

• LOVE—TRUTH—UNITY

MINUTES

OF THE

Fifteenth Annual Assembly

OF THE

CHURCH OF GOD

HELD AT

Cleveland, Tenn., Nov. 3-9, 1920

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





General Overseer and His Wife.

Prefatory

The Fifteenth Annual Assembly of the Churches of God has now passed to the pages of history. Its success in every respect was above expectation. The attendance far surpassed that of any previous one. The books show that 1,268 were registered, who were in attendance from a distance.

The incoming trains for four days before the opening of the Assembly brought crowds of men and women. They came from many states and the Bahama Islands. When they registered at the Evangel Office most of them gave a dollar to help on the expenses of the Publishing House.

The great love of God dominated in every service, and the fellowship of saints was extremely pleasant, and all seemed to be happy, and manifested a great interest in all questions and deliberations.

There was no debating or controversy on any subject. There was one objectional feature in the report of one committee and when that was eliminated it, with all other subjects that were presented, went through with a sweep of victory.

The great and wonderful Holy Ghost overshadowed and honored every service with His presence. He gave inspiration and liberty to the speakers.

The great audiences were easily controlled by the chairman. At times there was a sound of voices like the falling of many waters, and often in only a few moments there was a holy hush fell upon the congregations. The power and demonstrations of the Spirit were indescribably glorious.

The night services were given to preaching and revival work. The altar was crowded with earnest seekers and many wept and prayed their way through to victory. The number that were saved, or sanctified, or baptized with the Holy Ghost is unknown.

It is given up by all that this was by far the greatest Assembly on record. To give a full description of this convention is an impossibility. The influence of this great Assembly will surely never end. It was indeed: WONDERFUL!

We are indebted to the clerks, E. J. Boehmer, Nora Chambers, Minnie E. Johnson and W. M. Chester, for the items and records contained in this volume. Their labors and accuracy in preparing this pamphlet for printing are deserving of much commendation. Every effort possible has been made to give a correct report of the Assembly, and of the names and addresses of the ministers besides.

The time for the next Assembly will be near the first of November, 1921. The exact dates will be given later.

A. J. Tomlinson,

General Overseer,

Cleveland, Tenn.

Introductory Notes

Introductory service, Wednesday evening, November 3.

The Grand Opening of the Auditorium was the first of the program, and never was a program carried out more exactly.

The General Overseer and elders took their places on and near the platform on the east side of the church. Just behind were the wives of the elders with the General Overseer's wife in the center front. This position and order was observed in the march.

The singers, Brass and String Bands, bishops and wives, deacons and wives, evangelists and wives (or husbands) took their places as designated in the program.

At exactly five o'clock the Brass Band of Atlanta, Ga. rendered a piece of music, Come and Dine. The Cleveland String Band played in the Great Triumphant Morning. The singers sang the song,—

JESUS IS LEADING THE WAY

Composed by T. S. Payne, Eldorado, Ill.

(Tune: "Since Jesus Came Into My Heart.")

When to Cleveland we came,
In our Savior's dear name,
Our Jesus was leading the way,
And we may truly say,
That we've come here to stay,
For Jesus is leading the way.

Chorus—

Oh! Jesus is leading the way,
Yes, Jesus is leading the way,
And we all truly know
That to glory we'll go,
If Jesus is leading the way.

Here the gospel we've taught,
And the devil we've fought;
But Jesus is leading the way,
And the people did come,
And the devil was grum;
For Jesus was leading the way.

We have builded this place,
And the Lord giveth grace,
As He is now leading the way,
Of our money we gave,
And His power doth save;
Since Jesus is leading the way.

In this building we prayed,
And His glory portrayed
The beauty of that blest home,
Having shelter right here,
And His presence so dear,
Our Jesus was leading the way.

In a larger place we'll meet,

And each other we'll greet;
 For Jesus is leading the way.
 You are now much too small
 And you won't do at all,
 Since Jesus is leading the way.

As we bid you adieu,
 We will keep Him in view,
 Who always is leading the way.
 In that sweet home on high,
 Where we never shall die,
 Our Jesus is leading the way.

General Overseer read Psalm 57, then lead in prayer. This was followed with a song, My Heart is Fixed.

The General Overseer gave a few minutes talk, using for his text, 2 Kings 6:1-4. As he explained these Scriptures and applied it to the buildings of the Church of God today, he said we must carry Jesus with us instead of the prophet, and that he believed Jesus would go with the Assembly as they undertook to build the great teachings and doctrine of the great Church of God. At this instant the Holy Ghost spoke through one of His servants in other tongues and the interpretation was given; making it plain that the Lord would go with us. A part of the message was, "Thou art My children, I have been with thee, I will go with thee." The General Overseer remarked that he expected the Lord to speak to His children, assuring them that He would go with them.

Song—

GOOD BYE TO THE OLD HOUSE

Good bye, good bye, to the old, old house, we bid a solemn farewell.
 We're marching on to a better place, the sweet old story to tell.
 The lovelight shines down in our souls, we've felt God's quickening power;
 But the time has come to say farewell, farewell to the old house.

Chorus—

Good bye, old house, we bid thee farewell, our hearts are filled with joy,
 Good bye, good bye, farewell to the old house.

Within thy walls many times we've met, and clasped each other's hand,
 And the good old times we'll never forget, the memory surely is grand!
 But we're moving now to a better place, our borders have been enlarged,
 For God has led us with His hand, farewell to the old house.

With solemn tread we leave it behind, the new house now is our home,
 Great power and victory we find, in this great Church of God home.
 Good bye, old house, we bid thee farewell, our hearts are filled with joy,
 To the new house now we gladly go, farewell to the old house.

As this song was finished the entire company commenced to move southward, slowly and solemnly, in silence. When the General Overseer and elders reached the middle of the street the entire company stopped and took one more look at the old house.

At this stop the singers sang very softly, Sunrise By and By.

When the song ceased the General Overseer spoke a few appropriate words. This was followed by prayer by M. S. Lemons. At the ending of this prayer the whole company moved slowly and reverently eastward. As the front band reached the middle of the next street they made a

turn southward. When the General Overseer and elders reached the place to turn, the whole company stopped.

Piece of music by Brass Band. The String Band played, My Reward, then the singers sang, What a Gathering.

At this time the General Overseer read another very appropriate Scripture, Psalm 84. Geo. T. Brouayer then led a prayer which surely reached the throne. F. J. Lee gave a few minutes talk which fitted in its place.

Song by String Band and singers, I've Enlisted.

The entire company moved southward until the front band was even with south front entrance. The front band made a square turn to the left toward the entrance. When the band reached the front door all stopped and stood in position for a moment, then all the bands separated, half on one side and half on the other with their faces toward each other. The singers the same.

The march commenced between the bands and singers with the General Overseer and his wife in the lead and the elders and their wives following. As they marched slowly the General Overseer read the following, putting strong emphasis where necessary:

OPENING

After having come on a journey from the old house we have now arrived before the New Auditorium. To it we say, Thy walls are high. Thy foundation is strong and deep. We greet thee with admiration and joy. Our quarters have hitherto been too small. We come to thee because thou art large. Thou hast extended thy hands to us and given us a kind invitation to come to thy palatial bosom to rest our tired and weary feet after the journey from the place that has grown too small with the years of mighty increase. We come with glad hearts and merry thoughts only to find thee like the poor lost sinner, all dark within. We look toward thy windows with anxious eyes to see if there may be even a faint glimmer of light; but, behold, thou art still dark within thy walls. Not a ray of light pierces its way through thy darkened windows to give the weary travelers the slightest cheer or the faintest hope.

The darkness within thy walls reminds us of this world when it was in formation under the hand of the mighty Christ whom we serve. "And darkness was upon the face of the deep." But the "Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good." God desired light to come into this world and it came. Our hearts were once dark as thou art now dark within, but God spoke and the light of life flashed into our souls.

We have journeyed too far to be willing for this darkness to remain within thy beautiful walls and for us to be forced to remain without. We will call upon thee for light. We are reminded of Him of whom it is said, He came and knocked at the door, saying, "Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night." We call upon thee to give us light. Let the light now shine forth. Let the light from within thy walls stream forth through thy windows and lighten the path for our feet to tread as we proceed on our journey. We call upon thee! Let the light shine, now! now!

(LIGHTS ALL TURNED ON)

"But ye, brethren, are not in darkness; * * * ye are all the children of light." And truly the light has come. "Let YOUR light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Yes, we will now proceed on our journey, since we are told that we should walk in the light and thus have fellowship with one another, and the assurance of the blood of Jesus Christ cleansing us from all sin.

And besides these good promises we have the Word of God, of which it is said, "It is a lamp unto my feet, and a light unto my path."

But in our journey we find the doors are closed. What shall we do? To whom shall we go? We again flee to the Word of God, and read, "In that day shall this song be sung in the land. * * We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates that the righteous nation which keepeth the truth may enter in." This gives consolation since we are so zealous for the truth. And we are kept in perfect peace because our minds are stayed on the Lord, and "in the Lord Jehovah is everlasting strength."

With our trust in God we cry out in faith, saying, "OPEN TO ME THE GATES OF RIGHTEOUSNESS: I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter: I will praise thee: for thou hast heard me, and art become my salvation. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. God is the Lord, which hath shewed us light: Thou art my God, and I will praise thee; thou art my God, I will exalt thee, O give thanks unto the Lord; for he is good: for his mercy endureth forever."

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah."

(Doors all open, the music on the piano starts, and the people march in.)

The General Overseer and wife, elders and their wives, bishops and wives, deacons and their wives, evangelists and wives (or husbands) all marched in and as the last evangelist passed the singers, they fell in line two by two; the bands the same. The singers and String Bands walked through the southeast vestibule out in the choir platform and took their places near the piano and the Brass Band took their place in the gallery at the extreme end near the platform.

The General Overseer and wife marched to the platform and stood in the middle front while the elders and their wives took their position on the platform just behind. They remained in standing position while the bishops and their wives, deacons and wives, evangelists and wives (or husbands) took their places on the front seats in the audience room. At this juncture the Brass Band rendered music while the congregation was being seated by the ushers.

All were seated about 6:30 and the congregation sang, in succession, the following songs, It is Love, When the Redeemed are Gathering In, I Love to Walk With Jesus, I Remember.

Music by Brass Band, Heaven Bells Are Ringing.

Perfect quietness before God.

Prayer by General Overseer which is given here:

"Our precious Father in heaven, our hearts are filled with gratitude to Thee for the Wonderful blessings that fills our souls. Then we thank Thee, too, for health and strength and a mind to love and serve Thee. Lord, we thank Thee so much for this great building and the large gathering of people. Our hearts are filled with joy, gladness, thanksgiving and praise to our God who only doeth great things and whose name is Great, Wonderful, Mighty God, Everlasting Father, Prince of Peace. Our hearts are raised up to Thee. We are so glad because Thine eyes are looking down upon us.

"O, our God, we thank Thee tonight for Thy Son who came freely into

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this world and purchased redemption for us. We thank Thee for our Savior and our God, for salvation for our souls and the infilling of the blessed Holy Ghost, and for the healing of our bodies through Him nearly 2,000 years ago. We are so glad so many have accepted Him as their God.

"We thank Thee for this good day and this good place. We thank Thee for the helpers—the workers—we thank Thee for every good blessing. We especially thank Thee for the guidance of the Holy Ghost. He has already verified His promises because He is already here. When the doors were opened the Son of God marched in. We listen to the still voice of the Holy Ghost. Lord, it seems like it is too good to be true. For a whole year we have been making preparations for this good hour, at last we are here and Thou art here. Hallelujah! We feel Thy presence and a touch of glory. Yes, it is wonderful—almost too much. Fifteen years ago we did not think of this. Hallelujah! Hallelujah! But here we are, Lord, we are right here and while Thou art here already, we especially want to offer to Thee at this time a special invitation to come. We are so glad because you have already accepted our invitation and come. Hallelujah! Hallelujah!!! Behold, Thou art here. Behold, Thou art everywhere. Oh, how we appreciate the sweet heavenly atmosphere that has come here. We have not come in vain. If this were the end and Jesus were to come now, we have not come in vain. This is a good place to go up from.—Everybody wept with joy, prayed and praised the Lord. The power fell in a wonderful way.

The General Overseer made a few remarks about the new Auditorium. A few are given here.

"The building is not yet finished, it is not ready for dedication. Up to this time we have paid out on the building the amount of \$24,584.27, and there will be some more to pay before we get through. For a whole year there have been amounts sent in from time to time to help build this magnificent structure and you will probably be surprised when I tell you that somebody from somewhere has sent in the amount of \$7,044.46, and not so much effort made either. Where is the man or woman that has sent anything to help about this that is sorry of it? Where is the man or woman that has made a real sacrifice to send in what you have to make this sum of \$7,044.46? Go back to your home and see if you are sorry of it. Then if you are glad of it, we are glad of it. If you are glad of it, then get on your feet, clap your hands and say, 'I am glad of it, praise the Lord.' (All stood and said these words clapping their hands.) Well, I am glad of it, too."

How do you feel when you find that that we owe \$17,539.81? Does that make a fellow feel bad? Does it make us feel like we will ever pay it? Let us stand and say, 'We will pay it.' (All did so.) We are going to pay it! Now get your pocket books and checks and throw the whole thing in."

As the Brass Band played and as songs were sung, the offering of \$883.63 in cash was laid on the rostrum, and some pledges.

Song, Gathering Sheaves.

7:30 P. M. Introductory Address.—J. S. Llewellyn.

He read Hag. 2:5-9 for a lesson. He made the address both introductory and welcome. Surely the Assembled multitude felt welcome in Cleveland after the greeting he gave. At the close of the address he gave opportunity for a general hand shake.

About the time the handshaking was over, a message was given in other tongues and interpreted. Only a portion given here. "I made this thing. You couldn't do this thing alone. I helped you. I am looking down upon you. I am with you. My children, keep humble, keep humble. You must keep humble. I stood by you when they spoke all manner of evil about you. I will stand by you. I will be with you even unto the

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end. I love every one of you. Worship me and stay humble and low down at My feet so I can raise you up."

The responses from the field were given by H. B. Simmons, W. M. Stallings, Eliza L. Gammons, Maggie Hurley and John D. Shaw. One talked to another and the talk by John D. Shaw put the "finishing touch" on the responses. He gave special accent on the name of the church. Nothing could have been so marvelously connected. The Lord surely made the connection.

Songs, greetings and handshakes.

Adjourned about 10:00, P. M.

Thursday, November 4, 1920

Opening song, In the Sweet By and Bye.

Scripture Lesson, Rom. 12.

Prayer by General Overseer.

(Portion of prayer given below.)

"Our Father, which art in heaven, we want to humble ourselves before Thee in such a way that we can feel Thy presence. We thank Thee for the blessings of health and strength and a mind to serve Thee. Our hearts overflow with gratitude toward Thee. We are so glad Thine eyes are looking upon us this morning. We thank Thee this morning for Thy precious Son, we thank Thee for the wonderful experience we have received through Thy dear Son.

"We thank Thee for this commodious building and for the great Church of God. We thank Thee so much that we are bound together with that binding cord of love. For a year we have been looking forward to this good day. We are here, Thou art here, we feel a touch of Thy glory. It is wonderful. We are here and we especially invite Thee to be present. We are so glad Thou hast accepted our invitation and Thou art already here. We appreciate that heavenly atmosphere. (A melting spirit fell upon the entire congregation and there was much weeping before the Lord.)

"What few days we are here, we want to sit at Thy feet and learn. We are here to counsel with one another and with God. Lord, we look up to Thee, a body of people desiring to know the truth. We humble ourselves before Thee and choose the better part like Mary.

Lord, give us ears to hear, eyes to see, and help us to have an eye single to Thy glory. Give us a special knowledge of the things of God. We are honest seekers of the truth. Give us a fresh revelation of the things of God. We want to go away from here with a greater zeal and victory than in years before. Make this a greater Assembly for knowledge and power than any we have had before. Supply us with the needed grace and help.

"Thou art here, Thou dost break our hearts while we are here in Thy presence. Touch the lips of Thy speakers and make them a flame of fire. Let Thy presence be so great that nobody can get out of divine order. Let the fire of God burn out everything which does not belong here, not with literal fire but with the fire of Thy love. Give us unity and agreement. Let us know about Thy laws and government. The melting power of heaven is coming upon us. (Weeping) Thy presence is becoming so real to us, we feel like putting our hands over our mouth and saying like Job, "I have heard of Thee by the hearing of the ear: but now mine eyes seeth Thee." We are getting some heavenly glimpses, the veil is so thin we can almost see through.—Thy presence! Thy presence! Oh, Thy presence! Our Christ is looking upon us. Melt us together with Thy love. Let us do things according to Thy praise so it will make everything go in perfect order. We ask all this in Thy name."

(A few notes from the remarks of the General Overseer.)

The Fifteenth Annual Assembly is now open and we have the pres-

ence of God with us. I had rather have this than all the world. These are precious moments to us. My heart is not only fixed this morning but it is filled—fixed in God and filled with His love.

The General Overseer then introduced to the Assembly, Sister Tilley (Mrs. J. C. Murphy at the time of the first Assembly), in whose home the first Assembly was held. A solemn, sacred feeling came over the congregation.

10:30 A. M. The business session began.

Appointment of Committees

Committee No. 1.—To receive questions and subjects for consideration: W. H. Cross, J. A. Self, W. G. Rembert, G. T. Stargel, C. F. Bright.

Committee No. 2.—To investigate grievances: J. B. Ellis, J. W. Culpepper, J. A. Davis, F. J. Crowder, H. B. Simmons.

Committee No. 3.—Watchmen: Geo. T. Brouayer, W. A. Walker, J. W. Nelson, D. R. Holcomb.

Committee No. 4.—Foreign Missions: J. S. Llewellyn, C. M. Padgett, S. J. Heath, S. O. Gillaspie, W. M. Rumler.

Committee No. 5.—Home Missions: T. L. McLain, J. C. Padgett, J. N. Hurley, S. R. Mitchell, John D. Shaw.

Committee No. 6.—Sunday-school interests: Alonzo Gann, R. P. Johnson, A. J. Lawson, J. W. Murray, John L. Stephens.

Committee No. 7.—Advisory: F. J. Lee, S. W. Latimer, Milton Padgett, E. W. Gammon, R. S. Robinson.

Call of States and their response

1. Alabama, Z. D. Simpson, overseer.—111 representatives.

Song, "We're a Happy Pilgrim Band."

March.

Song, "I Feel Like Traveling On."

Short talk by state overseer.

2. Arkansas, D. R. Holcomb, overseer.—13 representatives.

Song, "Gathering Sheaves."

Short message of encouragement by state overseer. (This was followed by two messages in tongues and interpretations, commending the work in Arkansas.)

3. Bahama Islands, Milton Padgett, overseer.—2 representatives.

Many cheers. Song, "Forward Go."

Short talk by overseer.

4. Florida, T. J. Lee, overseer.—57 representatives, including ten colored.

Song, "Won't You Come and Go With Me?"

Short talk by state overseer.

5. Georgia, S. W. Latimer, overseer.—223 representatives.

Song, "Come and Dine."

Short talk by state overseer.

Dismissed for dinner at 12:15 P. M.

Noon

1:30 P. M. Prayer by M. S. Lemons.

Call of states and their response continued.

Short talk by state overseer.

6. Illinois, T. S. Payne, overseer.—34 representatives.

Song, "Old Rugged Cross."

Short talk by state overseer.

7. Indiana, S. O. Gillaspie, overseer. The overseer was the only representative present. He gave short talk, making plea for help in Indiana.

8. Kentucky, Geo. T. Brouayer, overseer.—81 representatives.

Song, "We are Fishers and Hunters."

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- Short talk by overseer.
Song, I'm Going On.
- 9 Louisiana, M. S. Haynes, overseer.—6 representatives.
Short talk by overseer.
Song, We'll Outshine the Sun.
- 10 Maryland, no overseer.—2 representatives.
Song, Reapers Are Needed.
Short talk by representative.
- 11 Michigan, no overseer.—6 representatives.
Talk by T. P. Cotnam.
Song, It Is Love.
Talk by W. S. Smith, colored.
- 12 Mississippi, E. B. Culpepper, overseer.—27 representatives.
Song, I'm On My Way to Heaven Today.
Short talk by overseer.
- 13 Missouri, E. L. Pinkley, overseer.—10 representatives.
Short talk by overseer.
Song, What Will the Harvest Be?
- 14 New Jersey, No overseer.—1 representative.
Representative gave testimony and requested prayer for the Holy Ghost.
- 15 New Mexico and Colorado, O. R. Rouse, overseer, who was the only representative. He gave a short talk.
- 16 North Carolina, J. A. Davis, overseer.—56 representatives.
Short talk by overseer.
Song, I'm Finding Glory All Along the Way. (Great manifestation of the power of God. Message in tongues and interpretation.)
- 17 North Dakota, no overseer.—5 representatives.
Talk by Joseph W. Barker.
Song, Telephone to Glory.
- 18 Ohio, E. Haynes, overseer.—16 representatives.
Short talk by overseer.
Song, Gathering Sheaves.
Talk by D. R. Moreland.
- 19 Oklahoma, John Burk, state overseer.—9 representatives.
Short talk by overseer and a representative.
Song, I will Never Turn Back.
- 20 Pennsylvania, C. F. Bright, overseer.—9 representatives.
Song, I Am So Glad.
All recited the 23rd Psalm.
Short talks by overseer and Sister Johnson.
Song, Go Forward, followed by manifestations of the Spirit.
- 21 South Carolina, W. H. Cross, overseer.—25 representatives.
Song, Following Jesus.
Short talk by state overseer.
Song, He Is Coming.
- 22 Tennessee, J. S. Llewellyn, overseer.—287 representatives.
Talk by overseer.
Song, Come, Let Us Go Home.
- 23 Texas, H. N. Scoggins, overseer.—
Song, 'Twill Be Heaven for Me.
Short talk by overseer.
- 24 Virginia, E. W. Gammon, overseer.—38 representatives.
Song, I'll Live On.
Talk by overseer.
Song, When I Get Home.
- 25 West Virginia, W. M. Rumler, overseer.—25 representatives.

Song, The Unclouded Sky.

Talk by Overseer.

Song, I Want to Live There.

Note.—The representatives from each state headed by an usher marched around in the New Auditorium and down the aisles while the piano was being played, sometimes music by Brass and String Bands and singing were added. There were different manifestations of the Spirit such as talking in tongues, shouting and dancing. Truly Thursday was another day of rejoicing in the Lord.

Dismissed at 7:15 P. M.

7:30 P. M. Songs, prayers and praises.

Short talk by W. S. Wilemon of Alabama.

8:00 P. M. Sermon by E. D. Johnson, Pulaski, Va.—Subject, "We would see Jesus," John 12:21.

This was followed by a powerful altar service.

Friday, November 5.

9:30 A. M. Songs and prayers.

10:30 A. M. Song, I'll Live On, and prayer by W. H. Cross.

Concert prayer, concluded by General Overseer.

10:45 A. M. General Overseer's Annual Address.

OVERSEER'S ANNUAL ADDRESS

General Overseer's Annual Address

Introduction

"If you demand my person, I am ready to submit: carry me to prison or to death; I will not resist; but I will never betray the Church of Christ; I will not call upon the people to succour me; I will die at the foot of the altar rather than desert it." These words were spoken by the Bishop of Milan in the year 384 when a strong faction of the Arians undertook to force him to give them the use of two of his houses of worship.

All along through the ages there have been men of God who have stood with nerves of steel against the wrong. They could be taken to prison, but they would not give up their faith. They would submit to torture and even to death itself, but they would not give up their fidelity to Christ and His Church. Every decade has produced its men filled with the martyr spirit. Every reform and revolution have had their leaders and adherents who could not be forced to retreat or surrender. The present decade is no exception.

There may be no occasion for a repetition of the above statement, but I dare say that the same uncompromising spirit is just as strong to-day as any time in the history of the Church of God, and under the same circumstances would manifest itself with as much undaunted heroism as in the earlier years of Christianity. In the Church of God to-day are men and women who are firmly fixed upon the foundation of the apostles and prophets that no amount of perse-

cution would cause them to give up the faith and retract. They are as bold as lions and as solid as Gibraltar.

The Assembly

We have met again after twelve more months have rolled into eternity. The Fifteenth Annual Assembly of the Church of God is now here. We have been looking forward to this time for months. But it is not to look forward to any longer. It has come and is actually here. We are again reminded of the yearly feasts of Israel in the long ago when they traveled in great companies up to Jerusalem. It was at one of such feasts that Jesus was left by His mother and Joseph and later found "sitting in the midst of the doctors, both hearing them, and asking them questions."

Those great feasts were a means to keep Israel bound together. When the feasts were left off Israel scattered. But when they were kept up, and the ceremonies given by Moses were observed, Israel grew and prospered. Those were great days for Israel. Jesus Himself gave His approbation to such great gatherings by attending them Himself. At some of these feasts Jesus did some of His greatest preaching. As a matter of interest recall a few incidents we gave in the Thirteenth Annual Assembly at Harriman, Tenn., concerning some of these great feasts:

The scene was in the Temple at Jerusalem, in the court of the women. The festival which was being celebrated for eight days was the annual Thanksgiving Feast of the Jews. In

this court were not only the trumpet openings into which offerings of money were cast, but also the four gigantic candelabra, or branched candlesticks, seventy-five feet high, each with four golden bowls for oil, in the center of this court. At night these were lighted, and the light emanating from them was visible to the whole city. Around these lights pious men danced before the people with lighted candles in their hands, singing hymns and songs of praise, similar to the way our people dance and sing before the Lord in meetings, while the Levites, who were stationed on the fifteen steps, which led into the women's court, accompanied the songs with instruments of music.

Let us suppose ourselves among the number of worshipers who, on the last, the great day of the feast, are leaving their booths at day-break to take part in the service. The pilgrims are all in festive array. They follow a priest who bears a golden pitcher to the fountain of Siloam, in the valley south of the Temple. Here the priest fills from this fountain the golden pitcher, and brings it back into the court of the temple amid the shouts of the multitude and the sound of cymbals and trumpets.

The rejoicing was so great that the rabbis used to say that he who had never been present at the ceremony, and at the other similar ceremonies, by which this feast was distinguished, did not know what rejoicing meant. The return was so timed that they should arrive just as they were laying the pieces of the sacrifice on the great altar of burnt offerings, towards the close of the ordinary morning sacrifice service.

Just at this point, when the interest had been raised to its highest pitch, probably as the last words of the 118th Psalm were chanted, and the worshipers were saying, "Blessed be he that cometh in the name of the Lord," . . . bind the sacrifice with cords, even unto the horns of the altar. . . . O give thanks unto the Lord: for he is good: for his mercy endureth forever," and its echoes were dying away into a hushed

silence, a voice resounded through the Temple, so shrill and clear that all heaven and earth might hear: "If any man thirst, let him come unto me and drink."

Again toward evening of the same day, the great lamps were lighted, shedding their light over the whole scene. These lamps were probably in commemoration of the pillar of fire which guided the Israelites through the wilderness to Canaan.

In a pause in the evening ceremonies, when the multitudes were hushed for a few moments the voice of Jesus once more rang out clear and strong: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." As if He had said: Follow me as your fathers followed the Shekinah light, go where I show you the way, and as surely as they were led to their promised land, I will lead you and your nation to the fulfillment of your hopes and the realization of the promises of God and of the visions of His prophets.

And we are now in the midst of our great feast—the Fifteenth Annual Assembly of the churches of God. And while Jesus does not speak to us as He did at the feasts at Jerusalem in His day, yet He speaks to us by a sure word of prophecy. He said: He would be in our midst when we are gathered together in His name, and surely we now have His blessed presence with us for we are truly gathered together in His name in this Annual Feast! Yes, He is here: I feel His presence. You feel His presence. How sacred the atmosphere! How pleasant the surroundings! We have the beautiful light shining upon us from above. We are drinking of the water of life that flows from the fountain that never runs dry. The blessed presence of Jesus! (The power of God came down in a wonderful way at this time.) We would rather have His favor and presence than a world full of gold.

We are here to enjoy the sweetest Christian fellowship. The music, the songs, the handshakes, the pleasant surroundings, the bright shining faces, all remind us of heaven, the place of

everlasting bliss and glory. Already we have been refreshed and blest in our souls. The inspiration we have received is invaluable. Many have been blest as they come this way. And the glory still rolls in their souls. And what will follow no one is able to describe. (Shouts over audience.)

When we were together twelve months ago crowded in the little house over the way, and when the enthusiasm ran so high that nothing could satisfy but a decision to build a larger house for the accommodation of those who attend these annual feasts, no one thought of a place so close at hand, and almost under the same opening of heaven from whence such wonderful blessings have come upon us. But here we are, close by the old spot where thousands have been blest, and over which "like as of fire" has been seen by truthful witnesses; and inside of which the "like as of fire" has played about over the congregations, and Jesus has been seen in visions standing by him who was chosen to fill certain exalted positions.

We are surely highly favored by Him who turns the hearts of kings like rivers of waters. The hand of divine providence has been guiding us in ways no one had ever marked out except Him who knew the end from the beginning. With J. H. Gilmore we can sing, "He leadeth me! O blessed thought! O words with heavenly comfort, fraught! Whate'er I do, where'er I be, Still 'tis God's hand that leadeth me."

(Singers sang the song, congregation joining in chorus.)

HE LEADETH ME

He leadeth me! O blessed thought!
O words with heavenly comfort
fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

Chorus—

He leadeth me, He leadeth me,
By His own hand He leadeth me;
His faithful follow'r I would be,
For by His hand He leadeth me.

Sometimes 'mid scenes or deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still, o'er troubled sea,
Still 'tis God's hand that leadeth me.

Lord, I would clasp Thy hand in mine,
Nor ever murmur or repine,
Content, whatever lot I see,
Since 'tis God's hand that leadeth me.

And when my task on earth is done,
When, by Thy grace, the vict'ry's won,
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.

Just the reason for selecting this location for this large and commodious Auditorium may not be known. But surely God's hand was in it for it came about with scarcely any effort on the part of those upon whom rested the responsibility of making the selection. After the purchase was made we looked back upon the way it came about with wonder and astonishment. But we thanked God, took courage and walked on to our possession, and remembered the promise made by Joshua when God said to him, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses."

One year ago when we were packed in that blessed little sardine box of a house where the Lord blessed us so wonderfully, this spot was open and barren. Not a thought or a dream of holding the Fifteenth Annual Assembly here. But one change after another has come and now we have this beautiful structure, incomplete though it is, where we are happy and free to worship the Lord, pray, sing, and shout, discourse and deliberate on the greatest themes and business known in the world, all in honor of the Great Church of God and her noble and royal Founder—Jesus our Lord.

Place in Prophecy

Many are looking backward, pining and longing for days of yore, but not so with the Church of God and her members. I once saw a watchword given by some warm-hearted enthusiast

astic Christian: thus, "Back to the Bible." Soon after this, I think it was in the year 1898, I announced a convention for a certain time and place, and I used the same watch-word "Back to the Bible." In this I was sincere. I have no apology or criticism to offer for that expression. I meant it for good, and it was a means of leading to the wonderful light of the present day. But I would not use that for a watch word now, I would rather say, On with the Bible and fill our place in prophecy. We are not to go backward, we are to go forward. Where, between the lids of that precious Book, are we told to go backward? It is always on, on, and on to higher heights and broader plains. Always going forward. When Moses stopped by the sea, listening at the murmurings and complaints of his followers as they cried out, "Because there were no graves in Egypt, hast thou dealt thus with us, to carry us forth out of Egypt? for it had been better for us to serve the Egyptians, than that we should die in the wilderness," God spoke sharply to Moses and said, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

How many have looked backward with longing eye? How many have wanted to be a Peter or a Paul and break in upon this world with a message like theirs and go back over the same territory they covered in the Church of God? Probably nearly all of us have had thoughts and desires of that kind, but we are learning better now. We have decided to be ourselves and fill our own place in the great drama of prophecy instead of going back over the same path trod by the Holy Apostles. They lived then, we are living now. We should not want to live in their time or bring their time down to us. We want only to link on in our place away down at the end of the chain. We are just as truly filling our place in prophecy as they were in their day.

