired it to be also recorded in the New Testament. In Hebrews 7:1, 2 we read, “. . . Melchisedec, king of Salem, priest of the most high God . . . To whom also Abraham gave a tenth part of all.”

From these passages, we discover that this expression of worship was also practiced among Abraham’s descendants. When his grandson, Jacob, was enroute to Haran to seek a wife, he had a dream at Bethel. A ladder reached to heaven and the Lord stood above it. God’s message to him, in part, was, “I am the Lord God of Abraham thy father, and the God of Isaac . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee . . .” (Genesis 28:13, 15). The Bible says, “And Jacob vowed a vow, saying. . . of all that thou shalt give me I will surely give the tenth unto thee” (vv. 20, 22).

For these men, tithing became very early an expression of their worship. They recognized that their blessings were from God and that they were dependent upon Him. This knowledge led them to adopt ways for expressing thanks and to make known their devotion. As they did so, God was pleased. Later, when He provided the nation of Israel with laws to govern their worship, He included tithing as a means of worship that would honor Him as their Provider.

As the Church has sought to understand those principles of worship in which God takes pleasure, the conclusion was reached many years ago that we should all practice tithing. Inasmuch as true worship cannot be

forced, we have never sought to make tithing a compulsory practice; yet, it is something that every Christian should take pleasure in doing. Certainly, it is not something to be done grudgingly. Tithing, like giving, should be done cheerfully, joyously.

True worship can take tangible forms, such as the communion of the Lord's Supper, for example, in addition to tithing and giving. There is such a thing as superficial, shallow worship which makes little demands upon the participants. Some seem quite willing to lift their hands and sway to the beat of rhythmic music in so-called worship, but when it comes to being faithful in stewardship, especially in tithing and giving, they seem to regard this as being unimportant. It was not unimportant to Abraham, or to Jacob, and it is not unimportant to millions today who would not consider not tithing.

Inasmuch as God has approved tithing as a form of worship which pleases Him, it seems a very small thing that His children bring a tenth of their increase into His "storehouse." This, in effect, is our way of saying, "Thank you, Lord, for the air we breathe, for health and strength you provide, and for all else of your many provisions, and it is by means of our tithe that we worship you." Furthermore, God challenges His children to just prove Him by this act of worship, to give Him a chance to pour out a special blessing of His abundance upon those who will bring all their tithes into His storehouse.

Tithing and giving should be joyful worship. Never should such become rituals carried out dutifully without feelings of thanksgiving and praise. In that vein, they could become burdensome to the participants, and God would be robbed of worship which He so richly deserves. Ritualistic worship is something of the past. We now worship in spirit and in truth.

When God's people fail to tithe, the greatest tragedy is not the loss of finance to the church, but it is the loss of blessings suffered by people who fail to worship in the manner which God approves and prescribes. God, who owns the cattle on a thousand hills, along with the world and everything in it, is not being robbed so much of material assets as He is being robbed of His people's love and devotion. Owning this world and all in it, our God places certain possessions in our hands to see how we handle them. We become stewards of His possessions. It is His choice that we put 10 percent of that with which He entrusts us into His storehouse as a form of worship. I think we have sometimes had that mind set—10 percent belongs to the Lord and 90 percent belongs to us. That is not right. We are not involved in ownership; we are involved in stewardship. He places it in our trust to see how we manage it for Him. It is a mistake, then, for us to consider the remaining 90 percent to be ours. It remains His, and we remain stewards to manage it according to His will. Should not we have the same attitude as was manifested in the apostolic church where Luke wrote, ". . . neither said any of them that aught of the things which he possessed was his own" (Acts 4:32)?

It is true that tithing has provided needed funds for the church's ministry. Thousands of ministers have thus been provided support to where they have been able to give their time to prayer and the ministry of the Word. This is always a blessing. The greatest blessing, however, comes to those who have offered genuine worship and praise to God, by presenting to Him a tenth of their increase. This is a worship in which everyone can participate.

Paul was never a preaching tentmaker; he was a tent-making preacher. I believe that when we are able, we ought to give ourselves full-time to prayer and the ministry of the Word. I remember when I was 20 years old and was sent to that first church. That first week there there was no mention of tithes or offering, but the church prospered and by the end of the first year, I was probably getting \$50 per month. Of course, I had to work, and the Lord helped me. I believed that if I could give time to study and not so much to tent-making I could preach. I thank the Lord that after one year, He enabled me to go to a church that paid me \$35 a week. I have been going, going, going, ever since. I feel sorry for our people who do not have the time to give to prayer and the study of the Word. I think that, just as quickly as they can, they need to give themselves to that. No person is either too poor or too wealthy to tithe and give.

It seems sad for people who have been redeemed from their sins by the One who gave all, who sacrificed His very life—shedding His blood at Calvary for them—to approach tithing as though it is a form of taxation. People with this mind set will spend time looking for loopholes and deductions which they may take, to see how little they can “get by with.” I have even known of ministers who would compute their so-called “expenses in the ministry” to where the amount they submitted as their tithes was pitifully small. Some of these have pastored strong churches with good financial support; yet, after all their figuring and deducting, in an attempt to reduce their tithe, the amount they would pay gave indication that they were living in absolute poverty. This is shameful! These people need to ask themselves whether they are tithing or “tipping.”

It causes me to wonder whether such people consider tithing as worship, or whether they regard it as a form of taxation. When God's people worship Him “in spirit and in truth,” it will not be indicated by how little of their hearts they can put into that worship. Wholehearted worship is marked by exuberance. Tithing and giving is worship which, when practiced exuberantly, brings pleasure to God and joy to the worshiper.

Under the law, it might have been practiced grudgingly, at times, but the tithing in which God delights preceded the law, and is a form of grace worship. How delightful it will be when all those who are children of Abraham by faith bring all their tithes into the *storehouse* joyfully. Then God can pour out a blessing upon us that there shall not be room enough to receive. My prayer is that all of our people shall soon know and experience the joy of true worship through tithing and giving.

Vibrant Local Churches will most likely be churches where tithing and giving is done exuberantly!

Section 4: **Called Unto Holiness**

“For God hath not called us unto uncleanness, but unto holiness” (1 Thessalonians 4:7).

Our God is holy. In Isaiah’s vision of the seraphims above God’s throne, it was His holiness which they praised as they cried one to another, “Holy, holy, holy, is the Lord of hosts” (Isaiah 6:3). In John’s revelation on Patmos, his vision was similar as he wrote of the four creatures who “rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come” (Revelation 4:8). His holiness is to be praised forever!

For those whom He has called to have fellowship with Him, to serve Him, to worship Him, His demand is holiness. Peter spoke of it in this manner: “As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation [manner of living]; Because it is written, Be ye holy; for I am holy” (1 Peter 1:14-16). Peter went on to describe the church collectively as “a chosen generation, a royal priesthood, an holy nation, a peculiar [rare] people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light” (2:9).

To *show forth His praises* is to show forth those things of which He is *praiseworthy*, or to show forth His *excellencies*. We then have been called out of sin’s darkness to manifest the excellence of holiness, God’s holiness.

In man’s initial creation, he was holy, created in the image of God. What a wonderful relationship Adam was thus provided! This image was marred, however, when Adam sinned, and his fellowship with God was severed. What devastation for all mankind occurred at that moment, Adam could hardly have fathomed. Human history provides a sad account of the carnage exacted by sin, by man’s alienation from God.

The call of Abraham was a foreshadowing of God graciously extending Himself for reconciliation with His creation. He called Abraham to come out of Chaldea, of which Babylon was the capital, and to go to a land which we came to know as Canaan. The land Canaan was a land of promise. We can easily equate his coming out of Babylon to dwell in Canaan with coming out of sin’s darkness and confusion to dwell in a kingdom God has provided, a kingdom of life and light. We thus refer to that freedom which we have experienced through faith as we sing, “I’m camping in Canaan now.”

Yet, that natural nation of which Abraham was the progenitor did not find the relationship with their Creator wherein they could enjoy His holi-

ness. Sin was a dominating power in their lives, from which they could find no escape. Their sin stood constantly as a barrier between them and a holy God, who simply cannot countenance sin. It is repulsive to His holiness. A sinfulness from which they could not extricate themselves caused their situation to appear hopeless.

The God of hope, however, who sees beyond the limited vision of humans, inspired one of their prophets, named Zechariah, to write, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zechariah 13:1). This promised *fountain of cleansing* was for a future time. In fact, its fulfillment did not occur until some 500 years later. This *fountain for sin and uncleanness* sprang forth from a place we call Calvary, outside the gate of Jerusalem. We read in Hebrews 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

There it happened—the sin problem was given a solution. It could now be dealt with. The *fountain* was opened. William Cowper, songwriter of the eighteenth century, caught the inspiration of Zechariah's prophecy and wrote, "There is a fountain filled with blood, Drawn from Immanuel's veins; And sinners, plunged beneath that flood, Lose all their guilty stains."¹

By one act of faith, we can plunge into this cleansing stream to be instantly sanctified. By abiding in the influence or the power of that stream, we can stay clean. The beauty of holiness will then be manifested in our lives. This certainly is not our holiness anymore than it is our power that sanctifies us. It is His power, the power of His blood, and the holiness we enjoy, we enjoy by abiding in Him.

This is a wonderful relationship! "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Hebrews 2:11). Estranged from God, separated by a barrier we could not surmount, hopelessly lost, not just within time, but for eternity—then Jesus came! O hallelujah! The command, "Be ye holy; for I am holy," seemed impossible to obey, but God gave the command, and God made the way. And now Jesus is not ashamed to call us brethren—to introduce me to the Father as his *brother*.

Our works, our behavior, or our good deeds do not make us holy. Church attendance does not make us holy. Tithing does not make us holy, dressing appropriately does not make us holy, showing kindness does not make us holy. Our holiness is determined altogether by our relationship with Jesus Christ. However, Peter found it necessary, and was inspired by God, to write, "But as he which hath called you is holy, so be ye holy in all manner of conversation [living]" (1 Peter 1:15).

¹William Cowper, "There Is A Fountain Filled With Blood," *Hymns of Glorious Praise* (Springfield, Missouri: Gospel Publishing House, 1969), p. 95.

Also, Paul was inspired to write, "That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God. . . . For God hath not called us unto uncleanness, but unto holiness" (1 Thessalonians 4:4-7). While we are rejoicing in the great liberty of God's grace, may we be reminded that *liberty* does not mean *license*. Liberty of the Spirit does not mean license to sin. There is no correlation between the two. We have been called, not unto uncleanness but unto holiness.

We have the choice daily to yield to Satan's temptations to surrender to the lusts of the flesh or to continue in the grace of sanctification. Paul's reminder to the Roman Christians was "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Romans 6:16). God's grace is able to *keep you from falling*. It will be there in every temptation, but it is your choice to submit yourselves to this amazing grace. We are familiar with the scripture verse, "Resist the devil, and he will flee from you," but the entire verse says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:7). It is when we submit ourselves to the abundant grace which God provides that we can resist Satan. This enemy seeks to exploit the desires of these fleshly bodies we inhabit, but it is up to us to *possess our vessels* in sanctification and in honor.

We did not begin in this century as a Pentecostal church, but as a holiness church. The church that was organized in the W. F. Bryant home in 1902 was not called the Pentecostal Church at Camp Creek. It was named Holiness Church at Camp Creek. An entry in the personal diary of A. J. Tomlinson for June 13, 1903, says, "I was ordained a minister of the Holiness Church at Camp Creek, North Carolina." Even when the name, the Church of God, was officially adopted in 1907, it still was not a Pentecostal church but a Holiness church. It was in 1908 that G. B. Cashwell, a minister from North Carolina, who had visited the Azusa Street revival in Los Angeles, was invited to come and preach in our General Assembly that the Holy Ghost fell on the General Moderator, A. J. Tomlinson, and he spoke in tongues as the Spirit gave the utterance.

That's kind of interesting, isn't it? Brother Cashwell, was not one our ministers. He had visited the Azusa Street revival in Los Angeles. Somewhat significant. Since that time, I do not know of any other minister outside of our church who has preached during the General Assembly until last night. We have no hold on God.

The emphasis upon being baptized with the Holy Ghost as the initial evidence of speaking in tongues became very strong and has continued till today, but not at the expense of de-emphasizing holiness. We agree with the Psalmist who declared, ". . . holiness becometh thine house, O Lord, for ever" (Psalm 93:5).

Some in the ranks of so-called Pentecostals today engage in lifestyles which fail to reflect Bible holiness. Their conduct surely must grieve the Lord. Before we judge them too harshly, however, it is good that we examine ourselves to see whether our conduct is such as “becometh holiness.” Should we not pray for a purging, a cleansing, a purifying fire to sweep down upon us? Surely it is time for all flesh among us to be crucified, and for everything that blurs our identity as the Church of God to be put from among us.

I still believe Jesus will “present . . . himself a glorious church, not having spot, or wrinkle, or any such thing; but that it [shall] be holy and without blemish” (Ephesians 5:27). You can still be plunged into that stream and be holy sanctified. We may be able to point someone to that time when we were instantly sanctified, but are you there now? You have got to stay there.

Brother Murray asked the congregation to stand and sing “Called Unto Holiness.”

Section 5: A New and Living Way

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Hebrews 10:19-22).

The *old way* of having rules engraved in stone or written in a book had not worked. It had not brought about the relationship which God desired to have with His creation. Prophets had declared and priests had borne God’s messages to the people, but without any lasting effects. There was a heart problem which preaching and teaching could not correct. Even the threats of impending judgment would deter unrighteous behavior only for brief periods. All the while, God did not desire cringing subjects who obeyed Him from the sheer fear of His power to crush them. He loved His people with a pure and perfect love and He wanted His love for them to be reciprocated. However, He realized that, in their fallen state, they were not capable of returning to Him such love.

The weakness of the law, which I am calling the *old way*, the old covenant, was thus evident. Its application was *external*, while mankind’s problem was *internal*. Some 600 years before the solution came, Jeremiah prophesied of a new covenant God would make with His people. Through his prophecy, recorded in Jeremiah 31:32-34, God says, “Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord.

“But this shall be the covenant that I will make with [them]; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying; Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.”

The writer of Hebrews, in chapter 10, verse 9, wrote about this prophecy’s fulfillment as follows: “Then said he, Lo, I come to do thy will [or, to perform what you have purposed], O God. He taketh away the first, that he may establish the second.” Jesus came to replace the *first* covenant with a *new and better* covenant, one whose strength would reside in the human heart. He didn’t come to improve the old covenant, he brought a new covenant to replace the old covenant. Law and grace doesn’t mix.

In speaking of the old covenant and the new covenant, or the Old Testament and the New Testament, we sometimes relate these terms to the two divisions of the Bible. The new testament of which I am speaking, however, is not confined to the pages of a book made of paper and ink. The new testament of which I am speaking, *this new and living way*, is in the blood of Jesus. It is the *new testament in His blood*.

It is possible for us to become legalistic, even with the new testament, if our mind set is that it is a book. It is rather a relationship that stems from an experience—an experience of the sanctifying power of Jesus’ blood. This is the new covenant of which we are now made partakers. It is a *new and living way*! It is God’s Word. I don’t care what you may have been led to believe by religious leaders today, you uphold this book as God’s Word.

Jesus came to bring forth life out of death. This life of the new testament was experienced by the apostles when no book existed, called the New Testament. They were experiencing the new testament in His blood. Thousands of others experienced the same life-giving power. Through the work of the Holy Ghost, they were experiencing the power of their risen Lord. Like Paul, they had given up all else in which they trusted to know Jesus—to know the power of His resurrection. They had made an exchange of the *old* for the *new*, and how blessed they were in the *exchange*!

Paul was a Pharisee and was a strict observer of the law. But one day this Pharisee bumped into a man on the road to Damascus. Paul had a change of heart and then he had to have a change of mind. Paul said, “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . .” (Philippians 3:8-10). He was trusting in one thing—Jesus Christ and His holiness.

O, if only the church had continued in that power which these early followers found! They knew Jesus! They knew they were new creatures in Him! They knew they were abiding in Him! He had not come to show them a way; He was the Way! Abiding in Him provides a blessed assurance that *all is well*. Abiding in Him, and trusting Him in this *new and living way*

provides an assurance which the old covenant could never give. He is the Way! He is the Truth! He is the Life!

To illustrate, suppose you were wanting to go to a certain downtown hotel in Louisville, but didn't know the way. I could give you detailed directions from here, telling you all the turns you would have to make, and giving you the names of the streets you would need to observe. Or, I could say, "Just get in my car, and I will drive you there." Which would provide you the greater degree of certainty you would need in getting there? Jesus did not come just to show the way; He is the Way, and our certainty is assured by abiding in Him. He is the *new and living Way!*

As long as the church maintained this living relationship, they moved forward with great power and success in their mission. When their relationship waned, they trusted less in the Person, who was and is the Way, and began to place their trust more in "roadmaps." Eventually, this led to the adoption of creeds and creedal living. This will always pull the Church toward a legalistic spirit of the old covenant, and this is unacceptable to our Lord, and it grieves Him.

Christian history shows where, time after time, the Spirit has visited and moved among God's people to lead them back from creedalism to a vital relationship with Him. The beginning of the Protestant Reformation was the result of such a visitation. History shows, however, the success Satan has enjoyed in pulling us away from life in the Spirit, to creedal disputings.

One might ask, "What is wrong with creeds? After all, a creed is simply a statement of faith." It is not that most creeds do not embody truth, for indeed they do. That their purpose is to fortify the church against heresies has merit, but they tend to become static and rigid, discouraging further exploration into deeper spirituality. They tend to divert us from our trust in a personal relationship with Jesus, to where we set premiums upon certain doctrines while failing to give attention to others of equal importance.

Has any creed, for example, ever exalted the doctrine of forbearing and forgiving, of mutual respect for one another, or of submitting to one another? Is it not the spirit of creedalism which has fostered denominationalism with its antagonisms toward other groups of Christian brothers and sisters?

In recent months, I have thought much upon the covenant of membership each of us took in becoming members of the church. I have reflected upon what really took place in the early years of this century when our fathers formed the Holiness Church at Camp Creek in 1902, A. J. Tomlinson covenanting with them in 1903, and then in 1907, officially accepting the name, the Church of God.

Perhaps it would be good for us to review further a bit of Christian history. We are familiar with the account of the church's drift from the *new and living way*, wherein they had experienced the vitality of the Spirit, and had ministered with apostolic authority and Pentecostal power. More and more, they placed their trust in their statements of faith in the creeds

which were adopted. Having begun as a vibrant movement, depending on Jesus and the power of the Holy Ghost, their drift led them to become a religious institution. They became a powerful institution, but their power was centered in Rome and not in heaven.

What we know as the Reformation was a series of attempts to repudiate creedalism and to return to the kind of Christianity that was seen in the New Testament. Those who, being moved upon by God, led the way in these reformation attempts were noble men who subjected themselves to ridicule and persecution. Some gave their lives, being put to death as heretics.

All too often, however, the movements they were instrumental in bringing forth followed the ways of those who preceded them, drifting into becoming creedal religious bodies. Beginning as covenanted bodies of Christians, covenanting together to be faithful to the Scriptures, they would eventually become creedal organizations. For matters of protection and control, some of these organizations aligned themselves with civil governments, becoming state churches. This provided a kind of protectionism against “breakaway” groups who might actually be following the Spirit, but who would be discountenanced by the government.

When coming from Europe to the new world to escape governmental restrictions and persecution, there was a determination voiced strongly for the separation of church and state. The freedom of religion this provided was good. The result, however, was a proliferation of denominations, each outlining for themselves their various statements of faith, claiming for themselves a better doctrinal position than their rival groups. This great freedom allowed anyone who disagreed on a point of religious belief within a particular denomination to start a new one. Rivalries between some of these were intense.

Such was the scene as viewed by our fathers at the turn of this century. The hodgepodge of groups which fostered denominational divisiveness among Christians were viewed as being contrary to the Church which they saw functioning in the New Testament scriptures. The stirring within their hearts was calling for a return to pristine Christianity—a return to the power depicted in the Book of Acts. They felt that the spirit of creedalism had to be rejected and that the spirit of denominationalism had to be repudiated. It was their desire to see Christ’s church functioning once more as it functioned in the days of the apostles.

The so-called Christian church, divided as it was, was not offering a credible witness to a lost world. Jesus had prayed for the unity of all His believers, specifically that the world might believe. What the world was seeing was not an effective testimony.

So, the covenant they took with one another was actually a rejection of denominationalism, of sectarianism. It was a repudiation of creedalism as they pledged themselves to the New Testament as their rule of faith, practice, government and discipline. To be the Church of God, the church Jesus

is building and for which He will return, such a covenant seems very important. Some may argue that this kind of covenant is not apparent in the Book of Acts for the church of that time, but others feel there is sufficient wording to support the concept. We must know that ours is more of a “reformation” covenant leading to a restoration, a kind of covenant that would not have been needed at the time of the apostles. I want us to understand that the covenant was a rejection of creedalism. What they purposed to do, by covenanting together, was to make a statement that we reject all this creedalism, this divisiveness, and we want to return to apostolic purity.

I believe the church that soon is to be raptured and presented to Jesus as a glorious church without spot or wrinkle must reject all substitutes that would interfere with, or prevent, a vital relationship with Jesus in this *new and living way*. Therefore, creedalism, legalism, and sectarianism must be rejected. These things become barriers to the kind of unity for which Jesus prayed. It is a unity which He described as “I in them, and thou in me, that they may be made perfect in one” (John 17:23).

The covenant our fathers took as a repudiation of creedalism is the one I also took 54 years ago. I joined them in rejecting any creed that would limit an ongoing venture into the depths of spiritual experience which this *new and living way* offers. I literally said, “I will take this Bible as the Word of God. I will believe and practice its teachings, rightly divided. I will take the New Testament as my rule of faith, and practice, and government, and discipline.” Furthermore, I said, “I will walk in the light to the best of my knowledge and ability.”