The doctrine is the same, and this shall ever remain unchanged. Salvation, healing, sanctification and the Holy Ghost baptism are the same, but

we are living in our day and they lived in theirs. If in God's providences Peter had lived to-day he would be a member of the Church of God and fill his appointed place now instead of his appointed place back there. They were in the beginning and we are in the ending. They were in the foundation; we are at the top. Under Jesus' instructions and directions they commenced the Church, and we are to finish it up and get it ready for the rapture. We must be as faithful and loyal in our sphere as they were in theirs. Paul saw the possibilities of our day and groaned in spirit because he could not live now. We must be an honor to those men of God by filling our place in prophecy as nobly as they did in theirs. We must think of ourselves as chosen men and women for the purpose which we are serving, always and ever looking and moving forward with that spirit of progression that is in the Bible from lid to lid. No more fogylism; but rather a goforwardism that demands an increase of speed.

Woe unto the man or woman that undertakes to put on the brakes and pull back. Well do I remember one that was once with us who usually objected to progression. He often stated that it was his calling to put on the brakes. And he usually did it, too. He has been out of the Church for years because his brakes could not hold back the great avalanche Church of God. Others are out because they could not hold it in check. They do not seem to know that the Church is fulfilling prophecy and therefore it is irresistible. I shudder for some others who are still with us, because they can scarcely keep up with the progress we are making. Those who are going forward, putting their means and minds into it are doing so because they feel an impelling power behind them forcing them on. There had been some strong brakes pressed against the wheels at the Assembly for years. But the power became so strong three years ago that every brake was broken, and what tremendous strides have been made since that time can scarcely be estimated. I am reminded of a song that I have

heard sung by some of our people—

(Congregation sang,—

"We'll Roll the Old Chariot Along."

We'll roll the old chariot along,
We'll roll the old chariot along,
We'll roll the old chariot along,
And we'll all shout, Glory, hallelu-
jah!

Jesus'll help us to roll it along,
Jesus'll help us to roll it along,
Jesus'll help us to roll it along,
And we'll all shout, Glory, hallelujah!

If the devil's in the way we'll roll it
over him,
If the devil's in the way we'll roll it
over him,
If the devil's in the way we'll roll it
over him,
And we'll all shout, Glory, hallelujah!

Yes, whoever gets in the way will be run over or thrust aside. A little child was once sitting in the path of a great elephant. People saw it and stood breathless for a moment thinking Jumbo would walk over it like he would walk over a snail, but as Jumbo approached the child he deliberately reached out his long trunk and picked up the little fellow and set it aside and went on. That is just what the Church of God has been doing with people that undertake to hinder its progress. It just sets them aside and goes on. If you do not want to be set aside you had better not get in the way and try to put on the brakes. I hope there is no one in this Assembly that will try to check the progress of the Church, or make an effort to sidetrack it from the purpose, for which God intends it to serve, in its place in prophecy, in these last days. To undertake this would mean defeat and ruin, to them just like some of the wrecks that you know of now that are lying in heaps on the roadside. Some who sat on the platform with us in the Assembly have fallen behind the curtain. Their lights have been extinguished. Their names have been dropped from the program. They will probably never appear again. It is indeed serious and sad enough, but the Church will move on without

them. It must just as surely fill its place in prophecy in the last days as it did in its beginning. And it will, even if some individuals do become disloyal and rebellious. Yes, it will go right on!

Instruction

The Assembly was first called for the purpose of searching the Bible for information concerning the Church and her teaching. It has ever meant to be a school for instruction. Many good lessons have been learned by those who attended. The instructors have almost invariably been given special anointings for the purpose. The discourses have been full of inspiration to both speakers and learners. The Holy Ghost has always been present to unfold the truths and make them clear and impressive.

We still need instruction. And we are fully expecting to get just what we need. The program gives a slight hint of what is coming, and we must prepare ourselves to receive. We have learned from year to year about God's government and order. We probably need to be reminded of things we already know. It is also very probable that we need to have some things emphasized and made clearer. There have been some objections raised against some of our practices. Doubtless these objections will all be answered before we get to the end of the last session. They object to the office of General Overseer. They object to his Councilors. They object to overseers of states and districts. They object to the way churches are supplied with pastors. They object to our money system. They object to the Bible Training School. In fact, the objectors object to nearly everything we do, and if we were to cut out everything that is objected to we would have but little left. We need some more instructions about all of these points that are so obnoxious to these objectors. And we will get the instructions necessary for us to have this time.

General Overseer

They object to the title, "General Overseer." They say it is not written in the Book. Well, if we should

change the title they would continue to object, or if we were to have no title at all they would still object. It matters not about these objectors, the position is clearly taught both by the Scriptures, and other authentic ancient writings. The subject has been before us for years, and we have been fully convinced that James the Lord's brother held the exalted position. It has also been proven to our satisfaction that James the Lord's brother was not one of the twelve apostles, although two of the apostles were named James. One was James the son of Zebedee, the brother of John, and the other was James the son of Alphaeus, of which there is very little known except what is given in the Bible. Although it is very clear that James, the Lord's brother, occupied the executive chair in the early Church, the Bible only calls him James with no further title. But when we take up other ancient writings we find that Saint Clement addressed him who held the position in the early Church thus: "Clement to James, the lord (evidently meaning the Lord's brother), and the bishop of bishops, who rules Jerusalem, the holy church of the Hebrews, and the churches everywhere excellently founded by the providence of God." In this epistle of Clement to the Bishop of Bishops, he notified James of the death of Peter at Rome, besides giving him much information that was important to James in his position.

The Elders

Why any one should object to the Councilors for the General Overseer is somewhat a mystery when the Bible is so clear on the subject, and every government of the world provides councilors for the chief executive. These Councilors have been a great help to your General Overseer. Their service has been highly appreciated by him, and it is impossible to express the gratitude due the Assembly for its acceptance of this Bible truth that revealed the Council of Elders.

After a trial of nearly four years we are ready to say we made no mis-

takes in our decision to select this body of men as Councilors. As we move rapidly along, nearing the time of the return of the Lord, we feel a deep sense of satisfaction concerning this special matter. We want the Lord to find us with the very best organization. We do not want to come short in anything. We are assured of the fact that we have found the best form of government that was ever instituted, but we want to keep up a thorough examination of every detail to see if we have missed it in any way. And if we find we have missed it at all we do not want to be so dogmatic that we cannot change.

When the Assembly decided upon the appointment of this body of elders it was recommended that there should be twelve "selected soon and additions (to be) made from time to time as necessity demands until the number seventy is reached." The twelve were selected in due time and they have been serving faithfully, but we have never yet felt free to make any additions. Whether this has not been done because there has been no necessity for more, or whether there has been a delay from some other cause may not need an answer now. At any rate there have been no additions made. And really we have seen no real necessity for additions since the counsel of the twelve has been sufficient to give the necessary aid to the General Overseer. This subject, however, may be discussed by one of the speakers on the program.

There is one thing, however, concerning this body of Elders to which I wish to call attention. There were no provisions made in the face of the Assembly for relieving a member of his position in case of disloyalty, rebellion or other disorders, that would render him incompetent or unfit to serve in this high position. Having already met this condition of affairs in one instance we were compelled to take action and set aside the offender. This business had to be attended to and the eleven with the General Overseer reached a perfect agreement in the case and the General Overseer announced to said offender that he was no longer a member of

the Council. Thus he was dismissed, but not, however, until every effort possible was made to restore him to perfect fellowship and fidelity.

This plan was considered legal because of the principle adopted years ago, that the same authority that appoints to a position has the same authority to recall when it becomes necessary. This principle places the power of dismissal in the hands of the General Overseer and the two chosen to assist him in making the appointments. Then the same principle places the authority with the General Overseer to dismiss the two appointed by himself. This is all very well as long as the two first chosen live, but if they or either of them should be called hence we would be left in an awkward position. The position of General Overseer is perpetual and whoever succeeds him has the same authority, but not so with these two men unless the Assembly in session declares it so. In such case the one appointed to succeed the departed would be given the authority vested in the first one. That will do if the Assembly settles upon it, but I question the advisability of such a decision. I rather advise that the authority be given wholly to the General Overseer, or that the vacancy be filled by the next Elder below him and the new one be appointed to come in at the foot of the class. In case the Assembly should vest the authority in the General Overseer, of course, he would always counsel with the Councilors before acting in his authoritative capacity. In case the Assembly decides on the second plan I recommend that all vacancies be filled by the next man below and the new one always come in at the last. It is certainly important that these special points be given careful and prayerful consideration by this Assembly, as we never know when one of our number will be called to his reward.

The Financial System

This subject has given us much concern for years. It takes money to run the business end of the Church. People sometimes get enthused and say the Lord will look after that if we

will go on and do our duty in His service. But I have taken notice that those very people have often been in such financial straits that they could not refrain from telling their friends, and sometimes the public, of their needs, and almost complain because the collections are so small.

Since we have been studying the Scriptures on this subject we have learned many valuable lessons. We have made some changes occasionally, and we are sure that each change has led us closer to the perfect system. We do not claim to have reached this perfect system yet, but we are surely away up the road toward the goal. It is clearly demonstrated that our ministers have been better supplied under the present system than under the one previously followed. But there may be some important changes to make that will more nearly harmonize with the Scriptures. If this is true we want to search them out and make the changes, for we are surely the most determined people to follow the Scriptures of any body of people in the world. We are willing to make any kind of a change to meet the Bible requirements. I have forced myself to submit to the Bible many times contrary to my former opinions. I am still open for added light on any question.

But there are probably no changes needed on the subject of paying tithes. We are thoroughly convinced that all should pay one tenth of their income to the Lord, and we are just as fully convinced that the tithes are to be paid to the Church of God—the body of Christ, and not handed around promiscuously according to your own feelings or notion. We are fully convinced that the Church of God is the storehouse into which all tithes are to be brought. I do not think this point is questioned at all. But there may be some other points in connection with the present financial system that are not so clear. And even if there are no amendments or improvements to make it will be good for us to look deeper into the subject. If we have reached the end of it we will stop and be satisfied, and follow the

same order we have been following for nearly three years. But here is the question. Some believe we have not yet arrived at the proper plan for distribution. Some think it is a mistake for the overseers of the states to draw from the nine-tenths in the local treasuries. They say it looks too much like taking out the second tithe. Although they know it is not meant for the second tithe, yet it has the appearance of it. And thus they feel we have not yet reached the standard.

In raising this question the people have no disposition to rebel. They do not raise the question to create any dissatisfaction; they want only to find the Bible standard, and if this is it they are willing to submit and go on with the practice. And if it is not the standard we all want to drop this plan and go on to the standard as soon as we know the next step to take. We are all interested in this subject and all we want is the very right thing. We are not prejudiced. We have no intention of working for any selfish interests. We do not form factions and try to run some scheme through by "wire-pulling" and advantage. We are honest. We are sincere. We do not mean to make laws, we only mean to search out the laws that are already made and marked out in the Scriptures and put them into practice. This is our desire in reaching the standard for the financial system.

There is another current working its way through the minds of our people concerning the financial system. There may not be much said about it, but I am sure there is a good deal thought about it. If I should mention it here surely no one will take offence at it. I do not want to offend any one. I want to bless and help and encourage. I want to speak words of edification and comfort. It is my desire to keep moving toward the complete Bible standard. But it is not my purpose to speak from a personal point of view at this time. I am only to speak now of a sentiment among our people, and it may be stronger than some of us realize. That sentiment is in favor of a general headquarters treasury into which all the

tithes are to be placed, with seven men to regulate and make, or order, the distribution among the ministers according to their needs and the efficiency of their work, and the responsibility of the position in which they serve.

And this may be the Scriptural System. And the Scriptural System is what we are driving for. We want to make the goal at this Assembly. If this is it I'm sure the Lord will let us see eye to eye about it, and when we make the decision it will seem good to the Holy Ghost and us.

(At this time two messages were given through the Holy Ghost, in other tongues, and interpreted, which were approval of the plan of the financial system which had just been given. Only a few words of the messages were written down but the messages in full were truly wonderful. A few words are given here.)

First message.—"This is My plan. Stand true and look to Me. I planned—"

Second message.—"There have been many confusions. The gospel must be carried to every nation. This has been a great hindrance. I am glad I have a few who will follow: My Word."

To adopt this system would mean quite a change, but changes are often good for us, and especially so when we change from bad to good or from good to better or best. If this plan is accepted the tithe of tithes would drop off. That which appears to be a second tithe paid to the state overseer would disappear. The charge of following the law in this respect could not be made any more. It would land us back to our Father Abraham and Melchisedec. Abraham paid tithes to Melchisedec, and Melchisedec was a "priest of the most high God, and Christ was made a high priest forever after the order of Melchisedec."

The Levitical law said a tithe of the tithes, also called the heave offering, should be given to the high priest, but Abraham paid all the tithes to Melchisedec instead of a tithe of the tithes. When the priesthood was changed from the order of Levi and Aaron, back to the order of Melchisedec, it was necessary to

change the law. This is clearly stated at Hebrews 7:12. "For the priesthood being changed, there is made of necessity a change also of the law." The change then with respect to the tithes is apparent. No more heave offering. No more tithe of tithes, but all the tithes given to our High Priest—Jesus. And since the Church is the body of Christ, the tithes are to be paid to the Church. This special point has been taught for years. But now, since Abraham paid all the tithes to Melchisedec, and Christ is a priest forever after the order of Melchisedec, this surely puts the tithes all in one place with no tithe of tithes. Then the distribution can be made with perfect safety, and give no chance for a surplus to pile up unused unless there is really more than it takes to supply all the ministers. At any rate there would be none tied up where it could not be gotten to when needed.

This plan would solve some serious problems. It would prevent a surplus from accumulating in the tithe of tithes treasury which could not be used for the common ministry. It would prevent a surplus from accumulating in the local treasuries where it could not be gotten to to supply some of the ministers that were in want. It would remove the temptation for ministers to "feel led to go" to a certain place where they had heard the treasury was well filled. They would be just as ready to go to some neglected field of labor as to a place that has been well supplied with ministers. It would solve the evangelistic and new work problem. In fact, it would be a strong incentive and stimulous to the spread of the gospel into new fields as well as to build up the work among the poor and at places that are weak and almost ready to die. It would stop such questions as, "Will I get my car fare? Will they give me a support for my family? How much does that Church pay? How much money do you have in the treasury? Can't you give me a little more this time? Can't you let me have it all, this time, as I am in special need this week?" And it will stop the saying, "Brother M.—went to the churches ahead of me and got all the tithes in the treasury

and when I got there they had nothing to give me. Brother Z.—has the favor of the treasurer of the Church at S.—and when he goes there he gets a good lift."

These may not be bad questions and statements, but I'm sure we can spend our time and breath to better advantage than in such meditations or expressions. And if it is according to the Bible to have all the tithes come to one common center and paid out in first class systematic order every one of us will be in favor of it. This subject will be given further attention further on in the Assembly. We are all anxious to reach the perfect Bible system that will bring joy and perfect satisfaction.

Names at Headquarters

We are surely God's chosen people, as it is written, "He hath chosen us in him, before the foundation of the world." And we esteem this a great honor conferred upon us. Since He has honored us with such a high calling we have a great desire to honor Him. We love Him because He first loved us, so we want to honor Him because He first honored us. And we honor Him by our fidelity and loyalty to His Word. We are exceedingly zealous for the fulfillment and practice of His Word. And this Word that we love so well instructs us concerning the importance of good government and thorough organization.

The organization of the Church is fairly under way but it is not yet complete. We feel pressed to continue in the direction we have been traveling for more than fifteen years. We are going on unto perfection, but do not claim we have reached the goal yet. But we have made some rapid strides in that direction. There are some things, however, that should be undertaken now that may not have been so needful in the past, and we may not yet see the full import of them now like we will a little later.

We want to do our part in making the saying true that many of you have spoken—"The Church of God is the greatest institution that has ever struck the earth." If this is true in real practice then it will require the very highest type of organization.

And a close study of God's handiwork shows how careful God is in His congregation. The stars of the universe are so perfectly organized that they never have any collisions. There are no wrecks or conflicts in the heavens. The sweet singer of Israel beheld God's perfect organization when He sang, "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech (tells of God's perfect organization), and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber; and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold; yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."

This whole song tells of God's perfect organization in the heavens. And can we suppose that He wants His starry heavens to be any more perfectly organized than His Church? Does He not speak of His Church as being the apple of His eye? Isn't she His own beloved government? Is she not organized and kept under the laws of His own beloved Son? Does He not want to use us as instruments by whom He can organize His own institution as perfectly as His stars in the skies, so there will be no collisions or frictions that will cause trouble between man and man?

Come now, beloved, do not object

to the very thing that you have been praying for for years. Do not raise the cry of "too much red tape," "too much machinery," "it will break down of its own weight," when God's great and perfect organization in the heavens contains more machinery and is of greater expanse and weight than all we can imagine and thousands of thousands more, and it has held together for ages-upon-ages and is no nearer broken down than when it was first whirled out into space by the hand of Him that said, "let there be light and there was light."

The point of organization that I am going to mention is not my invention. But I heartily endorse it and have the honor of presenting it to the Fifteenth Annual Assembly for consideration. And the more I think of the subject the more I feel we have already delayed the matter too long. I feel almost provoked at myself for not being more interested in it when it was mentioned years ago, and again during the past year.

But before I go further I must disclose to you the subject which thus far has been kept hidden from you. It is simply this, a Church directory at headquarters. To make it still clearer to you, it is to have a full record of the names of all the members of all the Churches at headquarters. We have a record of all the ministers; but there are many good reasons why we need the names of all the members, also. It would have been a great help to us during the world war. It will become more necessary as we approach the end of the age. We are getting calls frequently about matters of importance concerning both men and women. The enquirers ask, if such and such a person is a member of the Church of God. If they are not, ministers we have no record of them. We cannot answer unless we happen to know them personally. And we have no way to find out except by advertising and this is too slow.

In Bible times our fore-fathers were very careful to keep a record of the names. How grand it would be if we had an accurate list of all the names that have ever been members so we

could report to this Assembly the actual total number that have ever been members, the number died, the number excluded and compare with the total number of members now. This would be some information worth while. But this is not the main reason for recommending this subject to this Assembly for consideration. It is to be a means of protection and identification of our people.

The Church of God is taking some sudden flights upward into prominence, as well as gradually growing in favor with God and man. The time is coming when some of you will get protection because you are loyal members of the Church of God and your names are found on our register, and we can wire back immediately that you are all right. We may not appreciate our place in the Church of God yet like we will a little later.

A story is told of three young men who were captured by the Indians years ago when this country was new. Before the boys left their home their father placed around the neck of his oldest son a small cord with a peculiar something like a locket hanging to it. He instructed his son to wear it under his clothing, and explained that it might be the means of saving their lives if they should fall into the hands of the Indians. One day while on their journey they were suddenly surrounded by a band of Indians who knocked them down and commenced to torture them. The Indians finally prepared to torture them with fire and burn them alive. But before they set fire to the wood two Indians took the oldest boy by the heels and dragged him on his back through the creek and almost drowned him. When they were done with that kind of torture they dragged him up near where the fire was to be made and sat down for a rest. While waiting, the young man thought of his locket and pulled it out from under his clothing and gave it to the Indians. It looked so queer, that the young Indians became excited about it and carried it to the old chief. At once the old chief recognized some kind of a mark that

told him of William Penn who was always a friend to the Indians. He remembered the covenant that his tribe had made with William Penn years before. He gave orders at once to release the boys, and they made a feast for the boys and sent them home to their father.

I do not know that any deliverance like this will ever come to members of the Church of God, but I do know that God has His eye on His beautiful Church, and He will always look after His loyal subjects. And I do know that we are favored now already by those in authority above what we ever hoped to be. And why not expect God to give us favor with the people like they had at Pentecost when it is said of the members of the Church, they were "praising God, and having favor with all the people?"

Furthermore, there are so many people that call themselves "Church of God" that have fallen into rank fanaticism and false teaching, that would bring disgrace upon us if we had no way of proving they were not our people. During the world war we narrowly escaped a shut down because it was made clear to the authorities that certain men that had given the officers trouble were not our men. A list of the names at headquarters would be a great help under such circumstances.

Besides this, it is a means of tying us together. This would be a means of recognition so if some of the members should at some time rebel and try to cause trouble and claim they were never in connection with the Church of God with headquarters at Cleveland, Tenn., their claims would at once be refuted by the register here in the office. And the information could be given from headquarters regardless of the claims made at the local church.

But we will not discuss this question at length. It will be open for expression by the members of this honorable body at a later session. But in connection with this subject there is another that should be men-

tioned and this might be termed,

Identification.

It is certainly important that a plan be inaugurated to better and more solidly identify the newly organized churches with the Assembly. The names of the members should not only be sent to head-quarters, but an application for recognition should also accompany the names, and the General Overseer should be vested with the authority to accept or reject the application, and if for any cause he should entertain any doubt as to whether they should be identified with the Assembly he should order an investigation. And when an application is accepted official recognition should be given and official notification returned. This is advised to prevent troubles and disorders similar to some we have met in the past.

It is not the desire of the General Overseer to urge this plan to be adopted by the Assembly, but it is given for your honest and prayerful consideration. If you think well of it and adopt it I believe it will prove beneficial, but if not, the identification can be acknowledged as it has been done in the past or otherwise. This will be left to your wise counsel and decision.

Our Young People.

I wish to speak a few words in behalf of our young people. They are growing up in our midst and we want to keep them interested in the Church. They will eventually be called upon to fill our places and bear the burdens of the work of the Church if the Lord tarries. And what would the Church be without the life and fire the young people put into it? They are usually possessed with the Spirit of progression. They want to see things move. They are never satisfied to run in old ruts. They want life in the Sunday school. They want life in the meetings. They want the power of God to be demonstrated. They love to feel the glory of the Pentecostal power.

We need the young people and cannot get along without them. This applies to the young people who are married as well as those who are not

married. We want their lives to be happy. We do not want them to become gloomy. We do not want them to become discouraged and grow cold and leave the Church. We want them to feel that the Church of God is the best place in the world for them. In order for them to feel this way it is necessary for the older people to love them and encourage them and never do or say anything that will have a tendency to drive them away.

A certain church of which I am acquainted lost almost all their young people, and as a result the church is almost extinct to-day. It is only a matter of time until it will be a thing of the past. They were on the extreme in plainness of dress. The young people were given no chance for social relations. They were not allowed to sing, have any musical instruments, nor mingle with young people of other churches nor young people outside of any church. The old people held them down and tried to make old people out of them while they were yet young. And if they did not seem disposed to submit to the demands of the older members in this respect they were excluded.

I am pleased to know that the older members of the Church of God are not like those I have just described. But I have been afraid some of our young people have been hurt and driven away by some who have held extreme views concerning the actions and behavior of the young. I have heard of some who once had a good experience, and a few times sit back with their friends in time of service. On account of this they were accused of being backslidden and too much was said about them before any loving words were spoken to them; so when they were talked to they had become so discouraged that they did not talk very well to those who talked to them so they were at once taken up and excluded with no efforts whatever to restore them or love them back into their good experience. Some of these I have described are out of the Church to-day and no prospect of ever getting them back, and yet they know this is the right way and will go no other

er way. I hope this kind of a drive will never be made again. (Great spirit of weeping over the congregation, General Overseer included.)

I do not want our young people to be frivolous and gay and giddy and worldly and foolish. I am opposed to this, but neither do I want them discouraged and driven away because they sometimes seem too light and chaffy and keep company—that may not be the best for them, and do not act as pious as I would like to see them. I do not like to have them accused of being backslidden because they do not testify every time there is a testimony service, or because they do not take part in the singing as usual. We do not know what trials they may be going through, or what temptations are bounding their tracks. A few words of cheer—(Great spirit of weeping again.) and a pleasant look and a loving hand shake might help them to overcome and rise above the power of the enemy, when a few words of criticism or complaint to them might drive them away into discouragement and despair until they really do fall back into sin and become reckless and ruined.

Let us try to encourage our young people and help them and bear with them a little more, and when they get a little older they will settle down and become good pious members. Preachers should not preach at them or pray at them if they do not sit up in front every time. They had better preach the gospel and pray for them, and when the service is over go and shake hands with them and speak a few kind words to them and never mention about them sitting back but love them so good that they will see there is no scolding coming, and probably in the next service they will be up in front again.

You can't drive young people, or older ones either, into being good. You can't make everybody measure up to the standard you would mark out for them. We must remember that other people have a conscience and want to go to heaven as well as we do, and we should not be too hasty in passing judgment upon oth-

ers when they do not act like we think they should. Yes, we must save our young people for the Church, and I believe we will. We have thousands of young people in the church and we want thousands more. We can often win the young people of a family when we can make no impression on the older ones. Many homes have been broken into and completely transformed because a son or a daughter has been saved, sanctified and filled with the Holy Ghost and carried the fire into the home. It is the young and tender twigs that bear the fruit, although these tender twigs have to be supported and nourished by the trunk and large limbs and branches. Thus we who are older should gladly give our support and strength to the young people so that more souls may be saved.

Our Children

I have given some attention to our young people, and I do not feel that I should let this time pass without giving some attention to our children. It is of the utmost importance that we commence to train our children very early, in the ways and teachings of the Church. The future of the Church, if Jesus tarries, depends upon the children, and thus it largely depends upon us what it shall be, and we show our interest in the Church in proportion to the interest we take in training the children for the Church.

The Sunday-school is a kindergarten and nursery of the Church, and every child whose parents are members should be kept in Sunday-school regularly. They should start so young that they will never remember the first time they were there. This gives them one hour a week, and fifty-two hours a year, under the direct influence of Bible teaching and training. This is very small, but it is much better than nothing at all. And I believe special steps should be taken to enroll every child of all the parents who are members of the Church of God, besides as many others as possible.

In order to assist in this special drive it would be a long step toward

the goal to take a census of our families and get the number in each family that attend Sunday-school and the number that do not. This plan would give us the necessary information for a foundation to work from. There should be some move made to create more interest in the training of the children for future usefulness, and I know of no better way to begin this great work than to first ascertain the number of children we claim as our own that do not attend Sunday-school. And when this information is obtained a campaign should be started to get every one of them enrolled. I recommend that this Assembly take definite action in regard to this work and put it in charge of headquarters to work it through as rapidly as possible.

I do not think we should stop with the Sunday-school as the only means of religious instruction and training, but if we put enough energy into this one thing for a whole year the benefits derived therefrom will be of untold value. It is acknowledged that protestants are far behind both Catholics and Jews in the religious training of their children. Catholic children receive every year two hundred hours a week. Jewish children receive every year 335 hours of religious instructions, or one hour a day for eleven months in the year. Protestant children average one-half hour a week, or twenty-four hours a year.

In 1916 the reported enrollment in Protestant Sunday schools was 21,888,521. In 1920, according to statistics, this total had shrunk to 15,617,060. There is something alarming in this shrinkage in four years, but it opens a wonderful opportunity for the Church of God if we will make our Sunday-schools interesting and full of life and spirituality. We should not only enroll our own children, and every one of them, but should reach out by our Home Class work and otherwise gather in all we can that do not attend Sunday-school any place.

Another thing worthy of attention is the importance of having efficient teachers for the children. Not only

in Sunday-school is there great value set on efficient teachers, but suppose our government school boards should set aside one or two hours a week for the religious instruction of our own children, are we ready to take it up on short notice? A statement shows that the New York board of education voted to give a whole afternoon a week for the religious instruction of the children by the churches, each church taking charge of their own children. Protestants found themselves unprepared for such a task for want of competent teachers. Would we be in a similar dilemma if educational boards where our children attend school should vote the same thing? I am afraid we would. I appeal to our men and women to prepare themselves for emergencies like these. And, in fact, it should not be long until we can have our children in special religious training an hour or two a week, besides the Sunday-school.

Some one said, "America's greatest peril is the spiritual neglect of childhood. Distribution of over twenty-seven million children and youths, nominally Protestant, who are not enrolled in Sunday-school and who receive no formal or systematic religious training. This is the seed of immorality, crime, social unrest and anarchy. Spiritual illiteracy is the forerunner of moral bankruptcy and national decay." And I add with out any fear of successful contradiction, it is the forerunner of Church decay. We must arouse ourselves upon this subject and prepare to give our children more and better spiritual and religious instruction and training. We have the best thing in the world to put in their active little minds, and we must put it in or they will be filled with something else of less importance.

The Spanish Speaking People

Before I close I want to mention a subject that has been on my heart for two or three years. I refer to an opportunity to reach the Spanish-speaking people who are constantly flowing into the United States. For a long time I have started to prepare literature in the Spanish language

and scatter it among them. Would to God some one who has the money would make it possible to add his to our printing plant. Some of our friends in the South-west have been urging us to print the Evangel in Spanish. This would be a great way to do foreign mission work at home. Thousands of the Mexicans are coming across the border and settling in the Southwest and west, and this inflow will continue as long as there is such unrest in Mexico as there has been for five years. Now is our time. We need to hurry up and get them saved and into the Church of God and when any of them go back to their native homes they will carry the burning gospel message home with them and spread it in their own country. If we had our paper, books and tracts printed in Spanish many of our people might be foreign missionaries and never learn the language. They could go among these people and give out our literature and this would lead to a harvest of souls sooner or later.

I have thought of this plan for our foreign mission work among other nationalities. If any one wants to be a missionary to the Chinese he can find thousands upon thousands in China-town in New York City where they wear their native garb, have their long queues hanging down their backs. The same is true of the Japanese in the west, and almost all other nationalities in the north and north-west.

The plan I suggest is to get among these people, get them filled with the Holy Ghost and settled in the Church of God and let them go back to their native land as missionaries to their own people. They can do more good with less expense than we can to send our own people. I believe the time has come for a transformation in foreign mission work. Missionaries on the field are constantly informing home folks that a native convert does much more good than the missionaries themselves and at much less expense. God is sending foreigners into this country for a purpose. They are coming from every nation under heaven. This reads like Pentecost

when it was said, at Jerusalem there were men out of every nation under heaven. How the gospel spread! Peter was a Foreign Missionary that day as he preached that wonderful sermon to men out of every nation under heaven. The power fell, eight thousand were swept into the experience under the influence of two sermons and multitudes went back to their native homes and carried the good news. No wonder Paul could say a little later on, "The gospel which ye have heard * * was preached to every creature which is under heaven." Get the foreigners that are in this country saved, sanctified and baptized with the Holy Ghost and fire, and in the Church of God, and they will go back to their native land at their own expense and spread the fire among their own people a thousand times faster than we could spread it if we were all to go and give our whole time in the service.

It seems to me we need to adopt Peter's policy of Foreign Mission work, and commence it by the printed page in Spanish. I do not mean to discourage the work of missionaries in foreign lands, neither do I wish to discourage those who may feel called to foreign countries to work, but I do believe this policy I have named will more rapidly spread the gospel and evangelize the world under present conditions than the common practices of churches and missionary boards.

It is for this Assembly to decide whether we shall begin this kind of work or not by arranging to publish the Evangel in Spanish and print other literature and scatter it among the millions of Spanish speaking people now in our land, and meet those who are constantly flowing in, with the warm gospel message as they come. We can do it if we will, just like we have done other things.

We are noted for our perseverance, progression and determination. I have often said that it is not a matter of expense any more, it is getting the work done that Jesus has left us to do. I believe the money is made and waiting somewhere to equip our printing plant with sufficient machinery

and help to run this double work. And I believe He has people already prepared to run with the literature and hurry it into the hands of our friends who know nothing but the Spanish language.

You may say I am enthused. Yes, I am. In fact, I am enthused over any proposition that will hasten the gospel message along and build up the great Church of God, both with spiritual power and numbers of members. I say, Hurrah for the Church of God! She must go to all nations. How is a better way than to take advantage of the present inflow of foreigners? It looks like we are so slow to go, that God is sending them to us, like He sent them to Jerusalem so Peter and the others could scatter the spiritual fire among them that burned its way into every nation under heaven. If we do not use this wonderful opportunity of doing foreign mission work surely God will have reason to believe we are not interested in saving the foreigners. But we ARE interested, and we are going to prove it, too! I know I have your approbation. I feel that you can scarcely hold yourselves down now. God is here! Yes, God is here! We will go forward with greater zeal than ever! We will push on in this great battle. The Church of God must be planted in every nation! It must go into all the world to fulfill its mission God intended.

Government

I deem it necessary to say something about government. Our people have made great strides toward the standard laid down in the Bible. But it is good to keep before them the form of government we are under. It is natural for people to become neglectful of their duties so they occasionally need to be reminded of things they already know. Peter found this true in his day, and it is just as true to-day.

I want it thoroughly instilled in the minds of all the members that the Church of God is a theocratic form of government and not democratic or monarchic. The difference between theocratic and monarchic is that the single person that rules in theocratic government is God, and in

the monarchic government the single ruler is a man.

We recognize Christ as the head of the Church and the supreme ruler. He speaks to us by His Word and by the Holy Ghost, and we settle all questions and disputes by the Word of God and as it seems good to the Holy Ghost and us.

In our searching of the Scriptures we have found James, the Lord's brother, occupying the executive chair under God, and the twelve apostles of the Lord in submission to him, and they recognized him as their superior in governmental affairs. This same order is recognized by ancient history. And from ancient history we glean much valuable information that leads us to believe that under the apostles were others occupying subordinate positions of trust and authority. All of these gleanings from ancient history and what we get from the Scriptures, both the Old and New Testament, lead us to the conclusion that the Church of God is theocratic in government.

We have been following this order to the very best of our understanding and ability for years. The Church has prospered and grown numerically almost beyond our expectations under this rule. We believe we have God's approval upon the system practiced and described. He sets His approval upon it by pouring out the Holy Spirit upon our services and by demonstrating His power in the salvation of souls, healing and miracles; and the signs are following the Church of God to a greater degree than any other people on earth. Others have healings, tongues and interpretations; but where is the body of people whose members take up wild poisonous serpents and play with them like babies while under the power of God like the members of the Church of God?

The order as recognized and adopted by the General Assembly, following the chief executive is, overseers of states, overseers of districts, pastors and helpers to care for the local churches. This corresponds to Moses' organization of the Church in the wilderness. This organization has been pretty thoroughly tested and

proved to be good. A few have failed to complete the organization in the local churches, but those who have completed it are worthy of commendation for their loyalty. Every local church that has not thus been completely organized according to the rulings of the Assembly should certainly be advised to do so. How could we have a Sunday-school without good careful organization with a teacher over each class? How can we expect for every member of a local church to have the proper care if they are not divided off into classes as ordered by the Assembly, and have each leader to attend to his duty as heretofore described?

I wish to emphasize the importance of this work, and impress upon the minds of those in authority to see that this organization is put into good working order in every local Church. This is for the purpose of conserving the work, to keep track of all the members, to encourage and help the weak and tempted, to attend to the wants of the sick and unfortunate, and look after their spiritual interests. I feel that there are too many people excluded. We do not want to lose so many, and careful organized watchfulness and helpfulness will doubtless prevent much of this loss of members. This is an organization for love and help, and not to catch up with them in their wrongs and have them taken up in the church and excluded. It is for the purpose of saving them, and helping them over hard places. With a good and thorough organization, and helpers and pastors full of love and sympathy, but very few will go so far in sin and wrong doings that they will have to be excluded. Let us see how many we can keep in the Church instead of how many we can exclude. Jesus seemed glad to tell His Father He had only lost one in three years. How many of you who are pastors will be glad to report that you have lost no more than one next year, and even feel grieved and sorrowful because you lost that one? That is the spirit of Christ.

What is the use of having government if we are not loyal to its laws?

It was on account of the disloyalty and disobedience of the captains over thousands and captains over hundreds that Moses was angry at them on one occasion. And this caused him to give them some sharp orders. These officers refused to respect the counsel and orders of their superiors. And such as this will always have a demoralizing effect. Saul lost his kingdom because he refused to obey the instructions of his superior. These things are written for our admonition. And we are learning obedience and loyalty so that we may have God's approval on our service for Him.

The Church

The great Church of God is moving on. It seems to have taken on new life this year. The members and ministers have had a mind to work. They have been faithful in paying tithes. They paid for the Evangel office building. They have worked for the Evangel. They have labored faithfully in Sunday-school work, evangelistic and pastoral work. And this great and magnificent structure tells the story of push, energy and grit and ability to do things. Where is any one that has not done his best? Who is it that has failed? Truly this has been a wonderful year. Great things have been accomplished. And we are here to take stock at the year's end and get ready to start in fresh and new for another year.

The prosperity for another year will depend upon our fellowship, unity, love, and deliberations here. Some important measures are to be considered. We expect no friction, because we are all working to the same end. We are workers together with Him that wore the seamless coat. The form of the Fourth is in our midst. We are working for Him and He is working for us. We are bound together by His wonderful love.

Many of the greatest promises are to the Church of God. The seven graces, the nine fruits, the nine gifts of the Spirit, and the signs, every one of them that shall follow them that believe. Where is another institution that shall be glorious and

presented to the Lord? Where is one that He will present to Himself? Where is one, save the Church of God, of which it is said, "No weapon that is formed against thee shall prosper," and "the gates of hell shall not prevail against it?" "Who is she," save the Church of God in her beginning, "that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" And who is the returning Shulamite that comes "as it were the company of two armies," save the

Church of God in the last days when she has returned to finish up her mission of love to this lost world?

Aye, yes, she returns with all of her former glory, and beauty, and power, to complete her sojourn on earth, and get ready for the flight upward, when the Lord will "present it to Himself a glorious church, not having spot or wrinkle or any such thing." Who would not want to be a member of the great Church of God? Who are glad to-day that they are members?

Doxology.

Benediction by J. S. Llewellyn.

Dismissed at 12:40 P. M.

Noon

2:00 P. M. Songs and prayers.

J. S. Llewellyn recommended that all show their appreciation to the General Overseer for the grand message delivered to all in his Annual Address. The entire congregation stood on their feet and thus expressed their appreciation.

2:20 P. M. Sunday School, Home Class Department, Geo. T. Brouayer.

Scripture reading at first. Text, "For the Son of man is come to seek and to save that which was lost." Luke 19:10.

(A few sentences from his talk.)

This subject refers not only to the children but to grown folks, too. In order to be successful in this work we must show a loving and sweet spirit as we enter into the homes of the people. It may not look like success at first but after awhile we will see the results of our labors. I am quite sure that nearly half of those to whom you give Sunday-school literature will sooner or later get converted and become members of the "Church of God." Remember the Sunday school is a nursery for the church. I feel that this Home Class Department has been neglected too long. Others who do not hold the standard as high as we do are ahead of us on this line. We do not want anything ahead of us on any good thing. Matt. 18: Go to those who are bound down by afflictions and those who are crippled. Their hearts are hungering but they cannot go to Sunday school. Therefore, it is our duty to take the Sunday school to them. You want to do big things, if you do this you will do one of the biggest. It may not look like success at first but in a short time you will see. Do you want to work? He wants laborers, not idlers. You may look over this as a small matter but it is one way of carrying the gospel and the truth. If we will be as faithful in this as the Roman Catholics are we can do as much in the right way. We want enthusiasm that will last longer than the Assembly. "Whatsoever thy hand findeth to do, do it with thy might." Ec. 9:10. Do not become discouraged, some day God will reward you for your labors. Scatter Evangelists as you give out Sunday-school literature. You can't do a grander work. I long to see a Sunday school organizer in every state. If you fail to visit those who are bound, Jesus might say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Prayer by J. B. Ellis.

Song, I'll Be No Stranger There.—Great manifestations of the Spirit.

3:00 P. M.—Efficient Organization. F. J. Lee. Scripture reading, 1 Cor. 12:12-31.

I will read this afternoon for our Scripture lesson, 1 Cor. 12, beginning with 12th verse (Reading of lesson.)

Our subject, as you will notice on the program is—

Efficient Organization.

I will just state here that I agree with Brother Tomlinson in his discourse, that God is the author of government. The devil's business is to tear down, God sets in order. If it hadn't been for order and system this universe would have gone to smash long ago. If God had just thrown the worlds out in space without any order, what would it have been? There is no need to answer for every one understands that order and system was absolutely necessary. The system is so perfect that the planets and worlds are held in their place by the drawing of each other. Every one seems to have an interest in his neighbor. Even this earth is affected by the moon; the great ocean is made to ebb and flow twice each day. This whole universal system is a good example of what God would have His Spiritual work to be. The solar system so completely organized, each planet representing a separate organ of the system, but yet, not independent of each other, corresponds with the Church of God in this day. And even in Paul's day as at the fifteenth chapter of Acts, where Paul and others went to the great center of the work—the General Assembly at Jerusalem—to get some rules and orders that the different organs (churches) of the system might be established in the faith. Acts 16:5.

Now I want to notice the chart for a few minutes. (Refers to chart.)

Gen. 1:1, 2 says "The earth was without form, and void." Some, perhaps, are wondering what is meant by the term "without form and void." Of course, it means "chaos," but we will turn to Jer. 4:23-28. There we get the meaning of "without form and void." Listen as we read:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. (2) I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. (3) I beheld, and, lo, there

was no man, and all the birds of the heavens were fled. * * * For thus hath the Lord said, The whole land shall be desolate."

With the above we see what without form and void means. Mountains trembled, birds gone, man gone, earth desolate, no government, nothing left but just the earth in chaos. Chaos means without government. This ought to be enough for every one that opposes government to see, that in their opposition they are seeking to bring the work to chaos. The earth was there but covered up with waters. The statement, "In the beginning God created the heaven and the earth," doesn't apply to Adam's beginning but, doubtless, ages before Adam as you see the earth was there and when the Spirit moved on the waters some of the waters went above the firmament and some went to a certain place on the earth which he named seas. There it is, one-fourth of the earth standing up out of the waters.

God created the earth from the very beginning to be inhabited and not to be a waste as it was when the Spirit moved on the deep. Isa. 45:18. The evidence is that the pre-Adamic inhabitants were angelic beings. The Word refers to angels that "kept not their estate." Their estate wasn't in the heaven of heavens where God's throne is, but their estate was somewhere outside of the main heaven and somewhere in the universe. The Word makes mention of a certain angel that led one third of the stars of heaven. Reference is made to three archangels—Gabriel, Michael and Lucifer. Lucifer is the fellow that captured one-third of the stars, doubtless, having reference to the once inhabited planets of which this earth was one, with others making its course in its own orbit around the sun. David said, "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Psa. 103:19.

Doubtless Lucifer, one of the archangels, had the oversight of this world as well as some others. Venus also was once called Lucifer, which is rather marvelous. We have wondered

why, if it were not that Lucifer was connected in some way with that planet, that it was called Lucifer. Lucifer became exalted and lost his august position as archangel or chief prince. Paul hints at the thing that caused his fall when he wrote to Timothy about the qualifications of a bishop. He said a bishop should not be a novice, lest being lifted up with pride he fall into condemnation of the devil. So we see that pride was the cause of his fall.

At Eze. 28 we have a description of his beauty. It says he was perfect in beauty, every precious stone was his covering, he walked in the midst of the stones of fire. He was the anointed cherub, perfect in his ways from the time he was created till iniquity was found in him. Some insist that this has reference to the king of Tyrus but it does seem to me that any one, even without the least of spiritual discernment, could see beyond the king of Tyrus, like Jesus looked beyond Peter and saw Satan. In the first place this was the king of Tyrus, but, viewing a little deeper, we get a glimpse of a greater personage than the king of Tyrus. We find in the fourteenth chapter of Isaiah how that this anointed cherub, Lucifer, aspired to be like the Most High. He hoped to ascend above the clouds and the stars. This also shows his connection with the earth before his fall.

With all these Scriptures in view, I am persuaded that this earth was inhabited before Adam's time with angelic beings, Lucifer as chief. I find a statement at 2 Pet. 3:5, 6; where he says, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world that then was, being overflowed with water, perished." The Syriac says "again perished." The word "again" signifies that the world has perished more than once by water—The first time when the angels lost their estate and the second time at the flood.

Now, again, have you noticed what God said to Noah when he came out of the ark? He said to him, "Multiply and replenish the earth." What does

replenish mean? It means to refill the earth and, of course, he meant with inhabitants. Have you noticed that He said the same thing to Adam? Alright, if replenish at Noah's day meant to re-inhabit the earth, it meant the same at Adam's day, signifying that the earth had been inhabited before Adam.

Now, as we have quoted the Scripture before, that God had created this earth to be inhabited, so after the first inhabitants, fell God began to make preparation to place a new order of beings upon this earth. The first thing, the Spirit moved upon the face of the deep and the dry land came forth, then the vegetation shot forth. In all this He was making preparation for Adam. The first beautiful government had fallen. Now He places Adam and gives him dominion over the cattle, beasts, fowls and fishes, as well as every element that pertains to the earth. He was a great ruler.

Dominion was God's first word after bringing back the earth from the primeval state, or, in other words, the state that existed, occasioned by the overthrow of the evil angels, of which Lucifer was the chief. As Lucifer beholds the government reestablished in Adam, he at once begins to lay plans to overthrow that government also. He chooses a wise plan; through the serpent he works directly upon the woman; the Lord tells Adam, "Because thou hast hearkened unto the voice of thy wife." While I am not making a speech against woman suffrage, I will say I do not intend to teach my wife to vote. God's government must be run by the Adam and not the Eve; that is why Paul forbids the woman to teach or usurp authority over the man. In Gen. 3:16, God plainly states to Eve, "Your husband shall rule over you," but Adam listened to his wife and the government fell. Paul says the head of the woman is the man, the head of the man is Christ and the head of Christ is God.

Now, we behold the government from the fall of Adam a chaos but good old Noah, the preacher of righteousness, was doing his best to

bring back the Adamic government. None but his family gave heed to the preacher. They, with one accord, entered the ark. The animals also came and entered the ark. They were not afraid of Noah nor his family, neither was the family afraid of the most ferocious beast. Why? Because Noah and his family had obeyed God to the letter. Everything was in perfect order; even the animals came to the ark two and two—perfect order.

The ark was a type of the fullness of salvation. It was three stories high, representing justification, sanctification and the baptism of the Holy Ghost. The ark was lined inside and out with pitch which is a type of the atoning blood of Jesus. The Hebrew word for pitch is "ko fer," which means coating; ransom; atonement etc. While the Noahic government was short and rather a small affair it was perfect and a type of the great millennial government.

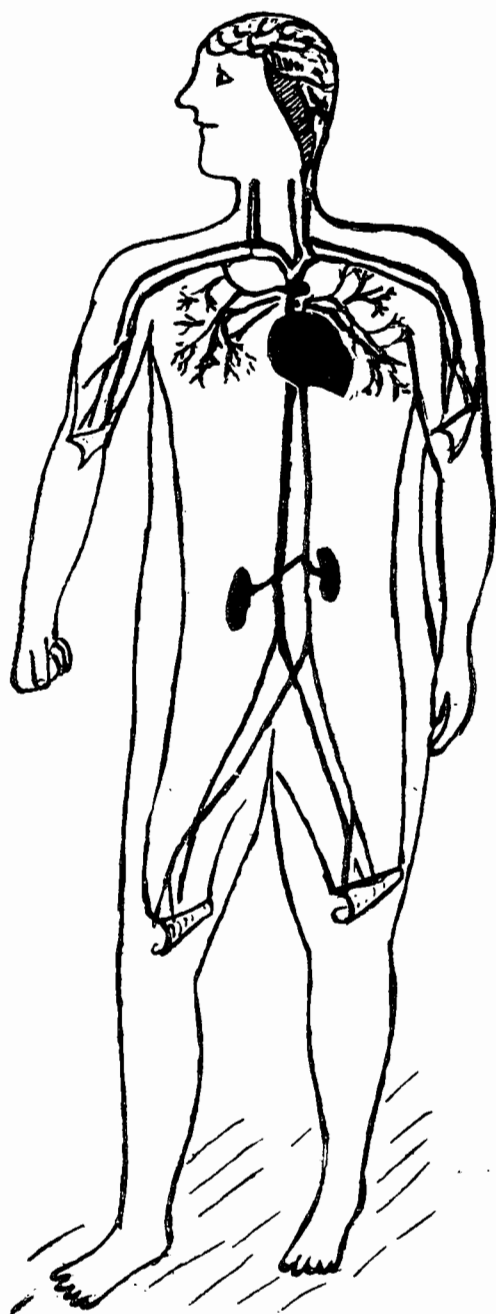
After the flood we see God's work again in chaos. He sets about to again get things in order. He leads His chosen out of Egypt, leads them across the Red Sea and there they rejoice, beat their timbrels and dance because of deliverance from Egypt, but yet they had not come to the place appointed of God—His government. He leads them to Sinai, there He gives them government. While they went out with some order, it wasn't efficient organization. But now He gives order for a tabernacle to be made like the pattern He should show him in the mount, with the four leading tribes placed around the tabernacle, Dan, Ephraim, Gad and Judah. Later the other tribes followed till every one was perfectly organized and every one instructed in order; every one knew what certain bugle sounds meant. On one banner was the head of a lion, on another was the head of an ox, on another the head of a man, on another a flying eagle. These are emblems of true government. While it was the government of Israel at that time, it was a type of the greater government, the millennial kingdom. One thing very singular and worthy of mention is, we see the very same figures around

the throne during the tribulation period just before the ushering in of the millennial kingdom. If they were a type of order—organization—back with Israel, they are the same in heaven or the air above where the saints meet the Lord. At the tabernacle in the wilderness they had reference only to the children of Israel and them organized, but the same living creatures as seen by John represent spiritual Israel redeemed from among all nations, kindred and tongues. But if they meant organization with Israel, why not mean the same with spiritual Israel? See Rev. 5:8-10.

Later we see the government of Israel wrecked, carried away into captivity and has never been restored. Jesus wept over them and said, "How often would I have gathered you together * * and ye would not." He went back to the Father to remain till the fullness of the Gentiles. He has sent the Spirit back to take His place to lead spiritual Israel. He is leading us through the wilderness of this world. The cloud was a type of the Spirit of God; the tabernacle was a type of the church and order.

Some people object to going back to the Old Bible after types and shadows but I hear Jesus say, "It is written." Paul also says, "It is written." When Paul was preaching on "speaking in tongues," he said, "It is written." Where? In the twenty-eighth chapter of Isaiah. Peter referred to several places in the Old Bible, in his letter, 1 Pet. 2. When referring to the temple he said, "Ye also as lively stones, are built (be built, Marg.) up a spiritual house." I could give scores of places where Brother Paul and Brother Peter referred to the types of the Old Bible. If they did it, why should we rise up against it? The man that insists on staying in the New Testament alone and will not seek to know of the deep hidden truths taught in types and shadows are missing many precious things of God's Word.

Jesus said to Peter, Thou art "petros," which means little rock; and on this "petra" which means stone, I will build my "ecclesia." We



get the meaning of these words from the Greek Lexicon. Ecclesia means "called out ones." Build is taken from bolde which means to form by uniting materials into a regular structure. Alright, Jesus meant this: I will unite My called out ones into a regular structure. John the Baptist had prepared the material for the structure. They had repented—had brought forth fruit for repentance and had been baptized. Now Jesus takes His ecclesia and builds His structure, later known as the Church of God or God's church, for distinction from other structures or other Jewish organizations. I will illustrate with these books. (Used books for illustration.) Each one of these books represent a called out one. I am taking these called out ones and organizing them or building them—framing them together. So Jesus told Peter that He was going to build the called out ones on this stone, having reference to Himself. Yet, Peter, the little rock, was used for a pillar as referred to in Galatians where it says, "Peter, James and John seemed to be pillars." Paul, in Ephesians 2:21, refers to "the building fitly framed together groweth unto an holy-temple." A carpenter views his timber but he knows it will not fit in the building till sized, trimmed and squared. There is much good timber but it will not fit in the great structure (Church of God) until some things are cut off, sized etc. You can make the application.

Referring again to the subject, Efficient Organization, we see that God even from before Adam's time was teaching order, organization and system. So we today do not deny being a stickler for order and we are not willing to halt but we want more efficient organization. Efficient is synonymous with effectually, producing results. The thing that we are striving for is that which will give the best results. That is why we are advocating efficient organization.

I want to read a statement made by Paul to the Thessalonians. I will read the Syriac for it expresses it a little fuller. "Therefore also we give thanks unceasingly to God, that the

word of God * * * which worketh efficiently in you and in them that believe." Paul, how do you know the Word of God is working efficiently in the Thessalonians? "For ye, my brethren, became assimilated to the churches of God in Judaea." 1 Thes. 2:13, 14.—Assimilate is taken from "ad" and "similare," to convert into a like substance, as food assimilates to our body. Now we can see how Paul knew the Thessalonians had received the Word of God. It was because they had become assimilated to the Churches of God. They had become a part of the church, they were in perfect fellowship with the church, and the church with them. They had been in the church long enough for the church to assimilate them. They were easily assimilated for they were good material. For example, suppose I should try to eat a stick or a rock; I couldn't assimilate it, I would soon have to vomit it up, bah! I can't hold it, it is foreign to my nature. So it is with people that claim to have the Word of God; they want to assimilate to the Church of God. Perhaps they will join, maybe for policy's sake; later the main working muscles and nerves of the body find that their newly received morsel (new member) is not congenial. They can't get enough thyme, chyle, gastric juice (which might represent the melting influence of the grace of God.) together to assimilate the morsel (new member). So the next thing we see the muscles begin to contract (have a conference), getting ready to vomit out (turn out) the offending party. Why? Because they didn't assimilate him and make him become a part of the main body.

The only way that Paul could tell that the folks were receiving the Word of God was by seeing that they were assimilated to the Churches of God. Paul proved that he was assimilated to the Churches of God by going to the Assembly at Jerusalem, then afterwards complying with the rules and regulations passed at that Assembly. He helped carry the decrees forth from that Assembly to the churches that established the churches in the faith. To assimilate to the churches

of God means to conform to the Assembly. The Assembly is the Church of God in business.

I have a picture here of the human body for the purpose of showing the need of a more efficient organization.

Paul says, "Now ye are the body of Christ, and members in particular." The Syriac says, "members in your place." 1 Cor. 12:27. In order to have the body that Paul referred to, the members must be in their place, signifying order.

Referring further to the body, we will quote 1 Cor. 10:15-17, "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the body of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body." The thought is, when we take the sacrament we must have the blood of Jesus applied and we must be in unity, fellowship and one accord; else it cannot be the communion of the blood of Christ. That is why Paul said to purge out the old leaven that we be a new lump and not to eat with that fornicator, otherwise, we can't really have communion. So if I have the blood applied up to date, and you also, we can each bring the blood, therefore, it is the communion of the blood of Jesus. But Paul says we can't keep it with the leaven of wickedness or malice so this is a strong doctrine in favor of organization, a body organized to do business for the Lord, to keep the church clean so that when we come together we can really have the communion of the blood of Jesus with no leaven present.

Now, I want to refer to another Scripture concerning the body. Paul says, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:11. Have we ever noticed the comma after the word some? To observe the comma gives it a different meaning; apostles, evangelists, etc. is not where the stress lies according to the reading but the stress is on the gift that makes the apostle, evangelist, prophet, etc. Put the stress

like this; He gave some—stress on some, the gift of evangelizing; He gave some, the gift of prophecy. What for? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12.—Notice, "perfecting of the saints," then, "the edifying of the body of Christ." Do you see any difference? There are many saints outside the organized body of Christ.—Saints perfected, and the body edified. Edify is associated with edifice. An edifice is a beautiful building, so again edify means to build up. So here it is, the saints perfected and the body of Christ built up as a beautiful edifice. And men with different gifts are set in the church for this purpose.

We see from the above that some of the gifts are prophecy; some, gift of pastoring and teaching; this comes under one head. Now, we will turn to Romans 12 and notice other gifts. We see there besides the gifts here mentioned that Paul makes mention of the gift of exhorting and also the gift of ruling. The Syriac calls it the gift of standing at the head instead of the gift of ruling; that corresponds with James in His day, later Paul, then the General Overseer of this day. God divides to every man severally as He will. He doesn't need a dozen men to stand at the head at one time so He gives one man that gift like a Moses. So when He chooses to take him away He will have a Joshua ready and will place upon him that gift of standing at the head.

God would have all saints perfected to the extent that they come to one body. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:15. We will now quote another Scripture concerning the body, "And not holding the Head, from which all the joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" Col. 2:19. The human body is built up with joints and bands—knit together. What a complete figure of the church in perfect order.

Paul had a great conflict for the

folks at Colosse that they might be knit together in love. At Col. 2:4, he is very anxious that they stand true and let no man beguile (delude) them with enticing words, and tells them, that though he be absent from them, he was joying and beholding their order. The Syriac says, "Beholding your good order." It was not only order but good order. Order means that which prescribes a method of procedure or a rule of government, regulation, etc. as rules and order of a legislative house.—Webster.

Now we will notice the picture a little closer. As Paul has taken a body to represent the Church of God there must be something more to it than just the outward surface. We will speak first of the formation of the body. Our body is composed of little particles called cells and each cell is a real living principle. There is an animal called a one-celled animal and it will thrive in stagnant water. It will produce other cells but the strange thing is, it will push the cell away; they refuse to cling together. This is like people who do not believe in organized efforts. They will get some saved but instead of clinging together in order and organization they separate, many backslide and are lost. The two-celled animal will form one cell after another and then, instead of separating as the other cell, they cling to each other, making a complete and compact body. The cell in the egg begins to grow or produce other cells, one after another, till, at last, it bursts forth a fully developed chicken—a complete organized body. This is like the Church of God. Here goes a little preacher into a community. He feels very small, he labours till he gets a soul saved. These two labor and pray till others are saved. They do not push each other off like one-celled animals but they cling closely together with joints and bands, until after a few weeks the Assembly is presented with a new church. I'm so glad we are not one-celled folks.

We will now notice the head, especially the brain. The brain is composed of three lobes, the cerebrum, the cerebellum and the medulla ob-

longata. The cerebrum constitutes three fourths of the brain, it is the seat of the mind, it produces the sensation of light, sound, taste, smell, touch, heat, cold, hunger, fatigue and many other sensations, in fact, it seems to be the very seat of the soul. The Lord breathed into Adam the breath of life and he became a living soul. The brain corresponds to the Godhead—Father, Son and Holy Ghost; the cerebrum, the great lobe, the seat of the soul, corresponds to the Father. The cerebellum regulates the muscles that one may be able to stand. Physiology says there is a perfect little tree located within the cerebellum called the arborvitae, which means the tree of life. Jesus, then, is the Tree of Life. Therefore, the cerebellum corresponds to the Son, Jesus Christ. The medulla oblongata connects the higher brain to the spinal cord and the body. If the medulla oblongata becomes injured it is certain death; the breathing ceases. This corresponds to the Holy Ghost. The Holy Ghost connects the body (the church) with the Lord. You may speak a word against the Father or Son and receive forgiveness but to speak against the Holy Ghost, spiritual breathing ceases—one dies spiritually.

The medulla oblongata is the center of reflex action and the spinal cord has the same nature as the medulla oblongata. You may cut off the head of a whale and he will swim very perfectly until he dies. This is because of the reflex action in the spinal cord. You may remove the brain from a frog and he will sit by a pond and dry up because of no mind, but you may put acid on his back and he will take his foot and wipe it off. If you hold that foot he will use the other. You may cut a turtle's head off and he will continue to walk. This is reflex action. This puts me in mind of some folks who claim to have more victory than ever before, after being turned out of the church. Yes, I have seen them jump and shout for awhile but later they die dead as a "door nail." What is this but reflex action?—Shouting on their past experience.

Nervous System

The nervous system is like a great telephone system, the spinal cord connecting the whole system with the brain. The hand may be placed upon a hot stove—a telephone message is sent to the brain at once; the brain telephones back to take it off. On each side of the spinal cord is a cluster of nerves called the ganglia, these are the sympathetic nerves. Sometimes a certain organ will be injured but the pain will be at another part of the body, this is caused by the sympathetic nerves. This corresponds with Paul's statement, "Whether one member suffer, all the members suffer with it." 1 Cor: 12:26.

The Bone

In the Bible we notice several places giving instructions, invariably, that the bones should not be broken. No doubt, this was to teach a lesson, first, that Jesus' bones should not be broken. There was something to that which, perhaps, we haven't noticed before. He had already drunk the cup to the dregs. It couldn't have made Him suffer any more; in fact, breaking the bones doesn't cause great suffering till reaction takes place. He was already dead when the men came to break their bones so they didn't break His bones. Why? Because it had been so ordered through prophecy that His bones should not be broken. Why? Because the bones are the stay of the body. His body represented the Church and the Church must have good solid bones, not broken bones, not a spiritual, mystical body but a real tangible, visible body, with bones. Jesus appeared to His disciples after His resurrection. They were terrified, thought He was a spirit. He said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He gave them to understand that the body of Christ wasn't a spiritual affair alone. While He had the Spirit within He also had a tangible, literal, visible body with unbroken bones that were able to hold up the body. The bones of the body correspond with the pillars of the church. Peter, James and John were

pillars of the church, or, in other words, bones or stays of the body. The human body has 206 bones. Perhaps, the body of Christ needs just as many bones today. That is why we are preaching efficient organization. We want every part of the body to be braced well with a good strong bone, a good man for every department of the work. There are twenty-four ribs which may correspond to the twenty-four elders which John beheld in heaven. Any way we will mention the spinal column. The spinal column can bend back and forth and to the side without breaking. This corresponds to men known as backbone of the church. We stated before that the spinal cord was of the same nature of the medulla oblongata, the medulla oblongata representing the Holy Ghost. The joints of the back bone are so close and the inner edges rounded so they will not injure the spinal cord when they bend. This pliant back bone, arranged to not injure the spinal cord corresponds to those men known as back bone, those men that are pliant and who are careful about not grieving the Spirit.

The bones at first are composed of cartilage which grows, and gets harder and stronger until the cartilage has turned to bone all except a little cartilage between the joints for the purpose of making the joints work smoothly. So to be a good bone we must have the cartilage disposition—that smooth, gentle disposition. There are many good bones lying around that should come joint to joint, bone to bone, to help form the body. Like the dry bones of the valley. Ezekiel prophesied (preached) and there was a mighty wind and the bones began to tremble until they came bone to bone and formed a body.

Now The Body Formed

It must have life. The Lord said the blood is the life. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9:4.

What is the life of the church? I say it is spirit and finance. You take all spirit and no finance—the church.

will not move, and all finance and no spirit, it will fail. The blood circulation is a nice figure of the spirit, also the financial side of the church. The blood is composed of corpuscles and plasma. The plasma is a fluid for the corpuscles to float in. There are the white corpuscles and red corpuscles. At one time, even a few years ago, the physicians didn't know the purpose of the white corpuscles. The white corpuscles destroy germs that get in the body. Germs represent demons. Beelzebub was the god of flies. There are thousands of species of flies. All kinds of insects and germs belong to the same family, showing that the devil is connected with flies, germs etc. using them for his malicious purpose. As the white corpuscles destroy the germs, in like manner the Spirit destroys the demons out of our body. So we see the white corpuscles going their course all through the body which is a fine type of the Spirit of the Lord in the body (the church). The Spirit is a part of the life of the body (the church). But as we have stated before it takes some money as well as spirit to keep a live church. It is like breaking the wing of a bird, it can't fly if either wing is broken. So the church must have two wings—the spiritual and financial—to make progress.

We will now speak of the red corpuscles. As the white corpuscles are the type of the Spirit so are the red corpuscles the type of the financial side. The red corpuscles are round like our money, our silver dollar. They are composed of minerals, iron etc. For instance, the food is gathered into the stomach such as beans, potatoes, cabbage, etc. There it is converted into the red corpuscles. The cells of the body are then kept alive because of the plasma carrying the corpuscles to them.