You might say, “Did you know all that you are doing at that time?” I was twelve years old . . . no, I didn’t know. But I am learning more. It is to repudiate all this holding on to the old way. It is to repudiate legalism, denominations, and creedalism and be the functioning Body of Christ on earth. No, I didn’t know. When I was 19 years old, I stood with this beautiful lady [Sister Murray] and covenanted to be a husband to her and she a wife to me. Did you know all that you were doing Brother Murray? NO. I’m trying to understand more. But I’m trying to learn and I know that it is a one-flesh union that only death can dissolve. I learned that from the Bible.

What I am wanting to see is a vibrant church who is simply not trying to defend creeds, but is alive in the Spirit. Here is what creedalism does to you. If you were to examine the Nicean creed, you would find that it is a pretty good creed. What’s wrong is when we take a creedal approach to what we believe. We take 29 teachings and say “that’s what we believe.” We say I don’t smoke, I don’t drink, and I don’t belong to lodges. Don’t smoke. It’s bad for you. Your body is the temple of the Holy Ghost. Don’t overeat. It’s bad for you. Your body is the temple of the Holy Ghost. But that’s not one of our teachings. I don’t know about that. It’s in the New Testament. Some would say you can’t smoke a cigarette but would take cocaine because it’s not in the teachings. That’s not right. There are folks who say they are good members who don’t do anything

against the teachings, but will gossip. How did it happen? We became creedal. It is not creedal. It is relationship. It is the New Testament of His blood that crucifies the old man and enables us to live sanctified.

The reason I feel so strongly is because of what we see in history of people who pull away from that and then drift right back into it. I see the same thing happening to us. We have to be faithful to the covenant to remain in the New Testament . . . not just the book. Thank God for the book, but also for the New Testament of His blood.

Moreover, I became a member of a group who had covenanted likewise. Within this body there must be a spirit of mutual submission. Thousands have joined together in this covenant. There should be no reluctance for us to persuade others to make the same commitment. It is a covenant that every Christian should be willing to make, and to keep. We have often used the term “perpetual covenant.” This is a term used by Jeremiah (50:5). May we be reminded that its perpetuity is in our ongoing commitment to be faithful, our commitment to stay away from creedalism, to walk in the light of God’s Word, to enjoy a daily relationship with Jesus in this *new and living way*.

I fear too many of our converts are not being received into the church. This is a generation who is reluctant to make commitments. Many of them distrust what they view as institutions. Once they surrender to Jesus, however, they have already committed themselves to His lordship. May we then help them to know that the church is not a static institution, but a living, growing, developing body. The covenant then is a commitment to reject everything that prevents Christian growth and we are placed within a fellowship where there is accountability, where there is protection. [The kingdom and the church are not the same. The church is a visible, disciplinary body.]

God has designed that within the body of Christ we will have those over us who watch for our souls as *they that must give account*. How important it is that we have a true picture of Christ’s church—not a rigid, static institution but a loving fellowship, caring for one another, exhorting one another, encouraging one another, rejoicing together in this *new and living way!*

We have made mistakes. Whatever we have preached wrong, I’ve had my part in it. And I apologize for anything I have preached wrong. I haven’t meant to. I didn’t preach things I didn’t believe. But I preached things I wouldn’t preach again. Because I am committed to walk in the light the best I understand. We must have that commitment. Let us just repent and ask God’s forgiveness for a drift to become creedal again. Don’t you understand...don’t you see?

There is so much more . . . that we be the living, functioning Body of Christ; that we be alive. I feel so sorry for those people because we have misinterpreted, and they don’t swear, don’t divorce and remarriage, they

preach holiness that is already prescribed that you and I are not living up to, and fail to recognize forgiveness, and forbearance. I'm so sad to see people who think they are such faithful members of the Church of God who carry grudges and won't forgive. And they say I'm not forgiving because they have not suffered enough. You are not making them suffer. You are suffering because you are not experiencing life.

What our forefathers wanted was to be what they saw in the Bible. Their covenant was a rejection of the divisiveness and creedalism. I saw the church flag, and I thought "Isn't it beautiful. It represents the New Testament. The red represent Jesus blood; the blue represents Jesus' power."

[Brother Murray then walked to the church flag and explained the colors and symbols of the flag as representing Christ virtues.] That is what we have covenanted ourselves to uphold. He is the author and finisher of our faith. He started all of this; He is going to finish. It represents Jesus Christ, the great Head of the Church of God of Prophecy.

Are you committed to your covenant? It's to repudiate all creedal divisions. When I speak against denominationalism, I am not speaking against the people in those denomination. Many thousands of people who are born-again. I'm not talking against the people. I'm talking against the divisiveness. We've got to get beyond that. We've got to have a relationship with the great Head. If you want to pledge to perpetuity to that covenant, I want you to stand with me.

Delegates stood all over the arena, and Brother Murray led in a final prayer.

Friday Afternoon

WORKSHOPS

2:00-3:00

<i>Word for Pastors</i>	Jim Cymbala
<i>Pentecostal Power</i>	Wade Phillips
<i>The Ability to Forgive Oneself</i>	Palma Hutchinson
<i>Healing Hurting Hearts</i>	J. Wendell Lowe
<i>Confronting and Tearing Down Walls (Spanish)</i>	Victor Rodriguez
<i>Biblical Interpretation</i>	Mel Hyatt
<i>Ministers Income Tax (U.S.)</i>	Jerlena Riley
<i>World Harvest Report</i>	Clayton Endecott
<i>Teaching Teens—Building Bridges (Spanish)</i>	Reina Romo
<i>Newlyweds—Starting Off Right</i>	Rob and Carolyn Nelson
<i>WingNET</i>	John Pace
<i>Growing Through Discipleship</i>	Eva Morrison
<i>Singles Ministry</i>	Lawana Hughes

<i>Church Wise and Stag Net</i>	Ned and Joan Way
<i>The Pastor's Wife</i>	Mary Nell Adkins
<i>Harvesting a Generation Called X</i>	Lyndon Johnson
<i>Resolving Cultural Differences</i>	David Bryan
<i>The Pastor's Wife</i> (Spanish)	Tomasa Bonilla
<i>Mideast / Eastern Europe Mission Report</i>	Chris and Gail Stathis
<i>Counseling</i> (Spanish)	Gloria Arias

3:30-4:30

<i>Harvest Partners / Connected Mission Giving</i>	Randy Howard
<i>Spiritual Giftedness</i>	Tony Charalambou
<i>The Ministry of Reconciliation</i>	Leroy Greenaway/Donnal Markham
<i>God's Perspective On Marriage: 2=1</i>	Judith Brumbaugh
<i>Recognizing Spiritual Giftedness</i> (Spanish)	Jose Reyes
<i>Engaged in Today's Harvest</i>	William Wilson
<i>Minister's Income Tax</i> (U.S.) (Repeat)	Jerlena Riley
<i>Biblical Stewardship</i>	Jan Couch
<i>There's Help for Hurting Families</i>	Don Knoblich
<i>Children Are So Special</i> (Children's Ministry)	Angela Vanni
<i>Where Do I Fit In?</i>	Cathy Payne
<i>Nurturing Teenagers</i>	Dr. Cliff Schimmels/William Lamb
<i>My House Shall Be for All People</i> (Ministering to the Handicapped)	Rosita Bryan
<i>God of the Storm</i>	Colette Hanna
<i>Sharing Our Faith with Our Children</i>	Kim Cardin
<i>Evangelizing the "Today"</i> <i>Woman with the Word</i> (Repeat) (Spanish)	Maribel Campos
<i>Men Mentoring Men</i>	Albert Chatmon, Jr.
<i>Harvesting A Generation Called X</i> (Repeat)	Lyndon Johnson
<i>Ukraine / Russia Mission Report</i>	John Doroshuk/Phil Barnett
<i>Central Africa Mission Report</i>	Levi Clarke/Hubert Martin

Friday Evening

6:39 The Kentucky Chorale, directed by Patricia Fisher, sang and presented a drama. Songs: "Send it on Down," "In Everything Give Thanks," "I'm Not Afraid," "I'm Covered By the Blood," "The Blood of the Lamb," and "In the Presence of the King."

Glenn Varlack and the worship team followed, by singing: "I Was Glad," "Welcome Into This Place," "Anointing Fall On Me," "He Is Here," "Holy Ground." "I Feel Jesus," and "In The Presence Of Jehovah."

7:47 William Wilson directed the "Sharing In Heaven's Rejoicing" program, stating Jesus was in the house to heal, restore, and build up. He

invited those who needed healing to raise their hands. The congregation prayed. He then asked for a testimony walk, and the aisles filled with those who had received a touch from the Lord.

Betty Allie, North Carolina, gave a testimony of God's miracles in her life; the latest concerning her son's marriage being restored. The congregation then prayed for all lost loved ones.

8:20 Cathy Payne, Tennessee, and Steve Gilmer, North Carolina boosted the expense offering.

8:41 Dennis Wilson, Tennessee, sang, "By the Way of the Cross," and "One Step Away."

8:56 "Quench Not The Spirit" (1 Thessalonians 5:19)—message by Brother Ruben Morales, Puerto Rico, interpreted by Hector Ortiz, East Texas. [a segment of this message, printed in the November 2, 1996, issue of the *White Wing Messenger*, is available on audiotape from the White Wing Publishing House and on videotape from the Voice of Salvation.]

The Word of God says, ". . . the Spirit of God moved upon . . . the waters" (Genesis 1:2). It is beautiful to see how God, from the beginning, desired to have a relationship with man through His Spirit. After the fall, God established a way for man to communicate with Him. He elected a people, a system of sacrifice, a set of priest, a system of government. Let us see how all of this has one purpose—the restoration of man by and through His Spirit.

When God called you, He shared His Spirit that you might understand His purpose for you. Moses felt great pressure from his responsibilities. So God tells him to call 70 men to help him and that He would take the spirit that was in Moses and put it on the men, so he would not have to bear the responsibilities alone. Moses realized that if the Spirit of God was over the people, it would be easier to lead them. You can't work God's plan or purpose without His Spirit. Ezekiel 36:27 says, "I will put my spirit within you." When He is permitted to do His work, all will be accomplished. That is why the Word of God tells us not to quench the Spirit.

When the announcement of the Son of God came forth, we saw the action of the Holy Spirit. The babe jumped in the womb. God desired the Spirit of God to be there.

Luke 3:22 tells us that Christ also received the Holy Spirit. Even though He was an integral part of the trinity, He was able to see the testimony of the Son. John the Baptist testified that he baptized with water, but one mightier than he would baptize with the Spirit (Mark 1:7).

The Spirit moved upon Jeremiah's life. Jeremiah, in his discouragement, said he would not speak any more, but the power of God began to move.

Jesus promised His people that He was going to fill them with another Comforter. This means one of the same kind. He could not introduce another Spirit. He will be a comforter, a teacher. We need to be taught by

the Spirit of God. He also said that the Holy Ghost will be our guide into all justice. There will be no danger of being misled; the Holy Ghost will guide us. God has given us the Word—the commission (Matthew 28:18-20). We must not quench the Spirit. Anywhere there is a soul, there is a mission field (Acts 1:8).

When Peter was hungry, according to the Word, another was coming with inspiration. He didn't understand what God was doing. The Holy Ghost told Peter, a Jew, to go with them to a Gentile household. Peter didn't quench the Spirit, and the work went on.

The Holy Spirit has a function to carry out in us. If we don't have the understanding of this, we risk the danger of not carrying out the task. He's not asking. He's not just pleading. He sees the need. Don't quench the Spirit.

In these end times, God wants to put His Spirit on all people. There is no gender difference. He desires everyone take the message. You are a participant of this great task. We cannot work with a spirit that is not the Spirit of God.

Sometimes we have difficulty today because we want to do the work of the Spirit. We are to take the message to the world whether they receive it or not. The sons of thunder grieved because they, wanting to call down power from heaven, used it for the wrong purpose. They were filled by the Spirit of God; but, in that moment, they were acting contrary to the Spirit. Jesus reminded them that He didn't come to lose sheep, but to win them. We have not received the spirit of the world, but the Spirit of God; therefore, we should not act like the world (1 Corinthians 2:12). When the world sees us living the Word, they will desire to have it. The spirit of the world brings envy, and wars. If we have received the Spirit of God, we should act according, so we can carry forth the Great Commission.

If we are on target of what God wants, we should not doubt because He that is with us is greater than he that is in the world (1 John 4:4). Paul continued to preach, even when he had problems. As he was singing and worshiping the Lord, the gates of the prison were opened. God honors those who honor Him. Nothing or no one should be able to quench the Spirit that is in us. He has given us the Spirit with all of the resources, and when you have the Spirit, when the fire is in you, there is nothing that can stop you.

We need to recognize that the Spirit has been lacking in the church because we have been trying to do the work ourselves. Don't quench the Spirit or else you will have difficulty being led by the Spirit. If we desire to see God move, we must admit we have failed. He is able to strengthen us.

An invitation was given for all to come and pray for a renewing of the Spirit.

**Saturday, July 13, 1996
Morning**

8:30 Prayer groups gathered for Intensive Intercession.

Freedom Hall: pastors with Perry E. Gillum

South Wing Conference Center:

Room 101: nonpastoring licensed ministers with Melvin G. Hyatt

Room 104: youth and children's workers with H. E. Cardin

Room 105: International Offices staff, state/regional/national overseers with General Overseer Billy D. Murray

Room 102: all other ladies with Cathy R. Payne

Room 103: all other men with J. Wendell Lowe

9:27 After the moderator opened the session, Elias Vidal, Rhode Island, directed the worship. Scripture: Isaiah 6:2-4. Songs: "We Bring The Sacrifice Of Praise," "Soon And Very Soon," "Free, You Set Me Free," and "Jesus Is The Answer."

9:47 Ministerial Services Committee Report was presented by Adrian Varlack, Sr. There were no questions; report was accepted as presented by stating "aye."

**MINISTERIAL SERVICES COMMITTEE REPORT
TO THE 89th GENERAL ASSEMBLY**

July 13, 1996

The Ministerial Services Committee met in regular order over the last two years and administered the following work through the Ministerial Services Department and Church Benefit Association:

	1994/95	1995/96	2 YEAR TOTAL
Total Applications	44	42	86
Breakdown:			
Retirement	18	28	46
Disability	09	06	15
Widows/widowers	17	08	25
Benefits Paid	\$1,049,642	\$1,017,971	\$2,067,613

As of May 31, 1996, there were 418 on retirement, 135 on disability, and 221 widows/widowers. All funds or benefits, as authorized by the General Assembly, were to be paid from the tithe fund and paid only as a gift if funds were available. Recently, this committee with the Administrative Committee completed arrangements to better secure for the future this "gift of appreciation."

Effective June 1, 1996, a lifetime annuity has been purchased by the church for each recipient through Metropolitan Life Insurance Company (MetLife). The benefits of these arrangements to recipients are as follows:

1. The amounts paid will no longer be subject to the "if funds are available" principle, as it is now a guaranteed lifetime payment by Metropolitan Life. This means that even if there is a decrease in the funds being received at headquarters (International Offices), the amount will not be affected.

2. The usual two-thirds benefit to the widow/widower of a retired minister upon his death will no longer have to be applied for, but will be automatic, as of the date of death upon due notice to us.

3. For those who are licensed ministers in the USA, the tax treatment of this amount as a housing allowance will continue.

4. Widows/widowers who remarry will continue to receive the benefits as a single annuitant.

5. A recipient who is called on by an overseer to pastor will continue to receive his or her annuity, regardless of the amount of tithes received.

6. All Ministerial Services recipients are covered by these arrangements, including our overseas recipients, and we are very grateful for this.

In addition, where the ultimate lifetime payout was estimated to cost the church between to \$20-\$25 million, the amount has been reduced to less than \$10 million by these arrangements.

Retirement Plans:

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, 1996, we have 219 active TSA policies with a total of \$3,405,026.12.

Also, as of May 31, 1996, we have 417 deferred compensation policies with a total of \$2,756,760.86. August 1, 1992, was the last annual contribution made to the deferred compensation program by the church.

Over the last two years, the Ministerial Services Department has written letters, encouraging the local churches and overseers' offices to begin contributions to the individual's qualified retirement plan, as was promoted at the last Assembly. We are aware of some who have started, but would like to encourage all our churches and the various offices to pay special attention to this matter.

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.

We currently have 286 members insured on GL-15748, and 55 ministers insured on GL-15933. Also, we have 14 individuals and 31 families insured under accident policy OK-807521-934-000.

From June 1, 1995, through May 31, 1996, Church Benefit Association has processed 19 death claims and Life Insurance Of North America (LINA) has paid \$53,734.67 (including interest) to beneficiaries.

These group policies are reviewed each year by the company to see if it is feasible to continue them and Church Benefit Association is notified accordingly. We want to stress that renewal or non-renewal is a matter for the company and is not within the control of the Church Benefit Association.

Respectfully submitted,

ADRIAN L. VARLACK, SR., Chairman/secretary	
BILLY MURRAY, General Overseer, Ex-officio Member	
WENDELL LOWE	WILLIAM M. WILSON
PERRY GILLUM	THOMAS DUNCAN (served one year)
JOSE REYES, SR.	HECTOR ORTIZ (served one year)

10:01 World Missions Committee Report was presented by Randy Howard, secretary. With no questions being presented, the report was accepted.

**WORLD MISSION COMMITTEE REPORT
TO THE 89TH GENERAL ASSEMBLY**

This report is given in awe of the glorious harvest that God is giving in this generation. We believe the words of Jesus are true for this age when He said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

No other generation has seen a harvest such as this. May we all receive power from the Holy Spirit who has come upon us so that we may be witnesses for Jesus unto the ends of the earth. We commend every missionary leader and laborer who has sacrificed for the sake of the gospel. This mission network functions because of the valiant efforts of men who are walking in the grace of God and the power of His Spirit. We express appreciation for their lives and ministries today.

The two years that have passed since the 88th Assembly have proven to be the most fertile years of reaping experienced for the church in recent history. We praise God that He graced us with the calling and privilege to share in such ministry. We also praise Him for the dedicated mission leaders who have moved in His anointing to see so many people touched. Also, the sacrificial living and dedicated ministry of thousands of pastors, evangelists, teachers, and other gifted ministers have effectively extended the hand of God out to this hungry harvest. We humbly acknowledge this report is only possible because of God working in us both to will and to do of His good pleasure. Great appreciation is due our devoted mission representatives, missionary overseers, and pastors that personally advance this work daily in the nations. The World Mission Committee seeks only to facilitate what God is actually doing through anointed people in mighty harvest fields.

In the 1994-95 church year, there were new ministry records set in many significant categories. Over 71,000 people were saved in the mission network. Over 21,000 people joined the church and a net increase of membership of over 17,000 was reported by the mission nations. Added to these new marks, 184 new churches were planted in that period. This year continued this trend with another season of amazing harvest activity. All the statistical reports are not yet in, but already we can rejoice that the figures show this to be another record-setting ministry year. Clearly, there has been a net increase in membership well over 17,000 for the mission ministries. We believe this underscores the divine inspiration of the Turning To The Harvest vision which the mission nations have embraced as a directive from God.

This report cannot hold the details of all the nations and their stories of growth, but a few highlights should be given. From the January 1995, convention in India, through their ministry year, 36 new churches were established and the membership increased by 7,000. Their Turning To The Harvest goal is to reach the 50,000 mark in membership by the year AD 2000. Africa is certainly another major harvest field for the church today. Brother Nyamhuka's leadership area has grown over 4,000 members since the 88th Assembly. South Africa, as a whole, has almost equaled that growth as well. Zaire has grown over 2,000 members in these two years and Kenya is close with over 1,500 members increase. Though smaller Benin is representative of this great harvest, planting four churches this year and reporting 12 other mission stations in the development process. We wish recognition could be given to every overseer for his ministry efforts in this period.

The former Soviet Union region is a third major field of reaping. Last Assembly, the Ukraine entered the list of church mission nations with a handful of churches organized. At present, there are over 20 churches in this area and a membership of over 1,500. Through this outreach, the new nations of Kazakhstan, Byelorussia, and Russia have been added to the family of church nations. Europe seemed to be the doorway for ministry in new nations this period as God gave opportunities for churches to be planted in four other countries: Malta, Italy, Romania, and through Europe, Ethiopia was touched. Again, in this report, the testimonies of how God led Chris Stathis, or John Doroshuk, or Stephen Magrin of Malta, or church planter Giancarlo Tambossi, who God called from Peru to establish the church in Italy cannot be shared. Add to these new nations one more, Namibia in Africa, making a total of eight new nations entered in this Assembly period. Brother Botha moved through the doorway of God to establish two churches in this neighbor nation to South Africa.

Once again, our Latin American ministries flourished in harvesting with the call of "Tornandonos A La Cosecha." Nicaragua helps us understand the potential of these lands by reporting that in the last ten months alone, 23 new churches have been planted. In the same

period, Honduras has seen nine new churches born and Mexico has planted seven this year. Venezuela confirms this for South America with 10 new churches organized in their most recent convention year. Colombia and Costa Rica may be smaller and younger, but they have experienced harvesting revival to the extent that their membership has almost doubled in recent years. Of course, veterans like the Dominican Republic, Guatemala, and Mexico continue to grow with approximately 1,000 new members each year. In the Caribbean Island of Jamaica, this veteran ministry showed vitality as they have grown almost 3,500 members since the last Assembly.