What a complete financial system pictured out in our own body. If the Bible takes the body to represent the greatest system in the world, why not go on the inside and get at the very heart of the system? The heart represents the center, the hub, or, in

other words, the main leading officials of the church. The heart lies a little on one side, pointing towards the left side. Now the peculiar thing of the heart—it has two receptacles for receiving the blood. The blood comes first to the lower receptacle which is called the right ventricle, corresponding to the first treasury. But the heart doesn't keep it there, it contracts at once and forces it out through the lungs, not over the whole body, but on a little journey. It becomes more brilliant because of coming in contact with oxygen. From the lungs it lands in the upper ventricle or left ventricle, but lies above the other. The upper ventricle opens the doors and gladly receives it but does not retain it, for, at once, it contracts and forces it out all the way through the whole body, thereby nourishing the different organs of the body. This seems also to be Christ's plan to keep the life giving flow to His body, the church.

Science tells us that if one organ is exercised a little more than another, that organ uses more nourishment, therefore needs more of the red blood and the blood runs more freely and copiously to that part. How perfect this is! In a financial system like this each can be supplied according to his need. This is what we mean by efficient organization—a system that will bring things to pass. We want to more thoroughly evangelize the territory this coming year and in the future years. We can plainly see that the financial system isn't where it should be or we could reach outside and take in new territory. But the present system (the best we have had) is too apt to entice ministers, to work with local churches, especially where a good surplus is on hand, but this new system will enable ministers to go to new fields and have no fear about finance. Paul says "the labourer is worthy of his hire" and "they which preach the gospel should live of the gospel." We have muzzled the ox long enough. Let us take the muzzle off and let him get a support. Every one that withholds his tithes is muzzling the ox.

Now we want to refer to Abraham

at the fourteenth chapter of Genesis. God had told Abram (his name at that time) to arise and go to a country that He would show him. Abram went, not knowing where, but he had faith in God. He took Lot, his nephew, with him. There arose a striving between Abram's herdmen and Lot's herdmen which caused a separation between Abram and Lot. Lot pitched his tent toward Sodom but Abraham remained in Canaan. Finally, several allied kings went up against Sodom, in battle. The Sodomites began to flee, Lot and his family with them. They fell into the slime pits and were easily captured. Some escaped and went to tell Abram what had happened. Abram took his trained servants and placed them in companies. While there were only 318 in all, he, with the 318, was able to take Lot and his family as well as the other people and goods. A great victory over five allied kings and their armies! God was with him, but special notice was given to his organizing and training them. This was a great factor for their success.

Abraham is represented as the father of the faithful, so if we are faithful Abraham is our father. But why should we claim him as our father if we are not faithful like our father? The Jews claimed Abraham as their father but Jesus told them if they were children of Abraham they would do the things of Abraham, so the same applies to us today. If we say we are faithful, let us prove our faithfulness by doing as our father did. A son usually has the traits of his father. So Abraham is the father of all of us if we are faithful. Alright, what has our father done? First, he had faith in God in stepping out and not knowing where he was going. Abraham's faith was manifested on many occasions. Abraham also dwelt in Canaan while Lot went to Sodom. Let us, like our father, dwell in Canaan (holiness). Abraham believed in order and organization. Jesus says if you are Abraham's children you will do the things of Abraham.

What else did Abraham do? He paid his tithes. If you are Abraham's seed, you will do the things of Abraham. "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore

that they which are of faith, the same are the children of Abraham. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:6, 7, 29.

But let us remember that Jesus said if we are Abraham's seed we will do the things of Abraham. In other words, do like Abraham did. We have just mentioned some things that he did. One will say, Abraham paid tithes to Melchisedec but I can't do that for he isn't here. How do you know he isn't here? I fully believe that the Melchisedec that had neither father nor mother, beginning of days nor end of life, was none other than Jesus Christ. Who could correspond with the above except Jesus? Jesus said, "Abraham rejoiced to see my day." Doubtless that time of rejoicing was the day he paid tithes to Him. Melchisedec was called the priest of the most high God. Jesus is the priest of the most high God. Melchisedec made reference to the most high God. After that, Abraham said most high God. Melchisedec was acquainted with the most high God because He had been with Him from before the foundation of the world. Melchisedec was called the king of righteousness. Jesus is the King of righteousness. Melchisedec was called the king of peace. Jesus is the King of Peace.

Jesus had appeared to Abraham because He was pleased with his order of doing business, so He revealed to Abraham the order of the true priesthood and how the faithful should recognize it. While Jesus was here in the flesh He couldn't be a priest, but when He went away He became the priest again, of the same order that He was in Abraham's day, "A priest forever after the order of Melchisedec."

I will now read a few Scriptures from the Syriac about this wonderful personage.

"Now, concerning this person, Melchisedec, we have much discourse, which we might utter; but it is difficult to explain it, because ye are infirm in your hearing." Heb. 5:11. It is further stated that they should have been teachers before now, but they were not able to teach nor understand about Melchisedec, so he would have to give them milk and not strong food. But he cries out,

"Let us leave the commencement and go on to perfection. This will we do if the Lord permit." This is from the fifth and sixth chapters of Hebrews. He carries out the thought further in the seventh chapter and tells us no account was given of his father or mother in the genealogies or the commencement of his days or end of his life, but after the likeness of the Son of God, his priesthood remaineth forever. The thought is, as Jesus' priesthood remaineth forever so does Melchisedec's, which is nothing more than the selfsame person.

"But as there is a change in the priesthood, so also is there a change in the law." Heb. 7:12.

"And here, men who die, receive the tithes; but there, he of whom the scripture testifieth that he liveth." Heb. 7:8. The thought is, At one time the priests who died received tithes, but now, under the change of law and order He (Jesus) that liveth receiveth them. No more the Levitical priesthood.

You say, How may I pay my tithes to Jesus? He says, The church is My body. Bring ye all the tithes to the store house. We leap entirely over the Levitical priesthood to Christ who appeared away back with our faithful father, Abraham, and taught him the lesson on tithes, by receiving them, so our father is to teach us the lesson by the things he did—by paying the tithes of ALL, not here and there wherever it pleased him but he brought all the tithes and presented them to Melchisedec's person. We are to do the same, but the church is His body. Now, like the circulation of the corpuscles, let it go first into the lower ventricle (the local church treasury), then let it contract and force through space to the upper ventricle, the general treasury. It, in turn, will contract and force it out to the body that every organ in need shall be supplied. What a beautiful system! Efficient Organization!" Amen.

7:30 P. M. Songs, prayers and praises.

Another offering taken for the Auditorium. Amount \$262.74.

Sermon by D. P. Barnett. Text, Matt. 24:14.

Sermon followed by powerful altar service

Saturday, November 6

9:30 A. M. Evangel force took places on the platform.

Songs—Prayer by F. J. Lee.

Song, I've Enlisted.

The General Overseer spoke of the many letters he had received from those to whom the Evangel had been a great blessing.

Following this the Evangel was handed to several in the congregation who had never seen the paper.

10:00 A. M. Report of Publishing Committee by F. J. Lee, chairman.

Song and String Band music by Evangel force, "I Am Finding Glory All Along the Way."

Chairman of Publishing Committee gave a verbal report. He spoke about the certainty of Brother Tomlinson being the editor. He said, "We are proud of the manager and the Evangel force. We recommend that our present editor and force remain."

Remarks by General Overseer. A few given below:

The chairman spoke about me being the editor. I very well remember the weakness I felt when I was first placed in that position. I promised to take it for the present until they could find some one else to fill the place. One year they arranged to get some one else to work in the office but would not let me off as editor. One thing I noticed about other religious papers a few years ago, their subscription lists usually ran up to about six, eight or ten thousand and then stopped, but the Evangel has kept climbing until it has reached a subscription list of about 16,000 but now it is at a stand-still so I have about decided it is time for some one

else to take charge of it. I have been holding it up before the Lord in prayer but it seems we are still at a stand-still. I notice the membership of the church is increasing, the Sunday school literature is increasing but the subscriptions of the Evangel are about the same. Probably you have the man in mind who should be the next editor.

At this juncture a sister arose and said that she had been wonderfully healed by placing the Evangel on her body.

A brother spoke about the Evangel leading him into the Church of God. General Overseer read the financial report.

EVANGEL FINANCIAL REPORT

Receipts		Disbursements	
For merchandise, ...	\$ 20,304 95	Brought forward, ...	\$ 3108 26
Donations, ...	516 12	Merchandise, ...	13384 02
		(Includes purchase of paper of all kinds, books, envelopes, Bible cases, Bibles, etc.)	
		Expenses, ...	16209 59
		(Includes hired help, repairs, postage, oil, gasoline, etc.)	
		Equipment, ...	3776 90
		(Includes payments on machinery and fixtures.)	
To Deficit, ...	15657 70	Total, ...	36478 77
Total	36478 77	By Deficit, ...	15657 70
Merchandise Account		The Business Alone	
This does not include the expenses to prepare for selling.		Expenditures, ...	\$ 29593 61
Cash received, ...	\$ 20304 95	Total Receipts, ...	20304 95
Cash paid out, ...	13384 02		
Gain	6920 93	Deficit, ...	9288 66

Total Indebtedness

Intertype, ...	\$ 1534 00
Printing press, ...	2600 00
Deficit, (this year)	15657 70
Deficit, (last year)	3108 26
Total, ...	22899 96

Estimate

1 Press, ...	\$ 1100 00
1 Press, ...	4000 00
2 Presses and other equipment, ...	1250 00
1 Intertype, ...	4000 00
1 Stitcher, ...	175 00
1 Stencil machine, ...	150 00
1 Addressing machine, ...	175 00
2 Addressing machines, ...	84 00
Type Metal, ...	700 00
Type, ...	400 00
Book Machinery, ...	800 00
Sundries added, ...	500 00
Paper stock etc., ...	5000 00
Building and furniture, ...	7000 00
Total, ...	25334 00

After reading the report, the speaker said, "I wonder if you can shout now," and gave reasons why there was such a deficit. He explained that

it was on account of the high prices of paper. He further said, "I do not hold the Assembly responsible for this debt, I am willing to dig it out myself."

Sister Flora Bohrman.—I am willing to give ten dollars on this debt.

W. R. Messer expressed his willingness to sell his coat to help pay the debt. He pledged ten dollars.

The large congregation expressed their love for the Editor and Evangel by placing \$804.27 on the platform to help pay the debt. This was done voluntarily as no proposition was made for a contribution. And, as usual, the saints came forward shouting and rejoicing, some dancing and talking in other tongues.

Each member of publishing committee gave a short talk.

F. J. Lee.—I am really proud of the Evangel. It must go on. I appreciate it more than ever before. When I go out on the field I will make greater efforts than ever before to get subscriptions for the Evangel. I appreciate the money placed on the platform for this wonderful paper.

Geo. T. Brouayer.—I don't believe there is anybody who loves the Evangel more than I do. I have prayed much for this wonderful White-winged Messenger. I well remember the beautiful vision God gave me years ago concerning this paper. The Lord clearly revealed to me that Brother Tomlinson was to be the editor and I saw the new press that is now in the Evangel building, just as plain and just like it is now.

There comes ebbs and tides in everything. I am more than confident we will come out on top. (cheers) I suggest that we all work harder for the Evangel during the coming year. In concluding my remarks, I want to say, I am much delighted with the Evangel, Editor and office force.

T. S. Payne.—We are not publishing this paper to give Brother Tomlinson a job, nor for financial gain, but to get the gospel to the people. The General Overseer spoke about the spell on the Evangel, and unless we all take hold this spell will remain. Though it is in debt a little, we are not discouraged in the least, because God is with us. If we had no machinery, no building, no ground and no stock on hand it would appear differently. I, too, am confident God will help us out in this as well as He has in many other things.

I don't see any need whatever of changing editors. God did not need a Joshua until Moses died. I am sure we can all get a new subscriber or be a double subscriber. I am going to obligate myself to get twenty new subscribers or pay \$20.00 on the paper and send in twenty names.

About forty persons promised to do the same thing.

M. S. Lemons.—I notice that nearly all our people who get the Holy Ghost want to write a testimony to the paper. How encouraging it is to read them and what a blessing it is to read of dear old Sister B—or Brother J—talking in tongues as he or she passed away. Enough has already been said about the Evangel and the blessings it has brought to its readers. The only thing to do is to go to work. Our debt on the paper is only a small thing. I am satisfied the Evangel will be going on when Jesus comes.

Our editor has done faithful work. We will keep him till he dies and then we will put flowers on his grave and rejoice because he has gone on to glory. We aim to stand by our editor and the paper.

Prayer by M. S. Lemons.

Adjourned at 12:30 P. M.

Noon

2:00 P. M. Songs. Prayer by E. L. Pinkley.

42 MINUTES OF THE FIFTEENTH ANNUAL ASSEMBLY

Report of Home Mission Treasurer, Evangel Office, by T. L. McLain,
Home Mission Secretary.

Receipts		Disbursements	
Alabama, ...	\$ 89 51	By Deficit, ...	\$ 798 27
Arkansas, ...	12 97	Gospel Truck expenses, ..	1025 00
Colorado, ...	13 91	Alabama, ...	281 42
Florida, ...	29 76	Florida, ...	20 50
Georgia, ...	212 90	Georgia, ...	66 22
Illinois, ...	79 3b	Illinois, ...	25
Kentucky, ...	71 57	Kentucky, ...	12 25
Kansas, ...	1 50	Kansas, ...	1 25
Louisiana, ...	18 80	Louisiana, ...	2 25
Maryland, ...	2 50	Maryland, ...	25
Michigan, ...	3 50	Michigan, ...	14 95
Mississippi, ...	44 92	Mississippi, ...	46 00
Missouri, ...	40 77	Missouri, ...	36 85
New Jersey, ...	3 75	North Carolina, ...	27 00
New Mexico, ...	95	Oklahoma, ...	3 50
North Carolina, ...	138 31	Printing, ...	10 00
North Dakota, ...	7 55	Pennsylvania, ...	2 50
Ohio, ...	50 28	South Carolina, ...	2 00
Pennsylvania, ...	10 21	Tennessee, ...	153 28
South Carolina, ...	48 05	Texas, ...	41 50
Tennessee, ...	263 56	Virginia, ...	10 00
Texas, ...	28 37	Iowa, ...	3 00
Virginia, ...	53 50	Total, ...	2553 24
West Virginia, ...	105 96		
Total, ...	1594 45		
Collections, ...	153 53		
Individuals, ...	123 28		
Total, ...	1871 26		
To Deficit, ...	686 98		
	2558 24		2558 24
		By Deficit, ...	686 98

Note.—Paid out for Home Missions this year, \$824.97.

Report was accepted.

Song, Heaven's Bells Are Ringing.

Prayer by W. J. Leatherwood.

2:30 P. M. Discourse by T. S. Payne, Subject, Ludicrous Inconsistencies. Scripture references used, Ex. 7:21; 14:30.

Notes.—When Brother Tomlinson asked me to speak on this subject, I told him that he could not have given me a subject that I liked better than these two words—Ludicrous Inconsistencies.

The meaning of the word ludicrous is to excite laughter; laughable. Inconsistency means out of harmony; at variance. Everything that fails to comply with the Word is inconsistent. There are some teachings going the rounds these days which are so unreasonable and inconsistent with the Bible that there is no need for argument, but we'll just laugh at the folks.

I defy any man to put his finger on a place in the Bible where it is against government or speaks about people being born into the church. God has never undertaken anything in the world without system, order or regularity. I shall briefly refer to Gideon (and this very name suggests

order). God called on Gideon to accomplish things which had never been accomplished. Furthermore, I want to say that the great victory he gained was due to the presence of the Lord with him and God's ordained government.

We who are out on the field meet up with inconsistencies which the devil has brought upon us by those who claim the high experience. Some people say, "I don't believe in following man," and by so doing they have fallen in defeat. The thing for us to do is to find out who has the rule over us and then obey them. Our people are easily managed because they believe in government. Elisha believed in following the man over him as long as he did right and we are authorized in the New Testament to obey them who have the rule over us, and if we don't, we prove disloyal to the Church of God. The world is seeing, as never before, the house which Isaiah said should be established in the top of the mountains. God has used instrumentality to win every victory that has been won.

It is another thing besides shouting to stop and see what God commands. The time had come when Israel had done everything they could do when they came to the Red Sea. They waited on the Lord and He opened up the way. God's people should stand still and wait on orders from the Lord. A host of the enemy will run and cry and flee. Let us go at the command of our Commander-in-chief. Isa. 41:10, 13.

God helps to understand Scriptures. He is particular whom He reveals things to. God helps those who help themselves. Who is it today that is separating the wheat from the chaff like the Church of God? Nothing is increasing in number and power like the Church of God. 2 Kings 2:1-4.

Good followers become good leaders. God has always taught people not to "but in" to His business. Not long ago a few people went to Corbin, Ky., to organize to fight organization. We like God's plan better than when we first came to the Assembly. We'll never convince this world that we are the body of Christ till we show the signs. When the people see we are standing by God's Bible and the signs are being manifested, we will win the people for God.

Paul the apostle was very churchy. So many who say the Church of God has too much "red tape" have gone back. Some have said that they don't believe in following man.

Immediately following the close of this discourse two messages were given in tongues and interpreted. Only a few words were written down. They are, "I am certainly giving you the truth. Walk ye in it.—Humble yourselves under My mighty hand. I repeat it again. Walk ye in the light. As I have been with you in the past, I will lead thee on.

Song, The Church of God.

The General Overseer asked the Assembly to discuss the financial system.

J. W. Culpepper.—I have believed for some time that we should have a general treasury at headquarters.

R. G. Spurling.—I believe the system suggested to us by Brother Tomlinson in his Annual Address is the Bible order, I heartily endorse it.

W. G. Rembert.—I would be afraid to say anything against it after the Holy Ghost gave the message in tongues yesterday approving the plan given in the Annual Address.

E. L. Pinkley.—I heartily endorse the general treasury system. I suggest that the General Overseer and his councilors work out the plan.

General Overseer.—If there is anyone who disapproves, let him speak. (No dissenting voice could be found.)

The Assembly unanimously approved of the financial system as given by the General Overseer in his Annual Address. Also decided that the General Overseer and elders work out the plan.

General Overseer.—I feel that we can say that it seems good to the

Holy Ghost and us. I don't think anything has passed more unanimously in our Assemblies. We will continue the present plan until notified by the elders.

All stood to their feet with uplifted hands, praising God.

Prayer by J. S. Llewellyn.

Adjourned at 4:45 P. M.

6:30 P. M. Special healing service which continued about two hours. A large number came forward for healing. Quite a number touched the hem of His garment and were healed. Over three hundred handkerchiefs were anointed to return to the sick.

8:30 P. M. Sermon by M. S. Lemons.—Text, Song of Sol. 2:15.

Wonderful altar service. Several received the Holy Ghost.

Sunday, November 7.

9:30 A. M. Music by Atlanta Brass Band, I've Received an Invitation. Song, We Shall See the King.

The General Overseer read telegram from W. G. Anderson, to the Assembly.

J. B. Cagle and James S. Jeffery came forward and made humble confessions to the Assembly for rebelling against the government of the Church of God and humbly asked for prayers and restoration in the Church of God.

Special prayer was made in behalf of these men, by the entire congregation.

Prayer by H. N. Bostwick.

10:30 A. M. Bahama Island hour, Milton Padgett, overseer, and Wm. R. Franks, a native of the Bahamas. A few remarks given from the talk of each.

Milton Padgett.—The people of the islands love the Lord and the great Church of God. At the last Assembly we had fifteen churches and now we have nineteen. Although I have been hindered from going to the islands, nevertheless, the Lord has been working there. When the natives of the islands get salvation, they shout as well as we do. The Brother with me here, a native, has had the oversight of the work under my management. Brother R. M. Evans spent all he had in order to take the gospel to the people on the islands and now he is working in order to support his family. It is marvelous how they will listen when you tell them the sweet story of love.

The people here sometimes speak of having a hard time, but if you were to go to the islands and stay with them a year you would not say anything more about having hard times. Several times I have sent them money which the churches in Florida gave me. Some of the native preachers have come to Florida at different times to work to keep their families alive. They certainly need your help and prayers.

Wm. R. Franks.—I wish to picture to you the islands beyond the sparkling waters. I want to tell you how we love Jesus and His Church. Beloved, it is a good thing to be in the Church of God. There you are protected. The law has prohibited our dear Overseer from coming to us so the dear Evangel has been our overseer. We stand for the teachings of the Church of God over there like you do here. We stand flat footed for divine healing and the financial and reporting system. I am glad you people over here have prayed for us people on the islands. We have felt your prayers. I am here to get loaded up with the truth. I can say like the queen of Sheba, "The half was not told me." I am asking the Lord to send some of you people over there to preach for us, but if you can't come, pray that the Lord may raise up people on the islands that will preach the gospel. I wish to tell you that a stream of love is flowing into my soul this morning.

It was mentioned that Wm. R. Franks would have to stay in Florida.

and work awhile to get support for his family, but the General Overseer said that this brother would not have to work, that they would make provision for him to go back to the islands and preach the gospel instead of working.

Opportunity was given and the people willingly contributed \$175.73 to help him spread the gospel.

11:00 A. M. Sermon by F. J. Lee, subject, Divine Healing. Scripture lesson, Mark 4:34-40.

This subject is as much a Bible doctrine as regeneration, sanctification, the baptism of the Holy Ghost, church government etc. I especially invite your attention to a part of the fortieth verse, "Why are ye so fearful?" Sometimes I hear people say, "I can trust God with my own body but I can't trust Him for the bodies of my little children."—They are fearful. God can bring us to the place where we can be at rest. I would just as soon deny the baptism with the Holy Ghost as divine healing. If anyone present has been wavering on this line and has taken medicine, you need to go deeper. We don't preach this way to pound somebody, but to get you established in the truth of divine healing.

I wonder if we are going back home and fail to trust the Lord for divine healing after we have seen and felt so much of the presence of the Lord in this place. Some have had the Holy Ghost for years and still use remedies. I tell you, you had better get closer to the Lord.

Jesus became a two-fold Savior, for He not only saves our souls but in Him we have healing for our bodies, too. When we were sanctified and filled with the Holy Ghost we presented our bodies to the Lord as well as our souls, and now you are taking medicine. Beloved, you have broken your vow with the Lord. I do not have anything against doctors but I love my Lord better than I do doctors. Let us grow and not be dwarf Christians. Get in the habit of trusting the Lord for your healing. Don't listen to Job's friends, as long as you do you will not get established in divine healing. "Let us pass over unto the other side." Mark 4:33. Some Christians are still on the side of taking medicine, let us cross over to the other side where we can trust the Lord. I notice, too, that a great storm arose while they were crossing over to the other side. The persecutions will come when we trust the Lord for our bodies when we get sick but in due time God will bring about deliverance. Let us put our trust in the Lord and not be afraid any more. When the storms come, then cling closer to Him.

During the sermon a message was given in tongues and interpreted, encouraging us to trust the Lord and promising us His presence and deliverance in times of great trials and while the storms are raging.

Song, Peace be Still.

The General Overseer expressed his regret of not having a larger place to care for the sick and hoped to be better prepared next year. He reminded the people of the pledges they made at the preceding Assembly, to pay for the Auditorium. He also advised the ministers not to be too hasty in excluding members who have become entangled in the labor unions.

Appointment of Overseers

Alabama, Z. D. Simpson.
Arkansas, John Burk.
Bahamas, Wm. R. Franks.
Florida, F. J. Lee.
Georgia, S. W. Latimer.
Illinois, T. S. Payne.
Indiana, S. O. Gillaspie.
Kentucky, F. W. Gammon.
Louisiana, M. S. Haynes.

Maryland, Paul Walker.
Mississippi, H. A. Pressgrove.
Missouri, D. P. Barnett.
New Mexico, O. R. Rouse.
North Carolina, W. M. Stallings.
North Dakota, J. W. Barker.
Ohio, Efford Haynes.
Oklahoma, B. H. Doss.
Pennsylvania, C. F. Bright.

South Carolina, W. H. Cross
 Tennessee, M. W. Letsinger.
 Texas, Geo. T. Brouayer.
 Virginia, J. A. Davis.
 West Virginia, W. M. Rumler.

Note—General Overseer stated that those appointed over Maryland and North Dakota were not overseers attended to soon.

Adjourned at 1:00 P. M.

Noon

2:30 P. M. Music by the Brass Band of Atlanta.

Song, I'll be no Stranger There.

Prayer by General Overseer's wife, Mrs. A. J. Tomlinson.

The, Orphan's Home, Mrs. Bertie Mae Juillerat. Text, James 1:27, "Pure religion and undefiled before God and the Father is this, TO VISIT THE FATHERLESS AND WIDOWS IN THEIR AFFLICTION, and to keep himself unspotted from the world."

She first spoke of the present need of the Orphanage and told of the burden which the Lord had placed on her heart to see it started at once. Notes from the message.—God has given me the promise of an orphanage, therefore, I am sure that we are going to have one. How can we have a church organization and not have an orphanage in connection with it? By the grace of God we will have one. We must have one soon. (She had a girl who had neither father nor mother, to stand to her feet.) Besides this, there are many others who need a mother to take care of them. Remember we are not going into this for honor or fame but we want to hear Him say some day, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Brass Band played, Home Sweet Home, and amidst weeping and rejoicing the amount of \$926.11 was laid on platform. Pledges were made amounting to \$2,600.

3:30 P. M. Mrs. S. Stoneburner from Ohio delivered an interesting message on the Bride of Christ.—Scripture references. Rev. 19:7, 8; Gen. 24.

Dismissed at 4:40 P. M.

6:30 P. M. Songs and prayers.

7:30 P. M. Songs—Prayer by W. M. Newman.

Short talk by Mrs. Etta Newman, subject, God Does Great Things. She spoke about the power there is in prevailing prayer and gave several illustrations.

7:45 P. M. Sermon by J. S. Llewellyn, subject, Sequel to, The Church a Distinct Government.—Text, Isa. 9:6.

(Notes from the address)

The meaning of the word government is exercise of authority; administration of law. There are different kinds of governments—civil government, church government and family government. The theocratic government is the government in which God rules. That is the government we want.

We have people today (spiritually speaking) who oppose government, they are spiritual anarchists. As a general thing when people speak against government, there is something dead up the branch. Look at a church without government, the fact is, it is no church. A church without government has no authority—how can she do business? The Bible says that an elder who rules well is worthy of double honor. If there is no government, who is he to rule over? When you get the real liberty which the Bible speaks about, you feel good in your heart by being ruled by those who have the rule over you.

The world is cursed today with man made rules, regulations and

government. Some say they accept the idea of God ruling but let man be out of it. We see back in the days of Moses, after they came out of Egypt, that the Lord gave them the law and government and not until then were they called the church in the wilderness.

How could matters be adjusted when there is no authority, no control, no direction? Why did Paul say to obey them that have rule over you and submit yourselves, for they watch for your souls?

As J. S. Llewellyn delivered his wonderful discourse on "The Church a Distinct Government," the mighty power and presence of God was manifested. As it swept over the large congregation, no doubt, many saints were made stronger and took on new courage and zeal for the great Church of God.

A wonderful altar service followed.

Monday, November 8

Songs—Prayer for the sick.

Report of Committee No. 1, To Receive Questions, W. H. Cross, chairman.

The chairman also suggested that the Assembly have the General Overseer's Annual Address printed for distribution and the Assembly pay for the cost of printing the same. An offering of \$21.75 was given for this purpose.

Appointing of Publishing Committee

The General Overseer asked the Assembly if they wanted to make any changes. All perfectly agreed to retain same publishing committee. F. J. Lee, T. S. Payne, Geo. T. Brouayer, M. S. Lemons, A. J. Lawson.

Report of Committee No. 5, Home Missions.

There was one clause that the Assembly was not ready to accept. The report was left over for discussion in the afternoon.

11:15 A. M. Discourse by M. S. Lemons, subject, In the Wilderness. Text, Ex. 5:1.

Notes from his sermon:

All of God's children will more or less pass through the wilderness. After the children of Israel had traveled awhile they came to Marah where the waters were bitter but the Lord had a way to make the waters sweet. Sometimes we meet up with things in our journey that seem bitter but if we will just let the Lord work out His plan in us these places will become sweet to us. Remember the Lord will go with us if we do have to go into the desert. Everybody will have trouble on the road but the good Book says that we shall not be tempted above that we are able to bear.

This message was given to encourage those who are in the wilderness. Adjourned at 12:00 o'clock.

Noon

2:00 P. M. Songs, and prayers in concert.

The report of Committee No. 5, on Home Missions, was reconsidered. After a brief discussion of this report the Assembly thought best to leave off "the taking up of offerings by the Evangelists, in new fields on every Sunday morning" and accept the remainder of report which reads as follows:

Report

We, the committee on Home Missions, submit the following:

We feel that the plans advised by the General Assembly are all good. However, we advise that the evangelists on the field be more judicious in their work and not run over the territory allotted to them, but when they go into a community, keep hammering away until the fire falls if possible.

We also advise that they do not crowd in on the pastor. Of course, the pastor will let you know when he wants you. Destitute places are crying out for help all over the country—Go to them.

We also recommend that the overseer of each state spend more time

on the field looking out for the evangelists, seeing after places for their work.

T. L. McLain, Chairman.

Foreign Mission Treasurer's report.—J. S. Llewellyn, Foreign Mission Secretary.

FOREIGN MISSION REPORT

Receipts		Disbursements	
Brought forward, ...	128 59	Bahamas, ...	\$ 571 25
Alabama, ...	70 95	Barbados, ...	3 18
Arkansas, ...	12 19	Canada, ...	61 50
Bahamas, ...	1 23	China, ...	315 40
Colorado, ...	6 68	India, ...	9 40
Florida, ...	284 50	Jamaica, ...	138 96
Georgia, ...	138 44	South America, ...	579 55
Illinois, ...	89 53	Sundry expenses, ...	12 52
Kentucky, ...	70 08	Total, ...	1691 56
Kansas, ...	1 15	By balance, ...	234 63
Louisiana, ...	18 18		
Maryland, ...	3 50		
Mississippi, ...	64 12		
Missouri, ...	28 54		
New Jersey, ...	7 70		
North Carolina, ...	113 91		
North Dakota, ...	10 06		
New Mexico, ...	15 17		
Ohio, ...	45 95		
Oklahoma, ...	3 55		
Pennsylvania, ...	17 59		
South Carolina, ...	66 72		
Tennessee, ...	238 25		
Texas, ...	28 76		
Virginia, ...	49 74		
West Virginia, ...	65 18		
Total, ...	1580 21		
Individuals, ...	345 98		
Total, ...	1926 19	Total	\$ 1926 19
To-balance, ...	234 63		

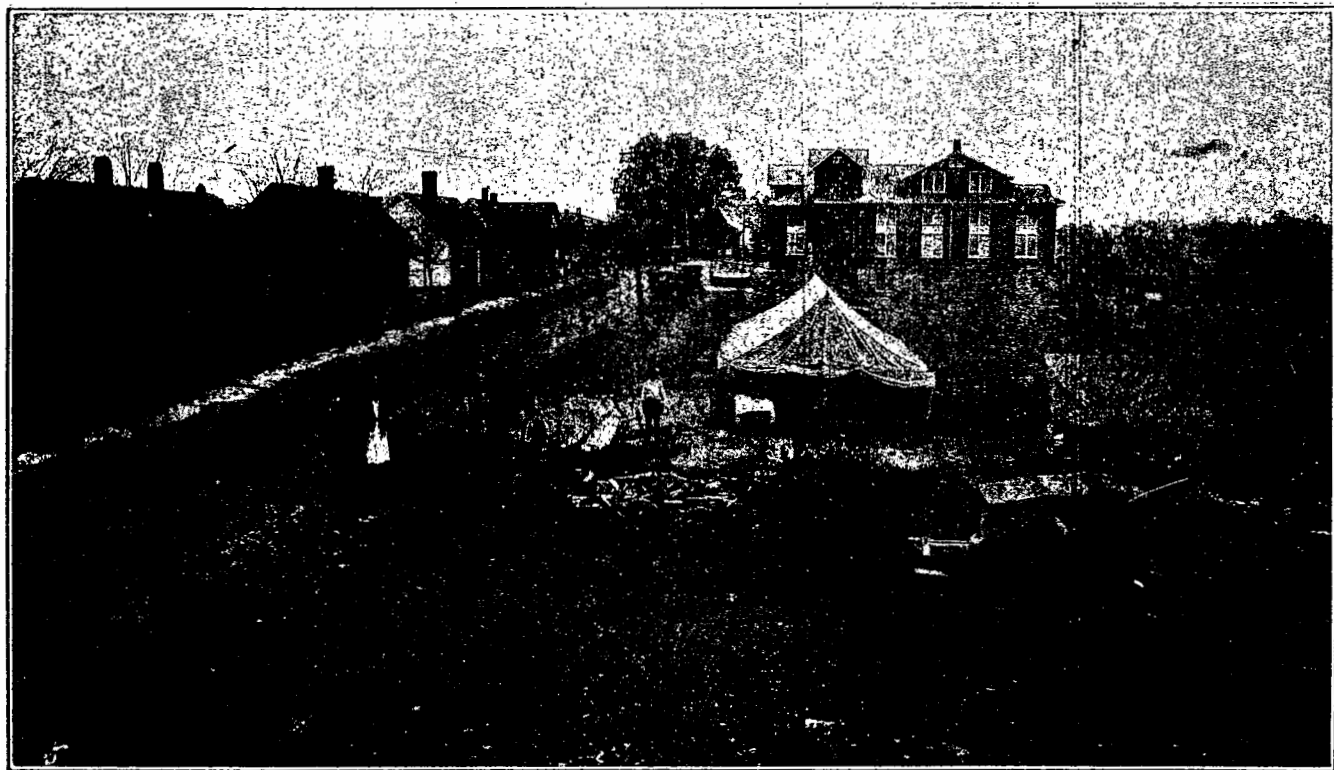
Report accepted.

Report of Committee No. 4, Foreign Missions., J. S. Llewellyn.

We, your committee on Foreign Missions beg leave to submit the following report.

Since the great war clouds are breaking away that have so hindered our progress in Foreign Missionary work and the sunlight of peace and prosperity and bright hope is once again sending its golden rays on the whitened harvest field and the Macedonian cries are going up from the isles across the sea and other foreign lands, we recommend that earnest prayer be made for the Lord of the harvest to send forth more laborers. We recommend that in the various foreign fields where we do mission work, that we endeavor to procure the service of a competent Church of God minister who is fully established in the doctrine, teachings, and government of the Church of God to oversee and order and direct the work.

While we appreciate the contribution to the Foreign Missionary work and the interest taken in various states, yet we consider that these funds are insufficient to carry on successful missionary work. We recommend that this Assembly decide on some plan on raising missionary money sufficient to supply our work already started and to broaden out in other fields hitherto untouched. We recommend that a systematic ef-



Montgomery Ave. looking north during Assembly

fort be made throughout the entire church for the spread of this glorious gospel to the ends of the earth.

We further recommend that arrangements be made at the earliest possible date for the printing of tracts and literature in Spanish that we may be able to do some effective work among the Spanish speaking people, who come into our own land, also in Cuba and Mexico. That special literature be prepared, suited for Missionary work.

We especially endorse that part of the Annual Address of the General Overseer dealing with Foreign Missionary work.

We further recommend that the Foreign Missionary board composed of the General Overseer and the Foreign Missionary Secretary exercise due care in their selection, endorsement and support of our missionaries.

Respectfully submitted,

J. S. Llewellyn, Chairman.

Report accepted.

Sunday School Financial Report by General Overseer.

Tithes of Sunday school offerings sent to headquarters.

Cash received	\$240 34
Cash paid out	29 46
Balance.	210 88

Report accepted.

Report of Committee No. 6, Sunday School Interests. Alonzo Gann, Chairman.

COMMITTEE ON SUNDAY SCHOOL INTERESTS.

We, the committee on Sunday School Interests, recommend the following:

1 We recommend that the overseers and pastors put forth special effort to advance the Sunday School interest.

2 That the Superintendent of each Sunday School in cooperation with the pastor or district overseer appoint a Home Class committee for the purpose of organizing a Home Class Department.

3 We advise that the General Overseer's recommendation in his Annual Address in regard to the plan of getting all our families in the Sunday School be adopted.

4 Also we advise that Sunday School conventions be held in conjunction with our quarterly district conferences and that one day be used for the boosting of the Sunday School interests. This day should be arranged before the convention by District Overseer, who should appoint three or more of his best Sunday School workers to have charge of this day's work. Their duty would be to see that each Sunday School in their district be urged to have in attendance as many as possible of the officers and teachers of their school, allowing children and members to demonstrate their work in their own way.

5 We further suggest that special attention be given to such days as Christmas, Easter, Mother's Day, and Children's Day, providing programs that tend to the building up of interest in the Sunday School. This work should have the cooperation and assistance of the pastor, as well as the superintendent and his assistant. While we do not recommend anything of a worldly nature, such as Santa Claus for Christmas, etc., we do recommend that the entertainments be made as interesting as possible for the children and young folks in a way that will edify.

6 We further suggest that where new churches are set in order that Sunday Schools also be organized at the same time.

Alonzo Gann, Chairman.

Report accepted.

Last year's plan to be continued with the additions given in this report.

Declaration read by J. S. Llewellyn.

Declaration

Be it known to all people everywhere that we, the General Assembly of the Churches of God, now convened in business conference, at Headquarters in the city of Cleveland, Tenn., set forth the following declaration:

First. That the minutes of all previous Assemblies are a true official record in substance and in fact as kept by the authorized clerks by said Assembly, and published by those fully and legally authorized to do so, and not the product or individual statements of A. J. Tomlinson, the General Overseer.

Second. That the names of all the local churches recorded in various minutes including this one are the result of the faithful services of the ministers and representatives of the General Assembly and when thus received by the said representatives of the General Assembly, they then became and composed a part of the General Assembly. We, therefore, do not recognize the right of any local church to withdraw from the General Assembly as a whole, but those who prove disloyal to the Government and teachings as promulgated from time to time by the General Assembly or otherwise disorderly are to be dealt with in individual manner and excluded as a member of said church.

Third. That all the ministers, whether General Overseer, elders, bishops, deacons or evangelists have been and are construed legal representatives of the Church of God while in harmony with its government and teaching.

Fourth. That the General Assembly of the Church of God is that organized body with full power and authority to designate the teaching, government, principles and practices of all the local churches composing said Assembly.

Fifth. That the name of this church is the Church of God which is sometimes referred to as, with headquarters at Cleveland, Tenn., only with the purpose of distinguishing it from other churches calling themselves the Church of God, but that it is no part of its name.

Sixth. That one of the first principles accepted in the earliest history of its organization was that we accept the whole Bible rightly divided, which is today one of its most sacred principles, therefore we meet together in annual conference to search the Scriptures and put them into practice. Our teachings and faith are the same as originally accepted in its original organization and all of the changes in government and management have been duly authorized by the General Assembly in its various annual sessions.

This read and unanimously approved by the Fifteenth Annual Assembly of the Churches of God on the 8th day of November, 1920.

A. J. Tomlinson, General Overseer.

E. J. Boehmer, Clerk.

In order to get the contents of the resolution clearly before the Assembly it was read twice and was unanimously accepted.

Questions of committee No. 1, answered.

Question. Should a man's wife pay tithes on money given to her by her husband which has already been tithed by him?

Ans. No, unless they are two instead of one.

Question. Explain fully the kind of works mentioned in 1 Cor. 3:14.

Ans. This has reference to any kind of religious work. It is necessary to get the best out of the work. There is such a thing as doing the right thing in the wrong way. People do many good works, but if they are not in harmony with the Bible, their work will be burned.

Question. Please explain 1 John 1:8.

Ans. This is used by people who want to sin a little every day. If you say you have no sin (carnal mind) after you are converted you are

mistaken. Read verse nine which fully explains the question.

Question. 1 John 3:9.

Ans. This shows the highest standard marked out by the Bible. This doesn't necessarily show it is impossible to sin. We can't use one Scripture, alone. If we put Paul and James and John together it will take the mystery out of it.

Question. Did Judas have the devil in him when Jesus sent him out to preach or when did he become a devil?

Ans. John 13:27 explains it. "And after the sop Satan entered into him."

Question. Explain Acts 19:5. Some people teach this to mean sanctification.

Ans. When you go home, you tell them in a good sweet way that they are mistaken in their idea. It has reference to water baptism.

Question. What position should we be in when we take the Lord's supper?

Ans. The Bible doesn't say to sit down or stand up. It seems that when it was first instituted they reclined, but no definite way is laid down for us in the Scriptures. The main thing is to be in the proper condition of heart, when we take the bread and drink the grape juice.

Question. Is it necessary to belong to the church in order to be saved?

Ans. Many are walking the streets of glory today who never belonged to the Church of God. Salvation is not by the Church but through the blood of Jesus.

Question. Is it improper to pay tithes to ministers?

Ans. This is not satisfactory. They should be paid into the church treasury.

3:00 P. M. Prayer by J. C. Kelly.

Discourse, by F. W. Gammon, subject, God's Ministering Spirits in the Work of the Church. Text, Heb. 1:14.

Notes from his discourse.

Many people in these days speak of an invisible church. If the Church of God is invisible, or in heaven, we would have to go to heaven to join the church. There is a spiritual and literal side to the church. The speaker made it plain to all that the church is a visible organization and that God uses human instrumentality in the work of the church. We have numbers of instances in the Bible of the ministry of angels, viz., The birth of Jesus was announced to Mary by an angel; Joseph was warned by an angel to flee into Egypt when Herod sought to destroy the child Jesus; After the death of Herod an angel informed Joseph to go into the land of Israel because the ruler who sought to destroy the babe Jesus was dead; When Jesus was assailed by an angry mob in the garden of Gethsemane He said to Peter that God would send Him more than twelve legions of angels if He would ask for them. Then we have the case of Philip and the eunuch, how the angel of the Lord spoke to him about the Ethiopian who was so earnestly searching the Scriptures.

Ministering spirits have their place today as much as in days gone by. I am sure that quite a number in this vast congregation can remember how God at different times warned or instructed them by one of these invisible messengers.

Dismissed at 4:15 P. M.

6:30 P. M. Songs, music, prayer and praises by the colored people.

7:30 P. M. Sermon by Thos. J. Richardson, subject, Stick to the Church.

Grace, Faith and the Revelation Needed in Order to Stick

The word stick implies to adhere to; abide firmly; to come to a stop. While Moses was in the lead in the church in the wilderness, vacilla-

tion was one of the greatest hindrances to good government and to the movement of the Israelites toward their promised Canaan.

Sometimes this vast throng of travelers were in good humor with Moses and the laws and at other times many of them would begin to vacillate and do things contrary to God's command. This would often continue until some awful plague or trouble of some kind came upon them, which would cause them to humble themselves before God and repent. Ancient history is filled with accounts of insurrections, rebellions, changing of their minds, and breaking over the plans God has given them. There is a tendency in the hearts of many people, even unto this day, to rebel against the right, especially, among those who want to be leaders.

I would like to remind you of one Zimri in Moses' day, a prince of the tribe of Simeon. He spoke, against Moses and was brazen enough to boldly and openly commit the grossest crimes. He declared himself free from the bondage of the law and boldly acknowledged he had sacrificed to other gods contrary to God's order through Moses and that he was going to continue to do so if he wanted to, but this boastful self-willed man soon came to an end. God was angry with him similar to the manner in which He was angry with Korah and his company who raised a strong force against Moses and other conscientious people and were about to turn back to Egypt. The earth opened up and swallowed them.

Many are the pictures and incidents of the past that show God's disapproval of wavering and vacillation. He wants His people to be steadfast and strong.

The Church of God (the body of Christ) is the great plan of God for His people to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro; and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4:13-16.

Stick to the church is absolutely necessary in order that we may grow up into Him in all things which is the head, even Christ. Of course I mean the Church of God, the only one on record, the pillar and ground of the truth. For she (the church) is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20.

My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. Song of Sol. 6:9.

Grace, faith and the revelation needed in order to stick; adhere; abide firmly; come to a stop.

Grace—favor with God; Faith—in order that we may please God; for without faith it is impossible to please Him. Revelation—divine communication with God. So you see when people get real salvation it is perfectly natural for them to come to the Church of God. It is the only safe place for shelter, "For I give you good doctrine, forsake ye not my law." (Prov. 4:2.) "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23.

I am persuaded to stick to the church because it is established in the top of the mountains. "And many nations shall come, and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4:2.

Dearly beloved, I find that the Church of God is a resting place for every one who gets sufficient grace and faith, and the revelation. Therefore as Paul's instruction to the Corinthian church, "be steadfast, unmovable, always abounding in the work of the Lord." (1 Cor. 15:58.) Stick to the church, it is the fold where the other sheep are to be brought and where they shall hear the voice of the shepherd and there shall be one fold and one shepherd. Abide firmly in the church, that you may be protected against false doctrines. Come to a stop, when you find the church and resolve as Moses did. When he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."

The Church of God is a divine organization. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Therefore, we should abide firmly in the church that God may dwell with us and make us a blessing in the earth.

The Church of God is a visible organization, the light of the world, as a city set on the hill, cannot be hid. This, of course, our people have found out and I am persuaded as our beloved Apostle to the Gentiles was, "That neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

Fourteen Points. Why We Should Stick to the Church.

- 1 It is the only church which Jesus "hath purchased with his own blood." Acts 20:28.
 - 2 Because she is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Eph. 2:20.
 - 3 It is the only one on record and therefore is "the pillar and ground of the truth." 1 Tim. 3:15.
 - 4 It is the great plan of Christ for the oneness to exist. St. John 17:22.
 - 5 Because it is a visible organization, the light of the world. Isa. 60:1.
 - 6 It is the government of Christ on earth of which there is to be no end to its peace and increase. Isa. 9:7.
 - 7 Therefore, that we "may grow up in him in all things which is the head, even Christ." Eph. 4:15.
 - 8 That we may have fellowship one with another. 1 John 1:7.
 - 9 Because it stands for the whole Bible rightly divided. 2 Tim. 2:15.
 - 10 Because the Church of God is the Lord's called out ones. 2 Cor. 6:17.
 - 11 Because we have Christ's own promise "that the gates of hell shall not prevail against it." Matt. 16:18.
 - 12 Because we "are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that we should shew forth the praises of him who hath called us out of darkness into his marvellous light." 1 Peter 2:9.
 - 13 It is established "in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we walk in his paths." Micah 4:1,2.
 - 14 Because, Jesus is coming again to "present it to himself a glorious church not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27.
- 8:30 P. M. Exhortation by Mamie Richardson (colored). Her brief

talk was very inspiring and uplifting. The audience requested Brother and Sister Richardson to sing the song "Nothing Between."

Brother Tomlinson gave an invitation for the people to seek the Lord. The colored people were given space in their part of the building for an altar service. Quite a number of people came forward for prayer.

Tuesday, Nov. 9.

9:30 A. M. Songs, and special prayers for the sick.

9:45 A. M. Business

Statistical report by General Overseer.

Statistical Report

ALABAMA

41 Churches

1307 Members

4 Bishops

45 Deacons

83 Evangelists

33 Churches have pastors

23 Churches have Sun. Schools

964 Attendance in Sun. School

\$12,653.75 Property value

ARKANSAS

10 Churches

209 Members

1 Bishop

4 Deacons

6 Evangelists

9 Churches have pastors

7 Churches have Sun. schools

205 Attendance in Sun. school

\$1,450 Property value

BAHAMA ISLANDS

19 Churches

312 Members

2 Bishops

12 Deacons

12 Evangelists

16 Churches have pastors

5 Churches have Sun. schools

57 Attendance in Sun. school

\$3,793.00 Property value

CANADA

1 Church

COLORADO

3 Churches

45 Members

FLORIDA

65 Churches

1739 Members

17 Bishops

41 Deacons

57 Evangelists

55 Churches have pastors

38 Churches have Sun. schools

1023 Attendance in Sun. school

\$39,423.25 Property value

GEORGIA

49 Churches

1667 Members

12 Bishops

29 Deacons

77 Evangelists

39 Churches have pastors

30 Churches have Sun. schools

1078 Attendance in Sun. school

\$17,635 Property value

ILLINOIS

16 Churches

765 Members

7 Bishops

8 Deacons

14 Evangelists

14 Churches have pastors

13 Churches have Sun. schools

736 Attendance in Sun. school

\$14,930 Property value

INDIANA

2 Churches

42 Members

2 Evangelists

2 Churches have Sun. schools

\$50.00 Property value.

JAMAICA

7 Churches

232 Members

2 Evangelists

7 Churches have pastors

4 Churches have Sun. schools	7 Churches have Sun. schools
180 Attendance in Sun. school	226 Attendance in Sun. school
1 Plot of land	\$600.00 Property value
KANSAS	NEW JERSEY
1 Church	1 Church
21 Members	24 Members
1 Church has Sun. school	1 Church has pastor
KENTUCKY	1 Church has Sun. school
96 Churches	15 Attendance in Sun. school
1021 Members	\$1,275.00 Property value
2 Bishops	NEW MEXICO
6 Deacons	2 Churches
35 Evangelists	30 Members
15 Churches have pastors	3 Bishops
12 Churches have Sun. schools	1 Deacon
545 Attendance in Sun. school	1 Evangelist
\$3,870.25 Property value	NORTH CAROLINA
LOUISIANA	26 Churches
5 Churches	647 Members
239 Members	9 Bishops
3 Evangelists	3 Deacons
4 Churches have pastors	32 Evangelists
4 Churches have Sun. schools	21 Churches have pastors
152 Attendance in Sun. school	14 Churches have Sun. schools
\$1,686.85 Property value	30 Attendance in Sun. school
MARYLAND	\$20,273.45 Property value
1 Church	NORTH DAKOTA
19 Members	1 Church
1 Church has Sun. school	23 Members
30 Attendance in Sun. school	3 Evangelists
MICHIGAN	1 Church has pastor
1 Church	1 Church has Sun. school
13 Members	26 Attendance in Sun. school
3 Evangelists	\$100.00 Property value
MISSISSIPPI	OHIO
28 Churches	9 Churches
973 Members	226 Members
1 Bishop	1 Deacon
10 Deacons	6 Evangelists
27 Evangelists	6 Churches have pastors
220 Churches have pastors	7 Churches have Sun. schools
16 Churches have Sun. schools	218 Attendance in Sun. school
550 Attendance in Sun. school	\$400.00 Property value
\$6,270.00 Property value	OKLAHOMA
MISSOURI	5 Churches
8 Churches	99 Members
183 Members	2 Deacons
3 Evangelists	4 Evangelists
3 Churches have pastors	1 Church has pastor

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1 Church has Sun. school	TEXAS	
35 Attendance in Sun. school	16 Churches	
\$1,000.00 Property value	364 Members	
PENNSYLVANIA	1 Bishop	
1 Church	6 Deacons	
55 Members	3 Evangelists	
1 Bishop	15 Churches have pastors	
7 Evangelists	13 Churches have Sun. schools	
2 Churches have pastors	391 Attendance in Sun. school	
1 Church has Sun. school	\$3,081.50 Property value	
36 Attendance in Sun. school	VIRGINIA	
\$450.00 Property value	20 Churches	
SOUTH CAROLINA	538 Members	
11 Churches	3 Bishops	
338 Members	8 Deacons	
10 Evangelists	19 Evangelists	
9 Churches have pastors	16 Churches have pastors	
9 Churches have Sun. school	8 Churches have Sun. schools	
210 Attendance in Sun. school	283 Attendance in Sun. school	
\$9,400.00 Property value	WEST VIRGINIA	
TENNESSEE	18 Churches	
74 Churches	414 Members	
3061 Members	3 Bishops	
25 Bishops	12 Deacons	
51 Deacons	14 Evangelists	
66 Evangelists	14 Churches have pastors	
67 Churches have pastors	7 Churches have Sun. schools	
51 Churches have Sun. schools	236 Attendance in Sun. school	
2038 Attendance in Sun. school	\$2,995.14 Property value	
\$54,203.50 Property value		

AGGREGATION

Total number of churches...	470	Increase over last report...	- 88
Increase over last year...	109	Churches having pastors...	389
Total number of members...	14,606	Increase over last report...	111
Increase over last year...	2,265	Total No. Sun. schools...	281
Total number of bishops...	99	Increase over last report...	49
Increase over last report...	14	Total average attendance...	9,217
Total number of deacons...	252	Increase over last report...	1,478
Increase over last report...	35	Property value	\$202,929.69
Total number evangelists...	476	Increase over last report...	109,634.84

After reading the report, the General Overseer called the attention of the Assembly to the shortage of Sunday schools. He encouraged the churches to establish Sunday schools in every church. If they are too poor to buy literature, provision has been made by the Assembly to furnish

them with literature. He advised that the state and district overseers agitate this subject.

General Overseer's Financial Report.

Tithes Handled at Headquarters.

Brought forward, ...	\$ 6306 04
Alabama.	
Alabama City, ...	\$ 217 83
Antioch, ...	6 76
Bridgeport, ...	1 60
Anniston, ...	43 02
Bankhead, ...	3 48
Buhl, ...	16 67
Carbon Hill, ...	43 13
Cropwell, ...	4 08
Dora, ...	149 09
Empire, ...	33 64
Arley, ...	60
Foster's Chapel, ...	50 85
Fyffe, ...	9 87
Hurricane, ...	4 10
Helicon, ...	10 86
Huntsville, ...	4 30
Holly Springs, ...	98
Jacksonville, ...	41 91
Kimberly, ...	69 69
Lamison, ...	70
Mount Zion, ...	21 82
Mount View, ...	13 31
Mentone, ...	20 99
New Georgia, ...	8 51
Pell City, ...	31 49
Pratt City, ...	51 86
Palestine, ...	12 31
Magnolia, ...	8 35
Piedmont, ...	7 00
Spring Valley, ...	15 51
Salem, ...	3 63
Trafford, ...	13 67
Zion, ...	7 92
Sibleyville, ...	5 63
Springville, ...	9 97
Campbell's Chapel, ...	35 00
Maynolen, ...	1 50
Ragsdale, ...	23
Sodom, ...	45
Bethel, ...	43
Friendship, ...	2 56
Total, ...	\$ 939 96
Arkansas.	
Alicia, ...	\$ 1 36
Cherry Valley, ...	8 94
Haynes, ...	16 55
Imboden, ...	23 72
Omaha, ...	18 51
Trenton, ...	9 25
Tyronza, ...	32 88

Poplar Grove, ...	10 16	
Goodwin, ...	68	
Total, ...		\$ 122 06
Bahamas.		
Cooper's Town, ...	7 90	
Fox Hill, ...	3 97	
Nassau, N. P., ...	33 50	
Andros Island, ...	96	
Green Turtle Cay, ...	18 66	
Nichol's Town, ...	2 10	
High Point, ...	1 00	
Sims Long Island, ...	3 00	
Black Wood, Abaco, ...	44	
Cat Island, ...	9 68	
New Bight, Cat Island, ...	50	
Old Bight, Cat Island, ...	1 00	
McQueen, Cat Island, ...	1 00	
Bight, Long Island, ...	2 00	
Clarence Town, ...	1 00	
Total, ...		85 71
Colorado.		
Allcreek, ...	5 75	
Pueblo, ...	5 96	
Segundo, ...	7 76	
Tobasco, ...	12 71	
Total, ...		32 18
Florida.		
Alachua, ...	24 77	
Alva, ...	34 57	
Anclote, ...	4 75	
Branford, ...	61 75	
Bassenger, ...	17 71	
Brewster, ...	17 40	
Bushnell, ...	17 65	
Chockoloskee, ...	42 51	
Clara, ...	10 73	
Cedar Key, ...	4 06	
Cortez, ...	26 07	
Ft. Myers, ...	104 84	
Glen St. Mary, ...	27 99	
Hudson, ...	58 37	
Jennings Lake, ...	5 12	
Jasper, ...	21 56	
Key West, ...	60 13	
Largo, ...	87 73	
Levyville, ...	13 05	
Linden, ...	39 62	
Marco, ...	24 59	
Manatee, Fla., ...	26 73	
Mt. Zion, ...	9 26	
Miami, ...	101 36	
Parish, ...	5 32	
Sebring, ...	5 14	
St. Catherine, ...	9 03	
Tampa, ...	102 26	
Tarpon Springs, ...	106 49	
The Oaks, ...	15 97	

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Tucker, ...	10 43	
Venus, ...	5 94	
West Lake, ...	25 18	
Williston, ...	39 22	
Wimauma, ...	65 23	
Wauchula, ...	20 84	
Zolfo, ...	11 39	
Miami, (col.)	314 13	
Jupiter, ...	14 78	
Powell, ...	5 48	
Rock Hill, ...	8 84	
Providence, ...	3 17	
Perry, ...	20 01	
Cleveland, ...	45	
Corinth, ...	45	
Gardner, ...	5 04	
Ft. Pierce, ...	17 94	
Avon Park, ...	8 33	
Helen, ...	3 45	
West Palm Beach, ...	21 52	
Sanford, ...	13 75	
Punta Gorda, ...	2 49	
Jacksonville, ...	13 11	
Cocoanut Grove, ...	7 15	
Moore Haven, ...	4 87	
Shady Grove, ...	10	
Live Oak, ...	1 53	
Arcadia, ...	4 85	
Bell, ...	40	
Pleasant Hill, ...	2 99	
Jennings, ...	2 03	
McAlpin, ...	71	
Winter Garden, ...	2 03	
West Palm Beach, (col.)	6 23	
Gifford, ...	57	
Welcome, ...	2 32	
Total, ...		\$ 1753 01
Georgia.		
Abbeville, ...	\$ 9 44	
Augusta, ...	44 15	
Atlanta, Alabama St., ...	143 99	
Bethel, ...	101 82	
Broxton, ...	7 90	
Berryton, ...	52 17	
Crane Eater, ...	73 02	
Cohutta Springs, ...	12 46	
Dahlonega, ...	21 02	
Ellijay, ...	4 75	
Fitzgerald, ...	33 41	
Hartwell, ...	26 52	
Jesup, ...	17 23	
Lindale, ...	55 74	
Mt. Zion, ...	4 78	
Matthews, ...	22 08	
Mountain City, ...	23 20	
Offerman, ...	11 85	
Quitman, ...	25 03	

Rabun Gap, ...	8 53	
Rome, ...	31 24	
Rossville, ...	61 78	
Spring Place, ...	71 17	
Sonoraville, ...	16 87	
Toonigh, ...	100 23	
Valdosta, ...	84 21	
Young Kane, ...	4 70	
Zirkle, ...	26 74	
Keysville, ...	3 55	
Whitestone, ...	1 00	
Atlanta, Marietta St., ...	70 24	
Rising Fawn, ...	8 16	
Haylow, ...	3 20	
Moniac, ...	34	
Texas Valley, ...	3 50	
Lagrange, ...	12 41	
Oconee, ...	1 83	
Sprig's Chapel, ...	2 20	
Haylow, ...	30 12	
Harmony, ...	98	
Hazlehurst, ...	1 88	
Dalton, ...	14 41	
Mt. Lebanon, ...	2 10	
Marietta, ...	1 60	
Douglasville, ...	1 96	
Columbus, ...	16 16	
Moniac, ...	1 27	
Total, ...		\$ 1272 94
Illinois		
Bompas Creek, ...	\$ 31 90	
Carmi, ...	47 19	
Eldorado, ...	186 16	
Equality, ...	2 51	
Harrisburg, ...	15 28	
Honey Comb, ...	7 93	
Johnson City, ...	51 18	
Logan, ...	87 44	
Mount Vernon, ...	11 29	
Norris City, ...	19 68	
Olney, ...	6 39	
West Frankfort, ...	133 54	
Lawrenceville, ...	19 73	
Dale, ...	3 00	
Lawler, ...	11 15	
Marco, ...	15 01	
Dorrisville, ...	46	
Sesser, ...	6 08	
Ridgeway, ...	48	
Total, ...		\$ 656 46
Indiana		
Evansville, ...	21 95	
Gas City, ...	1 86	
Total, ...		\$ 23 81
Kentucky		
Christopher, ...	19 29	
Corbin, ...	15 46	

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Fonde, ...	22 03	
Louisville, ...	146 28	
Millport, ...	6 15	
Moorman, ...	17 16	
Quicksand, ...	9 22	
Somerset, ...	122 55	
Stithton, ...	45 82	
Salem, ...	16 95	
Fordsville, ...	8 10	
Martin's Creek, ...	3 15	
Wesley Chapel, ...	50	
Hazard, ...	10 55	
Rothwell, ...	2 75	
Hazelgreen, ...	1 01	
Saldee, ...	69 97	
Big Chitty, ...	4 30	
Wess, ...	3 49	
Chitty, ...	55	
Chavies, ...	11 50	
Render Mines, ...	2 35	
Fork, ...	10	
Shamrock, ...	80	
Bradenburg, ...	1 00	
Total, ...		\$ 541 03
Louisiana		
Dunn, ...	48 10	
Folsom, ...	54	
Kentwood, ...	158 31	
Morgan City, ...	14 08	
Total, ...		221 03
Maryland:		
Princess Anne, ...	5 56	
Total, ...		5 56
Michigan:		
Bessemer, ...	1 00	
Total, ...		1 00
Mississippi,		
Byrd's Chapel, ...	6 36	
Catchings, ...	12 80	
Cagle Cross Roads, ...	36 69	
Cascilla, (Stonefield)	49 48	
Jayess, ...	6 00	
Louisville, ...	11 43	
Mt. Sinal, ...	12 84	
Morgantown, ...	37 71	
Mt. Olive, ...	16 81	
Murrah School House, ...	11 05	
Mt. Carmel, ...	20	
Mt. Zion, ...	7 17	
Pate's Temple, ...	85 46	
Pickwick, ...	25 25	
Shady Grove, ...	5 69	
Tilghman's Chapel, ...	28 40	
Walker School House, ...	16 93	
William Springs, ...	12 00	
Friendship, ...	59 51	
Coffeenville, ...	25 04	

Jones Chapel, ...	1 63	
Liberty, ...	4 15	
New Bethel, ...	14 56	
Pine Grove, ...	1 38	
Nettleton, ...	1 62	
Pilgrim's Rest, ...	70	
Union Grove, ...	27	
Delta, ...	2 41	
Oak Grove, ...	05	
Total, ...		492 59
Missouri,		
Bonne Terre, ...	5 70	
Mt. Grove, ...	28	
Lamar, ...	1 00	
Brighton, ...	23 09	
Flat River, ...	25 02	
Oak Grove, ...	97	
Broseley, ...	3 94	
Sikeston, ...	9 78	
Cantwell, ...	36 38	
Total, ...		106 16
New Jersey,		
Woodbury, ...	39 81	
Total, ...		39 81
North Dakota,		
Golden Valley, ...	19 02	
Total, ...		19 02
New Mexico,		
Corrumpa, ...	5 46	
Raton, ...	78	
Total, ...		6 24
North Carolina,		
Bogue, ...	28 96	
Biltmore, ...	15 40	
Belmont, ...	26 48	
Canton, ...	7 94	
Duke, ...	54 72	
Erastus, ...	14 52	
Gastonia, ...	74 81	
Kannapolis, ...	82 16	
Princeton, ...	14 84	
Sunburst, ...	44 88	
Spring Hope, ...	37 01	
Tusquittee, ...	28 70	
Washington, ...	34 07	
Whittier, ...	6 45	
Broad Creek, ...	35 13	
Gastonia, (Col.)	26 85	
Dallas, ...	15	
Dunn, ...	3 50	
Nashville, ...	1 00	
Asheville, ...	4 14	
Prentiss, ...	1 00	
Charlotte, ...	2 45	
Allgoods, ...	1 08	
Total, ...		544 24

Ohio.