In summary, it is evident in every continent that God has turned up the intensity of His seeking to save that which was lost. Other of our mission leaders are ministering in regions where the great harvest has not opened so powerfully. We honor their faithful obedience in response to the call of God and the Great Commission, believing that the seed they are sowing today will soon bring forth fruit one-hundred-fold. Also, we honor the memory our Bishop and Brother Enoch D'Lamini, who passed away this year while serving as overseer of Swaziland. His life of faithfulness and compassionate ministry has earned him an eternal crown.

Natural disaster in this period gave the body of Christ opportunity to display the character quality of caring compassion one for another. Multiple hurricanes ripped through the Caribbean Islands and Mexico. Even now, there is volcanic threat on Martinique. The church corporately responded with over \$50,000 in aid and four construction teams to help rebuild. The timely delivery of much of this help was due to service beyond the call of duty from Mission Representative Arthur Moss and Overseer of Puerto Rico, Reuben Morales. The rebuilding process is not complete, and support in prayer and offerings is still needed.

In these two years of ministry, the World Mission Committee initiated the Harvest Partners ministry as a pilot to investigate the potential of connected mission involvement for local churches. The small first phase has been completed with positive results from the participating churches. Also, the mission office has gained valuable experience on the demands of coordinating such a ministry. We are introducing to this Assembly the second phase of this Harvest Partners ministry pilot and invite local churches to apply. In this phase, 100 churches will be accepted as we further test the viability of this mission approach. There will be a workshop for the pastors introducing the Harvest Partners concept on Friday afternoon at 3:00, and brochures are available at the World Mission booth. We believe that a more intimate connection between local churches and missionary leaders or regions will be mutually beneficial for all involved.

In another effort to provide individual choice in giving channels, we are introducing to this Assembly the One Child Fund. Individual families or groups such as Children's Ministries or Sunday school classes can now invest in the lives of our church orphans. For \$20 per month, a family or group can give so that homeless children will be fed, nurtured, taught, and raised in the love of God. Through leaders such as D. Joseph, J. Vital Herne, and others, desperate children are receiving help. A workshop will be offered to explain this ministry fully, and brochures are available at the World Mission booth.

Finally, we would like to share that a divine harvesting movement is working in the earth. Evangelistic efforts across the globe are reaching more people than ever in the history of Christianity. Mission strategies are more comprehensive and coordinated than ever imagined. People groups that have never heard the gospel are being targeted, prayer movements of massive proportion are interceding, and cooperation among Christian ministries has rekindled hope that Christ's prayer will be answered, "that they may be one." He is uniting His children under the rubric of mission, global conquest by His kingdom for His glory. We are committed that the mission ministry of the Church of God of Prophecy do everything in our power to reach the lost, shoulder-to-shoulder with ambassadors of Christ on every front. We ask you to pray for the World Mission effort. Some may even feel led to join Intercrossers International, the ministry of Prayer focussing on our mission nations and the global harvest.

Respectfully submitted,

BILLY MURRAY, Chairman
ANTONIOS CHARALAMBOU
JOSE REYES

RANDY HOWARD, Secretary
PERRY E GILLUM
OSWILL E. WILLIAMS

10:18 In introducing the International Offices Ministries, the General Overseer commented that for some 90 years, and updating of the central offices, patterned after the New Testament churches, has been in progress. At its peak number, there were some 30 persons under general appointment. As authorized by the 1990 General Assembly to reduce the number of the general appointees, an attempt has been made to do so. Upon further review, it was felt that a restructuring would be appropriate. The restructuring was developed, due to the size of local churches, attitudes towards New Testament Body of Christ, the availability of ministries at the local church, and the lack of leadership development. He further stated that we should not view this restructuring as a deemphasis of any presently operating ministries. The following ministries were deemed necessary:

1. Inspirational Leadership—General Overseer and two presbyters.
The presbytery requested that the decision for the two presbyters be delayed until no later than August 31, 1997. [The selection of the two presbyters has been postponed; but when these are in place, they will provide the inspirational leadership.]
2. Global Outreach—Randy Howard
3. Leadership Development and Discipleship—Oswill Williams
[The General Overseer commented that the Church of Prophecy Marker Association will be referred to as Heritage Ministries.]
4. Specialized Ministries—H. E. Cardin
5. Communications and Publications—John Pace
6. Administrative Services—Vernon Van Deventer

10:29 The ministries were further clarified through a discussion among the Ministries Directors, rather than taking questions from the floor.

Brother Murray joined the directors at the tables, and the dialog among the ministries directors began.

Discussion began with Global Outreach.

Murray: “You spoke of Harvest Partners. Will all the money received for mission funds be used for that partner?”

Howard: “Yes. All the money raised by that church will be for that harvest.”

Murray: “Who will decide who will be a local church Harvest Partner?”

Howard: “It is hoped that local churches will receive inspiration as to who they want to assist. If we see that one particular area is being over-funding, we may assist in redirecting funds.”

Pace: “Will this mean that the administrative services will have to add to their tracking ability.”

VanDeventer: “Yes. We will have to enhance our tracking ability.”

- Howard: “There has always been that kind of partnership between finance and missions departments in providing statistics and information. I would like to introduce Savvas Papiacovou, who will coordinate the Harvest Partnership.” (Savvas addressed the assembly delegates, informing them of his new responsibilities and how the program will be implemented.)
- Williams: “Sounds great! I like the concept. How is a partnership formed, and who will make a final decision as to who the partnership is?”
- Howard: “We are very serious about not wanting to control the situation. We want to allow the local church to make that decision. We want the local church to have the responsibility in making the mission connection. I would like to make another connection that some do not know about. We also have opportunity for regional partnerships. Eugene Weakley, overseer of Tennessee, asked for three areas to work with. We gave him India, Haiti, and South Africa. They focused on these three areas. Tennessee was taking the first step in regional partnership. It doesn’t have to be in just a region. We had a pastor who coordinated a regional effort.”
- Cardin: “Randy, it seems that it is more than just money. Perhaps the children and youth can become involved in that. Can you touch on that?”
- Howard: We would like to see an Ephesians 4:16 concept. What we are offering to this Assembly is the One Child program.”
- VanDeventer: “May I interrupt? How can we be sure that no one nation will fall through the cracks?”
- Howard: “That will be the great challenge in our department—to ensure that there is 100 percent coverage.”
- Murray: “Are we suggesting that everyone must now be connected? Will there be no more second Sunday offerings that just goes into the missions fund?”
- Howard: “The goal is a gradual move to 100 percent participation. We have implemented a four-year plan to move to this. If we are not there at that time, we have asked if we can appeal for two more years.
I would like to introduce Kathy Creasy who will talk about the One Child Program.
(Kathy Creasy discussed the One Child Fund program.)
- Cardin: “Before you leave, I have heard that many missionaries are called at a young age.”

- Creasy: "We have learned that many missionaries are called between 8-10 years old."
- Pace: "Could you share about children as a harvest?"
- Creasy: "The free literature fund is publishing a salvational tract called *Did you know that God wants you to be in his family?* This will be available in August in the English, Spanish, and French languages."
- Williams: "In November, Kathy will be one of the featured speakers at the Pentecostal Alliance."
- Pace: "Thank you Kathy. We feel that the Publishing House has a lot of materials that can be presented to other organizations. Foster Bell is coming to share some of those things." (Foster Bell discussed the publications that are being offered by the White Wing Publishing House to other organizations.)
- Howard: "I want to congratulate the production department for the quality of these materials."
- Pace: "Another thing we are working on is sharing the *Victory2* magazine."
- Cardin: "*Victory* magazine will now become a part of the Sunday school literature and will focus on the 18-29 age group."
- Pace: "The format that will be provided is bi-quarterly and will have six lessons."
- Williams: "The best customer at this table is the Leadership and Development Ministries. We are very proud of the *Foundations* course. We are developing this into our original intention so that all members can take the *Foundations* course and establish themselves in the faith that we hold so dear."
- Cardin: "We used that to certify Sunday school teachers."
- Pace: "We will continue. David Bryan will coordinate that." (David Bryan was introduced and commented on the new directions of the Sunday school department.)
- Howard: "Could you explain function over format?"
- Bryan: "Yes. We want to assist the pastor with electives in the Christian Education Department."
- Murray: "We no longer have a separate literature director and Sunday school director?"
- Bryan: "That is correct."
- Pace: "Thank you. We are going to be working closely with Brother Williams. Share some about that, Brother Williams."
- Williams: "Christian education is going into broader terms. We want to facilitate that. Watch how we go about promoting that

area and you will see the emphasis we are going to put on Christian education.”

Murray: “Something new was the Leadership Development Institute.”

Williams: “What has the Center For Biblical Leadership (CBL) done for me personally” A lot of folks can testify about the impact of CBL. We are excited about the Leadership Development Institute. We have a slide that tells about this. Leadership is everybody’s business, and the leadership challenge is everybody’s challenge. These are full-time, one-week, indept courses . We want to identify, prepare, evaluate, and support leadership in their development areas.”

Cardin: “When I came to the Assembly the first time at 17-years-old I wanted to get involved. What can this do for a 17-year-old who is here right now?”

Williams: “We are offering, for the first time, a brand-new opportunity for ministers who want to come to Pastoral Development Institute in September so that they can prepare for the ministry.”

VanDeventer: “What is going on in the area of mission teams?”

Howard: “The harvest teams and the missions involvement will open new doors. It will broaden as local churches become more involved in the partnership program. It will open a new way to look at that.”

Cardin: “Last year, we served as a support point for all of those so that if someone needed personnel, we made the connection. We’re finding what the Spirit is doing and we are working with that.”

Howard: “What about some of the folks who have participated in World Harvest Institute (WHI)?”

Williams: “I would like Wendell Lowe to come and talk about that, along with Jeff and Lisa Byrd and Scott Whaley and his wife Sherry. (Jeff Byrd addressed the delegates, concerning his work with the Muslims and Kurds in Northern Iraq, as follows.) “We now have 25 believers in one city. God put us in WHI to focus and set goals for the work of the Lord. It is because of your support and being behind something that there are believers in Iraq and Iran.”

(Scott Whaley has been working in Hickory, North Carolina. He discussed his work in Hickory through side-walk Sunday schools, house churches, and church planting.)

Williams: “Let me add a thought to this. We have, in this Assembly, heard from Brother Rhee in Korea. He is preparing 9-10 people for WHI.”

- Murray: "How do you fit pastoral care in CBL?"
- Williams: "We worked with Cathy Payne to continue supplying pastoral care to the hurting membership. We also want to assist every member in maturing and ministering within the body of Christ."
- Howard: "One of the reasons for the new structuring is that in the past there were individual, distinct offices that ran on their own. I hope the people can see that we are wanting to work together. One illustration is the Helping Hand ministry."
- Cardin: "Cathy Payne is coming to tell us about that ministry."
- VanDeventer: "I am the silent partner and we are here to undergird everything to ensure that it is legally correct in its operation. We are trying to improve on our systems."
(Cathy Payne addressed the delegation. She described the work of the Helping Hand ministries in the past. She also addressed the future work of Women's Ministries.)
- Cardin: "The Church of God of Prophecy is looked to as having a high percentage of female pastors and may be the church most racially inclusive in the USA."
- Williams: "How can we reflect cultural diversity with the directors who are mainly white, American males?"
- Cardin: "We are trying to not be myopic and look through our own eyes."
- Howard: "We try to use close-cultural rather than cross-cultural in our missions work. We are trying to ensure that the cultural diversity is obtained."
- Cardin: "Many say that we are the most cross-cultural of any organizations. But we want to continue to grow."
- Howard: "What about youth conferences?"
- Cardin: "They continue to grow. We are looking forward to going international. Youth ministries is the number two reason why a new family goes to a church. We want to serve as a resource center through the internet and the World Wide Web."
- Pace: "We are providing the WingNet which would allow us to touch them and minister to them. They can read several reports of the blessings of communions worldwide."
(BrotherVanDeventer asked Bill Stockton to explain the Internet.)
- Cardin: "We have more ministers in the church that are 104 than are 22."
(Bill Stockton reported on the new possibilities and current uses of electronic communications on the internet.)
- Pace: "We wanted to provide a means to communicate and to also propagate the gospel."
- Murray: "I would like to talk about Fields of the Wood and our church heritage."

- Williams: “I would like to ask Wade Phillips to come forward and discuss Fields of the Wood.”
 (Wade Phillips discussed the ministry of Fields of the Wood and the progress that is involved in this ministry.)
- Williams: “What about membership in the Church of Prophecy Marker Association (CPMA)?”
- Phillips: “We won’t be able to continue with this project if people don’t start joining the CPMA. People must join in order to maintain and develop Fields of the Wood.”
- Cardin: “I like the ‘come and see’ concept when everything else is ‘go.’ Let’s talk about evangelism.”
- Howard: “I think it is important to end this discussion with evangelism. We encourage pastors to use the evangelists who will be working with the department. Vibrant churches engaged in Harvest is important as we endeavor to become engaged in harvesting. The ethnic ministries here in the United States is a very ripe harvest area.”
- VanDeventer: “I would like for someone to speak concerning the Voice of Salvation (VOS).”
- Pace: “The Communications/Publishing Ministry will assist both English and Spanish VOS. Listeners will have access to the internet and we are very excited about this new team effort.”
- Murray: “We could go on and on, but we are running out of time. These Directors have to have support staff will appointed by them. I would like to see the support staff of these come forward for introduction.”
 (Each director introduced the support staff for his respective department.)

12:06 p.m. Morning session adjourned.

Saturday Afternoon

WORKSHOPS

2:00-3:00

- Setting the Pace in Stewardship* (Part I)Al Taylor
- What’s Spiritual? . . . What’s Psychological?*.....Carole Stubbs
- Creeds—Councils—Covenants*Wade Phillips
- Structural Change and Its Implication*
for the Church’s Future (Part II)Adrian Varlack
- The Cleansing of the Word* (Spanish)Felicia Payano
- Youth Panel—Youth and the Harvest*.....Jeff Burkhardt/Jeff White/
 David Dodson

<i>Emphatically Saying No to Abortion</i>	Kay Horner
<i>Resolving Cultural Differences (Repeat)</i>	David Bryan
<i>Strengthening Our Family Relations (Spanish)</i>	Olfa Reyes
<i>Getting to Know You—Christian Dating (Repeat)</i>	Veronica Venable
<i>Brother, Can You Paradigm?</i>	Larry Duncan
<i>God’s Perspective on Marriage: 2=1 (Repeat)</i>	Judith Brumbaugh
<i>Faith Under Fire</i>	Susan Lowry
<i>Surviving the Battle Zone</i>	William Lamb
<i>Kids in Crisis</i>	Rhonda Moore
<i>Prayer Trek Mission Teams</i>	Brian Van Deventer
<i>Epecially for PK’s (Preachers’ Kids)</i>	Peter Ortiz
<i>YOUth Can Make a Difference</i>	Clarence Laney
<i>Caribbean Mission Report</i>	Arthur C. Moss
<i>India Mission Report</i>	Joyce Cannon

3:30-4:30

<i>Setting the Pace in Stewardship (Part II)</i>	Al Taylor
<i>The Power of Fellowship</i>	Cathy Payne
<i>Being an “Affective” Listener</i>	Bell O’Neil
<i>Strategies for Creating a Powerful Children’s Ministry</i>	Kathy Creasy/David Welday
<i>Latin America Mission Report (Spanish and English)</i>	Erasmio Fabian/Felix Santiago
<i>Small Group Ministries</i>	Mark Menke
<i>Biblical Stewardship (Repeat)</i>	Jan Couch
<i>Bargaining in Bad Faith (Repeat)</i>	Earl McKay
<i>Overcoming Through the Word</i>	Genelle Mounce
<i>Youth Panel—Youth and the Mission Field (Ages 19-22)</i>	Nathan Corbett/ James Sizemore/Melissa Riggs
<i>Plurality in Leadership (English and Spanish)</i>	Oswill Williams
<i>The Golden Years</i>	Foster Bell
<i>Powerful Praying for 12-15 Year-olds (Bringing Down Giants on Your Knees)</i>	Colette Hanna
<i>Prison Ministry</i>	Curtis and Pat Flippo
<i>Growing Dictates Change (Spanish) (Repeat)</i>	George Noriega
<i>Children—A Ripe Harvest Field</i>	Marvin Eskew
<i>Spanish Bible Memory Club</i>	Beverly Goforth-Brooks
<i>Worshiping in Spirit and in Truth</i>	Glenn Cranfield
<i>WingNET (Repeat)</i>	John Pace
<i>Last Days Awareness</i>	J. C. Cagle

Saturday Evening

6:54 Kevin Seaton, Tennessee, directed the devotion. Songs: “Joyful, Joyful, We Adore Thee,” (with choreography), “Joy Explosion,” “Celebrate the Lord of Love,” “Fill This Place With Your Praise,” “River of Life,” “In Christ Alone.” Congregation joined hands and prayed.

7:24 International Youth Director H. E. Cardin led the congregation in prayer and worship.

Youth and Children’s Program: *Harvesting A New Millennium*

Kathy Creasy, Children’s Ministries Director, recognized helpers and workers and reported that 50 children were saved, 11 sanctified, and 22 filled with the Holy Ghost during the Assembly.

Kathy spoke about arrows in the Bible and how they relate to children. She related that Psalm 78 tells us to tell our children about the Lord so that they may tell their children. Children ensure success. She admonished adults to evangelize the children while they are young. Children are being destroyed. Will we allow Satan to continue to work in the lives of our children? We can stop his work in their lives. Jacobed defeated the purposes of Satan in the lives of her children. What will you do? It is every Christian’s responsibility to defeat the purposes of Satan. Hannah gave Samuel right back to the Lord. God has given us children. By the year 2000, there will be more than 12 billion children living on the earth. God has given them to ensure the continuance of His kingdom. More than in any other generation, we need to see them as arrows in our quiver to defeat the purposes of the enemy.

About 75 children sang “Who Will Love the Children” and worshiped as a mighty army before the Lord, while a slide presentation was being shown.

Brother Cardin told about some of the accomplishments:

Portland, Oregon, youth ministers in the public school system.

One church buses in between 75-100 children on Wednesday nights. They have sent 330 kids to camp in the last six years.

Hickory, North Carolina, Scott and Sherry Whaley are working in an outreach ministry.

Corinth, Illinois, started an outreach club.

Virginia team movement is joining with other churches, 40 young people saved.

Outside the country, Brother Pratt led a group to the Ukraine to have a youth camp.

Patricia Browder works with people in other languages.

Bess Howard has opened her home to minister to teenage girls.

7:55 The Felipe Quartet, Brazil, sang two songs.

Brother Cardin encouraged the young people to become prayer warriors in this generation. A skit, concerning a tired young man and his responsibility to prayer, was then presented.

DeWayne Hamby, managing editor of *Victory Magazine* explained the new publication format, after which Brother Cardin introduced his family and made a presentation to the former international youth director, William Wilson, for his years of outstanding service.

8:26 Expense offering was boosted by Cervin McKinnon, Pennsylvania. Scripture: Luke 6:38. Ezekiel Ortiz, North California, directed the prayer.

8:41 Russ Cavender did a presentation, “Bob & Bob,” about the Bible. Then Jeff & Lisa Byrd (World Harvest Institute) and Brian VanDeventer, Athens, Greece, spoke about their work in the 10/40 Window areas.

Song: “Mary’s Lamb,” by Eric Love, Georgia.

“Jesus, I’m Available”—Message by H. E. Cardin. (A segment of this message appeared in the November 16, 1996, issue of the *White Wing Messenger*, and is available in its entirety on audiotape from the White Wing Publishing House and on videotape from the Voice of Salvation.)

“I write unto you, little children, because your sins are forgiven you for his name’s sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one” (1 John 2:12-14).

The children of today, the Millennial Generation, are going to face things they have never faced before. So we ask ourselves the questions, “What are we going to do with our children? What are we going to do with our young people?” The text states that we need to first focus on Him by becoming a little child.

As stated, we must first become as a *little* child. In the natural, if a little child is to survive and grow to maturity, he will go through certain stages of growth—infancy, toddler, adolescent, and teenage. Likewise, if a little child in Christ is to mature, he must go through certain spiritual stages.

Stage one—little children. John says, “I write unto you, little children, because your sins are forgiven. . . . because ye have known the Father” (vv. 12, 13). He is saying to them that their sins have been forgiven in the past and still are forgiven.

How can you be forgiven? By repenting. Acts 3:19 says, “Repent . . . and be converted, that your sins may be blotted out.” Now that our sins have been forgiven, we must move forward from that point—we must grow, and we must minister.

Notice that John says, “Your sins are forgiven you for *his name’s sake*,” meaning nothing but Jesus will do.

John addresses a second group, and, this time, he uses a word that means baby or a young child that needs discipline and training.

Spiritually, if we're babes in Christ, not growing or maturing, we're not prepared to reap the harvest. To be prepared for the harvest, we must intergrate the Word with the Spirit. 1 Corinthians 3:1-3, Paul call the Corinthians simpleminded, immature Christians, who would not grow up or eat meat. He writes, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able . . . For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Some of the church problems are due to spiritual immaturity, not to the outside forces of evil, because the Bible tells us clearly that the gates of hell shall stand against the church. People not growing up but remaining babes in Christ will constitute problems.

In Hebrews 5:12-14, the writer says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

The writer is saying in the above passage that the problem with people not growing up is that they remain as babies; therefore, the immaturity will permit the spirit of envy and strife to cause divisions. Have you ever heard these words? "If somebody would just come and preach to me. If someone would come and teach me. If I just had someone."

But according to the Word, it's time you were a teacher—you've had the basics over and over, but you're still on the milk and not the meat. The milk of the Word is that Jesus loves you. I thank the Lord for the milk of the Word. We all started out with the milk, but as we began to grow, the milk thickened, and we partook of the meat of the Word.