Akron, ...	31 84	
Columbus, ...	9 40	
Circleville, ...	14 21	
Marietta, ...	13 98	
Richmond Dale, ...	8 89	
East Toledo, ...	35 45	
Walbridge, ...	11 75	
Chillicothe, ...	3 53	
West Toledo, ...	37 45	
Middletown, ...	37 05	
Total, ...		203 55

Oklahoma.

Broken Bow, ...	1 65	
Crescent, ...	2 16	
Sapulpa, ...	25 88	
Tishomingo, ...	9 50	
Total, ...		39 19

Pennsylvania.

Germantown, ...	15 70	
Philadelphia, Federal St., ...	72 90	
Phila., 82nd St., ...	2 00	
Phila., 82nd St., ...	2 00	
Total, ...		94 10

South Carolina.

Crow Creek, ...	4 44	
Fork, ...	28 75	
Greenville, ...	59 41	
Rock Hill, ...	26 22	
Seneca, ...	1 90	
Walhalla, ...	66 77	
Westminster, ...	85	
Total, ...		185 34

Texas.

Clutter School House, ...	17 05	
Crockett, ...	13 35	
Clark's Chapel, ...	32 27	
Lyra, ...	36 05	
Paris, ...	37 28	
Thurber, ...	28 30	
Willow Grove, ...	47 12	
Lone Oak, ...	1 15	
Ranger, ...	6 56	
Shepherd's Chapel, ...	1 00	
Shiloh, ...	58	
Mt. Sterling, ...	4 77	
Mt. Pleasant, ...	90	
Total, ...		226 36

Tennessee.

Armatawaite, ...	15 16	
Afton, ...	15 45	
Brockdell, ...	28 89	
Bell Town, ...	19 53	
Bybee, ...	9 01	
Bellvue, ...	10 30	
Crab Orchard, ...	29 08	

Copperhill, ...	69 08
Cleveland, ...	217 10
Cookeville, ...	12 71
Campaign, ...	72 46
Cedar Hill, ...	23 79
Dayton, ...	62 50
Dunlap, ...	2 00
East Chattanooga, ...	150 68
Elizabethton, ...	29 95
Grasshopper, ...	4 65
Graysville, ...	44 18
Hiwassee, ...	38 43
Harriman, ...	44 37
Hickory Grove, ...	75
Jefferson City, ...	34 69
Johnson City, ...	9 96
Knoxville, ...	63 58
Kinser's Tabernacle, ...	33 85
Kenton, ...	4 25
Lenoir City, ...	43 99
Liverwort, ...	30 80
Lafollette, ...	2 68
Lone Oak, ...	1 98
Mt. Olive, ...	3 29
McMinnville, ...	28 55
North Chattanooga, ...	84 83
New Bethel, ...	9 89
High Ground, ...	11
Providence, ...	8 48
Pleasant Hill, ...	5 99
Ridgedale, ...	46 61
Ripley, ...	4 00
Soddy, ...	67 94
Sale Creek, ...	37 79
Sobel, ...	28 09
Sevierville, ...	7 04
Sweetwater, ...	20 20
Turtletown, ...	1 33
Victoria, ...	4 45
White Oak Flat, ...	21 80
Red Oak Grove, ...	29 01
Dividing Ridge, ...	48 54
Coalfield, ...	14 50
Catoosa, ...	7 20
White Oak Springs, ...	1 98
Kelley's Ferry, ...	1 42
Grand View, ...	1 00
Mineral Ridge, ...	25
Cross Roads, ...	8 40
Benton, ...	81
Jasper, ...	2 56
White Bluff, ...	6 99
Carson Springs, ...	3 27
Morristown, ...	18 50
Nashville, ...	33 93
Whitwell, ...	4 90
Lawrenceburg, ...	86
Brayton, ...	11 59



View of old house looking east toward New Auditorium and Nursery.

MINUTES OF THE FIFTEENTH ANNUAL ASSEMBLY

65

Pleasant Ridge, ...	40	
Cross's Chapel, ...	37	
Cranmore's Cove, ...	65	
Union Grove, ...	1 36	
Birchwood, ...	10 96	
Pikeville, ...	10	
Total, ...		1743 96

Virginia.

Austinville, ...	4 14	
Altavista, ...	61 20	
Cripple Creek, ...	16 29	
Coeburn, ...	122 54	
Danville, ...	132 84	
Foster's Falls, ...	22 80	
Gunton Park, ...	16 70	
Hickory Flatt, ...	15 54	
Monarat, ...	17 55	
Marion, ...	39 12	
New Port, ...	21 18	
Poplar Camp, ...	26 49	
Pulaski, ...	47 03	
Bedford, ...	50	
Martinsville, ...	9 98	
Cliffview, ...	12 95	
Shorts Creek, ...	1 31	
Lynchburg, ...	2 12	
Parrott, ...	3 61	
Total, ...		573 39

West Virginia.

Colcord, ...	3 02	
Cedar Grove, ...	16 55	
Dorothy, ...	19 75	
East Bank, ...	8 55	
Garrison, ...	25 41	
Glatto, ...	11 55	
Kaymoor, ...	18 61	
Logan, ...	151 55	
Oakvale, ...	9 24	
Parkersburg, ...	52 01	
Ward, ...	25 00	
Shrewsbury, ...	21 25	
Crown Hill, ...	7 57	
Leckie, ...	19 75	
Huntington, ...	7 53	
McDowell, ...	5 65	
Total, ...		402 99

Kansas.

Sherwin Junction, ...	20 00	
Total, ...		20 00
Total, ...		16710 62
Collection, ...		83 76
Individuals, ...		5825 65
Total, ...		22620 03
Disbursements.		
Book keeper, stenographer etc.	2360 59	

Postage, ...	208 72	
Miscellaneous expense, ...	372 57	
Electric Lights, ...	59 49	
Tele. & Tele. Acct.	84 53	
General Overseer, ...	1800 00	
Assembly Expense, ...	335 72	
Printing Account, ...	406 75	
Fixtures, ...	153 32	
Attorney Fees, ...	300 00	
Amount paid Elders, ...	2517 53	
Amount paid Overseers, ...	1710 50	
Total, ...		10810.12
Total amount paid in, ...	22620 03	
Total amount expended, ...	10810 12	

Report was accepted by the Assembly.

The General Overseer spoke about the Bible Training school by correspondence and read the report.

A Statement Concerning the BIBLE TRAINING SCHOOL, STUDY BY CORRESPONDENCE

October 11, 1920.

The Bible Training School was first announced in June, 1919, to begin on September 29th, with 200 students. On that date exactly 208 students started with the course.

The total enrollment of students since that time brings the total enrollment for the first year ending October 1, 1920, to the total of 788 students.

A better understanding of the importance of this number may be had from the following figures:

Total Valuation of 788 courses at \$40.00 \$31,520.00

As provision is made for the course to be paid for in installments of \$5.00 each, in the catalogue, it will be immediately understood that only a small part of that amount has been collected. The amount that has actually been collected is \$9,162.75.

The expenses incurred in conducting the Correspondence School fall into certain very definite divisions. These are stated here with the total expenditures in each part:

Preparation of Material—so far	\$1,387 13
Advertising, including printing, stamps, labor, paid space etc.	\$2,278 85
Printing, Engraving, included in the manufacture of the course	\$1,670 00
Cost of Instruction	\$3,417 36
Total Expenditures	\$8,704 09

This leaves a balance on hand October 1st of \$458 66.

The Bible Training School has no debts, but it will be understood, that it must provide the balance of instruction for all the students now enrolled, and must continually provide new students to take the place of those who finish the course, and to be a going proposition.

All the printing except the colored maps, charts and pictures has been done in the Evangel office and amounted to more than \$3,500.00.

The cost of preparing the course is almost nominal, and is made possible because certain publishers have very graciously given us permission to use drawings, electrotypes, suitable for our purposes which alone would have cost more than the total cost of preparing the course.

The cost of Advertising has been remarkably low, since the friends of the school have cooperated so generously in making the school known.

among people who would be interested. In fact, the cost of each inquiry has been slightly less than 50c each. The actual cost of enrolling the student has been \$2.89 each.

You can understand how remarkably low this amount is when you consider that Worldly Correspondence Schools whose course costs exactly the same amount are accustomed to allow \$3.00 for the cost of inquiry—and \$20.00 or more for the cost of enrollment.

It is certain that the cost of inquiries will be more hereafter, and the cost of enrollment proportionately more. This will be a part of the price we pay to go out into new fields, but it will certainly be worth the price to the work of the Lord.

Until the course has been completed by at least 100 students it will be difficult to give a fair estimate of what the cost of instruction will probably be. But considering the number of students we have had and the time each has been studying it appears that the average cost for carrying on the instruction is about \$1.50 for each of twenty lessons, making the total cost of instructing one student, aside from furnishing the lessons, \$30.00.

In a short time we want to publish in the Evangel testimonials that have been received from students expressing their appreciation of the course. You will enjoy reading them, and will understand the blessing the course has been to a large number.

THE PEOPLE WHO TAKE THE COURSE

Old People take the course for the cheer of blessing it brings them to study the Blessed Old Book. Active Christian Workers, who have known the Scriptures for years, are taking the course by way of review in a systematic manner. But the larger majority of students perhaps are those earnest people who became Christians, and Christian Workers, and felt the need of fuller preparation for the work of the Master School. Probably most of them could not find time to attend a regular Bible School.

Doctrine for the Members of the Church of God.

While it is not the purpose of the BIBLE TRAINING SCHOOL to teach controversial doctrinal points, the BIBLE TRAINING SCHOOL gives some excellent lessons in Church Doctrine, Divine Healing, Sanctification, the Baptism with the Holy Ghost, the Gifts of the Spirit, the Church Organization—for members of the Church of God. So all who are taking the course and are members of the Church will at the proper time receive lessons along those important doctrinal lines.

OUTLOOK FOR THE COMING YEAR

We had fully counted on one thousand students during the first year of the Correspondence Course. We were a little disappointed, but will surely make up for it during the coming year, and hope to reach the two-thousand mark by October, 1921.

We hope the pastors and the evangelists will encourage any of the students whom they chance to meet, as they no doubt have been, and encourage them to get into active work as soon as possible, if they are not already.

The report was accepted.

10:30 A. M. Bible Training School by J. B. Ellis.

A few notes from his address.

I would say first of all, that my whole heart is in the work. I am in this work, not for financial gain, but to train young men and women for the ministry. If I would ask the majority of this congregation who have been working for the Lord what their greatest hinderance was, their reply would be, "I feel my inefficiency."

We see the need for more efficient workers on the field, young men

who can rightly divide the Word of God. A number of young men have come to me, men of capabilities, and said, "I feel a calling to the work of the Lord and I feel the need of attending the Bible School to prepare myself for the ministry, but I am not financially able." Somehow, I feel we ought to have some financial backing to help them acquire a good knowledge of the Bible. I hope this will be laid on the hearts of the members of the Church of God until they will begin to give some of their means. I ask all of you, in Jesus' name, to pray much for the Bible School.

11:30 A. M. Business.

The General Overseer spoke about so many of the preachers going home before the Assembly closed and asked for a plan that would keep them present until the Assembly closed.

S. W. Latimer suggested that the Assembly make it a rule requiring all bishops, deacons and evangelists who come to the Assembly to remain until it closes.

This suggestion was accepted by the Assembly with the following amendment:

That the General Overseer publish this in the Evangel, on the first page, some time prior to the Assembly. In case they leave before the Assembly closes without giving proper reason, standing will not be so good with the Assembly.

This amendment was accepted.

Benediction by M. S. Lemons.

Adjourned at 12:30 P. M.

Noon

1:30 P. M. Funeral of Mrs. Roy Lee.

2:30 P. M. Business continued.

General Overseer asked advice about a register of the entire membership of the churches being kept at headquarters.

Suggestions:

M. S. Lemons—I think this is very important for a number of reasons.

C. M. Padgett heartily indorsed it.

The Assembly heartily approved of it.

The General Overseer asked what the mind of the Assembly was, in regard to the churches being recognized by the Assembly.

T. S. Payne heartily indorsed it.

M. S. Lemons—I think this is very important. If a church is organized and they do not accept the teachings of the Assembly, they cannot be recognized by headquarters as a Church of God.

This was accepted by the Assembly.

The General Overseer suggested that the treasurers act as clerks in the local churches as much as possible.

This was recommended by the Assembly.

The General Overseer asked whether to adopt the envelope system in tithing.

A number of brethren expressed themselves of being in favor of it. After a brief discussion the Assembly decided to introduce it into all the churches who were in favor of it, but it is not compulsory.

Resolution read by J. S. Llewellyn.

RESOLUTION

Be it resolved by this Fifteenth Annual Assembly now convened in business conference at Headquarters in the city of Cleveland, Tenn.

That the General Overseer and the board of trustees is hereby authoriz-

ed to negotiate loans, execute deeds of trust to secure the payment of notes, bonds, letters of credit or certificates of indebtedness on any real estate owned and held by them in trust for the use and benefit of the General Assembly of the Churches of God, for the purpose of taking care of the indebtedness of the General Assembly that they may have now or hereafter. This to include the various interests and departments for the welfare of the church.

This done in business conference of the said General Assembly, November 9, 1920.

A. J. Tomlinson, General Overseer.

E. J. Boehmer, Clerk.

W. R. Messer—I suggest that we receive the statement and act accordingly.

This statement was accepted by the Assembly.

E. J. Boehmer was elected as permanent clerk for the Assembly.

3:00 P. M. Discourse by I. H. Marks, subject, Live Close to God and Stick to One Another.

A few notes from his discourse.

If I had been the least bit skeptical I wouldn't have been here now, after having seen the workings of the Lord at this Assembly. We can go on the battlefield with renewed courage and we are going to live close to God and let Him take care of us. I am sure we are determined to stand for the teachings of the Church of God. The devil is the author of confusion and every lie. I call the eleventh chapter of Hebrews the hall of fame. The greatest men that have ever lived have lived close to God. It pays to live close to God. If we are to win souls for God, we must live close to Him and stick close to one another.

General Overseer—What steps shall be taken in replacing any elder, when there is a vacancy, caused either by death or disloyalty?

The General Overseer referred to his Annual Address.

O. R. Rouse—I am in favor of accepting the second plan suggested by the General Overseer in his Annual Address.

After a few brief discussions, the Assembly decided to grant the General Overseer and the elders the right to select and fill any vacancy that may be made from any cause.

Report of Committee No. 2, Grievances.

We, the Grievance Committee submit the following:

There has been but little serious trouble come before us.

Most everything that our attention has been called to, has been easily adjusted. Most all the trouble that has come, has grown out of misunderstandings between parties.

However, some of the difficulties have been due to the fact that some of our ministers have not been as careful as they should have been in their association with the opposite sex.

Another source of trouble comes from evil speaking and taking up reproaches against our ministers, by the members of the church and in some instances, without knowing whether the reports were true or not.

In view of these facts, be it resolved:

First, That our preachers inform themselves in the teachings and doctrines of the Assembly and the Church of God.

Second. That our ministers be very careful, to give no occasion of suspicion or offense in their associations with the opposite sex.

Third. That our people be very careful about taking up a reproach against any one, especially our ministers.

Respectfully submitted,

J. B. Ellis, Chairman.

The report was accepted.

Report of Committee No. 3, Watchmen.

We are glad to report but very little trouble. Everything is in good shape as far as we know.

Respectfully submitted,

Geo. T. Brouayer, Chairman.

The report was accepted.

Report of Committee No. 7, Advisory. F. J. Lee, Chairman.

The chairman gave a verbal report.

We were in session several hours and discussed a few questions but reached no definite agreement, so we referred the cases to the General Overseer.

The report was accepted.

Some of the concluding remarks by General Overseer.

I believe I can truthfully say that this has been the most blessed Assembly that we have ever had. We have had no friction whatever. Perfect love and unity existed. Truly, the Lord has been with us, we are going to give Him all the honor and praise. It becomes us as representatives to be very careful how we represent things when we get home. We must tell it straight. We will announce in the Evangel as soon as we can the different changes that have been made.

All stood to their feet in thanksgiving to God while the General Overseer dismissed the Assembly by a short prayer.

Dismissed at 4:15 P. M.

7:30 P. M. Remarks by General Overseer.

I truly appreciate the valuable service which has been rendered and the way the whole Assembly has recognized the taps on the desk. Almost instantly, all would take notice and become quiet. We have tried to make you feel welcome. As a whole we have done the best we could. We have thrown the doors open to you, we have made every effort possible to make you feel at home.

The people all stood to their feet showing their appreciation of the welcome and entertainment received by the people of Cleveland.

The General Overseer gave an opportunity for the people to come forward and unite with the Church of God. Four came forward and were given the right hand of fellowship.

Short testimony service.

Prayer by C. R. Curtis.

8:00 P. M. Finale and "Go Ye," T. S. Payne, Text, Joshua 1:16.

A few words from his discourse.

"All that thou commandest us we will do, and whithersoever thou sendest us, we will go."

After they received the Holy Ghost they went forth everywhere preaching the Word. If God did this beyond the boundaries of Jerusalem, He will do this for people beyond the Mason and Dixon line.

You people who did not get the overseer you wanted, read the first chapter of Joshua. The same for the preachers. If you don't get the preacher you want, pray for him more and talk less.

Much depends upon the loyalty of the ministers of the Church of God: You go forth with boldness! God has promised to give you the needed grace. I want to say to you "do ye" as well as "go ye." Then we will have many sheaves when the harvest time comes. We are getting ready to cross some things that we have never crossed before. We have quit child's play and are going to be strong. There is a command in the Bible "to be strong in the Lord." We ministers must stay in order, if we are going to do things in God's order.

General handshakes and good-byes, with songs and music.

THE WORLD MUST BE EVANGELIZED

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

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

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

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

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

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

INSTRUCTIONS—LOCAL CHURCH OFFICERS

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

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

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

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

3 Treasurer for every local Church. His duties are given on page 12 of Echoes of Ninth Annual Assembly. If the church has more than one deacon it is their duty to select one of their number to act as treasurer, and if there is only one deacon he is treasurer by virtue of his office. If there are no deacons, a treasurer can be selected in like manner as the clerk.

Meeting for business should be held regularly every three months, or four each year. In case of special demand for it a meeting may be called any time by the pastor, leader or Overseer of the state. If necessary a short business session can be held at the beginning or close of a meeting for worship.

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

The pastor should act as moderator of all business meetings. In case there is no pastor the overseer of the state has authority to act or appoint some one to preside. The leader should never act as moderator except authorized specially by the overseer of the state. Where one pastor has the

care of several churches he can arrange the time for his business meetings to suit his convenience.

ATTENDANCE

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

ARRANGEMENT

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

ORDER OF BUSINESS

(This order is only a suggestion and not meant for an ironclad rule.)
Song service by all. Prayer by some one whom the moderator may call. Short Scripture lesson, and prayer by moderator, asking for wisdom and direction. Song.

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

Correction of minutes if any.

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

Reception of transferred members.

Members to transfer if any.

Unfinished business left over from last meeting.

New business.

Miscellaneous business.

Adjournment by prayer.

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

In case of matters that the local church cannot settle satisfactorily they should call the assistance of the overseer; if they are still not able to reach satisfactory conclusion, it should be referred to the General Overseer.

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

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

ADVICE TO MEMBERS

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

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

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

As a rule take part in the singing.

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

Be ready for testimony when such is in order.

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

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

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

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

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

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

Don't yield to discouragement or despondency.

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

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

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

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

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

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

REMEMBER—

These are the last days and perilous times have come, so it will require much watchfulness and humble prayer on your part to so live and act that you will never bring reproach on the worthy name of Christ and His Church that you so much love.

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

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

That every member, and especially every minister, should be a "paid up" subscriber and an earnest worker for our church paper, the CHURCH OF GOD EVANGEL.

Duties of Overseers

Each overseer is to have the oversight of his state or his territory, and as much as possible conduct or order a general evangelistic campaign over his state during the year. To see that every church is supplied with a pastor as much as lies in his power.

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

To secure the location of every church in the state and keep a record of same, so as to report this also to the General Overseer at the close of the year.

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

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

Each Overseer should be able to know at any time the name and address of every minister located in the state. He should also know the

number of members in his state, keeping a record of the increase as well as decrease, so information can be obtained each year as to the total membership. This can be done by keeping in touch with the clerks of the churches.

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

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

The Church of God stands for the whole Bible rightly divided. The New Testament is the only rule for government and discipline. Below is given some of the teaching that is made prominent:

- 1 Repentance—Mark 1:15, Luke 13:3, Acts 3:19.
- 2 Justification—Rom 5:1-9, Titus 3:7.
- 3 Regeneration—Math. 19:28, Titus 3:5.
- 4 Born Again—John 3:3; 1 Peter 1:23, 1 John 3:9.
- 5 Sanctification subsequent to Justification—Rom. 5:2, 1 Cor. 1:30, 1 Thes. 4:3, Heb. 13:12, 1 John 1:9.
- 6 Holiness—Luke 1:75, 1 Thes. 4:7, Heb. 12:14.
- 7 Water Baptism—Math. 28:19, Mark 1:8-10, John 3:22, 23, Acts 8:12, 36, 38; 10:47, 48; 16:33; 19:3-5.
- 8 Baptism with the Holy Ghost subsequent to cleansing, the endowment of power for service—Math. 3:11, Luke 24:49-53, Acts 1:4-8.
- 9 The speaking in tongues as the evidence of the Baptism with the Holy Ghost—John 15:26; Acts 2:4; 10:44-46; 19:6.
- 10 The full restoration of the gifts to the church—1 Cor. 12:1, 7, 10, 28, 31, 1 Cor. 14:1.
- 11 Signs following believers—Mark 16:17-20, Rom. 15:18, 19, Heb. 2:4.
- 12 Fruit of the Spirit—Rom. 6:22, Gal. 5:22, 23, Eph. 5:9, Phil. 1:11.
- 13 Divine healing provided for all in the atonement—Psa. 103:3. Isa. 53:4, 5, Math. 8:17, Jas. 5:14-16, 1 Pet. 2:24.
- 14 The Lord's Supper—Luke 22:17; 18, 1 Cor. 11:23-33.
- 15 Washing the saints' feet—John 13:4-17, 1 Tim. 5:9, 10.
- 16 Tithing and giving—Gen. 14:18-20; 28:20-22, Mal. 3:10, Luke 11:42, 1 Cor. 16:2, 2 Cor. 9:6-9, Heb. 7:1-21.
- 17 Restitution where possible—Math. 3:8, Luke 19:8, 9. Rom. 13:8.
- 18 Pre-millennial second coming of Jesus.

First—To resurrect the dead saints and to catch away the living saints to meet Him in the air—Math. 24:27, 28. 1 Cor. 15:51, 52, 1 Thes. 4:15-17.

Second—To reign on the earth a thousand years.—Zech. 14:4, 5, Luke 1:32, 1 Thes. 4:14, 2 Thes. 1:7-10, Jude 1:14, 15. Rev. 5:10; 19:11-21; 20:4-6.

- 19 Resurrection—Isa. 26:19, Dan. 12:2, John 5:28, 29, Acts 24:15, Rev. 20:5, 6.
- 20 Eternal life for the righteous—Math. 25:46, Luke 18:30, John 10:28, Rom. 6, 22, 1 John 5:11-13.
- 21 Eternal punishment for the wicked. No liberation nor annihilation—Math. 25:41-46, Mark 3:29, 2 Thes. 1:8, 9, Rev. 20:10-15; 21:8.
- 22 Total abstinence from all liquor or strong drinks—Prov. 20:1; 23:29-32, Isa. 28:7, 1 Cor. 5:11; 6:10, Gal. 6:21.
- 23 Against the use of tobacco in any form, opium, morphine, etc.—Isa. 55:2, 1 Cor. 10:31, 32, 2 Cor. 7:1, Eph. 5:3-8, Jas. 1:21.
- 24 Meats and drinks—Rom. 14:2, 3; 17, 1 Cor. 8:8, 1 Tim. 4:1-5.
- 25 The Sabbath—Hosea 2:11, Rom. 13:1, 2, Rom. 14:5, 6; Col. 2:16, 17.
- 26 Against members wearing gold for ornament or decoration, such as

finger rings, bracelets, earrings, lockets, etc., Isa. 55:2, 1 Pet. 3:3, 1 John 2:16.

27. Against members belonging to lodges—Math. 5:34, Jas. 5:12.
6:14-17, Jas. 5:12.

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

29. Against members going to war—Ex. 20:13, 1 Chron. 28:3, Psalm 120:7, Math. 5:38-48; 6:14, 15; 26:50-56, Luke 22:49-52, John 18:10, 11, 36. Rom. 12:19.

Alabama

Z. D. SIMPSON, Overseer.

Churches	Members	Clerks	Addresses
1 Alabama City	88	H. W. Murray	Alabama City
2 Anniston	12	Lillie Fabre	Anniston
3 Antioch	57	R. S. Burrroughs	R. 1, Buhl
4 Bethel	24	Nannie Tolbert	Blount Springs
5 Bridgeport	13	Arvie Gothard	Bridgeport
6 Carbon Hill	48	J. C. Anthony	Carbon Hill
7 Corinth	24	J. M. Allen	R. 1, Covin
8 Crumley's Chapel	35	Hulon Preston	R. 2, Heflin
9 Dog Town	26	Sam Coeburn	R. 2, Nauvoo
10 Dora	102	Shellie Wilson	Dora
11 Empire	97	Walter Harden	Empire
12 Fairview	8	Sudie Musgrove	R. 1, Delmar
13 Fosters Chapel	26	Zona Jones	R. 2, Oneonta
14 Friendship	5	S. A. Dantzler	R. 2, Georgiana
15 Fyffe	35	T. A. Dyrham	Fyffe
16 Glidwell Hill	15	F. K. Watson	Cropwell
17 Helicon	65	R. E. Denson	R. 1, Arley
18 Holly Springs	13	W. L. Reynolds	Carrollton
19 Huntsville	6	Emma Maddox	507 Church St., Huntsville
20 Hurricane	37	W. M. Blake	Heflin
21 Jacksonville	43	C. E. Ford	Jacksonville
22 Kimberly	105	Tom Johnson	Beltona
23 Magnolia	19	L. V. Agee	Carbon Hill
24 Mentone	50	V. L. Smith	Mentone
25 Mt. View	29	W. W. Childers	R. 1, Falkville
26 Mt. Zion	38	W. J. Ridgeway	R. 2, Altoona
27 Natural Bridge			
28 New Georgia	20	W. H. Carroll	R. 2, Addison
29 Palestine	33	Mat Reeves	Red Bay
30 Pell City	18	Dora Lee Brooks	Pell City
31 Piedmont	14	D. O. Miller	Piedmont
32 Pratt City	47	Lydia Munn	714-3rd St., Pratt City
33 Ragsdale Creek	14	W. D. Calvin	Hamilton
34 Sharon	7	W. G. Jarrell	R. 1, Girard
35 Sibleyville	11	W. L. Cates	Warrior
36 Spring Valley	12	Myrtle Gargis	R 1, Tuscumbla
37 Springville	20	Ed. Williamson	R. 1, Springville
38 Trafford	28	Maggie Niblett	Trafford
39 Vina	9	L. V. Miller	Vina
40 Wannville	5	Louise Freeman	Wannville
41 Zion	9	Lina Fowler	R. 1, Wedowee

	Churches	Members	Sunday School	Property Value
Last Report	33	936	18	\$ 7,350.00
Decrease	1	177		
Balance	32	759	18	7,350.00
Increase	9	548	5	5,303.75
Grand Total	41	1,307	23	12,653.75

BISHOPS

- | | |
|--------------------------------------|--------------------------------|
| 1 Ellis, James B., Cleveland, Tenn., | 3 Simpson, Z. D., Dora |
| 2 Robinson, R. S., Mentone, | 4 Wilemon, W. S., Alabama City |

DEACONS

- | | |
|-----------------------------------|------------------------------------|
| 1 Alford, Chas. W., Salem | 24 Jackson, Elijah, Alabama City |
| 2 Allen, Jas. M., | 25 Johnson, D. L., Alabama City |
| 3 Burroughs, Paschal., Salem | 26 Lantrip, Francis T., Dora |
| 4 Burroughs, John C., Salem | 27 Miller, Samuel, Fyffe |
| 5 Browning, W. C., Shiloh | 28 Martin, Henry, Shiloh |
| 6 Barnett, Ollie L., Springville | 29 Murray Wiley, Alabama City |
| 7 Creel, Chester V., Creel | 30 Parris, G. H., Helicon |
| 8 Canaday, F. C., Indio Mines | 31 Parris, Lucius L., Helicon |
| 9 Campbell, Henry, Walls Chapel | 32 Preston, W. H., ——— |
| 10 Cornutt, Henry, Alabama City | 33 Roach, A. |
| 11 Creel, Ira | 34 Ridgeway, Russell, Mt. Zion. |
| 12 Davis, W. E., Fulton Springs | 35 Stone, W. M., Dora |
| 13 Denison, S. I., Hurricane | 36 Simpson, M. D., Ethelaville |
| 14 Durham, T. A., Fyffe | 37 Trotter, W. T., Star R. Warrior |
| 15 Duke, R. L., Pratt City | 38 Taylor, Hosea M., Kennedy |
| 16 Early, F. L., Alabama City | 39 Westbrook, Albert, Empire |
| 17 Ellis, Evan M., Oneonta | 40 Wrekim, Chas., Helicon |
| 18 Ellis, E. A., Oneonta | 41 Walden, L. T., Alabama City |
| 19 Franklin, J. A., Pratt City | 42 Wright V., Altoona |
| 20 Guthrie, Frank, Fulton Springs | 43 Wright, V. B., Altoona |
| 21 Holmes, Rufus M., Piedmont | 44 Williamson, Ed., Springville |
| 22 Hyde, Chas., Carbon Hill | 45 Williamson, J. F., Springville |
| 23 Johnson, Thomas M., Kimberly | 46 York, Oscar C., Empire |

EVANGELISTS

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|------------------------------------|--------------------------------|
| 1 Abbot, J. W., Red Bay, Ala. | 18 Johnson, E. D., Dora |
| 2 Bain, Eddy L., Bankhead | 19 Lane, Lydia, Anniston |
| 5 Berryhill, C. E., Spring Valley | 20 Miller, Henry, Fyffe |
| 4 Baker, L. A., Alabama City | 21 Miller, Ruthie, Fyffe |
| 5 Creel, Pearl J., Dora | 22 McBrayer, F. A., Empire |
| 6 Cox, O. A., Dora | 23 McCoy, Otis, Helicon |
| 7 Dodd, Clyde I., Kimberly | 24 Newman, Etta, Kennedy |
| 8 Duke, Minnie, Pratt City | 25 Nance, Horace, Lindale, Ga. |
| 9 Douglas, J. S., Empire | 26 Oliver, Rhoda, Carbon Hill |
| 10 Ellis, Asa L., Empire | 27 Reynolds, C. B., Salem |
| 11 Edmonds, Alfred, Natural Bridge | 28 Rouse, L. G., Knoxville |
| 12 Gallups, Robert M., Pell City | 29 Steen, C. E., Heflin |
| 13 Hosmer, Sarah, Pratt City | 30 Tate, I. M., Jacksonville |
| 14 Hall, Bunyan, Anniston | 31 Wisner, W. A. Bankhead |
| 15 Hayes, Foster, Sibleyville | 32 Watson, J. M., Cropwell |
| 16 Jackson, Gertrude, Alabama City | 33 Watson, Esther, Cropwell |
| 17 Jarrell, Lee Ora, Birmingham | 34 Watts, Stella, Lepant, Ark. |

Arkansas

D. R. HOLCOMB, Overseer

Churches	Members	Clerks	Addresses
1 Alicia	12	W. J. Herring	Alicia
2 Cherry Valley	17	Rossie Kirby,	Cherry Valley
3 Goodwin	7	J. N. Perry	Goodwin
4 Haynes	23	F. C. Danehower	Haynes
5 Higdon	15	Mayme Bailey	Higdon
6 Imboden	17	Ella Peck	Imboden
7 Omaha	17	Mrs. H. C. Graves	Omaha
8 Poplar Grove	65	J. A. McCullar	Poplar Grove
9 Truman	11	Ned Gullet	Truman
10 Tyronza	25	J. O. Prater	Tyronza

	Churches	Members	Sunday school	Property value
Last Report	8	159	5	\$1,450.00
Decrease	1	16		
Balance	7	143	5	
Increase	3	66	2	
Grand Total	10	209	7	1,450.00

BISHOPS

- 1 Jenkins, A. L., Poplar Grove

DEACONS

- 1 Aaron, W. R., Tyronza 4 Martin, R. R., Tyronza
 2 Allison, Joe, Tyronza 5 McCullar, J. A., Trenton
 3 Carlton, Clarence, Trenton

EVANGELISTS

- 1 Coats, Dovie, Poplar Grove 6 Lay, Lester, Trenton
 2 Coats, Charlie, Poplar Grove 7 Ledford, W. A., Tyronza
 3 Danehower, Jesse, Haynes 8 Monroe, Samuel S., Imboden
 4 Danehower, George, Haynes 9 Mead, E. M., Omaha
 5 Gee, Flora E., Tyronza 10 Reser, John, Omaha

Bahama Islands

MILTON PADGETT, Overseer

Churches	Members	Clerks	Addresses
1 Bight	36	Leticia Moree	Bight, L. I.
2 Blackwood, (col.)	5	Victoria Curry	Blackwood, Abaco
3 Clarence Town, (col.)	17	Georgiana Major	Clarencetown, L. I.
4 Cooperstown, (col.)	28	Marion Franks	
5 Current	13	Hattie Griffin	The Current
6 Fox Hill, (col.)	23	Dinah Ferguson	Fox Hill, N. P.
7 Green Turtle Cay	19	Howard Lowe	Green Turtle Cay
8 Majestic Point (col.)	8		
9 McQuinn	5	Prince Martin	Devil's Point via Port Howe
10 Millers, L. I., (col.)	7	Julitta Miller	Miller Point
11 Nassau (col.)	68	John B. Mallory	Nassau, N. P.