Paul states in Timothy that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works" (2 Timothy 3:16, 17). We must apply God's Word to our life, and when we start growing up, we will say, "I want to live for the Lord. If this is wrong, I want to know it in His Word. I want His Word."

In a great handbook for witnessing, *Evangelism Explosion*, D. James Kennedy states that 95 percent of all Christians will never win a soul to the Lord.¹ Why is it that some have never won anyone to the Lord? Well, they are still babies, and babies cannot have babies. So here is the challenge. If you are a child of God, are you still a baby or have you grown?

Stage two—young men. John says in the text scripture, “I write unto you, young men, because you have overcome the wicked one.” How do you overcome the devil? He simply tells us that we can be overcomers. It is not God’s will that you be beaten down. God has a remedy for our young people who are being assaulted by the devil. He wants them to become young people who know Him and practice His Word. And His Word tells us how to become an overcomer: “. . . the word of God abideth in you.” If the Word of God does not abide in you, starvation occurs, and you will not grow spiritually.

Young people in general, maybe less than nine percent, actually apply God’s Word to their lives. The Word of God, seasoned with prayer, will make you strong and able to overcome the wicked one. Why then are some people weak? I think we can find the answer in Mark 4:21, with the words of Jesus: “Is a candle brought to be put under a bushel, or under a bed?” If you’re struggling and don’t understand why you can’t be victorious, it could be you have put your candle under a bushel—a tool used for harvesting. Once your candle is put under whatever tool you may be working with—school, job, hobby—it is not effective. The tool does not have to be bad, sinful, or wrong.

In our fast-paced, busy world, it is easy to let our tools take priority, thus covering our candle. Jesus also asked if you would light a candle and put it under a bed, which represents laziness.

The average person watches about 49 hours of television a week. It has been estimated that, at moderate speed, it would take a person about 70 hours to read through the Bible. Isn’t that amazing? It is sad that we are so lazy, we do not know the Word and, therefore, do not reap the benefits of knowing God personally.

The Bible tells us we can be assured that we have salvation (Ephesians 2:8, 9)—not by our works or by our merits, but according to His mercy (Titus 3:5). Without the Word of God, you do not have faith. Romans 10:17 says, “Faith cometh by hearing, and hearing by the word of God.” If you feel dirty, filthy, or unacceptable, God’s Word cleanses and purifies you. The psalmist says, “Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word” (Psalm 119:9). Jesus said in John 15:3, “Now ye are clean through the word which I have spoken unto you.”

¹D. James Kennedy, *Evangelism Explosion*, (Wheaton, Illinois: Tyndale House Publishers, 1977), p. 5.

Also if you are struggling with knowing for sure that you are saved, just remember, babies grow into toddlers, toddlers into adolescents, adolescents into teenagers, and teenagers into young men and women. I John 5:13 says, “. . . that you may know you have eternal life.” His Word is truth. If you engraft It, It will lead you, guide you, and will give you victory. It will keep you from being tossed to and fro. You can apply it to your life, and you can stand just as Jesus stood against the enemy.

Stage three—fathers. We need more fathers as the harvest—infants, toddlers, adolescents, teenagers—is produced by fathers.

1 Corinthians 4:15 says, “Though ye have ten thousand instructors in Christ, yet have ye not many fathers.” We need the lovers and the nurturers and those who will lead and mentor and teach. We need the faithfulness of the fathers. As we enter this new millennium, things are happening that have never happened before. The charismatic movement started moving across this country at the beginning of the decade, and I would say that over 70 percent have been saved since World War II, and over 70 percent within the last three years. I believe the Lord is preparing us for a great and wonderful harvest, but, again, babies cannot have babies. Toddlers cannot produce children. Young people who are strong in God’s Word and know His Word are the ones who become fathers.

Young people, can God count on you? Are you available to Him? Will you purpose to grow, spiritually, that you may be fertile mothers and fathers, birthing people into the kingdom?

Invitation was given.

Sunday, July 14, 1996 Morning

9:23 Session was opened by the General Overseer, with Frank and Linda Allen, British Columbia, Canada, directing the worship. Scripture: Psalm 24. Songs: “We Need To Hear From You,” “Shine, Jesus, Shine,” “Let There Be Praise,” “I Will Celebrate,” and “Celebrate Jesus.”

Brother Murray led prayer for the requests and the remaining session.

General Overseer recognized those retiring from general appointment: Jerlena Riley, Richard Guy, Thomas Duncan, A. J. Coalter, Aston Morrison, D. E. McGee, Chris Shiakallis, Richard Morrow, Rick Frasure, Benny Hart, and Milton Gardner, Sr. An applause of appreciation was given by the Assembly.

9:58 Appointment of International Ministry Directors, State/Regional/National Overseers, and Mission Representatives.

APPOINTMENTS BY GENERAL OVERSEER

Assembly Committee for Biblical Doctrine and Polity:

Melvin Hyatt, Adrian Varlack, Sr., Hector Ortiz, Wallace Pratt, Ruben Morales, Clayton Martin, Walter Doroshuk. Ad hoc researchers: Roger Justiniano; Miguel Garcia Zarceño; Dennis Pain.

Assembly Committee for Finance and Stewardship:

Oswill Williams, Donald Newlun, Michael Farien, David Green, Miguel Mojica, George Thompson, Jack D. Wilkinson.

GENERAL APPOINTEES

Global Outreach	Randy Howard
Leadership Development/Discipleship.....	Oswill E. Williams
Specialized Ministries	H. E. Cardin
Communications/Publishing	John Pace
Administrative Services.....	Vernon Van Deventer
Administrative Assistant.....	Richard E. Davis
Administrative Assistant	Larry Wilson
Administrative Assistant/Spanish Voice of Salvation.....	Jose A. Reyes
English Voice of Salvation.....	William Wilson

MISSION REPRESENTATIVES

Africa	Sherman O. Allen
Asia, Australia, South Pacific	Daniel J. Corbett
Caribbean and Atlantic Ocean Islands.....	Arthur C. Moss
Europe and Middle East	Chris Stathis
Mexico, Central America, Cuba, Dominican Republic, Puerto Rico.....	Felix Santiago G.
South America.....	Miguel Mojica*

STATE OVERSEERS

Alabama	Hugh R. Edwards
Alaska/Washington.....	Robert Murkerson
Arizona/Nevada	Jose Rivera
Arkansas/Oklahoma.....	Sam N. Clements
California (English)/Hawaii	Perry E. Gillum
California (Spanish).....	David M. Arias
Colorado/New Mexico/Texas (West).....	Raul Torres
Florida	Charles C. Lanter
Georgia.....	Lanis Lewis
Idaho/Oregon/Utah	L. V. Jones
Illinois/Wisconsin	Michael Willingham
Indiana	H. Wayne Hall
Iowa/Minnesota/Nebraska	Fred A. Lawson
Kansas/Missouri	Charles C. Winchester
Kentucky	Jerry P. Smith
Louisiana	Malcolm Berseygay
Michigan	Ron Prosch

*See page 126

Mid-Atlantic Region (Delaware/Washington D.C./New Jersey/Maryland, including Del Marva Peninsula)	E. L. Jones
Mississippi	J. E. Brisson
Northeast Region (Connecticut/Maine/Massachusetts/New Hampshire/ New York/Rhode Island/Vermont)	Rufus R. Rogers
Northeast Region [Spanish] (Massachusetts, Connecticut, Rhode Island, New York, Delaware, Washington D.C., New Jersey, Virginia).....	Mario Gandia
Northwest Territory (Montana/Wyoming/North Dakota/South Dakota).....	Arlynn B. White
North Carolina	Elwood Matthews
Ohio/West Virginia	Harold Parker
Pennsylvania.....	Cervin McKinnon
South Carolina	Ray P. Payne
Tennessee.....	Eugene Weakley
Texas (East)	Hector Ortiz
Virginia	Fred S. Fisher

NATIONAL OVERSEERS

Africa

Benin/Burkina Faso/Ivory Coast/Liberia/Togo	Sherman O. Allen
Botswana.....	Basil (Bill) Richards
Cameroon/Zaire.....	Levi Clarke
Kenya/Rwanda/Tanzania/Uganda.....	Hubert L. Martin
Nigeria/Ghana	T. A. McCalla
Sierre Leone.....	Joseph Sesay
South Africa (Area A).....	Elliot Q. Mawela
South Africa (Area B)/Swaziland.....	Barend P. Botha
South Africa (Area C).....	Monde R. Kota
Zimbabwe/Malawi/Mozambique/Zambia.....	Kenneth Nyamhuka

Asia, Australia, and South Pacific

Australia/New Zealand	Dennis Casey
India	D. Joseph
Indonesia	Kalmen Nainggolan
Japan/Taiwan	Daniel J. Corbett
South Korea.....	Chul Jea Rhee
Malaysia/Singapore.....	Paul Selvadurai
Pakistan	Munawar S. Khan
Philippines.....	Roger Justiniano
Samoa/Fiji	David L. Browder
Thailand	Boonyong Bureenok

Caribbean and Atlantic Ocean Islands

Bahamas	Brice H. Thompson
Barbados/Windward Island Nations.....	Edward Payne
Bermuda	Charles Fubler
Cuba	Roberto Lam Enrique
Dominican Republic	Felix Santiago
Haiti.....	Jean E. Vital-Herne
Jamaica/Cayman Islands/Trinidad/Guyana	Arthur C. Moss
Leeward/Virgin Islands/French West Indies/Dominica/ Netherlands Antilles/Surinam	Amos W. Carty
Puerto Rico	Ruben Morales M.
Turks/Caicos Islands.....	Franklyn R. Williams

Europe and Middle East

Bulgaria	Peter Ivanov Georgiev
Cyprus/Israel	Michael Charalambou
Egypt	Samir Shehata Rizk
Ethiopia/Italy/Malta/Romania.....	Chris Stathis
Finland/Germany/Holland/Belgium	Clayton Endecott, Jr.
Greece	Gregory A. Dikeos
Russia/Ukraine/Byelorussia/Kazakhstan/Baltic States	John Doroshuk
Spain/Portugal	Juan Agosto
United Kingdom/France	Lesmon R. Graham

Mexico, Central and South America

Argentina.....	Francisco Alejandro López Paz
Bolivia	Damian Villanueva G.
Brazil	Miguel Mojica*
Chile	Armando Dorantes
Colombia.....	Arnulfo A. Cediell L.
Costa Rica	Flavio Rosario
Ecuador	Jose Luis Guerrero
El Salvador	Miguel Angel Flores P.
Guatemala/Belize.....	Jorge Marrero R.
Honduras.....	Juan Valera
Mexico	Rubén Carmona A.
Nicaragua	Ramon Rodriguez T.
Panama	Pedro A. Rivera D.
Paraguay.....	Hernan Enrique Toledo C.
Peru.....	Miguel Mojica*
Uruguay	T. Socrates Caycho
Venezuela.....	Danilo Feliz Mendez*

North America

Canada.....	Adrian Varlack, Sr.
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The General Overseer then prayed for the new appointees.

10:24 The General Overseer commented concerning the *harvest thrust* and the challenge for local churches to double their membership by the year 2000. He then introduced several pastors who shared information concerning the work of the Lord in the harvest field:

Peter Georshiev from Bulgaria stated, “. . . Since freedom has come, we have been officially registered and able to organize a number of churches. But the Communists are attempting to gain authority again. They are very much against Christian churches and have a law that forbids churches from using public facilities. But the Lord has been good to us and has richly poured His blessings upon us. The Church of God of Prophecy is well established with

*These were not the original appointments announced by the General Overseer during the General Assembly, but are now in place as listed.

Bulgarian authorities, and most other churches know about the Church of God of Prophecy.” He also stated that several from the International Offices have visited the country and have participated in special services, which involved people from various parts of the country. A building, which will be the largest evangelical facility in Bulgaria, has been purchased. Four churches have been organized with many possibilities. Pray for Bulgaria!”

George Young, Wisconsin, stated that when he was ordained a bishop in 1959, the General Overseer laid his hands on him and said, “Be thou faithful until the end.” He stated that he has tried to do that and has had three major heart attacks, three bypass surgeries, and leukemia, but was able to go right back to work. To him, the way we win souls is to show love. A year ago, they organized a church with 12 members. He began to pray and seek God. They now 30 members. In the last month and a half, they have received 15 new members and baptized eight in water.

James Peters, Florida, told of his home prayer meeting efforts, developing in organizing a church with 10 members.

Mike Creasy, Tennessee, said they have gained 64 new members within the last three years and have begun work on a new family life center.

Eva Morrison, Canada, said a Baptist minister attended their service, and was so excited with the worship that he became a member. Last year, they planned to increase their membership to 1,000. As of July, the Lord had given us a harvest of 52 new members.

11:15 Brother Murray introduced Brother Mikola Melnyic, President of the Pentecostal Union in the Ukraine, Brother Victor Prohor, also from the Ukraine, and Brother and Sister Gilles Obrou, Bishop of the Church of the Mission of Jesus Christ, from the Ivory Coast. They greeted the Assembly and testified of the work of the Lord in their areas.

Cathy Payne, Pastoral Care Director, presented Brother and Sister Murray with a love offering.

The combined choir from the Peerless Road and Keith Street churches, Cleveland, Tennessee, presented three selections: “Lift Him Up,” “Worship Medley,” and “Let’s Go Higher.”

12:11 p.m. “Forward With The Spirit of Conquest” (Numbers 13:30)—message by Jerry Smith, Overseer of Illinois and Wisconsin. (A segment of this message, printed in the November 30, 1996, issue of the *White Wing Messenger* is available on audiotape from the White Wing Publishing House and videotape from the Voice of Salvation.)

I stand before you to stir up the gifts so the Spirit of the Lord will inspire you to win lost souls. Let’s take a closer look at the language of the message title.

Forward means to advance or get ready for the future. Spirit implies a mental disposition. Conquest is the act of conquering, that of victory.

God promised to drive out the enemies of the land of promise. The gateway to victory was staring them in the face. However, instead of going forward, they testified of frustration and fear; thus, they chose to retreat and wander in the wilderness. Rather than joining God in the exploits of a new day, they chose the path of least resistance. They wandered until the unbelieving, older generation had died.

There was no growth during their 40 years of wilderness wandering. That's what the the sin of unbelief will do to any unbelieving enterprise.

We cannot live or be molded by the past. We must press on. The *forward* cry must burn within our spirits. All future happenings will be predicated by our personal relationship with God.

We must go forward in the Spirit is a Biblical phrase with which we are familiar; however, it does not just mean in the Spirit of God, but in the spirit of who you are—that spirit that controls everything you do. Whatever controls your spirit will find a way to flush itself out. If the spirit of defeat, despondency, and destitution will dominate everything you do; however, if the spirit of conquest is in you, it will find a way to dominate everything you do for Him.

There were two reports: the majority and the minority. The majority was based upon what could be seen in the flesh, and the minority was based upon the excellency of who God is and is represented in the spirit of Joshua and Caleb. It is said that Caleb had a different “Spirit” in him, and he was able to follow God completely and fully.

That controlling spirit will find its way into everything we do. The majority report said that they were as grasshoppers. They were looking through human eyes; however, Joshua and Caleb's report is summarized in one phrase: “If the Lord is with us. . . .”

The spirit of Christian conquest finds its roots in the Holy Ghost. We cannot pursue God or His workings without the fire of holy impulse; and when it has been inspired by the Holy Ghost, you cannot keep it in hand.

The fire of the holy impulse was evident in David as he slew Goliath, and the book of Acts is inundated with that holy impulse.

We must get to the place where we can simply say, “Thy will be done.” How can we recreate our local churches from being Pilate's Hall of Judgment into a place flowing with mercy and love?

Late one night, God spoke to my heart and, in essence, said that He had chosen for us to be in the valley of dry bones that He might reveal His glory through us. When He raises them up again, it will be in the power of the Spirit.

Even though there may be a tremendous army, dry bones are still lifeless and incapable of carrying out God's purpose. God has called us aside that He may renew us. Following renewal is regeneration—life returning and a reunion with God's family will follow. We need to be committed to the unity of believers.

To be Calebs—persons with a good spirit—you have to be committed to fully following God.

At the conclusion of the sermon, the congregation sang, “I Have Decided To Follow Jesus.”

1:18 Resolutions Committee Report was read by Richard Guy, Australia. It was accepted by acclamation.

GENERAL ASSEMBLY RESOLUTIONS COMMITTEE

In the 88th General Assembly of 1994, there was an overwhelming calling to turn to the harvest of precious souls around the world. Our corporate commitment to that calling can be summarized by the final paragraph of the concluding resolution which read:

“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.”

Reports to this Assembly and the spirit in which they were given confirm this mandate.

We acknowledge the requirement of vibrant local churches having a direct and growing relationship in Jesus Christ in order to be participants in this great harvest.

This General Assembly has had its share of dialogue and diverse opinions on some issues of Bible Doctrine, Administration, and Finance. We continue to go through the process of growing pains as a sincere church attempts to shed comfortable traditions that we may not be able to embrace in the light of scriptural truth. The value of each member, his/her consideration, and the spiritual input he/she can share in our efforts towards being like Christ, must always be remembered.

The efforts to bring about maturing, growing churches should not cause local congregations to become introverted in their scope and vision. The growth process of vibrant local churches must include a global, as well as local, vision, and it must have a global, as well as local, participation in harvesting efforts. We are the stewards of the things of God. These principles of stewardship must be applied at every level—personal, local, state, national, and international—in order to experience the fullness of individual and corporate potentials. Our stewardship of these things compel us to be vibrantly engaged in the harvest.

Let the freedom that is in Christ and His gospel, the freedom to participate in kingdom ministry, the freedom to exercise personal giftedness, coupled with the discipline of brotherly consideration, compel us to look to Jesus Christ and follow Him into this great harvest.

Submitted by:

CLAYTON ENDECOTT, JR.
VAN SULLIVAN
FRANKLIN M. FERGUSON
JOSE LUIS GUERRERO

FELIX SANTIAGO
BASIL RICHARDS
ADRIAN VARLACK
RICHARD L. GUY

1:25 Brother Murray gave recognition and thanks to the many people who worked to make the Assembly possible. He announced that the next General Assembly would be held July 20-26, 1998, in Forth Worth, Texas. A video presentation of the Forth Worth area was shown.

1:40 The 89th General Assembly was officially adjourned.

REPORT OF ALTAR EXPERIENCES

Salvation 32, Sanctified 10, Holy Ghost 8.

—Submitted by Vicki Summers

REPORT OF PRAYERS FOR THE SICK

(Tuesday-Saturday Night)

Date	Prayer Cloths Issued (Spanish/English)		No. Prayed For	No. Saved	No. Healed
07/09/96	0	0	10	0	0
07/10/96	16	85	26	0	0
07/11/96	0	60	28	2	0
07/12/96	0	17	25	0	4
07/13/96	185	648	20	0	5
TOTAL	201	820	109	2	9

Respectfully submitted:

FRED A. LAWSON
JOSE M. RIVERA

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

In addition to what was presented in the 89th General Assembly, this report will reflect the year ending May 31, 1995.