MINUTES OF THE FIFTEENTH ANNUAL ASSEMBLY

79

12 New Bight	11 J. M. King	New Bight, Cat Island
13 Nichols Town (col.)	4 Lillian L. Ceruti	Nichols Town, Andrews Is.
14 Old Bight (col.)	12 Inez McMims	Old Bight, Cat Is.
15 Pleasant Bay		
16 Port Howe (col.)	6 Blanch Curtis	Port Howe, Cat Is.
17 Point View (col.)	Alexander Williams	Devil's Port via. Port Howe
18 Sims Long Island	17 Alfred W. Deal	Sims, L. I.
19 Tarpum Bay (col.)	18 Daisy Hope	Tarpum Bay, Eleuthera

	Churches	Members	Sunday School	Property value
Last Report	16	395		
Decrease				
Balance	16			
Increase	3		5	\$ 3,793.00
Grand Total	19	312	5	3,793.00

BISHOPS

- 1 Eneas, W. V., Nassau, Bahamas
- 2 Franks, W. R., Cooperstown, Abaco.

DEACONS

- 1 Butler, W. M., Fox Hill, N. P.
- 2 Bevens, R. E., Fox Hill, N. P.
- 3 Fowler, Francis, Nassau, N. P.
- 4 Ferguson, John F., Fox Hill
- 5 Fox, W. H., Nassau, N. P.
- 6 Jarrett, W. A., Fox Hill, N. P.
- 7 Mallory, John B., Nassau, N. P.
- 8 Miller, R. H., Cooperstown
- 9 McQuay, Chas., Nassau, N. P.
- 10 Nesbitt, Prince, Cooperstown
- 11 Russell, David A., Cooperstown
- 12 Taylor, F. G., Nassau, N. P.
- 13 Williams, Randolph, Nassau, N. P.

EVANGELISTS

- 1 Douglas, F. E. A. Nassau N. P.
- 2 Darville, Lawrence O., Bight Long Island.
- 3 Major, Louis J., Clarencetown
- 4 Oliver Herman, Miami, Fla.
- 5 Sanders, Joseph, Cooperstown, Abaco

Canada

Church	Members	Clerks	Addresses
Scotland Farm		Jas. M. Imlah	Scotland Farm, Manitoba

Colorado

O. R. ROUSE, Overseer

Churches	Members	Clerks	Addresses
1 Alcreek	11	E. J. Archuleta	Alcreek.
2 Pueblo	13	Ida Biffle	1713 W. 14th St. Pueblo, Colo.
3 Tobasco	21	Chas. A. Burrell	Tobasco
Churches	Members	Sunday School	Property value
Last Report	4	91	3
Decrease	1		1
Balance	3		2
Increase			
Grand Total	3	45	2

EVANGELISTS

- 1 Sandoval, J. O., Alcreek

Florida

F. J. LEE, Overseer

Churches	Members	Clerks	Addresses
1 Alachua	15	R. J. Hadsock	Alachua
2 Alva	31	Laura Dodd	Alva
3 Arcadia	21	Lottie Bohanon	Arcadia
4 Avon Park	25	M. T. Whidden	Avon Park
5 Bassenger	16	Jennie Campbell	Okeechobee
6 Bell	14	Maxie Thomas	Branford
7 Branford	84	W. G. Vernon	Branford
8 Brewster	29	Artie Turner	R. A. Ft. Meade
9 Bushnell	15	Ruth Winton	Bushnell
10 Cedar Keys	10	G. W. Booth	Cedar Keys
11 Chokoloskee	29	Ellen Lopez	Chokoloskee
12 Clara	9	Mrs. S. Jackson	Clara
13 Cleveland	18	Ned Newell	Cleveland
14 Cocoanut Grove	6	J. W. Carey	Cocoanut Grove
15 Cocoanut Grove (col.)	3	Joseph Lavoung	Cocoanut Grove
16 Corinth	13	J. L. Westberry	Jennings
17 Cortez	8	Leona Pringle	Cortez
18 Cuiler	36	Minnie Rhoden	Glen St. Mary
19 Ft. Lauderdale (col.)	15	Francis Pratt	Ft. Lauderdale
20 Ft. Myers	60	R. S. Russell	Ft. Myers
21 Ft. Pierce	16	C. L. Wilkinson	Ft. Pierce
22 Ft. White	18	Mrs. P. E. Taylor	Ft. White
23 Gardner	7	L. A. Ford	Gardner
24 Gifford	4	Mary Johnson	Wabasso
25 Hallandale (col.)	18	J. O. Strotham	Hallandale
26 Hudson	33	Walter W. Gause	Hudson
27 Jacksonville (col.)	8	Elwood Jones	1224 Grover Ave. Jacksonville
28 Jasper	28	D. F. Williams	Jasper
29 Jennings's Lake	11	Maggie Johns	Williston
30 Jupiter (col.)	5	Mary Sapp	Jupiter
31 Key West	24	Grace Elwood	628 Francis St., Key West
32 Largo	43	R. M. Meares	Indian Rocks
33 Levyville	20	W. C. Graham	Chiefland
34 Linden	51	D. B. Fussel	Webster
35 Manatee	32	Ruth Williams	Manatee
36 Marco	26	Forest Walker	Marco
37 McAlpin	9	Lula Hall	McAlpin
38 Miami	31	C. H. Padgett	421 3rd St., Miami
39 Miami, (col.)	178	J. D. Williams	R. 2, Miami
40 Moore Haven	19	G. W. Howell	Moore Haven
41 Mount Zion	29	W. H. Meeks	R. 1, Live Oak
42 Oakland (col.)	40	Meater Lee	Winter Garden
43 Orlando	11	H. P. Scott	Orlando
44 Parrish	12	Susie Turner	Parrish
45 Perry	28	D. H. Brown	Carbur



View of old house looking south toward New Auditorium and Nursery.

46 Pine Grove	7 W. M. Austin	Ft. Meade
47 Pleasant Hill	8 Alice Willis	Live Oak
48 Powell	14 C. W. Brown	Powell
49 Raiford	9	
50 Rock Hill	14 Nettie Brooks	Brooksville
51 St. Catherine	15 S. C. Williams	St. Catherine
52 Sanford (col.)	40 E. E. Bronson	Sanford
53 Sopchoppy	9 Mrs. J. M. Roberts	Sopchoppy
54 Tampa	98 F. M. Walden	3422 18th Ave, Tampa
55 Tarpon Springs	60 J. C. Tharp	429 Cypress St., Tarpon Springs
56 The Oaks	23 G. L. Watson	Turkey Creek
57 Tucker	27 G. O. Mahon	Tucker
58 Wauchula	23 M. L. Vaughn	Avon Park
59 Welcome	4 Julia Jones	R. 1, Lithia
60 Williston	58 P. W. Chesser	Williston
61 Wimauma	80 Zeno Tharp	Wimauma
62 West Lake	50 Layton Sowell	Jennings
63 West Palm Beach	14 R. P. Moree	Palm Beach
64 W. Palm Beach (col.)	17 Ophelia Grant	928 3rd Ave., W. Palm Beach
65 Zolfo	11 Mary P. Mahon	Zolfo

	Churches	Members	Sun. school	Property value
Last report	63	1,926	42	\$20,000.00
Decrease	4	245	4	
Balance	59	1,681	38	20,000.00
Increase	6	158		19,423.25
Grand total	65	1,739	38	\$39,423.25

BISHOPS

1 Barnett, E. M., Arcadia	10 Simmons, E. E., Wimauma
2 David, Daniel, Fort Pierce	11 Simmons, H. B., 23 Coral Ave., Rome, Ga.
3 Day, John, New Berry	12 Smith, Thomas, Miami
4 Evans, R. M., Pleasant Grove	13 Simmons, E. L., 709 Glass St., East Chattanooga, Tenn.
5 Johnson, R. P., Branford	14 Stevens, J. L., 2803 19th Ave., Tampa
6 Martin, W. M., Linden	15 Thomas, Z. R., Buhl, Ala.
7 Marks, I. H., Tampa	16 Walden, F. M., Arcadia
8 Padgett, Milton, Miami	
9 Padgett, C. M., Miami	

DEACONS

1 Alderman, Matthew, Boggy Creek	12 Carey, J. W. Cocoanut Grove
2 Austin, W. M., Pine Grove	13 Days, Hampton, Miami
3 Blanton, James G., Largo	14 Fussell, R. S., Ft. Myers
4 Barry Fletcher, Pleasant Grove	15 Hughey, O. P., Manatee
5 Bradley, J. M., Branford	16 Hadsock, R. J., Alachua
6 Brown, W. L., Chockoloskee	17 Ingram, John, Miami
7 Budd, George, Zolfo	18 Kerse, S. W., Ft. White
8 Cook, G. T., Bradentown	19 Meares, R. M., Largo
9 Clark, Rufus E., Linden	20 Mann, James F., Chicora
10 Cannon, J. E., Marco	21 Mora, Joseph, Tampa
11 Culmer, G. H., Hallandale	22 Merritt, E. D., Linden

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|-------------------------------|-------------------------------|
| 23. Morgan, W. H., Linden | 31 Smith, R., Largo |
| 24. Pierce, J. H., Anclote | 32 Summeralls, W., Tasmania |
| 25. Pararo, C. T., Helen | 33 Swan, H. W., Raleigh |
| 26. Ranson, R. E., Ft. Myers | 34 Smith, A. C., Jacksonville |
| 27. Smith, L. F., Lake Butler | 35 Williams, J. A., Alva |
| 28. Smith, J. R., Miami | 36 Westbrook, L. W., Tampa |
| 29. Sumner, J. M., Wimauma | 37 Walker, J. R., Marco |
| 30. Skinner A., Fort Myers | 38 Whidden, W., Tasmania |

EVANGELISTS

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|--|-----------------------------------|
| 1. Brawner, A. C., Orlando | 20 Hazellief, G. W., Bassegger |
| 2. Baxter, W. A., Wauchula | 21 Juillerat, Bertie Mae, |
| 3. Brown, M. F., Cortez | 22 Jones, Lulu L., Tucker |
| 4. Campbell, Levi, Tampa | 23 Ladd, Beula B., Zolfo |
| 5. Crews, Thomas, Venus | 24 Murphy, Mrs. Rosa, Tampa |
| 6. Curry, J. H., Miami | 25 Mixon, R. L., Fort Myers |
| 8. Dryman, R. E., Manatee | 26 Morris, J. P., Branford |
| 9. Ford, L. A., Arcadia | 27 Peoples, G. W., Alachua |
| 10. Fussel, D. B., Linden | 28 Simmons, Ella, Wimauma |
| 11. Gaines, George, Tarpon Springs | 29 Simmons, Mrs. H. B., Rome, Ga. |
| 12. Gillett, Mrs. H. L., Parrish | 30 Scott, Daniel, Miami |
| 13. Giger, Missouri, Jacksonville | 31 Shirley, Isaac, Tampa |
| 14. Hadsock, W. R., Wimauma | 32 Smith, L. O., Miami |
| 15. Hazellief, W. B., Bassegger | 33 Smith, W. S., Fort Pierce |
| 16. Hargrove, A., Jacksonville | 34 Sapp, A. M., Perry |
| 17. Harris, F. J., Jasper | 35 Sapp, G. C., Hallandale |
| 18. Hadsock, P. W., Tarpon Springs | 36 Sanders, G. R., Manatee |
| 19. Hadsock, Mrs. Bertha M.,
Tarpon Springs | 37 Smith, A. H., Miami |
| | 38 Sanders, W. R., Tucker |
| | 39 Williams, E. W., St. Catherine |

Georgia

S. W. LATIMER, Overseer.

Churches	Members	Clerks	Addresses
1. Atlanta, Ala. St.	157	A. W. Callaway	13 Gillette st., Atlanta
2. Atlanta, Mar'ta St.	27	T. E. Fowler	317 W. 4th St., Atlanta
3. Augusta	62	Addie Harris	1560 St. Luke St., Augusta
4. Berryton	45	Jim Nelson	Berryton
5. Bethel	68	G. S. Scott	Lake Park
6. Broxton	16	Mrs. B. R. Robinson	Broxton
7. Cairo	35	Sam. B. Gainous	Cairo
8. Cohutta Springs	35	Jas. S. Arthur	Crandell
9. Columbus	43	J. K. Horton	29th St., Columbus
10. Crane Eater	104	Sallie Crawford	R. 2, Calhoun
11. Dahlonaga	47	Mrs. Hughes Moore	Dahlonaga
12. Dallas	14	W. A. Wigley	Dallas
13. Dalton	25	H. M. Williams	1 Tyler St., Dalton
14. Doerun	27	J. M. Johnson	Doerun
15. Davisboro	13	Geo. Brown	Chalker

16 Douglasville	12 B. H. Parker	Douglasville
17 Ellijay	22 M. A. Lunsford	Ellijay
18 Fitzgerald	64 Emma Weaver	300 E. Seawannee St., Fitzgerald
19 Harmony	11 J. M. Low	Natal
20 Hartwell	38 Hattie Whitehead	R. 5, Hartwell
21 Haylow	15 A. G. Bennett	Haylow
22 Hazlehurst	31 Geo. W. Ray	R. 2, Hazlehurst
23 Jesup	50 J. B. Sewell	Jesup
24 Kennesaw	15 C. M. Moon	Kennesaw
25 Lagrange	30 Mattie Batts	811 Grant St., Lagrange
26 Lindale	63 Paul Millican	Lindale
27 Manor	19 W. C. James	Manor
28 Marietta	10 Lucile Bostwick	Stewart Ave., Marietta
29 Matthews	24 Bianna Arrington	Matthews
30 Moniac	20 H. G. Gray	Moniac
31 Mt. Lebanon	25 Thurman White	Blairsville
32 Mt. Zion	15 R. H. Majors	R. 1, Blairsville
33 Mountain City	29 Nellie Miller	Mountain City
34 Oconee	8 W. B. Cox	Oconee
35 Offerman	30 J. L. Sinclair	Offerman
36 Persimmon	11 Eula York	Quartz
37 Quitman	25 J. T. Hughes	Quitman
38 Rabun Gap (col.)	3 Victoria Fisher	Gastonia, N. C.
39 Rising Fawn	24 J. N. Hartline	Rising Fawn
40 Rome	39 Mrs. Harbour	111 E. Main St., Rome
41 Sonoraville	19 H. E. Dellinger	R. 1, Rydal
42 Sprig's Chapel	4 Grant Harkins	Suches
43 Spring Place	83 H. E. Mosteller	Spring Place
44 Texas Valley	15 J. H. Davis	Armuchee
45 Toonigh	51 Louis Purcell	Decatur
46 Valdosta	26 Nannie Griffin	Valdosta
47 Whigham	37	
48 Whitestone	20 W. M. Chester	Cleveland, Tenn.
49 Zirkle	33 Turner Brogden	Zirkle

	Churches	Members	Sun. school	Property value
Last report	39	1,353	23	\$11,487.50
Decrease	2	215		
Balance	37	1,138		
Increase	12	519	7	6,138.50
Grand total	49	1,657	30	\$17,625.00

BISHOPS

1 Boehmer, E. J., Harriman, Tenn.	7 Murray, J. W., Valdosta
2 Culpepper, J. W., Lake Park	8 Payne, T. S., 201 Hardy st., Eldorado, Ill.
3 Culpepper, E. B., Lake Park	9 Padgett, J. C., Lake Park
4 Fritz, P. F., Valdosta	10 Rogers, W. H., Box 78, Canton, N. C.
5 Hobbs, W. M., Fitzgerald	11 Rogers, Jesse, Mountain City
6 Heath, S. J., Hazlehurst	

DEACONS.

- | | |
|-----------------------------------|--|
| 1 Brown, T. A., Cleveland, Tenn. | 9 Poarch, J. L. B., Calhoun |
| 2 Culpepper, J. F., Lake Park | 10 Padgett, J. A., Lake Park |
| 3 Kelly, Meade, Mountain City | 11 Purcell, W. L., Toonigh |
| 4 Ledbetter, W. J., Mountain City | 12 Phillips, Marion, R. 1, Blairsville |
| 5 Mathis, W. O., Lindale | 13 Reynolds, J. D., Atlanta |
| 6 Mosteller, L. B., Toonigh | 14 Scott, J. T., Lake Park |
| 7 McGlamory, J. R., Young Cave | 15 Setser, W. T., Toonigh |
| 8 Owens, A. D., Armuchee | 16 Simpson, Ed, Pittsburg |
| | 17 Step, R. S., Cohutta Springs |

EVANGELISTS

- | | |
|--------------------------------------|----------------------------------|
| 1 Adams, C. T., Rome | 31 Lunsford, W. L., Macon |
| 2 Andrews, C. O., Lagrange | 32 Lynch, Mary, Atlanta |
| 3 Buckalew, Mattie J., Trion | 33 Livingstone, W. M., Zirkle |
| 4 Baldree, D. F., Macon | 34 Miller, A., Augusta |
| 5 Bohannon, Lottie, Lake Park | 35 Murphy, H. J., Rome |
| 6 Bostwick, H. N., Marietta | 36 Mauldin, J. O., Hartwell |
| 7 Burger, Myrtle L., Columbus | 37 Mitchell, S. R., Fitzgerald |
| 8 Cross, Milo, Calhoun | 38 Miller, Nellie, Rabun Gap |
| 9 Collins, B. P., Jesup | 39 Moore, E. L., Jesup |
| 10 Culpepper, D. C., Lake Park | 40 Mullinnix, J. T., Lagrange |
| 11 Cantrell, Sidney, Cohutta Springs | 41 Mauldin, J. C., Hartwell |
| 12 Callaway, T. J., Atlanta | 42 Mashburn, C. B., Atlanta |
| 13 Daniel, S. C., Atlanta | 43 Mathis, Ida, Lindale |
| 14 Devlin, Wm., Shaw | 44 McGuire, T. F., Armuchee |
| 15 Duncan, Fannie, Augusta | 45 McDavid, Mabel, Lake Park |
| 16 Fisher, W. H., Gastonia, N. C. | 46 Oneil, W. D., Jesup |
| 17 Green, A. D., Augusta | 47 Pope, Mattie E., Fitzgerald |
| 18 Goings, W. M., Augusta | 48 Rakestraw, G. W., Toonigh |
| 19 Gossett, Charlie, Rome | 49 Rogers, Nettie, Canton, N. C. |
| 20 Gaines, Vesta, Lindale | 50 Rushin, Mrs. P. R., Valdosta |
| 21 Harris, C. L., Valdosta | 51 Rouse, Mary D., Matthews |
| 22 Hadden, J. T., Bridgeboro | 52 Sampler, W. C., Atlanta |
| 23 Honeycut, Mrs. B. A., Atlanta | 53 Scott, John, Lake Park |
| 24 Hanvey, Nettie M., Hartwell | 54 Scott, Gus, Lake Park |
| 25 Heath, Mrs. S. J., Hazlehurst | 55 Taylor, J. H., Matthews |
| 26 Heaten, J. W., Hartwell | 56 Terry, Chimus, Atlanta |
| 27 Horton, J. K., Columbus | 57 Underwood J. L., Fitzgerald |
| 28 Johnson, Ed, Augusta | 58 Vaughan, J. A., Fitzgerald |
| 29 Lee, Sallie O., Gastonia, N. C. | 59 Walker, Mamie, Augusta |
| 30 Looney, M. A., Rising Fawn | 60 Whitehead, Myrtle, Hartwell |

Illinois

T. S. Payne, Overseer.

Churches	Members	Clerks	Address
1 Bompas Creek	38	Raymond Baley	R. 10, Olney
2 Carmi	54	Anna Hesson	Carmi
3 Eldorado	208	C. D. Hudgins	6th Womack St., Eldorado
4 Equality	16	T. J. Milligan	Equality
5 Harrisburg	35	Iva Trammell	Harrisburg
6 Honey Comb	25	Nora Milligan	Herod

7	Johnson City	61	Marie Brisco	Johnson City
8	Lawler	25	F. M. Wallace	R. 1, Junction
9	Lawrenceville	32	Ollie Peters	Lawrenceville
10	Logan	67	Wesley Hammers	Logan
11	Marcoc	13	John Phelps	R. 9, Mt. Vernon
12	Mt. Vernon	21	Fred G. Clark	Mt. Vernon
13	Norris City	14	Alpha Spence	Norris City
14	Ridgeway	19	Luther Cox	Omaha
15	Sesser	59	Ruby Scott	Sesser
16	West Frankfort	78	Sarah Boyles	W. Frankfort

Churches,		Members,	Sun. school;	Property Value
Last Report	15	659	14	\$ 2. 600 35
Decrease	1	127	1	
Balance	14	532	13	2 600 35
Increase	2	233		12 329 65
Grand Total	16	765	13	14 930 00

BISHOPS

1 Attey John	West Frankfort	4 Gillaspie S. O.	R. 10, Olney
2 Ford S. T.	Carmi	5 Yates J. O.	Harrisburg
3 Fielden R. A.	Eldorado		

DEACONS

1 Caraway H. A.	Eldorado	5 Cline G. W.	West Frankfort
2 Harmon C. W.	Olney	6 Nuding J. F.	Olney
3 Hudgins C. D.	Eldorado	7 Sanders W. E.	Eldorado
4 Johnston J. W.	Eldorado	8 Sells Ed.	West Frankfort

EVANGELISTS

1 Brafford W. M.	West Frankfort	7 Milligan T. J.	Equality
2 Carlile W. T.	Eldorado	8 Milligan W. J.	Honey Comb
3 Harrington Sadie E.	Eldorado	9 Newton Ancel	Eldorado
4 Harrawood Floyd	Eldorado	10 Oneil Prushan	Eldorado
5 Joplin Stanley	Logan	11 Taylor C. L.	Harrisburg
6 Johnson C. E.	Karbers Ridge		

Indiana

S. O. Gillaspie, Overseer.

Churches	Members	Clerks	Address
1 Evansville	33	Wm. Gist	19 Park St. Evansville
2 Gas City	9	Guy Robinson	Gas City

Churches	Members	Sun. school	Property Value
Last Report	1	89	1
Decrease		58	
Balance	1	31	1
Increase	1	11	1
Grand Total	2	42	2

EVANGELISTS

1 Lennon W. L.	Gas City	2 Pruitt A. R.	Evansville
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Jamaica

J. M. Parkinson and N. A. Stapleton, Directors.

Churches	Members	Clerks	Addresses
1 Almon Town	20	Kelleman	19 Wildman St. Kingston, Jam.
2 Brown Town	78	Stephen Saints	Davis Town Dis. St. Annes Parish, Jam.
3 Davis Town	30	Eliza Harris	St. Annes, Parish, Jam.
4 Kingston	31	Nina Stapleton	49 North St. Kingston, Jam.
5 Retreat	14	J. Mungle	Frankfield

6 Victoria	40 Jas. Chambers	Thompson Town
7 West Melon	Emilie Dugters	West Melon
Churches;	Members,	Sun. school, Property Value
Last Report	1	32 1
Decrease		
Balance	1	32 1
Increase	6	200 3
Grand Total	7	232 4 1 Plot of land

EVANGELISTS

- 1 Parkinson J. M. Kingston 2 Stapleton N. A. Kingston

L.

Kansas

Churches	Members	Clerks	Address
Sherwin Jet.	21	Effie Coslett	Sherwin, Kans.

Kentucky

Geo. T. Brouayer, Overseer.

Churches	Members	Clerks	Addresses
1 Beans Fork	19	Chas. Christensen	Colmar
2 Big Clifty	12	Josie Hicks	2113 W. Market St. Louisville
3 Bradenburg	11	Hark Thompson	Bradenburg
4 Chavies	36	Cora Clair	Hazard
5 Christopher	17	Lucy Collins	Christopher
6 Clifty	7	W. E. Johnson	Clifty
7 Corbin	42	Bertha Blankship	Corbin
8 Fonde	23	Joe Daniel	Fonde
9 Fordsville	10	James T. Murphy	Fordsville
10 Frenchburg	15	Nora Wilson	Frenchburg
11 Grangertown	26	Nora Markham	R. 3, Sturgis
12 Hazard	82	Daniel Barker	Hazard
13 Hazelgreen	52	G. B. Tockett	Hazelgreen
14 Louisville	70	L. A. Ray	212 S. 18th St. Louisville
15 Maission Fork	24	Mattie Wylie	Berea
16 Moorman	15	Leslie Dwire	Moorman
17 Quicksand	79	Nannie Rice	Quicksand
18 Render	35	T. H. Pierce	McHenry
19 Rothwell	19	Manda Tabor	Rothwell
20 Saldee	43	Clara Gambill	Saldee
21 Salem	117	E. T. Lantz	Rosine
22 Shamrock	20	Chas. Christian	Shamrock
23 Somerset	93	Georgia Waddle	Somerset
24 Stithon	41	Martin Dowdell	Vine Grove
25 Waltersville	12	Lora Begley	Clay City
26 Wess	7	M. A. Tapscott	Wess
27 Willisburg	21	W. P. Hendrix	R. 1, Willisburg
28 Wrigley	56	Willie Whitt	Wrigley
29 Winchester	17	Lucy Dozier	133 Hally Ave., Winchester
Churches,	Members,	Sun. school,	Property Value
Last Report	18	769	8 \$ 2 150 00
Decrease	3	57	
Balance	15	712	8 2 150 00
Increase	14	309	4 1 720 25
Grand Total	29	1 021	12 3 870 25

BISHOPS

- 1 Rembert W. G. Winchester 2 Randall C. H. Somerset

DEACONS

- | | |
|----------------------------|----------------------------|
| 1 Caine D. T. Blanche | 4 Ping James Wesley Chapel |
| 2 Curtis T. J. Somerset | 5 Ray L. A. Louisville |
| 3 Hale E. M. Wesley Chapel | |

EVANGELISTS

- | | |
|----------------------------------|-------------------------------------|
| 1 Abbott J. F. Somerset | 19 Hill, Nellie, Hazard |
| 2 Bohrmann Flora Louisville | 20 Hargis, J. D., Somerset |
| 3 Beagle Clarence Winchester | 21 Hall, Lucy, Somerset |
| 4 Bailey W. P. Salem | 22 Lockard, C. E., Louisville |
| 5 Burchart, Nerve Hazard | 23 Lawson, W. B., Dan |
| 6 Baker, Daniel Hazard | 24 Lawson, H. V., Frenchburg |
| 7 Carpenter, A. A., Louisville | 25 Lucas, S. A., Giatto |
| 8 Craven, V. D., Louisville | 26 Marlow, Guy, Fordsville |
| 9 Centers, J. L., Hazard | 27 Mooney, Jesse, Winchester |
| 10 | 28 Muncy, J. A., Winchester |
| 11 Dickerson, C. S., Christopher | 29 Millen, Nora, Winchester |
| 12 Daniel, James, Fonde | 30 McQuinn, C. S., Quicksand |
| 13 Daniel, J. H., Fonde | 31 Peters, Jane, Chavies |
| 14 Edwards, G. B., Stithton | 32 Pierce, W. H., R. 1, Horsebranch |
| 15 Edwards, Ida, Stithton | 33 Rison, W. M., Hazard |
| 16 Ford, S. P., Milport | 34 Rison, Maggie, Christopher |
| 17 Gover, G. A., Cedar Grove | 35 Wylie, Jim, Berea |
| 18 Gambill, G. W., Salda | |

Louisiana

M. S. Haynes, Overseer:

Churches	Members	Clerks	Addresses
1 Bogalusa	21	Clara Pearson	Bogalusa
2 Dunn	61	Nellie Walker	Dunn
3 Folsom	6	J. A. Toney	Folsom
4 Kentwood	112	E. W. Wilson	Kentwood
5 Morgan City	39	E. Robincheaux	Morgan City
Churches	Members	Sun. school	Property Value
Last Report	5	210	3
Decrease		33	
Balance	5	177	3
Increase		62	1
Grand Total	5	239	4

DEACON

- | | |
|--------------------------|---------------------------|
| 1 Hurst, S. W., Kentwood | 2 Wilson, E. W., Kentwood |
|--------------------------|---------------------------|

EVANGELISTS

- | | |
|----------------------------|---------------------------------------|
| 1 Haynes, Bertha, Kentwood | 3 Thompson, J. W., R. 1 B. 39 Bolivar |
| 2 Stewart, C. C., Dunn | |

MARYLAND

Churches	Members	Clerks	Address
1 Princess Anne	19	Geo. S. Davis	Princess Anne

EVANGELISTS

- | | |
|-------------------------------------|-------------------------------|
| 1 Walker, Mrs. E. J., Princess Anne | 2 Walker, Paul, Princess Anne |
|-------------------------------------|-------------------------------|

Michigan

Churches	Members	Clerks	Address
1 Bessemer	13	Mrs. John Zeleka	Bessemer
Churches	Members	Sun. school	Property Value
Last Report	1	14	
Decrease			
Balance	1	14	
Increase			
Grand Total	1	14	

88 MINUETS OF THE FIFTEENTH ANNUAL ASSEMBLY

EVANGELISTS

- 1 Day, Orrin, J., Traverse City 3 Day, Leslie, T., Traverse City
2 Day, Loren, D., Traverse City 4 Day, Grace, L., Traverse City

Mississippi

E. B. Culpepper, Overseer.

Churches	Members	Clerks	Address
1 Byrd's Chapel	29	Prentiss Garmill	Little Springs
2 Cagle's Cross Roads	26	Maud Medlin	Dublin
3 Coholo	20	M. C. Collier	Catchings
4 Chapel Hill	11	T. A. Wigginton	R. 2, Dennis
5 Coffeeville	24	R. D. Morgan	Oakland
6 Delta	20	Ruby Lay	Delta
7 Friendship	97	J. A. Bell	Charleston
8 Jacobs Tabernacle	27	Myrtis Jacobs	Liberty
9 Jayess	8	S. V. Reeves	R. 1, Jayess
10 Jones Chapel	31	B. B. Ingram	Lodi
11 Magee	11	C. Fortenberry	Magee, Miss.
12 Morgantown	71	F. W. Alexander	Morgantown
13 Mt. Olive	58	Huddleston	Chester
14 Mt. Sinai	57	J. B. Beard	Foxworth
15 Nettleton	11	Elsie Montgomery	Plantersville
16 New Bethel	66	Modena Holland	Sapa
17 Oak Grove	32	L. S. Grisson	R. 2, Red Bay, Ala.
18 Pates Temple	62	L. A. Moxley	R. 2, Red Bay, Ala.
19 Pickwick	42	H. E. Lee	Cheraw
20 Pilgrim's Rest	13	W. H. Thompson	Artesia
21 Rienzi	3	Joe Williams	Rienzi
22 Shady Grove	34	Lou Dubois	Cascilla
23 Stonefield	96	W. B. Simpson	R. 1, Holcomb
24 Taylor School H.	6	J. H. Tallent	Vardaman
25 Tilghman Chapel	23	Cora Tilghman	Hardy Sta.
26 Union Grove	17	J. R. Moxley	R. 1, Mooreville
27 Walker School H.	25	A. J. Stockton	Eastman
28 Williams Springs	48	J. O. Rushing	Stewart
Churches,	Members,	Sun. school,	Property Value
Last Report	22	1 085	13 \$ 2 000 00
Decrease	2	149	2
Balance	20	836	11 2 000 00
Increase	8	137	5 4 270 00
Grand Total	28	973	16 6 270 00

BISHOPS

- 1 Churchill, C. A., Sapa 4 Raney, W. E., Stonefield
2 Pressgrove, H. A., Cascilla 5 Rider, E. C., Red Bay, Ala.
3 Priest, J. T., Morgantown

DEACONS

- 1 Bell, J. A., Charleston 5 Harris, S. H., Shady Grove
2 Baker, L. O., Cascilla 6 Morgan, G. W., Morgantown
3 Dubois, O. A., Cascilla 7 Rushin, Joe, - Jayess
4 Funderburk, B. O., Oak Grove 8 Simpson, E. K., Cascilla

EVANGELISTS

- 1 Clegg, Sallie, Sapa 11 Walter, McNabb., Sandy Hook
2 Dollahite, D. W., Poplar G, Ark. 12 McMickle, W. A., Haynes, Ark.
3 Dunn, Grover, Liberty 13 Partridge, Olive, Weir
4 Dunaway, Quinnie, Morgantown 14 Smith, J. R., Morgantown
5 Holley, J. H., Red Bay, Ala. 15 Smedley, Sidney, Liberty
6 Hamilton, J. O., Sapa 16 Sims, C. M., Sapa
7 Lentz, J. C., Clay 17 Thornhill, J. L., Morgantown
8 Lovette, Nellie, Sapa 18 Williams, Grant, Eupora
9 Mullen, J. W., Holcomb 19 Washam, Eathon, Sapa
10 Moxley, J. R., Red Bay, Ala. 20 Wigginton, J. E., Red Bay, Ala.