STATE	EDUCATION FUND		EVANGELISM FUND		MAINT.-A/EXP FUND		MISSION FUNDS- INTNL OFFICE	
	1995	1996	1995	1996	1995	1996	1995	1996
Alabama	3,208.86	2,991.50	12,272.08	11,642.93	0.00	0.00	27,091.54	23,109.26
Alaska	319.82	376.26	651.79	757.19	0.00	0.00	0.00	0.00
Argentina	581.60	295.44	974.27	722.80	416.20	134.50	0.00	0.00
Arizona & Nevada(S)	255.10	265.19	1,129.58	560.75	0.00	0.00	0.00	0.00
Arkansas/Oklahoma	3,359.54	2,956.82	9,757.63	8,907.67	0.00	0.00	13,475.12	11,355.68
Australia	225.35	299.94	34.61	156.53	0.00	0.00	0.00	0.00
Bahamas	1,500.00	1,500.00	5,400.00	6,000.00	9,591.00	10,071.00	17,825.00	17,988.09
Barbados	229.33	9.75	1,076.86	313.59	66.17	23.00	0.00	0.00
Belgium	**	**	**	**	**	**	**	**
Belize	0.00	**	390.70*	**	0.00*	**	0.00	**
Benin	29.00	125.00	36.20	65.80	29.55	56.00	0.00	0.00
Bermuda	250.00	0.00	300.00	0.00	190.00	215.00	0.00	0.00
Bolivia	0.00	0.00	0.00	387.00	**	0.00	0.00	0.00
Botswana	0.00	0.00	7.25	51.24	0.00	0.00	0.00	0.00
Brazil	140.00	140.00	735.79	735.79	**	0.00	0.00	0.00
Burkina Faso	50.00	50.00	56.25	56.25	**	50.00	0.00	0.00
California(N) & Nevada(N)	772.79	597.29	2,825.94	1,829.49	0.00	0.00	1,415.52	1,153.05
California(S)	993.42	1,372.29	4,143.53	3,283.86	0.00	0.00	3,463.79	3,194.36
California(Sp)	1,662.75	3,986.56	20,505.81	17,354.18	0.00	0.00	11,126.52	8,514.98
Cameroon	44.09	**	58.78	**	0.00	**	0.00	**
Canada (East)	418.81	**	1,984.75	**	110.21	**	2,077.48	**
Canada (West)	477.33	390.29	766.72	329.43	0.00	0.00	88.53	0.00
Chile	313.35	132.26	983.52	489.68	0.00	0.00	0.00	0.00
Colombia	**	**	**	**	**	**	**	**
Costa Rica	333.85	330.66	432.70	479.56	216.05	328.14	0.00	0.00
Cuba	0.00*	**	56.79*	**	10.57*	**	0.00*	**

STATE	EDUCATION FUND		EVANGELISM FUND		MAINT.-A/EXP FUND		MISSION FUNDS- INTNL OFFICE	
	1995	1996	1995	1996	1995	1996	1995	1996
Cyprus/Israel	625.00	**	1,116.00	0.00	0.00	0.00		
Dominican Republic	2,645.00	3,041.75	6,348.00	7,300.20	0.00	6,568.15	3,313.00	4,325.25
Ecuador	194.77*	246.86	150.53*	202.35	0.00*	129.50	0.00	0.00
Egypt	8.68*	32.35*	21.11*	35.29*	10.54*	35.29*	0.00*	0.00*
El Salvador		0.00		696.14	**	0.00		0.00
England	6,441.22	4,687.50	4,830.92	7,031.25	3,220.61	2,343.75	9,661.84	9,375.00
Fiji	**				**			
Finland		0.00		0.00	**	0.00		0.00
Florida	13,511.58	11,674.03	17,556.90	14,424.69	0.00	0.00	46,326.22	39,149.90
France		0.00		0.00	**	0.00		0.00
Georgia	3,637.25	4,417.42	15,987.34	13,881.53	0.00	0.00	41,431.57	40,699.95
Germany		0.00		0.00	**	0.00		0.00
Ghana	**				**	**		
Greece	0.00	0.00		203.15	**	71.97		0.00
Guadeloupe	**				**	**		**
Guatemala	1,777.63		3,139.17	**	**	**	0.00	**
Guyana	48.60	58.78	46.50	64.45	0.00	0.00	0.00	0.00
Haiti	1,153.82*	1,244.48*	140.66*	423.14*	0.00*	0.00	0.00*	0.00*
Hawaii	0.00		0.00	37.62	0.00	0.00	0.00	0.00
Holland		0.00**			**	**		
Honduras	541.90	728.56	961.75	1,238.08	0.00	41.43	0.00	0.00
Idaho, Oregon, & Utah	1,383.86	1,159.88	3,195.71	2,597.47	0.00	0.00	1,439.12	2,561.16
Illinois & Wisconsin	612.17	787.76	1,619.07	1,747.03	0.00	0.00	908.83	1,141.85
India	0.00	0.00	0.00	0.00	0.00*	0.00	133.62*	0.00
Indiana	1,327.43	1,251.23	4,575.30	2,702.88	0.00	0.00	5,041.68	3,749.45
Indonesia	**					0.00		
Ivory Coast	92.00	100.50	56.00	112.00	105.00	100.00	0.00	0.00
Jamaica/Cayman Islands	**	825.50	**	2,144.00	**	909.41	**	0.00
Japan	226.14	70.00	83.31	100.00	95.22	30.00	0.00	0.00
Kansas/Missouri	1,185.45	1,527.08	3,382.54	3,152.19	0.00	0.00	10,030.03	8,201.54

STATE	EDUCATION FUND		EVANGELISM FUND		MAINT.-A/EXP FUND		MISSION FUNDS- INTNL OFFICE	
	1995	1996	1995	1996	1995	1996	1995	1996
Kentucky	3,992.00	3,173.86	15,183.68	12,793.25	0.00	0.00	34,253.33	29,686.24
Kenya	0.00	**	16.80	**	0.00	**	26.04	**
Korea	**	**	**	**	**	**	**	**
Leeward/Virgin Islands								
Liberia	95.50*	0.00	105.05*	0.00	0.00	0.00	185.00*	0.00
Louisiana	540.80	783.26	1,337.54	1,431.97	0.00	0.00	81.77	187.25
Malawi		101.92		254.65	100.00*	50.99*		407.56
Malaysia/Singapore	0.00	**	0.00	**	0.00*	**	0.00	**
Martinique	**	**	**	**	**	**	**	**
Mexico	2,390.17	1,828.66	4,724.21*	0.00	777.92	604.48	388.75	861.35
Michigan	1,335.04	1,446.67	2,922.86	2,513.23	0.00	0.00	3,431.39	3,342.30
Mid-Atlantic Region	3,556.81	3,374.73	5,928.19	5,359.66	0.00	0.00	12,124.29	9,798.54
Midwest Region	685.93	763.76	2,050.52	1,987.42	0.00	0.00	1,631.35	2,157.36
Mississippi	4,262.04	4,070.36	12,189.22	11,870.30	0.00	0.00	20,481.12	19,407.87
Mozambique	0.00*	114.45*	32.47*	216.17*	36.01*	63.59*	29.52*	419.63*
Netherlands Antilles	**	**	**	**	**	**	**	**
N.Mexico & W.Texas & Co.	1,101.18	967.81	1,670.37	1,515.98	0.00	0.00	1,404.91	1,329.81
New Zealand	**	**	**	**	**	**	**	**
Nicaragua	966.40	**	1,017.56	**	0.00	**	0.00	**
Nigeria	0.00*	**	20.00*	**	10.00*	**	60.00*	**
North Carolina	12,940.37	12,172.85	46,838.23	44,472.93	0.00	0.00	91,662.71	85,838.52
Northwest Region	6,188.29	6,265.51	13,522.05	10,693.32	0.00	0.00	16,865.58	18,157.15
Northeast Region (Sp)	1,362.69	1,085.00	4,003.85	5,669.48	0.00	0.00	153.61	712.58
Northwest Region	292.28	216.72	969.47	685.28	0.00	0.00	1,102.50	817.69
Ohio	3,927.68	4,167.48	6,550.71	5,714.72	0.00	0.00	14,554.39	14,559.09
Panama	566.63	**	1,175.27	**	327.00	**	0.00	**
Paraguay	259.00	218.49	286.00	367.32	0.00	28.00	0.00	0.00
Pennsylvania	2,732.75	2,834.53	8,741.31	7,368.39	0.00	0.00	17,604.40	15,714.59
Peru	694.57	1,473.83	890.47	1,866.79	510.24	0.00	0.00	0.00
Philippines	**	75.59	**	129.55	**	0.00	**	0.00
Portugal	0.00	248.27	345.50	327.06	0.00	60.00	0.00	0.00
Puerto Rico	100.00	35.25	5,326.82	4,466.03	0.00	392.50	726.28	860.49

STATE	EDUCATION FUND			EVANGELISM FUND			MAINT-A/EXP FUND			MISSION FUNDS- INTNL OFFICE		
	1995	1996	1995	1996	1995	1996	1995	1996	1995	1996	1995	1996
Russia/Ukraine	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Rwanda	**	**	**	**	**	**	**	**	**	**	**	**
Samoa	45.76	**	66.14	**	0.00	**	0.00	**	0.00	**	0.00	**
Sierra Leone	20.00*	43.00*	50.00*	40.14*	0.00*	0.00*	0.00*	0.00*	0.00*	0.00*	0.00*	0.00*
Spain	191.38	25.00	123.04	158.33	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
South Africa (Mawela) "A"	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
South Africa (Botha) "B"	92.50	100.00	95.00	200.00	**	**	**	**	**	**	**	**
South Africa (Kota) "C"	**	**	**	**	**	**	**	**	**	**	**	**
South Carolina	12,155.41	10,430.84	21,668.95	21,840.24	0.00	0.00	0.00	0.00	45,324.46	45,657.38	0.00	0.00
Swaziland	0.00*	51.54	63.37*	60.29	26.26*	11.46	26.26*	11.46	0.00*	0.00	0.00	0.00
Tanzania	**	**	**	**	**	**	**	**	**	**	**	**
Tennessee	8,389.28	9,181.91	19,601.20	16,450.28	0.00	0.00	0.00	0.00	64,199.00	58,544.30	0.00	0.00
Texas (E)	2,853.23	3,532.15	7,277.85	6,337.32	0.00	0.00	0.00	0.00	8,266.16	7,500.27	0.00	0.00
Thailand	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Togo	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Trinidad/Tobago	**	156.93	**	326.94	**	63.64	**	63.64	**	**	**	**
Turks/Caicos Islands	1,260.67	1,371.53	1,131.00	1,222.62	470.00	210.00	470.00	210.00	0.00	0.00	0.00	0.00
Uganda	**	**	**	**	**	**	**	**	**	**	**	**
Uruguay	92.50	98.50	89.96	101.50	40.46	82.00	40.46	82.00	0.00	0.00	0.00	0.00
Venezuela	455.42	342.29	607.64	420.64	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00
Virginia	13,677.22	12,150.72	15,112.45	13,595.05	0.00	0.00	0.00	0.00	54,536.36	49,132.11	0.00	0.00
Washington	234.80	151.00	2,031.96	1,683.28	0.00	0.00	0.00	0.00	270.32	0.00	0.00	0.00
West Virginia	2,168.65	1,586.19	3,382.51	2,764.53	0.00	0.00	0.00	0.00	3,433.41	2,375.06	0.00	0.00
Winward Islands	518.12	244.61	899.31	258.27	213.33	48.15	213.33	48.15	0.00	0.00	0.00	0.00
Zaire	0.00	0.00	5.00*	50.00	0.00	25.00	0.00	25.00	0.00	0.00	0.00	0.00
Zambia	6.03*	11.75*	102.53*	29.36*	97.10*	5.87*	97.10*	5.87*	12.06*	0.00*	0.00*	0.00*
Zimbabwe	171.19*	11.77*	342.38*	23.53*	171.19*	7.93*	171.19*	7.93*	684.77*	0.00*	0.00*	0.00*
TOTAL REPORTED	140,709.78	132,681.66	335,498.76	297,483.02	16,840.63	22,827.41	16,840.63	22,827.41	588,337.89	541,986.66	587,232.92	541,567.03
TOTAL FUNDS RECEIVED	139,059.79	131,223.86	329,293.96	296,715.39	16,378.96	22,663.74	16,378.96	22,663.74	587,232.92	541,567.03	587,232.92	541,567.03

* Funds not yet received

** No report received

JF RILEY

09/05/96

**REPORT OF THE ADMINISTRATIVE ASSISTANT
TO THE GENERAL OVERSEER
AND COMMUNICATIONS MINISTER**

June 1, 1994 - May 30, 1996

I bless the Lord for His strength and grace that have sustained me to serve Him and the church as Spanish Communications Minister and Administrative Assistant to the General Overseer.

The precious hand of the Lord has moved in a wonderful way to lead and to empower us to do the work during these two years. The Spanish radio program is now being broadcast 590 times every week through 256 radio stations, reaching a total of 25 countries in Latin America and the Caribbean area. Also, many European and African countries are reached through the shortwave networks that carry our program.

In addition to radio stations, tapes of the program are sent to local churches in the United States and to other countries where air time cannot be secured, but where the need of these programs exists.

Our television program, *Compartiendo el Pan de Vida* (Sharing the Bread of Life), is being broadcast 110 times weekly, in a total of 10 countries and on 39 television channels. This ministry has proven to be an effective tool in reaching the lost and edifying God's people. Since we are now on satellite, we are able to reach a far greater number of people than before.

With God's strength and anointing, I visited 33 countries and 27 states, and preached 210 sermons, resulting in a total of 2,107 people being saved. Also during this period, we produced three series of 13 programs each from Israel.

During the National Religious Broadcasters Convention (NRB), I was reelected to serve as a member of the Board of Directors, and, also, as member of the NRB International Advisory Committee. In the Latin American Communicators convention, I was reelected to serve as president of the Reference Committee of COICOM, an organization that gathers area Christian communicators together.

Additionally, I am a member of the Hispanic Commission of the National Association of Evangelicals (NAE) and a member of the International Committee of Reference for New Life 2000, as well as serve as Communications Director of the A.D. 2000 Committee for Latin America. I also serve on the Advisory Committee to the Ministry of Tourism of Israel.

Also, I have served as a member of the following International Offices committees: Administrative, Communications, Ministerial Services, Editorial Committee on Church History, Polity and Doctrine, General Properties, World Missions, Evangelism, as well as a member of the Presbytery Working Group and Assembly Task Force.

Respectfully submitted,

JOSE A. REYES, SR.

**REPORT OF ADMINISTRATIVE ASSISTANT/
HUMAN RESOURCES DIRECTOR/
GENERAL OFFICE AND PROPERTIES DIRECTOR**

I give honor to my Lord for giving me inspiration, good health, and motivational strength to fulfill the ministry assigned to me by the General Overseer.

As administrative assistant, I have worked very closely with the General Overseer in the broad-based global work of his office. In so doing, I had the pleasure to work closely with the state, regional, and national overseers, assisting them as needed. I have also directed the office of human resources, as well as general office manager and general properties director. I am pleased to report that each of my ministries was administrated within my given budget.

In civic affairs, I have represented the global church in numerous local, state, and national functions. I was pleased to lead the General Overseer's tour group to Israel to attend the 17th World Pentecostal Conference. We had 120 delegates in attendance to this world Pentecostal meeting.

I have served as chairman for the following International Offices committees: Assembly Task Force, General Properties, Communications, and Church of Prophecy Marker Association; also, I served as a member on the following International Offices committees: Administrative, World Missions, Ministerial Services, Editorial, Church Publishing, and General Trustees.

I wish to express my personal appreciation to my executive secretaries, Susan Duncan and Evelyn Gillum, for their commitment, dedication, and professionalism in carrying forward our administration of these ministries. This year's work has been a team effort, and I honor my secretaries for their work.

Respectfully submitted,

PERRY E. GILLUM

**REPORT OF ADMINISTRATIVE ASSISTANT AND
DIRECTOR OF MINISTERIAL SERVICES**

June 1, 1994 - May 31, 1996

The last 24 months have been very busy in the Lord's work. I made a total of 45 visits to 25 states and countries where I conducted or participated in 11 conferences, 15 harvest crusades, 11 state/national and/or ministers conventions, two men's retreats, and two seminars. During these activities, I preached and/or taught 183 times and witnessed 149 salvational and other Christian experiences.

Besides taking care of normal office duties, I helped with the supervision of the work in Trinidad, Tobago and Guyana for several months and assisted the General Overseer, as called upon. I served on eight boards and committees at our International Offices, in addition to being secretary/coordinator for the presbytery charged with making recommendations for the implementation of plural leadership in the church. The working group's efforts produced a 48-page report which was presented to the presbytery at this Assembly.

I am grateful to our Lord for His many mercies and grace, and to my good wife, Janice, for her dedication and devotion to our family. Office secretaries Cheryl Malone, Donna Summerlin, and Theresa Lee were an unspeakable blessing as they faithfully and diligently carried their respective loads in the areas of Administrative Assistant, Ministerial Services, and Church Benefit Association. Without them, the department could not have provided the good services our people enjoyed.

I would like to pay special tribute to Cheryl Malone who served at our International Offices for 32 years. For 14 of those years, I was blessed and honored to have her as my personal secretary. Her love and devotion for the brethren on the field were evident in everything she did, often risking her personal health to see that things got done. Her loyalty and dedication, her love for the people of God—in and out of the International Offices—are beyond question. She has now moved on to another occupation and is greatly missed. Her legacy of service will long endure.

I appreciate the kindness, helpfulness, and generosity of the General Overseer, Brother Billy Murray, and the love and care shown by my fellow laborers and their staffs. The overseers, pastors, and other workers were very kind to invite us to share in their work, and I appreciate their good cooperation and understanding in the work for which I was responsible. I am blessed to be in the service of the Lord with His wonderful people.

Respectfully submitted,

ADRIAN L. VARLACK, SR.

**REPORT OF THE ASSISTANT EDITOR/
SUNDAY SCHOOL LITERATURE EDITOR**

August 1, 1994-June 30, 1996

Reading from the psalm of David, we find these words: "I will bless the Lord at all times: his praise shall continually be in my mouth" (Psalm 34:1).

While it is proper for me to thank and praise the Lord for the privilege of serving as assistant editor of the *White Wing Messenger* and editor of the Sunday school literature, I would also like to thank the office personnel, who are the greater part of the publishing effort, for their dedication and help.

My other duties have been to serve on various International Offices committees, namely: Church Publishing, Church of Prophecy Marker Association, General Properties, White Wing Publishing Corporate Board, and Education, as well as General Trustee of the Church Holding Association.

I had the distinct privilege of attending state conventions in Tennessee, Mid-Atlantic Region, East Texas, and Indiana. Also, I attended the North American Evangelism Conferences. In addition, I served as supply pastor for churches in the surrounding area of Cleveland.

Respectfully submitted,

RICHARD E. DAVIS

**REPORT OF VOICE OF SALVATION
AND EVANGELISM DIRECTOR**

August 1, 1994-July 31, 1996

*"Then saith he unto his disciples, The harvest truly is plenteous,
but the labourers are few; Pray ye therefore the Lord of the harvest,
that he will send forth labourers into his harvest."*

Matthew 9:37, 38

During the past two years the evangelism and communications ministries of the church have been busy discovering and reaping a ripened harvest. "Sharing Jesus with the World" has been the stated desire of these ministries during this time of "Turning to the Harvest."

Voice of Salvation

The past two years have been a busy time in this ministry. Learning the television and radio ministry has been a personal challenge. We have also experienced several changes in this vital link to the world. The 30-minute and 15-minute radio programs were continued during this time and evaluated for their effectiveness. In early 1996 it was decided that the time had arrived for a change in the format of our radio ministry. After extensive research and discussion, it was felt that a new five-minute daily format would affect more people and serve as a better evangelistic tool than the weekly 30 and 15 minute program.

On June 1, 1996, a new five-minute radio program called "5 Minutes to Victory" was launched. Several major markets were targeted for initial airing and penetration. Present coverage includes 42 stations, including two short-wave stations covering all of Europe and Africa. "5 Minutes to Victory" is especially designed for local church sponsorship. The Voice of Salvation will be requesting local churches to sponsor the program in their communities.

The television ministry grew in the past two years in its scope of outreach until, in January 1996, a potential viewing audience of 122 million was being affected weekly. This was accomplished by adding satellite coverage on FamilyNet, a satellite that feeds more than 100 Christian stations, nationally, and on World Harvest Television Network.

In late 1995, the General Administrative Committee began a restructuring process that would radically affect the television ministry. Following much research and deliberation, the Administrative Committee decided to suspend the weekly television broadcast and look at other ways to use the television medium. This decision was partially predicated on anticipated future tithe fund restrictions and on the loss of income incurred at the Voice of Salvation during the transition of ministers in 1994. It is hoped that, as funds become available, television will again be used as a means of proclaiming Christ to the world.

Evangelism

With the direction of "Turning to the Harvest," Evangelism has been a busy place for the past two years. Much effort has been expended in attempting to see a resurgence of evangelistic outreach in the church. After many consultation meetings and lengthy prayer, several new thrusts have been initiated from this department:

The Harvest Team (a group of five evangelists) was commissioned and sent forth in September 1995. These evangelists are supported at a base level as well as by offerings received on the field. The first five members of the harvest team were Tobias Awasum, Michael Crocker, Bill Marion, Tony Russell, and Frankie Smith. Each of these laborers has been busily itinerating in crusade and revival work. A harvest team retreat was conducted for three days in December 1995. Records show that from October 1, 1995 to July 31, 1996, the team had the following results:

Crusades/Revivals conducted-126; Saved-3,817; Sanctified-158; Baptism of Holy Ghost-148. At the 1996 Assembly, Tony Russell left the team and two new members, Palma Hutchinson and Anthony Strickland, were added. I have also communicated regularly with other evangelists throughout the church.

Harvest Crusades—A new, more organized crusade effort was launched in 1996 with three initial crusades. These were held in Las Vegas, Nevada; Brecksville, Ohio; and in three African nations, Kenya, South Africa, and Cameroon. There were more than 900 people saved as a result of these three efforts. The Harvest Crusade thrust is projected to continue in the future and see expansion.

Evangelism Resources—Several new resources for evangelism have been developed during this time since last Assembly. "First Steps" is a video or audio study for new converts consisting of six lessons on basic Christian living. "New Beginnings" is a short study book for new Christians from the book of 1 John. "Spiritual Advisors Training Manual" is a course designed to train altar ministers and workers for crusade evangelism. A new harvest crusade follow-up piece was also developed.

Evangelism Conferences—The Evangelism Committee and department assisted the General Overseer's office in scheduling and conducting four evangelism conferences across North America in 1995. The purpose of these conferences was to inspire leadership in reaching the harvest in their communities. Each conference contained a combination of small groups, break-outs and general sessions. Tulsa, Oklahoma; Philadelphia, Pennsylvania; Sacramento, California; and Fort Mill, South Carolina were the sites for these endeavors. Over 2,500 people were ministered to during these special gatherings. In preparation for the conferences, meetings were held in each region with overseers and key leadership. From these meetings, four areas of emphasis for evangelism in North America were developed. These areas are *Planting New Local Churches*, *Overcoming Barriers to Local Church Growth*, *Penetrating our Multi-Ethnic, Multi-Cultural Society*, and *Encouraging the Ministry of the Evangelist*.

Evangelism Committee—I served as chairman of the Evangelism Committee. This committee was asked to oversee the distribution of \$750,000 of the \$1,000,000 "Turning to the Harvest" allocation by the Administrative Committee. The fund created for this purpose was designated as the Direct Harvesting Fund. Following this report is a financial report of the allocation of these funds through May 31, 1996. Also serving on the Evangelism Committee were H.E. Cardin, Antonios Charalambou, Randy Howard, Jose A. Reyes, Sr., Adrian L. Varlack, Sr., O.E. Williams, and Billy D. Murray, General Overseer, ex-officio member. We are grateful for the fruit God has given us throughout the church in these last two years. The emphasis on becoming a church that reaches the lost must continue.

Personal Ministry

During the last two years, I personally have been very busy ministering on the *Voice of Salvation* programs and in crusades, conferences, etc. I have ministered weekly on the *Voice of Salvation* radio and television program. The following is a numerical summary of ministry activity beyond the regular Voice of Salvation ministry:

Sermons preached	294
Saved	1,004
Sanctified	130
Baptism of Holy Ghost	208

I served on the Ministerial Services Committee, and as secretary of the Communications Committee. I traveled to several professional conferences to represent the church and our work. Our office also produced a quarterly newsletter called "V.O.I.C.E."—Victorious Outreach in Communications and Evangelism, as well as submitting regular articles to the *White Wing Messenger* for publication.

Special thanks must be given to my family, those who have labored on staff for these ministries, the special volunteers, and to our PrayerForce, a group of over 100 intercessors. Most of all, I give thanks and glory to God for all of His blessings and for allowing me to participate in His ripened harvest.

Respectfully submitted,

WILLIAM M. WILSON

**REPORT OF
DIRECT HARVESTING FUND
August 1, 1994-May 31, 1996**

Receipts

Beginning balance	\$ 750,000.00
Donations	6,417.55
Interest earned	8,660.47
Miscellaneous	375.00
Return on airfare	1,177.95
Receipts from NACOE	<u>36,115.23</u>
Total Receipts	\$ 802,746.20

Disbursements

NACOE expenses	\$ 60,069.50
Transfer to Harvest Team fund*	200,000.00
Harvesting Laborers**	147,550.00
City-wide Crusades	11,293.76
Inner-city Ministries	550.00
International Harvest Allotments (see attached list)	<u>227,835.00</u>
Total Disbursements	\$ 647,298.26
Fund Balance May 31, 1996	\$ 155,447.94

* Per Evangelism Committee action.

** Funds dispersed to Ron Hamm, Ron Scotton, Barney Trogdon, and Hispanic work in the Midwest Region, and new field work in the Mid-Atlantic Region and Pennsylvania.

International Harvest Allotments List

August 1, 1994-May 31, 1996

Argentina	Haiti	Sierra Leone
Australia	Indonesia	South Africa Area A
Barbados	Ivory Coast	South Africa Area B
Botswana	Kenya	Swaziland
Brazil	Jamaica	Tanzania
Canada-Western	Malaysia	Thailand
Cameroon	Malta	Turks and Caicos Islands
Columbia	Nicaragua	Uganda
Costa Rica	Nigeria	Uruguay
Ecuador	Panama	United Kingdom
El Salvador	Peru	Zaire
Guatemala	Puerto Rico	Zimbabwe

REPORT OF MISSION REPRESENTATIVE TO AFRICA
Assembly Year 1995-1996

Once again, I thank the Lord for allowing me the privilege to serve the people of Africa. My work this past year was very rewarding as I have helped in reaping many souls into the kingdom of our Lord. I recognize the work that various local workers have done, which has enabled me to carry out my responsibilities.

I have visited several countries this past year, served as a teacher in the Zaire Leadership School, moderated two national conventions, and attended the funeral of the late Enoch D'Lamini, overseer to Swaziland. I have communicated with each national overseer by our quarterly newsletter, *Continuing Dialogue*.

Sermons preached	59
Churches organized	1
Added to the church	44
Bible studies	6
Experiences	59

Respectfully submitted,

SHERMAN O. ALLEN

REPORT OF MISSION REPRESENTATIVE
TO ASIA, AUSTRALIA, AND OCEANIA

July 9, 1996

Much has transpired within the region of Asia, Australia, and Oceania since the last General Assembly. This has been a period of rapid growth in several nations in the area. New national overseers have been installed in Korea and Pakistan (Chul Jea Rhee and Munawar S. Khan, respectively).

India has accepted the challenge from the General Overseer to double its church membership by the year 2000. Over 7,000 members in 36 new churches were reported by national overseer, Bishop D. Joseph. Most of these were new converts.

In two years' time, the local church in Seoul, Korea, has grown nearly 200 percent. A church building was purchased for over one million dollars—without any outside assistance. Twenty-eight driving schools have been opened with over half of them serving as satellite churches.

The Australia/Oceania region has seen a membership increase of over 400 percent during the tenure of overseer Richard Guy.

Despite attempts to divide the church from outside the nation, the Philippines' national overseer, Roger Justiniano, reported eight new churches established within the past year.

Similar church growth patterns have emerged in other nations, reporting great revivals that have pushed up the memberships.

The national overseers have been challenged to consider neighboring nations as their priority mission fields beyond their own borders. Mission journeys have been made into several new nations, with plans to enter Sri Lanka, Nepal, Nyanman, Taiwan, Vietnam, Cambodia, Laos, and China; however, many nations still do not permit traditional, open missionary activities. A framework of parachurch ministry outreach is already being developed to allow travel and prudent contacts with indigenous ministries in the closed nations. Some details of the parachurch ministries cannot be publicly disclosed in order to protect the ministries under those repressive governments.

The entire region of Asia, Australia, and Oceania has heartily accepted the challenge to seek the Lord of the harvest in order to double the church membership by the year 2000. All glory goes to God who gives the increase.

Respectfully submitted,

DANIEL J. CORBETT

REPORT OF MISSION REPRESENTATIVE TO THE CARIBBEAN

July 1, 1994 - June 30, 1996

"The works of the Lord are great, sought out of all them that have pleasure therein" (Psalm 111:2).

Thanks be to God for the opportunity to serve the Lord and His church again in this capacity during the past two years. By His mercies and grace, much has been accomplished in the work of the harvest, and untold blessings received, which cannot be numbered.

Besides my duties as overseer of the countries of Jamaica and Cayman Islands, and the oversight of the work in Guyana, Trinidad and Tobago for one year, the Lord enabled me to visit the following countries in the region: Bahamas (3 times), Barbados (3 times), St. Lucia (1 time), Antigua (2 times), Montserrat (1 time), Guyana (2 times), Trinidad (4 times), St. Thomas (3 times), and Puerto Rico (1 time).

I attended five conventions, namely, Bahamas, Dominican Republic, Guyana, Trinidad, and Virgin Islands. In addition, I prepared and moderated two national conventions—Jamaica and Trinidad. I also visited with Overseers Amos Carty and R. Morales, concerning the hurricane disasters in St. Thomas and Puerto Rico. We were able to assist with relief work in shipping materials to some of the islands. Also, we communicated with Overseer Franklyn Williams of the Turks and Caicos Islands, who also suffered hurricane flooding in his area.

We were blessed by the assistance from the Center for Biblical Leadership [CBL] (at International Headquarters) and instructors from Jamaica, in implementing a CBL program in Guyana, and in securing a new tent for crusades in Trinidad.

I visited and gave assistance to the construction of a church building in St. Lucia, and supervised the building of a new dormitory for youth camp in the Bahamas. Also, I was able to secure land for a youth campsite, two new tents for crusades in Jamaica, as well as land in Cayman for a building.

I also visited the saints in the islands of Montserrat and Leeward, who were affected by several volcano eruptions. Also, assistance was given for the repair work on the orphanage buildings in Haiti.

Sermons preached	152
Saved	73
Sanctified	35
Baptized with Holy Ghost	25
Added to church	29

I give thanks unto the Lord for all the accomplishments, and special thanks to our General Overseer, World Mission Department, International Office personnel, each overseer in the region, Caribbean office secretary, and all others who have helped in this great work of the harvest. God bless you all.

Respectfully submitted,

ARTHUR C. MOSS

**REPORT OF MISSION REPRESENTATIVE
TO EUROPE AND THE MIDDLE EAST**

July 19, 1996

Solid evidence of divine activity has been realized in Europe and the Middle East since the last General Assembly. The Church of God of Prophecy has been established in six countries which previously did not have the church's presence. A Pentecostal Bible College, operated by the Church of God of Prophecy, has just completed its first semester. Several Bible and literature placement projects, into restricted countries, have been successfully executed; also, two mission prayer treks and one Bible distribution project were conducted.

It does not seem beyond the mark to claim general, consistent growth within the churches across Europe and the Middle East.

European overseers and workers also conducted many weeks of mission emphasis seminars in America and Canada with excellent results. A major building project was undertaken in Bulgaria which was financed by the generosity of several American churches and the Servants Group. Inroads into a few Islamic countries were also accomplished.

Respectfully submitted,

CHRIS STATHIS

**REPORT OF MISSION REPRESENTATIVE
TO MEXICO AND CENTRAL AMERICA**

July 1, 1994 - June 30, 1996

Sermons preached	39	Saved	72
Sanctified	0	Received Holy Ghost	0
Added to the church	12	Homes visited	27
Nations visited	8	States visited	1
Churches visited	40	Conventions attended	4

I wish to express my appreciation to the Lord and Savior for giving me strength and help through all of these years of work for Him. Also, I wish to express my appreciation to the International Office personnel and national overseers in Latin America for their prayers for my family and me. Special thanks to the General Overseer and world missions director and families. May God marvelously bless you all!

Respectfully submitted,

FELIX SANTIAGO G.

**REPORT OF THE INTERNATIONAL DIRECTOR FOR
YOUTH, CHILDREN'S AND SUNDAY SCHOOL MINISTRIES**

August 1, 1994 to May 31, 1996

The harvest! Children and young people are the ripest, most ready harvest. Of all who become Christian, 85 percent become Christian between the ages of 4-11. If people do not find the Lord by the age of 18, 85 percent never will.

Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). Young people are ready, but they are not waiting.

We need to be angry at the enemy for what he is doing each day.

In the last 24 hours . . .

2,989 children/young people stood and watched their parents divorce.

2,556 children were greeted by a single parent (2,795 were conceived).

3,288 children/young people ran away from home.

7,742 young people became sexually active.

6 children/young people (mainly because of pain) committed suicide.

Young people are not waiting, but are ready for the harvest.

I am thankful for those who are investing their lives in working with youth, children and Christian education in general. I want to express appreciation for the faithful service of the Youth, Children's Ministries and Sunday School Department Personnel: Kim Cardin, Dawn Connell, DeWayne Hamby, Kathy Creasy, and Kim McKay.

God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister" (Hebrews 6:10).

We have edited and published the following materials:

Periodicals

Sunday School Information—a four- to sixteen-page quarterly newsletter for Sunday school ministry giving helpful information to expand the Sunday school department.

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 the *Victory* magazine with their youth.

Servant Update—a bi-monthly 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

Prayer Federation Daily Log (English, Spanish and French)

Prayer Federation Captain Log (English and Spanish)

Reprinted *Encounter* No. 5 (English)

Reprinted *99 Mighty Five Fun Time Ideas* (English)

40 Ways You Can Reap A Harvest For Children

Revised the *Youth Ministry Handbook*

Materials:

Prepared articles and promotions monthly for the *White Wing Messenger*

Prayer Federation Promotional Materials

Camp Lessons—a series of four lessons were published for the 1995-96 summer camps.

International Youth Camp Yearbook 1995

International Youth Camp Staff Manual 1995

International Youth Camp Materials for 1995

International Youth Camp Yearbook 1996

International Youth Camp Staff Manual 1996

International Youth Camp Materials for 1996

Children's Day Materials—*Kids Can! 1995* and *Who Will Tell The Children 1996*
Vision for the Harvest and Kids Can Notebook Materials—to be used in the youth and children's conference.

Resource packet designed to assist local churches in reaping and equipping the harvest for children—Theme "Children . . . A Ready Harvest"

Prayer Calendar—"Advocate for Children"

Strategies for Reaping a Harvest of Children

Provided information on various resources available for children's ministers: Children's Ministries Resource List, Audio-video Training Resource List, Children's Ministers Conference List, Mission Materials for Children's Ministry, Club Ministry Resource List, Worship Curriculum Resources, Training Curriculum Resources.

Training and Promotional

Equipped to Harvest Children's Ministry Workshops: Developed, promoted and conducted regional workshops in Mississippi, Eastern Canada, Oregon and Kentucky. Assisted Overseer Eugene Weakley in developing and promoting a regional workshop in Tennessee. More than 350 children's ministers and pastors participated in these EQUIPPED TO HARVEST Children's Ministry Workshops. Workshop leaders who participated include: Galen and Peggy Bell, Beverly Goforth-Brooks, Shirley Carter, Kathryn H. Creasy, Ronnie and Cindy Hendricks, L.V. Jones, Jr., Richard and Joan Lang, Loudonna Mahan, Joyce Phillips, Barbara Riggs, and Angela Vanni.

Excellence in Ministry Certification Program: Continued updating materials and promoting this certification program for children's ministers.

Electronic Media:

(All at 3 1/2" HD IBM formatted, with 1.4 megs capacity.)

Electronic Guidepost—a compilation of youth camps' best materials from various states and nations.

Youth Conference on a Disk—material from the youth conferences: messages, classes (hand-outs), overheads, songs, and more.

Victory Sampler—some of the best articles, art and more from our *Victory Magazine* for the purpose of boosting *Victory* in the respective area.

Events

We have planned and organized the following events for 1994-1996:

International Youth Camps (1994 & 1995) were conducted at the Ponderosa Conference Center in Larkspur, Colorado. The theme for 1994 was "Ready to Harvest" with 172 campers and staff attending, and the theme for 1995 was "Vision For the Harvest" with 189 campers and staff attending. These camps were used for training to minister to youth and children as a primary focus.

Youth Mission Teams—(1995) ministered in Spain and the Morocco area with 10 teamsmen. In Spain, they distributed 2,000 packets, 11,000 books, more than 100 Arabic Bibles, somewhere around 5,000 other Arabic Spanish books, and at least that many tracts. This means that as many as 12,000 to 15,000 people received literature in a language they could read immediately. In Morocco they visited six cities and other villages, including "gateway cities." This was a week of strategic prayer efforts for the work in Morocco and North Africa. They prayed as many as five and six hours a day in hot places amid the pressures of the surroundings. The intention of the prayer trek was to promote and engage in spiritual prayers, effectively putting some effort behind our preached belief that prayer is the key to purposeful mission. The team was thankful for many different people, organizations, and denominations in helping them to accomplish their task.

During 1996, ten ministered in Polynesia on the islands of Figi and Western Samoa. The team had prayer meetings in the villages and they ministered on a one-on-one basis. A children's crusade was conducted during the day and evangelistic services were held at night. The Lord blessed in a special way during this time.

Kids Can, which is a day of ministry through worship and instruction to children (ages 6-11), was provided at the European, General, and Regional Youth Conferences.

Youth Conferences—In 1994, the Euro-Harvest weekend conference was held in Greece. In 1995, the General Youth Conference was held in South Carolina. In 1996, there were three regional youth conferences: the Midwest region was held in Oklahoma; the northeast region was held in Pennsylvania; the west coast region in California; and the southeast region in South Carolina. The records show approximately 4,500 youth and youth workers were ministered to during these exciting weekends. This makes our tenth year conducting the youth conferences. The first one was held in Chattanooga, Tennessee, with 900 in attendance. We thank the Lord for the growth and His blessings upon these conferences and what is being accomplished.

Assembly Activities—We had the following activities during the 1994 and 1996 Assemblies. In 1996, we had the Tomlinson College Reunion with 500 plus attending; Lee College welcome party for Church of God of Prophecy students who were attending Lee College, approximately 50 attended; Cece Winans Concert with approximately 2300 people attending; Kentucky Kingdom Fair (1994 and 1996) with approximately 1500 participating. An Assembly brunch was given for state/national youth, children and Sunday school directors with approximately 200 attending.

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 continued to serve as our International Children's Ministries Coordinator. She has taught workshops at the European, General, and Regional Youth Conferences (Midwest, Northeast, West Coast and Southeast); International Youth Camps; Midwest and Northeast Evangelism Conferences; Regional Ladies Retreats in Niagara, Canada and Atlantic Northeast; and in the states of Virginia, Pennsylvania, and Illinois. She has attended the Operation Explosion Training Conference and Charisma Life Children's Ministry Conference with some regional directors. She has ministered in local churches, state conventions, state camps, and leadership conferences concerning children's ministries in the states of California (Spanish), Mississippi, Kentucky, Washington, Tennessee, Illinois, Oklahoma, as well as the nations of Canada and Russia. During the 1996 General Assembly, she developed and directed ministry activities for 444 children (ages 4-11). Fifty children were saved, twelve sanctified and twenty-two were filled with the Holy Ghost. Sister Creasy is to be commended for the excellence and diligence with which she is ministering to the children and children's workers for the church.

SUNDAY SCHOOL REPORT

"Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God" (Matthew 22:29).

Knowing the Word and Spirit of the Lord will not only keep individuals in the right direction but will keep us from error.

The Sunday school ministry at the International Office functioned in conjunction with the youth and children's ministries department. The primary focus was to serve as a resource base and assist in training teachers. Promotion of the Sunday school ministry included teaching, correspondence, consultation, writing, and ministry development. Emphasis was given to helping our Sunday school ministries find resources in the vast pool of Sunday school materials and conferences available today.

The *Teachers Certificate* consists of reading the *Foundations* Course (offered by Center For Biblical Leadership), reading *The 7 Laws of the Learner*, by Bruce Wilkinson, and taking an

elective from ETA (Evangelical Training Association which can be ordered through the White Wing Publishing House).

The *Teachers Certificate* is an on going process which is updated every two years by reading the suggested materials. A seal will be given for each renewal period.

Personal Ministry:

I served on the Church Publishing Committee, the Communications Committee, the Education Committee, and secretary to the Youth Mission Board.

I spoke (preached and taught) in these following areas: Georgia, Tennessee, South Carolina, Greece, Moscow (in the former U.S.S.R.), Missouri, Ohio, North Dakota, Wyoming, Arizona, Dominican Republic, Iowa, Mississippi, Louisiana, Oklahoma, Arkansas, Michigan, Egypt, Cyprus, Western Canada, Alabama, Pennsylvania, Oregon, Germany, Southern California, Alaska, Virginia, and Indiana. These comprised youth conventions, state convention, and training sessions. I participated in other church-related functions: speaking to Senior Saints, upper room, World Harvest Institute, and Evangelism Conference. I also taught in the MACEA (Mid-Atlantic Christian Education Association) and participated in Washington For Jesus and Promise Keepers. I was elected as an executive board member of the Denominational Executives for Christian Education.

The following is a numerical summary of my ministerial activity for this time period:

Sermons preached	173
Saved	219
Sanctified	28
Baptized with the Holy Ghost	26

I am thankful for the opportunity to work with some of the greatest people in the world. My family has been a great encouragement to me. I am thankful for my wife and children and for their love and support.

I am thankful to God for His grace that abounds freely. As I have traveled, I have found hungry hearts full of zeal and who are trusting God for provision.

This report is submitted on behalf of our office staff, state/national workers, the local youth, children's ministries, and Sunday school workers. I am excited about what God is doing and what He is about to do.

To God be the glory.

Respectfully submitted,

H. E. CARDIN

REPORT OF THE INTERNATIONAL DIRECTOR FOR WOMEN'S MINISTRIES, PASTORAL CARE, AND CHURCH OF GOD OF PROPHECY ASSOCIATION

July 1, 1994 - June 30, 1996

The events of the past two years of ministry have been challenging and rewarding. I thank God for His sufficient grace, my family for their love and support, and the International Offices staff for their support and encouragement.

In an effort to use this office more effectively as a resource center, much of the work has been done in a cooperative manner. In addition to handling the day-to-day correspondence to and from the state/national ministry 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 for monthly inclusion in the *White Wing Messenger* to update and promote min-

istry ideas and plans; communicated bi-monthly with state/national overseers; instituted a yearly pastor's mailing; and continued a weekly prayer ministry specifically for our workers on the field.

It was my privilege to travel extensively in the past two years to increase awareness on the field for these unique ministries. These opportunities included attending and fellowshiping in International Youth Camps in Colorado; state youth camps in Tennessee; mission rallies in Florida, Georgia, and Tennessee; regional youth conferences in California, Oklahoma and Greece, and an international youth conference in South Carolina; evangelism conferences in Oklahoma, Pennsylvania, and South Carolina; the North American leadership conference in Cleveland, Tennessee; a youth retreat in Virginia; rallies and services in Chile, Costa Rica, Ecuador, Korea, India, and Malaysia; national conventions in Bahamas, Colombia, Cuba, Egypt, Greece, Honduras, and Peru; leadership meetings in North Carolina, Chile, Colombia, Ecuador, Honduras, and Peru; state conventions in North Carolina and Ohio; and, state/national ministers' conventions in West Virginia and India.

Women's Ministries—I thank God for the opportunity to participate in this ministry. It is exciting to be part of a church that 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 and recognition for the ministry they provide on a local and personal level.

Possibly, our greatest opportunity for personal ministry to women in the past two years has been through regional and international retreats. Retreat venues included California, Colorado, Florida, Kentucky, New Jersey, Oklahoma, Oregon, South Carolina, Wyoming, Bulgaria, Canada (East and West), Chile, Ecuador, England, Romania, and the Ukraine. 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. Special thanks to those who support this ministry: staff members (some who sacrifice days from employment to serve); hotel personnel who 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 her/his labor.

In addition to regional ladies retreats, I was blessed to conduct women's meetings in India, Malta, Malaysia, Portugal and Spain. I was invited to speak at state and national ladies retreats in Mississippi, Costa Rica, Cyprus, and Guatemala. I was especially blessed to minister in local church Women's Ministries services in two churches in Tennessee.

Specialized trilingual (English, French and Spanish) printing for Women's Ministries include: ladies retreat programs and devotional booklets; *Point of Contact / Woman to Woman* (a newly established communication newsletter for wives of state/national overseers); and various resource booklets and flyers. Additionally, retreat programs were printed in Russian and Greek.

It has been my privilege to be involved in and promote the Helping Hand 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. We have also regularly used *The White Wing Messenger* for this purpose. In the past two years the Helping Hand Ministry was instrumental in relaying over \$200,000 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 Janet Hill (coordinator in 1996) and all the volunteers who make this huge job more manageable and serviceable.