Missouri

E. L. Pinkley, Overseer.

Churches	Members	Clerks	Address
1. Bonne Terre	36	T. F. Blackwell	Bonne Terre
2. Brighton	19	Jas. Scoggins	R. 2, Morrisville
3. Broseley	10	L. W. Lane	Broseley
4. Cantwell	69	Sarah Grifard	Desloge
5. Flat River	11	Alice Tomlinson	River Mines
6. Lamar	14	Mrs. Frank Manning	Lamar
7. Mt. Grove	8	Logan Leach	Mt. Grove
8. Sikeston	16	John Combs	Sikeston

EVANGELISTS

1. Collins, W. E.,	Flat River	3. Simmons, D. N.,	Brighton
2. Clark, H. E.,	Sikeston	4. Hambrick, F. A.,	Farmington

New Jersey

C. F. Bright, Overseer.

Churches	Members	Clerks	Addresses
1. Woodbury	23	A. S. D. Taylor	20 Nelson Ave., Woodbury
Churches,	Members,	Sun. school,	Property Value
Last Report	1	23	
Decrease		2	
Balance	1	21	
Increase		3	1
Grand Total	1	24	1

\$ 1-275.00
1 275.00

New Mexico

O. R. Rouse, Overseer.

Churches	Members	Clerks	Address
1. Corrumpa (Sp)	20	R. P. Garcia	Corrumpa
2. Raton	10	Mrs. T. F. Chavez	Raton
Churches,	Members,	Sun. school,	Property Value
Last Report	2	30	2
Decrease			
Balance	2	30	2
Increase			
Grand Total	2	30	2

BISHOPS

1. Chavez, T. F.,	Raton	3. Rouse, O. R.,	Raton
2. Padilla, Juan,	Corrumpa		

EVANGELISTS

1. Garcia, J. N.,	Corrumpa
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North Carolina

J. A. Davis, Overseer.

Churches	Members	Clerks	Addresses
1. Alagoods	12	Florence Woolard	R. 4, Washington
2. Beaufort	11	Mabel Austin	Beaufort
3. Belmont	35	J. A. McCarn	Belmont
4. Biltmore	18	Eula Laughter	Ashville
5. Bogue	14	Dollie C. Smith	Bogue
6. Broad Creek	14	M. O. Salter	R. 1, Newport
7. Canton	34	Julia Clark	Canton
8. Charlotte	17	C. L. Freeman	307-E. 13th St. Charlotte
9. Duke	56	J. A. West	Duke
10. Dunn	16	Flora Ivey	Dunn
11. Erastus	10	Sarah Childers	Erastus
12. Franklinton	7	R. O. Dement	Franklinton

90 MINUTES OF THE FIFTEENTH ANNUAL ASSEMBLY

13	Gastonia	79	W. J. Dover	Gastonia
14	Gastonia (col.)	11	L. J. Moore	Gastonia
15	Kannapolis	29	R. L. Reid	Kannapolis
16	Lillington	17	L. J. Smith	Lillington
17	Nashville	7	Wm. Bass	Nashville
18	Pisgahs Top (col.)	50	C. D. Shaw	R. 3, Box 62, Dunn
19	Prentiss	8	Arthur Sanders	Prentiss
20	Princeton	14	Ella Howell	Princeton
21	Shelby	12	Tommie Lowery	Shelby
22	Spring Hope	41	C. H. Deans	R. 2; Middlesex
23	Sunburst	18	Julia Ballard	Sunburst
24	Tusquitee	77	Zoah McClure	Hayesville
25	Washington	28	F. D. Hardee	R. 3; Washington
26	Whittier	12	S. M. Passmore	Ravensford

Churches,		Members,	Sun. school,	Property Value
Last Report	19	548	13	11 800 00
Decrease	2	86		
Balance	17	462	13	11 800 00
Increase	9	185	1	8 473 45
Grand Total	26	647	14	20 273 45

BISHOPS

1 Brooks, J. H., Alaska	5 Hopkins, E. D., Erastus
2 Curtis, C. R., Cleveland, Tenn.	6 Richardson, Thos., Miami, Fla.
3 Capshaw, W. A., Cleveland, Tenn.	7 Stallings, Wm. M., Kannapolis
4 Davis, J. A., Pulaski	8 Smith, E. C., East Bank, W. Va.

DEACONS

1 Brindle, G. C., Kirkland Creek	3 Parker, James, Hayesville
2 Hass, J. A., Kannapolis	

EVANGELISTS

1 Brown, I. B., Spring Hope	14 Harris, Iva, Gastonia
2 Batting, J. W., Henderson	15 Hicks, B. L., Copperhill, Tenn.
3 Capshaw, Jessie, Cleveland	16
4 Coggins, C. G., Erastus	17 Messer, W. R., Gastonia
5 Crisp, A. L., Washington	18 McCarron, L. E., Asheville
6 Cherry, S. R., Washington	19 Peters, Bessie Lee, Gastonia
7 Cardwell, H. L., Sunburst	20 Paramore, J. H., Washington
8 Cox, Otto, Charlotte	21 Richardson, Mamie E., Miami, Fla.
9 Deans, C. H., Middlesex	22 Shaw, J. D., Dunn
10 Dawson, W. H., Canton	23 Walker, W. P., Bryson City
11 Evans, B. B., Walhalla, S. S.	24 West, J. A., Duke
12 Hefner, Eva, Pelzer, S. C.	25 Williams, Dovie, Asheville
13 Hardee, F. D., Washington	

North Dakota

Churches.	Members	Clerks	Addresses
1 Golden Valley Churches,	23	Ella Van Deventes	R. 1, Dodge
	Members,	Sun. school,	Property Value
Last Report	1	25	
Decrease		12	
Balance	1	13	
Increase		10	1
Grand Total	1	23	1
			\$100.00
			100.00

EVANGELISTS

1 Barker, Joe, Dodge	2 Cook, Charlie, Dodge
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Ohio

E. Haynes, Overseer.

Churches	Members	Clerks	Addresses
1 Akron	22	D. G. Phillips	47 1/2 N. Case Ave. Akron

MINUTES OF THE FIFTEENTH ANNUAL ASSEMBLY

91

2 Chillicothe	22 Mrs. W. M. Loven	495 E. Main St., Chillicothe
3 Circleville	24 Martha Wagner	Circleville
4 Columbus	13 J. M. Pang	795 Hover St., Columbus
5 Marietta	17 Ethmer Thornton	913 Warren St., Marietta
6 Middletown	62 James Ingram	Woodlawn A., Middletown
7 Richmon Dale	21 W. E. Case	Richmon Dale
8 Toledo, West	33 Iva Sharlow	3419 Mayo St., Toledo
9 Walbridge	12 Alea Healey	Walbridge
Churches,	Members,	Sun. school, Property Value
Last Report	8	193 8
Decrease		27 1
Balance	8	166 7
Increase	1	60
Grand Total	9	226 7
		\$ 400 00
		400 00

DEACONS

1. Groves, I. H., 781 Jefferson Ave. Chillicothe

EVANGELISTS

- | | |
|------------------------------|-------------------------------------|
| 1. Burkhart, J. B., Toledo | 5 Stoneburner, Mrs. S. E., Columbus |
| 2. Huff, Russell, Middletown | 6 Winbauer, Mrs. C. J., Toledo |
| 3. Moreland, D. R., Akron | 7. Wilson Jeff, Middletown |
| 4. Rollins, F. W., Columbus | 8. Weaver, Bertha, Walbridge |

Oklahoma

John Burk, Overseer.

Churches	Members	Clerks	Addresses
1. Ada	13	Willie Howard	Ada
2. Broken Bow	10	Roxie Attebury	Broken Bow
3. Crescent	22	Mrs. J. W. Wallace	Crescent
4. Sapulpa	24	Pearl Buckley	Sapulpa
5. Tishomingo	30	Joe McDonald	Rania
Churches,	Members,	Sun. school,	Property Value
Last Report	4	76	1
Decrease			
Balance	4	76	1
Increase	1	23	
Grand Total	5	99	1
			\$ 1 800 00
			1 800 00

DEACONS

1. Buckley, James, Sapulpa 2. Pritchard, J. C., Tishomingo

EVANGELISTS

1. Pritchard, Virgil, Rock Creek

Pennsylvania

C. F. Bright, Overseer.

Churches	Members	Clerks	Addresses
1. Philadelphia	55	Francis L. Vreen	1622 Waverly St. Phil'a
Churches,	Members,	Sun. school,	Property Value
Last Report	3	59	3
Decrease	2	19	2
Balance	1	40	1
Increase		16	
Grand Total	1	55	1
			\$ 450 00
			450 00

BISHOPS

- Bright, C. F., 2006 S. Leithgow St.
Philadelphia

EVANGELISTS

- | | |
|----------------------------------|-----------------------------------|
| 1. Cruse, Areallah, Philadelphia | 4. Johnson, Cora F., Philadelphia |
| 2. Green, Cora A., Philadelphia | 5. Kelley, Elijah, Philadelphia |
| 3. Johnson, C. W., Philadelphia | |

South Carolina

W. H. Cross, Overseer.

Churches	Members	Clerks	Addresses
1. Columbia	30	Z. V. Vaughn	Zig Zag St. Columbus.
2. Corinth	25	W. M. Busha.	Westminster
3. Crow Creek	7	Will Rogers	R. 3, Central
4. Fork	28	Horace Whittington	R. 1, Mullens
5. Greenville	70	J. M. Rumley	36-4th St., Greenville
6. Pelzer	21	Zina Collins	Rock Hill
7. Rock Hill	22	Geo. Melton	Pelzer
8. Seneca	10	Ada Rhodes	Seneca.
9. Townville	22	Mrs. J. M. Harris	Westminster
10. Walhalla	85	L. J. Volrath	R. 3, Walhalla
11. Westminster	18	J. J. Busha	Westminster
Churches,	Members,	Sun. school,	Property Value
Last Report	9	222	6
Decrease		13	
Balance	9	209	6
Increase	2	129	3
Grand Total	11	338	9

EVANGELISTS

1. Cooper, S. D., Greenville	3. McGuffin, W. M., Westminster
2. Doster, Emmett, Greenville	6. Whittington, H. C., Fork
3. Hill, J. A., Fork	7. Ward, Mrs. M. C., Greenville
4. McHargue, Mary D., Rockhill	

Tennessee

J. S. Llewellyn, Overseer.

Churches	Members	Clerks	Addresses
1. Afton	12	Z. Quillen	Greenville
2. Armathwaite	17	Mrs. Belle Buck	Armathwaite
3. Bell Town	38	J. R. Thomas	Hyatt
4. Bellvue	13	Orissa Seals	Pikeville
5. Brayton	12	C. J. James	Brayton
6. Brockdell	59	L. C. Johnson	Brockdell
7. Bybee	37	J. H. Calfee	Bybee
8. Campaign	108	S. D. Walling	Campaign
9. Canons Chapel	9	Glennie Daily	Mint
10. Carson Springs	15	Addie Clerenger	R. 1, New Port
11. Catoosa	30	J. H. McNew	Catoosa
12. Cedar Hill	54	Howard Allen	Talbott
13. Cleveland	295	F. G. Chambers	Cleveland
14. Coalfield	15	Will Fish	Coalfield
15. Copper Hill	72	J. A. Tarply	Copper Hill
16. Covington	20	C. T. Willis	R. 3, Covington
17. Cookeville	18	Edna White	R. 3, Cookeville
18. Crab Orchard	48	J. W. Monday	Crab Orchard
19. Cranmore Cove	17	Ella Williams	R. 5, Dayton
20. Daisy	18	Mattie Poe	Daisy
21. Dayton	169	G. C. Norris	Dayton
22. Dividing Ridge	103	J. T. Penny	Hixon
23. Dunlap	12	Nora Sexton	Fleming, Ky.
24. Earls Grove	12	Clingan	Birchwood
25. East Chattanooga	116	G. W. Erby	East Chattanooga
26. Elizabethton	52	R. L. Woods	171 Cottage Ave., Elizabethton
27. Fox Bluff	20	Georgia Hallis	R. 2, Hickory Point
28. Grass Hopper	28	Maude Hensley	Birchwood
29. Graysville	52	B. F. Goin	Graysville
30. Harriman	70	Mrs. F. D. Davis	Harriman

31 Highground	3 Myrtle Medley	Brockdell
32 Hillview	28 Jas. Walker	Tellico Plains
33 Hiwassee	79 Eva Green	R. 3, Madisonville
34 Jasper	18 Lunar Irwin	Jasper
35 Jefferson City	37 Tom Underwood	Jefferson City
36 Johnson City	26 Maggie McCurry	107 Highland Ave. J. City
37 Kellys Ferry	19 Silas McNabb	R. F. D. St. Elmo
38 Kenton	7 Sam. Warix	Kenton
39 Kinser's Tabernacle	48 N. O. Osment	R. 10, Cleveland
40 Knoxville	51 J. A. Tuggler	Knoxville
41 LaFollette	22 Nellie Staritt	Lafollette
42 Lawrenceburg	11 Geo. Smith	R. 1, Leona
43 Lenoir City	21 Lydia Rosenbaum	Lenoir City
44 Liver. Wort	45 Thos. Milon	Clarksville
45 Lone Oak	14 Tom Pearson	Pikeville
46 McMinnville	32 A. J. Durham	McMinnville
47 Memphis	15 P. M. Gentry	Mallory S. Memphis
48 Mineral Ridge	14 Jane Brown	Ooltewah
49 Monteagle	4 Mrs E. McFarland	Monteagle
50 Morristown	44 Samuel Snyder	Morristown
51 Mt. Olive	56 Darius Bancroft	McDonald
52 Mt. Vale	8 John Thomas	Talbot
53 Nashville	17 John Hamilton	1405 N. A. Ave. Nashville
54 New Bethel	25 Sarah Pollard	Walling
55 North Chattanooga	71 G. W. Wood	N. Chattanooga
56 Pleasant Hill	24 Lou Brown	Pleasant Hill
57 Providence	28 J. N. Scarbrough	R. 1, Byington
58 Red Oak Grove	48 Willard Cranmore	Flat Top
59 Reeds Cross Roads	15 Dave Reed	R. 1, Grandview
60 Ridgedale	280 Sam. Sanders	106 Stewart A. E. Chat.
61 Ripley	13 N. J. Lovelace	R. 6, Ripley
62 Rossville	36 Chas. Griffith	Rossville, Ga.
63 Sale Creek	30 Walker Lyle	Sale Creek
64 Sevierville	48 Myrtle Henderson	Sevierville
65 Sobel	54 Allen O'Kain	Cheaphill
66 Soddy	45 B. F. Hoge	Soddy
67 Sweetwater	30 Emma Floyd	Sweetwater
68 Turtletown	23 Donnie Cotter	Turtletown
69 Union Grove	16 Susie Longwith	R. 1, Charleston
70 Whitwell	22 W. F. Shoemaker	Whitwell
71 White Bluff	20 Comel McCutchen	R. 2, White Bluff
72 White Oak Flat	36 T. M. Sensing	Charlotte
73 White Oak Springs	5 William Hudson	Benton
74 Whiteside	28 May Basham	Whiteside

Churches		Members	Sun. school	Property Value
Last Report	65	2 966	49	\$ 23 487 00
Decrease	2	225		
Balance	63	2 741	49	23 487 00
Increase	11	320	2	30 815 50
Grand Total	74	3 061	51	54 302 50

BISHOPS

1 Bryant, W. F., Cleveland	9	Haynes, M. S., Kentwood, La.
2 Brouayer, George, Paris, Texas	10	Haynes, Efford, cf. Evangel. office
3 Burk, John, Imboden, Ark.	11	Johnson, E. N., Seymour
4 Cross, W. H., Rock Hill, S. C.	12	Lemons, M. S., Chattanooga
5 Green, G. M., Crab Orchard	13	Lee, F. J., Miami, Fla.
6 Gann, Alonzo, 134 Davis St.	17	Llewellyn, J. S., Cleveland
Atlanta, Ga.	15	Letsinger, M. W., R. 3, Jefferson
7 Grissam, C. M., North Chattanooga		City
8 Hockett, W. C., Norwalk, Cal.	16	McLain, T. L., Cleveland

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17 McClendon, T. M., Dayton	23 Tomlinson, A. J., Cleveland
18 Pinkley, E. L., Couch, Mo.	24 Turner, L. L., Dayton
19 Richard, T. A., Nashville	25 Underwood, J. C., West Union, S. C.
20 Spurling, R. G., Turtletown	26 Walker, W. A., Dayton
21 Scoggins, H. N., Morristown	
22 Trim, H. L., Olney, Ill.	

DEACONS

1 Byerly, Henry, Dayton	26 Jones, W. S., Soddy
2 Byerly, T. J., Dayton	27 Jones, Samuel, Mt. Olive
3 Ballew, J. R., Soddy	28 Kephart, A. C., R. 2, Charlotte
4 Brabson, I. H., Jefferson City	29 Luttrell, C. C., Soddy
5 Barrett, I. C., Cleveland	30 Lovelady, H. B., Soddy
6 Barney, W., Elizabethton	31 Lawson, A. J., Cleveland
7 Chambers, Fred, Cleveland	32 Milan, Thomas, Clarksville
8 Coleman, Jesse, Tellico Plains	33 Morgan, E. E., Cleveland
9 Cooleman, W. M., Madisonville	34 Moore, Calvin, Victoria
10 Clowers, Elisha, Sweetwater	35 McBride, W. M., Crab Orchard
11 Cragg, E. S., Hyatt	36 Nelson, J. W., Soddy
Davis, F. D., Harriman	37 Nelson, J. A., Soddy
12 Durham, G. W., McMinnville	38 Prince, Charley, Cleveland
13 Earls, Lew., McDonald	39 Penny, J. T., Dividing Ridge
14 Fairbanks, C. J., N. Chattanooga	40 Sanders, Sam, East Chattanooga
15 Gentry, Chas., Sale Creek	41 Southerland, James, Flat Top
16 Gowin, B. E., Grayville	42 Shoemaker, Wm., Whitwell
17 Graves, P. F., Kenton	43 Tarpley, T. A., Cleveland
18 Goins, Roddy, Jasper	44 Tarpley, J. A., Copperhill
19 Hunt, W. M., Cleveland	45 Turner, Frank, Dayton
20 Hughes, J. P., Wimauma, Fla.	46 Varnell, J. R., Knoxville
21 Holder, H. N., East Chattanooga	47 Whitehead, J. J., R. 2, Talbott
22 Haworth, D. W., Cleveland	48 Walling, S. D., Campaign
23 Helton, W. C., Copperhill	49 Wood, G. W., North Chattanooga
24 Hamilton, J. R., Nashville	50 West, D. H., North Chattanooga
25 Jaco, J. E., Campaign	

EVANGELISTS

1 Aiken, W. T., Harriman	Louisville, Ky.
2 Aiken, Melinda, Harriman	26 Gentry, Nancy, Sale Creek
3 Arthur, J. S., East Chattanooga	27 Goins, Harrison, Grayville
4 Beard, S. E., Akron, Ohio	28 Gunter, W. A., Dayton
5 Brouayer, Delia, Paris, Texas	29 Gauger, C. C., Whiteside
6 Bishop, V. A., R. 1, Point Texas	30 Guire, Lois, 1632 Rowan St., Louisville, Ky.
7 Bales, Mrs. R. M., Jefferson City	31 Griffith, Laura, Daylight
8 Bowker, J. R., White Bluff	32 Haynes, Mrs. Clyde, c/o Evangel Office
9 Bower, J. C., Birchwood	33 Hurley, Maggie, High Point, N. C.
10 Bryant, T. E., Rossville, Ga.	34 Howell, Mary, Cleveland
11 Chambers, Nora, Cleveland	35 Hash, John, Campaign
12 Cook, F. M., East Chattanooga	36 Hockett, Alice E., Norwalk, Cal.
13 Cotnam, T. P., Cleveland	37 Hensley, G. W., Birchwood
14 Cotnam, Ara, Cleveland	38 Holcomb, Bertha, Daphne, Ala.
15 Cotnam, R. L., Cleveland	39 Hamilton, Earl, R. 2, Matthews, Ga.
16 Clark, Jesse L., Cleveland	40 Haun, P. A., New River
17 Dunn, Curtis, Dayton	41 Helton, H., Brockdell
18 Dover, J. F., Ridgedale	42 Haston, Georgia, Campaign
19 Dillingham, J. L., Ripley	43 Jaco, Fannie, Campaign
20 Dryman, Pauline, Arcadia, Fla.	44 Kelly, J. C., Concord
21 Evans, A. D., Cleveland	45 Lively, W. H., Grayville
22 Green, W. F., Madisonville	46 Lewis, D. C., Brockdell
23 Goddard, Ed., Soddy, Tenn.	
24 Gann, Maude, Atlanta, Ga.	
25 Guire, Clarence, 1632 Rowan St.	

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|---------------------------------------|----------------------------------|
| 47 Martin, C. H., Campaign | 54 Turner, Harriett, Dayton |
| 48 McGowan, C. C., R. 1, Southside | 55 Turner, Richard, McMinnville |
| 49 Richard, Luther, Carbon Hill | 56 Voyles, Nancy O., Lenoir City |
| 50 Rush, W. W., Rock Hill, S. C. | 57 Walker, J. S., Hiwassee |
| 51 Ricketts, M. W., Soddy | 58 Wilcox, Wm., Daisy |
| 52 Shepherd, Sally A., c/o Evangelist | 59 White, M. H., Cookeville |
| Office | 60 Whit, W. T., Campaign |
| 53 Sensing, T. M., White Oak Flat | 61 Yates, Columbus, Johnson City |

Texas

H. M. Scoggins, Overseer.

Churches	Members	Clerks	Addresses	
1 Cherry Hill	17	Blanche Hunt	Satillo	
2 Clarks Chapel	38	Lillian Eskue	R. 1, Point	
3 Clutters	14	Maude Veach	R. 1, Dodd City	
4 Crockett	16	Iva Moore	R. 2, Crockett	
5 Lanius	37	Oscar Davis	Dodd City	
6 Lubbock	18	Ada Ziegler	R. A Lubbock	
7 Lyra	49	Jack Woodall	Lyra	
8 Mt. Pleasant	12	Maude Clark	Mt. Pleasant	
9 Mt. Sterling	5	Rosa Davis	R. 8, Sulphur Springs	
10 Paris	51	Johnnie Wood	Paris	
11 Ranger	18	J. R. Belyew	Ranger	
12 Shepherds Chapel	24	Ouida Hayslip	Crockett	
13 Shiloh	16	Ivy Land	Crockett	
14 Thurber	21	Minnie Hall	Thurber	
15 Trinity	5	Minnie Frener	Trinity	
16 Willow Grove	23	Ernest Johnson	Ladonia	
Churches,	Members,	Sum school,	Property Value	
Last Report	7	203	7	\$ 2,000.00
Decrease		34		
Balance	7	169	7	2,000.00
Increase	9	195	6	1,081.50
Grand Total	16	364	13	3,081.50

DEACONS

- | | |
|---------------------------------|----------------------------|
| 1 Anthony, G. E., R. 2, Ladonia | 4 Jones, Robert, Crockett |
| 2 Drake, M. E., Lyra | 5 Rabe, R. W., R. 1, Point |
| 3 Hall, J. W., Thurber | |

EVANGELISTS

- | | |
|------------------------|-----------------------|
| 1 Asher, George, Lowry | 3 Land, J. L., Slocum |
| 2 Asher, Della, Lowry | 4 Wood, S. J., Harris |

Virginia

F. W. Gammon, Overseer.

Churches	Members	Clerks	Addresses
1 Altavista	24	J. B. Adams	Altavista
2 Austinville (col.)	5	C. H. Crockett	Austinville
3 Bedford	8	J. L. Smith	Bedford
4 Cliffview	29	Cora Band	Cliffview
5 Coeburn	49	Ada Pack	Toms Creek
6 Cripple Creek	34	H. B. Lauter	R. 2, Ivanhoe
7 Danville	32	Joe Hundley	Danville
8 Foster Falls	22	Ida Smithers	Foster Falls
9 Guntown	30	Gertrude Simmones	Max Meadows
10 Hiwassee	48	A. S. Adkins	Hiwassee
11 Lynchburg	15	Hattie Sparks	R. 6, Lynchburg
12 Marion	24	C. W. Stewart	Marion
13 Monorat	29	L. B. Frazier	Monorat
14 New Port	27	C. A. Price	New Port

MINUTES OF THE FIFTEENTH ANNUAL ASSEMBLY

15. Parrott	17. J. W. Gibson	Parrott
16. Poplar Camp	36. Flora Dean	Austinville
17. Pulaski	46. Mrs. W. B. Davis	Pulaski
18. Ridgeway	6. John Stratton	Ridgeway
19. Roanoke	17. Dela. Shanks	918 4th Ave. Roanoke
20. Shorts Creek Churches	44. John Bays	Shorts Creek
Last Report	19. 509	Sun. school
Decrease	1. 57	9
Balance	18. 452	1
Increase	2. 86	8
Grand Total	20. 538	8
		Property Value
		\$ 5 300 00
		5 300 00
		1 050 00
		6 350 00

BISHOPS

1. Gammon, F. W., Somerset, Ky. 2. Crowder, F. J., Max Meadows

DEACONS

1. Crowder, J. R., Toms Creek 6. Littreal, W. B., Cripple Creek
 2. Edmonds, H. J., Shorts Creek 7. Symthers, M. A., Foster Falls
 3. Frazier, R. J., Shorts Creek 8. Stewart, C. W., Marion
 4. Hanks, E. L., Monarat 9. Turner, Leonard L., Shorts Creek
 5. Hanks, C., Monarat

EVANGELISTS

1. Crockett, C. H., Austinville 10. Lowman, W. M., Coeburn
 2. Davis, W. B., Pulaski 11. Mabe, Clara, Cliffview
 3. Fortner, Arthur, Cliffview 12. Moody, J. T., Danville
 4. Frazier, J. H., Monarat 13. Niswander, David, Pulaski
 5. Griffith, Ora B., Cliffview 14. Sexton, R. M., Cliffview
 6. Gammon, Eliza, Somerset, Ky. 15. Sparks, J. B., Huddleston
 7. Hanks, E. J., Monarat 16. Vaughn, L. L., Hiwassee
 8. Isom, Emmett, Cliffview 17. Ware, W., Austinville
 9. Johnson, E. D., Pulaski

West Virginia

W. M. Rumler, Overseer

Churches	Members	Clerks	Addresses
1. Cedar Grove	29. Nettie Jones		Cedar Grove
2. Colcord	13. Mrs. Ed. Fry		Colcord
3. Crown Hill	27. Myrtle Nunley		Crown Hill
4. Dorothy	10. W. F. Perry		Dorothy
5. East Bank	15. C. C. Kenney		East Bank
6. Garrison	6. G. G. Cowley		Garrison
7. Glatto	12. Mae Akers		Hiawatha
8. Huntington	17. J. G. Clark		1672 13th Ave. Huntington
9. Kaymoor	32. Lina Rorabaugh		Garten
10. Leckie	21. Reese Young		Leckie
11. Logan	37. Eva Bowen		Logan
12. Naugatuck	20. Hillery Burgett		Oppy, Ky.
13. McDowell	14. Clifford Tedder		McDowell-W. Va.
14. Oakvale	32. Mary L. Thomas		Oakvale
15. Parkersburg	46. Carrie Byers		618 6th St., Parkersburg
16. Shrewsbury	19. Ida V. Lively		Shrewsbury
17. Ward	7. G. W. Crowder		Ward
18. Williams Town Churches	7. J. H. Rhodes		R. 8, Parkersburg
Last Report	16. 376	Sun. school	Property Value
Decrease	31	8	\$ 1 100 00
Balance	16. 345	1	1 100 00
Increase	2. 69	7	1 895 14
Grand Total	18. 414	7	2 995 14

BISHOPS

- | | |
|------------------------------|-------------------------|
| 1 Cline, James, Cedar Grove | 3 Worley, F. B., Leckie |
| 2 Rumler, W. M., Cedar Grove | |

DEACONS

- | | |
|--------------------------------|-------------------------------|
| 1 Bowan, Ezra, Logan | 8 Lively, Arthur, Shrewsbury. |
| 2 Cawley, J. G., Garrison | 9 May, O. R., East Bank |
| 3 Carter, Harry, Logan | 10 Paxton, C. S., Shrewsbury |
| 4 Goodson, Floyd, Ward | 11 Thomas, O. W., Oakvale |
| 5 Haney, Austin, Kaymoor | 12 Woodrum, Granison, Dorothy |
| 6 Jewell, D. C., Leckie | 13 Young, Reese, Leckie |
| 7 Kersey, McDowell, Shrewsbury | |

EVANGELISTS

- | | |
|---|------------------------------|
| 1 Bays, Julia, Parkersburg | 7 Peck, E. S., Parkersburg |
| 2 Drummon, B. E., Logan | 8 Rhodes, John, Parkersburg |
| 3 Frey, Edgar, Logan | 9 Swesey, F. M., Parkersburg |
| 4 Middlebrooks, J. H., Garrison | 10 Wriston, G. W., Colcord |
| 5 Middlebrooks, Mrs. M. E., Gar-
rison | 11 Worley, J. M., Leckie |
| 6 O'Connor, H. L., Dorothy | 12 Worley, S. H., Crystal |

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