Additionally, Women's Ministries sponsors a mission encounter and a mission breakfast to increase mission awareness among Assembly delegates. This year's encounter provided a special treat as national overseers/workers were personally involved in the effort and supplied native

artifacts for souvenir purchase to Assembly delegates. Special thanks to Carolyn Erwin (coordinator in 1996) and all of the volunteers who willingly work so hard to make these efforts successful. This year's breakfast was the usual success with the participation of the national wives and female mission workers (as well as some of the male missionaries) hosting and testifying of the miraculous works of harvest ministry in their areas of the world. A special presentation this year, "These Are The Women We Come From," included a pictorial review of great women of faith from our history. Once again, special thanks to Jeanette Rollins (coordinator in 1996) and all of the volunteers that made this event a morning to remember.

Pastoral Care—In the past two years we have continued 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 cooperation with Center For Biblical Leadership, we have developed a new Training Track resource and development program which will be presented some time after Assembly. Further, I traveled to and taught small-group ministry at the evangelism conferences in Tulsa, Oklahoma; Philadelphia, Pennsylvania; and Fort Mill, South Carolina.

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: Bakersfield, California, Orlando (Kirkman Road) Florida;* Hickory Flats, Georgia; Columbus and Union Grove, Mississippi; Fayetteville, North Carolina;* Bismarck, North Dakota;* Roanoke (Northview) Virginia;* Sheridan, Wyoming; Nicosia, Cyprus; Athens and Glyfada, Greece; Seoul, Korea; Kuala Lumpur and Port Dickson, Malaysia; Malta; Rajamundry, India; and Kiev and Krasnoarmensk, Ukraine. I have also been blessed to participate in the small-group ministry at my local church—Peerless Road, Cleveland.

Again, 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 and encouragement received from these workers.

Church of Prophecy Marker Association (CPMA)—It has been my blessing to participate in this unique ministry in the Church of God of Prophecy. I am very thankful for the patience and cooperation of the state and national CPMA leadership. It has been a challenging time of transition in an effort to develop resources, 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 continue to be amazed at the amount of mail we receive from outside sources, as well as many personal testimonies, giving accounts of salvation and blessings during their visits. It has also been my great pleasure to be involved in on-site ministry on several occasions. I also had the opportunity to visit Fields of the Wood to celebrate the annual Christmas festivities, the anniversaries of the first Assembly, the annual Easter pageants, and the church's anniversary celebrations. Participation was good in each of these programs, with several hundred attending many of these events.

We have continued to participate and support follow-up ministry at the park. Currently a personal greeting is sent to those who visit.

Special thanks go to Wade and Dale Phillips for their inspiration and creativity in new ministry opportunities. Under Brother Phillip's leadership the park now supports a spectacular Christmas extravaganza and ongoing local ministry. Commendations go to the Phillips and park employees for their work in the area of grounds upkeep and bookstore ministry.

The Mission Marker ministry 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. Over \$16,000 was contributed and dispersed this year for mission markers. Thank you for your giving.

Finally, I would like to especially express thanks to the great office staff that worked during the past two years, Jeanette Rollins, Gloria Pharr, Lisa Skinner, and John Payne. Their expertise, prayers, love and support have been a true blessing for me personally, and a great blessing to these ministries. Most importantly, 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	187
Saved	251
Sanctified	55
Filled with the Holy Ghost	162
States Visited	20
Nations Visited	23

Respectfully submitted,

CATHY PAYNE

CENTER FOR BIBLICAL LEADERSHIP

July 1994- June 1996

Two very important education initiatives came to fruition during the month of April 1996. The first was the **Latin American Harvest Seminary**, a two-year training project in response to the harvest challenge in Central and South America and Spanish-speaking areas of the Caribbean. This was the culmination of 18 months of planning and preparation which included the addition of two Hispanic brothers to the Center For Biblical Leadership (CBL) faculty. These men were previously under appointment as overseers, but agreed to join CBL to serve as the directors and core instructors for the project.

The Dominican Republic, a beautiful, sun-rich spot in the Caribbean, was chosen as the setting for the school. We were privileged to officially open this historic initiative in one of the sessions of the national convention. General Overseer Billy Murray was the featured speaker of the session, and he was able to meet the participants firsthand. A total of 40 participants have completed the first three-months phase of the project. The next phase will focus specifically on the developmental needs of the pastors who completed phase one.

"Leadership is everybody's business, and the leadership challenge is everybody's challenge," is a statement that captured the essence of our second initiative, which is known as **Leadership Development Institute (LDI)**. For the first time in four years, we were offering a variety of practical training and learning opportunities, designed for leaders and members who were able to participate in the full-time course which ran from Monday to Friday. Approaching 200 very enthusiastic men and women attended the three week session on the Center for Biblical Leadership campus in Cleveland, Tennessee. It is anticipated that LDI will become one way to help facilitate general leadership training in the church worldwide. It is recognized that this training will be most effective as a supplement to an ongoing educational program.

Another milestone was reached with the start and completion of the first **World Harvest Institute (WHI)** program. For nine months, a specially selected group of 21 individuals lived, studied, and prayed together, as they sought the will of the Lord and prepared to work with Him in the harvest field. It was an exciting time, and a truly wonderful experience to watch the development and spiritual growth of this diverse group of individuals. From ministering to Muslims (Kurds) in the former Soviet Union, to operating a puppet trailer in North Carolina, you will find WHI participants witnessing and winning souls for Christ.

The statistical summary of ministry activities provides an overview of the range and level of activities for this ministry. What cannot be reported statistically is the role and influence which we believe was exerted in meetings with the leadership of other organizations and church groups. This includes serving as an executive member of the Pentecostal/Charismatic Churches

of North America, and as a steering committee member for the International Consultation on World Evangelization. In this context, we were privileged to present a significant paper to the more than 7,000 Pentecostal and Charismatic participants who attended the Orlando '95 "From Generation to Generation" conference. To God be the glory!

Seminars/Conferences

Number conducted	73
Total number attending.....	12,046
Total number teaching hours by CBL faculty	850
Total number support hours by CBL faculty.....	1,463

Instructors Intensives

Number conducted	3
Total number attending.....	309
Number teaching hours	225
Number support hours.....	250

Conventions

Conventions attended	11
Number in attendance	5,773
Number teaching hours	268
Number support hours.....	78

Other Information

Countries visited	19
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Totals for combined staff activities (6 staff members)

Total CBL activities conducted.....	87
Total in attendance at CBL activities	18,128
Total teaching hours	1,343
Total support hours	1,791

REPORT OF THE WORLD LANGUAGE DEPARTMENT

June 1, 1994 - May 31, 1996

Activities Report

Brazil, Portuguese: 12 letters, 4 semiannual *Eternal Light* quarterlies, 4 semiannual *Bible Orbit* quarterlies, and 4 semiannual *Still Small Voice* quarterlies

Egypt, Arabia: 12 *White Wing Messengers*, 8 *Eternal Light* quarterlies, and 8 sets *Still Small Voice*

English: 631 letters

French: 281 letters, 97 pieces of church administration literature, 2 books, 3 booklets, 2 tracts, 8 *Eternal Light* quarterlies, 8 *Bible Orbit* quarterlies, 8 sets *Still Small Voice*, and 12 *White Wing Messengers*

Greece, Greek: 12 *White Wing Messengers*, 8 *Eternal Light* quarterlies, 8 sets *Still Small Voice*

India, Telugu: 12 *White Wing Messengers*, 8 *Eternal Light* quarterlies, 8 *Bible Orbit* quarterlies, 8 sets *Still Small Voice*, and 2 tracts. **Malayalam:** 8 *Eternal Light* quarterlies and 8 sets *Still Small Voice*

Indonesia, Indonesian: 12 *White Wing Messengers*, 8 *Eternal Light* quarterlies, 8 *Bible Orbit* quarterlies, 8 sets of *Still Small Voice*, and 2 tracts

Kenya, Swahili: 1 letter

Philippines, Cebuano: 8 *Eternal Light* quarterlies, 8 sets *Still Small Voice*. **Ilocano:** 8 *Eternal Light* quarterlies, 8 sets *Still Small Voice*. **Tagalog:** 8 *Eternal Light* quarterlies, and 8 sets *Still Small Voice*

Russia, Russian: 2 tracts

South Africa, Afrikaans: 8 *Eternal Light* quarterlies, 8 *Bible Orbit* quarterlies, 8 sets *Still Small Voice*, church administration literature, and 3 tracts. **Zulu:** *White Wing Messengers*, 4 *Eternal Light* quarterlies, and 8 sets *Still Small Voice*.

Spanish: 2,908 letters, 228 pieces of church administration literature, 11 books, 14 booklets, 3 brochures, 1 introductory guide, 2 tracts, 8 *Eternal Light* quarterlies, 8 *Adult Commentaries*, 8 *Bible Orbit* quarterlies, 8 sets of *Still Small Voice*, 8 *Little People's* manuals, and 24 *White Wing Messengers*

Thailand, Thai: 8 *Eternal Light* quarterlies and 8 sets of *Still Small Voice*

Ukrain, Ukrainian: 1 book

Zaire, Tshiluba: 2 tracts. **Lingala:** 2 tracts

Zimbabwe, Shona: 8 *Eternal Light* quarterlies, 8 *Bible Orbits*, 8 sets of *Still Small Voice*, and 2 tracts

Respectfully submitted,

JOHN PACE

**REPORT OF THE WORLD MISSION DIRECTOR
August 1, 1994 - July 31, 1996**

"Oh give thanks unto the Lord for he is good" (Psalms 107:1). Testimonies report that in Africa the congregation traditionally responds, "All the time." That is my praise and testimony for the two-year period of this report.

During these years I made 40 trips visiting and ministering in the nations, eight trips into states, preaching or teaching 141 times, with 41 conversions recorded, six receiving sanctification, and 33 baptized in the Holy Spirit. I was privileged to teach in Leadership Development Institute, attend the four North American evangelism conferences, work in two youth conferences, and actively participate as a member of four committees in the International Offices.

I gave supervision to the World Mission office in developing and launching the Harvest Partner ministry and the One Child Fund ministry. Also, we produced materials for the regular mission drives in October and March, regular pieces of mission interest for the *White Wing Messenger*, and corresponded with the national overseers monthly.

I owe a debt of gratitude to the capable staff God has brought to support this ministry: Joy Thornton, executive secretary, Margie Lawrence, support staff, and Savvas Papaicovou, Harvest Partner Coordinator. The mission representatives have played a vital role in our work, and the dedicated national overseers bring solid leadership to the people of each nation. The personal support of my wife, Bess, and children has been immeasurable.

Included here is the statistical report for the nations:

Country	Members	Churches	S.S.	WM	Youth	DPC	Ministers
Argentina	1,479	36	29	29	28	30	27
Australia/Oceania	449	15	12	5	8	4	19
Bahamas	3,357	53	53	43	50	51	154
Belgium.....	43	1	1	1	1	1	
Belze.....	251	10	15	10	9	9	3
Byelorussia	(with Russia/Ukraine statistics)						
Benin.....	906	12	30	12	42	10	1
Bermuda	43	1	1	1		1	6
Bolivia	3,929	127	164	135	120	98	40
Botswana	380	6	6	4	4	4	8
Brazil.....	1,892	59	78	55	55	57	46

Country	Members	Churches	S.S.	WM	Youth	DPC	Ministers
Bulgaria	198	2					1
Burkina Faso	66	2	5	2	2	2	1
Cameroon.....	560	14	10	10	8	12	3
Canada/East	2,912	24	24	24	24	4	94
Canada/West.....	402	16	15	12	8	12	37
Chile	1,331	32	18	29	31	32	16
Colombia	439	8	20	13	13	12	9
Costa Rica	1,342	27	55	50	50	25	16
Cuba	210	8	9	8	8	8	3
Cyprus/Israel	357	4	2	1	2	2	13
Dominican Republic	18,716	230	317	230	230	230	175
Ecuador	408	9	15	12	15	9	4
Egypt.....	951	17	48	16	16	17	
El Salvador	3,740	87	69	80	72	73	38
England.....	4,565	84	84	80	82	84	264
Ethopia.....	258	9					
Fiji	(with Australia statistics)						
Finland.....	18	2		2		2	2
France	138	2	2	2	2	2	2
Germany/ Holland.....	37	1	1	1	1	1	3
Ghana.....	408	8	8	8	8	8	
Greece	206	9	7	7	11	5	16
Guatemala	10,137	229	323	250	270	250	110
Haiti	20,927	236	236	200	150	170	155
Honduras	8,714	179	179	179	174	160	109
India	30,132	300	196	260	180	196	123
Indonesia.....	11,082	193	386	115	175	112	21
Italy.....	7	1					1
Ivory Coast.....	900	24	26	20	24	24	13
Jamaica/ Cayman Is.....	23,177	286	306	272	268	286	398
Japan.....	25	2	2	1	1	1	4
Kazakhstan.....	(with Russia/Ukraine statistics)						
Kenya	5,054	115	110	145	126	110	26
Korea.....	323	1	4	8	25	9	5
Leeward /Virgin Island/French West Indies/ Surinam/ /Netherlands Antilles.....	3,350	58			58		100
Liberia.....	120	2	2	2	2	2	
Malawi	6,736	48			40	42	22
Malaysia/ Singapore	228	4	2	2	2	3	
Malta	7	1					
Mexico	15,259	329	320	320	320	315	161
Mozambique.....	5,056	38	20	34	40	14	12
New Zealand.....	(with Australia statistics)						
Nicaragua	14,902	253	253	253	198	253	96
Nigeria	2,420	15	28	17		17	7

Country	Members	Churches	S.S.	WM	Youth	DPC	Ministers
Pakistan.....	259	5	5	5	5	5	5
Panama.....	1,255	44	44	44	45	44	35
Paraguay.....	561	19	19	19	19	19	23
Peru.....	10,524	279			279	270	63
Philippines.....	933	32	32	30	20	32	19
Portugal.....	44	2	2	2	2	2	1
Puerto Rico.....	1,036	24	31	22	22	20	50
Russia/Ukraine/ Baltic States	1,632	27	28		9	23	2
Rwanda.....	470	6	6	4	5	4	4
Samoa.....	(with Australia statistics)						
Sierra Leone.....	946	9	10	8	7	9	6
South Africa/ A (Mawela).....	2,426	23					25
South Africa/ B (Botha).....	17,166	110	96	91	90	90	110
South Africa/ C (Kota).....	1,200	8	20		13	8	4
Spain.....	51	3		3	1	3	6
Swaziland.....	1,215	13	14	14	14	10	8
Tanzania.....	1,460	26	26	39	33	26	21
Thailand.....	985	17	13	10	6	6	8
Togo.....	102	2	6	2	2	2	
Trinidad/Tobago/ Guyana.....	449	13	14	12	12	12	17
Turks/Caicos Islands.....	215	8	8	8	8	8	17
Uganda.....	1,655	37		60	44	37	7
Uruguay.....	272	10	9	9	9	9	18
Venezuela.....	1,690	41	80	40	40	37	38
Windward Islands.....	1,056	23	23	21	18	23	34
Zaire.....	8,869	85	80	85	92	92	18
Zambia.....	1,144	13	13	13	14	13	10
Zimbabwe.....	<u>12,044</u>	<u>43</u>	<u>40</u>	<u>40</u>	<u>30</u>	<u>40</u>	<u>36</u>
TOTALS.....	278,206	4,151	4,123	3,541	3,792	3,612	2,952

U.S. CHURCH MEMBERSHIP AND MINISTER TOTALS

State	Ministers	Membership	Churches
Alabama.....	293	3,522	103
Alaska.....	24	115	7
Arizona/Nevada (South).....	46	589	15
Arkansas/Oklahoma.....	214	2,292	81
California (North)/Nevada (North).....	107	1,384	45
California (South).....	2	1,043	31
California (Spanish).....	74	2,466	56
Florida.....	406	4,513	123
Georgia.....	387	5,222	134
Hawaii.....	9	121	4

State	Ministers	Membership	Churches
Idaho/Oregon/Utah.....	68	744	28
“Illinois, Wisconsin”	87	1,207	32
Indiana.....	83	1,178	36
Kansas/Missouri.....	132	1,453	51
Kentucky.....	231	3,607	82
Louisiana	59	647	25
“Mid-Atlantic Region (DE, DC, MD, NJ, Del Marva Penn)”	102	1,486	46
Michigan	71	880	27
“Midwest Region (IA, MN, NE)”	52	513	18
Mississippi	197	2,125	69
“Northeast Region (NY, New England)”	193	3,353	59
North Carolina	480	6,352	159
Northeast Spanish Region.....	44	1,019	23
Northwest Territory	42	542	22
Ohio.....	134	1,869	52
Pennsylvania	112	1,526	40
South Carolina.....	333	4,676	134
“Southwest Region (CO, NM, TX/W)”	109	994	43
Tennessee.....	517	6,378	130
Texas (East).....	133	1,672	57
Virginia.....	288	5,014	124
Washington.....	49	683	24
West Virginia.....	77	789	30
Total:.....	5,155	69,974	1,910

INTERESTING INFORMATION:

NUMBER OF MINISTERS

BISHOP	1,243
DEACONS	1,588
MALE EVANGELIST	4,147
FEMALE EVANGELIST	<u>1,513</u>
Total	8,491

Lay Ministers 1,346

SERMONS	298,908	HOLY GHOST	26,645
CONVERTED	116,937	BAPTIZED IN WATER	33,531
SANCTIFIED	41,358	ADDED TO CHURCH	33,672

REPORT OF THE COUNSELING COMMITTEE

The Counseling Committee met in three sessions (July 11-13, 1996), during the Assembly week and spent several hours in prayer and counseling. A wide range of needs and subjects was brought to the committee for consideration.

We wish to express our gratitude to all those who brought valid concerns of both personal and translocal origins. It was quite apparent everyone has a desire to follow biblical principles and help in the ongoing process of walking in the light of Scripture.

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 further wish to commend all who counseled with this committee. We appreciate the General Overseer and the Assembly Counselors working with the delegates to find what God wants for the Church of God.

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 these committees throughout the year.

Respectfully submitted,

JAMES STONE, JR
FLOYD COLLINS
S. A. MORRISON
E. L. JONES

RAUL TORRES
JOHN A. STONE
ROBERT A. MURKERSON

**CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICES
DOMESTIC ACCOUNTS**

Schedule of Expenses - World Mission Funds

	1994/95	1995/96
	Expenditures	Expenditures
Mission Homes	80,550	35,765
Assistance	145,755	158,601
Travel expense	424,984	418,379
General and administrative	177,215	274,884
Allotments and housing	485,787	493,957
Supplements	426,454	391,761
Helping Hands	87,570	118,175
World Harvest	39,952	45,809
Bulgaria		133,938
Russia	2,709	
Transfer to accounts outside USA	<u>50,633</u>	<u>418,625</u>
	<u>1,921,609</u>	<u>2,489,894</u>

**CHURCH OF GOD OF PROPHECY
INTERNATIONAL OFFICES
ACCOUNTS OUTSIDE USA**

Schedule of Expenses - World Mission Funds

	1994/95	1995/96
	Expenditures	Expenditures
Antigua	5,548	18,044
Argentina	37,616	1,800
Australia	61,745	66,371
Bahamas	151,904	177,820
Barbados	17,538	39,444
Belize	3,750	9,013
Bermuda	13,293	7,874

	1994/95	1995/96
	Expenditures	Expenditures
Bolivia	4,710	9,122
Botswana	5,711	5,745
Brazil	12,562	35,245
Canada	149,784	255,974
Cayman Islands	7,295	32,528
Chile	13,469	39,134
Colombia	5,656	565
Costa Rica	4,677	16,315
Curacao	5,609	6,904
Cyprus	8,661	12,418
Dominican Republic	84,871	85,223
Ecuador	5,183	213
Egypt	3	3
El Salvador	19,726	23,007
England	100,712	175,195
Finland	19	61
Germany	37,551	76,687
Greece	11,130	13,289
Guatemala	37,614	16,212
Guyana	3,087	3,913
Haiti	9,606	385
Holland		2,087
Honduras	19,135	64,610
Indonesia	9,232	18,136
Ivory Coast	71	13,032
Jamacia	47,848	25,890
Japan	3,167	10,642
Kenya		986
Mexico	62,368	60,454
New Zealand	31	33
Nicaragua	81,429	40,578
Panama	24,768	28,290
Paraguay	1,366	744
Peru	36,921	58,086
Philippines	10,685	20,179
Portugal	956	895
Rwanda		9
Sierra Leone		19
South Africa	39,310	49,798
Spain	16,117	18,248
St. Vincent	16,561	20,178
Swaziland	7,404	2
Tanzania		525
Trinidad	6,871	10,139
Turks & Caicos Islands	7,326	26,351
Uruguay	8,547	17,940
Venezuela	29,679	5,470
Zimbabwe		2
	<u>\$1,248,822</u>	<u>\$1,621,827</u>

Please Note: The format of the mission financial statistics has been changed this year to be more compatible with the audited records of the financial office. You will notice that the balances shown here for each category are also reported in the mission categories of the financial director's report in these minutes. If anyone would like further information regarding mission finances, please do not hesitate to write the Global Outreach Office at the International Offices.

Respectfully submitted:

RANDY HOWARD

PRESENT FINANCIAL SYSTEM

Please read the Finance and Stewardship Committee report in this Assembly Minute for more details and insight into the new 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 Administrative Services Director, P.O. Box 2970, Cleveland, Tennessee 37320-2970 or call (423) 559-5114.

TITHING: 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 report to the Administrative Services Director at the International Office until November 1, 1996. However, when reporting for the month of October 1996, all licensed ministers and pastors (except those under general appointment) will send the tithes of income from the ministry with their monthly report to their regional/state/national office. Those ministers under general appointment will continue to report and pay tithes to the International Office. 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 local church treasury where they are members *until they are licensed* unless they are serving as pastor, which will mandate that they follow the guidelines outlined above.

ALLOCATION OF TITHES: The treasurer of the local church is to send the following percentages of all tithes received into the local church each month with the treasurer's report to the following: United States, Puerto Rico, Virgin Islands - Administrative Services Director, P.O. Box 2970, Cleveland, Tennessee 37320-2970

Other locations - reports should be addressed to Church of God of Prophecy, National Field Office in your respective area, or contact your national overseer for the correct address.

Beginning Date	To International Office	To Regional/State/ National Office
October 1, 1996 (Report submitted Nov. 1, 1996)	10%	4%
June 1, 1997 (Report submitted July 1, 1997)	10%	2%
June 1, 1999 (Report submitted July 1, 1999)	10%	0%

OVERSEER AND PASTORAL COMPENSATION: We, in the General Assembly, gave authorization to the Administrative Committee to decide the preset allotment of pastors and overseers each year. The Finance and Stewardship 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 Finance and Stewardship Committee has set the base pay

for the general workers at \$2,418 per month. This committee also determines the other pay benefits, such as housing allowance.

The Administrative Committee agrees that the pastor and overseers preset allotment amount be \$29,016 per year. This can be paid monthly at \$2,418 or weekly at \$558 (for 52 weeks). However, it is recognized that there are several factors that would present a need to increase the preset allotments which include quality of performance, level of responsibility, and cost of living in a particular locality. **When tithe funds are available**, and considering all of the financial needs of that local church, state, region, or nation, an appropriate increase above the preset allotment should be considered.

A task force should be chosen at both the local church and the regional/state/national level to study the feasibility and appropriateness of an increase in the pastor's or overseer's compensation, respectively. The local church task force should be chosen by members of that local church, and the regional, state, or national task force should be chosen by its ministers (those paying tithes to these offices). This task force would serve for a period of two years. If the Finance and Appropriations Committee for the local church, state, region, or nation is used to consider pastoral or overseer compensation, any increase in compensation, merit or cost of living, should be approved by the members at their local church conference and any increase for the overseer should be approved by the ministers paying tithes to that office (state, region, or nation) at their convention.

(Please note the Finance and Stewardship Committee report in this Assembly Minute for additional discussion on this subject).

We, in the General Assembly, agreed that all local church treasurers should mail their reports and appropriate portion of tithes to the International and the regional/state/national treasurer no later than the 5th of each month. After the appropriate portion of tithes is sent to the International and the regional/state/national treasurer the local church treasurer will pay the pastor the amount approved by the local church conference (if different from the preset amount), as funds are available.

The regional/state/national treasurer, after receiving the reports from the local churches and the ministry (after November 1, 1996), will pay the overseer the amount approved in the convention as outlined above as funds are available. Office expense and/or legitimate business expenses in the ministry incurred by the regional/state/national overseers will be paid by the regional/state/national treasurer from the general funds of that region/state/nation, as funds are available and appropriated by the Regional/State/National Finance and Appropriations Committee.

OVERSEER'S LOVE OFFERING: It is recommended that a love offering for all overseers be received once or twice each year inclusive of convention offerings.

SURPLUS TITHES: Surplus tithes are to be divided as follows:

Surplus Tithes for the Period:	To Local Church	To International Office	To Regional/State/National Office
June 1, 1996 to May 31, 1997	80%	10%	10%
June 1, 1997 to May 31, 1998	90%	0%	10%
June 1, 1998 to May 31, 1999	95%	0%	5%
June 1, 1999 forward	100%	0%	0%

Tithes received by the local church after June 1, 1996, are no longer subject to being accrued and left in the local treasury for distribution at the end of the fiscal year except for the portion to be sent to Regional, State, National, or International offices. The local church should retain enough of these funds to ensure the pastor receives a full allotment each month.

LOCAL CHURCH MINISTRIES/RESPONSIBILITIES: Local churches retaining a greater percentage of the funds given by the members are at once challenged to:

1. Understand the church's global mission in today's world.
2. Focus on a local ministry while maintaining involvement with national and international projects.
3. Ensure sufficient financial support is available to reduce the number of bivocational pastors and the existence of appropriate pastoral care to meet the needs for growth and maturity.
4. Promote and provide a consistent opportunity to worship the Lord in giving. This should include presently recognized offerings— Evangelism, Education, and CPMA membership (Heritage Ministries)— in addition to special causes and responses to needs.

There is a danger of the local church becoming self-serving instead of balancing concern for its own with a desire to bring the good news to people everywhere. As we commit to prayer, we believe that God will give us the eyes to see human need and the courage to respond in faith and love.

All tithes, including surplus tithes (through May 31, 1997), received at the International Office are disbursed at the discretion of the Administrative Committee. All tithes received by the International Office will be used for the ministries and operation of that office *including the funding of payment for the Ministerial Aid annuitizing, approved emergency assistance, and to supplement other funds* such as missions, evangelism, education, and the maintenance and Assembly expense funds.

MISSION FUND: The World Mission Committee will work directly with local churches or with the assistance of the regional/state/national overseer, to bring about connected giving for missionaries. This giving will include support for national overseer in nonsupporting nations. The transition to connected giving should be completed as soon as possible, with a goal of June 1, 2000, for completion. October and March World Mission drives will continue, until the transition to connected giving is complete. The following steps should ensure a smooth transition to the connected giving program:

1. The World Missions Committee will coordinate the transition to the connected giving program.
2. Local churches **will continue** to follow the present missions financial system (see explanation below) until they are on the connected giving program. Effective June 1, 1997, second Sunday mission offerings will be forwarded to the Administrative Services Director (International Office) or respective Field Office with the local church treasurer's **monthly** report.
3. Consideration should be given to geographical grouping of local churches to support a given missionary so that there would be a greater possibility for the missionary to visit the local church(es).
4. Consideration will be given to a local church as to their choice of a missionary.
5. The local church will commit to a monthly or yearly amount for a designated missionary. This amount will be mailed to the Administrative Services Director (International Office) to be facilitated in conjunction with the World Missions Committee.
6. The amount of monies received will be earmarked for that local church's missionary.
7. The World Mission Department will inform any overseer when a church within his area of responsibility desires to start participating in the connected giving program.
8. When participating in the connected giving program, second Sunday, March and October Mission offerings will go toward that local church's monthly or yearly commitment to their missionary or specific mission projects.
9. In addition to offerings for the support of a missionary, other mission projects will, from time to time, be assumed by a local church such as buildings, vehicles, equipment, etc. Funding for these special projects is in addition to that local church's commitment to its designated missionary.

IF LOCAL CHURCH HAS NOT YET IMPLEMENTED MISSIONS CONNECTED GIVING PROGRAM: If the local church has not yet implemented the connected giving program as described above, they should continue to give to missions and follow the current procedures. One

hundred percent (100%) 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 regional/state/national 1997 convention or at the close of the 1996-97 fiscal year of each region/state/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 regional/state/national convention offerings are distributed according to the amount raised per the following chart.

Amount Raised by Region/ State/Nation		Amount to Remain in Regional/ State/National Treasury*	
0 - \$ 5,000		100%	
\$ 5,000 - \$ 8,000	5,000	+ 70% of the amount over	5,000
\$ 8,000 - \$ 10,000	7,100	+ 60% of the amount over	8,000
\$ 10,000 - \$ 15,000	8,300	+ 50% of the amount over	10,000
\$ 15,000 - \$ 20,000	10,800	+ 40% of the amount over	15,000
\$ 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 regional/state/national convention for the 1996-97 fiscal year. One hundred percent (100%) of these offerings are to be sent to the Administrative Services Director (International Office) or the respective Field Office. The Administrative Committee will allocate these offerings as needed to the areas listed above.

Please note that effective June 1, 1997, these funds are sent monthly to the Administrative Services Director (International Office) or respective Field Office with the local church treasurer's monthly report.

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 should send these membership funds to the Administrative Services Director (International Office) or the respective field office monthly with their local church report.

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, International Office properties, and Assembly expense.

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 regional/state/national convention.

All monies raised are to be turned in at the regional/state/national convention or at the end of the 1996-97 fiscal year end. One hundred percent (100%) of these offerings will be sent to the Administrative Services Director (International Office) or respective Field Office.

In order to support the ongoing efforts of the church to train its ministry as proposed by the General Overseer, it is suggested that each local church establish a goal for annual offerings for the education fund.

Please note that effective June 1, 1997, these funds are sent monthly to the Administrative Services Director (International Office) or respective Field Office with the local church treasurer's monthly report.

Note: The above does not include Sunday school offerings.

REFERENCE TO SPECIFIC NATIONS: In recognition that the church is worldwide, financial procedures necessary for business operations, tax rulings, legal issues, local church conferences, regional/state/national committees, etc., which are related to specific nations should be handled through actions of the Administrative Committee. No reference in the Assembly Minutes will be required for the future.

FISCAL RESPONSIBILITY: In order to maintain accountability before the local church communities, the local church, the churches in the region/state/nation, and the International Office each level of the church should prepare a yearly budget with full accountability of how the church finances perform against that budget presented to the local conference, regional/state/national convention, or General Assembly as is applicable.

In order to develop consistency in timing of fundraising, financial reporting and statistical reporting, it is suggested that the church fiscal year be June 1 through May 31, where possible. Quarterly reporting would be based on the following quarter ending schedule:

August 31
November 30
February 28
May 31

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, John Pace, Larry Wilson, Vernon Van Deventer, and Richard Davis.

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, 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. The pastor could combine the clerk and treasurer's appointments. The treasurer will receive and disburse all funds of the local church including tithes, ministry funds, and special funds and will maintain an accurate record of all receipts and disbursements.

4. **Ministry Leaders:** Leaders for the local church ministries are appointed by the pastor during the first two months of his pastoral assignment. Each pastor should, with the assistance of the deacons (if deacons are members of this congregation), divide the local church membership into small groups and appoint group leaders. The leaders should keep in touch with each member of the group. Should a group member move away from the area where the local church is located, communications should be maintained by correspondence. This is for the spiritual benefit of the members. The pastor should meet regularly with the appointed group 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 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 is suggested the first Monday night in March, June, September, and December be reserved for the conference. A meeting may be called any time, when needed, by the pastor or state overseer.

The pastor should moderate all business meetings. If there is no pastor, the state/national overseer has the authority to conduct a meeting or to appoint a licensed 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 the business sessions if possible. Matters should be discussed with love, humility and meekness. All church matters should be confirmed by the overwhelming consensus process. If a matter cannot be settled satisfactorily by the local church, they should call for the assistance of the district/state/national overseer.

Suggested Arrangement and Order of Business

The conference may be opened with an appropriate Scripture reading and a prayer for divine guidance.

The clerk should read the minutes of the last regular and called meetings.

There should be correction of the minutes, if needed, or acceptance of the minutes as read.

The treasurer should give a report of all finances, which would include an itemized statement of receipts and disbursements and the balance in the church's treasury.

All local church ministries should give a report of the work and progress of their particular ministries.

Requests for transfer of membership to or from the local church should be presented for conference action.

Unfinished and new business should be presented, discussed, and acted upon. The meeting may then be adjourned 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 11:41; 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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**Directory of 1996 International Office Appointments
International Office Ministries
State/Region/Nation
Mission Representatives**

- Global Outreach**, Randy Howard, P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5336
Leadership Development/Discipleship, Oswill E. Williams, P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5322
Specialized Ministries, H. E. Cardin, P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559- 5205
Communications/Publishing, John Pace, P.O. Box 3000, Cleveland, TN 37320-3000, (423) 559-5442
Administrative Services, Vernon Van Deventer, P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5114
Administrative Assistant, Richard E. Davis, P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5102 or 5103
Administrative Assistant, Larry Wilson, P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559- 5102 or 5103
Administrative Assistant/Spanish Voice of Salvation, Jose A. Reyes, P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5143
English Voice of Salvation, William Wilson, P.O. Box 2910, Cleveland, TN 37320-2910, (423) 559-5242

MISSION REPRESENTATIVES

- Africa:** Sherman O. Allen, 10 B.P. 114, Abidjan 10, Ivory Coast
Asia, Australia, and South Pacific: Daniel J. Corbett, Shingu Machi, P.O. Box 3, Fukuoka 811-01, Japan
Caribbean and Atlantic Ocean Islands: Arthur C. Moss, P.O. Box N-1467, Nassau, Bahamas
Europe and Middle East Area: Chris Stathis, P.O. Box 73004, Glyfada 16510, Greece
Mexico, Central America, Cuba, Dominican Republic, and Puerto Rico: Felix Santiago G., P.O. Box 1792, Santo Domingo, Dominican Republic
South America: Miguel A. Mojica, Apartado L18-0146, Lima, Peru, S. A.

STATE OVERSEERS

- Alabama**—Hugh R. Edwards, P.O. Box 707, Bessemer, AL 35021-0707, (205) 425-1905
Alaska/Washington—Robert Murkerson, P.O. Box 1201, Puyallup, WA 98371, (206) 535-3735
Arizona/Nevada—Jose Rivera, P.O. Box 83482, Phoenix, AZ 85071,(602) 843-2535
Arkansas/Oklahoma—Sam N. Clements, P.O. Box 356, Broken Arrow, OK 74013, (918) 251-9667
California (English)/Hawaii—Perry E. Gillum, P.O. Box 8171, Fresno, CA 93747, (209) 251-1100
California (Spanish)—David M. Arias, P.O. Box 111, Walnut, CA 91789, (818) 575-1038
Colorado/New Mexico/Texas (West)—Raul Torres, P.O. Box 53834, Lubbock, TX 79423, (806) 748-1496
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- Illinois/Wisconsin**—Michael Willingham, 2550 Queensbury Court North, Aurora, IL 60506, (708) 859-1422
- Indiana**—H. Wayne Hall, P.O. Box 572, Westfield, IN 46074, (317) 896-9259
- Iowa/Minnesota/Nebraska**—Fred A. Lawson, 4216 Mary Lynn Drive, Des Moines, IA 50322, (515) 253-0009
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- North Carolina**—Elwood Matthews, P.O. Box 699, Jamestown, NC 27282, (910) 454-4118
- Ohio/West Virginia**—Harold Parker, P.O. Box 489, Cambridge, OH 43725, (614) 432-7672
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- Texas (East)**—Hector Ortiz, P.O. Box 691066, Houston, TX 77269-1066, (713) 440-4678
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NATIONAL OVERSEERS

Africa:

- Benin/Burkina Faso/Ivory Coast/Liberia/Togo**—Sherman O. Allen, 10 B.P. 114, Abidjan 10, Ivory Coast, West Africa
- Botswana**—Bill Richards, P. O. Box 79, Lobatse, Botswana
- Cameroon/Zaire**—Levi Clarke, Church of God of Prophecy, B.P. 2129 Douala, Republic of Cameroon, Africa
- Kenya/Rwanda/Tanzania/Uganda**—Hubert L. Martin, CHURCH OF GOD OF PROPHECY, P.O. Box 34753, Nairobi, Kenya, East Africa
- Nigeria/Ghana**—T. A. McCalla, 125 Greston Avenue, Handsworth Wood, Birmingham, England B20 1ND
- Sierra Leone**—Joseph Sesay, CHURCH OF GOD OF PROPHECY, Private Mail Bag 675, Freetown, Sierra Leone, West Africa
- South Africa (Area A)**—Elliot Q. Mawela, P.O. Box 5869, 4000 Durban, South Africa
- South Africa (Area B) and Swaziland**—Barend P. Botha, Postbus 2332, Bloemfontein 9300, Republic of South Africa
- South Africa (Area C)**—Monde R. Kota, CHURCH OF GOD OF PROPHECY, P.O. Box 694, Umtata 5100, Transkei, South Africa
- Zimbabwe/Malawi/Mozambique/Zambia**—Kenneth Nyamhuka, CHURCH OF GOD OF PROPHECY, P.O. Box HD-80, Highfield, Harare, Zimbabwe

Asia, Australia, and South Pacific:

- Australia/New Zealand**—Dennis Casey, P.O. Box 159, Nundah, Queensland, 4012 Australia

India—D. Joseph, Bible Place, Rajahmundry 533103, E.G., Dist. A.P., India
Indonesia—Kalmén Nainggolan, P.O. Box 2385, Medan 20001, Indonesia
Japan/Taiwan—Daniel J. Corbett, Shingu Machi P.O. Box 3, Fukuoka Ken 811-01, Japan
South Korea—Chul Jea Rhee, The Church of God of Prophecy, Seoul Bible Church, 131-3 Hwayang-Dong, Kwangjin-Gu, Seoul 143-130, South Korea
Malaysia/Singapore—Paul Selvadurai, 25 Jalan Bukit Raja, OFF Jalan Taman Seputeh, 58000 Kuala Lumpur, Malaysia
Pakistan—Munawar S. Khan, P.O. Box 2621, Sialkot, Pakistan
Philippines—Roger Justiniano, P.O. Box 156, 1502 Greenhills, Metro Manila, Philippines
Samoa and Fiji—David L. Browder, P.O. Box 3554, Pago Pago, America Samoa 96799
Thailand—Boonyong Bureenok, P.O. Box 33, Chomsurang, Korat 30001, Thailand

Caribbean and Atlantic Ocean Islands:

Bahamas—Brice H. Thompson, P.O. Box N-7855, Nassau, Bahamas
Barbados/Windward Island Nations—Edward Payne, #77 Parish Land, Christ Church, Barbados, Windward Islands
Bermuda—Charles Fubler, Box HM 54, Hamilton, HMAX, Bermuda
Cuba—Roberto Lam Enrique, Calle 72 NR9113 E/91 y 97, Guines Prov Havana, Cuba CP 33900
Dominican Republic—Felix Santiago, P.O. Box 1792, Santo Domingo, Dominican Republic
Haiti—Jean E. Vital-Herne, % Lynx Air, P.O. Box 407139, Ft. Lauderdale, FL 33340
Jamaica/Cayman Islands/Trinidad/Guyana—Arthur C. Moss, % 6 Phoenix Avenue, Kingston 10, Jamaica
Leeward/Virgin Islands/French West Indies/Dominica/Netherlands Antilles/Surinam—Amos W. Carty, Sr., P.O. Box 7434, St. Thomas, Virgin Islands 00801
Puerto Rico—Rubén Morales M., P.O. Box 3303 (Anexo), Carolina, Puerto Rico 00984
Turks/Caicos Islands—Franklyn R. Williams, P.O. Box 167, Grand Turk, Turks and Caicos Islands, B.W.I

Europe and Middle East:

Bulgaria—Peter Ivanov Georgiev, 7006 Rouse, Bl. "Bulgarka", vh. D., et. II, p.k. 6, Bulgaria
Cyprus/Israel—Michael Charalambous, 3 Olympiados Street, Strovolos, Nicosia, Cyprus
Egypt—Samir Shehata Rizk, P.O. Box 4, Assiut, Egypt
Ethiopia/Italy/Malta/Romania—Chris Stathis, P.O. Box 73004, Glyfada 16510, Greece
Finland/Germany/Holland/Belgium—Clayton Endecott, Jr., Postfach 1209, 63202 Langen, Germany
Greece—Gregory A. Dikeos, 9 Lysandrou Street, Serres 62124, Greece
Russia/Ukraine/Byelorussia/Kazakhstan/Baltic States—266028 Ukraine, Rivnenska Oblast, City of Rivne, P.O. Box 117, John Doroshuk, Missionary, Ukraine
Spain/Portugal—Juan Agosto, Calle Maestro Albeniz 5-3_, Elche, Alicante, Spain 03202
United Kingdom/France—Lesmon R. Graham, 6 Beacon Court, Birmingham Rd., Great Barr, Birmingham B43 6NN, England

Mexico, Central and South America:

Argentina—Francisco Alejandro López Paz, Casilla de Correo No. 422, Correo Central, Córdoba CP 5000, Argentina, S.A.
Bolivia—Damian Villanueva G., Casilla No. 5944, Cochabamba, Bolivia, S.A.
Brazil—Caixa Postal 503, Belo Horizonte M.G., CEP 30161-970 Brazil
Chile—Armando Dorantes, Casilla 15, Correo Poblacion Davila, Comuna Pedro Aguirre Cerda, Santiago, Chile, S.A.
Colombia—Arnulfo A. Cediel L., Apartado 029332, Centro Avianca, Bogota, Colombia
Costa Rica—Flavio Rosario, Apartado 260, San Pedro Montes de Oca, San Jose, Costa Rica
Ecuador—Jose Luis Guerrero, Casilla de Corres 09-01-7442, Guayaquil, Ecuador, S.A.
El Salvador—Miguel Angel Flores P., Apartado 2131, San Salvador, El Salvador, C.A.
Guatemala/Belize—Jorge Marrero R., Apartado 1001, Guatemala City, Guatemala, C.A.

Honduras—Juan Valera, Apartado 20289, Comayaguela D.C., Honduras, C.A.

Mexico—Rubén Carmona A., Apartado 67-559, Delegación Venustiano Carranza, CP 15300 Mexico DF, Mexico, C.A.

Nicaragua—Ramon Rodriguez T., Apartado 3758, Managua, D.N., Nicaragua, C.A.

Panama—Pedro A. Rivera D., Apartado 6-3565, El Dorado, Panama, C.A.

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Peru—Miguel Mojica, Apartado L18-0146, Lima, Peru, S.A.

Uruguay—T. Socrates Caycho, Casilla de Correo 280, Montevideo, Uruguay

Venezuela—Danilo Feliz Mendez, Apartado 4552, Codigo 2101-A, Maracay, Edo., Aragua, Venezuela, S.A.

North America:

Canada—Adrian Varlack, Sr., P.O. Box 457, Brampton, Ontario, Canada L6V 2L4

Contact Joy Thornton, Secretary, Global Outreach Ministries, to obtain the telephone number for any of the above-named overseers at (423) 559-5336.